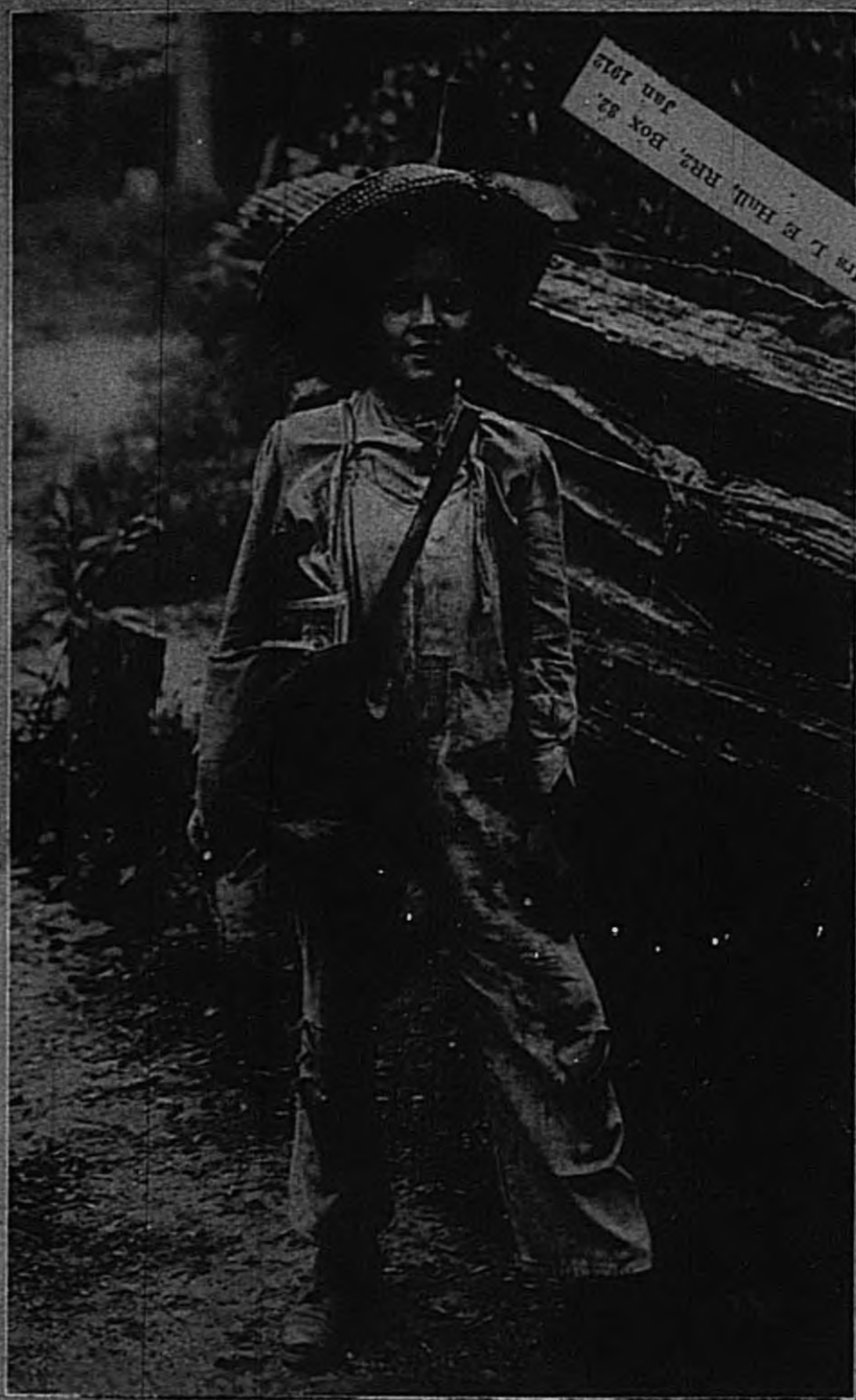


NOVEMBER 1911

THE HOME FIELD



Mrs. L. E. Hall, R.R. 2, Box 82,
Jan. 1912

ON THE WAY TO SCHOOL

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

OFFICERS AND MEMBERS OF THE BOARD

APPOINTED ANNUALLY BY THE SOUTHERN BAPTIST CONVENTION,

JOHN F. PURSER.....President
 B. D. GRAY..... Corresponding Secretary
 J. F. LOVE, Dallas, Tex.....Asst. Cor. Secretary
 VICTOR L. MASTERS.....Editorial Secretary
 M. M. WELCH.....Recording Secretary
 WALKER DUNSON.....Treasurer
 CHAS. A. DAVIS.....Auditor

OTHER MANAGERS.

JOHN M. GREEN,	JOHN E. WHITE,	CHAS. W. DANIEL,
E. L. CONNALLY,	JOS. M. TERRELL,	A. H. GORDON,
A. D. ADAIR,	S. C. CALLAWAY,	E. R. BLACK,
L. M. LANDRUM,	C. J. THOMPSON,	W. R. OWEN,
SAM D. JONES,	W. W. GAINES,	P. H. MELL.

VICE-PRESIDENTS.

RICHARD HALL, Evergreen, Ala.	F. F. GIBSON, Fort Smith, Ark.
JOHN E. BRIGGS, Washington, D. C.	C. W. DUKE, Tampa, Fla.
A. C. CREE, Moultrie, Ga.	H. A. SUMRELL, Shreveport, La.
M. E. TODD, Louisville, Ky.	E. F. WRIGHT, Moberly, Mo.
J. R. STRATON, Baltimore, Md.	C. E. MADDY, Statesville, N. C.
W. A. BORUM, Jackson, Miss.	JOHN F. VINES, Anderson, S. C.
CARTER H. JONES, Oklahoma City, Okla.	GEO. W. TRUETT, Dallas, Tex.
W. H. MAJOR, Covington, Tenn.	J. C. MOSS, Lynchburg, Va.

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

STANDING COMMITTEES.

Executive Committee—John M. Green, E. R. Black, A. D. Adair, C. J. Thompson,
 Jno. E. White, Chas. W. Daniel, Walker Dunson, and P. H. Mell.
 Finance and Appropriation Committee—A. D. Adair, John M. Green, Walker Dunson,
 E. L. Connally, Sam D. Jones, Jno. E. White, C. J. Thompson, A. H. Gordon,
 Chas. W. Daniel, P. H. Mell, Jos. M. Terrell, M. M. Welch.
 Work in Cuba—E. L. Connally, W. R. Owen, C. J. Thompson.
 Work Among the Negroes—Sam D. Jones, M. M. Welch, Chas. W. Daniel.
 Mountain and Mission Schools—Jno. E. White, L. M. Landrum, A. H. Gordon.
 Missions East of the River—C. J. Thompson, Chas. A. Davis, W. W. Gaines.
 Missions West of the River—Chas. W. Daniel, Sam D. Jones, Jos. M. Terrell.
 Church Loans—Walker Dunson, C. W. Daniel, M. M. Welch.
 Custody and Investment of Trust Funds—Chas. A. Davis, S. C. Callaway, Walker
 Dunson, Jno. M. Green, Jos. M. Terrell.
 Publicity Committee—A. H. Gordon, S. C. Callaway, C. J. Thompson.
 Co-Operation—M. M. Welch, L. M. Landrum, A. H. Gordon.
 Legal Advice—E. R. Black, Jos. M. Terrell, W. W. Gaines.
 Evangelism—Chas. W. Daniel, Jno. E. White, C. J. Thompson.

The Home Field

PUBLISHED BY THE

HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION.

Subscription Price 35 Cents Per Year
714-722-723-724 Austell Building, ATLANTA, GEORGIA.

VICTOR I. MASTERS, Editor.

M. M. WELCH, Business Manager.

CONTENTS FOR OCTOBER, 1911

	PAGE		PAGE
1. Frontispiece	2	7. Building Country Pastorates ...	14
2. Country Church Paragraphs ...	3	J. W. Gillon, D. D.	
V. I. M.		8. Editorial	17
3. The Church As a Factor in Rural Development	5	Baptists and Undenominationalism.	
Warren H. Wilson, Ph.D.		Constructive Negro Journalism.	
4. The New Day for the Country Church	8	Home Mission Brevities.	
J. B. Gambrell, D. D.		9. Woman's Missionary Department	22
5. The Pastor of a Country Church	10	Mrs. B. D. Gray, Editor.	
J. T. Christian, D. D.		10. Honor Roll	28
6. A Revival on the Frontier	13	11. Receipts for Home Missions....	29

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

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

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

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

CORRESPONDENCE AND REMITTANCES should be addressed to THE HOME FIELD, Austell Bldg., Atlanta, Ga.

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

The Home Field

VOL. XXIII

NOVEMBER, 1911.

No. 4

The large majority of the people in the South live in the country, either out among the open fields and forests or in towns that are essentially rural. City growth demands our attention, but the majority of Southern people will continue to live in the country.

The religious efficiency of this rural majority is of prime importance, especially to Southern Baptists, who are far and away the most numerous denomination in the country districts, not less than 17,500 of our 23,300 churches being country churches.

New life is coming in the country. New possibilities of inter-communication—through good roads and automobiles, through mail delivery and telephones—has largely done away with the old isolation. New ideas have broadened the horizon of life and new farming is rapidly giving the means for higher material standards of living.

It is the province of the church in the country to inspire the social ideals of the community. The church should influence beneficently every forward movement. But if the people advance in material things, while the church stands still, the leadership of the church is crippled. That is the pitiful situation in thousands of country communities today.

There is an imperative need that the country church shall continue to maintain its wholesome leadership among the people. This is necessary for the sake of the country; for the sake of the city, that draws from the country; for the sake of the ministerial supply, that comes from the country, and for the sake of keeping in harness a force sufficient for the spiritual conquest of the world.

The average country church of Southern Baptists is made up of people who are evangelized but uninstructed as to the duty of religious service. Of the 11,000 churches in the Southern Baptist Convention that do not give anything to support the benevolent or missionary activities of the denomination, nearly all are in the country.

Probably 12,000 Southern Baptist churches meet for worship only one Sunday in the month. They are closed the other forty Sundays in the year. No church can adequately serve the spiritual needs of a community and inspire its life, that is open for worship only twelve Sundays a year. Under such conditions it must devote so much of its energies to mending its fences and preserving its existence, that it cannot possibly furnish for its people adequate leadership in the constructive work of the Kingdom.

Our denominational ideals at this point have been inadequate, in that we have not placed emphasis on training as well as evangelizing. We have been blessed beyond others in finding the lost sheep, but most of us have seemed to forget much that the Lord requires of

us in feeding the flock. We have had a denominational conscience for the first part of the Great Commission, but have failed adequately to magnify the last part of it—"Teaching them to observe all things whatsoever I have commanded you."

¶ When we have sought to remedy this lack of instruction, we have usually seemed to think there is no more to be done once we have to our satisfaction saddled responsibility on the pastors or the churches. Whereas, if we shall receive heartily the teaching function as part of the Commission of our Lord, we shall see that there are three keys to this situation—the pastor, the church and the brotherhood at large.

¶ The churches must have pastors competent to teach them, but they pay salaries so small that even a competent pastor must often become incompetent—through the great spreading out of effort necessary to earn a living. The meagreness of the salaries are not from lack of religion or from lack of means, but from lack of willingness. The unwillingness is not from stinginess, but from lack of instruction. For lack of instruction the churches will not pay salaries that will secure pastors who can instruct them.

¶ Thus we reason in a circle, getting nowhere. It will be a great thing for Baptist progress and efficiency when we learn to break this circle and start out on some progressive tangent of action. The additional spiritual impulse most needed to accomplish this, is an aroused denominational conscience concerning the duty to teach the churches to observe all things the Lord commanded. That means to teach sound theology, but it also means to teach the duty of service.

¶ Dr. J. B. Gambrell has said: "Our most tremendous work today is the training of our own people at home. We have evangelized, we have baptized, but we have not taught, and all our troubles have come from that." To interpret this in the phraseology adopted above, the denomination, as well as the pastor and the local church, "is the key to the situation." We will never as a denomination fully enter into the exercise of our powers in saving the lost world, till we learn to use this key.

¶ THE HOME FIELD is very fortunate in being able to present four vigorous articles that follow on the Country Church Problem. They are written by men who know their subject. We are giving an unusual amount of space to the topic, but it is one of surpassing importance and THE HOME FIELD cannot better serve the great cause of Home Missions than by directing thought to the need of developing our thousands of uninstructed and unenlisted churches.

¶ We believe in the country people and the country churches and we love them. Most of Southern Baptists are country people. Most of the virtues that make for greatness and worth among us have their roots in the country. The open country has nourished and given strength to Baptists. Some country churches have already demonstrated their ability to meet the demands created by the intenser life of today, and thousands of others only need to be inspired for the task and shown how to take hold of it. The country churches have done most that has been done to make our present strength and greatness; let us be quick to understand and to help them to solve for God and society their own special problems.

