

JANUARY 1911

THE HOME FIELD

POPULATION IN SOUTHERN BAPTIST CONVENTION TERRITORY

STATES	1910	1900
Alabama	2,138,093	1,828,697.
Arkansas	1,574,449	1,311,564
Dist. Columbia	331,069	278,718
Florida	752,619	528,542
Georgia	2,609,121	2,216,331
Kentucky	2,289,905	2,147,174
Louisiana	1,656,388	1,381,625
Maryland	1,295,346	1,188,044
Mississippi	1,797,114	1,551,270
Missouri	3,293,335	3,106,665
North Carolina	2,206,287	1,893,810
Oklahoma	1,657,155	790,391
South Carolina	1,515,400	1,340,316
Tennessee	2,184,769	2,020,616
Texas	3,896,542	3,043,710
Virginia	2,061,612	1,854,184
Totals	31,349,224	26,486,647

INCREASE FOR TEN YEARS 18 PER CENT

WHITE BAPTIST INCREASE 37.9 " "

Home Mission Board

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING. ATLANTA, GEORGIA.

Regular Meeting 3:00 p. m., the First Tuesday of Each Month

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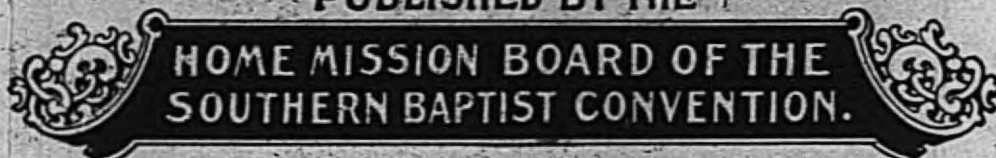
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The Home Field

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CONTENTS FOR JANUARY, 1911

	PAGE		PAGE
1. Frontispiece.	2	Growth: Measured by the Cen-	
2. Giving the Glorious Tenth	3	sus and by Religious Prog-	
William Russell Owen.		ress.	
3. Italian Work in Tampa	7	As to Home Mission Receipts.	
Laurence Zarrilli.		8. About Some Books	21
4. A Campaign of District Associa-		9. The Campaign in Northern	
tions.	10	Kentucky.	23
Dr. B. D. Gray.		Dr. Weston Bruner.	
5. State Missions in Maryland ...	11	10. The North Bend Revival	24
Dr. Eldridge B. Hatcher.		Dr. Wm. J. Holtzclaw.	
6. The Urgent Call for Home Mis-		11. A Historic Church Celebrates .	25
sions	13	B. D. G.	
Mrs. Lullie Williams Marriott.		12. Woman's Missionary Depart-	
7. Editorial.	14	ment	26
Paragraphs.		Mrs. B. D. Gray, Editor.	
Baptist Progress in the South.		13. Honor Roll	30
A Valuable Book by Dr. J. F.		14. Receipts	31
Love.			

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It may take ages to save the world, but it will take very few years for Baptists to lose the South. To slight Home Missions is to grind up the seed corn of a missionary harvest in heathen nations.—William E. Hatcher, D.D.

Southern Baptists have a magnificent opportunity to win or to lose the South, and my firm conviction is that, unless adequate attention is given to Home Missions, unless we come to believe with all our hearts in the value and urgency of the Home Mission task, then we are in great danger of letting the reins ~~of~~ power slip through our fingers at a critical moment.
—President Edgar Y. Mullins,
Southern Baptist Theological Seminary.

The Home Field

VOL. XXII

JANUARY, 1911

No. 6

Giving the Glorious Tenth

WILLIAM RUSSELL OWEN, Atlanta, Georgia

THE original meaning of a steward is a "housekeeper for a master." A parallel meaning is "dispenser of the master's goods and affairs." Sometimes it means the "treasurer of a city." ("Erastus the steward of the city"). In 1 Peter 4:10, those who rightly use the gifts of God are called "good stewards," which put in the terms of today literally means "beautiful dispensers."



That is the meaning of being a steward. We are intrusted with dispensing for God. Nothing in the household belongs by right of possession to the steward—he dispenses the master's goods to each heir. Indeed, the word has the meaning of dispensing the master's goods to the small children—unto the least of these. The good steward then, is the beautiful dispenser of all the Master has intrusted to him, even to the "least of these my brethren."

The steward is given a compensation for his services by the Master. This is for his living, his comfort, the capital necessary for his making himself the very best possible steward; for the steward in the New Testament was often a slave, and later a freedman. Now, this is the teaching of the Bible, which faithful and true believers in that Book's message to man, must face; God has given us His goods for us to dispense as is pleasing to Him. We are to keep that which is necessary for comfort, for living and for the enlargement of our capacity and ability for usefulness. The great question with the good steward is:

"How can I so well dispense my income, my property, that God's own wards shall have his share for them, and when he comes for me to give an account of my stewardship, shall God be enabled to say, 'You have dispensed well, you have managed my affairs honestly.'"

Mind you, God will not lie about this thing. If you have retained for your own comfort and interest more than nine-tenths of all he entrusted to you, God can hardly say "Well done," and be honest to his inviolable self. So then, the claim that comes to every Christian heart is, not how much I should give, but of all that God has given me—

How Much Should I Keep?

The Book which man believes with an unswerving conviction to be the Word of God, teaches that, "The earth is the Lord's and the fullness thereof, and the

world and they that dwell therein." (Psalm 24:1). "Every heart of the forest is mine, and the cattle upon the thousand hills." (Psalm 50:10). "The silver is mine and the gold is mine, saith the Lord of hosts," (Haggai 2:8). "As every man hath received the gift, even so minister the same one to another as good stewards (beautiful dispensers) of the manifold grace of God." (I Peter 4:10). "So then every one of us shall give account of himself to God." (Romans 14:12).

This logic is very direct and unavoidable. God claims the fullness of the earth; he intrusts it to us; we must give an account of one dispensing. Therefore, how much is mine?

Jesus stood and saw them casting their gifts in to the treasury. This haughty Pharisee gave much, but when he had given much, he had much left. A poor widow cast in all that she had,—and Jesus commended her, because she cast in her all,—he commended her because she had nothing left. The judgment of Jesus Christ upon our offering is based not upon what we give, but upon how much we have left.

So then our Lord stands watching us. He knows precisely how much he has given us to dispense for Him. And He expects us to search the Scripture and learn whether—

The Bible Teaches Giving the Tenth.

I call this the glorious tenth because the word glory comes from a word that means "estimate," "judgment" and I believe that the tenth ever has been the least estimate that God has put upon our incomes to be made sacred to Himself.

The Bible teaches that the giving of a tenth was an inherent custom before the law was given.

Abraham gave tithes (which means one-tenth) of all to Melchisedek (Gen. 14:20). And Jacob swore that he would give a tenth of all that God gave him, even without God's asking or commanding it. (Gen. 28:22); Melchisedek is certainly a type of Christ in his priestly relation, and if it was inherently the custom of Jews, before the law, to give a tenth to the type, can God who sitteth in the heavens but laugh at our attempts to lower the standard, after the law, and under the warm, free hand of

grace, in our offerings to the Perfect High Priest? (Heb. 5:9-10). Jacob, the deceiver, was at least more honest with God than many present day receivers.

Then, the law prescribes the tenth. "And all the tithes (one-tenth) of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's and is holy unto the Lord." The Jews were charged to leave the corners of their field unreaped that others might have that for their own, because it was the Lord's.

It is an experience often that when we preach about this "corner unreaped," a deacon will say:

"It was fine, all except the part about money, and I am tired of hearing about money."

The Jews gave the tenth. Ah, these miserable Jews were such honest men!

The New Testament more than commands the tenth. Here is the rub! Here is the dodge! We believe what the New Testament says about baptism. But when we get to the question of the tenth in the New Testament, we use the argument which our friends who are not Baptists use about baptism. They say: Yes, the New Testament clearly teaches immersion, but it is not binding, I am free to baptize as I please."

The New Testament clearly makes the tenth, at the very least, binding and we argue: "There is no law in the New Testament, hence I will do as I please." But we are not honest! And the anti-immersionists can cast it into our teeth!

Here is the teaching: The Pharisees strictly gave a tenth. The Scribes gave a tenth. Jesus said (Mt. 23:23), "Woe unto you Scribes and Pharisees, hypocrites, for ye pay a tenth of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other (the tenth) undone." Jesus says that even hypocrites ought to give the tenth. Are we honest?

But there is stronger ground than that. Was the sermon on the Mount meant for Christians? It is the constitution of the Kingdom of God and the principle of living of all Christians. What is the text of the sermon on the Mount? "Except your righteousness shall exceed the righteousness of

the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Righteousness means doing the right, thinking the right, being right before God. "Except ye do better than the Pharisees and Scribes, whom I have said ought to give a tenth, ye are not fitted to be members of the kingdom." You can not escape it. Avoiding it is a kindred thing to the Methodists, and Presbyterians avoiding the question of immersion. Here are—

Some Objections to the Tenth.

You say: "It is a legal requirement only. I will not be like the old Hebrew, bound by law; I am free." Yes, you are not like the old Hebrew, you are not as honest; you are free and you exercise the freedom to practice what you please in spite of Jesus' strongly urging the tenth.

A company of ministers were on board a ship. The question of a tenth was raised. Three of the fifteen said they gave a tenth. The others raised a wall like unto the lamentation of the homeless Jews against the walls of Jerusalem. The twelve others said, "We are under grace. We are better than the Jew. We give cheerfully, and freely."

When pressed to say what part of their incomes they really gave to the Lord, not one of them could tell and each of them gave less than a tenth.

A. C. Dixon said that when he first faced this question he argued: "I am free. I already give as the Christian should." But his conscience raised its forefinger and said, "Count it up." He was giving one-thirtieth of his income.

Another objection says: "I am too poor." No Jew was so poor that he could not keep the ordinances of the law. No man is so poor that he should not give a tenth. John Hall says: "Let our offerings be according to our incomes, lest the Lord should be displeased and make our incomes according to our offerings."

An old German woman, whom I baptized at seventy years of age, was as poor as one could possibly be. Her rent was paid by the church. She washed for a living. She paid each week regularly to church support and missions. An extra offering for church extension was taken and she promised a dollar. She did not have a cent. Some one

gave her \$5. She brought me the tenth on the way home, and later paid the rest of her pledge.

When I was a lad of twelve my mother allowed me twenty cents weekly for spending money, paying me for bringing in coal and wood. I gave the tenth. When I worked for \$1.50 a week, I gave the tenth and more.

"You were a child, with a parent to give you what you need," you will say.

So are we. "God knoweth what we have need of before we ask him," and though we do not get all we desire, for it is certainly true that to give a tenth does not mean to be prosperous as you desire, God will certainly provide what is needed to the poorest creature on earth who is honest with him. "When I sent you without purse, and script and shoes, lacked ye anything?" And they answered, "Nothing."

Southern Baptists are increasing their wealth at the rate of \$365,000,000 yearly. They gave last year to the Lord \$9,500,000. If they had offered the tenth they would have given \$36,500,000. Their gifts to Home and Foreign Missions were \$850,000, or one-half of one-half of one-tenth of one-tenth of their increase. If they had given the proportionate part of their tenth to this cause they would have given \$3,250,000.

They said to Thomas Aquinas in the Vatican treasury: "See what wealth, gold, silver and riches, the church can no longer say, 'Silver and gold have I none.'"

