

DECEMBER 1910

The Home Field

MAILED JAN 22 1911
LIFE MAG. BOX 22
NEW YORK



JESUS AND THE LITTLE CHILDREN.

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AUSTELL BUILDING, ATLANTA, GEORGIA.

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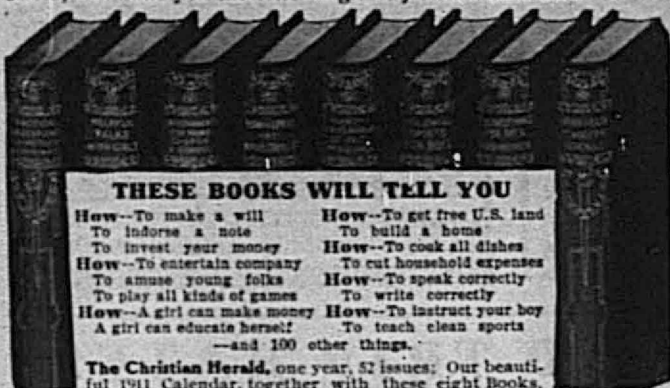
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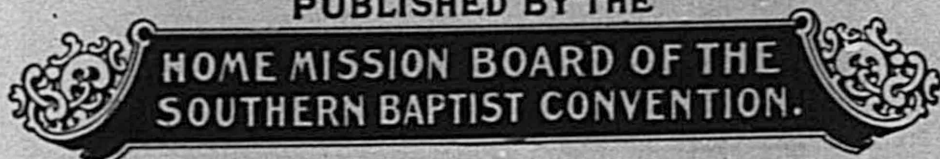
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The Home Field

PUBLISHED BY THE



Subscription Price 35 Cents Per Year

714-722-723-724 Austell Building, ATLANTA, GEORGIA.

VICTOR I. MASTERS, Editor.

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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.

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The Home Field

Vol. XXII

DECEMBER, 1910.

No. 5

The Conservation of Our Moral Resources

JOHN E. WHITE, D.D.

THE movement for the conservation of our natural resources which is sweeping over the country has put forward one proposal which is entitled to the dignity of genuine statesmanship.

It is that the nation is to realize itself as a trustee for posterity. It must think as an individual thinks, with a policy, a program, a definite purpose projecting beyond the present to the generations coming on, whose stake in the country is a consideration which must modify all present policies of national administration.

This is not the conception of the nation which has prevailed up to the present time. We have held America as the land of adventurous opportunity, a land to be plucked, a promised land flowing with milk and honey, inviting everybody to hurry up and seize a share of its wealth. Profoundly the explanation of the trusts and combinations of capital, characteristic of no other country of the world except America, is in this conception of what the nation exists for. The controlling impulse of our energies has been materialistic opportunism. It is difficult to find fault with this fact. But it is a fact.

Now we are entering a new period. The idea of conservation has arrived. That idea is based upon the conception that the natural resources of the land are to be considered as a trust, of which the nation is the trustee. A hundred years from now the historian will refer to the opening years of the twentieth century as the time in which the American people as a nation repented, changed their minds, and began to think as an individual thinks, as the prudent, loving head of a family thinks, of their obligations to the future. It will be recorded as the beginning of the Era of Conservation, and that will mean something very much more than what Sydney Lanier calls "The times fen-politics."

A Condition and Not a Theory.

The Conservation leaders have gone about the reform they resolved upon in an instructive and interesting fashion. They have exploited the situation dramatically. They have been definite, explicit and insistent in their show of alarming facts. Their success has been won through a shrewd knowledge of human nature—American human nature. We are not a people who are won by theories, or by abstract arguments. Americans never fought for liberty as a merely righteous principle. They fought against tyranny and its concrete, practical experience.

REAL Christianity is the mother of morals. Our religion is not morality touched with emotion, but our morality is religion at its proper work.

The Conservationists have said, "Look yonder, every available foot of the public domain is being taken over by corporation squatters, the last mineral deposits belonging to the people will soon have been completely syndicated, the mountain slopes will be denuded of forests and the water sheds ruined, the coal measures will be practically exhausted, and the only resources for industrial motive power, the water powers, will be alienated to the hands of large corporations. They have insisted on a condition and not a theory.

"Second only—and Second always."

Now it is not our business particularly as Christian leaders to applaud the movement for the Conservation of our natural resources, but it is our business to realize that the success of this movement is a rebuke to us and that it ought to prove an inspiration. When the Conservation propaganda was inaugurated by the Convention of Governors in 1908, the President of the United States opened that historic gathering in these words:

"This is the chief material question confronting us, second only—and second always—to the great fundamental questions of morality."

Those words are a challenge to Christian leadership. The Conservation of natural resources is the chief material question confronting us, but is second in importance—"and second always"—to another question.

What is that first, that more important, that most vital question confronting the people of this country? It is the Conservation of our moral resources. I propose that it is not only a matter of more vital consequence to the welfare of the nation, but that it is to be dealt with as practically and as definitely. I propose that it constitutes a cause as cogent and capable of constructive agitation. Our moral resources are not in the mystic air. They are before us as really and as calculably as lands, forests and water powers. If some one was vitiating our climate, no one would regard that as an impracticable issue because it was in the air. We understand well enough that we have

moral resources. We agree that the character of the people, the quality of our citizenship, the strength and welfare of our civilization are drawn from resources somewhere in our nation.

What Are Our Moral Resources?

Morality draws its vital life out of religion. This is the axiom of moral philosophy. We hear of morality without religion, and so we hear of religion without morality. But we recognize such morality as illegitimate and unsubstantial, as we recognize such religion as sterile and insignificant.

Christianity is the mother of morals in this country. Our religion is not "morality touched with emotion," but our morality is religion at its proper work.

The governing ideal of the founders of our nation was the religious ideal. In New England and in the Southern colonies our forefathers were not as sure that they were establishing a great political commonwealth as they were that they were securing a religious civilization.

There were at least five great institutions around which they organized society. These were fixed as the moral resources of the life of the young Republic. There was the ideal of the religious life as the true sort of life for a permanent and beneficent civilization. That ideal was as concretely regarded as the idea of liberty itself. There was the Bible as the authority of morality conceived as the vindication of virtue and the judgment against vice. There was the church, the organizing idea of communities and the assembly of moral forces. There was the Christian Sabbath, the day of moral rest, the soul's day, the pause commanded and required for the body and the spirit. There was the Christian home, the nursery of moral citizenship, the discipline of youth, the sacred center for morally earnest parenthood, manhood and womanhood.

A Sacred Trust.

These institutions were jealously regarded as essential in a well consecrated patriotism. Without them life in the new land would have been considered no great oppor-

THE *conservation of our religious institutions is of far greater importance than any possible question of politics, commerce, social welfare or education.*

tunity. French atheism, of which we read something in the second generation of Americans, was never a considerable influence with the masses of the people. The founders of our country would have gone to war for the conservation of the Christian institutions they had established, with more abandonment than in behalf of any resources of material wealth they had secured or desired to secure.

These institutions were transmitted to our fathers in that sense as a heritage, a real and a calculable legacy of American values, without which all else handed down was regarded as of doubtful value. Mr. Roosevelt was uttering the most poignant of national truths when he said, "second always" to that which is first, viz—the institutions of American morality. There they are. The religious life, the Bible, the Church, the Sabbath, the Christian home—these are the deposits of our moral resources, the hidings of our moral power as a people.

Then, I say, the most important issue to be confronted by this country is the issue which Christian leadership must not play with any longer—now unrepresented, unrealized and neglected—the question whether we, who have received these institutions and have enjoyed their moral blessing, do so conceive them as a trust committed to our hands that we are conserving them to pass on to our children's children unwasted and unimpaired? No religious question, no question of education and no political or commercial question is mentionable beside that in its fateful importance to this nation.

Are We Wasting Our Moral Resources?

To evade an honest asking of this question is cowardly Christianity. To hesitate at its answer is to answer it hopelessly. The truth, the actual facts alone, will do. And what I say is not the truth in the alarming sense, I assert, if it requires any effort at rhetoric and debate to establish it.

I assert as truth and fact, as palpable to our minds as a horde of men with axes destroying the water sheds, or corporation agents filing land claims before the department at Washington, that the American in-

stitutions of the religious life—the Bible, the Church, the Christian Sabbath and the Christian home—are suffering impairment and waste in the hands of the present generation.

The religious life, as the ideal sort of life, is less insisted on and less attractive than formerly. Young men do not accept the appeal of the ministry as the superior and most useful occupation of life. Fathers and mothers do not encourage a disposition in that direction as they did. The line of division between the religious group in society and the non-religious group is not at all so distinctly preserved as it used to be, and as it must be in order to observe the distinction to be claimed for the religious life.

The Bible is not accorded its old imperial position, and its old imperious authority is not so accounted by the masses of the people. It is petted and patronized as much as ever, but the Bible as an institution, a moral resource, is steadily losing something at our hands. The church is becoming a doubtful power, or at best a more and more difficult power to conserve for such a positive influence as it once had among us. Individual exceptions to this statement may rebuke pessimism, and as I believe does afford some relief to alarm, still the large general fact that the Church, Catholic and Protestant, is not holding its own as the assembly of moral powers, cannot and will not be disputed.

The Christian Sabbath is passing into partial eclipse before our eyes. It is observed legally and socially, but greatly modified, even as a physical rest day by necessities arising in a more highly organized civilization. The loss the Sabbath is grievously sustaining is in its vital feature as the Christian Sabbath, resting its sanction on the greatest religious event of history, the resurrection of Christ, and therefore ever afterwards to be the soul's great day, the day of the spirit's joy, the day for the concern of immortal, eternal matters, the day of communion and fellowship with God, and, therefore, more than a day of physical recreation. As a moral resource, as contrasted with physical resource, the Sabbath is being lost at our hands.

THE Bible, the Church, the Sabbath and the Christian Home are suffering impairment and waste at the hands of the present generation.

So in the painful procession must we behold the Christian home surrendering its old distinction as an institution. The old fire-side grouping, the old fashion of pious father and praying mother, the solemn hush of reverence, the restraint of consecrated love and of parental discipline as a matter of religious conscience—indeed, that whole story and its tenderest pathos of the Christian home, which to most of us makes the sweetest music in memory, and is about the most epic note in our traditional literature—unless there is a change from present tendency, will have but small reality in the thought of our great-grandchildren. As a moral resource the American institution of domestic religion is being wasted at our hands.

A New Missionary Emphasis.

Now what of a movement for the conservation of these moral resources of our people? For one thing we have to realize that these moral resources are not ours to do with as we please. As a Christian people we are trustees. The question of freedom and rights has its limitation precisely in these matters as in the use we make, or permit others to make, of our material natural resources of wealth.

That may appear to be an impossible contention. But it is not more novel than for the Conservationist to propose that there must be a stop to unrestrained sequestration of the public domain. My neighbor has no right to make it morally harder for my children's children in this land. As we who are Christians value these things, we will constrain others to value them. The very first step to be taken is among Christians. It will prove and is proving a crucial test of what we call the Christian religion.

Christianity must be able to do more than evangelize. It must be able to save. It must be successful in more than the propagation of the gospel. It must be able to protect the fruits of the gospel. The Christian church may not be satisfied merely to maintain a place in the tolerance of men. It must defend its power over morality. The gates of hell must not prevail against it.

This world will have but little use for a Christianity that cannot command positive pre-eminence for its institutions as moral centers of the public life.

It is not a thoughtless observation to say that there are indications of a new emphasis to be added to the great Home Missionary enterprise in our midst. In their greater aspects the movements of Christianity have been providentially forced upon the leaders of its cause. Every movement has been an enlarging movement.

If Christian leaders may be aroused and alarmed through a study of what is going on with respect to our moral resources, they may be brought to see that the day has arrived for a new enthusiasm and a reformed line of battle, with Conservation as the battle cry.

An Instructive Parallel.

In the first period of American Christianity our forefathers were absorbed in emphasis upon the individual and his religious rights. To have, and to hold for themselves religious freedom was their great passion. For that they suffered and their concern did not extend far beyond that. They achieved the right for every man to worship and serve God according to the dictates of his own conscience. In that great achievement was their zeal consumed.