The Church as a Factor in Rural Development

WARREN H. WILSON, Ph.D.



Dr. W. H. Wilson

THE country church is the sensitive register of the rural community. The country church and the country community are like man and wife, they have not always agreed nor always respected one another, but each has shown the effect of the other's experience.

When the town is poor, the church languishes. When prosperity comes, the church, though it is not the first to prosper, will not be the last institution to enjoy prosperity. If the town is democratic in spirit, the church will be open and friendly. If the town has bred a small group of exclusive people, the church may become "A Rich Man's Club." If the economic life of the town gives opportunity to all men, the church will have tenant farmers and hired men in its audiences and membership. If the town neglects its children and makes poor provision for education, the church will probably consist of a few old men and women.

The churches in America exhibit a record of the economic history of the country. Three great phases of American industry have been reflected in the forms and methods of church life. First of all, the pioneer in America had his church, which was like himself. The pioneer was a lonely, independent worker. He must get from the soil all his food and from the forest all his meat; he must be at once a farmer, a gardener, the middleman, the merchant and the consumer. He practiced all the trades: he was hunter, butcher, tanner, shoemaker and hatter. He raised the flax and prepared it for spinning; in his own house it was spun, woven and worn. Adam Smith has clearly shown that this life of varied industry produces emotion because between each two processes there is need of an impulse to start the worker in the practice of the new occupation.

Three Methods of Church Life.

The pioneer therefore was industrious, self-reliant and passionate. His church was like unto him. His theology had one principle, the salvation of individual souls, a fitting doctrine for industrious pioneers. His church organization had one method,—emotional evangelism. A fitting method for a people whose industry was so permeated with emotion that alcoholic stimulants were essential to its process. In every harvest field, one hundred years ago, was a ten quart pall of rum, and in every church of that period there was an annual revival, or a desire for one.

The pioneer was succeeded in the American industry everywhere by the exploiter. He was the man who saw the value of wealth. He had insight into the trading of pioneer days to see how effectively capital might be used in developing the industry of the country. He therefore mined the ore pit and marketed the crude iron. He projected canals and railroads. He is the man who has removed the forest and turned into private wealth the raw resources of the country. Until later years the exploiter was the ideal American citizen; but we have hesitated of late at the exploiting of some of our raw resources. We have objected to the exploitation of children in industry. We have attempted to check the transformation of women's labor into private wealth, and we are not content that all the resources of the forest and the hillside shall go into private possession.

Meantime much of the farming of the country has been pure exploiting. In the Middle West farmers did not expect to live on the land. They farmed the prairies of Illinois for speculation and as soon as they could get their price the farmers in Illinois sold their land and retired to the towns and cities. These men believed that private wealth was more valuable for themselves, and for the community, than land devoted to farming.

They made the greatest mistake in American history. They deserted the country community; its churches and its schools were deprived of the wealth that belonged

to them: meantime the retired farmer in the town is an unprogressive citizen; his fortune is forever shrinking by inflexible economic law. Interest rates are forever falling, and his income is less every ten years. Meantime the prices of all things are increasing and his wants are multiplying in number beyond what they were on the farm. The retired farmer, therefore, however public spirited and religious he may be, is a conservative factor in any community, unprogressive and retarding to all public institutions.

The exploiter in America has had his church. His church had one doctrine—the consecration of wealth to the service of the Lord. Many pioneer churches had added to their one method of revival the doctrine of consecration of wealth. Let no man say one word against the exploiter of his peculiar forms of practical religion. They have rendered their service in American development. That service is permanent, for the good principles of the past are not to be abandoned; they are rather to be combined for the use of the future. The practical doctrine of revival and of conservation of wealth have permanent value in American church life. Nevertheless they are not enough. We have come to the end of the day of the exploiter, and our churches, like all other institutions, need to pass through the day of systematic benevolence to a larger organization in harmony with improved and scientific agriculture.

The Church of the Scientific Farmer.

The third stage in American industry is scientific farming. The scientific farmer also has his church. It is not a church of emotion because scientific farming is based on scholarship and inductive study. It regards the life of the community as having a permanent value. Scientific farming and the modern church both tend to build up a permanent life of the country population in view of the residence upon that soil of those people and their children forever.

It does not ignore the fitness of some of the sons of the farmer for the life of the city; it does not forget the emotional character of the people and it will not neglect the conversion of souls. The scientific church will have its revivals of religion; it will teach also a doctrine of conservation

of wealth, by which the economic prosperity of the farmer should be translated into ethical and spiritual responsibility for the great burdens of the world.

But scientific farming and the organized church have high regard for education. The reconstructed country church, therefore, has a Sunday-school which teaches religion as thoroughly as in the day school arithmetic is taught, or history. The serviceable country church believes in the federation of all institutions in the country; and of the churches first of all. It is impatient of the divisions among religious people, because the rural community requires unity and co-operation of those who would serve it. Many of our country churches in this state are teaching the doctrine of co-operation to farmers by means of church federations and co-operative union within the community of all the institutions in which that population has a share. The churches are not only federated with one another, but they have regular discussions with the schools, the Grange, the Farmers' Union, and other societies which have to do with the interest of the whole community.

A highly organized church will never let go of the population of the town. The country church is the focus for the sentiment with which the old resident of the countryside holds to the town in which he was born. He remembers the village green, and he tells as long as he lives of the old swimming hole under the willow trees. He has boasted all his life of the teaching in the little Red School House, and laughed at the battles in the school yard. But the crowning experience of boyhood on the farm has usually had to do with the country church, and the church possesses the silver trumpet with which she can call back to the country community all her separated children. The minister is the one man who can arrange "Old Home Week" better than any other, and he can plead for the endowment for the local library. He has a license to beg on behalf of the community, and a duty to appeal to the heart of the sons of the old town when they come back to visit the graves of their ancestors in the place of their boyhood.

Country People Need to Learn Team Work.

"The reason why country people can not co-

operate," says a noted country minister, "is found in the fact that they never knew how to play when they were boys. They never learned team work." If this is true, the country churches which are beginning in many communities to promote "The Playground Movement," are rendering a far-sighted and statesman-like service. For the great students of modern life are insisting that public recreation is the field for the training of ethics. The playground is the school of morals. The movements of the young men and women are all spontaneous, unbidden and free. The man is hired to work but he plays as an expression of his own desire and as an unfolding of his own character. Therefore, playing and recreation are highly moral in character.

In addition to this, public recreation is social and fraternal. The movements of the playground are in teams, groups and companies. This co-operative moral training is exactly what the rural population need for the closer social life of the coming generation. It is a religious necessity because it is so highly moral, and appeals to the whole population on behalf of unseen gains. I might mention not a few country churches which are undertaking the promotion of recreation as a part of their duty to the community.

I have dwelt upon the church as a register of the life of the people in which you may read its present state of prosperity. I have spoken also, of the church as a record of economic experience of the community. The church is an essential factor in the life of the town. All the people feel this. They live their life very near the tragedy of death. They are under the constant influence of moral and spiritual forces. They live near to the mystery of nature. Therefore, if the church is a failure, they complain of it. If it is a success, they boast of it. Seldom is the church ignored in the country community, and if the country people have turned their back on the church, they can give you a good reason for it in the misdoing and mistakes of the church whose essential character in their life they do not deny.

More Religion Means Better Agriculture.

I think it is right, therefore, to believe as a great agricultural editor has written: "There will never be a revival of rural prosperity without a revival of religion." The agitation for improved agriculture is a great economic movement expressing itself in the work of conservation. It has begun with the conservation of the forest and mineral wealth but it can not stop there; it becomes at once a moral cause in which men passionately differ. It runs into deeper issues very promptly; as Mr. Gifford Pinchot has recently said: "We stand for conservation of natural resources—or conservation of American principles—conservation of American communities and conservation of American men."

The country church has a part, therefore, in the improvement of agriculture; it is left for religion to put the ultimate sanction on behalf of any great economic and moral reform. The great mass of the community will never learn by scientific appeal. They must be commanded from their feelings and their interests combined. Many farmers and laborers in the country have no interest in the Farmers' Institute, but the country church is the one institution which can call together the whole population to put the sanction of religious feeling and obligation upon scientific agriculture. When the lecturer upon "soils" closes his scientific demonstration, as he recently did in a New York country church, by saying: "You men who are robbing the soil are robbing God—I have made clear to you what God has put into the soil—it is your place to work with the Almighty and not against him," such an appeal is heard and remembered in the country, and it will extend the power of scientific agriculture far beyond the influence of the scientific expert.

Therefore, we believe that the country minister and the expert can well work together. They can not succeed apart. The problem of the country is one problem, not several. It should be treated as one by all those who appeal to the population.

Presbyterian Home Mission Rooms, New York City.

The New Day for the Country Church

DR. J. B. GAMBRELL, Editor of the Baptist Standard



STATEMENT appeared in one of the Northern papers recently that throughout the whole country there are ten thousand evangelical country churches closed and as many more on the ragged edge. This result has been brought about in divers ways.

First of all there has been a strong movement from the country to the cities, running steadily for two or three decades. This has naturally carried from the country places many of the most enterprising and vigorous people, and thus depleted not only the country but the country church.

Much of this movement toward the towns and the cities has been induced by a worthy motive. Parents have sought better advantages for their children than they can get in many rural communities, advantages of church and school as well as social advantages. This motive has not been wisely directed in many cases, but it has been very effective in transferring people from the country to the towns. The extent of this movement away from the country is hardly realized even by intelligent people. It is a natural movement, and one that can not be stayed except by influences deeper and more lasting than mere human arguments.

No intelligent person can contemplate the depletion of the country churches without deep regret, when it is remembered that the greatest number of preachers are country bred, that the men now in control of the nation have been for the most part reared in the country. It must give us serious concern to think that the country places and the country churches, which have been the nurseries of American greatness, should give way to an order such as we have in the cities, where humanity is so often sacrificed to vulgar greed and show.

Influences for Betterment.

But the most thorough investigation into the conditions now obtaining throughout America bring to us an assurance of a better day for the country church. This better day is coming on as the result of many powerful influences. The multiplication of rail-

roads brings the country nearer to the seats of commerce; the multiplication of interurbans is especially helpful to country life. Then we have the free rural delivery which is growing to enormous proportions, so that the farmer living even ten miles from the railroad reads the daily papers, or he can do it, as regularly as the denizen of the city.

It can hardly be questioned either that the numerous organizations among farmers have had and are having much to do with raising the standards of living in the country. They tend to break up the isolation of the farmer; they promote the growth of fellowship among people having common interests, and the larger participation of the country people in the politics of the country is good. Almost anything is better in the country than stagnation.

Among the powerful forces operating to turn the tide back toward the country is the better rural schools. In some of the States of America a tremendous movement has gone forward looking to the elevation of the country schools to a degree hardly yet imagined in many places.

Then there is coming a feeling now even among the wealthy that the only real rest and refreshment to be had is in a country home, so that business men have their homes in the country and do business in the city, many of them coming in on autos or on interurbans or by the regular trains. The old-time feeling for the open air and the freer life and the better home life of the country is coming back to the American people. The time was a few decades back, indeed up to the Civil War, when practically all the aristocracy of the South lived in the country, and the same forces are at work now to rehabilitate country life.

The movement is strong and growing stronger all the time and we may safely predict that we have come to a day for better things in the country, socially and every other way. Indeed, we have reached the point in many places where farming is considered one of the most intellectual employments people can engage in, and not simply drudgery, and where the country housewife may have modern improvements

in her home. All of which is good and to be encouraged by every possible means.

Some things definite can be done to aid our country churches and to make them, for an indefinite period, as they have been in the past, the nurseries of everything best in our civilization. But the country people themselves must come to an appreciation of their advantages. Every farmer ought to fall in with the government's plan for better farming and for the better handling of farm products. The general government has an enormous missionary force at work to elevate the farm life of the country. In order to have good homes, well furnished, and for farm people to enjoy the comforts of life, farming must be made profitable. It has become so to a remarkable degree in these latter years, but still there is an enormous amount of crude work on the farm.

An Ideal Country Community.

And then the rural communities must understand the advantages of good schools and be willing to tax themselves to have, not only good schools but good school houses, and good equipments. They can do this with financial gain. Let us take two communities occupying land of equal fertility. In one there is a noble school house, well equipped and everything to attract and help the teachers. There are wide awake, progressive teachers in charge of the school, selected by the school board, because they are wide awake and progressive. Now, let us suppose that near this school house there is a church, not a cheap shack, as we find in many places, scarcely fit for sheep and goats, but a tasty, roomy, airy, well appointed church; and close by it a preacher's home. And to make the picture complete we will suppose that this preacher is a wide awake, active man, intelligent, not only concerning certain lines of things touching his own special work, but a man of breadth of view, interested in the community, reading good papers, taking a profound interest in the intellectual and spiritual progress of the community, a tactful leader, especially of young people. And now you have a place where people of the right sort will wish to live, and the land in that community will be worth twice what land in the other community with equal fertility will bring on the market.