And Thomas answered quickly: "Neither can the church longer say: 'Take up thy bed and walk.'"

This is a parable of the fast enriching South. Pittsburg grew rich too fast and has become a municipal moral degenerate. We face a crisis in this age of prosperity greater than that of the Civil War. The real objection is a heartless hold on Christ, which otherwise transmitted into actual life means stinginess.

Dr. R. J. Willingham tells of a deacon who was giving \$10 per year to missions. He was growing rich fast. He was profoundly troubled about his young daughter who was not a Christian. She scorned every word which her pastor spoke to her about personal salvation. She laughed him out of countenance.

The deacon's pastor prevailed on him to

give \$100 the next year to the same cause. He gave it quite easily. He was asked the next year to raise his gift to \$300. This began to pinch, though he gave it. On the same night that he made a gift that was worthy of his income, the young girl grew sacredly interested in her own soul and soon surrendered her life to Jesus Christ. The farce of the thing—\$10 per year to a mighty cause—had made her to scorn and laugh at the travesty of a purchased and possessed life.

Three Reasons for Giving the Tenth.

First, it is a moral necessity. Man needs something great enough to conserve his moral resources. It is even a challenge to our moral selves to be honest with man and God. To the man who gives a tenth there will come the encompassing consciousness that he has done at least his duty and he will no longer be pursued by the moral obliquity which comes in the avoidance of the Bible's clear teaching. Once duty done, then there will be more strength sufficient to offer, by faith under grace, more than the tenth.

Second, it is a spiritual necessity. It is the price of fellowship with Jesus Christ. "If ye keep my commandments ye shall abide in my love" (John 15:10). "And hereby we do know we know him, if we keep his commandments" (1 John 1:4). A man said to me:

"I am a better Christian and Jesus Christ means more to me since I have given to him the tenth and have dispensed all that he has entrusted to me as a steward."

When the Master shall come in his glory, when the hill tops shall all be as forests of purple glory it will be a fine thing to know him when he comes, to be able to discern

his chariot among the throng—and we shall know him by the fellowship we have had and this fellowship is purchased at the price of keeping his commandments.

Third, it is necessary to insure our very Christian life. The life of the Christian is that of a new creature, bought, redeemed, regenerated, reinvigorated. The life will wither without the moral and spiritual stimuli which make it to grow. If we do not increase our offerings to God as he intrusts us with more and more to dispense, the very root of our Christian life will serve as the feeding place for creatures which crawl in the dust and seek the low levels of life and the life will shrivel. But if it is stimulated, nurtured, and nourished by a conscience void of conscious offence, with a love as warm as the blossom scented summer rains, and with a will which has sought and found a real plan in the purposes of God, then passionate love for a Savior, who is the mightiest of our mighty possessions will teach us how to beautifully dispense all that he giveth to His stewards.

Dr. A. J. Gordon, in his tract, "God's Tenth," tells of a boy who was to personate a shining cherub in a play. He was gilded with gold leaf, which entirely closed the pores of the skin and the lad died in consequence before relief could be given. The life that is so gold-leaved that its outgivings and outgoing privileges are clogged, will writhe in a sudden and speedy death.

"Give as you would if an angel

Awaited your gift at the door;

Give as you would if tomorrow

Were to find you where giving is o'er.

Give as you would to the Master,

If you met his searching look;

Give as you would, of his substance,—

If his hand the offering took."



Italian Work in Tampa

LAURENCE ZARRILLI

EDITORIAL NOTE:—Tampa is a city of 38,500 souls, which has grown from 15,800 in 1900 and 720 in 1880. In it are more than 15,000 Cubans and Spaniards and more than 1,000 Italians. The Home Mission Board has at Tampa four missionaries among the Spanish-speaking people and three among the Italians. The Italian missionaries are Revs. Guiseppe Papia and Laurence Zarrilli and Miss Nellie Dekle. In the illuminating story of Bro. Zarrilli will be noted some of the idiomatic peculiarities which an educated foreigner may be expected to show in some way when he essays the English. These lend charm and do not detract from the perspicuity of the article.

THE evening of July the fourth, 1908, marked in the history of Tampa the epoch of the Home Mission work of Southern Baptists, among the Italian people in Tampa. Drawn by a single horse, a wagon in which was a company of six people moved along the streets toward West Tampa. There a sermon was delivered from Acts 10:26. The next sermon was held in a part called Ellinger City, while the third was delivered in Tampa proper at about nine fifteen that night. Large crowds heard our efforts in teaching and preaching the word of God.

The following day we opened the Sunday-school with thirty-four scholars and the night services with about seventy-five persons present.

In our day school enrollment we had sixty-two children, and the night school was very well represented. The people were eager to learn of the gospel of the Son of God. The true simple story of Jesus fell upon many souls, and many since have found Christ as their Redeemer.

Just as it is in Roman countries, Tampa has fallen in the same path of the "old country" by virtue of the black toga priests, who, when any soul is enlightened by the word of God, use all means in their power to snatch back that new born soul to the dark, dogmatic rules of the church of the popes.

When twelve men declared themselves in new life realms of Jesus, trouble began to brew at home. We cannot begin to tell all, but will recite only one or two cases.

A young man was on verge of matrimony when, together with eleven more, he wanted to follow Jesus. When he told his sweetheart she consulted her confessor, who told

her that she must send the young man to him. After a stormy conversation he finally left the priest. Later he married the girl. He kept after him, and now both he and his wife are coming to the Lord by baptism. Praises be to the Lord.

Another young man left here for Italy, and he has written to us, telling of his baptism. Another went to Chicago, and there he is doing religious propaganda for the Master. While another, when he finally

joined the church here by baptism, his wife being insinuated by the crafty priest, beside refusing to give him the necessary clothing for the ordinance of baptism, persecuted him in other ways in the home. But all has come out right, and, although she does not attend our religious meetings, she has allowed



Laurence Zarrilli

her children to attend our day and night schools, as well as our Sunday-school and preaching services.

Since our work is of the frontier type among our people, we have to use all means to draw them nigh to the Savior's cross. The night school is one of the ways to draw the older ones to Jesus. After they have worked in the cigar factories all day some of the young men come to our classes. Some have learned Italian, while others have apprehended English. In these classes we learn the material that those men are made of.

Our Ellinger City (now Roberts City) building the floor has a space of about half an inch between each board, and when the chilly winds of the north reach us they certainly find easy access to us from the bottom of the house, the same being built upon pillars, and not solid continuous foundation. It is then that scholars, as well as the missionaries, are wishing that they had fire in the place. We have seen many livid faces on such a night turn out to study.

Among those that have found Jesus is a former student of Roman church priesthood. He is a very intelligent man, a father of three children. He ought to be in our field as a worker paid by the Baptists. He told us that if the Board would give him enough to keep body and soul together he feels that he ought to give his entire time to the Lord. His zeal is something which will invigorate any soul. To everything he answers: "The will of the God be done"



Teachers in the Tampa Italian Sunday-School

He is the man we ought to have now on the field, since we expect to open our handsome new building; one mile and one-quarter away from here.

The Italian people when they come here bring with them their customs, their habits. Some of them are very good, while others are very bad. They are very industrious. Day in and day out they toil in the cigar factories, knowing that if they will keep that up long enough they must succumb to the

eating germ of consumption. Mothers, as well as fathers and children, go to work in these shops, wherein they must breathe the enclosed breath of the consumptive one, because if the windows are open the tobacco will dry and hence they cannot make the cigars. The little girls left at home must prepare meals, wash clothes as well as houses, mind babies and scold the younger ones. When the father and mother get home from work it is too late for them to be out on the streets alone.

Where children are too young to do manual labor they are only expected to mind children, and this they do faithfully seven days out of every week. The mothers wash clothes on Sunday in those homes, as well as the house. This is one of the reasons why it is very hard to reach the Italian women.

This home, as you perceive, has no religion in it. Occasionally the mother goes to mass before scrubbing the floor Sunday morning, while the father goes out to buy groceries for the family. Everything is open among them on Sunday. The children grow up without any religious teaching and are not prepared to stand the tide of atheism which they will have to meet on entering the factories. The question has arisen time and again, What must we do to stop this menacing wave?

After prayerful and thoughtful attention, as well as practical experience, we have found the remedy. We know that the solution lies in getting hold of the children as many hours as we can and molding their consciences, yea, their innocent souls, with the teaching and preaching, and above all, by showing them by example the way of the Master, Jesus. This is only possible by having a daily free school.

The advantage from the day school is greater than you at first think. It means the open door to the home of the sleeping religious soul. The heart of the cold, calculative atheistical father can only be reached by the love of his child. It is love that

opens every heart. This means God, for God alone can win souls to himself.

The first impressions in life are those that will stay with us. This is a positive fact, because I speak from personal experience. Round about our old mission station we now hear the gospel songs sung in Italian, whereas when we first went there we had chaos and habitual wanderers.

Every Thursday at three o'clock my co-worker, Miss Jennie A. Allnutt, holds a sewing class here. She teaches the girls how to make stitches and so on, leading them to make dresses for themselves.

In these two departments of our work we emphasize the need of clean bodies and neatness of dressing. While we are teaching them this lesson of physical preservation, we are preparing them at the same time for the welcome wish of their soul for the only Savior.

Our people speak little or no English, and they come to us for many and many things. Sometimes we have to direct them to doctors and lawyers. They need us as their interpreter.

Mrs. Lazzara was operated on by Dr. Adanson, of our First church. It was a very serious operation, but we prayed for her and with her, and by the blessing of God she recovered. Her husband and she are very thankful for what little we have done for her, and to show their appreciation Christmas they bought a turkey, but when they found I was not married I was dispensed of the trouble to dress the turkey. Oh, the appreciative hearts!

We are seven members baptized in the

Lord now. We expect to baptize four or five soon. Among these is a brother by name Latteri. We met him one time while we were making calls. He wanted to argue with us, but we would not, because we don't believe in arguments with folk that don't believe in God.

Few months passed, and one day he stopped us and asked of us with a seriousness printed on his face the way to Jesus. He wanted to know who the Master was. We told him that the four gospels would give him all the explanation he wanted. He was anxious to get one right there, and we let him have one. It has brought him to Jesus. His wife may come with him also. He is so convinced of the wishes of the Master that he is gone to sell a dry goods store stock he has so that he can give his entire time to Christ.

God help you. Pray for us.

We know that the light of the Son of God will shine his brightest glows among these Italians, because they need him most, and where dirt and filth now roam his brightest jewels will shine. We know that where the European customs and languages prevail there will some of new Caesars come; while others will eclipse the songs and philosophy of Dante, and here and there we shall hear the sweet strain of Verdi, Puccini and Mascagni surpassed by the melodies of once sons of Italy, now sons of Uncle Sam. Raffaele and Michael Angelo shall have their rivals by the offsprings of these plucky, daring sons of sunny Italy when the light of the gospel of Jesus has once found the core of their conscience—the soul.



A Campaign of District Associations

B. D. GRAY, Corresponding Secretary



BAPTISTS believe in a minimum of organization because we think the Scriptures so teach. The local church is the one organization set forth in the New Testament. We stand for its independence.

We likewise stand for the inter-dependence and comity of the local churches. More stress has been laid on the independence of the local church than upon the inter-dependence of the churches. Denominational growth has brought about the necessity for greater co-operation among Baptist people, hence voluntary organizations for purposes of co-operation have been organized by our brethren.