Following that period came socialized Christianity, the recognition of partnership in religion, associations, conferences, synods and conventions. Christianity was getting organized for something. At first these organizations were satisfied to enjoy their fellowships, their creeds, their unity and harmony of beliefs. Imperceptibly, however, they drew on into a third period of missionary enthusiasm. The co-operation of individuals in churches and of churches in associations and conferences and conventions was seen to be suited to the business of missions at home and abroad. The impulsive idea was conceived in a hurrying effort to evangelize the living who would soon die without the gospel. That great task has been the absorbing zeal of Christian leaders up to this hour.

CHRISTIANITY must be successful in more than the propagation of the gospel. It must protect the fruits of the gospel, and defend its power over morality.

Let us pause and ask this question: Are we not come now to the place when by the will of God we shall look to the future and think as an individual thinks with a policy, a program, a purpose definitely projecting beyond the sinners alive to the generations coming on, the sinners unborn? Does the real missionary obligation extend only to the living? Are we not moving toward the high outlook of Christ when we scan the far horizon for the millions that are to come on this continent? If we are, Conservation shall be the new slogan of Christian progress. For if I am a debtor to my posterity in the bonds of a love like Christ's,

I can not be a good and faithful servant if I neglect in my day the Conservation of the gospel institutions which have been the means of my own salvation.

It is my conviction that our churches and our Boards of Home Missions are to be led to give themselves more directly and definitely to the arrest of the waste of our moral resources in this country. They must not stay outside of the thick of the struggle of our Christianity to save itself. It must be saved for those who have the same divinely purposed right in its holy institutions that we claim, and that in a gracious providence our fathers conserved for us.

The Call of the Lonesome Pine

ALLERT R. BOND, D.D.

A STUDY IN WASTE



T STOOD out in the old field with simple grandeur. Its branches, bare and glistening, stretched out like talons of helpless failure. Through its bareness the sunshine fell to cast strange spectres on the rich soil underneath. The rain found little trouble to bespatter its way to the ground. The cold frost lay over its receptive wastes. The soft snow would find a ready form for its mantle as of a shroud. The fierce winds beat their weird shrieks and the gentle zephyrs stirred the quiet music of by-gone hopes.

Passers-by said that Lonesome Pine often spoke its message to friends and sympathetic pilgrims who might linger in its fellowship. And so it chanced that one pilgrim of trust found himself near its rustic form, bent on hearing the words of grace that might fall from this lingering memorial of an ancient and primeval forest. He transcribes the call.

"Speak," the voice of the Lonesome Pine quieted the zeal of the Pilgrim, lest he lose the message, "speak to the children of men in their day of opportunity, and speaking bid them listen to a wisdom not of this earth. Bear to them this trilogy of waste.

B ID them find in my desolate branches a warning against the waste of obstructions. The ground is hampered by my useless form. The plough may not uncover the hidden riches for the eager crop."

The Pilgrim listened to receive the further word of wisdom. The voice of the Pine had been hushed, as if to permit the Pilgrim to run the warning through human life to find its parallels. He found it an easy task.

With trooping speed came to him the weary retrospect of obstructed churches. Pledged to the advance of that deathless Kingdom of hope and life, the peculiar gift of the Nazarene, concerned with the problems of meat and bread and raiment, forgetful that the way to supreme character led through the valley of service in sacrifice, the churches had lingered, faltered, and refused to push the limits of that kingdom to the repentant heart everywhere.

The Pilgrim thought of the waste that comes to the church life by failure to cultivate the spiritual life through means of the missionary impulse. The appeal of the Home Mission outlook, embracing in it benefits the land of unrivaled richness, will bring to any church a method of limitless

spirituality. Let the test be made. Personal growth individual and corporate, will be commensurate with interest in and service for the Christless millions that bring the menace of shame and infidelity to the nation that harbors in its liberties all creeds and no creeds of faith. Touch with the newly born will quicken the pulse even of the aged.

The Pilgrim thought of the waste of misdirected energies. Tithes of anise and cummin are not now wanted when the weightier matters of the law are to be harvested and distributed. Bickerings, party spirits and the enervating jealousies of church life obstruct the work of the kingdom. One church can misdirect sufficient vitality to evangelize a city. An earnest response to this day of Home Missions will remove the encumbering obstructions.

A voice, eager, and yet somehow mellowed with memories of departed glories, broke the Pilgrim's reverie. It was the Lonesome Pine with its second word.

SPEAK to the children of men that they learn the sorrow of the unused Tree. In my day of strength I might have been of service to the world. Now I stand, lonely, useless, weary. Some hearthstone might have burned brightly with my corded bounty. Some home might have given place to my timbers, or some sanctuary might

have found pulpit or pew in my fibers. But I have simply stood where I have been; the world of my fellows has moved on. Let the children of men learn that only the life that serves is the life that lives. Bid them lose themselves in others. Speak the word, oh Pilgrim, that they may live."

The voice died away into a holy hush as if Lonesome Pine were being choked by its own memories of failure. The Pilgrim let

his mind follow the invitation of the Pine. He saw the woodmen with axe and teams, transferring the firm companions to the mill where they might be prepared for world service. He could almost feel the obsession of these ancient days. Then he knew that the Pine but translated the church life into its own terms of swaying dead branches.

The selfish life cultivates waste. Losing and saving, what terms of contradiction, and yet the regal voice of earth's Greatest assures us that only by dying do we live and that we reach nobility only through the ser-



Its branches, bare and glistering, stretched out like talons of helpless failure.

vant's shoes. The fault of the unused talent,—how crushing its word of judgment! Misuse will bring evil results, but church life is not so much vitiated by evil practices as it is nerveless with an atrophied sense of its membership. Let the vibrant call of Home Missions, set to the task of conserving the best inheritances of the nation as well as those of the heavenly kingdom that now transforms its earthly citizenry, stir

into self-forgetful service the churches, and the result will not require a vision of prophet to indicate.

The Pilgrim considered that there were thousands of churches and hundreds of thousands of members who name the name of the King of glory, that take no part in this effort to save America. How shall they be enlisted? Can they be enlisted? Will they be enlisted? Then he felt the blush of shame, for had not the Master sent these into the world to speak for him? For them he gave himself, and they were giving nothing for him.

Enlistment will depend upon two factors, information and empowerment. The distributor of information must be mainly the pastor in the local community of need. Empowerment comes both from God and men. These two key-factors are mutually dependent. If the Home Mission Board could afford the immediate expense, it would at no distant day repay the outlay. Place the name of each pastor of non-contributing churches on the list of The Home Field. No other instrument of vision will so readily bring results.

But the preachment of the Pilgrim was again broken. The Lonesome Pine should complete its trilogy.

SPEAK, oh Pilgrim of grace, to the children of men that they stand not in the waste of isolation. Through the years I bear my grief alone. I am but the solitary memorial of forlorn and decayed ambitions. Stay not here but hasten to warn the laggard that the heroes of faith are faced to the future. God wants men with the forward look. The sons of tomorrow are the princes of the kingdom."

The Pilgrim looked with dimming eye at the single Pine, bereft of its fellows of the forest, shorn of its annual green that would never return. Shaft of barren hopes, it seemed weary of its isolation.

The theory of missions is well-nigh the universal creed among believers. The practice of missions is too often the specialty of the inner circle.

The Pilgrim was about to turn from the Lonesome Pine with this trilogy of warning for the children of men, when he heard a stirring of dead branches, as if another

word might fall therefrom. He listened, he heard, he transcribes.



He saw the woodmen with teams transferring the firm companions to the mill.

PILGRIM of Grace, speak thou with unfaltering word,
Nor stop to consider the rebuke of thy fellows.

The Lonesome Pine for many weary years
for thee yearned,
And hope delayed but graced desire with force.

Go, speak to the children of men,
Who linger in the valley of sin,
Nor wonder to see the glory of their Lord.
The Millions of souls my vision enfolds,
Who come to birth through truth and love.
Speed thou thy fellows ere day begins to wane,

Lest the shades of failing light thy way delay.

The Son of God must win his throne,
His blood shall pass into life again,
His redeemed of the horizon of men
Have massed their appeal to the sons of America.

Speak thou, nor be afraid;
The God of the Forest, the Age-long Form,
Bids thee go, en clothed in power, to bring
To his hearthstone the restless and wearied.
The Lonesome Pine in shame and waste
Bids thee warning, gives thee hope.

AMEN.

NO field on earth presents to Baptists such an opportunity for doing good as do the country churches of the South, and no undertaking is of more value.

Rural Church Problems and Ministry

A. J. DICKINSON, D. D., Birmingham, Ala.

FROM observations I am writing this, taken for the most part from situations in the State of Alabama, where society is yet new, primitive and undeveloped, compared to what has been attained in older States. Yet I am sure the situation here is the same that prevails to a greater or less extent in most Southern communities.

Within the last fifty years there has been enormous advance in urban churches, but few of our rural churches have made any advance, most of them none at all, and very many have retrograded. This statement must be taken as comparative, however; for it is not true that we have lost in membership, number of churches, amount of contributions and other products of Christian living. But I doubt whether the rural church of today is as efficient in society as that of yesterday was in its day.

In a word the country church has not kept pace with the times, and so is losing in its competency to serve its own generation according to the will of God. The demand for ministration has increased so much more than the competency of the churches to supply it; and so failure is felt even where more and better service is rendered than in the past.

Our rural churches are better than they ever were before; but still they are not as good as they need to be to function in the social life of today as those did in the society of yesterday. So the problem is, how shall we bring up our rural churches abreast with the times, so that they may meet the new and increasing demands of our progressive age?

ONE phase of this problem is, how can we bring our rural churches to maintain a competent ministry for the times? That the country ministry is growing feebler and less efficient every day is clear to any casual observer.

It is equally clear that this failure is not due to the lack of ability in the men who make up that ministry. But to one who goes in with them and talks heart to heart with these noble men of God, it is clear that that inefficiency is due to the conditions under which they are forced to live and work.

Our country preachers, very many of them, are in a state of distress, which dooms them to inefficiency in their work and unhappiness and deterioration of life. The utter inadequacy of the support provided for the pastor and his family dooms him to poverty of body and low social standing and poor mental capacity. He has not the means to provide himself with bread, clothes, books and other creature comforts which in this age of advanced life it is the natural right of every respectable man in the service of society to enjoy. He knows this and is reminded of it every day unto his distress, and it makes him but the more inefficient in his ministry and retarded in his own development.

Unless our rural ministry can be provided for in such a way that they can enjoy the conditions needed for physical, social and moral health, they are doomed to be more and more inefficient and enfeebled in life; and others seeing the doom that awaits the man of God will pray the Father to save them from such a fate, and I believe God will hear them. It may be that God will not call men into the ministry where the churches who enjoy their ministry show so little appreciation as to hamper them therein.

We might produce in our day the strongest and best ministry in our country churches as did the fathers, if we were as thoughtful and diligent to cultivate the men God has given us as they were those God gave them. But it is beyond dispute that as goes our country ministry, so goes the country church.

IN Alabama, with 1,700 country churches, the Baptists have only five provided with a pastor's home. This almost destroys country pastoral work.

AS I see it, the reason the rural church cannot have the best ministry in the land is to be found for the most part in two things. Our country churches are too small, and hence too weak to administer the affairs necessary unto the promotion of the Kingdom of God in present conditions. This multiplicity of small and weak churches—ecclesiastical babes subject to all manner of infantile disorders and diseases—is due to the desire of each neighborhood to have a place of worship convenient to its own people—a perfectly proper and wise wish. Baptist churches are so over-zealous of liberties and independence that they overlook the privileges and obligations of co-operation for mutual edification and promotion of the Kingdom of Christ. So the efforts to federate a community of churches for the support of a common pastor, though in many sections it has worked well for a time, has in most cases been of little permanency.

Hence country pastors are separated from their flocks by miles and see them only three or four days each month. How can a pastor under such conditions study the lives of his people and project plans for their promotion? If the churches contiguous to each other federate to settle a pastor, there are to the contract with the pastor three or four parties; and any one of the number can break up the status quo, which is a constant invitation to the disturber. So the federation of adjacent churches for the maintenance of a ministry for their community has not been a remedy for the evils now under review.