Such a community as this is Churchland, Virginia, a little distance out from Portsmouth. The people in that community are wide awake farmers; they have an excellent school building; they have a church that would do credit to a city of ten or twenty thousand; a pastor's home, and an intelligent, thoroughgoing man for a pastor. Such a community will attract the best people, and it is in such a community that human life can come to its best.

It must be confessed that what has been our strength in the past may easily become our weakness. Wasted opportunities and wasted strength always turn to weakness, but if the rural districts throughout the country, feeling the impulse of the broader and better life of the whole land and stirred by a proper community spirit, will undertake to better their church life and their school life, they will greatly improve their financial condition.

The Denomination's Duty to Country Churches.

The true denominational policy is to direct strong currents of influence into the very heart of our country churches. Many of our ablest preachers ought to go to the country places with a message of encouragement. The time is ripe for it. And all over the land in places not too far apart special efforts ought to be put forth to create intellectual and spiritual centers of influence to radiate around and lift up whole sections.

It is a blind denominational policy that neglects the country. The Boards of the denomination everywhere should look to the rural districts, not only to evangelize them but to give encouragement to the highest possible development.

The old idea that when a community had held a good protracted meeting enough was done, never had any reason in it, but it is utterly outgrown today. If we do not frame our denominational policies with reference to taking care of the country, then to a distressing degree we will lose out in the cities.

All our springs are in the country, and it is in the country places that we are to put forth strong and continuous efforts to broaden the horizon of our people and to prepare them for the noblest living whether it be in the country or in the town.

Beginnings have been in many places, and wonderful progress can be made, if there is an intelligent and persistent effort made to bring the country churches up to the best that their circumstances will allow. It is altogether a mistake to suppose, as an intelligent brother said to me recently, that you can get people converted in the country,

but "that is about all." The handicaps which have been on the country are passing away and people can not only be converted in the country, but they can be trained more and more. And again the highest and sweetest life in America will be lived in the country homes and will express itself in country churches.

The Pastor of a Country Church

DR. JOHN T. CHRISTIAN, Cor. Sec. State Mission Board, Arkansas



RIGHT thinking, God-fearing pastor is the greatest single force in any community. He wields more influence, has to do with more destinies, and shapes more policies than any other man.

There is not an interest which affects time or eternity with which he does not deal. He is the temporal counselor of many, the spiritual ad-

viser and comforter of others, and the friend of all. He is a model to the children, marries the boys and girls, is the intimate associate of the middle aged, and the support of the old. He builds schools and church houses, makes public sentiment for righteousness, and by powerful appeal wins men for heaven.

His voice stirs the deepest passions of the human soul, brings into subjection the unbridled desires of the will, and brings into harmonious relations all the interests of this life and the one to come. He speaks the first word, as he does the last. This, and more besides, is true of the pastor, but it is essentially true of the pastor of the country church.

The pastor of the country church has an unrivalled opportunity to reach and influence men. He deals with virgin soil. It is his to address the young before they are spoiled by the contaminations of the world. The stream of life has not yet been polluted; the hardness and bitterness of soul have not yet been experienced; pleasure has not yet poisoned and disgusted men; and the burdens and cares of much serving have not yet hardened and made callous the soul. The country pastor deals with hearts fresh and fragrant; open to the reception of truth; and upon such hearts the gospel comes as the most entrancing music. It brings all harmonious and melodies. No person known to me has such a right of way to the human heart as the pastor a country church.

With such privileges and opportunities, what manner of man should this pastor of a country church be? He ought to be a man of such skill that he could touch every note of the soul; he should have such abil-

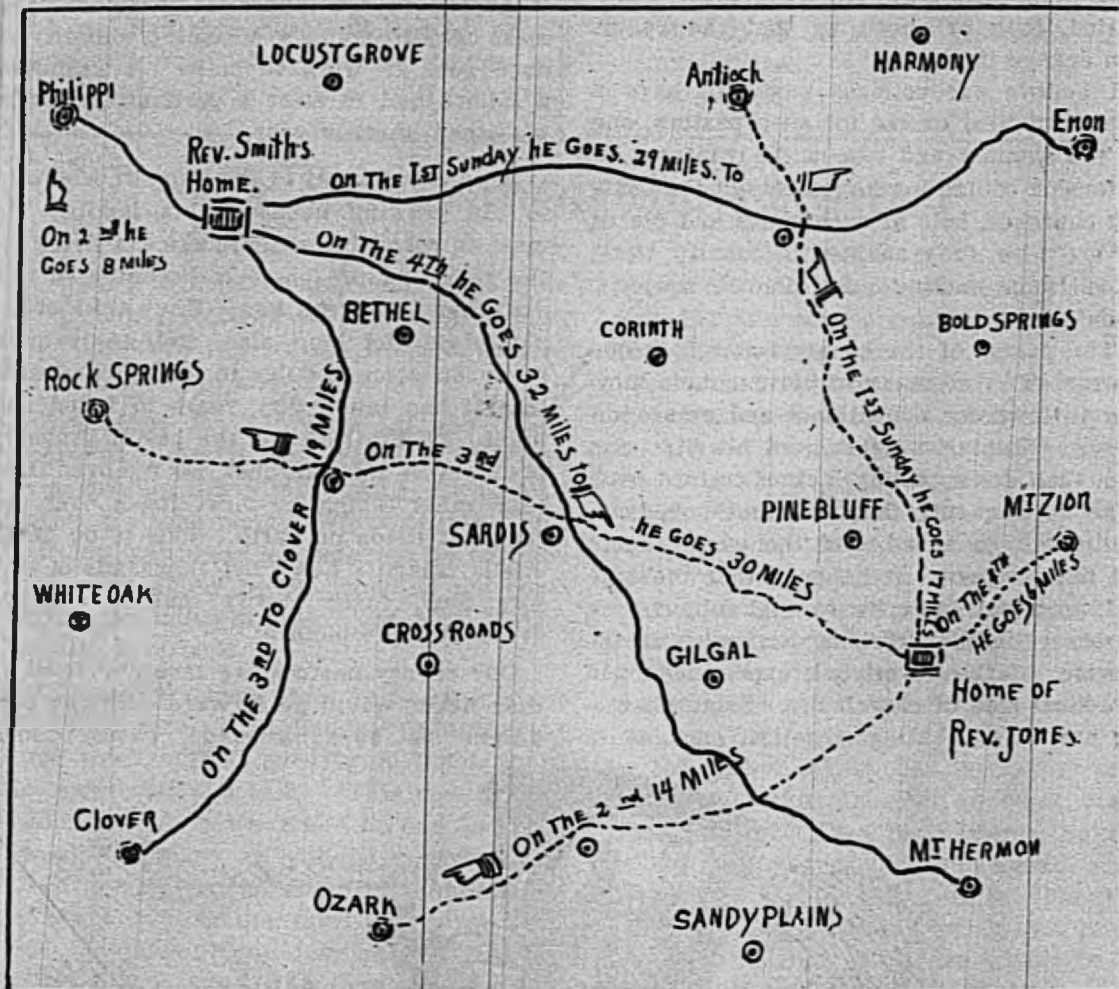


Dr. John T. Christian

ity that he could counsel men; such training that he can rightly discern the keenest motives; and be so untrammelled that without diversion of time he can give himself to the gospel. The ideal is so lofty that he should be able to pray like Daniel and preach like Gabriel.

Whatever may be said of the ideals, there is no one more handicapped than the pastor of a country church. The young man

pared for his exalted task. Some of the greatest preachers in the world are pastors of country churches. It does not often happen that the pastor is not at all prepared for his task. I am not at all criticizing him, he is doing his best, and that is more than some are doing. It remains a fact that many of our country pastors are working under terrible limitations. I am the friend of the country pastor and I am writing these



The Pastor Probably Preaches to Four Churches, far Removed from Each Other—

A study of the above chart will show why efficient pastoral work is practically impossible in the majority of our country churches. The pastor has too many churches and they are too badly scattered

is converted in the country church, is called of God to preach, goes to school to prepare himself for his life work, accepts the call of a town or city church and forever turns his back upon the country. In forsaking the country church he has probably shut the door upon the greatest opportunity of his life.

The man who is left to be pastor of the country church is sometimes the least pre-

pared with an earnest desire to assist him.

It often happens that the pastor of the country church has little or no education. He may have had no early opportunities, he may have begun preaching late in life and, however much now he desires to get a schooling, he may have a large family, which materially forbids it.

Most any young man can go to college these days. I am pleading for the country

pastor that nobody is taking care of intellectually. He has the opportunity to do good; he should have the privilege of enlarging that opportunity. By diligent study the pastor of the country church can rectify much of this, and thus remove embarrassments and limitations. Those so inclined could give him new and well selected books. In my opinion, our schools and colleges ought to have cottages free of rent when such men can carry their families for a period, long or short, so that the pastor can engage in study.

I believe our colleges ought to have a short practical course for such pastors, one in the summer and one in the winter. An extension course for the pastors of the country churches, held at such times and places as are wise, fully adapted to country work, on sermon making and kindred subjects, should be taught.

The pastor of the country church is embarrassed by so many of his members moving to town for educational and other purposes. Nothing weighs more heavily upon him than the appalling lack of trained leaders. It frequently happens that nobody is willing to go ahead, and the work lingers on that account. It happens that theological, doctrinal and controversial subjects are discussed with surprising acrimony to the neglect of the devotional, experienced and practical side of church life. Some churches are only debating societies, engaged in

controversial fights. They have no power, sinners are not converted and men are never trained for service.

Some churches are split up with dissensions on all kinds of trivial animosities and factional strife enlists all of their energies. Some are rent by sins of every conceivable character. Socialism and Christian Science are making inroads upon many neighborhoods. The crying evil of the annual call is abroad in the land. He is called by a mere majority, and a scheming minority at once goes to work to make his pastorate a failure and to elect a partisan pastor in his stead another year.

In rare instances is the support adequate to the growing needs of his family. He must in many instances make his living on the side, and preach to a discontented and disturbed congregation. The agitator is abroad in the land also, and he is quite ready on some novelty to disrupt a church that it has taken fifty years to found and plant. With all of this the pastor probably preaches to four churches, far removed from each other which he must reach over the roughest roads on earth. This is no pessimistic calamity howl, but thousands of pastors could easily testify that I have not overdrawn the picture.

Our county pastors are true and tried or they never would go forward with the conditions as here narrated. These condi-



—Which He Must Reach Over the Roughest Roads on Earth

tions can and must be improved; and the country pastor put in the kingly place where he belongs.

Some urgent and radical reforms are needed. The agitator, whose main business is to preach strife and divisions, should be ostracised. The church should in prayer and faith look out for a pastor that will meet the needs of the field, who is sound in the faith, and full of the gospel of love, and abolish the annual call.

A group of churches, well located, should co-operate and call the same pastor and buy a central home for him to live in. Business

methods should prevail and a sufficient salary for the pastor to live on be provided. The membership must be taught brotherly love and Christian forbearance. The gospel should be preached in all purity and fulness, in the spirit of love and the power of the Holy Ghost. The doctrinal and the practical should be exploited in due proportion. World-wide evangelism should burn in the hearts of the people. Then will the Kingdom of God come among men and it will be the day of the pastor of the country church.

Little Rock, Ark.

A Revival on the Frontier

HOME BOARD evangelists conduct revival meetings in backward country districts and on the frontier, as well as in the towns and cities.

Evangelist L. C. Wolfe, of the Home Board, has recently aided Pastor R. D. Moore in a meeting thirty miles from the railway out on the high plains in New Mexico. The meeting was under a bear-grass harbor, and was attended by people from all the country fifteen miles around. The New Mexico Baptist says of it:

"There were some remarkable experiences in the meeting. On Sunday following the first week of the meeting a timid young layman arose and said: 'This meeting has been going on a week and no one has been saved. As many as will covenant with me to neither eat nor sleep but give yourselves to prayer and fasting until God saves some soul, come here and join hands with me.' Seven people joined the young brother, and while the great crowd spread their basket dinner under the arbor, these covenanted souls retired to a tent nearby and prayed, until the 3 o'clock service, when after a great sermon by Brother Wolfe, there were some marvelous conversions.

"An influential and brilliant mother in the community had organized and led the dancers ever since she came to the community. She was past 60 years old, but helped to work up the dances, attended all of them and danced every opportunity. God put her upon the hearts of his people. They

prayed with all their souls that God might save her and thus break her powerful and wicked influence.

"After much prayer and at the close of the sermon, one night, a good sister went to this old lady and finally got her to go up for prayer; but God saved her before she could give the minister her hand, whereupon she shouted to the top of her voice and turned to the audience and laid hold of her daughter and almost dragged her (certainly 'compelled' her), to come for prayer. The daughter was also saved and the ringleaders of the dancers were thus lead to Christ.