Conventions and district associations constitute the chief bodies for co-operative work among Baptists. None of these bodies, it goes without saying, have any legislative function over the churches. As for that, the churches themselves have no legislative functions. They are executive bodies organized to do the will of Christ instead of legislating.

The district association stands midway between the conventions and the churches. A Baptist association is a fine piece of machinery for us. It looks back to the churches from whose membership messengers to the association are sent, and in another direction to the convention as comprehending a larger territory and more varied aims. The association thus articulates well in our work.

Moreover, the very name itself is rather distinctive with Baptists. Methodists have conferences, Presbyterians, synods, Episcopalians dioceses, etc., Baptists have associations. The word signifies fraternity, fellowship, comradeship, means an associate, an equal, a brother, an ally.

Being limited in territory compared with our conventions, the district association can be worked more effectively than the larger convention. It is potentially our most effective agency for reaching the forces in our churches in behalf of concerted denominational work. Information concerning the work and condition of the churches comes to the associational meeting. The more general denominational work from the Southern Baptist Convention and the State Conventions is brought before the associations. Thus the larger and the more limited view of our denominational work find a meeting place in the association.

We have about 825 district associations within the bounds of the Southern Baptist Convention. It has been estimated that the combined attendance upon these associations would aggregate between half a million and three-quarter million people every year. What a mighty opportunity is thus presented to reach our churches and individuals. We can reach ten times, yea twenty times more through the associations than through the Southern Baptist Convention and the State Conventions combined.

In addition to having the great numbers in attendance upon the associations, we have the advantage of going specifically back through them to the

churches with the larger plans of the denomination in its combined work. The churches and the individuals in the churches can be reached with all our denominational interests in a single season if we put ourselves to the work seriously.

A revolution would be wrought within a year's time towards uniting our forces if we should give ourselves seriously through executive committees and otherwise to the development of our forces in the churches and to seeing that proper reports are made to the associations next summer and fall of the work that has been accomplished and of better plans and methods for still further developing the forces of the denomination.

We do not need more machinery. We need to effectively apply this splendid bit of machinery, which more than any other instrument of our organization has within it the possibility of enlisting the energies of our people.

The Home and Foreign Mission Boards of the Southern Baptist Convention are required by the constitution of that Convention to have each a vice-president in every State of our territory, who shall especially look after the interests of these two boards. For a number of years past the boards have undertaken to secure an associational vice-president for each board in every district association in the South. With more than 800 associations and with many changes of

individuals from one territory to another it is difficult to maintain intact constantly this body of vice-presidents, but the two boards are constantly pressing along these lines.

Our Baptist Laymen's Missionary Movement in the various States is trying to secure a good man for each district association. Thus they expect to have three good men representing the work of the Southern Baptist Convention to co-operate with the local forces of the district association. Who can forecast the results when we get fairly down to work in the execution of such a plan?

During February, March and April, we are to have a vigorous, concerted campaign especially for Home and Foreign Missions throughout every district association in the South in the hope of reaching every church and if possible every church member in the bounds of our Convention.

Secretaries J. T. Henderson, R. J. Willingham and B. D. Gray, with such forces as they can command, will press this campaign during the three months mentioned. Let everybody join in this combined effort to enlist our people especially in Home and Foreign Mission gifts, that we may come to the Southern Baptist Convention with our boards free from debt, as well as to lay plans for the prosecution of this effort to reach our churches in behalf of all our denominational interests.

STATE MISSIONS IN MARYLAND

ELDRIDGE B. HATCHER, Secretary.

EDITORIAL NOTE:—Maryland Baptists prefer to be weighed rather than counted. And they weigh more per capita in Christian liberality than any set of Baptists you will find in a long search through the South. Maryland Baptists also have an ambition to show up better in the count, and under the fine leadership of Dr. Hatcher they are bravely forging to the fore. They have yet far to travel, but they probably have fewer camp-followers and hospital patients than any band of Baptists in the ranks of the Captain.



THE State Mission Board of Maryland is composed of representatives of the Baptist churches in Baltimore, with a few members from out in the State. They compose what is called the Executive Board of the Maryland Baptist Union Association.

In 1836 the Missionary Baptists of Maryland and the District of Columbia banded themselves into a joint organization, known as the Maryland Baptist Union Association. In 1878 this organization was divided into two separate organizations, each working in its own territory. The Maryland Association embraced the colored as well as the

white churches. In 1902 the colored churches withdrew and have since that time conducted their own denominational work without any connection with our association.

Nearly every church in the State, outside of Baltimore, has at some time been aided by our Executive Board, and even today out of fifty-four churches in the State outside of Baltimore thirty-five are helped by our Executive Board. It is a huge task that confronts our Board.

First, Baltimore. We have a population of about 600,000. The Catholics number a little over one-fifth of the population and the Protestants about 20 per cent more than the Catholics.

The Baptists are sixth in the list of denominations in the city. It is well that we remember that while the Baptists are winning in the West they are in danger of losing the East. It is along the eastern seaboard that the immigrants disembark, and it is from the East that the population largely goes that fills the West. How important therefore that our eastern seaboard be a great Baptist stronghold.

Our Executive Board is doing mission work at six mission stations in this city, and is also giving aid to seven churches in the city. We greatly need to do larger work among the foreign population. We ought to have two or three gifted, trained men who would devote their lives to certain foreign nationalities in this great city. The Board is seeking to plant Sunday-schools in destitute parts of Baltimore in the hope that some of these may develop into churches.

Second, the State. Out of twenty-three counties in the State there are seven in which we have no Baptist church nor Sunday-school, and in other counties we have only one or two churches.

Maryland is often spoken of as a hard field for Baptists. It is branded as a Catholic State. Let it be said: First, that it is Catholic in spots—that is, as regards the State outside of Baltimore. Southern Maryland is strongly Catholic and in other sections they are active, but their citadel is Baltimore.

Maryland is not a hard State for Baptists in the sense that the Baptists find difficulty in reaping where they have sown.

The difficulty is not in finding a fertile soil, but in finding workers that can sow the seed and thrust in the sickle. The men whom we have sent into new territory have reaped rich fruit, and if we had the men we could build up a great Baptist stronghold in our State.

Surely the time has come for Maryland to move forward and keep pace with her sister States. There is no State that gives such large returns for Home and Foreign Missions as Maryland. Last year we gave for Home and Foreign Missions combined \$2.11 per capita, while the largest per capita gift from any other Southern State was from the District of Columbia, which gave 76 cents per capita. Virginia gave 63 cents per capita. Maryland is a rich missionary vine, and it ought to be enlarged, and this is what we are seeking to do. In this struggle the Home Mission Board has been a noble helper, and for its benefactions we cherish a profound gratitude.

The policy of our Board for the past few years has been to secure a very high type of pastors for our mission fields. As a rule these ministers come from our theological seminaries. They have generally had pastoral experience before or during their seminary course. They come to us fresh from their studies and eager to plunge into pastoral labors, and under their leadership our churches have made marked progress.

During the last six years twenty new churches have been organized under the auspices of our Board. At present we have seventy-seven churches in the city and State. This year we employed thirty-one missionaries, nine in the city and twenty-two in the State.

Many instances could be mentioned of heroic and fruitful services by our missionaries. In Westernport, a large railroad mining town, where four years ago we organized a Baptist church, we now have a church of 175 members and a new church building worth \$11,000. Six years ago we sent our colporter to a portion of Garrett county, in which was located only one feeble Baptist church. Today we have five churches in that same section.

The Urgent Call for Home Missions

LULIE WILLIAMS MARIOTT, Washington City



WHEN we think of world wide missions we are appalled, first at the stupendous field; secondly, the dense darkness of unenlightened minds and hearts; and thirdly, the great lack of workers. The one word that presses down upon our spirit is—vastness. Yet we remember that when God wields his sceptre all space is obliterated, for he has said: "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Never has there been an age when missions has been used in its monosyllabic significance as now. City, State, Home and Foreign Missions are actively propagated, all over our fair America. Tremendous possibilities are in our grasp. Here in our enlightened homeland conversions are occurring daily among representatives of every nationality. American born men and women have as crude ideas of a holy personal religion as those in darkest pagan and papal lands.

Are we as individual Christians living up in a practical self-sacrificing spirit to the great openings in our Home Mission fields? So varied are the lines of work from the kindergarten to the oldest unregenerated men and women among all colors and conditions. From industrial, evangelistic, reformatory and educational development so wide is the range, were it not for the minor note of spiritual ignorance we would say there can be no more fascinating study than missions, nor delightful occupation than being co-laborers with the growing number of those in this expansive domain of Home Missions.

The opportunities are great, the demands greater, the rich results greatest. Then with heart, hand, mind and money let us be one in the cause which our God deemed of sufficient importance to give His precious life.

Last summer as we looked upon the large steel pier at Atlantic City it was substantial, but not so beautiful in appearance until the electric light slowly brightened the smaller

building nearest the shore; then a larger one was beautified by the touch of electricity, and lastly the largest of all burst upon our vision as a crystal palace. Beneath the pier the waves dashed wildly, but disturbed not the firm structure nor extinguished the myriad lights. Thus, we thought, comes the light of the gospel—first city missions, then State and Home Missions, on to the re-



Mrs. Lolie Williams Mariott

gions beyond—Foreign Missions. The same light beautifies all, and the waves of sorrow may flow beneath and around us, but the light from above shines steadily on, and we stand firm until that light leads into the heavenly kingdom of rest and peace.

May all Christians throughout the borders of our beautiful America by strenuous effort and earnest prayer unite with souls reclaimed from error's chains in one glorious anthem of praise which shall reverberate through hill, plain, valley and mountain to our God of love and light.



SOUTHERN Baptists are a great evangelizing agency, but they have been sadly backward in enlisting and developing the people they have evangelized.

THE task of Christianity is to save the whole world. Its prime responsibility is to save its own part of the world.

IT is as fatal to neglect Jerusalem, Judea and Samaria, as it is to neglect the uttermost part of the earth.

IT is not to make the Negro a white man, but in the spirit of Christ to aid him to his best self-expression as a Negro.

SAYS the shrewd Chinese: "We like the samples of your religion. But your Founder said: 'By their fruits ye shall know them.' Has Christianity saved your own nation?"

TEN thousand unenlisted churches in the Southern Baptist Convention, are incontrovertable proof that we have not given proper attention to developing the people we have evangelized.

THE reflex of missions work both ways, but the enlightened Christian does not depend upon it either way. Instead he studies, prays for and gives to the Lord's work everywhere.

TO continually neglect a given thing while you magnify other things that belong in the same category, is tantamount to a proposition to kill that thing by atrophy. Apply this to missions.

DENOMINATIONALISM has developed the highest types of Christianity that the world has seen. Denominational laxness has signally failed in this. If higher Christian service and character is desired, it would seem that there would be among devout Christians more modesty, and an entire absence of spectacular championship, in taking hold of a "Christian Union" substitute for denominational loyalty. But the sponsors for the proposed new order are loud, insistent and positive.

THE Hardshell Baptists neglect the evangelizing of the people about them: They are dying. New England Christianity, birthplace of American Foreign Missions, neglected the people in its vicinity: New England Christianity is losing ground in its own stronghold. Moravians have always neglected to evangelize people in their own environment. Not all their beautiful and commendable zeal for Foreign Missions has been able to save them from the consequences of neglecting part of the Commission of our Lord: Moravians have won no country for themselves and now have in the entire world less than 100,000 members. It is as fatal a blunder to discount and slight one part of the Commission as another.

