

# THE HOME FIELD

OCTOBER

1916



A Relic of the Past

# HOME MISSION BOARD

— of the —

## SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

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

### OFFICERS AND MEMBERS OF THE BOARD

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

#### LOCAL MEMBERS.

JOHN M. GREEN,  
 E. L. CONNALLY,  
 A. D. ADAIR,  
 L. M. LANDRUM,  
 S. C. CALLAWAY.

C. W. DANIEL,  
 A. H. GORDON,  
 J. E. RALEY,  
 M. G. CAMPBELL,  
 WALKER DUNSON.

F. C. McCONNELL,  
 J. P. NICHOLS,  
 W. H. MAJOR,  
 H. A. PORTER,  
 H. M. WILLET

#### STATE MEMBERS.

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

H. F. VERMILLION, Las Cruces, N. M.  
 J. C. MOSS, Lynchburg, Va.  
 GEO. W. TRUETT, Dallas, Texas.  
 J. D. HUGGINS, Denmark, S. C.  
 LIVINGSTON JOHNSON, Rocky Mount,  
 N. C.  
 S. E. EWING, St. Louis, Mo.  
 M. E. DODD, Shreveport, La.  
 C. W. DUKE, Tampa, Fla.  
 E. P. ALDREDGE, Little Rock, Ark.

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

#### STANDING COMMITTEES.

Administration: Daniel, Porter, Gordon, Dunson, Callaway, Henning, Ewing, Jackson, Major, Davis.  
 Co-operative Missions: McConnell, Sammons, Porter, Atwood, Raley, Stalcup.  
 Church Extension: Dunson, James, Pugh, Major, Duke, Connally.  
 Cuba and Panama: Connally, Duke, Dodd, Callaway, Campbell.  
 Custody and Investment of Funds: Davis, Landrum, Willett, Briggs, Raley, Burton, Gordon.  
 Evangelism: Gordon, Johnson, Major, Ewing, Daniel, Jameson.  
 Finance and Appropriations: Adair, Briggs, Johnson, Henning, Green, Connally, Nichols, Davis, Willett, Gordon, Daniel, McConnell, Lawrence, Jameson, Harvey, Sammons, Huggins, Gregory.  
 Foreigners, Indians and Negroes: Green, Landrum, Dunson, Hunter, Pugh, Jackson.  
 Mountain Missions and Schools: Jameson, Landrum, Campbell, McConnell, Mell, Moore, Dodd, Vermillion, Porter.  
 Publicity: McConnell, Daniel, Dunson, Major, Duke, James, Johnson, Huggins.



# THE HOME FIELD

PUBLISHED BY THE

HOME MISSION BOARD OF THE  
SOUTHERN BAPTIST CONVENTION

SUBSCRIPTION PRICE - 35 CENTS PER YEAR.

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

## CONTENTS FOR OCTOBER, 1916.

	PAGE		PAGE
Frontispiece .....	4	Editorial .....	15
Some Home Mission Motives.....	5	Country Church Mission Study	
W. M. Vines.		Study Book.	
Cotton: The South's Friend and		What Happened to a Quotation	
Enemy .....	7	from Emerson.	
V. I. M.		Farewell Words.	
Statement About the Mission		Country Church Needs.	
Magazine .....	10	The King is Dead! Long Live	
I. J. Van Ness.		the King!	
Enlistment .....	11	We "Assume Bad Economy."	
A. L. Stephens.		"Loafing" on the Tasks of a	
The Averted Railway Strike.....	13	Mission Board.	
V. I. M.		Four Good Books.	
A Message from Dr. Gray.....	14	Paragraphs.	
Home Mission Receipts.....	14	Woman's Department	28
P. H. Mell.		Mrs. B. D. Gray, Editor.	

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

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

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

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

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

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



THE LITTLE GREAT-GRANDSON OF  
DR. HENRY McDONALD, A FORMER PRES-  
IDENT OF THE HOME MISSION BOARD  
AND HIS GRANDFATHER, MR. M. M. WELCH,  
WHO FOR TWENTY-TWO YEARS HAS BEEN  
THE OFFICE ASSISTANT OF THE BOARD.



# THE HOME FIELD

VOL. XXVII

OCTOBER, 1916

No. 10

## Some Home Mission Motives

W. M. VINES, D. D., Charlotte, North Carolina

**A**S I HAVE read the thoughts of men of conviction and of vision and as I have traveled across the continent from the Gulf to the Great Lakes and from Sandy Hook to the Golden Gate, and as I have taken stock of the forces and foes of Christianity in all the great cities of America and as I am convinced from reading, observation and history, I do not hesitate to say that to save America for Jesus Christ means more than any other fact on all the horizon of human history.

In this statement I have suggested the territory of the great Home Mission enterprise. The task of Southern Baptists is to hold and extend the cause of Christ in the South. "Our Home Field" stretches from Baltimore to Panama, a distance of 2,100 miles.

### Our Great Territory.

IN THIS territory, population is rapidly increasing, cities are springing up as if by magic and wealth is being multiplied over and over again. Texas is larger than the German Empire. The scope of our Home Mission territory, embracing Cuba, Panama, Texas and the Southwest, the Negroes, our foreign population, the mountain section, our great cities, evangelism, the building and loan fund and the more than 150,000 Indians in our borders, constitutes a task which is a challenge to our energies, loyalty and Christian ambition.

How any Christian can fail to be interested and mightily stirred by the greatness and the supreme importance of our Home

Mission propaganda is passing strange. In the historic city of Cambridge is an ancient elm, now worn and feeble, protected by an iron fence on which is a tablet with the inscription: "Under this tree Washington first took command of the American army July, 3, 1775." From here Washington went forth to fight for the independence of the Colonies and after eight long and trying years to at last crown his labors with the glorious victory which gave us the United States of America.

From the summit of Mt. Olivet our Lord Jesus Christ, the great Captain of our Salvation, gave the final Commission to his disciples, saying, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." In these great words is stated the program of the Christian propaganda. According to the order of Christ, the church is not to begin at the circumference and work towards the center, but "beginning at Jerusalem," the center, she is to work towards the circumference until the gospel is preached among all nations. Just as a stone dropped into the placid lake starts ripples, moving outward in ever-widening concentric circles, so the church, starting at the home center must travel to the outmost circumference. Aside from the duty of the Christian to obey the Great Commission, which clearly and emphatically announces in ringing words the work of Home Missions, I mention three motives which ought to mightily stir our people.

**Denominational Loyalty a Proper Motive.**

**DENOMINATIONAL LOYALTY** I would name as the first motive. We must work with people or else be an anarchist in the Kingdom of God. A noted crank recently said to me as an excuse for his failure to cooperate with his brethren, "I am a Democrat." I replied, "No, you are not a Democrat; you are an anarchist." Our Home Mission Board, organized and fostered by our denomination and conducted by great and consecrated leadership, should receive the cordial and united and enthusiastic support of all our people because it is our enterprise. A sense of loyalty alone should inspire generous giving and earnest help in every possible way to advance our Home Mission cause.

In this connection let me state a few facts which can not fail to interest and arouse every genuine Baptist who has the interest of truth and the Kingdom of our Lord at heart. There are nine Southern cities each with a population of over 100,000. In these nine Southern cities there are 54,377 white Baptists, 574,168 Romanists, and of all the other religious bodies, 458,278. In every 1,000 of the population there are twenty-two Baptists and 236 Romanists. The Roman Catholics outnumber the white Baptists more than ten to one. There are over three-quarters of a million of non-professing adults in addition to over half a million Romanists. Here is an alarming situation.

The South has 11,000,000 members of evangelical denominations, and 2,000,000 Catholic population. Of the 11,000,000, nearly 5,000,000 are Baptists. Baptists have their greatest opportunity and responsibility in the South to show the world what their principles are worth to mankind. In thirty-four mountain schools and six foreigner schools the Home Board is developing the minds of youth in an atmosphere saturated with the spirit of service. In the city of Rochester forty or less years after Adoniram Judson gave himself in obedience to his heavenly vision, as he was walking the street he passed the walls of a Christian college. He said to his companion:

"Do you know what I would do if I had a thousand dollars?"

"Yes," said his friend, "you would give it to Foreign Missions."

Fresh from the mission field where he had spent thirty or more years of his life, Adoniram Judson said: "I would put it into an institution like that. Building Christian colleges and filling them with Christian students is raising the seed corn of the world." That was the vision of the seer.

**Christian Patriotism.**

**CHRISTIAN PATRIOTISM** is a mighty incentive to action. To save America that we may save the world should stir our imaginations and move our souls. Corinthian bronze was more costly than gold. It was so precious because it was an amalgam out of the choicest ores. Tradition had it that it was discovered when a great fire in Corinth accidentally melted together a number of precious metals.

The American melting pot is more than an accident. It is the plan of the God of Abraham for producing a mettle of manhood more precious than Corinthian bronze. No fact is better established in history than the fact that the battle of King's Mountain was the turning point of the American Revolution. "That glorious victory," said Jefferson, "was the glorious annunciation of that turn in the tide of the success which terminated the Revolutionary War with the seal of independence."

As King's Mountain and Yorktown decided the American Revolution, so must our Southland be very largely the battle ground where is to be fought out the contest for the Christian conquest of our nation. We must save America, or the creeds and "isms" will overwhelm and destroy us. We must not only hold the fort, but we must go out and storm the enemies' quarters, or we shall be conquered ourselves by the enemies of the gospel of Jesus Christ.

To quote Dr. W. R. Harper: "If the world is to be evangelized, America must do it; and if America is to do the work of evangelizing the world, she must first Christianize, that is, purify and educate herself. America is the world's great mission field, because of what she is and because of what she is to be. America is to be the arena of the intellectual and social and spiritual conflict, in which Christianity must vindicate



cate itself against all opposing forces—a conflict more serious than any which has yet been waged.”