"Evangelist Wolfe can certainly relate some unique experiences growing out of this meeting. Here, for example, he slept in his first New Mexico homestead 'shack' which was six by nine feet in dimensions and so full of household goods that he had to get on the bed to disrobe. Here he saw his first samples of the New Mexico cow boys and he made every one of them his friend.

"And when he had unmercifully attacked and exposed the dancers and libertines and the many-times-married men and women of the community and they had stirred up the hood-lums to rotten-egg him, and when he arose at the next service and denounced them and dared them to throw the eggs, these cowboys and others stood or sat by, their hands gripping chairs and ready to smash the first fellow's head that threw an egg."



Building Country Pastorates

By J. W. GILLON, Cor. Sec., Tennessee



IT MAY be a venture but I venture to write some things I have thought and still think upon the above topic.

Much emphasis has, in recent years, been put on the need for the solution of the problems which face the church in its relationship to the city. There are grave difficulties to be overcome in every solution yet suggested. The fact is no denomination has as yet found a way to handle the city satisfactorily.

For the Baptists, at least, the handling of the country has become almost as serious a problem as the handling of the city has long been. Our great numerical strength in the South is in the country, but our numerical strength in many sections merely amounts to burden in some other directions. This is true because our country people to an alarming degree are undeveloped, untrained, and so unused. In many cases they neither serve God, nor the denomination, nor the world, except locally, and even here the service is not of the best, simply because it is only local. In recent years we have developed many strong town and city churches, but we have not developed many strong country churches unless we count numerical strength real strength. This is due to several causes.

Difficulties in Country Church Development.

First, we have had a mad rush from the country to the town and city, and this has moved church folk as well as others. This has naturally weakened country churches to build up town and city churches.

Second, the growing town or city church has paid a larger salary than the country churches, and so it has commanded our best prepared men and left the country churches in the main with men to lead who have only meager preparation. A church grows largely as its pastor is able to lead it, and if for the lack of training he is unable to lead, the church does not develop.

Third, we have put the emphasis on evangelism to the neglect of teaching. The first part of the Commission we have kept, while the latter part we have neglected. We have led the people to trust Christ, but we have not led them to serve him. The problem this article is supposed to deal with is the enlisting of our people in the country in the great enterprises fostered by our denomination. So far, we have found no teacher who is equal to the right kind of pastor. The Sunday-school, the great teaching service of the church, is not able to take the pastor's place, for it is not able to command teachers competent to teach as can the right kind of pastor.

Our task then is to secure pastors who will take care of the last half of the Commission, as well as the first. When we face this task, we are met with the fact that the country church does not pay a sufficient salary to command the services of such men. This is not due to the inability of the country church to pay a living salary but to its unwillingness to pay. This lack of willingness is not due to the lack of religion, but to the lack of teaching. So we are forced to find a way to get the country church to

where it is willing to pay for the service of the man it needs.

Some of us, at least, have conceived the idea that this is to be done by proper grouping of the country churches into pastorates of strength. This is not to be done, as we think, by grouping three or four churches, but by getting two churches to call the same man for one-half time each, and to make it possible for him to live, and at the same time educate his children while he serves God and men.

This is a Baptist problem, and must be solved by Baptists, and in only a Baptist way.

The Church Must Lead in the Matter.

This the church can do, first, by seeking out the church that is sufficiently near to be easily induced to join in with it in forming a pastorate. It can be seen at once that some one church must take the initiative in this worthy undertaking. The church seeking to form such a union with some other church can pass a resolution or motion, asking the church sought as a companion in the union to join it in calling a pastor. This fact can be made known to the church sought by sending a committee of wise brethren to explain resolution, motion and request.

Second: When the second church has consented to the union, the two churches can appoint a joint committee to look out for a suitable pastor for the two congregations. This committee will not make a report until it has found a man that it can unanimously commend to both churches. The committee in seeking a man will keep in mind the man's progressiveness and his real unselfish love for the Kingdom for which Christ gave his blood.

Third: When the pastor has been agreed upon, the two churches can then appoint a joint committee with power to act, to select a site for a home for the pastor. Let the churches through this committee purchase at least five acres of land on which to build a home. Let the home be paid for jointly by the churches and owned jointly. Build the home large enough and modern enough to make the pastor comfortable and to allow him to be hospitable.

Fourth: Both of the churches will need to make some sacrifices for the sake of

securing one-half time preaching each. It can be readily seen from these suggestions that the churches' part is the main part in developing country pastorates.

The Part of the Home and State Mission Boards.

First: They might, in each State, jointly employ a man whose business it will be to find the church which will take the initiative in building the desired pastorate. The man thus employed would have to be a wise, tactful man, who would not overstep the bounds by ignoring the rights of churches and pastors. He might secure access to the churches by arranging for mission rallies to be held, at some one church, by a group of churches.

While thus on the field, setting up mission standards and imparting information concerning our mission work, he could study conditions and get acquainted with the brotherhood. Literature could be circulated, advocating grouping churches, and telling how it can be done. A great speech could be made before the representatives of all the churches, advocating the building of country pastorates. A conference might be asked for with any of the brethren who might desire to undertake to build such a pastorate.

Second: The two Boards, the Home and State, could have this man jointly employed to find out how many pastorates need to be formed in each association, and to secure an approximate estimate of the cost of building such pastors' homes as must be built, in order to bring about the proper grouping of churches. The two Boards might then agree to give one-fifth or one-tenth of the cost of each home, exclusive of the cost of the land, if the churches would raise the remainder.

Third: If it is thought to be a better policy, they might keep in each State, as Tennessee has, a church builder, whose service might be furnished without cost other than entertainment to the churches, while the work was being done. This builder could draw the plans, superintend the building, and do skilled labor, such as would be needed, in order that a commodious and adequate parsonage might be provided.

Fourth: The Boards might also, for the

first year, or perhaps two years, jointly bear a part of the pastor's salary, while the churches were taking care of the burden of the home building.

Will It Pay?

Many men who feel that God wants them to serve him in a larger way than they are serving do not yield to their impressions because they get no adequate human encouragement. The right kind of pastor will give the human encouragement needed, and God will use him to call out his called men.

All denominations are suffering just now for the want of men to enter the ministry. The Baptists suffer as much as any proportionately. The country church has been in the past the place where God found his preachers for the Baptists ministry.

If we fail to get our preachers in the country, we are likely to fail everywhere. Just at present, our young men in the country are not responding to God's call as in days gone by. This is due to the lack of church life of a nature calculated to lead one into the ministry.

Yes, it will pay in the new attitude of the churches toward the work fostered by our State and Southern Conventions. Our people generally need only to get a real knowledge of the work to be done and being done to be induced to change their attitude toward the work altogether.

Regenerate Baptists will practice as much alike in all things else as they do in baptism, if you get them equally informed about other things as they are about baptism.

Yes, it will pay in increasing contributions to mission funds. Many of the country brethren are already in fine financial circumstances, and the day is not far distant when the wealth of the farmer will be much greater than it is now. The wealthy farmer properly taught will be as liberal as his brother in town, or perhaps more so, and when this is true great gifts will come from our wealthy farmers.

In addition to the large gifts of the wealthy farmer, there will be the many small gifts of the informed poorer farmer. Once we get the great country constituency

of our denomination trained to giving we will have our gifts increased many fold. The fact is that for the Baptists the future largely depends upon the development of our country constituency.

Yes, it will pay in the extra number of souls that will be saved in the local fields. A church that has one-half time preaching of the right sort will lead more souls to Christ in the nearby field than will the church that has one-fourth time preaching of the same sort, and the church that has one-half time preaching of the right sort will lead many more souls to Christ than the church which has one-fourth time preaching of a poorer kind.

Yes, it will pay in the kind of preachers it will make. Many of our present country preachers who are only very ordinary preachers would become really fine preachers if they did not have to make their living at something else while they preach for almost nothing. Few men who preach are capable of doing anything else besides, if they are to do justice to their preaching.

We have had in recent years in Tennessee an illustration of what may be made out of a preacher by taking him from other vocations, and allowing him to give his full time, unhampered, to the preaching of the gospel. Two fairly good country churches called a man for one-fourth time each. This man when called was farming a little, teaching school a little, swapping horses a little, engaging in mercantile business a little, and preaching a little. The emphasis must be put on the "little" in each case.

After a time two churches were induced to call the same man for half time each, and to give him \$400 each, and to purchase and furnish him with a splendid modern pastor's home. He ceased to engage in other vocations, and gave himself wholly to his ministry. Eight years have passed and this man still serves the two country churches. It is doubtful if any man in Tennessee is a better gospel preacher than this country pastor who a few years ago was at best only a sort of a preacher. The churches have also grown while their pastor has grown until no country church in Tennessee is superior to them.



BAPTISTS AND UNDENOMINATIONALISM

IN RELIGIOUS circles in these days the tides of inter- and undenominationalism are rising high. The center of the disturbance is always at the north, but the various movements are nothing if not aggressive, and with habitual regularity the swing of the surge sets southward—comes to the section of country which has always been more conservative and usually, we think, wiser in its religious methods.

For long we have had the Y. M. C. A. Came on apace the day of the Students' Volunteer Missionary Movement, the Undenominational Laymen's Missionary Movement, the Interdenominational Home Missions Council, the Men and Religion Forward Movement, corresponding movements among the women's religious organizations, et alii.

One of the very latest of these movements is the Men and Religion Forward Movement. The things that it wishes to do are good. The class which it seeks to reach is a limited class. With special-movement ardor and swing it proposes to do a part of the work of the churches for a part of the people reached by the churches. Like other movements of the time it is restless as it beholds the slow progress that follows the plodding, sweating, slow efforts of the regular agencies of the churches to bring about ideal social and religious conditions. Perhaps it discounts the large value of these faithful, long-time, never-tiring, always-at-it agencies.

We are not undertaking here to give an estimate of the value of the Men and Religion Forward Movement. As such movements go, it seems to be one of the best. As we write, this particular movement is arranging to have a great inspiring meeting in Atlanta, while an undenominational woman's organization, "the center of the disturbance being at the north," is preparing to stir things in the Gate City with a Golden Jubilee for Foreign Missions. Our Baptist brethren in Atlanta are joining in and so are the sisters.

We do not here undertake to estimate the value or the danger of these particular movements. It is our purpose rather to declare that Southern Baptists will do wisely if they shall, as soon as may be, come to a clear understanding as to the proper attitude for our denomination to assume toward these extra-denominational religious movements. It is absolutely necessary that we do this, for their plan of campaign always challenges us. While it takes no cognizance of our denominational plans and purposes, it seeks to enlist us in carrying out its ideas and plans, in the forming of which we have had no part.

Doctrinal considerations aside, it is evident that there must be attrition and friction between extra-denominational ideals and plans that thus challenge our following, and those ideals which the denomination itself has developed through many years of labor and experience and which it is executing through plans adapted to its needs.

We repeat, it will be well for Southern Baptists to think through the whole matter of undenominationalism and take up an attitude to it. Much depends upon our doing it and doing it wisely.

However, our main desire in writing these words is to declare our conviction that the aggressions of inter-denominationalism imperatively demand that Bap-

tists shall for themselves work out a definite denominational program, and then work the program. Without such a program, Baptists will suffer whether we smile upon the sundry movements or whether we frown upon them. If the Baptist brigade was going to merge itself into some of these composite religious army divisions, the only way that it could hope for prestige and power in the larger command is to bring a record of valor and progressiveness and efficiency in the former days of its independence in doing the work of the Lord.

On the other hand, if in holding to our own course, we lie on our arms, idly looking on while other wings of the religious army are pressing by, with planned-for hat-wavings and huzzas and acclaim, moving toward proposed assaults upon sin and evil, we need not be surprised if there is some defection from our ranks on the part of those who like to hear the drum beat and to whom the heroic appeals. The only way to prevent it is to develop all our people till the martial drum beating and acclaim can not stampede them.

To leave the figure, if Southern Baptists expect to withstand the pressure of all this undenominationalism which is in the air, it is imperative that there shall be more Home Missions and State Missions and Christian education, more training for backward churches, more enlistment and more service of love on the part of the rank and file, in the ranks of the Captain of our salvation.

Dear as we hold the principles for which our Baptist fore-fathers often suffered persecution and ostracism, and sometimes even imprisonment, matchless as is the value of these principles in helping to form wholesome national ideals in America, it is yet true that, if we do not obey the Lord in training and enlisting for service the people whom he has caused to hear our pastors and missionaries, God may reprove us by allowing these to fall under the leadership of others. We do not believe that these others hold the truth of the Scriptures as completely as the Baptists do. But may not God bless those who hold the truth less fully if they do more with it to help men than we?