BAPTIST PROGRESS IN THE SOUTH



ERY gratifying progress has been made by Southern Baptists in the last ten years.

We have not done all that we ought to have done. We are today confronted by larger and more difficult problems than we have ever before faced. It is impossible to think deeply into the present problems that confront Christianity in our section without being weighed down with a sense of the gravity of the situation.

But for virile and resourceful people crises are opportunities. When we contemplate Southern Baptists in their relations to the moral and spiritual needs of the South, our faith is strengthened. For we consider that our numbers are great enough, our past achievements conspicuous enough, and our growth in Christian activity pronounced enough, to justify hope and confidence in facing the trying conditions of the present and immediate future.

We are presenting here a table which shows the increase of Southern Baptists in numbers and mission gifts for the last ten years in its relation to the population growth during that period. We suggest that the table is worthy of study:

Per cent of Increases in Southern Baptist Convention Territory From 1900 to 1910.

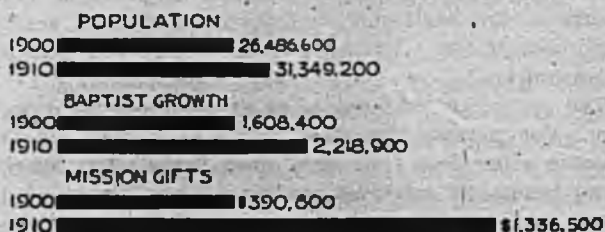
States.	Population.	Baptists.	Baptist Mission Gifts.
All States	18.0	37.9	242
Alabama	16.9	37.3	247
Arkansas	20.0	48.6	496
District of Columbia	18.8	44.7	172
Florida	42.4	66.0	174
Georgia	17.7	38.3	255
Kentucky	6.6	21.7	205
Louisiana	19.9	62.6	245
Maryland	9.0	15.0	67
Mississippi	15.8	50.0	321
Missouri	6.0	27.2	148
North Carolina	16.5	32.7	190
Oklahoma	109.7	270.4	2,550
South Carolina	13.1	28.7	258
Tennessee	8.1	28.3	205
Texas	27.8	48.7	403
Virginia	11.2	22.2	135

The following chart will impress this growth through the eye:

It will be noticed that, while the population growth included in the States of the Southern Baptist Convention has been eighteen per cent since 1900, the growth of white Baptists in the same territory has been thirty-

seven and nine-tenths per cent, or more than twice as rapid.

Unless one is careful he may be misled while dealing in percentages, but this comparison is very significant, for the reason that Baptists were a strong



denomination ten years ago and their percentage of increase has been on the large membership which we had then.

It is exceedingly gratifying to know that Southern Baptists have within these ten years increased their gifts to missions much more rapidly than they have increased in numbers. Stated in the terms of percentage the combined increase of gifts to the various missionary objects has been 242 per cent. Here, however, we need to modify the story of the percentage by saying that the average gift to missions among our people in 1900 was twenty-four cents per member, while the average gift per member based upon the figures in the convention annual for 1910 is sixty cents.

One may very easily speak in gloomy terms about the fact that the average gift of the Southern Baptist members to all missionary objects is only sixty cents. He may say with great force that we ought immediately to undertake to increase this average to fifty cents per member for each of the three great missionary objects of the convention.

But let us take time to rejoice in the fact that within ten years Southern Baptists have more than doubled their gifts per member to missions and are now giving a total of more than three times as much to missions as they did ten years ago.

The figures above show that our denomination has lost none of its effectiveness as an evangelizing power. To increase our membership twice as fast as the population in proportion, is not a discouraging achievement, but to the contrary. Notwithstanding the fact that there has been a decided growth in material absorption in the South within the last ten years, it is interesting to note that the rate of increase in our membership has been larger in the last ten years than it was between 1890 and 1900. In that period the increase was 34.6 per cent.

The following table shows the percentage of increase between 1900 and 1910 of the population, the denomination and the mission gifts in the Southern Baptist Convention territory east and west of the Mississippi river:

	Population.	Baptist Growth.	Mission Increase.
East	14.4	32.7	285.5
West	25.3	51.0	223.6

The gross population increase in the convention territory west of the Mississippi was almost exactly the same as that in the territory east of the river. The percentage of Baptist growth was considerably larger west of the river and the percentage of increase in missionary benevolence was slightly less.

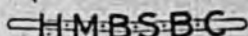
The large proportion of increase of Baptist membership in Western territory is due to the influx of new population and to the missionary work done by the Home Mission Board and the various State Boards. The percentage might have been greatly increased if these organizations had had a larger amount of money wherewith to enlarge their activities. Splendid as have been the results of our efforts in the Southwest, they have never been near so large as they might have been if our activities had been more commensurate with the needs and opportunities.

The percentage of increase by States above must be studied with discrimination. For instance, Maryland shows an increase of sixty-seven per cent in its mission gifts—less than any other State. But Maryland was already doing large things for missions ten years ago. Maryland Baptists are now giving more per capita for missions than the Baptists of any State in the South. Oklahoma was born not very long ago, and its percentages soar like an aviator who is trying to beat the record for height. Oklahoma is virile and effective, and these percentages are encouraging, but they must be taken with a pinch of salt.

Southern Baptists have reason to be encouraged with their growth in the last ten years. It shows how alert and effective they are. It suggests their capacity to do great things in their land and to win new victories over untried and new conditions that threaten the dominance of spirituality and a high idealism in the South.

So much for the bright side. We will not here develop what we might call the dark side. We will simply call attention to the conditions that Southern Baptists have now to face, and in facing which they have an obligation to win the victory for the Master. These conditions are, gross materialism that is fastening a strong hold on many Southern people, social unrest, doctrinal uncertainty and agitation for denominational union, large growth of our cities and the growth of godlessness in the cities, and the fact that our development has not to any fit extent embraced that of 10,000 country churches. The enlistment of these 10,000 churches is an obligation that rests upon Southern Baptists. It is a larger problem than any other that we confront that has to do with our efficiency as a vehicle for saving the lost at home and abroad.

With the spirit of God in our hearts and with his blessings upon us, we are sufficient for these tasks. We pray God to thrill us with a sense of our deep responsibility and our glorious opportunity.



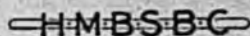
A VALUABLE BOOK BY DR. J. F. LOVE

THE ASSISTANT Corresponding Secretary of the Home Mission Board has written a book of which the publishers (Revell Company, New York), say: "It is a volume dealing with the philosophy of missions at once penetrating and unusual. It is one of the most original and valuable contributions to the subject yet made."

The title of the volume is "The Unique Message and Universal Mission of Christianity," and it is characterized by clearness of style and an insight into the subjects presented which unfailingly lead the author to the heart of his theme.

In the preface Dr. Love says: "It is fitting that I should say that the convictions which impelled this study took possession of me several years ago and in the line of pastoral duty, instruction and responsibility, and that most of the material was then accumulated."

Our Assistant Corresponding Secretary has done a work of real value to Christian truth and missions, and has sustained and strengthened his reputation as a clear thinker and forceful writer. We rejoice in the fine service he has rendered. The volume has 250 pages and is \$1.25 from the publishers.



GROWTH—MEASURED BY THE CENSUS AND BY RELIGIOUS PROGRESS

WE are always ready to give cheerful recognition to the high value of the services done by the Manufacturers' Record in the interest of Home Missions. The Manufacturers' Record is devoted to the industrial and economic interests of the South, but the large and carefully prepared fund of information that it contains is of the highest value to all who labor for the moral and spiritual uplift of this section of the Republic. The Home Field is under frequent obligations to this publication.

The Record is nothing if not constructive. No voice so clearly as it proclaims the marvelous material growth and opportunities of this section. The Record seldom has time to sound a minor note, but it does so in an editorial in the number for December 15th, under the heading, "What Ails the South?"

The Record finds that the South has increased its population only 16.2 per cent in the last ten years, while the whole country went forward 21 per cent. In attaining this result, the Record counted in West Virginia and left out Missouri and Oklahoma. In this respect its count differs from that of The Home Field on our cover page this month, which shows an increase of 18 per cent.

The Manufacturers' Record is set for the defense of the South against those who would exploit this section for their own selfish ends, and it never fails to give a sound reason for its convictions. We admire its spirit always, and we recognize its unusual opportunities for inside knowledge concerning the things about which it writes. It says:

"For ten years the South has been a victim of schemes of outside origin aimed against everything that makes for the good of the people. For ten years the South has been approached insiduously by adventurers and fakirs, native and alien, that care nothing for the South except as they may use it, as principals or as secret agents, and who, once given a standing, would not hesitate to advance every alien scheme in which there might be immediate gain for themselves.

"That is why the population of the South has increased only 16.2 per cent in ten years, with the population of the country increasing at the same time 22.8 per cent.

"That is what ails the South.

"With nearly every paper in the country heralding the South as the peculiar home of the 'hookworm,' and full of its dangers to life, how many settlers can be turned from other regions to this section? With Southern people abetting the papers and magazines of other parts of the country in proclaiming as unique the illiteracy of the South, and with the South pictured as too poor to maintain its own schools, and the picture being given the tint of realism by a rush of universities and colleges for money upon which they have not the slightest claim, how many parents living in other regions which do not permit sensation-mongers to hold them up as objects of charity, can be induced to move this way? With Southern men of supposed standing failing to see the danger in the employment of alleged 'Southern' business bodies in assaults, even to the point of libel, upon influence that have wrought for the South's welfare for many years, how can the South be awakened to the menace reflected in its pitiful rate of increase in population?"

We confess we are not discouraged or distressed that the South has increased in population for the last ten years at a slightly less rate than the rest of the country. And the forces now in operation, one of the most significant of which is the Manufacturers' Record itself, may be depended upon to correct any slowness of growth. In fact it is probable that the Southern increase for the last three years has been more rapid than the average for the entire country.

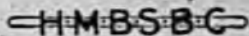
Our great concern is that we may be able so to uplift the moral and spiritual atmosphere of the South that our section shall be strong enough to stand for the things that are high and noble in the day of its growth and prosperity, which is here now and still coming.

God forbid that Southern Christianity shall be so weak that he cannot use it to the end of holding this Southern country and the people who flock to it for purity and justice and godliness. We tremble as we think of the danger there is in great material growth and in the great influx of a heterogeneous alien people.

We hope we shall not be considered lacking in true patriotism when we declare that it seems to us that the marvelous increase in Southern wealth and

also the large internal population movement and growth are great enough to give to the efficiency of Southern Christianity the severest test it has ever had.

If it shall please God that this test shall become yet more severe, we pray for strength and for a great awakening among our Southern Baptist people that they may do larger things to hold the great Southern country true to the God of our fathers, to the idealism that has upheld the South and given strength and prevailing purpose to its acts when it was tried though as by fire.



AS TO HOME MISSION RECEIPTS

THE Home Mission Board has not the financial assets with which it conducts its work. The Southern Baptist Convention each year apportions among the States the amount on which the Board bases the scope of its activities for the year.

With practically no money in hand, with its faith in the denomination whose agent it is, the Board outlines its work on a basis that requires an expenditure of thousands of dollars each week. (This year our expense is about \$30,000 a month.)

It is right to do this, and the moral risk is good. There is no other way to do, so far as the Board is concerned. In the last analysis, the denomination may always be depended on to stand by its missionary agencies in projecting their work as it directs. But, until a new kind of man is discovered, there will always be a heavy weight on the men put to administer large funds that are not in sight, and that have a persistent and embarrassing tendency to keep out of sight, long after they are needed, longed for and begged for. This is yearly the situation of the Home Mission Board.