It seems to me the solution is to be found by reverting to the scriptural polity of the church. The Scriptures recognize two orders of the local church—the house church and the city church. There were no country churches in the first century so far as we know; but if there were, they doubtless differed nothing from the city church in the matter we are discussing.

The house church was where a group of members met for worship in some private home, given for the purpose, and for missionary preaching, teaching and other devotional and edifying services; and they are

frequently mentioned in the Scriptures—many in Jerusalem, several in Rome and in other cities more than one.

The city church, composed of the members of the house churches of the community, in the first century only one being in a city, was the church which administered the affairs of the community, to which the apostle addressed his letters and on which he enjoined discipline, etc.

Have we not made a mistake in thinking that every house church must needs be also an administrative church? Clearly the idea which lies behind the community church, as opposed to the house church, is that a larger body is more efficient in administration than a smaller; whereas the smaller is more efficient in worship and education, etc.

APPLYING this Scripture principle to our situation, let us suppose a representative case of four small churches within a section ten miles square, averaging fifty members each. Let all four of them disband and organize one church with two hundred members to administer the affairs of all, deeding the property to it and incorporating it for administrative purposes; then let the new church select some central place for a pastor's home, and there settle a pastor to preach at all four of the old churches as house churches. With pastor's home, consisting of forty acres or more, the four churches paying two hundred dollars each, a good and efficient ministry could be maintained for our times; and the life of the community be blessed by the man of God.

To my own thinking, if we would do something like this, we would both follow the teaching of the Word of God and the behests of sacred common sense, both of which Baptists profess to have as their rule of faith and practice in matters ecclesiastical. It would not be long after this were done before the best pastorates among us would again be those in the rural sections; and ministers would seek them because they furnish abundant opportunities to make life worthful to the promotion of the Kingdom of God.

The coming of the telephone, the good

COUNTRY churches would produce for us, as they did for our fathers, the strongest ministry, if we, like them, would honor those God has given us.

road, the demand for food products, seem destined to restore the prosperity and value of rural life in the South; and with the revival of rural life will come again the importance of the country church.

No field on earth presents to Baptists such an opportunity for doing good as the country churches of the South; and no mission is of more value to the Kingdom of God throughout the world than the quickening and resuscitation of these bodies of Christ.

And this can be done only through the ministrations of an efficient ministry always on the field equipped for the best work. Yet few rural churches have provided homes for locating a pastor among them, although a country home is of far greater value in the maintenance of the pastor than an urban one, for the reason that the home in the country not only means a house to live in, but a garden, a pasture for family cow and horse, and a small farm for the pastor's spare time—all of which is worth much in the struggle for maintenance.

Yet in the great State of Alabama, with something like seventeen hundred rural churches, I can find only five which have provided a home for the pastor. One good brother writes to ask why pastors, even of rural churches, always reside in some near town or city. The answer is easy: There are no residences provided for pastors in the country, providing for useful and healthful country life.

There are many of our best equipped and ablest preachers who would prefer the life of the country to that in the city if only they could live in the country under such conditions that life would be country life indeed. The farmer-pastor must come back into vogue, for he is needed today as much as the tent-making missionary was in Thessalonica and Corinth in the days of old. The first duty of every church is to provide an efficient ministry; and to that end it should be organized and equipped with every convenience.

I beg to submit these suggestions to your readers.

THE Ladies' Home Journal for December has the best and most interesting article on the Missionary Barrel for the frontier missionaries that we have seen. Our limited space does not admit it, else we would reproduce it. We wish it might be read by every Southern Baptist woman who has given or may give something for a missionary box.

THE Home Field is so crowded each month that we scarcely have space even to call attention to the fact that many valuable articles and much of the mission news have to go over monthly.

A new Baptist Convention has been formed in New Mexico and will be aligned with the Southern Baptist Convention. Many of the New Mexico churches are in it. Dr. J. F. Love will tell *The Home Field* readers about it in our next number.

WITH all the emphasis possible we want to recommend pastors interested in the cause of domestic missions to read "Missions Striking Home," by Joseph E. McAfee; "Rural Christendom," by Chas. Roads, and "The Basis of Ascendancy," by Murphy. The first book is 75 cents and is the key book on domestic missions; the second is \$1.25 and is a very suggestive treatment of the country church problem; the third is \$1.50 and deals in a masterly way with the Negro problem.

Mountain School Notes

Superintendent A. E. Brown

EDITOR'S NOTE:—The Home Mission Board has no worker more effective in the responsible tasks committed to him than Dr. A. E. Brown, the beloved superintendent of our twenty-six Mountain Mission Schools in the Southern Highlands. Not a small part of the remarkable and gratifying success that attends our Mountain School work is creditable to the indefatigable and beloved superintendent. He never spares himself, and does not often take time to write to tell The Home Field readers of his work, though we admonish him frequently. We are very glad to have from Superintendent Brown even the brief notes he has given us, as published here.



OCTOBER 4th we opened a new school at Six Mile, S. C. Six Mile community is a good community and thickly settled, and contributed about \$3,000 toward the erection of the building.

The building is a brick veneer, containing four large rooms on the first floor, an auditorium, music rooms, library and society halls on the second floor. Prof. V. E. Rector, a mountain boy, is the principal.

The opening was made an occasion for a large gathering, with addresses by the superintendent and others. The school enrolled the first day more than seventy pupils. There are no boarding accommodations save those furnished by the people in the community, which are very limited. This school occupies a needy territory. It is in the midst of a host of undeveloped Baptist churches, which pay their pastors from \$15 to \$50 a year.

The Yancey Institute, at Burnsville, North Carolina, sustained a serious loss in the sudden death of Miss Deerstein. Miss Deerstein came to us from Massachusetts, but was not physically strong. She was a beautiful Christian character, and was making for herself a large place in the affection of the school and community. We have not yet secured a teacher to take her place. Prof. Hawkins and the other teachers are very much overworked, as in fact are all of the teachers in the mountain schools.

I was called to Sylva by the nervous

breakdown of Professor Hurst. I found his condition so serious that it was necessary to suspend the school until a new corps of teachers could be obtained. We hope to resume work in December.

The opening of the new girls' home for the Fruitland Institute was quite an occasion for that school. It was thought the building would accommodate all the girls who wished to attend for some years, but it was immediately filled, and we are face to face with the problem of providing additional room. As has already been noted, more boys applied for entrance than we could accommodate in the boys' home, and so additional room is being rapidly provided.

Professor L. A. Jones, who has been head of the North Greenville Academy, of Tiger, S. C., for five years, has been transferred to Barbourville Institute, Kentucky. Professor Jones is meeting with some difficulties in his new field, but his long experience in the work will prove that he is able to master them. In fact, we transferred him to the new field because of its difficulties and his proven ability to overcome them.

We found the North Greenville Academy, under the new principal, Rev. Dean Crain, enjoying a most prosperous session. Every available space in the dormitories is full, and the community is taxed to board the overflow.

I am leaving for a tour of the Kentucky schools. Hope to be able to report good news upon my return.

From the Corresponding Secretary

THE death of Mrs. M. B. Barnes at her home in Atlanta has brought sadness to hundreds of her friends and admirers throughout the South. She was the daughter of our lamented brother, Dr. I. T. Tichenor, so long the able and Imperial Corresponding Secretary of the Home Mission Board. For some months Mrs. Barnes had been in poor health. The end came peacefully, and the fair, lovely spirit went to join the noble father in the better land.

Mrs. Barnes for years was a great inspiration to her father, sharing his home and largely helping to make it possible for him to do his great work. She was singularly blessed with culture and refinement, and these were laid upon the altar of God with great devotion. The Second and the Ponce de Leon Avenue Baptist churches of Atlanta in succession have been greatly blessed by her consecrated and useful services, while the Woman's Missionary Union of the Southern Baptist Convention always found in her a most ardent, intelligent and noble supporter. She leaves a daughter and other relatives, among whom is Mrs. J. S. Dill.

State Conventions Show Fine Progress.

STATE Convention attendance has been the order of the day for three months past. A spirit of aggressiveness has been manifested at all these gatherings. The year's work in every instance has been crowned with unwonted success. The Baptist brotherhood throughout the South has a growing consciousness of its strength, of the vast possibilities before us and the tremendous responsibility resting upon us.

The spirit of co-operation is in the ascendency. Bickerings that in some quarters prevailed have given way to hearty fellowship and co-operation. A wholesome sanity and symmetry, taking in all departments of our great work, is steadily on the increase. That we have a mighty mission before us in making our Southland a great virile section set for the highest exhibition of Christian civilization is a growing conviction among our people. The double vision is before us: self-control, self-development, and enlargement of our resources, and an outward and

altruistic look towards the world beyond us.

The essential unity of all our enterprises has received peculiar emphasis during the fall Conventions. It is the harbinger of a tremendous advance of all our work at home and abroad.

The outcome from thoughts like those presented above has been a program for enlargement. Unheard of things have been projected at many of our meetings in the way of proposed hospitals, sanitariums, college endowments, church buildings, education and other phases of denominational work.

A New Emphasis.

THE superficial, the evanescent, the temporary, is giving way to the permanent, the abiding conception. The laying of foundations deep in all departments of our work at home and abroad has been stressed as never before. The mere proclamation of the gospel will not suffice. Men must by a holy compulsion be made to receive the gospel.

To "gospelize" properly, which is the same as evangelize, is not simply to preach the gospel to people, but to preach it into them, and this is but the first step. The whole round of Christian truth is to be given and character is to be developed.

This means immeasurably much for our cause. It is a new call for emphasis upon the great fundamentals of the faith and of Christian life.

Home Missions to the Fore.

THIS new emphasis upon foundation-laying logically has brought our Home Mission work mightily to the front. Thoughtful, discerning and able pastors and laymen in all parts of the country see more clearly, and feel more profoundly than ever before the significance of Home Missions. They are telling it far and wide that our work abroad depends upon the thoroughness of our work at home, that this base of supplies must be taken care of and developed or we shall have no supplies of men and money to hurl on the far flung battle line beyond the seas. The same call for thoroughness in our work abroad is being made by our brotherhood. This is the day of foundation-laying on which the superstructure of the future can rest in safety.

Laymen's Movement Advance.

IT has been a pleasure to be frequently with Secretary J. T. Henderson at the Conventions. We had heart to heart talks about the great work in which he is engaged, that of exciting our laymen to greater activity and efficiency in the work of our denomination. The brethren everywhere have rung true and clear for the advance. We have not had the advance in gifts that we ought to have had, but there is a widespread interest in our laymen's movement. It is taking on more and more clearly a wise denominational trend. We can do our work in our own way better than we can in some other way. This is a growing conviction. It makes for denominational integrity and growth.

A Generous Benefaction.

THAT great and generous layman, Mr. J. C. Bush, of Mobile, Ala., so long a burden-bearer and capable leader, has been called to his reward on high. Among various benefactions to our denominational

work, he has remembered the Home Mission Board with a ten-thousand-dollar donation. His generous sons, Messrs. J. C. and T. G. Bush, Jr., with their noble mother, Mrs. R. S. Bush, have sent the money forward.

We are profoundly grateful for this generous gift, which is to be in the nature of an endowment, and in all probability will be a part of our great Church Building Loan Fund. Captain J. C. Bush I have known for many years. His modesty was equalled only by his other merits, and his benefactions to our denomination throughout a whole life time of active service have been many and gracious and generous.

May the mantle of this noble servant of God fall upon his sons and may the God of all grace comfort their mother, who has stood by their father in all his work for our Lord.

Throughout the land as God calls his servants unto himself may we not hope that this worthy example of a cherished brother may be emulated.

A very appropriate Christmas Gift for the pastor, mission society president or Sunday-school superintendent, would be a copy of "Mission Striking Home," by Joseph E. McAfee. It is the key-book on Domestic Missions. It thrills one with a consecrated patriotism. It may be had from any Baptist bookstore in the South for seventy-five cents.