Dr. W. E. Hatcher says well that they who put away the truth in order to be united will lack the might of the truth to make their unity perfect and keep it going. With all our being we believe these words. But if Southern Baptists expect to have power to stand against the blandishments of a union that tends to suppress some of the truth rather than magnify all of it, it is imperative that they have a clear-cut denominational program, and then diligently work it, living and doing the things which they profess. Bad as is a union that sacrifices conviction, poor as is huzza and acclaim of love-feast as a substitute for stalwart clinging to the truth of God, yet marchings and enthusiasms even of so questionable a character may be able to confuse and route an army that is well panoplied and equipped but that persistently holds back from entering into the conflict.



CONSTRUCTIVE NEGRO JOURNALISM

IT IS gratifying and significant that the Negroes are developing a constructive journalism. As would be expected, most of this type of Negro newspapers are religious in character.

One of the best Negro papers we have seen is the Southern Ploughman. It is edited and owned by Rev. Richard Carroll, of Columbia, S. C. Brother Carroll is a Baptist minister, and is a man of unusual gifts with an amiable and attractive personality. As a popular speaker we know of no man white or black who surpasses him. As an exponent before white audiences of the obligation of the whites to the Negroes of the South we have never heard any man who could equal him.

We have heard him before scores of white audiences in South Carolina, both in the cities and in the country-side, and we have never heard him when he failed to instruct and charm his hearers and to deepen their purpose to help the black people.

We feel that it is proper to recognize in the most public way the worth of such men as Richard Carroll.

However, our immediate purpose was to give a sample of the editorial matter which occurs in better-class Negro newspapers. In the *Ploughman* of September 18th the editor writes in an effort to discourage the Negro preachers from the meaningless sing-song cadences that the majority of them affect in preaching. His editorial is under the heading, "Sound or Sense—Which?" He says:

"Some preachers seem to think they were predestined from all eternity to indulge in sing-song preaching, and that a sermon can not reach the hearts of their hearers except through this method. In this way the people have been led to ignore sense for sound. It matters little whether a preacher talks sense to his audience if he has the ability to 'moan,' as his anxious hearers gratefully call it.

"It seems never to enter into the back side of his head that he is making the weak weaker, and that his followers are giving themselves over to the belief that it is all in sound. It is painful to know how easily most of our people are carried away by mere sound. The sermons which we are forced sometimes to listen to have made the impression upon us that the condition of our people in some cases is hopeless.

"The white preachers of the old day preached in this style, but their later preachers rose above it, and now it can not be heard anywhere among the people of the white race. Why can not Negro preachers take the same consideration and put down this 'whang-doodling'?"

"'Ephriam is joined to his idols' but we are determined not to 'let him alone.'"

We wish it was true that all of the white preachers had stopped using the mesmeric influence of the sing-song, moaning cadences in their pulpit deliverances, but unfortunately our brother is giving the white preachers more credit than quite a number of them deserve. The "whang-doodle" performance may yet be heard in some of our churches in backward communities. Moreover, as desirable as would be a complete oblivion of this method, and as unsuited as it is for purposes of edification, it must be confessed that it is pleasant to the ear and to the animal emotions.

Elsewhere in the same paper we find this Negro man, whom we are glad to call our brother and friend, expostulating with a certain set of Boston Negroes who are periodically making themselves ridiculous in their manifestoes on the race question, and instructing the Bostonese blacks to the effect that federal interference is not generally to be desired in behalf of the Negro in the South. He says:

"Every effort on the part of the national government to bring the Negro of the South into political importance will, at this stage, place him in a rather awkward situation." Editor Carroll specifies the Jim Crow car law, and lynching as things that the national government had better let alone.

This paper serves a Negro constituency and this man is a courageous leader of his people. He is not afraid to speak things that may arouse their prejudices, if he believes they are for their good. We accord to Richard Carroll and the large and increasing number of Negro leaders of his character our sincere esteem and brotherly regard.

HOME MISSION BREVITIES

We regret that the lateness of the arrival of the first of a series of articles by Dr. J. F. Love, on Catholicism in America, makes it necessary for it to go over to next month. It is well worth waiting for.

In the recent Maine election the rural districts voted "dry." The anti-prohibitionists never could have carried the State against prohibition except for the aid of the foreigner vote in the cities. In one way after another it is being driven home to Americans that we must either Christianize the foreigner or else he will heathenize us.

We cannot succeed in Foreign Missions if the message of our missionaries is not backed up by the life of the nation which sent them out and in which the religion they preach has had its best chance. The life of the nation cannot be Christianized without a far more vigorous Christianity in our churches and a larger emphasis on Home Missions. For America's sake, the world's sake and Christ's sake, we must take and hold the nation for God and righteousness.

The handsome lad whom we show on our cover design this month is a Georgia country school boy. The picture was made a month ago by Mr. Edwards, a well-known Atlanta photographer. By the way, does it not reflect on the South that there are so few artistic pictures showing the life of our people and the beauty of our landscapes. Up to date, the Negro on the post-card has almost a monopoly in the matter of characteristic pictures of Southern life. Try the art stores and see.

Southern Baptists gave last year to missions, according to the statistical report of Dr. Lansing Burrows, \$1,503,844. As they gave to Foreign Missions \$475,434 and to Home Missions \$333,534, this leaves \$694,876 to other missionary activities. The reports for the last fiscal year show \$513,933 given to State Missions in the Southern Baptist Convention. The balance of \$180,943 went principally to associational or city missions. At its recent meeting the Atlanta Association showed \$18,000 spent in the Association for missions last year, of which the Georgia State Board gave less than \$3,000. So here is \$15,000 for city missions that will not be shown in any of the general denominational reports. The main thing always is to get the work done, but it seems unfortunate that so much of our work does not show in the reports.

We hope the reader will study the chart on the frontispiece page. The Home Mission apportionment for the fiscal year is \$400,000. The chart is made up of forty squares, each representing \$10,000. If the churches were giving regularly at the rate that would raise the amount by May 1, 1912, they would have given \$183,000 by October 15th. Instead of that, they had given only \$44,622. The black squares show what had been given up to October; the heavy line crossing the chart further up shows what would have been given by October 15th if the churches were raising their Home Mission money with system and regularity all through the fiscal year. It will be interesting, as the months pass, to see the heavy line and the black squares move toward the top. We ought to receive enough in the next month to make black all the squares in the first two sets of lines at the bottom. Even then we would have only one-fourth the apportionment in fifteen days more than one-half the year.

Our beloved Superintendent of Mexican Missions, Rev. C. D. Daniel, has taken New Mexico into his field of activities now, along with Texas, and he writes of a recent trip to New Mexico in which he organized a Mexican church at Dona Ana, a Mexican town six miles from the railroad, out from Las Cruces. On the day of the organization seven were received for baptism. Brother Daniel writes that a great concourse of the Mexicans came together that day to hear the gospel. The fact is, our Mexican Mission work in Texas and New Mexico ought to be greatly enlarged. It is remarkably successful and there is no good reason why it should not be so enlarged as really to evangelize the more than 400,000 Mexicans in Texas and New Mexico. Superintendent Daniel is a jewel, any way you take him, and he gets remarkable results even with the lame support his work receives. With properly enlarged support we believe that he can make those Mexicans more generally, and fifty times more significantly, Baptists than they are Catholics now.

The large number of uninstructed churches among Southern Baptists are at once the reason why our denominational agencies need a much larger force for their work and the reason why these agencies cannot well get the larger force. The backward condition of the churches calls for more men to go among them in an effort to stimulate and instruct. At the same time their backward condition keeps them from understanding the immensity of the task the general agencies have on their hands and makes them ready to criticize any increase of working force. For instance, for the Home Board to have only four men engaged in its administrative, communicatory and office work in conducting a domestic mission enterprise among 33,000,000 people and for a membership of nearly 2,500,000, is really almost like playing at so great a task. But if half the churches on whom we must depend for sympathy, approval and support in every forward move, fail to see the need of enlargement and consider it needless expense, the Board is necessarily embarrassed in any desire it may have to enlarge. So there we are. The Lord enable us so to instruct our people as to the great issues at stake in Home Missions that they will bid us go forward in a way worthy to represent so great a denomination.

The Editorial Secretary of the Home Mission Board has received from a whiskey house in another State a letter in which is set forth on expensive paper the excellence of the particular brand of liquid fool-killer dispensed by the concern. It is addressed to us personally with the "Rev." title appended and starts off: "Don't you wish you could obtain just the kind of whiskey you knew in your bygone days?" We suppose this letter is being sent to ministers all over the country. We have, at various times, run across similar letters that were received by ministers. Like the large majority of ministers, we did not use any kind of whiskey in our bygone days. Like more than ninety-nine per cent. of them, we at the present time have no personal use for this or any other brand of fire-water. This whiskey house knows this very well. If the letter is not meant as a direct insult to the preachers, the joke which must be intended is both coarse and pitiful. But it is about the best the whiskey sellers can do in the way of a joke on the class of men who lead in the conflict against their nefarious business, and we do not begrudge them any satisfaction they may get out of it. In its leering, jeering barrenness it represents quite well the moral level and spirit of the business which advertises and sells grog.

THE WOMAN'S MISSIONARY UNION S.B.C.

WOMAN'S DEPARTMENT

EDITOR
Mrs. B. D. Gray College Park, Ga.

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

MISS FANNIE E. S. HECK,
 PRESIDENT, RALEIGH, N. C.

MISS EDITH CAMPBELL CRANE,
 COR. SEC. BALTIMORE, MD.

THE TRUE STORY OF AN IMMIGRANT

[The beautiful sequel to this story we hope to give to our readers some day. Real names are withheld, but God's grace wrought wonders and faithful workers are happy. This dear girl, converted under the influence of one of our own consecrated port missionaries, joined the Baptist church in Prague when she returned to her own country.—Mrs. B. D. G.]

AMONG the arrivals at port from Germany one cold December day was one whose papers read: "Kamina Rosenka—23 years—to be met by her betrothed," so the Commissioner marked her Special Inquiry. For the coming in of any young woman alone was ground for suspicion to these keen-eyed men, since the terrible white slave traffic had been found to exist and flourish so widely, being fed by a ceaseless stream of flesh and blood from the Old World.

To the Board of Inquiry, sitting to investigate her case, first the girl with a timid surprise visible in her blue eyes told her simple straight forward story. As the promised wife of Janos Salezky, who was to meet her at the port, she looked forward to a happy protected life in this great new country.

As the girl went out Janos Salezky, who had come to take her, was brought before the Board. He, too, had his story and he blandly reiterated, under oath, that the girl he had come to meet was already his wife; they had been married back in Slavonia and he had come before to make a home for her in America.

The two stories did not agree. Suddenly Kamina was brought in. The Commissioner faced her with her sworn statement that she was not yet married to the man. It was his word against hers, and the man stuck to his statement.

There being no legal way to detain the man, the case was deferred until the morrow; but the whole evil-hearted plan was laid bare; the young girl was being decoyed by the man who pretended to have the highest regard for her into a nameless life and but for the watchfulness of the government she would have been a slave for his gain.

As Janos Salezky failed to appear on the following day, a warrant for his arrest was taken out, and the girl was held to witness against him and then was to be deported as having been brought over for immoral purposes.

Back in the gloomy, uninviting Detention House the girl waited in chilly hopelessness the outcome of the decision.

Late New Year's afternoon the official in charge came to Miss Hellmann, known to be always ready in time of trouble at the immigrant receiving station, to ask if she had heard about the young Polish girl held for deportation, saying that the girl seeing the missionary around had asked to talk with her.

"Deported! Oh, no, I did not know of such a case," she answered. "Tell me about her."

When Miss Hellmann went to Kamina, she found her quiet, weary with sleeplessness,

and hollow-eyed with mental suffering. Little by little the lonely foreign girl's story was told.

"What shall I do?" she sobbed, "what shall I do?"

Miss Hellmann comforted her, assuring her of friendship and giving her a little New Testament for her own. As the missionary left Kamina, she saw the bright head bend over the little book with an eager curiosity betraying that it was a new story to her.

One evening a few days later, by special permission, Miss Hellmann took Kamina around to the German mission near by. The girl gave herself to the service, where the young German pastor, fairly aflame with the great love of Christ, gave the Master's invitation, "Come unto Me—and I will give you rest." In the prayer filled silence that followed, Kamina bravely rose to her feet, as she asked with a sob for prayer saying, "I have great need of this Christ."

Except for the few words of assurance



The above is a picture of Carol Gray, daughter of Dr. B. D. Gray, who was the first Sunbeam ever enrolled in the State of Mississippi. She is now Mrs. E. D. Crawford, of Atlanta, and enjoys the distinction of having belonged to Sunbeam bands in Mississippi, Alabama and Kentucky. She now holds the important place of leader of the Young Woman's Auxiliary of the Ponce de Leon church of Atlanta. Can't we have some more pictures and brief biographies of those first Sunbeams from other States? A delay in the mails has prevented our carrying out our plans in full. So the December issue will give the completed Sunbeam Special.

and help on the walk back to the dreary Detention House that night, Miss Hellmann had few opportunities to talk with Kamina; but when she did, she found the lonely stranger's open and child-like spirit was reaching out to find Him who is not far from any of us.