And yearly, about this time, we come with our story of distress. It does not matter so much for the men who administer the work. They are only bearing such burdens as men ought to bear, burdens which it is a privilege to bear for Southern Baptists, even when we are down in a deep valley of gloom, anxiety and question marks as to what the outcome will be.

But it matters a lot for the great work which the brotherhood has put us to administer as their servants. Let no one forget that. It matters a whole lot. There is no way to discourage and handicap Home Mission work that is comparable to neglecting to respond liberally to its calls for aid. Southern Baptists could kill their Home Mission work in one year, if they wished.

But Southern Baptists do not wish this. They are coming more and more to believe in the magnitude and primacy of taking and keeping this land for Jesus our King. Thank God for that, for the times imperatively demand such an awakening!

But, humanly speaking, how the future of the work seems to be threatened when the churches, month by month, fail to respond to the Home Mission appeal!

If the apportionment for the year is \$400,000—as it is; and if seven and a half months of the year has gone—and it has; and if less than one-fifth of the whole amount has been raised—such conditions seem to jeopardize the work. They do jeopardize its best interests.

For Home Missions we plead with the pastors and the churches. Up till December 15, we had received only \$78,473—19.6 per cent—of the apportionment for the year, and of this \$10,000 was the gift of a single individual.

Last Year at the same date we had received 21.5 per cent of the year's apportionment, and there was no 10,000 individual gift. Last year the churches were unusually tardy. This year they are more tardy.

THE HOME FIELD

Brethren, remember Home Missions!

Here is the situation by States:

States.	Receipts.	Apportioned.
Alabama	\$13,980	\$25,000
Arkansas	409	15,000
District of Columbia	525	4,500
Florida	807	8,000
Georgia	8,948	52,000
Illinois	9	2,000
Kentucky	6,438	32,000
Louisiana	695	10,500
Maryland	4,093	11,500
Mississippi	6,418	31,000
Missouri	6,983	19,000
New Mexico	135
North Carolina	7,474	26,000
Oklahoma	1,135	4,500
South Carolina	6,973	31,000
Tennessee	3,760	21,000
Texas	1,457	71,000
Virginia	8,482	36,000
Miscellaneous	875

~~HMBSBC~~

In human affairs the personal and spiritual are always of greater moment than the social and political. The minister's great duty is to minister to the personal and spiritual needs of men. No cry for social service leadership should make him forget this.

~~HMBSBC~~

Rev. J. T. Riddick, pastor of the Second Baptist church at Newport News, Virginia, has accepted the position of evangelist with the Home Mission Board and will join our staff this month. Bro. Riddick has done a great work in Newport News and his church and the city give him up reluctantly. The membership of the Second church received 300 additions during his three years' pastorate. Bro. Riddick has fine gifts for the new and large work into which he has come and we congratulate ourselves on securing him.

~~HMBSBC~~

THE HOME FIELD ISSUES FOR FEBRUARY AND MARCH WILL BE MADE UP WITH SPECIAL REFERENCE TO THE NEEDS OF THE WOMAN'S SOCIETIES THROUGHOUT THE SOUTH IN STUDYING THE WEEK OF PRAYER PROGRAM FOR HOME MISSIONS DURING THE FIRST WEEK IN MARCH. THERE WILL BE UP-TO-DATE ARTICLES ON EACH THEME PRESENTED IN THE PROGRAM, EXCEPT SUCH THEMES AS ARE SPECIALLY TREATED IN THE TRACTS MENTIONED IN IT. IT IS DESIRABLE FOR MISSIONARY SOCIETIES EVERYWHERE TO ORDER FROM US IN ADVANCE EXTRA COPIES OF THE HOME FIELD FOR FEBRUARY AND MARCH. WE WILL, WITHOUT CHARGE, SEND TWO EXTRA COPIES FOR EACH MONTH FOR EACH SOCIETY, IF SOME MEMBER OF IT WILL WRITE FOR THEM. OR WE WILL FURNISH A LARGER NUMBER AT THE RATE OF TWENTY-FIVE CENTS A DOZEN. BY ALL MEANS LET MISSION SOCIETY OFFICERS ORDER AND MAKE USE OF THESE SPECIAL NUMBERS OF THE HOME FIELD.

About Some Books:

Rural Christendom.

This book is published by the American Sunday School Union, 322 pages, \$1.50, and may be had from the Baptist Book Concern, Louisville, Ky. The volume is the result of a \$1,000 prize offered for the best treatment of the country church problem. The author is Charles Roads. It is a volume of unusual value. We commend it with especial emphasis to Southern Baptist ministers and religious workers, for the country church problem is a larger one with Southern Baptists than it is with any religious denomination in America. Scarcely less than five-sixths of the 22,000 Southern Baptist churches are in the country or in hamlets and small towns. A very large number of these churches have not been developed at all in constructive Christian work. Their situation gives them a larger relative influence in the country community than the city churches have in their community. A book that is capable of stimulating an intelligent interest in the development of the country churches is a very timely and valuable publication. This book does that. We can not emphasize too strongly our belief that Rural Christendom ought to be read and studied by our brethren all over the South.

In the School of Christ.

Revell & Co., 300 pages.

This volume is by Bishop W. R. McDowell, of the Methodist denomination. It may be had from the Baptist Book Concern, Louisville. It consists of six chapters, each of which was used as a lecture at Vanderbilt University. The book is an attempt to express certain ideals for the personal and ministerial life. These ideals are built upon a reverent study of the dealings of the Savior with the Apostles. It is stimulating and helpful.

A People's Commentary. I John to Revelation.

The volume has about 400 pages and is from the American Baptist Publication Society. It is by Dr. O. P. Eachus. It is a popular commentary upon a critical basis, especially designed for pastors and Sunday-

schools. It is convenient in size, attractively printed and will commend itself to Sunday-school teachers and preachers who wish to be able readily to get at the results of scholarly study on the portion of scripture treated. The volume is the last one of a series on the New Testament.

The Master Preacher.

This book is by a busy Baptist pastor, the Rev. Albert R. Bond, pastor of the Baptist church at Marietta, Georgia. It is published by the American Tract Society of New York; contains more than 300 pages; has a convenient index and may be had from the publishers or the author for \$1.00. The book is beautifully printed and has an introduction by Dr. E. C. Dargan, formerly professor of homiletics in the Southern Baptist Theological Seminary. Dr. Bond is a vigorous thinker and a scholarly man. As the name of the book indicates he has given us a study of the homiletics of Jesus. The volume is attractively printed and will be found very stimulating and suggestive to Christian ministers. It is probably the first effort to present a volume solely on the subject which it treats.

The Gospel at Work in Modern Life.

This little volume of 140 pages may be had from the Baptist World Book Store at Louisville, Ky., for 50 cents. It is from the press of Griffith & Rowland, Philadelphia.

Southern Baptist Foreign Missions.

Dr. T. B. Ray, Educational Secretary of the Foreign Mission Board, has done a capital work in preparing a volume of 276 pages on Southern Baptist Foreign Missions. The first two chapters trace our Foreign Mission work down to the present and the remaining ten deal with the various fields of work. Each of these ten chapters is contributed by a missionary on the field. The book is timely and its plan is natural and suitable. We congratulate the Foreign Board on a piece of work that is sure to do much to stimulate interest in its great work. The book is attractively printed and is from the press of the Sunday School Board at Nashville.

A Martial Messenger.

Humankind has a notion it does not get rid of that its most charming, fascinating, heart-satisfying lot is for a man to be in love with a woman and a woman a man. Else why the perennial stream of novels on love. This is not a didactic on the subject, albeit love-making and mating do not and can not and ought not to occupy so large a part in a normal life as they do the "I-Love-You" novels. These novels have a thousand moods and tenses, indeed not much else, but always the same piece de resistance.

It is good that the "I-Love-You" literature should be clean, for it is what the folk are reading. "A Martial Messenger" is clean. It is by a minister, the Rev. W. E. Gibson. It tells of a lad who loved and got into trouble and convicted of crime. The sweetheart loved too, and the lad's trouble gives her a chance to show what a maiden can stand for a lover in distress. All the world likes to look at this kind of a picture of faithfulness—from the matinee girl to the philosopher. Hence there will be probably readers galore for "A Martial Messenger." It all happened out West. Its moral is good. It is by the Neale Publishing Company, New York.

How to Argue and Win.

Here is a book from Funk & Wagnalls, New York, written by Grenville Klierer. It is \$1.25 and has 310 pages. It contains definite suggestions for training the mind in accurate thinking and in the power for clear statement. Its object is practical and its contents helpful and suggestive.

The New Delineator.

With its November number the Delineator celebrates its fortieth anniversary. When the magazine issued its first number to illustrate the fashions, women wore hoop-skirts and shawls, queer bonnets and quaint coliffours. Some of the early pictures are

reproduced in the current issue of the magazine, which has developed marvelously along all lines until it now offers the best in literature, while it speaks authoritatively concerning all that pertains to the art of dressing well.

Since the size of the Delineator has been enlarged and its scope otherwise improved it has come to its own legitimate place in the American home. It now holds a position that is not inferior to any other home periodical. It is a standard authority on fashion, in dress and home furnishings, while domestic science is not overlooked.

In addition to these features each number is enriched with its historical, literary and current events departments. The Delineator has become an essential accessory to correct housekeeping and up-to-date living.

The Youth's Companion.

For more than eighty years this splendid family paper has been bringing into American households a light which is entirely its own, a light that has grown in warmth and brilliancy with the progress of years. The announcement for 1911 gives assurance that even better things may be expected during the coming year than ever before. The roll of contributors for 1911 is as long and as remarkable as in any previous year of its history. Especially noteworthy is the number of public men and educators, inventors and men of science whose messages will enrich its columns. They are supplemented by the most entertaining writers of the day with articles full of refreshment and spiritual sunshine. We commend to our readers the generous proposition contained in the announcement of the Youth's Companion found on fourth cover page of this issue. We feel that we cannot do a better service than to encourage a wide circulation of the magazine so well-known for its wholesome educational trend and inspiring ideals.





THE CAMPAIGN IN NORTHERN KENTUCKY

WESTON BRUNER, General Evangelist



WE have robbed ourselves of some of our greatest blessings by our prejudices. Fasting and prayer is no new thing—but it is today a rare thing. When it was suggested during our meeting at Covington and nearby Kentucky cities that we spend Thursday of the second week in fasting and prayer, some said:

"Well, at least the evangelists and pastors will be there."

So they were. But they were not alone. During the first hour the audience had become larger than at any of the day services and by noon the house was filled with devout, earnest yearning souls, seeking to get closer to God and to find the way to more efficient effort.

At times a flood of tears came, as pleas were made in behalf of some lost loved one or friend. Many said they had never before seen it after that fashion. It was indeed good to be there. From our mount of holy communion we went down to the sinning, sobbing, sorrowing ones, with a tenderness and compassion that we never before knew; and the going was not in vain.

Such confessions and fellowships and visions are still inspiring us to holier living and happier service. Was Jesus manifestly present on that day? If he was not there, then I do not know what it means to have fellowship with him. And because he was there—really there—hundreds of lives will never be the same again. Is it any wonder that that great throng arose and said in unison: "Bless the Lord, oh my soul, and all that is within me bless his holy name."