AS TO THE COUNTRY CHURCH PROBLEM



CONSERVATION is the key-note of several striking and suggestive articles in this number of *The Home Field*. In the vigorous article on the conservation of our moral resources, by Dr. John E. White, attention is called to the fundamental importance of the conservation of our religious and moral resources.

Dr. A. J. Dickinson writes forcefully about the problem of the country church. The unutilized religious sentiment of the members of our country Baptist churches is, perhaps, the greatest undeveloped resource of Southern Baptists.

Dr. Wm. Russell Owen writes discriminatingly a valuable article on stewardship, which at the last moment we find will have to go over till next month.

Dr. Albert R. Bond, in the allegory of "The Call of the Lonesome Pine," has given us a beautiful story that impresses the lesson that to refuse to serve is to be left gaunt and desolate.

There is no space here to comment discriminatingly on the different subjects these writers have presented. However, we cannot forbear to utter some words in consonance with the thought presented on the country church problem by Dr. Dickinson.

First, a confession. Some months since this editor essayed to write an editorial on the country church problem. If we had been sure that the value of the result was equal to its length, we would have tried to find space for it, even in our crowded little magazine. But we were not. The editorial was long, very long. We became convinced before it got into the magazine that its length represented our love for an concern about the country people, rather than the amount of wisdom in the utterances.

So great is the country church problem for Southern Baptists, so worthy is it of our best thought and warmest concern, so little does the denomination as a whole seem to understand its magnitude, and the possibilities and the dangers connected with it, that it is hard to write of it concisely or in temperate terms.

Ten thousand country Baptist churches in the South, unenlisted in any constructive benevolence or missionary work! The exclamatory sentence may not elucidate the problem, yet one feels like holding up his hands in helpless exclamation as he considers this problem.

Not that there is really any helplessness on the part of Southern Baptists as they confront this situation, so laden with blessed potentialities and undeveloped opportunities. There is nobody anywhere who can surpass a Southern Baptist in winning his way with the gospel among country people. In all the days the Lord has richly and particularly blessed us in the country.

We are not helpless in the face of the problem of the country church. There is none more capable than we of developing it. But, confronted as we are by so many other domestic mission problems that are yet unsolved or else not even undertaken, how shall we undertake the task of enlisting the undeveloped country church?

The article by Dr. Dickinson is illuminating. Whether or not the reader

agrees with the solution that he suggests for the usual backwardness of the rural church, he cannot fail to be impressed with the outlines of the situation as Dr. Dickinson presents it. We are of the opinion that the plan that he suggests is in keeping with the Scripture teaching and with sound judgment.

The Home Mission Board of the Northern Presbyterians has a number of trained ministers working in its evangelistic department, whose special work is to develop and enlist the country churches. This, though their country church problem has not one-tenth the magnitude of the same problem among Southern Baptists.

These special workers conduct revivals, wherever it is necessary or desirable. But this function is not their chief one. They teach the churches their duty and opportunity, particularly in creating and maintaining a high religious and moral community sentiment, in developing the schools, in maintaining the pastor, and to have larger interest in and liberality toward the constructive work of Christianity.

We have Dr. Dickinson's statement of the backward condition of the average country church. We are satisfied he has not overdrawn it. He tells of the fact that among 1,700 rural churches of our denomination in Alabama, there are only five that have a parsonage. This writer is pretty well acquainted with country churches in South Carolina. We are satisfied that there are not more than six or eight rural Baptist churches in South Carolina that have parsonages. Without definite knowledge, we are sure that this is the situation generally in the Southern States.

Has not the time come for Southern Baptists to diagnose the situation of the country church? Has not the time come for a larger consideration of the vast untutilized potentialities of the country churches and how we may enlist them? Ought not the proper agencies of the denomination to turn their effort in this direction?

It seems to us that Southern Baptists could utilize in every State a number of trained workers whose special function it would be to aid in stimulating and developing the country churches. The old-time Fifth Sunday Meeting was an instrument adapted to the country church needs, and large blessings came from it. Delegates assembled from groups of churches and had a period of two or three days of discussion about such things as would stimulate and develop the churches.

The Fifth Sunday Meeting seems to be passing away. There is an adaptation of this meeting in certain sections of the South that might be made successful very generally. A trained worker arranges a series of institutes among groups of country churches, holding one or two of these each week. He enlists the pastors of the churches and gets one or two outside men who represent phases of denominational work to be present and aid. The hours are given to such things as will stimulate the churches to undertake larger and broader things for the Kingdom of Christ, both locally and in the outside world.

The churches in the country will respond to a scheme of this kind. The proof is that they have responded in the past. A trained worker in this field would find it easy to get the co-operation of capable men wherever he went. Such a man could conduct from fifty to one hundred meetings of this character within the year. There are large sections in the South in which mild weather is available even in the mid-winter.

We have written these words, hoping that we may stimulate sympathetic thought and interest among the brethren, and not that we particularly care for the above outlined scheme.

Will it not reflect upon the capacity of the Baptist denomination to enlist and develop this great number of people who are ready to hear the message which

we can deliver, if we do not take hold of it? They are ready to hear us. They are anxious to hear us. They are calling for our aid. We can reach them more easily than can any one else. We ought to do it.

If we do not undertake the task, it will be of small avail to continue to conjure in lamentation with the fact that there are 10,000 unenlisted churches in the Southern Baptist Convention. The fact is not to our credit. It is not more to the credit of the denomination's agencies and workers than it is to the churches themselves.

If we do not undertake to change this condition, will it not be a tacit confession of our inability to perform the task or a lack of unwillingness to undertake it?

These unenlisted churches will not remain just as they are always. They, as well as the rest of us, are being touched by the intense life of the early twentieth century. They, too, know its temptations, its demoralizations, its seductiveness.

How shall they withstand the stress of the hour, unless we strengthen their arms and gird them about by our helpful service and love, so that they shall be to us a source of blessing and strength as we shall essay to save our country and the world through the gospel of Christ.

—HMB—S—B—C—

CHRISTIANIZING THE SOUTHERN NEGRO

MR. D. L. GORE, a prominent layman of Wilmington, N. C., in a letter thanks us for some of our recent utterances on the Negro problem. Bro. Gore is a wealthy planter and a man of mature years. He works over 200 Negroes on his farm. His words represent the better thought of the Christian people of the South. We have letters from other brethren to the same effect on this great question. Our correspondent writes:

"I claim there is no Negro problem but the white man's problem. I am sixty-three years old and spent the first eighteen years of my life on my father's farm, with his slaves, and I am glad to say I have no hatred, but the best of feeling, for all mankind. I would work and try to do right to all men, regardless of color."

"When you say: 'Christian people, in general, at the South, are coming to recognize that the white race cannot pursue a policy of repression towards the Negroes without repressing their own race. They are coming to realize that the only way for the whites to live with an inferior race all about them, without being injured by the presence of this different race, is to lift that race up as opportunity offers, by the exercise of Christian helpfulness,' you cover the ground."

Our Lord by his life and teachings has shown men the only way in which we can touch people who are on a lower plane of life without being injured by the contact. It is the way of helpfulness and service. In the South the whites must touch the Negroes in many ways. Therefore the whites must help the Negroes or the white race will be injured by the presence of the Negroes. This is incontrovertible logic. It is also a fundamental principle of ethics and religion.

—HMB—S—B—C—

A BRIEF VISIT TO WASHINGTON CITY

THE HOME FIELD editor went to Washington to speak at several places on Home Missions. Washington is the most interesting city we have ever seen, and one can spend weeks profitably sight-seeing there.

We did not have time for much sight-seeing, and we were put to a consider-

able task to find our way over the city. The Father of our Country must have laid off the capital city with a certain humorous squint of the eye toward the trouble posterity would have learning to get about over the lovely municipality on the Potomac.

Most of us know of Washington as the place where the results of political agitation either fruit into legislation or fall of fruition, and where people who have plenty of money engage in signal social functions for the delectation of such of their fellow citizens who have nothing better to do than to read about them. We were glad to have the opportunity of seeing the religious life of the city, less known to the readers of secular papers, but assuredly not less beneficent in its tendency.

The Columbia Baptist Association comprises the Baptist churches of the District of Columbia. We met with the association and had the pleasure of speaking before the body on Home Missions. It is made up of churches some of which are allied with the Northern Baptists, while others are identified with the Southern wing of the denomination, and still others divide their benefices North and South.

Significant was the warm interest shown in forming an organization that would enable the association to cope effectively with the spiritual destitution in and about Washington. No theme that came up elicited more enthusiasm and attention. Resolutions were passed looking to the establishment of local missionary activities under a superintendent of missions, and it was proposed to ask the Home Mission Society and the Home Mission Board to aid in doing this work.

It is remarkable and gratifying, the speed with which Baptists in different Southern cities are grappling with the city problem. As far as we can judge they are taking hold of it efficiently in every case. Norfolk, Atlanta, Nashville and Washington have within a year instituted plans for effective mission work, while St. Louis has been doing work with fair success for some years.

Has not the time arrived for the Southern Baptist Convention, through its Home Mission Board and its State Boards, to take steps for effective Baptist missionary out-reach in the Southern cities in general? It is a question worthy of the deepest thought of the best minds.

We had the pleasure of meeting many beloved and honored brethren while in the capital city and of being entertained in the home of that princely Baptist layman, Judge J. J. Darlington, known and loved by many Southern ministers for his personal kindnesses and his valuable aid to the cause of Christ.

—H-M-B-S-B-C—

In its report of the Tennessee Baptist Convention, the Baptist and Reflector speaks in the following complimentary vein of our honored Corresponding Secretary. Dr. Gray at his best—and he usually is at his best—on the platform, is a specific cure for sleepiness and listlessness in an audience. Says the Baptist and Reflector: "Corresponding Secretary B. D. Gray, of the Home Mission Board, Atlanta, Ga., the inimitable, irresistible, unreportable, cyclonic advocate of Home Missions, took hold of a sleepy congregation, waked them up, thrilled and convinced them of the great claims of the work he represents. He stated with regret that contributions through the Board are \$6,000 smaller at present than at the same time last year. From passages of profound statesmanship, rollicking wit, pathetic appeal, fervid eloquence, he moved with marvelous grace and held the rapt and appreciative attention of the audience for over an hour, and sent them away thrilled with purposes to do more for Home Missions."

EVANGELISM

And He Gave Some Evangelists—Eph. 4:11.

THE STORY OF A GREAT CAMPAIGN

WESTON BRUNER, D.D., General Evangelist

IT IS refreshing to witness a genuine revival that moves an entire city and lifts her people in every walk of life God-ward. Such was the awakening of the campaign which has just closed in Lynchburg.

It was conducted by Weston Bruner, General Evangelist of the Home Mission Board, and eight of his associates of the evangelistic department. The entire Baptist force of the city united as one body in this campaign. Careful preparation had been made by the individual pastors and churches and by the pastors and churches together. Dr. Hamilton's wide experience as General Evangelist of the Board for more than three years enabled him to fully appreciate the necessity for thorough preparation. Cottage prayer meetings, prayer meetings in the churches, prayer meetings with all the churches united, marked the closing week of preparation.

Sunday, October ninth, the battle so well planned began in dead earnest and continued for three weeks. Evangelist W. A. McComb, together with Pastor Ayers, led the hosts of College Hill; Evangelist W. L. Walker and Singer Woelzel, together with Pastor Sams, marshalled the forces at Cabell Street; Evangelist Raleigh Wright and Singer Babbitt, together with Pastor Wingfield, were in the vanguard of the forces at Franklin Street; Evangelist W. P. Price and Pastor Morris led the saints at Mt. Madison; Evangelist George H. Crutcher and Pastor Franklin were at the helm at West Lynchburg; and General Evangelist Weston Bruner, and Singer Reynolds joined with Pastor Hamilton in marshalling the hosts of the First church.

Those were our forces strategically ar-

ranged at the six points of advantage for taking the city for our King. The mightiest stronghold of righteousness in any city is a real live Baptist church led by a wise, consecrated, courageous and soul-impasioned pastor.

The Plan of Campaign.