The second week again Kamina was allowed to go with Miss Hellmann to the Mission. This time when there was opportunity in a few quiet words she confessed a tiny faith in this Christ. But it was on the third visit to the Mission that Kamina came into the radiance of the joy of a clear and vigorous faith. She gave an eager testimony of this marvelous work of God in her; and was warmly welcomed by the good folks of the

Mission into the company of those who know Him whom have believed.

Three weeks had passed since her arrival. Janos Salezky had eluded the sharp eyes of the law and fled the country. So the sentence of deportation must be carried out. Yet not before the gracious work of the Spirit in the heart of Kamina Roscnka was done, and as the "Elbe" moved slowly out into the stream, her last words rang out in Miss Hellmann's ears: "How can I leave you? But I am so grateful—and I think He will let me come back to dear America!"

Miss Hellmann echoed the words as a prayer, and she knew that whether in Poland or "dear America" Kamina henceforth was to be a joyful witness to a faith which was the gift of God.—(Abstract of leaflet by Edith Campbell Crane).

WOMEN MOUNTAIN SCHOOL WORKERS



WE ARE presenting this month the faces of some of the noble women who are giving their lives to the Mountain School Work. No pen can ever portray the nobility of character of these women, and they would seriously object to any elaboration of the sacrifice they are making. Indeed they do not look upon their work as a sacrifice, but as an investment of their lives in the lives of the mountain youth. Some of them have had hard struggles in bringing the work to the point where their services are appreciated. The Superintendent attributes to them much of the success attained by the schools. At the same time he would not detract one iota from the noble men who are at the head of these institutions.

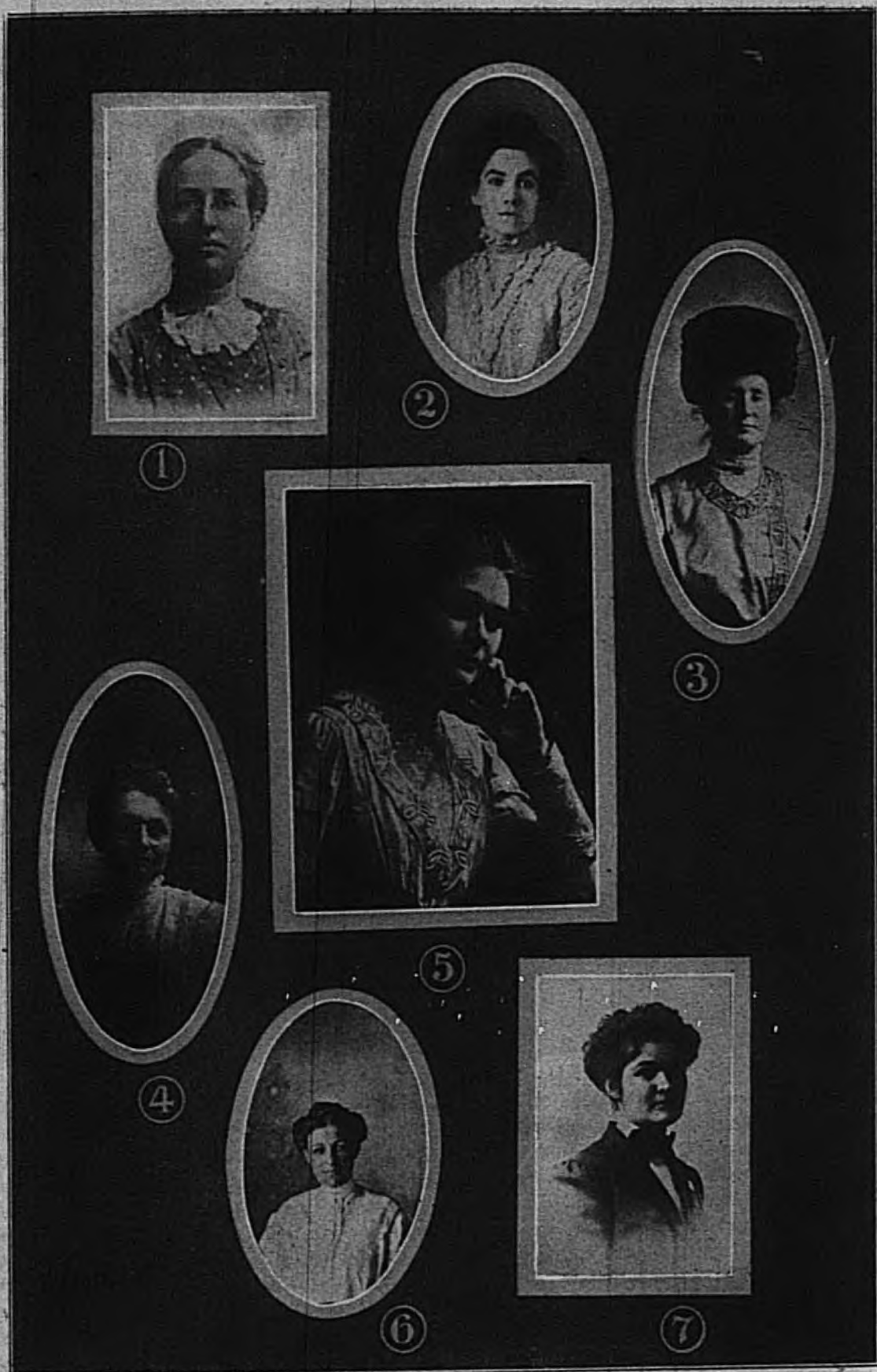
We present Mrs. R. L. Moore, of Mars Hill College. Mrs. Moore has given nine years of her life in the service of the school as matron of the girls' home, and yet more than matron, for really she has been cook, business manager, lady principal and everything else that would contribute to the best interests of the school. To her economy, thrift, sound sense and business management most of the improvements and equipments in the boarding halls at Mars Hill are due. We are glad to say that the success of the school has justified the

employment of a matron and housekeeper, and Mrs. Moore now looks after the business side of things in general, but will continue to be a mother to these boys and girls. She has been and still is an indispensable part of things at Mars Hill.

Miss Martha F. Sullinger is the lady principal of Fruitland Institute. Miss Sullinger comes to us from Missouri, is a woman of splendid culture and rare attainments as a business manager. To her is due the splendid arrangements and home life in the boarding halls of Fruitland. In addition to teaching mathematics in the school, she is matron of the girl's home. She coined the expression used by the superintendent so often that "Teachers in the mountain schools must do everything from washing dishes to teaching Greek," and Miss Sullinger has literally done this.

We present Miss Dora Lee Vause. Miss Vause has charge of the music department, but makes herself useful in any and every way possible. Her gentle disposition and great force of character have made her a great power in the lives of the boys and girls. She lives in the home with the girls, and is to live in their lives after they leave there. The Lord has been good to Fruitland in giving it two such women.

Mrs. J. M. Bennett is with the Sylvia Institute. Mrs. Bennett has not been with us long, but long enough to make us feel pro-



SOME WOMEN TEACHERS IN THE MOUNTAIN SCHOOLS.

1. Miss Nellie Brown, Lady Principal North Greenville Academy, S. C.; 2. Miss Dora Lee Vause, Fruitland Institute, N. C.; 3. Mrs. A. L. Moore, Mrs. Hill College, N. C.; 4. Miss Martha Sullinger, Fruitland Institute, N. C.; 5. Miss Elizabeth Kethley, Magoffin Institute, Ky.; 6. Miss L. D. Rutledge, Eldridge Academy, Ala.; 7. Miss Maria Johnson, Magoffin Institute, Ky.

foundly grateful for her coming. She is a woman of strong character, gentle and motherly. She does not teach in the school, but gives herself entirely to the making of a home for the girls, and fortunate indeed is the girl who comes under her influence.

Next we present the face of Miss Nellie Brown, of the North Greenville Academy. Miss Brown comes to us from Georgia, and brings with her a loyalty and devotion to her work, which makes her indispensable to the Academy.

Mrs. Rutledge's first year at Eldridge, it is not her first work in the Mountain School system. She was at Doyle for three years. In addition to teaching part of her time, Mrs. Rutledge will have charge of the girls in the girls' home.

Number 7 shows the face of Miss Maria Johnson, of Magoffin Institute, Kentucky. Miss Johnson comes to us from Mississippi, and enters the work because she feels that it opens to her a wider sphere of usefulness than she could find in her former home.



FOUR MOUNTAIN SCHOOL TEACHERS

Reading from left to right, Miss Jamison, Miss Renfro, Miss Myers, Miss Green

The group picture presents the faces of the lady teachers of Doyle Institute, Doyle, Tenn. First, reading from left to right, is Mrs. Jamison, wife of the principal. Mrs. Jamison lives in the home with the girls. Second is Miss Renfro of the music department. Third, Miss Myers who has been with the school for eight years, and these have been eight years of faithful service. Fourth, is Miss Green. This is her first year with the school.

Number 6 in the page picture shows the face of Mrs. L. D. Rutledge, lady principal of Eldridge Academy, Ala. While this is

We present also from Magoffin Institute Miss Elizabeth Kethley (Number 5) who also comes from Mississippi. These two young women are just entering upon their second year's service with us, but have already demonstrated their strength of character in inculcating ideals, and shaping and molding the lives of the young people committed to their care. If Mississippi does nothing more for the mountain schools than give us these two splendid women, she will deserve and have the profoundest gratitude of the superintendent and the people to whom they minister.

NEW AMERICANS

By MISS LAURIE M. SMITH, Tampa, Fla.



IT WAS just after the language lesson in third grade in our Cuban Mission School at Tampa, and the board looked something like this:

"Write sentences showing meaning of these words:

dark, far, new, love,
light, near, old, hate."

When every little hand had been raised in signal that the work had been finished, and "Teacher" was passing from desk to inspect the work, her eyes were suddenly arrested by these two sentences down at the bottom of one bright boy's paper—"I love my mother." "I hate my brother." "But Juan," said the Senorita Americana, "I wonder if you know just what you have written? Is it not wrong to say you hate your brother?" "No, Teacher," came the answer promptly, "it's not wrong for me to say that, cause you see"—and this with a merry twinkle—"I—I no have no brother."

We Sunbeams and Loyal Legioners know that tobacco in any form is not only unnecessary but harmful to the human system, and I am sure we all long for the day to come when beautiful Tampa will not boast as she does now of being "the city that without fire makes the whole world smoke."

However, this is why so many little Juans and Juanitas, Joses and Josefinas are our little fellow-Americans at present. And in fact, so steady is the immigration stream, that at present there are in Tampa, some 15,000 people of the Cuban and Spanish birth, besides about two-thirds that number of Italians who have been coming over in considerable numbers for the past few years, making at least one-half the city's population foreign.

As is the case with almost all our foreign citizens their tendency is to flock together, forming Cuban and Italian villages right in the heart of our American cities. And so much so has this been the case with the Spanish element in Tampa, that it is possible for these children to ride the extreme length of two car lines in the city and not hear a single English word spoken. Also they may do a morning's shopping in West Tampa or Ybor City, making purchases of

"the butcher, baker or candle-stick-maker," without having to use the English tongue. There are Cuban physicians, dentists, shoe-cobblers and washwomen, and these "ninos Cubanos" (Cuban children) may even attend school where the only language taught is Spanish—the schools maintained by the clubs to which their fathers or brothers belong.

But American Christians do not have the highest opinion of a school supported by a club that uses a large part of its membership funds to run Sunday evening theatres. Sunday, by the way, is the night for theatrical performances among these foreigners.

Of course the American public school is open to the children of every nationality and it is doing a great work. Still by the laws of our land, it is not permitted to give direct religious training, and just here is where the great work of the mission school comes in. If we are to take literally Christ's command to carry the gospel "to every creature" we must certainly take it to these little ones from practically heathen homes, and through the schools they can be reached as perhaps in no other way.

The Cuban people as a rule are more unreligious than Catholic, and it is a current saying that a Cuban goes to church three times in a life time—when he is christened, when he marries and when he dies. They know practically nothing of the true way of salvation, not having been allowed by the priests to read the Bible, so those who have lost faith in the priests have, sad to say, lost faith in all religion. "Do you believe in Jesus?" asked one of the missionaries of an old Cuban grandmother the other day. "Sisenora, El era sante d mi pueblo donde vivia en Cuba," came the answer.—"Yes, Senora, He was the saint of my village in Cuba." The "saint of her village." indeed! Think of one who knows nothing more of Him who is "King of Kings" and "Lord of Lords!" But saint worship and virgin worship have such a large place in the Catholic religion that it is not strange that our Savior should be confused with one of the saints.

And thus it is that our Home Board and the Boards of three other Protestant denom-

inations have established mission schools for these foreign children, where they may be taught not only the curriculum of the public schools but the gospel truths as well. Once enrolled in the day school or sewing school, they are easily induced to attend Sunday-school, and through them many of their families become interested in our church services.