That the masses in the cities are drifting away from the churches is attested by the empty pews in so many of our churches on Sunday night. All sorts of devices have been resorted to by some pastors, with varying success. Others have gone so far as to advocate the abandonment altogether of the Sunday night service, as superfluous. So I am sure, any evidence that the masses can be reached by the old time gospel will be welcome news.

Our great street meetings in Covington, at which probably 1,500 people gathered and in an orderly, even reverential manner and stood for more than an hour listening to the gospel in song and sermon, was a veritable revelation to the Baptists of that section. In the center of this vast crowd stood the stalwart and splendidly uniformed chief of police. He seemed to be profoundly interested in every part of the service. When the General Evangelist visited his office to secure permission for the meetings, he gave his assurance that we should not be molested, and there he stood to make good his promise.

I do not know whether he is a Christian, but from the cordial greeting and warm hand-grasp, as we were getting on and off a street car, a few days later, I was assured of his appreciation of our efforts to reach the great masses with the gospel.

A pastor who had come to take the place of one of our men, declared with streaming tears that he had never seen anything to compare with these meetings.

Yes, our great cities are full of people—the broken-hearted, the woe-begone and wretched—the sin-stained and besotted—crying, crying bitterly, for the bread of life!

If they will not come to church, we should take the church to them.

"The church is surely sleeping,
For while she points above;
Men grope beneath her shadow,
And starve for light and love."

These great street meetings did more than all else to let the city know that we were there on business for our King.

To see more than two hundred and fifty new members,—largely grown people—seated in the central body of pews in a great church, surrounded by a throng of glad church members and rejoicing pastors, was a sight long to be remembered. Such was witnessed Sunday afternoon, December 11, at 3 o'clock in the First Baptist church, Covington, Kentucky. Some of the churches had chartered a car. Madison Avenue church, with her forty new members, came marching down nearly two hundred strong.

The General Evangelist directed the welcome service. He spoke appreciatively of the united, cordial, happy and efficient co-operation in this campaign, of both the pastors and their people. Without such efficient co-operation the campaign would have been impossible.

Evangelist H. A. Hunt spoke on the duties of the new members to their Lord and their church. Mrs. Collord, of the First Baptist church, Dayton, sang one of her sweetest solos. Then the General Evangelist had given to each new member a souvenir track on "The New Life and How to Live It." He also spoke briefly on the duty of the churches to their new babes in Christ.

Then the great audience, which filled every nook and corner of the church, arose and sang, "Blest be the Tie That Binds." As they came to the last verse, every handkerchief in the audience was waving in the cha-tauqua-salute fashion as their formal evidence of welcome to the new members.

THE NORTH BEND REVIVAL

WM. J. HOLTZCLAW, D.D., Ph. D.

WHAT is probably the greatest revival in the history of Northern Kentucky, and certainly the greatest among the Baptists of this part of the State, began on Sunday, November 20th, and continued in most of the churches for three weeks, closing December 11th.

The revival is the result of a simultaneous movement with the nine Baptist churches of the cities of the "North Bend," or the cities just across the Ohio River from Cincinnati.

The leader of the meetings was Dr. Weston Bruner, General Evangelist of the Home Mission Board, who proved himself to be a great leader as well as a great preacher. No exponent of the gospel has ever more effectually won the hearts of the people of these cities. The great crowds that attended the meetings in the churches and in those held on the streets, and the large gatherings to the churches convinced all that the Lord will bless faithful efforts in the hardest of fields.

The results of the meetings were 264 additions to the churches, divided as follows: First church, Covington, 59; Southside, Cov-

ington, 45; Madison Avenue, Covington, 40; First church, Dayton, 35; First church Ludlow, 28; Immanuel, Covington, 26; First church, Newport, 15; First church, Latonia, 12; and First church, Belleview, 4.

The evangelists who assisted in the meetings were: Brethren Weston Bruner, at the First church, Covington; H. A. Hunt, Madison Avenue, Covington; H. R. Holcomb, Southside, Covington; J. T. Riddick, Immanuel, Covington; L. W. Doglan, First church, Newport; Robt. H. Tolles, the pastor, First church, Dayton; John M. Anderson, First church, Belleview; C. F. J. Tate, First church, Ludlow, and W. P. Price, First church, Latonia.

The singers who came with the evangelists, and who did so much toward making the meetings a success, were I. E. Reynolds and Edwin Temple.

The effect of these meetings will last for months to come and may reach into years, and the churches will continue to reap from the faithful sowing of the word. The prayers of these churches and their pastors will follow the evangelists that the Lord may bless them in other fields as he has in these.

A HISTORIC CHURCH CELEBRATES.

B. D. G.

THE First Baptist church of Baltimore celebrated the 125th anniversary of its founding with a week of services during the latter part of November and the first of December, 1910. It was a great occasion, full of significance.

It was my pleasure to accept an invitation to take part in the celebration. The services continued for a full week with special phases of the church and denominational work presented night after night. Dr. R. S. McArthur, of New York, Dr. Samuel H. Greene, Washington City, former pastor, Dr. C. L. Laws, brought great and helpful messages. Dr. Laws' address was historical, and he spoke on church night. Dr. Greene brought a message to the church in its teaching and Sunday-school capacity. Dr. McArthur brought a world-wide message for Baptists. Denominational night and two sermons fell to my lot. Greetings from the daughters and grand-daughters of the church were presented by H. A. Griesemer, Mr. Eugene Levering and others.

Many messages of congratulation were received from absent members and friends of the great church. Dr. O. C. S. Wallace, the beloved and able pastor, presided throughout the week of festivities and lent dignity, vigor and winsomeness to all the services.

One hundred and twenty-five years marks with us a long period. With the Orientals 2,000 years is no great era; 500 years with Methuselah found him at his meridian glory, but 125 years of American life is equal almost to millenniums of Oriental sluggishness.

The First Baptist church was organized four years before the United States had any president; four years before the adoption of the Federal constitution; less than three years after Cornwallis surrendered to Washington at Yorktown. Baltimore herself had

only 7,000 people and now she claims nearly 600,000. There were only 30,000 Baptists in all the country then. Now we have more than 5,000,000. Then, there was one Baptist to every ninety-four of the population; now one to every eighteen, which means Baptists have grown five times as fast as the population of the country.

Our institutions of learning have gone up to 188 with ten great theological seminaries, the equal in culture, power and influence of similar schools of other denominations. We have endowment colleges and academies equal to \$60,000,000. Our people are growing marvelously in wealth, in social, political and commercial power. We have entered upon the greatest era of prosperity ever known to our people and the prospects before us, if we are but true to our trusts, are glorious beyond conception.

The First Baptist church, with her splendid history, has a fine prospect for the future. The pastorate of Dr. J. W. M. Williams extended through a period of forty-three years, being approached most nearly by that of Dr. C. L. Laws. During this time Dr. Williams had a number of assistant pastors, Rev. Geo. B. Taylor, D. D., Rev. C. L. Laws, D. D., and Rev. J. F. Love, D. D., our Assistant Corresponding Secretary.

The church turns to the future with great encouragement. In speaking with my host, Mr. Richard H. Edmonds, (the gracious hospitality of whose home was enjoyed by Mrs. Gray and myself), who is a devout and godly deacon of the church, he was enthusiastic over the prospects for the church in the future. Such an occasion as the celebration of the 125th anniversary of the First church of Baltimore, with its varied and splendid history, indicates that age and experience are coming to us. May the record of the great church for the next century and a quarter surpass the record of the last 125 years.





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.

JANUARY TOPIC: HOME MISSIONS

"A Christianity that has not the strength and devotion to win and hold its own land will not be able to win heathen nations."

1. Music. 2. Bible Reading—The Kingdom of God, Study IV. 3. Prayer. 4. Poem. 5. Hymn. 6. A Home Mission Outlook (Par. 1 and 2); Phases of Home Missionary Work (Par. 3-7, told by five ladies). 8. Our Friends in Black. 9. Mill Children. 10. The Undeveloped Church. 11. The Home Mission Ideal. 12. Echoes From the Week of Prayer. 13. Current Missionary Events. 14. Report of Personal Service Department. 15. New Business. 16. Dismission.—Our Mission Fields.

Music—Prayer for the growth in Christ-likeness of each society member during the new year.

Bible Study—The Kingdom of God. Study No. IV: The marks of citizenship. (1) Act 1:8—Proclamation of the Kingdom, by personal knowledge of its Lord and King and by the power of His spirit. (2) Act 4:13—Likeness to Christ and boldness in His service. (3) 2 Cor. 5:20; 6:1—Ambassadors for Christ and co-workers with God. (4) John 17:18—The work Christ came to do to be completed by citizens of His Kingdom. (5) John 18:8—Doing such work as will add to the glory of God, by showing him to all men as the King of the Kingdom of heaven and earth. (6) John 15:16—Drawing strength and wisdom for spreading the Kingdom and adding to the number of loyal citizens by Christ's "name"—which is to say, by reliance and union with Christ in thought and life for carrying out the purposes of his life.

OUR MISSION FIELD

Resume—The Southern Baptist Convention was organized in 1845. Southern churches before this date did mission work through the Triennial Convention, which included the Baptists of the Western States. The new convention realized that it had a duty to our own country, and at once began Home Mission work. This work is now carried on in all the Southern States under the direction of the Home Mission Board, located in Atlanta, Ga. Last year the churches connected with the Southern Bap-

tist Convention gave \$329,475.79 to Home Missions, which employed, either entirely or in conjunction with State Mission Boards, 1,047 missionaries. The work under the Board is divided into missions east of the Mississippi, west of the Mississippi, cities and foreigners, mountain schools, evangelism, church building and loan fund, Negroes, Cuba and Panama.

Some things that will help make the Home Board able to bear its share in Christianizing our country:

1. Plans of systematic giving in all the churches.

"Our people are still far from any real practice of systematic and symmetrical benevolence. One of the prime tasks before us is the development of our people on these lines. All permanent and steady growth is dependent upon our success in bringing our people to the work of systematic gifts to our denominational benevolences."

2. Enlisting of churches that as yet give nothing.

"We have as yet enlisted only one-half of the churches in the Southern Baptist Convention for missionary and other constructive work. We might assuredly expect to reap a harvest of greatly increased abundance if we could enlist the ten thousand unenlisted Southern Baptist churches in the work of the Lord. While we rejoice at the substantial progress and a gracious and large measure of success, we are saddened and grieved when we contemplate this startling evidence of spiritual torpidity among many thousands of our own brethren."

A VISIT TO BALTIMORE



IT WAS recently our privilege and pleasure as well to be in Baltimore during the celebration of the 125th anniversary of the First church, Baltimore.

Dr. Gray and I were guests in the lovely Christian home of Mr. and Mrs. Richard H. Edmonds, others from New York, Brooklyn and Washington City having likewise enjoyed the same princely hospitality. Space forbids a full report of that visit, but we must record our joy at hearing the many glorious deeds of a real live church that is still young at 125 years.

The pastor, Dr. O. C. S. Wallace, congratulated the young people of the congregation who might be living to celebrate the 150th anniversary of this noble church.

Think of what such determination for service means to the world! Bravo! for a church that antedates Washington's first term as President of the United States.

We had a lovely visit to the Mission Rooms on Monday morning, December fifth. Although snow was falling thick and furiously, we found a warm welcome within doors from Mrs. Nimmo and her loyal co-workers. The click of typewriters betokened haste in sending forth the King's message of salvation to the lost.