There was a union service at the First church daily at 10:30, in charge of the general evangelist. He called upon different evangelists from day to day to preach. After the meetings began to develop such great power a few minutes was given at the beginning of this union service for reports from the different churches, and much time was spent in prayer and songs of thanksgiving for blessings received and for blessings about to be received. Again and again, when thrilled by reports of victory, the great audience arose and joined their voices in saying: "Bless the Lord, O my soul, and all that is within me bless his holy name."

From this inspiring service the evangelists and singers would go out to the various shops and factories to preach the gospel to the men and women during the noon hour. Shops, factories, schools, fire-engine houses, the police court, orphanages, Florence Crittenden Home, were in turn visited again and again by these inflamed evangelists of peace and good will, and many who rarely heard a sermon were moved to repentance toward God and faith toward our Lord Jesus Christ.

At night each church had its individual meeting. Almost from the first great throngs over-ran the churches and multitudes were saved night by night.

Fasting and Prayer.

Wednesday of the second week was set apart as a day of fasting and prayer. Even

the business men gave up their lunch hour to pray in their office or else come to the church. The meeting began at 10 a. m. and continued until 4 p. m., without a break with a change of leaders each half hour. The tide of spiritual interest, high from the first, rose higher and higher throughout the day. Many were the confessions, prayers, songs of rejoicing, and sweet was the holy fellowship of that memorable day. From this mount of praise, and prayer and intercession, men and women went out to win the lost and within forty-eight hours seventy souls were saved.

Probably the meetings which moved the city most mightily were the great street meetings held on Saturday nights. Announcement of the first street meeting at Twelfth and Main to be held at 8 p. m., Saturday, brought together a large number from various churches, which was soon swelled into a mighty throng, including every class and condition. It made us think of the open-air services of Whitfield and Wesley. Then when the meeting moved up to Ninth and Main, the great throng of people that followed the evangelists in their automobile caused many who were about to enter the theaters to turn away, curious to know the cause of such a hurrying crowd.

So this second street meeting at Ninth and Main was even greater in attendance and in interest than the first. Many were the hands that went up for prayer and many the souls that were saved out there on the streets! A mother of seven children, a poor wretch in the clutches of the demon drink and an old man of seventy, were among the trophies of the first Saturday night's street meetings.

The second Saturday night these meetings were repeated with even more marked demonstration and greater results than on the first night. And the last Saturday night a service was held upon the streets in the red-light district. Thus every phase of the city's life was reached by these meetings.

Results.

Well, it is impossible to tabulate results. Our efforts are always more far-reaching than we know. A higher standard of church life, a deeper interest in the lost of all classes and a stronger spirit of unity among the different churches were visible results. Then the 450 accessions to the six Baptist churches—adding fifteen per cent to the membership in the entire city—was another glorious result of this remarkable campaign.

It was an unforgettable sight, the gathering of more than 400 new members at the First Baptist church on Sunday afternoon when all the churches met to give the new members a welcome reception. Each church designated its own new members by a bow of ribbon. Evangelist McComb spoke on "The duty of the new member to the church," and Evangelist Bruner on "The duty of the church to the new member." The general evangelist had prepared a souvenir on "The new life and how to live it," which he gave to each member. Then he called upon the pastors to head the procession and they marched forth with more than 400 of the new members following them, the line extending far up Court street; then the great congregation filed out and gave them the glad hand of welcome and fellowship.

The general evangelist was deeply gratified by the spirit of co-operation on the part of Dr. Hamilton and the other pastors of the city. No man ever received more sympathetic or intelligent help without which this campaign would have been impossible. He was also deeply touched by the spirit of loyalty manifested in his associates—both evangelists and singers. There was not a request small or great that did not have a ready and glad response.

But most of all is he humbled by the profound sense of his deep obligation to God whose manifold grace and wondrous power brought an entire city to its knees and gave to multitudes a new vision of Calvary. "Unto him who loved us and gave himself for us, be the glory, and honor, and dominion now and forevermore."

HOW A GRACIOUS REVIVAL CAME

W. W. HAMILTON, D.D., Lynchburg, Va.



FEW members lined up on the street receiving the hand of fellowship is a strange sight, and yet that is what took place in Lynchburg. The reception to new members crowded the First Baptist church to overflowing when more than four hundred new members from the six churches were invited to attend and hear the closing addresses by Evangelist Weston Bruner and W. A. McComb. Platform, choir loft, aisles, vestibules could not accommodate the crowds, even though the wall was lined with many who stood through the service:

Mr. Reynolds led the great congregation in song, and great singing it was. Mr. McComb spoke on the duties of the new members to the church, and Dr. Bruner on the duties of the church to the new members. There were prepared a thousand copies of the souvenir card on the new life and how to live it, containing also pictures of Messrs. Bruner and Reynolds, and the number was insufficient for those who eagerly sought them after the new members had been supplied.

At the close of the service new members, led by the pastors, began lining up at the door of the church and continued through the church yard on across Eleventh street and up Court street, the friends passing along and greeting them.

This was the closing union service for all the Baptist churches of Lynchburg, and it was a fitting climax to a great campaign. The additions up to that time were as follows: West Lynchburg, J. Mack Franklin, pastor assisted by Geo. H. Crutcher, twenty-two additions; Mt. Madison, T. R. Morris, pastor, assisted by W. P. Price, thirty-five additions; Cabell Street, Oscar E. Sams, pastor, assisted by W. L. Walker and E. L. Woelzel, seventy-five additions; Franklin Street, W. T. Wingfield, pastor, assisted by Raleigh Wright and M. J. Babbitt, seventy-eight additions; First church, W. W. Hamilton, pastor, assisted by Weston Bruner and I. E. Reynolds, one hundred and nine additions; College Hill, W. A. Ayers, pastor, assisted by W. A. McComb, one hundred and

thirty-one additions; or a total of four hundred and fifty. Many others have been received since the close of the campaign, bringing the number up to about five hundred, and there are others still who will unite with the churches in the near future. Twelve have joined the First church, bringing the number to one hundred and twenty-one.

This was the first campaign for the Home Board forces since Dr. Bruner has been in charge, and it must be a great joy to him to witness such tokens of divine favor. One of the deacons said: "This is the most satisfactory meeting Lynchburg has had."

The day of fasting and prayer, with a change of leaders every half hour; the men's meeting, with 1,487 present by actual count; the Saturday night street services, the preaching and singing in factories, mills, foundries and shops and the reception to new members are features never to be forgotten.

The combination of the union idea with the conservation of the local interests of each church and the development of the local workers, seems to be the ideal way of reaching a city with the gospel message. The work here was so successful and satisfactory, and some things so evidently had part in helping to make it so, that it may be proper and profitable to call attention to them.

1. We began a year ahead to plan for the campaign and to secure the evangelists. Through the press of the city and from the pulpit we took occasion to give notice that we expect to give October, 1910, to evangelism.

2. A press representative was chosen from among the pastors, to whom was entrusted the work of giving to the papers daily reports, which were each night telephoned to him by the pastors. This gave each morning to the city and surrounding country the progress of the work and the special announcements.

3. A committee of pastors with Dr. Bruner decided on all special features and on all union services and mass meetings. Whatever they recommended was accepted.

and in this way there was unanimous consent to plans of work and a sacrificing of local preferences to the general and larger good.

4. Census taking in two sections of the city gave such definite work to do and such good results that it seemed a great pity that the census planned was not carried out over the whole city.

5. Home prayer meetings in all the churches during the week immediately preceding the campaign were so blessed that plans are on foot to continue such gatherings, meeting with the sick and the poor and those who desire such services in their homes.

6. Names of individuals who were living in the city, but had not brought letters, and also the names of the lost for whom friends were working and praying, were secured and were given out to visitors, who went to see them and made reports on cards prepared for that purpose.

7. Much was made of the singing. The presence and work of Brethren Reynolds and Woelzel and Babbitt did far more than they know toward making the campaign a success. Large chorus choirs, special selections by the gospel singers and enthusiastic congregational singing gave good reason for urging uninterested people to come and enjoy the music. Many thus were led to know Jesus as their Savior.

8. The Y. M. C. A. did good service in arranging for and assisting in the factory and shop meetings, and sometimes as many as five of such services were held in a single day. The police headquarters and fire department were included also in this arrangement.

9. Window cards, with pictures of the evangelists and singers, newspaper articles telling of the plans of the campaign and of

the workers, special cards of invitation, letters by the pastors to individuals, thousands of single page tracts with announcements on the reverse side of all the meetings and the preachers and singers, visitors to homes and places of business, did much to lead the public to see that we were expecting something unusual.

10. The union day service at 10:30 each morning seemed at first to prevent the necessary work at local points, but we clung to it, and by the last week all were agreed that it was not only necessary to the largest success over the city, but that it sent each church back to its own field with added power and enthusiasm. The speakers were changed almost daily, and it seemed that each man was at his best.

11. Some of the most effective personal work was done after the meetings had been dismissed at night. The great chorus would continue to sing and the people tarried to listen, and workers went about here and there talking with those who were interested and who were detained may be by some friends who had brought them to the service. Here and there could be seen some personal worker pointing out the way, and later bowing in prayer for God to give light and salvation.

12. Earnest prayer and sane methods seemed to be the two things which were always in evidence. So far as the writer knows there was as little criticism as could be expected from the devil's forces, and God's people of other than Baptist churches had many good things to say of the way the campaign and the local work was carried forward. Our churches and pastors desire to thank the Home Board for making such a campaign possible and to ask that two years hence they lend us enough men for another such series of meetings.





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

MISS FANNIE E. S. HECK,

PRESIDENT, RALEIGH, N. C.

MISS EDITH CAMPBELL CRANE,

COR. SEC., BALTIMORE, MD.

THE FIRST CHRISTMAS

The inn was full at Bethlehem;

A busy crowd was there;

And some were rich and some were wise,

And some were young and fair.

But who or what they were, today,

There is not one to care;

But in the cattle's manger

There lay a baby stranger,

Soft nestled, like a snow-white dove, among
the scented hay;

And, lo! through Him was given

One song to earth and heaven—

The song two worlds together sing upon
a Christmas Day:

"Glory to God! Good-will to men!

O, listen! Wake it once again!

Peace upon earth! Good-will to men!"

Selected

December Study Topic: China

THE following from Our Mission Fields, will give the best Christmas view of our mission work in China that could be produced:

"Resume—China was the first field entered by the Southern Baptists. The beginning was made in 1845, soon after the organization of the Convention. J. L. Shuck was the first missionary. The story of the China Mission is parallel to the life of the Southern Baptist Convention. In this field have been witnessed some of the greatest triumphs of our cause.

"The work has grown until it has been organized into four missions—the South, Central, North and Interior Missions. These missions are well organized bodies, made up of the missionaries upon the field. There are 126 missionaries and 220 native helpers. There are 62 churches and 131 out-stations, with a membership of 7,304. There

are 144 day schools, three theological seminaries, five hospitals and seven dispensaries. A great work embracing almost all the features of the work done here in America is being carried forward in China. Our missionaries last year baptized 1,109 converts.

"Year by year for the early days of the Union's work each December our thoughts have been called particularly to China, and each Christmas but one, when the Christmas gift was made for Japan, we have made a special gift for the enlargement of work in the Celestial kingdom. Yet our interest has never lagged. We have never yet heard the whole story. Each year we have been told of a crisis; each year we have found our mission force increased, and each year—and this should be specially dwelt upon—each year we have found ourselves farther behind than the year before in seizing all the opportunities opened to us.

In other words, God opens the way much faster than we follow it. The span of these twenty years in which we have been making a yearly Christmas gift to China have covered the most significant years in a thousand years of Chinese history. The next twenty will shape China's future, politically and religiously. It will then be decided whether China is destined to be a reorganized, modernized, world-influencing power. It will also be decided whether New China is to be a heathen or a Christian land.

"You and I, by the twenty little Christmas offering envelopes we have dropped into mission collection year by year, thoughtlessly or prayerfully, have been a factor in the numerous changes in these years. We are in a measure responsible for bringing about the undreamed of opportunities we are facing today. Shall we lose what we have helped to win, or by greater liberality

than we have exercised in the past help to turn the doubt of speedy triumph into a certain shout of victory?