#### Self Preservation.

**SELF PRESERVATION** is the third motive I mention as an incentive to arouse our interest in the imperative cause of Home Missions. Home and State Missions are necessary to save our Foreign Mission enterprise. Here is the tap root of the tree of our whole missionary propaganda. Here is the source of the river of Christian advancement. Here is the foundation of the building of the Kingdom of God on earth. To quote Dr. Henry Van Dyke:

“I believe that from the national point of view the most important work which our American churches have to do to-day is to preach a simple and efficient gospel to the multitudes of immigrants who are coming to our shores. America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. If our country is to remain true to her original aims and advance along the line of her first development, she must see to it that the leaven of the gospel of Christ leavens the whole lump of her vastly increasing population.”

Says Dr. Jno. R. Mott: “It is absurd to talk about the evangelization of the world without strengthening the home base. There is something strangely inconsistent in studying to make Christ known and obeyed in distant lands and not to be concerned about extending his sway among

those within our college walls and among those before our college gates. The missionary forces of the world cannot win the non-Christian world for Christ until Christian nations and all their influences are more thoroughly permeated with the spirit of Christ. In a word, if there are to be such great results witnessed abroad there must be supplied a commensurate cause at home.”

Fifty years ago a careless fire in Pennsylvania ignited an outcropping of coal. For over half a century it burned, consuming millions of dollars' worth of fuel, resisting all efforts to extinguish it. It finally ate its way towards a mountain of anthracite weighing four hundred million tons and worth \$2,000,000. What was to be done? Some capitalists sank a shaft and built a wall of solid cement thick enough to save the vast treasure.

The fires of materialism and rationalism, the confusion of creeds, the perils of our cities, the danger from foreign immigration, the invasion of hostile cults and creeds should alarm us and cause us to rally to our Home Mission Board to support and save our American Christianity and to preserve our country to the Christian religion and to defeat the foes of all that is sacred and holy to us before we are overwhelmed and vanquished. Our slogan should be that of the French in opposing the German effort to capture Verdun, “They shall not pass!” With this spirit under the leadership of the Captain of our salvation we shall conquer.

## Cotton: The South's Friend and Enemy

V. I. M.

**A**S WE WRITE these lines on a balmy September day, from 5,000,000 to 6,000,000 people in fleecy fields, from Virginia to Texas, with an open bag held at the side by a strap over the shoulders, are engaged in the task of picking cotton. There is no “news” in the job of these millions, only the rapid action of deft fingers as they gather the downy fleece from the open bolls—rapid action and tired backs, for one bends down to the cotton.

They are Negroes, perhaps more than

half of them, men and women and the younger ones, down to the pickaninny who sits on the cotton pile at the end of the row, crying or sleeping, and foraging for persimmons and raw turnips and potatoes in between times. But there are also whites—men and sometimes women, and young boys and girls, who often ought to be in school. Where the whites labor they chat, and where the Negroes work the hum of conversation is still louder. It echoes through the neighboring pine for-

ests, and when the sun sinks toward the west, the black worker's soul finds expression and solace in wierd rhythmic chants, the sound of which spreads afar, and advertises to the white man that there



is cheer and hope and an absence of dark brooding in the hearts of black people on the farm.

It is a lowly task—picking cotton. But there is nothing in farm labor to make coarse and rude the souls of people, but to the contrary. What a pity it is that our educational processes, even if under the direction of a group of Christian men, usually seem to fill people with a sneaking, perhaps unconfessed notion that there is something ignoble in real, ordinary labor. Oh, most of us make haste to deny it. We even write and speak homilies on the worth of work. We learned in the Spencian copy book for beginners that there is no excellence without labor. But most of us shy at following the furrow, and bending the back in the cotton patch, and it is difficult to get a much-schooled preacher or

teacher to think that there is a call for him even to preach or teach out among the folk where this kind of real unvarnished, commorplace work is going on!

On the cover is a picture of the relic of a bygone day. Though we published the picture of a counterpart of it, a year ago, we find that most of the people who look at it do not know what it is. I believe I shall not tell, except to say that it has an intimate relation to the theme of this article—which is rather a broad hint. The great sweeping arms are down on the ground at the ends. Perhaps our young friends will decide that they were placed thus to hold up the infirm and aged contrivance of which they form an essential part, or maybe they just grewed that way. What was that queer thing built for?

We are getting far away from some of the things of the Old South, but not from cotton. The history of this section for the last seventy-five years could very nearly be written in chapters, each of which would start with or at some point touch cotton. In this year of grace, as autumn time approaches, neither the sadness of the season, nor crickets' dirge, nor the plaintive quality of autumn sounds floating over field and forest, nor the European war, nor politics, nor any other creature, will be able to keep the farmer from rejoicing that cotton is fifteen cents, sixteen cents, somewhere high and satisfying. May our farmers be happy and live better from the proceeds of the crop. And may



Crying or Sleeping, and Foraging for Persimmons and Raw Turnips in Between Times.



they give more of their money to build churches and better homes, and to support mission work at home and abroad. For what our Baptist people are doing for mis-



The Cotton—

slons and benevolence is not more than a tithe of what they are able to do, and ought to do. God will hold them accountable for the way they use the money.

This same cotton has actually almost enslaved a lot of our people. The most sinister development in Southern life at this time is the steady increase of farm tenantry, especially in the ten cotton States. In the South forty-eight out of every hundred farmers are tenants. In the cotton States tenantry increased thirty per cent. between 1900 and 1910. In these States the number of white tenants is slightly in excess of the Negro tenants. This is startling. If it stirs the reader to investigate for himself, I shall be glad.

It is worse than startling. It points in the direction of an American peasantry, and if it comes to that, farewell to the democratic institutions and the high and satisfying rural life we boast. Good-bye, too, to our treasured democracy!

This sinister development is the deformed child of all-cotton farm practice. The tenant wants to plant what he can get off the land and sell before winter: Cotton. The absentee landlord often looks forward

to selling the land; he does not make long, terms attractive to the tenant, and is not much distressed that the soil is becoming poorer yearly: Cotton. The greedy supply merchant wants something there will be no mistake about his being able to get his hands on in the fall to pay for the stuff the tenant bought, plus a profit which is often usurious and shameful: Cotton. He will not hear to anything else than cotton. So the mad routine of soil depletion goes on, and of the impoverishment of the people who do the actual work of making the cotton. All-cotton practice is now already well on the way to make out of the sons of free American citizens who shed their blood for the South, tenants whose situation will be little better than that of the European peasants.

Cotton is king, we say. Cotton is closely associated with the intimate folk-life of the South, and it will afford rich material to the poet and the artist, when this section becomes more prolific in the talent which can feel and depict the beauty and the pathos of the real indigenous life of the South. We have not produced an art or literature of our very own, not yet.



—and the Corn.

But King Cotton has brought woe, as well as given a medium through which genius may interpret the soul of a people. The Southern white man who works and whose wife and children work in the fields

throughout the year, only to find that the soil is getting poorer and that there is not enough money to pay the supply merchant, does not see any poetry in cotton, but a curse.

That is, it would be a blessing if he could see that it is a curse. But King Cotton is a deceptive king. He makes hypocritical promises of friendship, claims that he will put more money in the farmer's pocket to pay for things with. He does not say that he is a soil-robber, nor that his devotees will need far more money, because, raising no food crop in their cotton worship, they will have to buy all they eat and all the stock eats. The king has in his court the supply merchant and banker, falsely declaring that he is a good

king and that this unspeakable folly is the road to happiness and prosperity.

My figures of speech may be mixed, but the fact of the deceptive demagoguery of King Cotton stands out boldly, and to every Southern patriot, who will face the situation fairly, it stands out alarmingly. The writer wishes everybody a prosperous year. He wishes the cotton devotees good prices and prosperity and satisfaction. But the alarming growth of white tenantry in the cotton States ought to arouse every friend of the people—every statesman, teacher, preacher, and editor of a religious or secular paper, to join in a sustained crusade to expose the unfitness of cotton to be king of the South.

## Statement About the New Mission Magazine

I. J. VAN NESS, Editorial Secretary.

**O**WING TO Dr. Frost's recent illness the announcements which would have been made earlier regarding the new missionary magazine have been delayed. I am sure the delay, under the circumstances, will be pardoned.

Immediately after the Convention last May the Sunday School Board took up the question of the new missionary magazine to take the place of the Foreign Mission Journal and Home Field, as instructed by the Convention. It was impossible to formulate a definite policy until after the meetings of the three Boards at varying dates in the month of June, and until after a conference with representatives of the Boards in Richmond and Atlanta. Such conferences were held late in June and the matter was taken up by the Sunday School Board at its meeting in July, which was the first opportunity for giving it attention. Even then the plans could not be made final, but had to be referred back to a committee.

When the Board had determined its general policy it faced the prevailing conditions in the paper market. Not only has the price of paper advanced, but dealers now refuse to make contracts for delivery short of ninety days. The Board was therefore faced with the fact that whatever its desire might be it could not get supplies of

paper to undertake the issuance of the new magazine before the November issue. Arrangements were accordingly made with the Boards at Richmond and Atlanta to continue their respective journals through the October issue, the Sunday School Board to begin its publication with the November issue, as stated above, though we hope this may be ready early in October and be available for use in securing subscribers.

The new magazine will bear the name of "Home and Foreign Fields." We will depart from the conventional magazine form and adopt the modern large size page, 8½ by 12, 32 pages and cover, without advertising, the equivalent of a 64-page magazine of old form. The price of the magazine will be 50 cents, with no reductions for clubs. Space will be given for each of the Boards, the W. M. U. and the Laymen's Missionary Movement to report its own work in its own way in each monthly issue. The main body of the magazine, however, will be given up to interesting missionary matters of general interest, and we will have a young people's department conducted by Miss Elizabeth N. Briggs.

A frank conference with the representatives of the Woman's Missionary Union in regard to "Royal Service" developed the fact that they did not feel authorized to abandon that journal. It was also plain



that the service which it rendered was largely of a technical character in furnishing material for their programs. It was therefore agreed that they would give us the heartiest co-operation in the new magazine and would use it as the medium for reporting their work and exploiting their plans for advancement, leaving until next May the question of consolidation.