Miss Crane had not returned from her long trip West, so we were denied the pleasure of greeting her in her official home.

Progress, zeal, devotion, are marked upon the face of all the surroundings in the Woman's Mission Rooms and we feel like quoting from Dr. Morris' last tribute to the Presbyterian women in the "Home Mission

Herald for December. Among other good things he closed by saying: "The evangelization of the world at home and abroad may be a man's job, but the hand of a woman is everywhere conspicuous in the work."

I can not close without telling of the joy I experienced in seeing our noble port workers, Miss Buhlmaier and Miss Froehlich in their home, W. Lexington street, 1941, Baltimore. I give the exact address—hoping that many of the dear sisters will send post cards at least of New Year's Greetings to these happy, faithful "toilers by the sea."

The joy of the surprise and the welcome on that sweet German face well repaid us for the long cold ride on the street cars. By a fortunate providence Bro. Sweeter, the pastor of the German Baptist church, came on a pastoral visit while we were there. Think of such a meeting—such recital of opportunities for work with the Secretary, Dr. Gray, from Atlanta.

The home life of these missionaries is made bright by the ministrations of Miss Froehlich's sister, the dear homekeeper. We saw the evidence of her good German thrift and energy in the immaculate surroundings. A word of cheer was given her in her unseen part in this great missionary work for the immigrants. We reminded her of Dr. George Truett's oft-repeated assurance to the silent workers in God's Kingdom, that "they that stay by the stuff shall have equal reward with them that do battle for the Lord."

When Miss Buhlmaier said: "Mrs. Gray, come into the other room and see the bus

die I have made ready for my dear Bertha to take this noon to the Detention House," I followed and to my amazement saw a bundle that would stagger a larger woman. But Bertha (Miss Froehlich) only smiled and said: "I don't mind the weight."

Then the story was told of the two Russian families in detention on account of sickness with measles, and also the sad death of the two youngest in both families.

These dear women had ministered to both families and were delighted to find them

Baptists already. They had helped by sympathy—the distress of the two mothers who so soon after landing must go to the cemetery with their precious dust. Can we ever estimate in words what Miss Buhlmaier and her noble helper have been worth to suffering humanity, to the Home Mission Board, and to the world at large?

Pray the Lord of the harvest to send yet others into the field before we "over work" these willing ones who know not weariness in the Master's service.

THE MARGARET HOME

MRS. L. W. WINGO

TO SEE Mrs. Harris so perfectly at home and managing everything so beautifully, you would not call her "the new house mother." You presumably noticed in a recent Home Field that she was delighted with the Home. The chairman and members of local board, with many others, have expressed themselves as being delighted with Mrs. Harris. We believe every mother missionary would join in this expression, for she is a real mother and makes a real home for the children.

Not long after her arrival in September, Bro. Canada and family came to the Home. Our sisters of the Union, and especially the donor of the Home, would be joyed to know what a sweet haven of rest it has been to Bro. Canada at this time, when the trouble with his eye has prevented regular work. He has watched the construction of the fence, which is almost completed, and has made himself generally useful about the place. The household still being small, and as it will not be prudent for Bro. Canada to return now to Brazil, he and his family

will board in the Home for several months longer. He has entered Edith in school.

Mrs. Harris writes: "I now have two daughters to get off early to G. F. C." She also mentions that all are well and enjoyed their home-raised Thanksgiving turkey.

It was a happy coincidence that our W. M. U. State Convention met in Greenville not long after the installment of the new house mother. It was a great pleasure to present her to the Convention, and to have her meet numbers of our South Carolina workers. About 175 visitors were registered during the Convention. Dr. and Mrs. George Green, of China; Dr. W. H. Smith and Mrs. D. F. Crosland were guests of the Home. Mrs. Crosland was so favorably impressed that she thinks of leaving her girl with Mrs. Harris when she returns to Brazil.

Guests and visitors were charmed with the Home, which is fulfilling its mission,—a home for missionaries' children, and a resting place for missionaries.

THE BOY WAGE EARNER

D YOU know that more than twenty thousand children under twelve years of age are in our Southern cotton mills, some twelve thousand boys are engaged in coal and iron mines of the United States, and seven thousand five hundred little boys are stunted in body and exposed

to many temptations? Isn't this sad to think of? How many missionaries and night schools, and Mission Sunday-schools are needed for these poor little fellows? The Home Board just longs to furnish them but where can they get the money! This is a riddle for the boys to solve when they become wage earners.

UNION MAIL

MISS FANNIE E. S. HECK.



We have need of occasions, we creatures of habit. If five years passed without Christmas times to express our love to our fellow-men and our gratitude to God, how cold our human and God-ward hearts would grow!

If no New Year's Day called us to mourn our passed failures and yet to take heart to rise on our dead selves to higher things, how short of moral stature we would be!

Resolve at New Year? Yes, resolve with all your heart, but draw a sharp line between dreaming and resolving. Dreaming is only the mirage of character deceiving us into the belief of unrealized and unfruitful goodness. Resolving is the sinews of growth on which we build goodness which will bear the strain of time and eternity as well.

One resolve out of many we nominate for the consideration of each member of the Union so near now to the world in promoting present, day-by-day goodness: "Lord make us good, that we may be good for something in Thy Kingdom."

In the last months of the Old Year the Union air was full of resolves, for the States were holding their annual meetings—and splendid ones they were. Since we cannot tell of all in one month's mail, we will let Miss Crane tell of them. She was so fortunate as to attend. The first of these was the meeting of the Texas women at Houston.

Miss Crane writes: "Although smaller in numbers than this meeting generally is, the convention was full of interest and the vigor that brings things to pass.

"The most notable feature was the subscribing of \$41,000 for a building for the Women's Training School in connection with the Southwestern Theological Seminary at Fort Worth. Later the additional \$9,000 to make up the full amount for which the building plans call (\$50,000) was also undertaken by the leaders of the various divisions of the State. The rising sense of responsibility among our women for providing trained workers in every line of missions is wonderfully demonstrated by this action of the women of Texas.

"Improved organization is the striking feature of the development of women's work in Texas. Associational presidents are more and more being used as the link between local churches and State headquarters, while the redistricting of the State in twelve divisions, each under a president and executive committee, is already proving a blessing in some sections. If rightly and persistently worked, this plan may solve many of the problems of this mighty State.

"Next in order on the tour came the Oklahoma State Convention at Enid. The women's meeting lasted one day, and preceded the general convention. It was relatively a small body of women, but greatly in earnest in the important and exceedingly difficult work laid out before them. There is evidently a great future before the Baptists of that State, and the women have much to do.

"The meeting of the Louisiana women was held at New Orleans, where I went directly from Oklahoma, arriving in time to attend only the last sessions. Gratifying development is visible in the Louisiana work, although financially this year has not given an encouraging report.

Summing up the account of her long journey of some 4,000 miles, glimpses of which were given last month, our corresponding secretary has some things to say that should set us all to thinking long New Year thoughts:

"The financial outlook for the year, while not exactly discouraging, is yet such as to give us warning of the need for diligent work, renewed prayer and enlarged giving. Two of the States visited have reported running behind their gifts for their previous State year, while one other reported an increase of only \$200, as against an increase of \$1,000 the previous year. It is important that we should be alive to the possibility of falling far short of our aims, and prevent such a disaster if possible."

Begin the year with prayer. The first week of the year the Union meets in prayer for world-wide missions. Know your meeting time and place and be one who demonstrates by her presence her belief in definite answers to definite prayers.

Honor Roll, November 15 to December 15, 1910

WE are glad to present herewith a picture of Miss Nellie Mae Claxton, of Bartow, Georgia, who some time ago sent us a splendid club of subscribers to The Home Field.

Nellie Mae is only ten years of age, and she is certainly developing nicely as a church worker, in getting up subscribers for The Home Field.

By the way, do any of our Baptist women happen to know of a better way to enlist bright young girls and boys in church work than to put them to getting up clubs of sub-

scribers to The Home Field and our other religious papers and periodicals?

churches. It is our belief that an enlistment of the little ones in such activities as these of Nellie Mae Claxton would do much to lessen the dead weight of grown up church members who hear and hear and hear, but do not develop any facility for doing those things that make for the building up of the Kingdom of Christ on earth.

We congratulate our bright young friend and hope that her example may stimulate many boys and girls to do likewise. We want to have the privilege of publishing the pictures of all of the boys and girls of not more than twelve years of age who within the next three months will send us clubs of not less than ten subscribers to The Home Field that they have gotten up themselves. The picture should be sent with the club.

Who will be first?

The Roll of Honor from November 15 to December 15 is as follows:

Dr. W. D. Powell, Louisville, Ky.	162
Editor J. W. Barnett, Birmingham, Ala.	100
Editor J. C. Keys, Greenville, S. C.	93
Editor R. H. Pitt, Richmond, Va.	88
Rev. W. W. Beall, Stillmore, Ga.	44
Mrs. A. M. Foute, Cartersville, Ga.	33
Miss Sula A. Thomas, Coalgate, Okla.	31
Rev. C. E. Maddry, Statesville, N. C.	20
Rev. S. B. Wilson, Nichols, S. C.	20
Miss Cleo Attaway, Clifton, S. C.	19
Regina Carey Chastain, Blue Mountain, Miss.	17
Marietta Gallman, Blue Mountain, Miss.	15
Mrs. S. B. Boykin, Humboldt, Tenn.	15
Rev. A. V. Rowe, Winona, Miss.	14
Robert Beatty, Blue Mountain, Miss.	13
Miss Mena McLaughlin, Lynchburg, Va.	12
Rev. S. H. Haynes, Knoxville, Tenn.	12
Mrs. D. C. Freeman, Houston, Tex.	11
Mrs. E. O. Young, Portsmouth, Va.	11
Mr. D. C. Clark, Union, S. C.	11
Mrs. M. M. Culbreth, Hamer, S. C.	10
Rev. W. P. Hines, Beaufort, S. C.	10
Mrs. E. P. Covert, Elizabeth City, N. C.	10
Mrs. C. D. Daniel, Waco, Tex.	10
Mrs. J. E. Broadus, Glen Allen, Va.	10
Mrs. J. Belton Watson, Anderson, S. C.	10
Mrs. G. F. Schaeffer, Spartanburg, S. C.	10



Miss Nellie Mae Claxton

scribers to The Home Field and our other religious papers and periodicals?

The exercise will give the little fellows confidence and training in doing religious work. The lack of this training and confidence is very evident on the part of the majority of the grown up members in our



Home Mission Receipts from November 15 to December 15, 1910

ALABAMA—Dr. W. B. Crumpton, Cor. Sec., \$2,102.05; W. M. U., \$246.91; for Mountain Schools, \$7.50; Indians, \$30.79; W. T. B., Birmingham, \$5; Rev. J. H. C., for Goodwill, \$1.20; Goodhope, \$1.81; Horeb, \$1.10. Total, \$2,397.61. Previously reported, \$11,583.22. Total since May, \$13,980.83.

ARKANSAS—Wheatley ch., by W. H. G., \$2.50. Previously reported, \$406.76. Total since May, \$409.26.

DISTRICT OF COLUMBIA—Total since May, \$525.48.

FLORIDA—S. B. Rogers, Cor. Sec., \$178.80. Previously reported, \$628.60. Total since May, \$807.40.