"In the beginning of this December study, therefore, let us realize that we are looking forward to a personal decision to be made in the near future. This is no other than what shall be our part in China's regeneration through our Christmas gift this year. Our part, not someone's else; not next year, but this. By urging you this early to consider the significance of the Christmas gift, to decide thoughtfully what you will set aside for it before you begin your Christmas shopping—not after it, as is too frequently the case—we are following the request of the Union. Surely this Christmas gift for the extension of the Kingdom of God, the coming of peace and good-will to all the earth, should have first place among our Christmas plans."

AN UNTOLD WEIGHT OF WOE

THIRTY-FIVE thousand! Imagination falls back stunned before this weight of woe. Yet this is but an infinitesimal fraction of the suffering that waits the alleviating ministry of the American physician and the American trained nurse, and the need of the one is no less than the other.

A medical missionary gives a few reasons for medical work in this vast empire which can not fail to impress us. "In the first place, there are no native hospitals. This is not to be wondered at, because hospitals are a result of our Christian civilization."

Over in China thousands of children are needlessly blind through life, because their

eyes were not properly treated at birth.

There are no insane asylums in China. There are no quarantine regulations in China. When an epidemic or plague breaks out, it spreads over the country wherever the diseased men or women happen to go, the Chinese authorities making no attempt to control or limit the plague.

There is no knowledge of hygiene in China. There is no knowledge of dentistry in China. There is no knowledge of surgery in China. Unless the medical missionary relieves the present untold suffering among the 430,000,000 in China, there is no other power that can or will relieve that suffering.

TWO CHINESE GIRLS IN AMERICA

J. L. HARBOUR

WE feel sure that our Y. W. A's at least will be interested in Mr. Harbour's story. Hence we give it here:

The residents of Washington are very much interested in the large family of Mr. Chang Yin Tang, the new minister from China, who has come to our country to take the place of Wu Ting Fang, who was recalled to his native land. Chang Yin Tang

brought such a large retinue with him that the great Chinese legation building is not large enough for all of them, and Chang Yin Tang has taken another house for his own family.

In the family of the new minister are two very interesting young girls named Lily and Alice Chang. They are sixteen and fourteen years old, and they are the daughters of the new minister. There are also

in the family the Misses Emily and May Tang, although it should be added that they are the daughters of Mr. Tang Shao Ya, the special envoy from China who visited our country last year. There was a Miss Isabel Tang, but she and young Henry Chang, son of the minister, were married very soon after the arrival of the party in Washington from China.

When Sir Chentung Liang Cheng was the minister from China, his daughter was allowed to call on some of the younger girls

in Washington, and she was also permitted to entertain a few of them at the legation, but on no account would her father permit her to take any part in the formal entertainments he gave at the legation. It is said that Chang Yin Tang has not this strong prejudice against his daughters appearing in society, young as they are.

Minister Chang's home can not be very dull with so many lively young girls in it, and it is said that the household is a very happy one.

EDITORIAL NOTES: PERSONAL AND OTHERWISE

IT WAS with real sorrow that your editor had to decline the following invitation for November 1. Mrs. W. A. Woods, Secretary and Treasurer of W. M. U., of Mississippi, wrote as follows:

"My Dear Mrs. Gray: I am sure that I voice the sentiment of every Mississippi woman when I extend to you an urgent invitation and a loving welcome to our State meeting at Greenwood, November 1. Can not you come?"

What a joy it would be to attend each one of the annual State meetings!

Home cares made it impossible for me to even attend the Convention of Georgia W. M. U., recently convened in Dawson. "So near and yet so far," was the refrain of the heart; but it was glorious to hear about the 300 delegates present and all they did. We feel sure you will hear from the same through our Union Mail.

How can we do justice in so short a space as is allotted us to the magnificent program of the Baptist Women Mission Workers, Auxiliary to the Baptist General Convention of Texas.

Thanks are due the efficient president, Mrs. F. S. Davis, for the personal courtesy of this gift. What a full and inspiring work this program of the twenty-fourth annual meeting of Texas women outlines!

It begins with: "O magnify the Lord. Let us exalt His name together."

We send out "Christmas Greetings" to the Texas workers and repeat the oft written phrase: "Texas is great."

The Calendar of Prayer for Missions is beautiful! What a privilege to have it! How much prayerful, painstaking effort on the part of our own beloved Mrs. George W. McDaniel and her co-worker, it represents in the preparation!

Will we, the members of the W. M. U., use it in our work for 1911 as we should? These and many more things we might well ponder in our hearts.

Only about 16,000 copies were sold last year, although the price is only fifteen cents.

What more beautiful and appropriate Christmas gift could you send a Christian friend than our own "Calendar of Prayer" for 1911?

Last year the W. M. Society, Kirkwood, part of greater Atlanta, put a Calendar on the Christmas tree for every male member of the church. Wasn't that fine!

How many other societies will try this plan of circulating our Missionary Calendar?

A dear Atlanta friend, sojourning for a time in New York city, wrote to your editor under date of June 14, 1910, the following:

"I thank you again this morning for my Calendar, your beautiful gift, when I find in my morning reading this upon it; Tuesday, June 14, 1910. For the third World's Missionary Conference, held in Edinburgh, Scotland. Just to think of me, so far from home, being linked in prayer this day with the whole world of praying Christendom!"

THE UNION MAIL

MISS FANNIE E. S. HECK



AST Christmas call for 1910.

Remember several things: That in all these long years the Union has never reached its aim for its Christmas gift. Make this year memorable by overstepping it.

Remember that all the Christmas literature is ready and waiting for you.

Remember that the W. M. S. offering is for the general work in China; the Y. W. A.'s and Junior Auxiliaries, for medical work in foreign lands; the Sunbeams and Royal Ambassadors, for work in Africa.

Remember that the Sunbeams have a program of their own and the Royal Ambassadors one of their own. This is the first time the Royal Ambassadors have had a program prepared especially for their order.

Remember, and this is exceedingly important, to set aside your Mission Christmas Offering before you do your Christmas shopping.

Remember to put several Missionary Prayer Calendars among your Christmas gifts to your friends. You know they are ordered from Literature Department, 15 W. Franklin street, Baltimore, and cost 15 cents.

For the rest of the Mail we cannot do better than to turn it over to Miss Crane for an account of the recent 2,415 miles traveled to meet Arkansas and Missouri workers. Of her later journeys in Texas, Oklahoma and Louisiana we will hope to hear later.

"The work of the past month has been entirely in the field, and most of it in the form of missionary institutes. These have proved, as always, the best investment of both time and strength for producing and feeding a greater activity of the women who attend; but as has been the case elsewhere, the relative number of women reached has been small.

"Five institutes were conducted in Arkansas and similar programs used in all of them. Mrs. Farmer, corresponding secretary of Arkansas, was the State worker present at all five, and the associational officers, local leaders, and in three cases some of the State Executive Board, added to

the force of speakers. The plans for the program included much open conference, which in nearly every town was freely taken part in by all present. They included also the practical methods of conducting missionary societies, the Y. W. A. and Band work, the important department of Systematic Giving and Personal Service, State Mission facts, Associational Union development and Mission Study Classes. The leaders agreed beforehand upon certain definite results to be prayed for in all the institutes, and not in a single case was there failure to secure a leader for the neglected part of the work in the local society. For example, children and young women's work was organized in every place where such was lacking, and five mission study classes (exactly the number we prayed to have) were organized under leaders who agreed to begin at once. The causes for thanksgiving because of answers to prayer are many, and we have all been stimulated to new activity in definite prayer.

"One good feature of the time spent in Arkansas was the opportunity of having an all-day session with the State Executive Board, in which many vital matters of organization and broadening were taken up and some definite decisions to inaugurate new features were made. I feel that Arkansas is on the eve of great possibilities of growth, which will have to be brought about by much prayer and the securing of a new Field Secretary to come in personal contact with the existing societies, Miss Davis having been obliged to give up this position for lack of health. One feature of strength in the work of the societies of the State is the almost universal custom of following some definite Bible study as a part of the society meetings.

"The continuity of the institute work was broken by a visit of four days in Missouri during the meeting of the State General Association at Nevada, October 17-18. A woman's mass meeting on the night of the 17th was largely attended, and offered a fine opportunity to bring to the delegates some of the inspiration and the practical suggestion from the Edinburgh Conference."

TREASURER'S REPORT FROM AUGUST 1, 1910, TO OCTOBER 31, 1910 Second Quarterly Report from Treasurer of Woman's Missionary Union, Auxilliary to Southern Baptist Convention. Mrs. W. C. LOWNDES, Treasurer.

| | WOMAN'S SOCIETIES | | | | YOUNG WOMAN'S AUXILIARIES | | | | BANDS | | | | ROYAL AMBASSADORS | | | | TOTALS | | |
|------------------------|-------------------|-------------|----------|-------|---------------------------|-----------------|----------|----------|---------|---------|----------|-----------------|-------------------|----------|----------|---------|---------|----------|-----------------|
| | Foreign | Home | S. S. | Board | Margaret | Training School | Foreign | Home | S. S. | Board | Margaret | Training School | Foreign | Home | S. S. | Board | | Margaret | Training School |
| Alabama..... | \$ 523.41 | \$ 297.26 | \$ 23.87 | | \$ 16.80 | \$ 69.67 | \$ 17.35 | \$ 18.74 | .25 | \$ 1.25 | \$ 9.00 | \$ 19.33 | \$ 30.79 | \$ 7.25 | \$ 13.00 | \$ 1.25 | \$ 2.00 | \$ 2.00 | \$ 1,085.37 |
| Arkansas..... | | | | | | 3.00 | | | | | | | | | | | | | 3.00 |
| Dist. of Columbia..... | 26.25 | 60.25 | 4.00 | | 10.33 | 18.76 | 1.06 | 1.16 | | | | 12.98 | 15.75 | .69 | 2.20 | | 3.08 | 40 | 86.50 |
| Florida..... | 71.80 | 71.29 | | | | | | | | | | | | | | | | | 213.89 |
| Georgia..... | 983.49 | 436.25 | 8.67 | | 7.64 | 600.00 | 42.30 | 45.01 | .50 | | 4.75 | 59.24 | 56.82 | 2.80 | 10.15 | 1.85 | 50 | 50 | 600.00 |
| Kentucky..... | 246.85 | 31.25 | | | | 5.50 | 7.10 | 8.00 | 8.10 | | | 8.70 | 19.75 | | | | | | 2,264.00 |
| Louisiana..... | 281.14 | 258.81 | 1.00 | | 60 | 16.80 | 33.78 | 22.09 | | | | 17.00 | 21.93 | | | | | | 334.25 |
| Massachusetts..... | 1,904.00 | 938.02 | 26.70 | | 1.00 | 130.74 | | | | | | | | | | | | | 682.40 |
| Mississippi..... | 1,904.52 | 705.27 | | | | 365.00 | 92.42 | 21.66 | | | 30.00 | 12.85 | 11.55 | | | | | | 2,000.46 |
| Missouri..... | 1,399.89 | 867.43 | 87.96 | | 29.14 | 225.53 | 166.43 | 186.64 | 16.03 | 1.40 | 40.98 | 181.45 | 179.41 | 81.75 | 83.44 | 2.50 | 10.50 | 8.62 | 3,499.24 |
| North Carolina..... | | | | | | | | | | | | | | | | | | | 2,934.17 |
| Oklahoma..... | 1,722.33 | 1,039.78 | 15.30 | | 13.30 | 173.34 | 101.79 | 106.53 | 7.00 | 1.00 | 47.50 | 207.79 | 167.31 | 8.00 | 29.65 | 16.88 | | | 3,862.75 |
| South Carolina..... | 1,813.20 | 1,189.16 | 49.47 | | 70.83 | 374.39 | 161.53 | 144.67 | | | | 463.87 | 183.92 | | 5.90 | | | | 3,242.77 |
| Tennessee..... | 1,200.00 | | | | 10.00 | 193.62 | 186.13 | 144.67 | | | | | | | | | | | 1,210.60 |
| Texas..... | 1,576.70 | 890.70 | 8.50 | | 33.27 | 269.98 | 129.91 | 63.52 | 3.50 | 1.00 | 107.26 | 244.12 | 90.48 | 3.00 | 15.77 | 8.78 | 6.01 | 4.31 | 3,156.69 |
| Virginia..... | | | | | | | | | | | | | | | | | | | |
| TOTALS..... | \$ 11,449.38 | \$ 6,437.70 | \$225.47 | | \$192.81 | \$ 3,017.92 | \$778.44 | \$644.92 | \$41.90 | \$ 5.15 | \$239.40 | \$ 1,227.33 | \$739.73 | \$103.39 | 130.11 | 31.23 | 22.83 | 15.83 | 25,318.73 |

VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS.

| STATES | HOME MISSIONARIES | | MOUNTAIN SCHOOLS | | TOTALS |
|--------------------|-------------------|----------|------------------|----------|---------------|
| | Home Missionaries | W. M. S. | Mountain Schools | W. M. S. | |
| Kentucky..... | 128.70 | | 64.83 | | 193.53 |
| Maryland..... | 150.00 | | | | 150.00 |
| Mississippi..... | 433.80 | | | | 433.80 |
| TOTALS..... | 711.50 | | 64.83 | | 777.33 |

THE ABOVE CONTRIBUTIONS FOR THE TRAINING SCHOOL IN- CLUDE \$1,194.30 FOR THE STUDENT FUND.

MRS. W. C. LOWNDES, Treasurer
 Woman's Missionary Union.

Honor Roll, October 15 to November 15, 1910

WE have more names on our Honor Roll this month than we have had any time recently. The way nice clubs of subscribers are coming in to The Home Field is to us refreshing in the extreme. A number of our denominational weeklies are using The Home Field in a clubbing offer, and we are getting valued additions to our subscription list in this way. We hope all these new friends will like The Home Field.

We have received a lot of letters commending the magazine. It is a Baptist right to criticize as well as to commend, and we will appreciate it if friends will send us letters telling us how to make the magazine better than it is. That is what we want to do.

And then we want to increase the circulation more and more. We wrote Editor Frank Willis Barnett, of the Alabama Baptist, that there were only 1,714 subscribers to The Home Field among Alabama Baptists. And Editor Barnett said in his paper, "It is a shame!" So it is. But we do not see any way to remedy the thing, except the way now being put into effect by such friends as these whose names appear below, and by such aid as a number of our papers are going to give us.

| | |
|---|----|
| Editor F. W. Barnett, Birmingham, Ala. | 78 |
| Mrs. Sarah J. Lawrence, Liberty, Mo. | 54 |
| Editor R. H. Pitt, Richmond, Va. | 42 |
| Mrs. A. H. Pettit, Monroe, La. | 41 |
| Miss Catherine Evers McComb, Clinton, Miss. | 34 |
| Dr. W. D. Powell, Louisville, Ky. | 31 |
| Rev. H. W. Rockett, Kosciusko, Miss. | 30 |
| Rev. S. O. Y. Ray, Newton, Ala. | 27 |
| Rev. Wm. Haynesworth, Sumter, S. C. | 26 |
| Mr. Leon Funderburk, Pageland, S. C. | 25 |
| Rev. S. B. Wilson, Nichols, S. C. | 24 |
| Misses A. M. Ward & Joda Ward, Lena, Miss. | 24 |
| Editor J. C. Keys, Greenville, S. C. | 23 |
| Mr. Theo Estell, Denton, Texas | 21 |
| Mrs. A. G. Schimp, Baltimore, Md. | 20 |
| Mrs. L. J. Davis, Greenville, Tex. | 20 |
| Miss Leila F. Attaway, Saluda, S. C. | 17 |
| Mrs. Virginia Fuller, Plano, Tex. | 17 |

| | |
|--|----|
| Rev. S. B. Cousins, Luthersville, Ga. | 16 |
| Rev. W. W. Beall, Stillmore, Ga. | 16 |
| Mrs. Fred W. Hammock, Flora, Miss. | 15 |
| Rev. A. B. Creel, Warrior, Ala. | 15 |
| Rev. C. A. Waters, New Brookland, S. C. | 15 |
| Miss Mary Northington, Clarksville, Tenn. | 15 |
| Miss Emma D. Thomas, Fork Union, Va. | 15 |
| Rev. L. E. Lightsey, Montrose, Miss. | 15 |
| Rev. W. S. Allen, Florence, Miss. | 15 |
| Rev. A. B. Cannady, Mulberry, Fla. | 15 |
| Mrs. L. J. Thompson, Schlater, Miss. | 15 |
| Rev. Wm. A. Parker, Sr., Jackson, Ala. | 14 |
| Miss Addie Noel, Lynchburg, Va. | 14 |
| Mrs. Ellen Eaves, Plantersville, Ala. | 14 |
| Mr. Kyle Frederick, Bernice, La. | 14 |
| Mrs. W. A. Ayers, Lynchburg, Va. | 13 |
| Miss Elizabeth A. Small, Lancaster, S. C. | 13 |
| Mrs. John Pollard, Richmond, Va. | 12 |
| Miss Pearl White, Lancaster, Tex. | 12 |
| Mrs. O. F. Walton, East Chattanooga, Tenn. | 12 |
| Mr. Arthur S. Agnew, Greenville, S. C. | 12 |
| Mr. W. J. Plunkett, Aiken, S. C. | 12 |
| Mrs. S. H. Stewart, Lynchburg, Va. | 12 |
| Mrs. A. S. Moore, Rutherfordton, N. C. | 12 |
| Miss Irene Davis, Eastabuchie, Miss. | 12 |
| Rev. Wm. H. Rich, Macon, Ga. | 12 |
| Mr. T. E. Steely, Dearmanville, Ala. | 12 |
| Dr. W. J. Shipman, Rice Depot, Va. | 11 |
| Rev. Wm. G. Evans, Blackburn, Va. | 11 |
| Miss Fannie Johnson, Chesterfield, S. C. | 11 |
| Rev. V. H. Council, Warrenton, Va. | 11 |
| Mr. C. M. Carswell, Hephzibah, Ga. | 11 |
| Miss Esther Ashcraft, Goodwater, Ala. | 11 |
| Mrs. W. T. Baker, Mt. Lebanon, La. | 11 |
| Miss Georgia V. Kee, Shores, Va. | 10 |
| Mrs. F. H. Davis, Prattville, Ala. | 10 |
| Mrs. I. W. Wingo, Williamston, S. C. | 10 |
| Miss Edith B. Marrow, Greensboro, N. C. | 10 |
| Rev. E. Crawford, Fyffe, Ala. | 10 |
| Miss M. Kate Sleet, Dry Ridge, Ky. | 10 |
| Mr. L. P. Fogle, Orangeburg, S. C. | 10 |
| Miss Ruth Kirtley, Richmond, Va. | 10 |
| Mrs. N. M. Norton, Danville, Va. | 10 |
| Rev. G. H. Burton, Troy, S. C. | 10 |
| Mr. L. Cooke, Cook's Spring, Ala. | 10 |
| Rev. M. E. Staley, Fulton, Ky. | 10 |
| Mrs. Jno. O. Gough, Thomson, Ga. | 10 |
| Mrs. A. Rodgers Cason, Jewell, Ga. | 10 |
| Mrs. J. D. Cox, Belton, S. C. | 10 |
| Mr. W. W. Outlaw, Sr., Colerain, N. C. | 10 |

Home Mission Receipts from October 15 to November 15, 1910

ALABAMA: Pine Barren Assn., by J. F. F., \$36.58; Clarke Assn., by J. H. C., \$39.37; A. J. L. Puryear (Thank Offering), \$5; Rev. S. P. L., Belville (Thank Offering), \$5; W. T. B., Birmingham, \$5; Judson Assn., by B. F. H., \$23.19; J. C. Bush, bequest, Mobile, by T. G. Bush and J. C. Bush, Jr., ex. (Endowment), \$10,000. Total, \$10,114.05. Previously reported, \$1,469.17. Total since May, \$11,583.22.

ARKANSAS: Total since May, \$406.76.

DISTRICT OF COLUMBIA: Washington Chs.: S. S. Grace, by W. C. R., \$40; Grace Ch., by H. C. H., \$5; Immanuel, by P. S. F., \$200; 2d Ch., by S. G. N., \$46.25; S. S., \$25; E. Washington Heights, by D. C. F., \$10; First, by J. W. W., \$15.15; W. Washington, by W. H. H., \$70. Total, \$414.40. Previously reported, \$111.08. Total since May, \$525.48.

FLORIDA: S. B. Rogers, Sec., \$48.54. Previously reported, \$580.06. Total since May, \$628.60.

GEORGIA: Elijah Assn., by Rev. J. T. Brendel, for Greyhorse Mission (Ch. Bldg. Fd.), \$6.50; J. J. Bennett, Cor. Sec., \$2,925.90. Designated Fund: For Bro. Wise, \$25.35. For Miss Perry, from Eilm W. M. S., \$1; Marshallville W. M. S., \$2; Goloid W. M. S., \$1; Cuthbert L. A. S., \$10; for Mountain Schools, from Penfield Sun., \$1.09; Thomasville W. M. S., \$5.60; Shiloh Sun., 50 cents; Mansfield Sun., \$1.50; Capitol Ave. W. M. S., for mountain girl, \$5.65. For Indians: Hahira Sun., \$2; Union Point Sun., \$1.25; Omaha Sun., \$1; Locust Grove Sun., \$1; New Shiloh Sun., \$1; Franklin Chapter Royal Ambassadors of Lavonia, \$1. For Cuba: Hickory Head Sunbeams, \$5.85; Jackson Hill, Atlanta, for Evang., by Rev. Weston Bruner, \$255.27. Total, \$5,257.96. Previously reported, \$4,826.63. Total since May, \$5,083.63.

KENTUCKY: S. S. 1st Ch., Catlettsburg, by J. H. K., \$2.33; Tract Fund, by J. T. B., \$1; Berea, by Rev. Otto Bamber, for Evang., \$45; Dr. W. D. Powell, Cor. Sec., \$1,758.72. Total, \$1,807.09. Previously reported, \$4,955.57. Total since May, \$5,562.46.

LOUISIANA: B. T. Lewis, Treas., \$347. Previously reported, \$323.31. Total since May, \$670.31.

MARYLAND: Woman's Bap. H. M. Soc. of Md., by Mrs. H. B. W., \$251.51; N. Ave. Baltimore, by C. M. K., \$41.84; 1st Ch., by J. R. G., \$53.61; Eutaw Place, by H. W. P., \$401.59; 7th Ch., by O. M. L., \$44.38. Total, \$792.93. Previously reported, \$2,442.40. Total since May, \$3,235.33.

MISSISSIPPI: Hazlehurst Ch., by Rev. Raleigh Wright, for Evang., \$160; W. M. U., of Purvis, by Mrs. J. B. G., \$1; Crystal Springs, by Rev. G. H. Crutcher, for Evang., \$30.50; Waynesboro, by H. R. Holcomb, for Evang., \$106.55; Wesson, \$68; \$2 for Tract Fund; Columbia, \$161.48; Mize, \$17; Mrs. T. C. L., Tract Fund, 20 cents; Eastabouche, by Rev. W. A. McComb, for Home Missions, \$28.85. Total, \$575.58. Previously reported, \$2,897.16. Total since May, \$4,472.74.

MISSOURI: S. S. Oak Grove, by W. O. W., 80 cents; A. W. Payne, Treas., \$315.42; for Women of Mo., \$85.40. Total, \$401.62. Previously reported, \$6,178.46. Total since May, \$6,580.08.

NEW MEXICO: Alamogordo, by Rev. L. C. Wolfe, for Evang., \$130; Tt. Fd., \$5. Total since May, \$135.

NORTH CAROLINA: First Ch. Charlotte, by B. F. W., \$212.20; Cherry Grove, by J. J. B., \$4.65; High Point, by Rev. Weston Bruner, for Evang., \$260.66. Total, \$476.91. Previously reported, \$1,990.73. Total since May, \$2,377.64.

OKLAHOMA: Sister Statemell, of Pawnee Mission, by J. G. Brendel, for Greyhorse Ch. Bldg. Fund, \$5; J. G. Brendel, \$5, for same fund. Total, \$10. Previously reported, \$796.22. Total since May, \$806.22.