The Sunday School Board is now putting the lists of subscribers in shape to make a new mailing list for the new journal. All paid-up subscriptions will be carried to the date for which they were originally entered. This means, of course, that all clubs which have been secured under the old conditions will be carried to completion. We hope

that pastors and others will take up in earnest the work of soliciting clubs for the new magazine. We shall be glad to give other information at any time and by the middle of September we expect to put into operation active plans for securing the co-operation of pastors and missionary leaders.

The Sunday School Board realizes that this new magazine will require additions to its forces. The peculiar conditions which have prevailed have interrupted to some extent progress in this direction. We are hoping, however, that we may before long perfect arrangements to assure effectiveness in the additional editorial work made necessary by this new magazine.

## Enlistment

A. L. STEPHENS, Enlistment Field Worker, New Decatur, Alabama.

*IN SEVERAL YEARS of contact with the Enlistment Workers of the Home Mission Board we do not remember to have published from one of them an article containing more valuable practical suggestions than the following from Rev. A. L. Stephens. We respectfully invite to it the thoughtful attention of State Secretaries, associational executive committees and missionaries, and all others who are interested in the welfare of our country churches in the South.*

**E**NLISTMENT WORKERS have their own methods of operation, and usually form their theories from their own experiences. One man has his peculiar manner of reaching men, which other men cannot use, and in turn is a failure trying to use the plans of other men. To formulate a law by which the average Baptist human nature operates, it is necessary to include the personality of the worker in order to know the reaction of the individual.

The writer has observed closely different methods in his own work in enlistment and has formed some definite conclusions. The enlistment worker cannot devote much time to one congregation, so must lay a foundation for the most permanent work as well as the most financially fruitful. The New Testament has made the pastor the foundation man, and the basal work of enlistment must be to establish the pastor firmly in the life of the church and to see that he is properly established in financial responsibility. A good salary definitely provided for and regularly paid will usually make an efficient pastor.

My first observation is that the pastor

taken care of will take care of the benevolent offerings of the church. The slogan of the Enlistment Worker should be, "Take care of the pastor in the rural districts and the pastor will take care of the Kingdom interests."

Brother Archibald Johnson, in a recent article in *The Home Field*, made this observation: "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." Too often the emphasis in the every-member-canvass is on the benevolences of the church, urging the members to pay something to the mission objects. After an experience of several years, testing modes of procedure in rural churches, the conviction has come to me that this emphasis is wrong, that the desired end is not accomplished when a canvass is made on anything other than the pastor's support.

In support of this contention three spe-

cific cases may be cited, these being only samples out of a large experience.

Case 1. Liberty Hill church in Shady Grove Association (Alabama).

For years this church had as pastor one of its own members who was ordained, and there was practically no salary attached to his office. The year before the canvass the church paid him the munificent (?) sum of \$15.00 for the year, giving \$2.40 for benevolences, and all of this with distinct satisfaction to the congregation. When it is learned that the average salary of rural churches in sixteen associations surrounding this church is \$30.00 per annum, and putting all the churches together the average only \$88.46 it is easier to see the carelessness of this church toward the smallness of this salary, and the largeness of the increase, to be given below, even though it may seem small. A canvass was made for pastor's salary alone, its importance being emphasized, no other object being mentioned.

The end of the year revealed the following facts: Pastor's salary was increased from \$15.00 to \$130.00, and benevolences moved from \$2.40 to \$47.25. Out of 106 members only six had contributed up to this time.

The canvass resulted in 78 members subscribing \$120.00, paying \$130.00, and a large percentage paid \$47.25 for benevolences. They had no Sunday-school, but later organized one, with a teacher training class, then a prayer meeting. The church went from one-fourth time to three-fourths time.

The only thing attempted in this enlistment service was the securing of pastor's salary.

Case 2. Trinity church in Muscle Shoals Association (Alabama).

There were only twenty members. The church was almost dead, having been pastorless for some time. They appealed to the association for a gift of \$25.00 to help secure a pastor. That year they paid \$3.50 for benevolences.

After the meeting of the association a canvass was made for pastor's salary alone. The result at the end of the year was \$100.00

paid for pastor's salary, \$58.00 for benevolences and \$40.00 for repairs.

Case 3. Bethlehem church, Gulliam Springs (Alabama).

Pastor's salary had been \$32.00, and benevolences \$4.52. A canvass for pastor's salary \$120.00, for benevolences \$42.00, and for repairs \$90.00.

It was found that the churches were not unfriendly to the canvass for pastor's salary, feeling that the worker was present in their interest, and not for the purpose of exploiting them. It was also noticed that the churches, where they had agreed to pay something worth while wanted a preacher who was worth while, even though they had previously found no objection to the pastor who was costing them nothing. Further it is evident that the pastor who feels that the worker who is personally interested in him is ready to co-operate in urging the people who feel that they have been helped to do a splendid part by the other interests.

A second observation has been made. It is the writer's experience that when the two objects—pastor's support and benevolences—are worked together in the average country church there is a resultant failure.

Working on the double object program the first year's work was a failure.

Again, this is an eighteen months' experience of constant emphasis on pastor's salary alone, with no failures.

A third observation has been that the pledge cards and envelopes will not work in the average rural church. The canvasses made in such churches with the cards and envelopes were complete failures. The transition from life-time methods of an opposite nature is too great to be expected even in any comparatively brief time. Many workers try these schemes and seem to count them successful, but they are not acquainted with the real nature of these rural church members and may be shocked to know that their methods were only received with polite indifference, and soon thereafter cast aside. This plan will work in the average town church, and there are a few country churches where such could be made effective, but in 90 percent of the rural churches the scheme is doomed to failure.



# The Averted Railway Strike

V. I. M.

WE BELIEVE IN THE PRINCIPLE of organized labor. Organized capital has made it necessary. But we also believe in the principle of arbitration.

Ten or fifteen years ago capital would not arbitrate; labor plead for arbitration. Now labor has the whip hand. Capital wants to arbitrate, but in the recent threatened great railway strike labor refused. Congress surrendered to labor somewhat like one surrenders to a giant with a club raised ready to smash him.

Organized labor has lost more than it gained in its refusal to arbitrate. The interests of railway employes is a matter of great concern, but justice and the welfare of 100,000,000 American citizens is greater, and, if the brotherhoods could see it, the lesser interests will be best conserved by safe-guarding the greater, and arbitration was clearly the best means to the greater end.

We have no maudlin sympathy for the railroads. As a matter of fact, in common with other public service corporations, they usually exploited both labor and the public to the extent of their ability, until the time when the public became aroused and labor organized in self-protection. In the present emergency our concern is for justice and the public welfare rather than for either party to this unparalleled "front" with which labor has practically forced the government to come to its aid against capital.

I would, however, suggest to certain excitable newspapers, which seem to think this successful hold-up of capital by labor, portends internecine war, that we heard no such suggestions from them so long as capital continued to put its selfish schemes across on the public with success and was able to dictate to labor. Is a dollar therefore a bigger thing than a man? Does this government exist to serve capital first, or human welfare first?

Congress probably did the best it could, under the conditions. The principle of the eight-hour day was accepted for the railroads, and provision made that the government should investigate the subject to see what was just. The brotherhoods' representatives demurred at this, but finally accepted it. If investigation should show that

railway employes are now better paid than any other large group of industrial laborers, their demands for larger pay would not make them any more friends with the public, which both the labor unions and the railroads concede, will have to pay the bill for the increased wages demanded.

We rejoice that there are indications that this nation will yet learn how to direct its life in the interests of men and women and of humanity rather than in the interests of business only or of a single group of workers only. That is what the democracy must do, or finally be driven to confess it is not a democracy, but either a plutocracy or a mobocracy. Much progress has been made in recent years. But the new day of democracy will never become fixed by aggressions on the part of labor, which are essentially of a piece with the aggressions which capital has practiced in its halcyon days of brigandage, which are now passing just as rapidly as the American voters have painfully and slowly learned what is the matter.

They are not yet through learning. They are essentially honest and the more they learn, the less possible will it be for brilliant and unscrupulous "captains of industry" to hold up the people of a city or State or nation for the enrichment of the corporations and other contrivances with which they perform their brilliant and stupendous legerdemain of greedy dollar-shunting.

It requires no great courage to write this in a mission magazine. But there have been and perhaps still are places in this country where a religious publication which should essay through its columns thus to hold the balance of justice between capital and labor, would soon be told that it needed a new editor, and told by a power that held a club of money-control in its hand big enough to make the editor go. That will also pass. That much money can so fill men with conceit that they should presume to seek to control in their interest the agencies of publicity, is only another evidence that plutocracy pollutes the very spring on which it is dependent for the golden streams with which it slacks its Midas' thirst.

## A Message From Dr. Gray

The Home Field readers will rejoice to know that Dr. B. D. Gray, our Corresponding Secretary, is convalescing satisfactorily from a serious operation at the Baptist Hospital in Atlanta on September 2d. In fact he expects to be able to take up his work again within a brief while.

While the work of Home Missions is progressing satisfactorily and the receipts are about \$3,000 ahead of this date last year, the necessity of placing the Home Board's debt in the appropriation for the year, and of borrowing more largely from the banks and holding each needy appeal down to the minimum in the appropriations, makes the Home Board more anxious than ever that the brethren shall understand the situation and needs.

Even in his illness Dr. Gray feels oppressed with this burden, though we have done all we could to keep it from him. When asked for a message for the brethren, the anxiety was reflected in his face, which was suffered with emotion, as he said:

"Tell the brethren I am improving and hope soon to be myself again. I am sure my sickness has not caused any lagging in the Home Mission interest even though it

has kept me from appealing to them as I would have wished to do just at this period.

"We are right now in the middle of the associational period which gives a great opportunity for stressing the varied activities and needs of our Board. If this is done, if we can have such co-operation and enthusiasm as we put into raising the Foreign Mission debt, though we have made no appeal, we ought also to be able to raise the entire apportionment for Home Missions and wipe out any possibility of debt.

"Regular and enlarged contributions are our great need. Tell the brethren I am expecting to be able to meet them at various State Conventions this fall."

The sympathy which our generous people will feel for our leader in his sickness will doubtless cause many to remember the needs of Home Missions and to help in every suitable way to supply those needs. This is eminently appropriate. We beg that our brethren everywhere will cheer the heart of Dr. Gray in his convalescence and vindicate the claims of the cause whose needs are great and crucial, by magnifying and contributing to Home Missions regularly and on every fit occasion.

## Home Mission Receipts.

P. H. MELL, Treasurer.

STATES	May 1 to Sept. 20, 1915.			May 1 to Sept. 20, 1916.		
	General Receipts	Evang. Receipts	Total Receipts	General Receipts	Evang. Receipts	Total Receipts
Alabama .....	\$ 1,660.39	\$ 962.26	\$ 2,622.65	\$ 1,823.94	\$ 919.46	\$ 2,743.40
Arkansas .....	58.44	464.60	523.04	5.00	3,023.42	3,028.42
D. Columbia .....	139.87	1.00	140.87	162.60		162.60
Florida .....	477.86		477.86	1,137.57	18.00	1,155.57
Georgia .....	3,172.75	9.50	3,182.25	3,396.90	370.37	3,767.27
Illinois .....		590.75	590.75	126.89		126.89
Kentucky .....	11,310.84	71.75	11,382.59	11,835.32	8.83	11,844.15
Louisiana .....	536.25	105.00	641.25	3,276.47	300.00	3,576.47
Maryland .....	1,843.78	122.00	1,965.78	1,985.94		1,985.94
Mississippi .....	303.58	183.17	486.75	5.04	458.06	463.10
Missouri .....	4,459.34	50.70	4,510.04	5,875.53	3.73	5,879.26
N. Mexico .....	14.35	322.05	336.40			
N. Carolina .....	3,049.47	767.65	3,817.12	382.02	930.70	1,312.72
Oklahoma .....	1,170.88	378.85	1,549.73		236.75	236.75
S. Carolina .....	5,026.47	740.16	5,766.63	3,909.12	502.98	4,411.10
Tennessee .....	1,111.54	205.97	1,317.51	1,961.82	7.00	1,968.82
Texas .....	114.99	3,337.30	3,452.29	71.29	111.58	182.87
Virginia .....	5,500.60	80.11	5,580.71	8,762.50	3.46	8,765.96
Totals .....	\$39,951.40	\$8,392.82	\$48,344.22	\$44,716.95	\$6,894.34	\$51,611.29





## A COUNTRY CHURCH MISSION STUDY BOOK.

WITH ABOUT 200 PAGES, bound both in cloth and paper, more attractively printed than even "Baptist Missions in the South," we are glad to announce the publication of our new book for Mission Study and for the general reader, "Country Church in the South." It will be ready for distribution about November first and will sell postpaid sixty cents cloth, forty cents paper.

It has a Preface, written by Dr. F. C. McConnell, Chairman of the Publicity Committee of the Home Mission Board, and contains the following chapters.

- I. Some Elements of the Problem.
- II. Country Life.
- III. For Country Life Improvement.
- IV. A Spiritual Program.
- V. The Country Minister.
- VI. The Once-a-Month Church
- VII. The Support of the Pastor.
- VIII. For a Better Day.
- IX. A Country Church Department.

Test questions are provided at the close of each chapter and there are, a useful Bibliography, Suggestions to Teachers and several Appendices. The hearty commendation which the work has received from the members of the Board who have generously read the manuscript and offered many helpful suggestions, fills the author, who is the present writer, with a glad confidence that he has been permitted to render a service which our people will appreciate.

Dr. Charles W. Daniel, pastor of the First Baptist Church of Atlanta, writes: "Dr. Masters has written a timely book on 'Country Church in the South.' Every page of the same bears evidence of his extensive information, of his discriminate judgment, and of his deep personal interest in the subject discussed.

"His survey of the conditions, his recognition of the value, his estimate of the problems, and his suggestions for the improvement of the country churches, arrest attention, challenge indifference, and set a new standard for denominational action.

"The importance of the theme and the charm of the style, will commend the book to a wide circle of readers. It will be at once profitable for pastors, Mission Study classes, and church members generally."

Dr. Daniel's kind and complimentary estimate of the work, and that of other brethren which we give below, are such that we could scarcely with modesty set them down here, but that we know that the word of these gentlemen will carry wherever there are Southern Baptists. If our work has passed so favorably with them, we have no doubt that it will pass with our people.



Dr. W. H. Major, pastor of the Capitol Avenue Church, of Atlanta, says: "It is the first book which has been written on rural church conditions in the South. It will enable our people to see what the problem is, the progress we have made, and the great present need. It takes up many errors that have been advocated and shows their fallacy. It analyses the situation, classifies the elements of the problem, and gives Southern Baptists solid ground on which to take hold of this great but much neglected question. It shows that the rural church problem has been solved and can be solved, when approached in the right way. I know of no book more worthy to be studied both by laymen and preachers than this masterly production by Dr. Masters."

Dr. S. Y. Jameson, pastor of the First Baptist Church of Marietta, who for years was the State Mission Secretary of Georgia, and who has enjoyed unique facilities for knowing our country church situation, writes: "The new book, 'Country Church in the South,' by Dr. Masters, merits a wide reading and careful study. Intimate acquaintanceship with the subject, added to a keen discernment and well-balanced judgment, admirably fitted the author for giving a clear, informing and sane discussion of this most perplexing and much neglected problem."

"I verily believe that the little volume will prove to be a clarion call to Southern Baptists. Why should not the country church be made great and permanent?"

Dr. F. C. McConnell, pastor of the Druid Hills Church, of Atlanta, writes of the work: "Never was a more solemn or sublime subject presented to Southern Baptists concerning the actual needs of our people. I regard it one of the most useful books Dr. Masters has written. Indeed it is calculated to do more good than all of them put together, because the subject it treats is crucial in our Baptist life."

"Few works that have ever been written about the character and life of our churches are calculated to do so much good as this one. It is filled with a most interesting discussion of a vital theme. The author's diagnosis and treatment are scientific and deeply sympathetic. Where the surgeon's knife is keen and the incision is deep, the healing is antiseptic and soothing. There is no bombast nor ribaldry nor railing. It is a brother's book, written about our brothers and sisters in Christ, with the hope of making them more useful and happy."

The author is grateful for such kindly and generous words from brethren who are members of the Board which directs his work, but he realizes that their all but too favorable comments are in no small part a sympathetic response from each one of them to the appeal sustained through 200 pages, of the quiet little country church, which has mostly been used of Christ to save us as individuals and has made us a great denomination, but which in the clangor and noise and over-stimulation of modern civilization, we have too often almost forgotten.

If indeed this modest effort shall be used to arouse Southern Baptists to take hold and do something large and worthy toward aiding the rural churches, thousands of which are still adhering to the customs of the day of homespun and trade by barter, and in stimulating them to inspire the country life of our new civilization in the twentieth century, the author will rejoice while he lives that God honored him with the opportunity to render a service to the denomination in relation to a problem so fundamental and vital to the future usefulness of our Baptist body.

The book may be had from any Baptist book store, from the Educational Department of the Foreign Mission Board, Richmond, Virginia, or from the Publicity Department, Baptist Home Mission Board, Atlanta, Georgia. Ready for distribution about November first.



## WHAT HAPPENED TO A QUOTATION FROM EMERSON

EMERSON ONCE WROTE: "If a man has good corn or wood or boards or pigs to sell, or can make chairs or knives, crucibles or church organs, better than anybody else, you will find a broad, hardbeaten road to his house, though it be in the woods." (Emerson's Journals, Vol. 8, p. 528.)

A distinguished Presbyterian preacher, Dr. John Paxton of West Presbyterian Church, New York, foraging, as alert urban preachers will, for a fine material, came upon Emerson's utterance. He first delivered it in a sermon at his church and then at a great Chautauqua meeting, on this wise: "If you write a better book, or preach a better sermon, or build a better mouse-trap than your neighbor, though you build your house in the woods, the world will make a beaten path to your door."

Something in the passage caught the hopefulness which springs eternal in the human heart and the quotation gained vogue. There was good cheer in it for all who labor faithfully in obscure places. There was also a faint suggestion of denunciation in it—that, if the world does not make a beaten path to your door in the obscure place, it is because you are no good. But the threat was veiled and the cheer was frank and open. The great American individualist accepted the saying and passed it on.

After awhile people began to ask who was the author of the saying. Most of them said it was Emerson, and persons who had time and literary taste began to search his voluminous writings. As the quotation gained its prominence in the guise in which it was presented by Dr. Paxton, the searchers did not find it in Emerson. They did find the other passage, and proof has since been produced that the minister got the idea from Emerson without the words.

We have reproduced these quotations for two reasons. One of them is to call attention to what the New York preacher did by way of substitution in his quoted statement. Emerson's words dealt with the ordinary tasks of mankind. Not so our metropolitan minister. Emerson spoke mainly of tasks that involved ordinary labor which brings grime and sweat. The minister spoke mainly of activities supposed to be highly intellectual and to be performed without physical labor. Then he groups together the whole idea of the worth of the common toil of the day in a single semi-contemptuous expression, "build a better mouse-trap!"

We are inclined to think it may not have been altogether an accident that the expression has gained its vogue in this garbled form, rather than in the form in which the genius of Emerson bodied it forth. For it is a fact that the average preacher or professor of learning or literary devotee in this country has had very little vision of the poetry and worth of ordinary life and labor.

And yet we dare say that there is far more which merits magnification and sympathetic interpretation in the great mass of people who render the inconspicuous and so-called unaesthetic tasks of labor in the open field and in the factories, than there is in all of the learned and cultivated professional employments combined.

The difference between Emerson and the gentleman who quoted him and the world which has accepted his less artistic quotation as a more artistic thing, is that Emerson had superior sympathy and insight.

Our other remark is that one of the chief reasons the great body of country churches among Southern Baptists are neglected so much as they are, is that our preachers have very generally felt towards service in the open country just about as Dr. Paxton seems to have felt towards the ordinary tasks of mankind when in his perspective he grouped them all together in the belittling words "building a better mouse-trap."

We have just received a letter from one of our ministers in Missouri, who is a graduate of a college and a theological seminary. He writes: "I spent years

in a town pastorate, but became convinced that the place of greatest promise is the country church. I voluntarily sought a country pastorate. Now when I meet my former classmates, there is a little strangeness; they seem to feel sure it was failure in the larger town work that forced me into the country. Yet I am more and more thoroughly convinced every day that the place where strong men are most needed and where the greatest good is to be accomplished is in the open country. My people are possessed of greater intellect, culture and wealth than the same number of town or city people. All they lack is vision, and how are they to get it unless some one with vision goes to them!"

We have not for a long while read anything on the country church problem which stirs us more than the above paragraph. Its force is in its truthfulness, wrought out in the experience of one of our brethren who has vision, but who in choosing the better part has suffered in the eyes of those whose opinions he naturally would esteem highest. Oh, surely Southern Baptists need to get their eyes opened to this matter of the bigness of the needs and opportunities in the rural South, for the way the average preacher and city laymen now seem to belittle the country church and work in their thought, is a shame and a reproach!



## FAREWELL WORDS

FOLLOWING the Southern Baptist Convention at Asheville, the editor undertook to personify The Home Field and let the magazine speak its own words of valedictory, after it had been ordered to combine with The Foreign Mission Journal and go to Nashville to be published by the Sunday School Board. It is therefore not necessary that we indulge in musings about the past, now that we have come to the actual crossing over.

What a tiny little thing the mission magazine seems to be! Small in size, unable to cope in standards of mechanical beauty with secular magazines, its very name not known by many persons of its own denomination in the city where it is published, the majority of the people in the churches of the body in whose name it is published probably have never seen it or heard of it. Its editor, if he has the essential gift of seeking to visualize his unseen audience, must sometimes feel like a voice crying aloud in some Mammoth Cave, on a chance that there will be a response other than echoes out of labyrinthine darkness.

But there are compensations. Most of the subscribers come in clubs and go off in clubs, and the permanent list is a far less percentage of the whole than is true with the religious weeklies. Still there comes to the magazine a consciousness that its best offerings are no better than choice spirits here and there desire and appreciate and its poorest not so weak that they have not for it a mantle of charity.

God bless such people! They are the folk who hold the world together. They encourage the worker to do a little better than his best, and make him sorry there was no more "best" in him. They are the integrating force which makes possible all the co-operative Kingdom service we are able to render. Without the Christ life and spirit which they show forth, the best laid plans and most ambitious and statesmanlike utterances of the denomination would become a desolation.

The Home Field disappearance in the magazine merger is a thing to be treated with a certain reverent respect, chiefly because it has come to have a place of its own in the hearts of elect and choice spirits such as these. These men and women will be the first to give their support to Home and Foreign Fields, which is to be the married name of the two present magazines. For they are a group hungry to find and to help the good wherever they see it. May the new



venture which the Convention has ordered be able to command the sustained helpfulness of a far larger group of friends than either of the disappearing magazines have had!

If the editor may be pardoned for perfect frankness, he doubts whether the group of helpers will be much larger. If our doubt shall arouse any to the sustained support of the new enterprise who did not look after the circulation of the other magazines, we shall be glad of it, and even willing to bear any suspicion that we may be a prejudiced witness. We worked for many years with three Baptist weeklies in the South. In common with all other editors, we were the recipients of all kinds of visions from our readers about how the paper could easily and greatly enlarge its circulation if—if we would do what our adviser said. Sometimes we did. But we never saw a single one of the dreams of our optimistic friends come true. The best that Baptists of the South have generally done for their papers so far, is to give them the right to live, if they are strong enough unaided to bear their burdens and the burdens of others and make the financial tongue and buckle meet. They have merited far more than this.

There are twenty-five Baptist editors in the South who would be happy to observe a demonstration that the brethren who in kindness advise our Baptist publications how to succeed, can also take hold and help them to succeed. For large success cannot come to a Baptist paper or mission journal on any other plane than that which brings success to other activities of the Kingdom—the helpful interest and aid of the men and women who lead the people in other deeds. If it takes another generation for this to soak in, we will not until that time celebrate halcyon days for the Baptist press which wants to serve Southern Baptists, and all together does reach about twenty percent of them!

God richly bless all those who have loved this modest publication for the work's sake. It has had no function but to try to do good, no request except for aid to a great and needy cause, no teaching save to show wherein that need and greatness lie, no admonition save the spiritual body which it served should preserve loyalty to God's Word, by which mission work gains significance, and loyalty to itself and its institutions, as the only means by which it can give an adequate account of itself as a spiritual force in America and the world. In particular The Home Field has stood for denominational group loyalty, without which we would not long maintain power to do a great work of Home Missions or of other Missions, and for the more adequate teaching and enlargement of our thousands of tardy churches, without which the very progress of our more advanced churches will only tend to widen the gulf between inertia and consecrated energy and make more difficult the reach of the spirit of fellowship by which, though a democracy, we still remain one Christian body.

New brooms sweep clean. We pray that the new and larger publication, The Home and Foreign Fields, may have a great career, in which it shall not only serve ably such causes as The Home Field has sought to foster, but other equally important activities which were beyond the sphere of this publication.

For the third time The Home Field approaches the altar for nuptials with The Foreign Mission Journal. That we may not finally make a reputation with ourselves for sustained fickleness, let it be hoped that they shall not only live together amicably through a long life, but that, married, they shall be more useful to the two great causes for which they stood separately, than they were able to be in their single estate. For it is thus that the combination shall have to vindicate itself in the judgment of those who shall come after us.

## COUNTRY CHURCH NEEDS

THERE IS A POEM we have sometimes heard quoted with eloquence in urban pulpits and in commencement addresses, which is to the effect that the writer desired to loiter in summer lanes where bees hum and flowers are loaded with nectar, but the Lord Jesus told him he must get into the midst of a man's task in the big town, where need and sin and grime and smoke are.

We have always felt dissatisfied with that poem—not for what it says, but for what it implies. It implies that opportunity and need are about all in the city, while the country affords chiefly a place to yawn and gaze idly at the birds, a kind of vegetarian paradise for folk who are of that sort. It is the city man's view at its worst.

In the country nature gets a fair chance, and nature is restful. But in the open places most of the fundamental work of the South is still done, and three-fourths of the beating, dreaming, sinning, hoping human hearts are there. Not only so, they are the folk who swell the city streams, about which the poem becomes so anxious—once they have safely gotten off the soil onto pavements! And these people are on the average far more easily influenced for good in the country than they are when they have hidden themselves in the anonymity of the city throng.

If we could write a poem, we would write back at that author, whose "go-to-town" lines have been memorized and quoted by so many of our urban preachers. We cannot do it, and if we did it would hardly be possible to give it similar vogue. For, whatever the appeals of nature and of country life and country church are, they lack in the element of sensation and novelty, which makes the things-that-count-are-in-the-city idea so popular.

We have no brief for the country, though we might be pardoned if we had. It would only measurably balance the work which has been done to the town-looking farmer by the town-looking preacher and the town-looking teacher. The country must continue to replenish the blood of the cities; they can never do it themselves. But surely we do not want, in poetry and newspaper advertising, in preaching and teaching, in books and magazines, forever to keep up the work of leading country people to think all the better life is in the towns.

Elsewhere we quote one of our ministers, who went to a country pastorate from choice and who has found that his former comrades of the ministry seem to think he has somehow made a failure because he did so! It is easy superficially to say such men are too sensitive and that they imagine things. It is not going to be possible much longer to waive aside this single manifestation of a wide-spread tendency to minimize the country and the significance of the country church, by such methods. Dr. Hulbert G. Beeman made an address before Northern Baptists in which he declared that in the North and West there is this same minimization of the value of service in the country.

Either Southern Baptists have got to awaken as to the large importance of rural service and country church adequacy, or the prospect is they will make very little more general progress and will in fact lose much of that which they now have.

If these words seem too strong, let the reader suspend judgment until he peruses the following facts, some of which he has heard before: Of 24,500 churches in our Baptist body, approximately 20,000 are in the open country or small towns. 18,000 of the rural churches meet for preaching only once monthly, and 18,000 are served by absentee pastors. Of all people Baptists should have the most pastoral instruction, for democracies make no headway without enlightenment. But, democratic though we are sometimes to the point of extreme



sensitiveness and refusal to co-operate at any task, we have less provision for pastoral instruction than any other considerable religious body.

The local church with us is supreme. Of all people, therefore, it would be expected that Baptists would be most solicitous suitably to domicile the local church. Still Southern Baptists lead all Christian bodies in the number of un-housed churches, one in six of our number being without a house of worship.

Baptists more than any other group emphasize the sufficiency of the Bible as the rule of faith and practice, but provide fewer opportunities to teach it from the pulpit than others, while one-fourth of our churches are yet without Sunday-schools, and more than two-thirds without a Woman's Missionary Society.

A denomination which surpasses in evangelism, must ever have on its hands a larger teaching problem than any other. Yet Baptists surpass all others in evangelism, but probably do less than any other large Christian group to teach the saved souls so that there may also be a salvation of the powers of the life.

Several results may be named. One is that practically 10,000 of our churches are non-participant in missions or other benevolent work, while practically every Southern Methodist church does at least something for missions. Another is that Baptists are losing an abnormal number of members through exclusions, erasures and the disappearance of churches. From 1896 to 1916 our baptisms totaled 2,333,000. Our net gain for the period was 1,216,000, or 52.6 percent; deaths totaled 361,000 or 15.5 percent, leaving 756,000, or 32.5 percent, whom we have lost to the world or to sporadic religious faiths, such as Russellism and Holy Rollerism.

We have had a leakage to the world and to sporadic faiths of twice as many as have died, and of practically one-third of all we have baptized.

This statement is so startling it may be questioned. Let the questioner take the statistical tables in the Southern Baptist Convention minutes for the last twenty years and add the figures for himself. Each of the three Convention Boards and the two seminaries, and many State Boards have the files.

It is startling. May God grant that, along with other distressing facts, it may be sufficient to arouse our denomination so that it will actually see how profoundly it is failing to understand and serve its very life sources in not adopting a program that will really be something like adequate to bring the mass of our country churches from their inert adherence to outworn pioneer practices, to a service adequate to inspire and instruct the lives of twentieth century people!



## THE KING IS DEAD! LONG LIVE THE KING!

DR. J. A. SCOTT, one of the esteemed evangelists of the Home Mission Board, in sending a list of 147 subscribers to The Home Field, which he and Brother J. L. Blankenship had gotten during one of their meetings and which has just arrived, expresses a sentiment which we believe will characterize all of that honored band of workers who have sustained the magazine by sending us clubs of subscribers. Brother Scott writes:

"I shall work for the new magazine in the same way."

That will be true of the other friends who have made the large usefulness of The Home Field possible, because they are that kind of people. They may have an affection for this publication. In fact we know that not a few have, and they shall miss its coming. But they will welcome the newcomer and will with the same faithful spirit and unselfish service look after its circulation. They are that kind of people.

There are Baptists in the South who regret the magazine combination. This

editor is one of that number. But the vote for it at the Convention was overwhelming, and if that may be taken as the gauge, there would have been a larger number who would have regretted not having the combination. So the only thing for us objectors to do, if we are to keep our standing as good and exemplary Baptists, is to foster the new publication with our whole heart.

And we will, for as a class we are that kind of folk. The Home Field takes pleasure in thus publicly introducing to The Home and Foreign Fields the members of the evangelistic staff of the Home Mission Board. We present them with confidence that The Home and Foreign Fields will find in them the best group of subscription-getters in the South, not even excepting a similar number of our devout women, who in the times past did about all this service for the Mission magazines.

Our best helpers have been Dr. Weston Bruner, Superintendent of Evangelism, and his associates, Brethren J. A. Scott, W. M. Anderson, Ray Palmer, A. J. Copass, J. W. Hickerson, F. D. King, E. V. Lamb, J. E. McManaway, J. C. Owen, T. O. Reese, L. C. Wolfe, H. R. Holcomb, M. J. Babbitt, J. L. Blankenship, W. P. Martin, W. E. Rodgers, J. P. Scofield, E. L. Wolslagel and J. W. Michaels. The Negro evangelists show a similar interest, but naturally the magazine appeals less to their people.

These are not all of our esteemed helpers. They are scattered throughout the Southland; we cannot name them. But this group has done more for The Home Field during the past five years than five times their number even of the other friends who have aided us. We heartily commend them to the magazine-to-be.

The Home Field is dead. Long live Home and Foreign Fields.



## WE "ASSUME BAD ECONOMY"

TWO MONTHS AGO we published an address on the country church, which the editor had delivered before the Country Life Institute at the University of Virginia, during the summer. The Baptist World also recently carried the address, publishing half of it in each of two weeks. We have received kindly letters of approval of the address from high sources, and therefore ought to be willing to hear a bit of criticism. We think we are. But we are moved to publish a certain letter of criticism, for reasons which will become apparent.

It will be remembered that the address diagnosed the country church situation of the South as being that of retarded growth, resultant on lack of adequate teaching, preaching and pastoral service. The remedies suggested were, better pastor's support, more honor for the worth of country service and preachers, more educated ministers, more days with church doors open, etc.

Among the readers of The Baptist World presentation was Charles F. Sault, secretary of "The Seabury Society of New York." The word Episcopalian is not used in the letterhead or the tract enclosed with it, but it is set forth that there is a book, which we are recommended to buy, on "Christ's Economy," for which "the Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York," has written an introduction. The whole tract smacks of Episcopalianism, and we suppose the book is an Episcopal production. Here is Secretary Sault's assault on our ignorance:

"I have read your articles in The Baptist World. If you will get 'Christ's Economy' from our Society and read it you will get much



light on the very problems you put up. Many of the things done by the Church are wrong end foremost, and quite in disregard of Christ's plain teaching. This is on Christ's economy side, with no reference to his evangelism. If I may say it, you several times, assume bad economy in your articles. I write not to criticise you but to help you and your work."

We accept our brother's words in good faith. We are today ordering "Christ's Economy" and paying for it one dollar, though more books are sent us free for review than we can read. We regret to know that we "assumed bad economy." Benighted that we were we did not have "economy" in all our thought in that address, or dream that it could be found in the same neck of the woods with us. But there it was, and we unwittingly "assumed" it—"bad economy" at that.

But our friend wants to help us, and we hasten to send on our dollar for help so that we may no longer be an instrument of "the Church" for doing things "wrong end foremost." What a kind world it is which affords help just for a dollar. He and his confreres all together probably have never seen twenty-five country churches in their lives. It is safe to say that the "Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York" never in all the years in which he has accumulated dignity and wisdom darkened the door of a country Baptist or Methodist church—assuredly not in the South, about which we were writing and speaking.

From Webster and other sources we have the information that suffragan bishop means a coadjuter bishop, a bishop in relation to his metropolitan. We do not confess that we are so unlettered—in our remote Southern province, and just a Baptist at that—that we were not familiar with those terms of ecclesiastical weight and glory. Not at all. But possibly one or two of our readers might wish to know about a suffragan bishop, and it is our proper function to try to help them—which we have done.

For an added reason we are sorry this is the last number of *The Home Field*. We could wish we might next month pass on to our readers the "much light" on country church problems in the South which our brother, the Secretary of the Seabury Society of New York assures us awaits only the advent of our dollar and the return of "Christ's Economy." Perhaps one of our Baptist papers will afford us a medium for passing on the new light and correcting the "bad economy" into which we blunderingly fell.

To us the amusing thing about this episode, which is typical of a class, is that our brethren of the "Seabury Society" in New York will entirely fail to see anything amusing in it. To a certain group of religious writers and propagandists in that quarter it apparently seems to be a meritorious act to take time even to patronize the religious bodies and workers in the South. If we show restiveness and lack of appreciation of their condescension, it is only another evidence of our provincial narrowness and bigotry! Needing dreadfully to learn much from Southern Christian bodies, they sometimes actually seem to think they confer a great favor when they let us know they would look kindly on allowing us to winnow the grains left from their harvest of wisdom.

We are gratefully aware that there is a very different group of religious writers and thinkers at the North. It includes most of the responsible leadership of the evangelical religious bodies there. It includes some of the noblest and strongest men in America. May we not beg of these brethren to help us to see if it is possible to make a dint in the assurance and insufferable conceit of some of the abounding religious uplifters who inhabit in their vicinity?

Later: We have received the little book. It is an Episcopal book, and, though the author claims to set forth in Christ's "economic teachings" a new thing under the sun, it is chiefly a rather tame rehash of what dozens of books have carried in recent years on social service, institutional effort, stewardship, church union and layman's teams, as means of advancing the Kingdom.

## ☛ "LOAFING" ON THE TASKS OF A MISSION BOARD!

SOME YEARS AFTER DR. E. E. BOMAR, now the beloved pastor of the First Baptist Church at Owensboro, Kentucky, had worked himself completely out of health as Assistant Secretary of the Foreign Mission Board, had regained his health, and was pastor of a growing church at Charlotte, North Carolina, in a conversation he happened to mention that he and Mrs. Bomar had recently attended a high-grade music festival at Atlanta.

"Do you know," he said, "practically the same program was rendered in Richmond while I was Assistant Secretary with Dr. Willingham, but I was too busy and too tired to go to it for a single night while it was there. I certainly have enough to do now as a pastor. Yet I found time to go 267 miles to this musical treat at Atlanta."

This intimate conversation grew out of our chatting about how much work there is to do with the Mission Boards, and how little the brotherhood in general appreciates the great volume and unending detail and variety of this work. The brethren who serve with the Boards do not ordinarily, we suppose, do more than honest and devoted men ought to do, though we now have in mind Dr. Bomar's break-down and the almost certainty that Dr. Willingham shortened his days by his intense and unremitting application to the great tasks committed to him. Also that Dr. Kerfoot's death followed over-strain in working as Home Board Secretary.

As a matter of fact, we do not know of a single secretary or sub-secretary of one of our Boards who does not consider that he enjoys a rich privilege in being permitted to serve the entire denomination in activities the ideals and results of which rank above nearly any work. For its purpose is the salvation of the world, and its staff of workers is entrusted with the most precious hopes and efforts of a great body of God's people. So far as we know, none of the brethren with the Boards is working harder than is good for him, unless indeed he is by too sustained an application failing to give the body a chance to recuperate and regain its elasticity. Certainly there are hundreds of other good and capable men who would not esteem it any hardship to work as diligently as any secretary of the whole group is perhaps now working, for the privilege of rendering valued service for our whole spiritual body.

But it is distinctly unfortunate that the brotherhood at large does not have a more intelligent understanding of how great a volume of work there is to be done with a Mission Board. It is unfortunate for the workers themselves. For, however faithful a man may be, it is difficult for him to do his best, if he gets the impression that his brethren do not understand nor appreciate that he is doing a full man's work, but are perhaps even under the impression that his place is a sinecure. It goes without saying that our people would not willingly discourage faithfulness in those who serve them, but it would be even sadder if they who would be so far from doing it of purpose should do it unwittingly.

The brotherhood unfortunately does not in general get a close view of the daily life and work of its mission secretary. He is seen once a year, perhaps, at a State Convention. He is generously treated as a fellow worker, and highly honored for the sake of the great cause he serves. A good place is nearly always reserved for him on the program. He speaks and it is to be hoped speaks well. He certainly has a generous and sympathetic audience. Then he leaves. There may be no more of him in that State for a year, or two or three years, except something in the denominational paper, now and then, and some letters week by week to different brethren in the State.

What is he doing in the meantime? Is he being honored for his work's sake at big gatherings all the while, making great speeches, and with good long resting spells in between? Is this the sum total of the responsible tasks with a Mission



Board? If so, the Boards do not need a Moses for administration, but only an Aaron for gifted utterance. They do not need assistants to the leader in performing the hundreds of responsible activities which inhere in eliciting, and conserving the means for the work and in administering the work itself.

Our Baptist newspapers usually serve for the most part a single State. To the average contributor and reader it looks as if there is mighty little to do to put the article which a brother sends into the paper and then put the paper in the hands of the reader. The lone editor must have an easy time. There is, to be sure, a printing press turning somewhere in the hazy background and a hypothetical person (or dozen persons) called the printer, on whom the contributor, the editor and the reader may cast the blame for whatever goes wrong.

Such is the popular thought. But there is many a snag and fret, and many a task to be performed between the movement of the pen which writes these words and the coming of them to the eyes of the reader. Of those tasks one could write a book. But one does not do it. The consensus of judgment is that it is not worth while. On the contrary, the editor, without saying anything about it, employs a stenographer or two, a bookkeeper and an assistant editor or field editor. He loses sleep over how he shall get money to pay for white paper and printers and postage. He has at least two or three persons to help him get out the paper and keep it going. He wishes he did not have to have them, but he knows it would be penny wise and pound foolish not to have enough staff to do the work he is trying to do.

And the brotherhood does not complain, though it does not understand, for the editor and not the brotherhood foots the bills.

Not so with a Mission Board, which serves not one State but seventeen. The denomination wants the Boards to have as much staff as they really need. But unfortunately scarcely one in ten thousands of our people comes close enough, especially to one of the General Boards, really to understand how much there is to do. Therefore, if the Board is forward-looking, if it takes the task seriously which the brotherhood has set it to direct, it will want to employ sufficient capable workers to do at least the greater of the important constructive tasks which it finds on its hands. But if the democracy which it serves does not itself realize the importance and largeness of those tasks, it must either confide in its Board without knowing or must somehow come to know at first-hand. It does very properly confide in its Boards, but the Boards would be greatly relieved and strengthened if the brotherhood of its own knowledge understood the bigness and multiplicity of the work which is to be done. Moreover, knowledge would tend mightily to bring from the workers all the best there is in them.

In the protracted meeting the pastor gets another minister to help him. Perhaps they also engage a singer. Two or three men, working at full capacity, give two weeks to a revival meeting in a single local church. The people treat them with fellowship and kindness which is precious and sweet, and when the meeting is over and the regular routine of life is taken up, they remember the meeting and love and believe in the pastor and his helpers in the meeting. They know these men are faithful, for they see their work.

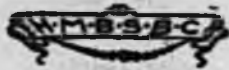
Not for one church but for 24,500, not eye to eye in the personal touch of generous hearts warmed in their common committal to the Lord Jehovah, but far in some city certain brethren are put to conduct a task for a denomination of 2,700,000 members. Why should it be considered a strange thing if it takes the whole time of several earnest men, capable for their important tasks, to do worthily a work in which so many people are to be reached and served? If the worker cannot look eye to eye into the hearts of this great body for whom he labors, will a generous people therefore be the less ready to believe in him and love him, and have confidence that he is faithful and that his work is the full work of a man? They will not. But they may not understand, alas!

We will soon bring from the press a book, "Country Church in the South." It was done by the Home Board's Editor of Publications. This brother has used spare hours at home to read up on the subject for some years. But the actual time spent in writing the book was only such time as he would steal from the work in the Home Board offices or on the field. As the public will see the book, they will judge if it was worth doing and judge generously.

It so chances, however, that about ninety-five percent. of the important work to be done for a Board is not of a somewhat spectacular nature, like a book or Convention speech, which brethren will see or hear, and will talk about. Baptists want the other work done and are perfectly willing to pay a liberal living wage to the men who do it, but, alas, the brotherhood does not know how much there is to do!

For seven years this writer has given from four to six days each month to editing *The Home Field*, and all the rest of his time to other tasks as important and urgent as the magazine, tasks which were not all performed to the end, because there was not time. How could he help it if nearly everybody among Southern Baptists, who thought of it at all, seemed to consider that he was just the leisurely editor of a small monthly mission magazine! That is all they saw, but, beloved, what cannot be seen, 200, 500 miles away, in the way of necessary work done in the offices of the Home Mission Board, is at least ninety-five percent. of what is done.

We have written at length. Is it worth while? It is, if it shall cause Baptists to think. Why do not mission secretaries write more about the actual work they do? Well, they feel that it is indelicate to do so, lest they should be thought to be bragging. And they are aware some brethren may think it not properly dignified. There have been instances when Secretaries have sought to do this in Convention speeches and they have sometimes been criticised for it. Still it is the feeling of this writer that it is not really indelicate to put one's-self frankly in the hands of his brethren, and that essential dignity may perhaps be better conserved by trying to maintain the fellowship of understanding, than by a silence which some may interpret to be an assumption of a certain proud immaculateness, which surely of all men who live no mission secretary of Southern Baptists ever felt, or ever will feel. In this thought, the above has been written.



#### FOUR GOOD BOOKS

We wish to name here four books, each of which we heartily commend to all ministers who have not read them and also to thoughtful laymen. The last two ought to be read by every layman as well as by every preacher.

The first two are by the same author, Dr. W. C. Wilkinson. They are well published and bound by the American Baptist Publication Society of Philadelphia, and sell for \$1 each. They are: "Paul and the Revolt Against Him," and "Concerning Jesus Christ the Son of God." The first book is really a masterly reply to some of the overdone higher criticism of the present. This book shows that the cry "Back to Christ" is by these critics interpreted to mean "Away from Paul," and that this really means "Away from Christ."

The second volume is just from the press. It is a superior and delightful summing up of the infallible proofs of the resurrection of our Lord Jesus. Reading these two books would do much to freshen the preaching of a pastor.

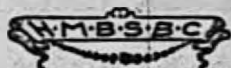
Our preachers need to be intelligent students and interpreters of the significant problems of the day. "The New Democracy" by Walter E. Weyl is a brilliant and incisive study of the development of democracy in America. The first half



of the book is devoted to the evolution of plutocracy and the second half to treating the present democracy-development and the new social spirit.

The book by Wm. Allen White is "The Old Order Changeth." Mr. White deals with the present status of American society in a lucid, informing and stimulating way. The two last mentioned books are 50c each from McMillan Company, or from any Baptist book store.

We only give space to these words of commendatory mention because we have been so much impressed with these volumes. Ordinarily The Home Field has had very little space for book reviews. There is enough in these four books to keep a preacher's mind from rusting for twelve months.



#### A Notice About the Magazine Change.

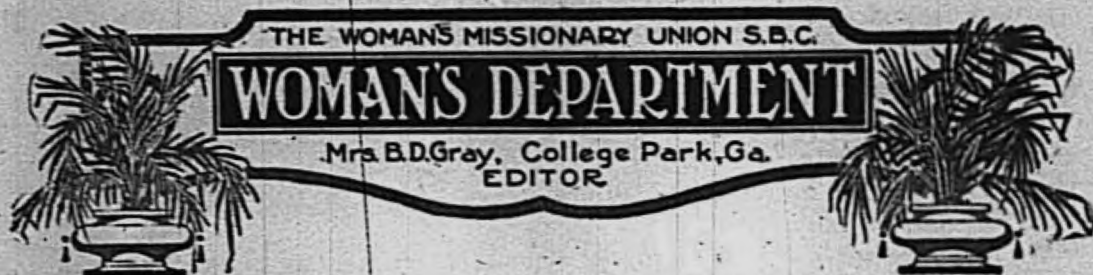
WE TRUST EVERYONE will read the article elsewhere by the Editorial Secretary of the Sunday School Board, in which he sets forth the facts about the forthcoming mission magazine. Dr. Van Ness gives information which will clear up any lack of understanding our subscribers may have about the taking over of our subscription list. We have turned over our complete list to the new publication and in future all enquiries and explanations should be addressed to the Baptist Sunday School Board, Nashville, Tennessee.

#### As to Mission Study Classes.

WE RECOMMEND to churches and Societies which have not decided what Mission Study book on Home Missions they will adopt this winter, to use our book, "Baptist Missions in the South," if they have not done so. But if they can wait till November 1, they may secure our book now in the press, "Country Church in the South," which Dr. F. C. McConnell, Chairman of the Home Board Publicity Committee, after reading the manuscript, declared to be the best and most urgently needed book we have issued. We especially recommend these books. The country church book has a certain advantage in novelty, as well as in the crucial importance of its theme. For, though a dozen books have been written on the subject, not one of them before this has treated conditions in the South, where half the American rural churches are, or been written by a Southern author.

#### The Reader is Asked to Guess.

IF OUR READERS, after looking at the relic of the past with which we adorn our cover, will read our article on Cotton, they will probably be able to guess what the relic is. But not all. We showed the picture of the infirm contrivance to Mr. Frank L. Stanton, the gifted poet-editor of the Atlanta Constitution. But, though Mr. Stanton was born in Charleston and spent his early boyhood in Walterboro, South Carolina, he had never seen one of these features of the Old South landscape. Goodnaturedly willing to write for us some lines of poetry to give grace to the gaunt and now discarded old instrument of Southern rural life, our gifted friend could only stare at the great spreading arms in wonder, and not a line of poetry was available from this happy interpreter of the folk-life of the rural South. We pass the enigma on to others—for to some it will be an enigma. As for this editor, time was when he pushed round and round the long arms of one of these machines, his feet covered with the mud which follows fall and winter rains, and then he was hoisted into the box up at the heart of the oaken nondescript and tramped and tramped till he got tired and went to sleep to the hum of nearby machinery or the song of the winds in the tree tops of the adjacent forest. Let the reader guess. But he is not to dare to think that the legend at the bottom of the cover page and the passing of The Home Field this month have any relation to each other.



MRS. W. B. JAMES,  
President, Richmond, Va.  
Union Headquarters: 15 West Franklin Street, Baltimore, Md.

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

## The Work in Cuba.

WE PRESENT an article from Dr. M. N. McCall and also quote from Dr. Gray's Report at Asheville relative to Dr. McCall's work:

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

Dr. McCall further adds:

"Our difficulties have not decreased. Disturbed economic conditions, especially throughout those sections of the Island that depend on the tobacco industry, have made it hard for our churches to increase their contributions.

"The universal activity of Romanism has made the work more difficult. Hundreds of priests and nuns, driven out of Mexico, or compelled to leave Europe on account of local difficulties, have found refuge in Cuba during the last few years. In many instances they bring their endowments with them and build churches and schools. Not

only the cities, but many small towns that never before had churches or schools have been invaded, and make our work more difficult. This should call forth more earnest consecration and heroic effort on our part."



MISS EDELMIR ROBINSON.

We are glad to present herewith the picture of Miss Eddelmir M. Robinson, of Havana, Cuba, who has recently entered Mars Hill College, in western North Carolina, by arrangements of Mr. M. M. McCall. This young lady has been a student in our Havana school and she goes to Mars Hill to perfect herself in English. Bro. McCall has hopes that she will yet make a mission worker. It will be remembered that two of Dr. McCall's young children are now in the excellent school at Mars Hill.

## Hopefulness of the Cuban Outlook.

M. N. McCALL, Superintendent, Havana, Cuba.

OUR HOME MISSION BOARD has been working in Cuba now for about a generation, but prior to the Spanish-American War the work was confined

to a very few points. It is only during the last sixteen years, principally during the last ten years, that the work has been extended throughout the Island.



It is only a few years ago, less than half a generation, that the Board set itself resolutely to the task of evangelizing that part of the Island which fell to our lot in the division of territory that was effected just after the first American occupation of Cuba. We have four provinces, with a population of something over one and a half millions. Our northern brethren have two Provinces with a population of something over half a million.

A chain of missions has been established and churches organized from one end of our railway system to the other, and many places away from the railroad have been reached. Our task is one principally of towns and cities, though there are great outlying, populous village and country districts that need to be reached with the gospel, and that offer a rich field of opportunity.

The writer spent five days last month with one of the native preachers in a beautiful valley, twenty-five miles from the railroad, preaching at nights in a village and visiting by day from house to house. Almost without exception homes were opened gladly and every house was converted into a temple, where the family gathered to hear its first gospel message. Almost without exception the preachers were pressed with invitations to return. In addition to the work in the towns and cities some work of this kind is being done, and this is an example of the open doors in the country regions.

After half a generation of work it is legitimate to expect some returns and to look for hopeful signs for the future. These are not lacking.

The actual number of converts is an encouragement. There are now approximately two thousand members in our churches. Many have taken their letters to churches outside of the Island, and many have gone to their eternal reward. The actual number of converted and baptized during the sixteen years is more than two thousand. This number of souls, who in all probability would not have been converted without the direct work of the Home Mission Board, is a result not to be despised.

The general attitude of the Cuban public

toward us and our work is a hopeful sign. The Home Board meets its obligations promptly and has a good name. People are glad to rent a house for mission purposes, because they know the rent will be faithfully paid. The Board's credit would be almost unlimited with those business houses with which we have had dealings.

Our preachers have been faithful in their example of Christian living and are not put in the same class with the local priests by those who know us. Consistent living for years in a community is the only argument that can overcome religious prejudice, and we have lived long enough among them to prove our faith by our works, and the Cuban public appreciates the merits of the demonstration made.

Catholics claim that ninety-five per cent. of the population is Catholic, yet our meetings are well attended and any fair evening it is possible for us to hold an open air service on the Prado or in Central Park, and have from two to four hundred men give us a most respectful hearing.

The proportionately large number of young people of both sexes who have joined our churches, and are eager to learn and to do, is an encouraging sign. The number of young men desirous of studying for the ministry is larger than we are able to provide for. We are beginning this year with a class of six in Havana, but there are others who wish to study and for whom no provision can be made at present. Others of our young people, whose vision has been broadened by their contact with the gospel, are seeking to fit themselves for larger usefulness as lay workers.

The growing spirit of self help is always hopeful. Our purpose is not to pauperize a people in their church life, but to help them help themselves. All the little struggling bands pay their incidental expenses and something toward pastoral support. Some days ago one of our young native pastors wrote, saying: "Give me some definite object, outside of Cuba, that I can put before my people as calling for their help, that their vision may be lifted up to the needs of others, and they be brought into more direct touch with the great movement of world evangelization."

**CUTS & DESIGNS**  
*THAT MAKE BUSINESS*  
 for ADVERTISERS MANUFACTURERS and PRINTERS

WE MAKE  
 CUTS TO  
 ILLUSTRATE  
 YOUR PRINTED  
 MATTER  
 OF

BUILDINGS  
 PORTRAITS  
 LETTERHEADS  
 CIRCULARS  
 ADVERTISEMENTS  
 LABELS  
 TRADE MARKS  
 MAPS AND POSTERS  
 —IN ONE OR  
 MORE—COLORS

**CHRISTOPHER ENGRAVING CO. Ltd.**  
 RICHMOND, VIRGINIA

## A GREAT BOOK

"Richardson's Defense of the South," by Prof. J. A. Richardson of Atlanta, who was a captain in the Confederate Army, is a large volume of 600 pages, well printed and bound.

It deserves a broad circulation among all who want to know the facts about the South in connection with the Civil War.

The position and deeds of the South in this connection have been too much smothered from the knowledge of the present generation of Southerners, from the fact that many school histories and most magazine and other stories have been written with a bias not friendly to the South.

Get this most informing book. Price \$2.50. Order from the author or from

**A. B. CALDWELL, Publisher**  
 Atlanta, Ga.

## HOME MISSION SUPPLIES

WE SHALL EXPECT to arrange for space in Home and Foreign Fields to advertise our Home Mission supplies. We enumerate them here:

**CHARTS.** Set of five large charts showing Home Mission work to the eye. Printed in two colors. Will grace the walls of any church. Set 50 cents postpaid.

**TRACTS.** Our tracts are constantly being replenished and renewed. Send for a free one—each package for examination. "Our Annual" for 1916-1917, just from the press, tells in brief all about our work. The standard comprehensive tract. A new tract on Cuba just issued. All tracts about our work are free.

**STEREOPTICON LECTURES.** We have two distinct slide lectures. Lecture A covers Cuba, Canal Zone, Southwest, Indians and Immigrants. Lecture B covers Country Church, Evangelism, Church Building and Mountain Schools. No charge except the payment of express both ways.

**ALBUM.** Beautiful Home Mission Album fifty-two pages, two colors, 140 pictures. Twenty-five cents post-paid.

**MISSION STUDY BOOK.** "Baptist Missions in the South," 240 pages. Cloth 50 cents, paper 35 cents. Five cents extra for postage in each case. This has proven to be by far the most popular book we have issued for mission study, breaking all former records in sales.

**PAGEANT.** "Work While You Work" is the name of a mountain school pageant, which proved its fitness and popularity by its exhibition before the Woman's Missionary Union at the Asheville Convention. The ladies were highly pleased with it. Five cents per copy, 35 cents per dozen.

Also see the advertisement of our forthcoming country church book elsewhere.

Address Publicity Department,

**BAPTIST HOME MISSION BOARD**  
 ATLANTA, GEORGIA



# \$2.00 to \$2.50 Worth For Only \$1.00

The Western Recorder, published at Louisville, Ky., founded 1825; will be sent six months and choice of one of the following books for only \$1.00, which is the price of the paper alone!

**Bible Prophecies and The Plain Man . . . \$1.25**

By MARR MURRAY

**Spiritual Culture . . . . . 1.25**

By F. A. NOBLE

**The Book of Answered Prayer . . . . . 1.00**

By JNO. T. FARIS

**The Secret of The Lord . . . . . 1.50**

By W. M. CLOW

**The Gospel of the Sovereignty . . . . . 1.50**

By J. D. JONES

New books and prices have not been reduced. Your money back if not satisfied. For new subscribers only.

ADDRESS

**Baptist Book Concern**

LOUISVILLE, KY.

## COLEMAN'S WORLD FAMED SONG BOOKS

Published in 1915

**"Herald"**

The Book With a Message

Price: MANILLA

\$12.50 per hundred, carriage extra  
2.00 per dozen  
Single copy 20 cts. postpaid.

Price: Cloth Board.

\$30.00 per hundred, carriage extra  
3.00 per dozen  
Single copy 30 cts. postpaid.

**WORLD EVANGEL**

(Published in 1913)

About 1,250,000 of these two books now in circulation and heavy sales continue.

Price: Limp Cloth.

\$15.00 per hundred, carriage extra  
2.50 per dozen  
Single copy 25 cts. postpaid.

**NEW EVANGEL**

(Published in 1911)

Price: Cloth Board.

\$25.00 per hundred, carriage extra  
2.50 per dozen  
Single copy 35 cts. postpaid.

All Books in round or shaped notes. Round notes sent unless otherwise specified.

SEND ORDERS TO

BAPTIST BOOK CONCERN, 650 South Fourth Avenue, LOUISVILLE, KY.

## Country Church in the South

THERE ARE FINE TOKENS that this book for Mission Study Classes and the general reader will surpass all books the Home Mission Board has issued in popularity, and that it will render a real and needed service.

"Country Church in the South" is by Victor I. Masters of the Home Mission Board. It contains a striking preface by Dr. F. C. McConnell and nine chapters on country church and life which will occupy about 200 pages. Will appear about November first. It is even more attractively printed than "Baptist Missions in the South." Put in your order now for an advance copy for examination. Postpaid cloth 60 cents, paper 40 cents. Read the testimonials of prominent members of the Board who have read the manuscript.

DR. F. C. McCONNELL: "It is delightfully written and few books have ever been published about the character and life of our churches which are calculated to do so much good as this one. It is a most interesting, instructive and inspiring discussion of a vital theme."

DR. CHARLES W. DANIEL: "Every page bears evidence of the extensive information, discriminating judgment, and deep personal interest of the author. The importance of the theme and charm of the style will commend the book to a wide circle. It will be at once profitable to pastors, Mission Study Classes and church members generally."

DR. S. Y. JAMESON: "Intimate acquaintanceship with the subject, keen discernment and well-balanced judgment admirably fitted the author to give a clear, informing and sane discussion of this most perplexing and much neglected subject. I verily believe it will prove to be a clarion call to Southern Baptists."

DR. W. H. MAJOR: "It is the first book which has been written on rural church conditions in the South. It shows that the country church problem can be solved when approached in the right way. It gives Southern Baptists solid grounds on which to take hold of this great question. I know of no book more worthy to be studied both by laymen and preachers than this masterly production by Dr. Masters."

Order from your Baptist Book Store, from Educational Department of the Foreign Mission Board Richmond, Virginia, or from

Publicity Department

**Baptist Home Mission Board**  
**Atlanta, Georgia**