How would you enjoy visiting them some day and hearing their beautiful Spanish gospel songs, which are the same ones you sing in Sunday-school translated into Castilian. "Jewels" and "Jesus loves Even Me" are their favorites. Dr. Hight C. Moore, editor of the Biblical Recorder, was charmed when, on his visit to Tampa not long since, the children sang the last named song for him, first in Spanish and then in English.

Each day the pastor of our church conducts a half hour service in the school, and besides this there is a Bible verse memorized every day. The religious instruction is all in Spanish.

Some of the occurrences in the English classes are interesting in the extreme. "To learn to talk 'American' is too much hard," said one anxious youngster, shaking his

head vehemently. Little Maria Teresa who had explained at roll call, with many gesticulations, why she "didn't been to school yesterday," speaks up unexpectedly in sewing class that afternoon: "Teacher, you said Flora's and Concha's needles was too big. Here's another. I guess its three big."

"O, you silly!" a teacher overheard a fourth grade Cuban girl say to a classmate. "The idea of you calling Professor C— a teacher! Why a man can't be a teach-her; he would have to be a teach-him!"

You would laugh to hear a roll call of these children's full names. They are tremendously long. Because in addition to having the surname of their mother and father, they must have a given name, usually that of some relative, joined to the name of the saint on whose birthday the child was born. Some of these saint names are "Esperanza"—Hope, "Caridad"—Charity, or even "Asuncion"—Ascension.

But most preferable of all names is that of the "Blessed Virgin," Maria (pronounced Ma ree 'ah). And it is found in all forms, from "Luz Maria"—Light Mary, and "Ducle Maria"—Sweet Mary, to "Josi Maria"—Joseph Mary, the usual name for a boy when there are no girls in the family to bear the much desired name.

HONOR ROLL FROM SEPTEMBER 15 TO OCTOBER 15

THE HOME FIELD subscription list is growing, thanks to the good work of helpful brethren and sisters. We stop all subscriptions when the time for which they are paid expires. Notwithstanding that our net increase of circulation last month was 870.

We have a clubbing arrangement with The Religious Herald and The Baptist Courier which is helping our Virginia and South Carolina circulation considerably. We are hoping to extend this arrangement to other papers. At present Virginia leads on our subscription list. South Carolina is a close second. Texas stands third, Mississippi fourth and Alabama fifth.

The Honor Roll this month reads as follows:

Rev. W. D. Powell, Louisville, Ky. 85
Editor R. H. Pitt, Richmond, Va. 72

G. W. Danbury, DuQuoin, Ill. 52
Rev. J. F. Love, Dallas, Tex. 35
Miss Lexie Smith, Grandview, Tex. 33
Rev. C. M. Brittain, Columbia, Ala. 33
Rev. W. W. Beall, Wade, Ga. 29
Prof. Arthur Jackson, Macon, Ga. 28
Judge J. J. Gentry, Spartanburg, S. C. 27
Editor J. C. Keys, Greenville, S. C. 26
R. E. Lambert, Darlington, Ala. 23
E. O. Ware, Alexandria, La. 22
Rev. W. A. McComb, Clinton, Miss. 21
Rev. W. C. Golden, Nashville, Tenn. 21
Miss Mamie Moring, Ryland, Ala. 20
Rev. Allen Fort, Chattanooga, Tenn. 20
J. J. Allen, Whiteville, N. C. 20
Mrs. M. S. Schrock, Camden, S. C. 20
Rev. W. E. Perry, Blue Mountain, Miss. 20
Phillip Didlake, Clinton, Miss. 18
Rev. J. D. Ray, Birmingham, Ala. 16
Rev. J. E. Robinson, Tolar, Texas. 16

Rev. Philip J. McLean, Aiken, S. C.....	15	Rev. Theo Whitfield, McComb, Miss....	12
Mrs. W. J. Harper, Kickman, Ky.....	15	Rev. W. D. Harrill, Forest City, N. C.....	11
Mrs. F. M. Murphy, Gainesville, Texas..	15	Miss Kate D. Perry, McAlester, Okla....	11
Miss Sallie May Burton, Batesburg, S. C.	14	Rev. J. M. Arnett, Durham, N. C.....	11
Mrs. Addison Hewlett, Wilmington, N. C.	14	Mrs. Brittain Williams, Columbus, Ga..	11
Rev. R. F. Morris, Flint, Texas.....	14	Rev. J. W. Dickens, Crystal Springs,	
Mrs. R. F. Stokes, San Antonio, Tex....	13	Miss.....	11
Rev. J. H. Creighton, Whatley, Ala.....	13	Mrs. G. A. Winter, Durant, Okla.....	11
Rev. J. Henry Bush, Montgomery, Ala..	13	Mrs. J. R. Hunt, Clarksville, Tenn.....	11
Rev. S. N. Watson, Concord, N. C.....	13	Miss Malinda Moncrief, Hico, La.....	11
S. F. Baucom, Beeville, Texas.....	13	Rev. Allen Hill Autry, Nashville, Ark...	10
Mrs. L. C. Bennett, Wadesboro, N. C....	13	Mrs. R. G. W. Bryan, White Hall, S. C..	10
Rev. W. H. Hicks, Mountain City, Tenn.	13	Mrs. S. H. Morrison, Big Springs, Tex...	10
Rev. Powhatan James, Louisville, Ky....	13	Rev. Spencer B. King, Sugar Valley, Ga.	10
Mrs. D. F. Greene, New Decatur, Ala....	13	L. A. Sholars, Girard, Kans.....	10
Mrs. M. H. Carleton, Oklahoma City,		Rev. C. E. W. Dobbs, Key West, Fla....	10
Okla.	12	Mrs. G. F. Park, Alexander City, Ala....	10
Rev. W. T. Ward, Jackson, Tenn.....	12	Rev. H. C. Morrison, Bay City, Tex.....	10
Mrs. Carrie Etheredge, Leesville, S. C..	12	Rev. T. J. Miley, Newton, Miss.....	10
A. A. Bruner, Pittsboro, Miss.....	12	Rev. J. W. Mitchell, Centerville, Ala....	10
Rev. W. M. Wright, Camden, Ark.....	12	Mrs. I. W. Wingo, Greenville, S. C.	10
Mrs. J. T. J. Battle, Greensboro, N. C..	12	Rev. L. C. Wolfe, Shawnee, Okla.....	10
		Mrs. J. C. Pool, Dacula, Ga.....	10

HOME MISSION RECEIPTS, Sept. 15, 1911, to Oct. 15, 1911

ALABAMA: W. M. U. of Ala. for Miss Davis' salary, \$46; Union Bap. Assn. by J. F. H., \$32.75; Pine Barren Assn., by J. F. F., \$26.02; Dr. W. T. B., B'gham, \$5; Clarke Co. Assn., by J. H. C., \$77.93; Wanafalla, by B. F. D., \$4.70; Dr. W. B. Crumpton, Cor. Sec., \$596.55; W. M. U. of Ala., \$57.62; Mtn. Schools, \$3; Indians, \$2. Total, \$853.57. Previously reported, \$2,117.93. Total since May, \$3,001.50.

ARKANSAS: Cotter B. Y. P. U., by M. B., \$2.50. Previously reported, \$600.96. Total since May, \$603.46.

DISTRICT OF COLUMBIA: W. Washington, by Mrs. J. H. J. Y., \$25; Maryland Ave., \$3.17; Immanuel W. M. S., \$6.25; Immanuel Ch., by G. E., \$19.67; Washington, First, by J. W. W., \$21.18. Total, \$75.27. Previously reported, \$134.15. Total since May, \$209.42.

FLORIDA: S. B. Rogers, Cor. Sec., \$37.60; W. M. U. of Fla., by Mrs. H. C. Peelman, Treas., \$44.64; West Tampa Mission, by Dr. F. L. A., \$23.02. Total, \$105.26. Previously reported, \$544.19. Total since May, \$649.45.

GEORGIA: Dr. J. J. Bennett, Cor. Sec., \$1,620.61; for Mtn. Schools from Friendship Y. W. A., \$1.30; W. M. S., \$2.42; Thomasville W. M. S., 50c; Harlem B. Y. P. U., \$5; Mansfield Sun, \$2; for Miss Perry; Union W. M. S., \$7.65; Millen W. M. S., \$5. For Indians: Norcross Sun., \$1.70; Second Macon Sun., \$1; Leslie Sun., \$4.10. For Cuba: Bluffton W. M. S., \$4.80; Hunters Creek W. M. S., \$2.50; W. M. S., Albany First, for Cuba and Panama, \$16.55; Flint River Assn., by Mr. Liveoak, \$10.70. Total, \$1,685.83. Previously reported, \$2,057.98. Total since May, \$3,743.81.

KENTUCKY: Frankfort First, by P. C. C., \$13; Cedar Grove, by W. L. R., \$1.50; New Hope, \$2.50; Stocktons Valley Assn., \$12.05; Blood River Mission Board, by H. B. T., for L. Zarrillia's salary, June 1 to Sept. 30, 1911, \$300; Philathea Class, Henderson, by Miss B. S., \$3; W. D. Powell, Cor. Sec., \$1,292.71. Total, \$1,624.76. Previously reported, \$2,190.89. Total since May, \$3,815.65.

LOUISIANA: W. M. U., Friendship, by Mrs. L. A. A., \$2; Mt. Pisgah, by J. A. F., \$3.60.

Total, \$5.60. Previously reported, \$24.98. Total since May, \$30.58.

MARYLAND: S. S. Forest, by E. W., \$5; Gunpowder, by J. P. K., \$11; S. S., \$3.38; Hereford, by E. W. R., \$7.45; Easton, First, by C. D., \$1; B. Y. P. U. Baltimore, Fourth, by W. F. P., \$5; Baltimore, First, by J. R. G., \$41.54; Hagerstown, First, by Miss G. H., \$15.21; Riverside, Baltimore, by C. H. H., \$15.21; Calverton, by L. A. R., \$7.50; Westernport, First, by W. H. S., \$3; Eutaw Place, Balto., by H. W. P., \$809.23; Balto., Seventh, by O. M. L., \$23.58; Huntington, by L. S. C., \$17.54; Druid Park, by G. W. L., \$25; N. Ave., by C. M. K., \$49.53; Reisterstown, by H. W. K., \$6.50; Lee St., by H. B. M., \$3.49; Laurel, by Miss A. S. C., \$4.83; Maryland Baptist Union Assn., by J. C. M., \$387.38. Total, \$1,338.66. Previously reported, \$1,888.05. Total since May, \$3,226.71.

MISSISSIPPI: Lauderdale Bap. Assn., \$18.50; A. V. Rowe, Sec., \$500. Total, \$518.50. Previously reported, \$587.39. Total since May, \$1,105.89.

MISSOURI: A. W. Payne, Treas., \$1,524.16; W. M. U., \$408.93. Total, \$1,933.09. Previously reported, \$4,443.01. Total since May, \$6,376.10.

NEW MEXICO: Total since May, \$33.45.

NORTH CAROLINA: H. C. B., Bladenboro, \$75; Gladly Branch, by G. T. G., \$2. Total, \$77. Previously reported, \$207.40. Total since May, \$284.40.

OKLAHOMA: W. M. U. of Okla., by Miss Sue O. Howell, \$29.45. Previously reported, \$333.40. Total since May, \$362.85.

SOUTH CAROLINA: Willow Swamp, by D. S. T., \$20.21; Spartanburg Assn., by C. M. C., \$92.19; Shiloh, by J. R. D., \$1.49; W. M. S., \$1; Rocky Grove, by A. D. M., \$3.75; Townville, by J. P. L., \$4.55; Allendale, by E. H. O., \$50; Newry, by W. T., \$1.70; Red Hill, by C. M. M., \$23.15; Hendersonville, by M. L. C., \$2.45; Hom., by C. C. E., \$1; White Plains, by J. W. B., \$6.15; Summerville, by L. J. V., \$3.30; Hickory Grove, by J. M. C., \$1.50; Osborn, by J. S. M., \$1.05; White Oak, by T. E. G., \$5.37; Healing Springs, by H. J. H., \$3; Toxahaw, by G. C. M., \$5; Union, \$4.10; Nine Forks, by J. T. S., \$2.80;



Richmond, Va.