SOUTH CAROLINA: Edgefield, by O. S., \$32.05; L. M. & A. Soc., \$17.95; Aiken Assn., by J. M. A., \$11; Double Branch, by J. S. W., \$15.47; Salem, by F. B. W., \$14.20; Beaverdam, by L. A. V., 50 cents; Woodward, by J. C. O., \$5.52; Brunson, by E. N. N., \$2; Sumter, 1st, by D. W. C., \$50; Pinewood, by E. C. G., \$4; Ruby, by J. F. C., \$5.61; Gum Branch, by J. T. G., \$10; Harmon, by R. H. F., \$30; Bethany, by M. C. W., \$5; Flint Hill, \$2.20; S. S., 1st, by W. M. S., \$4; S. S. Townville, by J. D. B., \$15.70; Beulah, by R. V. R., \$4; S. S. Double Branch, by M. M. B., \$1.53; New Bethel, by S. R. M., \$6; Evergreen, by W. H. W., \$3.71; Smooks, by F. B., \$7.85; Beaver Creek, by C. E. F., \$22.18; S. S. Flint Hill, by J. F. B., \$3; Greenwood, by G. P. S., \$30; Mayesville, by W. S. W., \$10; Pickens Assn., by J. T. T., \$7.75; Fort Lawn, by D. H. J., \$25; Sparrow Swamp, by E. A., \$4.80; Pee Dee Assn., by J. T. D., \$48.89; Clarendon, by D. W. A., \$35; Ninety Six, by W. O. S., \$8.82; Sardis, by E. E. H., \$9.50; Gallivant's Ferry, by A. T. R., \$1.12; Reedy Creek, \$5.77; Little Bethel, \$1.53; Wedgefield, by W. H. R., \$3; Union, by W. W. B., \$2.28; Greelyville, by M. W. R., \$5; Padgett's Creek, by W. J. M., \$4.63; Standing Springs, by W. M. C., \$28.50; Seneca, by M. A. W., \$1.50; Chesterfield, Assn., by J. M. S., \$23.59; Washington St. Ch., Sumter, by W. F. R., \$25; Walhalla, by J. S., \$4.60; Toxaway, \$1.60; Shiloh, \$1; Return by J. L. M., \$2.07; Mt. Elon, by E. H. H., \$19.20; New Hope, by S. B. H., 40 cents; New Hope, by E. B., \$4; Calvary, by D. L. T., \$25; Bethel, by W. H., \$10; Florence Second, by W. E. H., \$5; High Hill, by I. O. R., \$32.55; S. S., \$5.91; Elizabeth, by H. A. J., \$6.35; Darlington 1st, by C. B. E., \$14.52; Kershaw, by D. R. F., \$5; Legacy from Mrs. Pralleu, for frontier missionaries, by Mrs. J. D., \$30; Lake Swamp, by C. A. J., \$47.10; Paxville, by W. E. T., \$23.43; Honea Path, by M. I. B., \$10; Cool Branch, by E. T. B., \$10; Williamston 1st, by Mrs. E. C. H., \$4.96; Edisto, by J. R. F., \$3.20; Greenwood 1st, by J. E. C., \$17.75; Lando, \$1; Eureka Cotton Mills, by R. H. F., \$1.15; Citadel Sq. Charleston, by J. V. W., \$50; Charleston Assn., by S. M. G., \$34.75; Mt. Carmel, by R. J. S., \$5; Brownsville, by W. C. B., \$1.30; Allendale, by E. H. O., \$26.25; Camden, by T. E. G., \$36.12; Beaufort, by J. M. B., \$10; Cheraw, by Mrs. A. L. E., \$3.07; Antioch, by H. J. C., \$6.50; Swift Creek, by C. C. V., \$36.15; Mechanicville, \$15; Darlington 2nd, \$5; Harris Creek, by S. E. M., \$2; Waccamaw Assn., by J. C. S., \$19.12; Florence, Assn., by S. M. G., \$7.23; W. M. U. of S. C., by Mrs. J. N. Cudd, \$167.02; Indiana, \$24.06; Osage Indians, \$2. Total, \$1,099.94. Previously reported, \$4,996.23. Total since May, \$6,096.17.

TENNESSEE: L. M. S., Newport, by Mrs. J. M. J., for Watauga Inst., \$10; N. Edgefield, Nashville, by Rev. Geo. H. Crutcher, for Evang., \$15; W. M. Woodcock, Treas., \$392.55; Indians, \$7; O. T. Finch's salary, \$100. Total, \$524.55. Previously reported, \$3,067.63. Total since May, \$4,592.18.

TEXAS: F. M. McConnell, Supt., \$34.40; Streetman, by C. K. H., \$48; New Hope, by R. W. L., \$3. Total, \$85.40. Previously reported, \$1,371.91. Total since May, \$1,457.31.

VIRGINIA: B. A. Jacobs, Treas., \$2,169.60; For Evangelism, from Lynchburg campaign: W. Lynchburg, by Geo. H. Crutcher, \$37.34; Tr. Fd., \$3.25; College Hill, by W. A. McComb, \$247.32; Tr. Fd., \$12; Franklin St., by R. Wright, \$51; Tr. Fd., \$4.50. Total, \$2,525.01. Previously reported, \$4,703.95. Total since May, \$7,228.06.

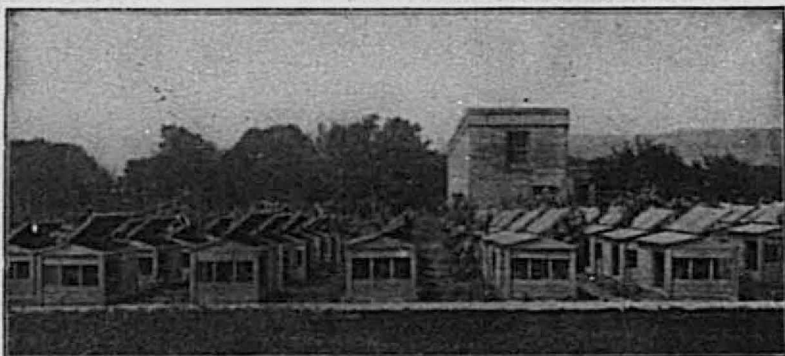
MISCELLANEOUS: Jr. B. Y. P. U., Calvary Ch., Cairo, Ill., by Mrs. F., \$1.50; J. W. Michaels, Exp., 25.96. Total, \$27.46. Previously reported, \$728.10. Total since May, \$755.56.

AGGREGATE: Total, \$22,642.54. Previously reported, \$41,864.37. Total since May, \$64,506.91.

A LIVING FROM POULTRY

\$1,500.00 from 60 Hens in Ten Months on a City Lot 40 Feet Square

TO the average poultryman that would seem impossible and when we tell you that we have actually done a \$1500 poultry business with 60 hens on a corner in the city garden 40 feet wide by 40 feet long, we are simply stating facts. It would not be possible to get such returns by any one of the systems of poultry keeping recommended and practiced by the American people, still it can be accomplished by the



From a Photograph showing a Portion of a Poultry Plant where 5,000 Pedigree White Orpingtons are raised on less than a half-acre. Brooder-House in Background.

PHILO SYSTEM

THE PHILO SYSTEM IS UNLIKE ALL OTHER WAYS OF KEEPING POULTRY

and in many respects just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of results that are hard to believe without seeing.

THE NEW SYSTEM COVERS ALL BRANCHES OF THE WORK NECESSARY FOR SUCCESS

from selecting the breeders to marketing the product. It tells how to get eggs that will hatch, how to hatch nearly every egg and how to raise nearly all the chicks hatched. It gives complete plans in detail how to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner.

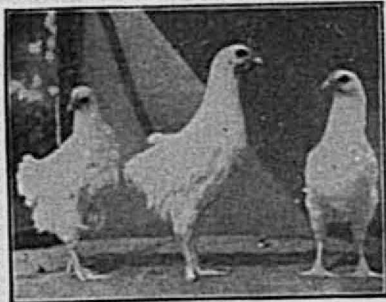
TWO-POUND BROILERS IN EIGHT WEEKS

are raised in a space of less than a square foot to the broiler, and the broilers are of the very best quality, bringing here 3 cents a pound above the highest market price.

OUR SIX-MONTH-OLD PULLETS ARE LAYING AT THE RATE OF 24 EGGS EACH PER MONTH

in a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using.

Our new book, *THE PHILO SYSTEM OF POULTRY KEEPING*, gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand directions that are right to the point, and 15 pages of illustrations showing all branches of the work from start to finish.



Three-pound Roasters Ten Weeks Old

DON'T LET THE CHICKS DIE IN THE SHELL

One of the secrets of success is to save all the chickens that are fully developed at hatching time, whether they can crack the shell or not. It is a simple trick and believed to be the secret of the ancient Egyptians and Chinese which enabled them to sell the chicks at 10 cents a dozen.

CHICKEN FEED AT 15 CENTS A BUSHEL

Our book tells how to make the best green food with but little trouble and have a good supply any day in the year, winter or summer. It is just as impossible to get a large egg yield without green food as it is to keep a cow without hay or fodder.

OUR NEW BROODER SAVES 2 CENTS ON EACH CHICKEN

No lamp required. No danger of chilling, over-heating or burning up the chickens as with brooders using lamps or any kind of fire. They also keep all the lice off the chickens automatically or kill any that may be on them when placed in the brooder. Our book gives full plans and the right to make and use them. One can easily be made in an hour at a cost of 25 to 50 cents.

TESTIMONIALS

SOUTH BRITAIN, CONN., April 12, 1908.

MR. E. R. PHILO, ELMIRA, N. Y.

DEAR SIR:—I have followed your system as close as I could; the result is a complete success. If there can be any improvement on nature, your brooder is it. The first experience I had with your system was last December. I hatched 17 chicks under two hens, put them as soon as hatched in one of your brooders out of doors and at the age of three months I sold them at 55¢ a pound. They then averaged 2 1/2 lbs. each, and the man I sold them to said they were the finest he ever saw and he wants all I can spare this season. Yours truly,

A. E. NELSON.

ELMIRA, N. Y., Oct. 20, 1909.

MR. E. R. PHILO, ELMIRA, N. Y.

DEAR SIR:—No doubt you will be interested to learn of our success in keeping poultry by the Philo System. Our first year's work is now nearly completed. It has given us an income of over \$100.00 from six pedigree hens and one cockerel. Had we understood the work as well as we now do after a year's experience, we could have easily made \$1,000.00 from the six hens. In addition to the profits from the sale of pedigree chicks, we have cleared over \$300.00 running our hatchery plant consisting of 56 Cycle hatchers. We are pleased with the results and expect to do better the coming year. With best wishes, we are,

Very truly yours,

(Mrs.) C. F. GOODRICH.

Special Offer Send \$1.00 for one year's subscription to the *POULTRY REVIEW*, a monthly magazine devoted to progressive methods of poultry keeping, and we will include, without charge, a copy of the latest revised edition of the *Philo System Book*.

E. R. Philo, 2160 Lake St., Elmira, N. Y.

HALF A MILLION FAMILIES, are Entertained Every Week by The Youth's Companion

The Best

Stories for Boys—
Sports—Things to
do with Tools.

The Best

Stories for Girls—
Careers for Girls—
Helpful Hints.



The BEST Publication for the American People

The Best

Stories for Parents—Articles by famous Men and Women
—Suggestions for the Garden, Kitchen and Chamber.

The Best

Paper for ALL THE FAMILY, and the Best Investment
of \$1.75 for all the year round.

LARGER and BETTER for 1911

More entertaining, more informing, more helpful to every member of the family. What the *Larger Youth's Companion* offers for 1911 is shown in the Illustrated Announcement which is sent Free with Sample Copies on request.

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Every New Subscriber who at once cuts out and sends this slip (or mentions this publication) with \$1.75 will receive

All the issues for the remaining weeks of 1910, including the Thanksgiving and Christmas Holiday Numbers.

The Youth's Companion's Art Calendar for 1911, lithographed in twelve colors and gold.

Then The Companion for the fifty-two weeks of 1911, reading equivalent to twenty-seven 300-page volumes of romance, adventure, science, travel, etc., costing ordinarily \$1.50 each.

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