GEORGIA—Barnesville ch., by Rev. O. L. M., for evangelistic meeting held by Rev. Otto Bamber, \$59; exp., \$15; Dr. H. R. Bernard, auditor, \$712.61; for Indians, from Tignall Sun., \$5; East Macon Sun., \$4.50; for immigrants: 1st. Rome Sun., \$1; for Miss Perry: Waynesboro W. M. S., \$10; Countyline W. M. S., \$1.80; Duffy St. ch., Savannah, by Rev. Otto Bamber, for Evang., \$49; McDonald ch., by W. H. Meeks, \$6.20. Total, \$865.11. Previously reported, \$8,083.63. Total since May, \$8,948.74.

KENTUCKY—C. C. of Ky., by Miss Willie Lamb; Bands, for Indians, \$43.82; Royal Ambassadors, 50c.; Y. W. A., for mountain schools, \$45.01; Bands, \$13; W. M. S., \$50; Miss Salter's salary, \$50; Immigration and frontier, \$234.69; Dr. W. D. Powell, \$58.87. Total, \$575.94. Previously reported, \$5,862.46. Total since May, \$6,438.40.

LOUISIANA—Miss E. B. Lake Providence, for Bibles among foreigners in New Orleans, \$25. Previously reported, \$670.31. Total since May, \$695.31.

MARYLAND—Maryland Union Association, by J. C. M., \$162.75; Calverton Mission, by L. A. R., \$6; W. B. H. M. S., of Md., by Mrs. H. B. W., \$75.25; Baltimore chs.: 1st, by J. R. G., \$40.21; 7th, by O. M. L., \$19.61; Brantly, by C. W. W., \$63; N. Avenue, by C. M. K., \$25.51; Eutaw Place, by H. W. P., \$250.31; 4th, by F. K. H., \$20.50. Total, \$863.07. Previously reported, \$3,235.33. Total since May, \$4,098.40.

MISSISSIPPI—Tract Fnd., by L. B., 50c.; Highland ch., Meridian, by W. P. Price, for Evang., \$46.81; exp., \$2; A. V. Rowe, Cor. Sec., Winona, \$1,475; Collins ch., by Rev. W. A. McComb, for H. M., \$53.25; Vicksburg, by Rev. H. A. Hunt, for Evang., \$130; Kingston, by Rev. H. R. Holcomb, for Evang., \$117.60; Rev. J. F. H., Amory, \$2.50; Lowery Mem., Blue Mountain, by Rev. W. A. McComb, for Evang., \$117.99. Total, \$1,945.80. Previously reported, \$4,472.74. Total since May, \$6,418.54.

MISSOURI—Tract Fund, by B. H. B., 50c.; Evangelism, by Rev. R. Wright, from Osceola ch., \$63.56; Calhoun ch., \$74.30; A. W. Payne, Treas., \$264.73. Total, \$402.99. Previously reported, \$6,580.18. Total since May, \$6,983.17.

NEW MEXICO—Previously reported, \$135.

NORTH CAROLINA—Westfield Creek, by J. E. W., \$4.18; W. M. S., Asheville 1st, by Mrs. T. J. P., \$5; Walters Durham, Tr., \$5,000; Ashe-

ville 1st, Y. W. A.'s, by Miss H. L., \$10; H. C. B., Bladenboro, \$7.50; Corinth, by H. M. B., \$2.76. Total, \$5,096.94. Previously reported, \$3,377.64. Total since May, \$7,474.58.

OKLAHOMA—W. M. S. of Okla., by Miss Sue O. Howell, Sec., \$161.21; Rev. L. C. Wolfe, for Evangelism: Bartelsville, \$50; Cushing, \$25.25; Fairview, \$93. Total, \$329.46. Previously reported, \$806.22. Total since May, \$1,135.68.

SOUTH CAROLINA—Ex. Board, Saluda Assn., by E. P. V., \$33.30; S. S. Connie Maxwell Orphanage, by A. T. J., \$13.47; Bush River, by L. M. S., \$40; Fairview, \$2; Cross Roads, \$2.07; W. A. Cooner, Treas., Batesburg, \$25; Ebenezer, by D. E. L., \$30.65; Beulah, by H. G. W., \$4; N. Pacolet, by A. A. J., 80c.; Waccanaw Assn., by J. C. S., \$8; Beech Branch, by L. M. B., \$5.75; Colston, by P. M. V., \$2.33; Hebron, by J. A. W., \$5; Mush Creek, by A. P., \$1.12; Lawtonville, by J. L. M., \$50; Campobello, by H. P. W., \$8.40; Dorchester Assn., by R. A. P., \$3.26; Chester 1st, by J. T. P., \$40.77; Darlington, by G. H. E., \$85.71; Greenville Assn., by J. C. K., \$23.82; Eden, by C. M. J., \$1; Bethel, by W. D. T., \$12.30; Holston Creek, by F. F. B., \$6; Princeton, by C. H. Roper, \$16.76; Savannah River Assn., by E. W. B., \$17.50; W. T. Derieux, Cor. Sec., \$20.83; Central ch., Greenville, by R. C. G., \$4.65; N. Fork of Saluda ch., by W. A. H., \$2.70; Ninety Six, 2d ch., by W. T. S., \$2; Bishopville, by J. P. K., \$15; Ex. Board, Saluda Assn., by E. P. V., \$6.74; Graham's, by J. B. J., \$10.83; Buck Swamp, by Mrs. L. R., \$1.90; Spartanburg 1st, by C. M. C., \$13; Belton 2d, by M. L. C., \$2.50; Camden, by T. E. G., \$5.20; Hodges, by J. C. S., \$2.32; Liberty Hill, by J. T. F., \$6.70; Columbia 1st, by W. J. S., \$31.45; Rock Hill 1st, by J. W. H., \$7.83; Bethlehem, by H. E. B., \$2.35; Fork Shoals, by E. L. K., \$3; Timmonsville, by C. A. S., \$174; W. M. S. of S. C., by Mrs. J. N. Cudd, Tr., \$113.40; Indians, \$10.82. Total, \$877.64. Previously reported, \$6,096.17. Total since May, \$6,973.81.

TENNESSEE—E. Tennessee Assn., by J. C. V., \$2.65; W. M. Woodcock, Tr., \$145.59; J. N. Hall Society of Religious Inquiry, by L. W. R., \$3.47; Elizabethton, by Rev. G. H. Cretcher, for Tract Fund, \$6.13; Milton, by W. M. B., \$10. Total, \$167.74. Previously reported, \$3,592.18. Total since May, \$3,760.02.

TEXAS—Total since May, \$1,457.31.

VIRGINIA—Cabell St., Lynchburg, by Rev. W. L. Walker, for Evang., \$115; Mt. Madison ch., Lynchburg, by W. P. Price, for Evang., \$46.79; Christiansburg, \$48.17; Lynchburg 1st, by Rev. Weston Bruner, for Evang., \$500; B. A. Jacobs, Tr., \$554.50. Total, \$1,254.46. Previously reported, \$7,323.06. Total since May, \$8,577.52.

MISCELLANEOUS—J. W. Michael's expenses, \$18.76; Phoenix, Ariz., for W. A. McComb, exp., \$100. Total, \$118.76. Previously reported, \$765.56. Total since May, \$884.32.

AGGREGATE—Total, \$15,272.26. Previously reported, \$63,200.83. Total since May, \$78,473.09.

Work of Dr. Love Appreciated

At the December meeting of the Home Mission Board, Dr. J. F. Love, the assistant Corresponding Secretary for the Home Mission Board, whose headquarters are in Dallas, Texas, was present and gave an interesting account of the circumstances under which in November the new New Mexico Baptist State Convention was formed that will align itself with the Southern Baptist Convention.

In February we expect to publish from leading New Mexico brethren an article that will set fourth in detail their reasons for forming the convention, and it will be of large interest because of the fundamental Baptist principle involved.

After hearing Dr. Love the following resolution of appreciation was offered and unanimously adopted by the Board.

"Resolved that the special acknowledgement of this Board be extended to Dr. J. F. Love for standing up so patiently, so untiringly and so eloquently during the recent New Mexico meetings for the principles held by the churches of our Southern Baptist Convention and so faithfully and strongly representing the works of this Board in New Mexico and other parts of our Western territory."



The Laymen's Missionary Movement

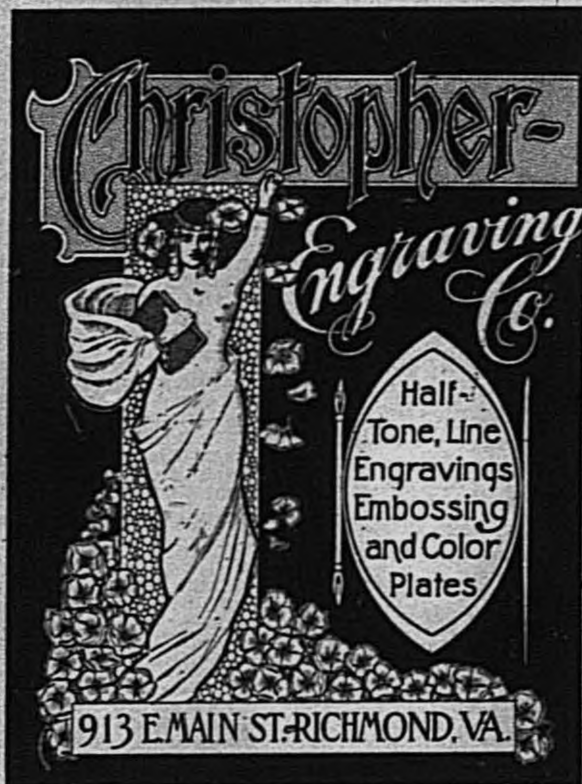
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The Home Mission Board, besides the set of slides used by the official force in stereopticon lectures, has a duplicate set of slides for loan to pastors and Baptist workers who wish to present a lecture on Home Missions. An outline lecture is furnished with the slides. There is no charge, except the express charges both ways and payment for any breakage. Where desired we can loan sufficient number of slides for two lectures.

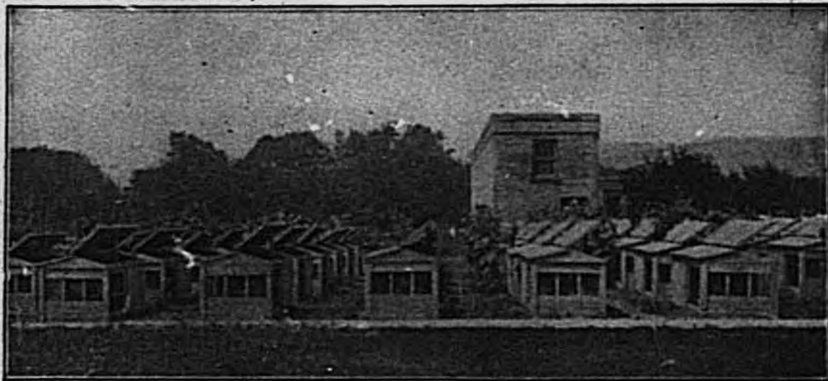
The slides are unusually beautiful and well adapted to the purpose of impressing the magnitude and far reaching effects of Southern Baptist Home Missions. Most of the slides are artistically colored in lovely tints. They show every phase of the work of the Home Board. Persons who wish the slides should make application as far as possible ahead of the time it is desired to present the lecture. Address

PUBLICITY DEPARTMENT, HOME MISSION BOARD, Atlanta, Ga.

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

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

SOUTH BRITAIN, CONN., April 19, 1909.

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 25c. 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. 30, 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 \$500.00 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 \$250.00 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.

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