Horeb, by J. W. C., \$4.77; Sparrow Swamp, by E. A., \$4.50; Dry Creek, by S. B. S., \$3.26; Beaver Creek, by W. H. B., \$4.94; Little Bethel, by A. T. R., \$4.26; S. S., 96c; Reedy Creek, \$3.80; Gallivants Ferry, \$3.15; Townville S. S., by J. D. B., \$3.50; Bethel, by F. M. S., \$2.01; Broadmouth, by R. P. J., \$35.84; Mt. Pleasant, by E. S. L., \$3.86; S. S., Flint Hill, by J. F. B., \$5.50; Columbia, First, by W. J. S., \$4.70; S. S., Elmwood Park, by E. B. P., 87c; Mt. Calvary, by H. A., \$2.20; Lake City, by T. L. C., \$15.75; Beach Branch, by L. M. B., Jr., \$3.46; Bethel, by E. G., \$2.25; Standing Springs, by W. M. C., \$12; Rosemary, by F. P. L., \$10; Norway, by J. S. J., \$4.35; Bethany, by G. J. H., \$2.15; Donalds, by T. W. G., \$10.85; Dean Swamp, by J. C. C., \$5; J. B. S., Springfield, \$15; S. L. G., Pendleton, \$1.78; Pleasant Plains, by W. W. C., \$7.61; Sardis, by E. E. H., \$3.87; Tabernacle, Columbia, by J. F. G., \$14.61; Orangeburg, by A. C. W., \$14.15; New Hope, by B. H. B., \$4.86; Central, by R. C. G., \$6.70; S. S., Campobello, by W. E. J., \$9.94; Conneross, by J. S., \$2.71; Pleasant Hill, \$2.81; Walhalla, \$4.37; Bull Swamp, by W. P. K., \$3.60; Cross Roads, by B. N. G., \$3.31; Gilgal, by M. B. B., \$6; Blackstock, by J. E. McManaway, \$4; Holly Hill, by A. F. J., \$4.26; Kershaw, by J. F., \$27.60; Whitmire, by T. D., \$3; Westminster, by L. A. T., \$10.67; Pleasant Grove, by S. F. B., \$5; St. George S. S., by L. P. F., \$1.55; McColl, First, by H. T. M., \$20; Laurens Assn., by J. H. M., \$1.75; Emanuel, by G. T. G., \$1.85; Friendship, \$3.72; Terrell's Bay S. S., by A. T. R., \$2.16; Cades, by G. F. W., \$5; S. S., Woodruff, First, by B. F. L., \$11.52; Clinton, First, by R. L. B., \$100; Olar, by A. D. W., \$15; Columbia, Southside, by T. M. B., \$3; Big Creek, by E. H. W., \$6.16; Hurricane, by L. M. S., \$5; Mt. Zion, \$10; Kemper, by M. S. M., \$5; Little Rock, H. C. S., \$6.71; Triangle, by A. B. C., \$3; Heath Spring, by H. P. M., \$25; St. George, by H. R. J., \$6.40; Fairmount, by J. W. K., \$2.50; Greenwood, First, by J. E. C., \$13.20; Lowndesville, by R. T. B., \$3.43; Gourdln, by T. R. J., \$1.80; Antioch, by F. B. W., \$20; Yorkville, by D. E. B., \$11.18; Marion, by R. J. B., \$40; Spring Hill, by E. G. F., \$3; Ridgeway, by C. L. W., \$7.06; Aiken, by

Christmas Suggestions



A Complete Oxford Teachers Bible in Black-face Type, Cyclopedic Concordance and all the Helps.

ONLY \$1.25
Postpaid

PELOUBET'S SELECT NOTES

On the International Sunday School Lessons for 1912
Life of Christ
In the Synoptic Gospels

Published Price \$1.25.

My Price \$1.00 Postpaid.

H. C. ROBERT,

Books Church and Sunday School Supplies,

ATLANTA, GEORGIA.

**SOUTHERN
ENGRAVING
COMPANY**

Manufacturers of the

HIGHEST GRADE PRINTING PLATES

**COPPER AND ZINC
HALFTONES
CATALOG AND NEWSPAPER
CUTS**

Constitution Bldg. Atlanta Georgia

W. M. S., \$7.11; Orangeburg, by A. C. W., \$25; Congaree, by F. G. R., \$6; Colleton Assn., by W. R. B., \$3.40; Laurens Assn., by C. H. Roper, Sr., \$264.34; Dillon, by W. A. B., \$40.50; Gethsemane, by T. B. B., \$4.60; Ebenezer, by H. A. G., \$8; Mt. Calvary, by P. S. U., \$5; Aiken, by J. M. A., \$13.85; Cannon St., Charleston, by A. J. N., \$2; Blackville, by C. J. F., \$74; S. S. Central, Greenville, by W. D. N., \$34.61; Salem, by E. O. S., \$2.25; Doctors Creek, by B. A. H., \$3.01; Mrs. J. N. Cudd, Treas. for W. M. U. of S. C., \$572.45; for Indians, \$67.08; Cedar Creek, by J. M. S., \$3; Middendorf, 75c; Tabernacle, by J. C. C., \$10; Ex. Board, Saluda Assn., by E. P. V., \$44.31; Morish Assn., by W. C. A., \$10; Double Branch, by J. W. S., \$10; Orangeburg Assn., by A. M. B., \$5.50; Ellm, by D. W. H., \$3.88; Pickens Assn., by R. T. H., \$7.04. Total, \$2,169.18. Previously reported, \$4,092.78. Total since May, \$6,261.96.

TENNESSEE: Green Hill, by Dr. W. C. Golden for Mtn. Schools, \$1; Chilhowee, First,

\$5.58; Bluff City, \$2.55; Ball Camp, S. S., \$1.19; W. M. Woodcock, Treas., \$1,245.58; W. H. Moore's salary, \$100; Dowelton, by Dr. H. C. Golden, \$1; Brush Creek (New Salem), \$25.04; Salem, by J. T. K., \$2; Valley Grove, by H. C. C., \$13.56. Total, \$1,397.56. Previously reported, \$1,289.54. Total since May, \$2,687.10.

TEXAS: F. M. McConnell, Cor. Sec., \$200.81; Mt. Pleasant, First, by W. S. S., \$25; Blue Prairie, by J. E. A., \$2.50. Total, \$228.31. Previously reported, \$5,302.32. Total since May, \$5,530.63.

VIRGINIA: B. A. Jacob, Treas., \$1,000; Thompson Settlement, by H. H. G., \$5; Silver Leaf, \$3. Total, \$1,008. Previously reported, \$5,265.06. Total since May, \$6,273.06.

MISCELLANEOUS: Rent, I. H. Property, \$15. Dividend Louisville Traction Co., \$50. Copenhill Land Co., dividend, by C. A. D., \$125. Total, \$190. Previously reported, \$125. Total since May, \$315.

FROM THE ARTIST

Pictures should be in every home, so let's use judgment in making our selection. There are many productions "called art" which should not be in existence at all, and nothing is in better taste than a pretty little water color or Pastel portrait of relative and friends, beautifully framed, \$5.00 and up.

KEHELEY STUDIO

821 Austell Building.

::

::

ATLANTA, GA.

THIS MAN

Known as the song book man has made eleven different song books which have reached a combined sale of two million.

We can also supply any song book published. Send us 25c and we will send you a copy of the new Baptist book,

The New Evangel
25c

and our new book
No. 6 25c.

Both for Price of One, 25c

Singing Made Easy
15c postpaid



Save \$118.00

Do you want a

HIGH GRADE PIANO

With a twenty year guarantee shipped direct to you from the FACTORY at a saving of at least one-third? Then write to this man. He will send catalog and prices. TWO Baptist Churches have recently taken advantage of this.

CHARLIE TILLMAN SONG BOOK COMPANY

Austell Building. Atlanta, Ga.

FREE HOME MISSION CIRCULATING LIBRARY

WE HAVE perfected arrangements to furnish for free circulation among subscribers to The Home Field two sets of Home Mission Books. The only expense to those who take advantage of this offer will be the transportation charges both ways. Each library is composed of five volumes. The first covers general Home Mission themes; the second deals exclusively with the Country Church Problem, probably the greatest problem before Southern Baptists.

Library Number I.

Missions Striking Home, McAfee. World Missions From the Home Base, McAfee. The Social Gospel, Mathews. Conservation of National Ideals. Aliens or Americans? Grose.

Library Number II.

Rural Christendom, Roads. Country Church and the Rural Problem, Butterfield. The Rural Church and Community Betterment. Chapters on the Rural Problem. Our Country Churches, W. H. McGeo.

In order that these libraries may reach as many persons as possible, we have fixed the limit of two weeks as the time any one person may keep a library. Only one library may be ordered at a time.

Address all orders to

Circulating Library Department

BAPTIST HOME MISSION BOARD

Austell Building

Atlanta, Georgia

Most Delightful Time of the Year to Visit

"LAKE OF THE SKY"

AND THE

"SAPPHIRE COUNTRY"

Convenient Schedules via Southern Railway

For Further Information Write

JAMES FREEMAN, D. P. A., :: Atlanta, Georgia

J. L. MEEK, A. G. P. A., :: Atlanta, Georgia

Valuable Home Mission Books.

Every Baptist pastor and worker should have in his library the following books.

There is no livelier theme than Home Missions in the religious thought of today; and the interpretation of Home Mission problems is forcefully set forth in these books. Even their titles will suggest the variety and far-reaching import of the subjects presented.

Any of these books sent upon receipt of the price indicated:

Conservation of National Ideals, Paper, 35c.; Cloth, 50c.
Chapters on the Rural Problems, Butterfield, Cloth, \$1.00.
Rural Church and Community Betterment, Cloth, \$1.00.
World Missions from the Home Base, McAfee, Cloth, 75c.
Missions Striking Home, McAfee, Paper, 40c.; Cloth, 75c.
Aliens or Americans, Grose, Paper, 35c.; Cloth, 50c.
Challenge of the City, Strong, Paper, 35c.; Cloth, 50c.
The Morning Hour of the American Baptist Missions, Vail, Cloth, \$1.25
The Basis of Ascendancy, Murphy, Cloth, \$1.50.
The Social Gospel, Shailer Mathews, Cloth, 50c.
The Teachings of Jesus Concerning Wealth, Heuvel, Cloth, \$1.00.
Incoming Millions, Grose, Paper, 35c.; Cloth, 50c.
Under Our Flag, Guernsey, Paper, 35c.; Cloth, 50c.
The Burden of the City, Horton, Paper, 35c.; Cloth, 50c.
Indian and Spanish Neighbors, Johnston, Paper, 35c.; Cloth, 50c.
Citizens of Tomorrow, Guernsey, Paper, 35c.; Cloth, 50c.
The Call of the Waters, Crowell, Paper, 35c.; Cloth, 50c.
The Immigrant Tide, Steiner, Cloth, \$1.50.
On the Trial of the Immigrant, Steiner, Cloth, \$1.50.
Advance of Antilles, Grose, Cloth, 50c.
The Frontier, Platt, Paper, 35c.; Cloth, 50c.
Rural Christendom, Rhodes, Cloth, 90c.
County Church and the Rural Problem, Butterfield, Cloth, \$1.00.
Negro Life in the South, Wetherford, Cloth, 75c.
Christianity and the Social Questions, Cunningham, Cloth, 75c.
Christianity and Social Crisis, Rauschenbusch, \$1.50.
The White Man's Burden, Riley.
Unique Message and Universal Mission of Christianity, Love, Cloth, \$1.25.

Address all orders to the Baptist Home Mission Board, 601 Austell Building, Atlanta, Ga., or to Dr. J. F. Love, Assistant Corresponding Secretary, Slaughter Building, Dallas, Texas.

270 00
122 34
147 66

147 66
4
151 66
4-706

Lieut.-General Baden-Powell, the Defender of Mafeking *and* Founder *of* the Boy Scouts;

Sir Harry Johnston
Rev. Dr. F. E. Clark
Jerome K. Jerome
Rev. W. J. Dawson
Frank T. Bullen
Jacob Riis
Percival Lowell



LIEUT.-GENERAL BADEN-POWELL

156 63
30
126 63

THE YOUTH'S COMPANION

The Best Paper for General Family Reading

Every issue in 1912 will be filled with the reading you like best. The 250 stories alone, if bound in book form, would make 15 volumes. Among the serials will be one by Ralph D. Paine, entitled "The Cross and The Dragon." It is a moving story of missionary devotion and heroism during the Boxer Rebellion in China. There will be stories for girls by Elsie Singmaster, Grace Richmond and Mabel Nelson Thurston, and you know there are no better stories written. But do not think The Companion is just for boys or just for girls. It is a paper that fathers and mothers enjoy from cover to cover. Its contributions by famous men, like Lieutenant-General Baden-Powell and Sir Harry Johnston, are not only entertaining, but inspiring. Let us send you, free, the full Announcement for 1912, with sample copies of the paper. Remember, this is your last chance to get The Companion for \$1.75. On January 1, 1912, the price will be advanced to \$2.00.

Our Offer to Sunday-School Students and Teachers

How to Get the Free Issues

If you subscribe now, cutting out and sending this coupon (or the name of this paper) with \$1.75 for the 52 issues of the Volume for 1912, you will receive FREE all this year's remaining weekly issues. You will also receive a gift of The Companion's Beautiful Picture Calendar for 1912, done in 10 colors and gold. An extra copy goes to every donor of a gift subscription. All this in addition to the 52 issues of The Companion for 1912. Only \$1.75 if you subscribe now. Your last opportunity to get The Companion at this price. Subscribe to-day and save 25 cents. CM70

THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS