

# THE HOME FIELD



DECEMBER

1911

NEW HEADQUARTERS  
of the Home Mission Board  
in ATLANTA

# Home Mission Board

OF THE

## SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING. ATLANTA, GEORGIA.

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# The Home Field

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We live in a day of problems, but probably the greatest problem which confronts Christian religion in the South now is that of materialism. Unconsecrated wealth is a spiritual opiate of the first class. Prodigal sons make a great mess of things as they journey into far countries and often destroy themselves. But it is easier to arouse a prodigal to his dire spiritual poverty than it is to awaken from their unrefreshing, soul-numbing slumbers men who dream of happiness in the pursuit of gain. Prodigals may be brought to realize that they are at the length of their tether, but how hard it is to bring the money-grubber to understand that he and his grubbling are not the center of the whole picture, the personification of all that is worth while! May the Lord give great power to the words of those whose business it is to declare the whole counsel of God to Southern people, so many of whom are now being put to sleep by the insidious appeal of Mammon, while the devil with a sardonic grin is telling them they are the only men who are awake to the things which really count!



# The Home Field

Vol. XXIII

DECEMBER, 1911.

No. 5

## The Strategic Element in Service

ALBERT RICHMOND BOND

**T**HE MASTER stressed the strategic element in his ministry. He knew the moment of vitality and focalized his truth thereto. His suggestions bear the nature almost of command that we should imitate his wisdom in thus dealing with the opportunities of service. Religion does not demand the abdication of reason from the throne of conduct. It shall be the task of this paper to indicate the Strategic Element in Service as exhibited in Home Missions.

### The Conservation of National Ideals.

America is the Modern Pantheon. The story of the nations should not be pushed aside. One reads with regret the sad failures of fortunate nations of history which have passed away from life because they yielded to the impulses of other nations which did not conserve their own national ideals.

America today suffers from the collection of heathen deities. She has become a veritable Pantheon. The account of personal liberty in worship, the controlling principle in the inception of our national life, has led to this assemblage of world deities. In this fact lies a danger to our national ideals.

The Christian religion gave being and form to our Republic. It should be a sanctuary for the devout heart, unfettered by state regulations in service and worship. But the hope prevailed that it should be a Christian nation, transmitting the hopes and privileges of the Christian faith. Out of this fact emerged the forces that have made our national ideals and institutions.

If America fails to amalgamate there foreign elements of religious beliefs, can she

hope to conserve her national ideals? By the very fact that we have become a modern Pantheon, are we driven to Home Missions. The strategic element in service demands the conservation of these ideals. Can we continue to boast that we are a Christian nation, if the Christian ideal does not continue regnant?

There is a present ethico-religious decadence. Religious worship was a specialty of our ancestors; life was serious and real to them. Even a casual observation of present-day life will notice a decline of ethico-religious character. This is not to declare that the world is growing worse, but many forces now tend to draw attention from the supreme values of life. Ethical and religious ideals are not as vigorous today proportionately as formerly.

Home Mission work seems to conserve these ideals and thus continue the national character. One can here but indicate the fact, without analysis of the causes, of this state of decadence. Religious strategy is as commendable as military.

The home life of a nation determines its worth and perpetuity. Home Missions will put into operation amid the incoming nations the imperatives for the home that are most vital. The strategic element in service puts emphasis upon the vital source of life and religion.

### The New Route to the Orient.

The present generation has seen the route to the Orient changed. One can now go westward rather than around the Cape of Good Hope. But there is another new route to the Orient; it is to be found in the converted foreigner in America.

The aim of Home Missions is to reach

this large and growing class, which has already become a serious problem. A large part of the Orient—ideas, customs, sins, difficulties—has been transferred from the native soil to ours. This cosmopolitan gathering presents an appeal to the strategic element of service in Home Missions. One can find a miniature Orient in many sections of our land, especially in the congested sections of the cities.

The converted foreigner may become a powerful factor in Foreign Missions. On the foreign field the future evangelization will largely be in the hands of the native workers. Missionaries are projecting their plans in teaching and training native evangelists with this method in mind.

The converted foreigner may serve this strategic element in two ways. He retains somewhat closely his relations and communications with his old home. When converted, he may exert a real influence upon his friends in the Old Country. The pathos and novelty of his position will appeal to them. He may also carry on a personal evangelism among his companions.

As more than 200,000 of these people go back to the Old Country each year, Christians in America have a glorious opportunity to send thousands of unpaid missionaries in

to the heart of unregenerated nations.

Then some of them would become regularly employed and paid missionaries to their own people. This would gather advantage in many ways. It would secure the intelligent service of one born to the language and inheritor of the forms of life and thought of the people. This strategic element has largely been overlooked in our mission work.

#### The Story of the Helping Hand

The glorious service of Home Missions well justifies its appeal to our help for its own sake. It does not need an apologetic; it stands upon its own merits. It is the transcendently important servant of a large constituency.

One may also rightly appeal to Home Mission work on account of its relations to the world of heathendom. The rule has been that those most concerned about the vigor of Home Mission work have been intensely keen to the needs abroad. Many churches that now rank well up to the front in gifts to Foreign Missions have been helped by the Home Mission Board. The helping hand, reaching down to the distressed at home, also lifts up the far-away heathen.

## The Defective Coupling

J. W. GILLON, Secretary of Missions, Tennessee



**V**EARS AGO, when a boy of nineteen, I was a brakeman on the South and North Division of the L. & N. R. R. My run was from Birmingham to Decatur.

I do not remember now the name of my engineer or the number of the engine, but after doing heavy switching for some time one day, we finally threw the last car on the track and coupled it up with the train, and the engine came back to couple on to the load to start on the long trip. I walked in to make the coupling, the engine came back and I dropped in the pin and signaled for the engine to move forward. It did so, but left the load behind. I signalled the engine back and again went through the process of making the coupling and signalled the engine forward, and again it left the load

behind. This I did the third time with the same result.

Before I signaled the engine back again I examined carefully the link and pin and drawheads and found that while I had them all, they would not make connection, and could not be made to make the connection.

There was plenty of load to pull, and there was plenty of power in the engine to pull the load if I could only get the load and power hitched up right.

Twenty-five years have passed since that experience. Of late I have had it vividly recalled by some things in our denominational life. I have discovered that we have a great group of doctrinal preachers who are just in the shape I was that day, so long ago, with my engine and train.

They have succeeded in firing the church to a high head of steam by a continual



shoveling in of the solid doctrine fuel, they have discovered the load that the old gospel engine (the church) is designed to move, they have succeeded in backing the steamed-up engine up against the load, but they do not move the load because they have defective coupling. They continue to move up, and back up, but they do not accomplish their purpose because they do not make connection between the power to do the moving and the load to be moved.

That was a mighty engine we had that day, a mogul with three big drivers on the side, and it was capable of drawing through the mountains of North Alabama fifteen loaded cars, but it could pull nothing without the coupling.

This is just the shape of many of our churches. The pastors do not know how to get the defective coupling to work. There is great power in the church, but what is the power worth if it can not be made to pull the load? The church is here for load-pulling. The pastor is engineer, fireman, brakeman and all. It is his

business to make connection between the great engine (the church) and the train (the world of need) that needs to be moved.

If on that day when the third attempt in connecting with the train had been made and failed, the engineer had started his engine down the track with a full head of steam, the fire-box full of coal and the fire glowing, the smoke flying, the engine going like lightning, clip, clip, clip, over the joints of the great steel rails and whistling shrilly at every crossing until out of sight and out of hearing and then had come thundering

back as it went away when it stopped where it started, I should have asked, "What have you done?"

If the engineer had said, "Man, did you not see the fire glow and the smoke and cinders fly as the fireman shoved in the coal, did you not hear how the engine whistled and see how it flew as we went down the track? Why man, we made a grand run." I would have said to him, "But, man, that is not what the engine is made for or what the company pays you for. This engine was made to pull that load and in this



I dropped in the pin and signaled for the engine to move forward.  
I did so, but left the load behind.

time we might have been far on the way toward our destination."

He might have replied, "But I backed up to that load three times and could not get connection; I can't be expected to spend all my time making couplings."

I would have replied, "But your business is to pull that load."

All of this would have been strange proceedings in a railroad yard, but it is not strange in church life. We have many just such performances going on all the time.

The preacher (fireman, engineer and brakeman all in one) comes along and throws into the old engine (the church) the great doctrines (the fuel) which makes its spiritual fires to glow and then backs up to the world (load) to move it and fails to make connection, for he has defective coupling and does not know how to make it. He mounts the pulpit, the cab of the church engine, pulls wide open the throttle and goes thundering away with a full head of steam but not pulling a pound. He and the church both seem to think that they are excused from moving the load because they made two or three unfruitful efforts to get coupled up right. They seem to think the church's business is the steaming, the blow-

ing of the whistle, and the making of a grand, spectacular run. The load does not seem to amount to much to them. I often wonder if God is not looking on, saying, "But there is the load to move; that is the thing for which I made you, and for which I now sustain you."

Let it be said as a final word, that the engineer of that day was a good one; he knew his engine in all of its parts, and he knew how to run it. There was but one defect, and that was the coupling. The same thing is true with our great doctrinal preachers. They are using the right kind of fuel; they know how to make a great, glowing fire in the church engine; there is but one defect, and that is in the coupling.

## Sympathy and Aid for a Young Preacher

V. I. M.

**T**WO or three months ago The Home Field editor published a story in the Religious Herald and The Home Field about a trip among the Baptists in the mountainous part of Virginia.

For one thing we described the case of a young minister there in the mountains who had preached all the year for \$13.20, walking to his churches and doing a bit of farming for the support of himself and his family. We chanced to mention his address and the fact that he needed books.

As a result of the story about twenty persons have sent the young man, Rev. James T. Crider, about one hundred books and \$37 in money.

This shows very beautiful spirit, but it barely touches the fringe of the garment of the need of hundreds of ministers in backward communities whose support from preaching is entirely inadequate.

Rev. J. T. Pope, at Pennington Gap, Virginia, who is one of the most capable and devoted pastors in Southwest Virginia, writes as follows in the Religious Herald about the case of the young man. Our readers will be glad to read what he says as to Brother Crider. We thank him for his kind personal reference. He says:

"The visit of Dr. V. I. Maters to our Association in September has been a real benediction to us. We all fell in love with him on sight. You remember, no doubt, the pastor out in the mountains of this Association

that he told us about in the Herald, who preached for two churches for a year and received \$13.20 salary. When Dr. A. E. Brown was taking up a collection to pay off the indebtedness on Lee Baptist Institute, this brother pledged to pay \$5 on said debt. He said afterward that he did not know where the money was to come from. Yesterday at 3 o'clock that same man preached a good sermon on the New Birth, and at the conclusion several people spontaneously walked up to the pulpit and laid down some money, and when it was counted there was even \$5, and he redeemed his pledge to Lee Baptist Institute. As a result of Bro. Maters' article he has received \$100 worth of books, thirty-odd dollars in cash, and paid subscriptions to some of our leading church papers.

"We have some other pastors just as needy, and a little encouragement to them would be just as much appreciated and would be as fruitful in results. If any individual or company have any books or periodicals that they would like to worthily bestow, send them out into these parts."

Where there is such evident sympathy and readiness to help supply the needs of our ministers in backward communities, Southern Baptists should find some systematic way of going about it. There are hundreds of preachers in our Convention whose needs are substantially like those of the young man whose case elicited such a generous response.





# Romanism in America

J. F. LOVE, D. D.

**EDITORIAL NOTE:** *We have sincere respect for the character and piety of many individual adherents to the Roman Catholic faith, but we have little respect for the Roman hierarchy. Its Mariolatry, papal infallibility, confessional and idea of penance are unscriptural and pernicious. Its claim for itself of right to a sovereignty over the people that is paramount to the sovereignty of the State, is in spirit destructive of American institutions. Its age-long attitude of intolerance and bitter hostility toward evangelical Christianity is guarantee that it would unscrupulously crush religious liberty in America if it could. There are, by their claims, 13,000,000 Catholics in America, and the number is increased 500,000 a year by immigration. Is it not time for evangelical Christians to awake from their sleep on this subject? The following article, by Dr. Love, and others that will succeed it, are calculated to make the sleeping awake.*



**WE SHALL** write several articles for *The Home Field* on Romanism in America. As we shall endeavor to tell the truth and nothing but the truth, we shall not begin with an apology for writing upon a subject for which, as we are fully aware, there is a distaste among many good people. That all of us through a love for decorous religious charity have kept silent upon the subject too long, the facts which we shall present in the course of the series will plainly show. The first article deals with the un-Americanism of Catholicism.

That Romanism is un-American is one of the most evident of all political facts. There is no need to bring it as a charge against Rome. It is a fact published by Rome herself through her popes and in her decretals. It is written over the pages of a thousand years of political history. It is seen in policies, practiced in every land where the pope can still enforce his will, and

attempted in every land where he sends a priest. We do not need to resort to arguments in support of the assertion that Rome is un-American. The reader may be allowed to interpret the facts. Moreover, we fix no limit on his charity in interpreting them. The case will be strong enough when the facts are seen in their most favorable light. She herself furnishes us more facts than we can use.

Moreover, the very existence of the American Republic is itself evidence that it is essentially unlike Romanism. The Republic grew out of a conflict of Romanism with the forces which made the American nation. The nation came out of a revolt against Romanism, and is a standing rebuke to Romanish policies. The two marks of the American Republic, both in its history and in its constitution, are contra-Roman. These are evangelical religion and democratic self-government. These are the sentiments which created and the foundations upon which the Republic rests. In boldest possible contrast and opposition to these,

Rome is almost furiously anti-Protestant or evangelical, and maintains as a primary tenet that supreme authority is vested in the head of the hierarchy, the pope. The authority, the rights and the rule of one man stands over against the American idea of the rule of the people by the people for the people. Scarcely any two institutions were ever more unlike fundamentally. The one is a democracy, the other an absolutism.

Weigh the following explicit statements and bear in mind that they are not the representations of her enemies, but the professions of Rome herself, deliberately published and promulgated. I hold in my hand *The Sunday Watchman* of September 24th, 1911, "A Catholic journal devoted to the interests of the Catholic church in the West." In it is an address by Arch-Bishop Bourne entitled "The Civil Independence of the Papacy," from which I quote the following verbatim:

"Civil independence is of absolute necessity for the free and untrammelled exercise of the supreme Pontificate. The supreme head of the universal church cannot consistently with the dignity of his office or the exercise of the powers of which he is a depository be the subject of any government, but must not only possess but freely exercise sovereign rights." That is the political policy of Rome brought down to date, and it is an interpretation of the pope's policy for many centuries.

A half century ago Cardinal Manning said: "The Catholic church interdicts the right of private judgment in matters of faith; she has ever interdicted it, and she will continue to interdict it to the end of time. Free inquiry, individual preference, liberty of mind, freedom of thought, private judgment in the domain of faith, are words which she has no ears to hear. She will not, she cannot listen to them; they would rend the rock on which she rests."

In his famous Syllabus, Pope Pius IX. said of the church: "She has the right to exercise her power without the permission or consent of the state," and again, "she has the right to require that the Catholic religion shall be the only religion of the state, to the exclusion of all others. . . . She has the power of requiring the state not to permit free exercise of opinion." Certainly the language of Prof. Harnack will not, in

the light of such deliverances as these, be considered radical or exaggerated. He says of the Roman church:

"It is a political creation. . . . It is just as essential to this church to exercise governmental power as to proclaim the gospel. . . . It employs all the means of which the states avail themselves, including, therefore, crafty diplomacy and force."

We could quote the language of popes to show that when necessary Rome must shed blood in order to enforce submission, but we are not endeavoring to stir up bad feelings. We are simply giving facts which we hope will stir up thought and American patriotism.

The above quotations state fairly the Roman Catholic idea of personal liberty. Every cardinal, every bishop, every priest takes a solemn oath of obedience to the pope who advocates such policies as are announced by Rome in those quotations. There are in the United States ninety-six arch-bishops and bishops, and 17,000 priests. In fifty years the number of arch-bishops in the United States has increased from forty-eight to ninety-six; the number of priests from 2,064 to 17,000; the number of churches from 2,042 to 13,500. Every one of these churches is under the jurisdiction of a priest and a bishop, who stand pledged in solemn covenant, to violate which invokes eternal judgment, to support the pope implicitly in his policies.

These principles give Rome the right to interfere in governmental matters, and oppose the government in its policies.

In fairness and charity we may admit that many nominal American Catholics do not believe in these un-American principles and practices. They do not even know that Rome holds such views as these quoted above. Her policy of publishing her deliverances in a dead language, and of keeping the masses of her devotees in ignorance, excuses many of her followers from the charge of complicity in them. Many American Catholics, we doubt not, would, if they were calmly and kindly shown the facts as they really are, be astonished and their patriotism shocked, and they would repudiate the mother of such sedition, as indeed Roman Catholics are doing in lands where brave men are tearing off the mask



and showing the people the hierarchy as it is.

But while many nominal Roman Catholics do not know the un-American policies and designs of Rome, her priests do, and under oath are diligently serving in abject sub-

mission the pope. His will is their law. Most of them were transported to America for the purpose of executing the will of this foreign potentate.

Here I have shown the un-American principles of Rome. Next month I will show the utter un-Americanism of her practice.

## Daily Work of the Port Missionaries

MISS MARIE BUHLMAIER, Baltimore, Md.



HE past month was full, very full.

Many among the immigrants were sick upon arrival and therefore detained, a number of them died and some were excluded and deported, and each knew their own sorrow.

One man arrived with his three children after being called upon to see his wife stricken down by a fall on board the steamer in mid-ocean, and in less than two days she was buried at sea, leaving him alone with three children, and although in the prime of his manhood and strength, was excluded upon his arrival here as "likely to become a public charge," the officials concluding that as the children were small, they could not be left alone, and coming here as a stranger, the man might find it necessary to watch over them himself, and thus be unable to work and make a living.

Oh, it was extremely sad, and we bowed with him in prayer, our tears flowing freely. But our Father heard our cry and helped us. We appealed his case, and in a few days were happy to see him on his way to his relatives, with his children. I hope they will be treated kindly.

At the present moment there is a widow with her seven children detained at the Detention House. She came last week, and with her children were excluded because classified as "Assisted Alien." The truth is, she was assisted by a large hearted Georgia citizen, who was an alien himself thirty-four years ago, and although God has allowed him to prosper, he has not forgotten his own people whence he came, and after learning of the distress of some of them, resolved to reach out a helping hand across the seas, and bring them over where they might soon be able to help themselves.

He did not know that this was against the law, and because we felt that both the family and their benefactor are honest and trustworthy, we went in person to appeal their case to the Federal authorities. The result is, the family will be admitted under bond, and we hope that this will be furnished shortly, and in a few days the family will be on their way to Georgia. They are Germans from Russia. Others will follow soon. Is Georgia ready for them?

Do you know that according to official report, of the 1,041,570 immigrants arriving last year, fully 60,000 went South? Yes, and among the sum total 120,509 were children under twelve years of age; children ready for the moulding touch. Who will do the moulding? Who shall?

Oh, what a delight to our souls when we meet those going to where we have some connections, as in the case of a family I want to tell you of. Among those detained for sickness was a mother with her five children. Their destination is Louisville, Kentucky, where the husband and father had previously gone to prepare a place for them. Two days ago, we found a letter from him awaiting us on our return home at night. Oh, how he beseeched us to look after his loved ones! He could not understand why they should be detained so long, nor why he had not heard from them in nearly two weeks. He felt he could not bear the suspense longer. We went out the next morning, found the women and children (whom we had seen time and again), found that while one after the other had their turn of measles, they were now quite well, and in our humble judgment, ready to be released, without danger to anyone outside.



## The Star of Bethlehem

As shadows cast by cloud and sun  
Float o'er the summer grass.  
So, in thy sight, Almighty One,  
Earth's generations pass.

And while the years, an endless host,  
Come pressing swiftly on,  
The brightest names that earth can boast,  
Just glisten and are gone.

Yet doth the Star of Bethlehem shed  
A luster pure and sweet.  
And still it leads, as once it led,  
To the Messiah's feet.

O Father, may that holy star  
Grow every year more bright,  
And send its glorious beams afar  
To fill the world with light.

—William Cullen Bryant.





## A RELIGIOUS STUDY OF THE SOUTHERN MOUNTAINS



RECENTLY we have taken time to prepare with care a religious census of the Appalachian mountain district that extends through parts of seven States in the Southern Baptist Convention. Our Home Mission Board is conducting a large and eminently successful system of Mountain Mission Schools in this district and it has occurred to us that it behooves Southern Baptists to have a religious census of the district with special reference to the territorial limits of their work and to represent their own point of approach.

The results of our study follow. The more we work at such statistical presentations the more we become aware that they are at best approximations. Some of the elements that enter into the calculation must necessarily be arbitrarily chosen.

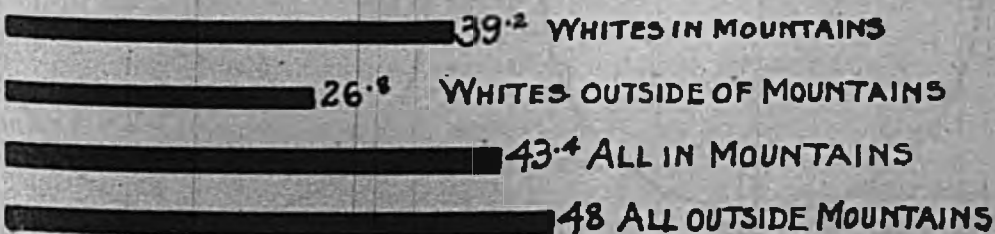
To illustrate: We have included 178 counties in our calculations. These were chosen in each case after conference with some well informed brother in the State under consideration, usually the State Mission Secretary. In several cases we have omitted counties brethren have suggested for inclusion; and in some cases included counties that, while in the mountain region, were more advanced than the average around them. In these decisions it was necessary to be more or less arbitrary, but the work has been carefully done, and the results are substantially correct.

Some surprising, not to say astonishing, results emerge from the calculations. Who would have thought that the white population is denser in the mountain districts than in the out-of-the-mountains territory of the seven States under consideration? Yet there are area for area thirteen whites in the mountains to every nine whites in the other districts. Not all the figures are so startling, but all are worth study. The States included are: Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia and Alabama.

By the census of 1910 the population in those States, outside of the mountain counties, is 11,680,000, and the population per square mile is 48. The population in the mountain districts in these States is 3,334,000, which is 43.4 per square mile.

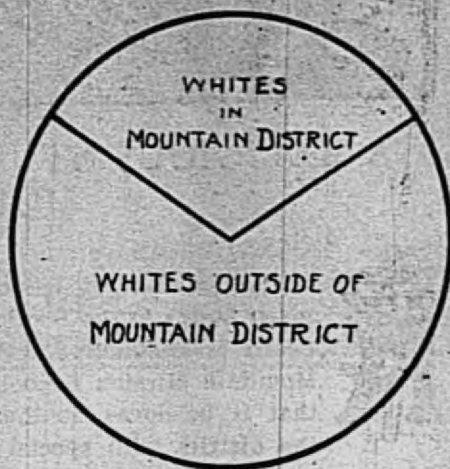
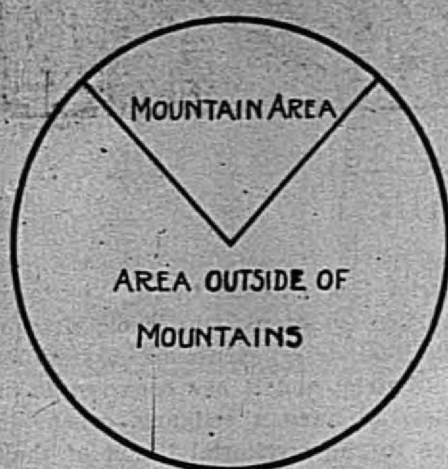
The combined area of the seven States outside of the mountains is 242,853 square miles; the mountain area is 76,592. This is an area of 4,000 square miles greater than South Carolina and Kentucky combined. The first chart presented herewith shows the population per square mile in and out of the

### POPULATION PER SQUARE MILE



## THE HOME FIELD.

mountains in the seven States. The second chart shows in the first circle the proportionate area of the mountain and out-of-mountain districts, and in the second circle the proportionate total of white population in the two sections.

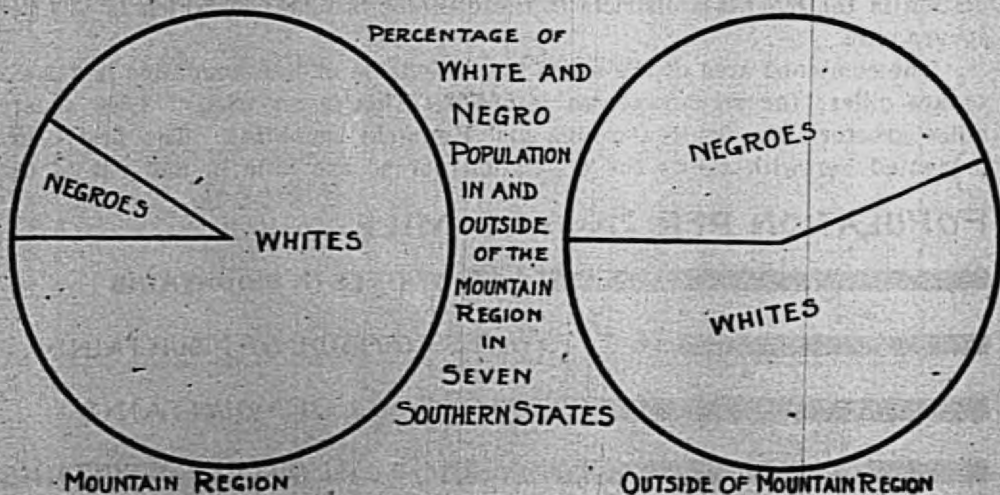


Observe that the proportion of whites in the mountain districts is larger than that of the area. The area is 24 per cent. and the white population 30 per cent. of the seven States.

As shown in the first chart the density of white population in the mountain region is 39.2 per square mile, while it is only 26.8 for the territory of the States outside of the mountains. When it is remembered that practically all the cities in the South lie outside of the mountain belt, that only Chattanooga, Asheville, and Knoxville are included in this belt in the present estimate, and that the density of white population almost exclusively represents rural population, the larger figures for the mountain region take on even greater significance.

These figures mean that there are more white people to reach with the gospel and to train for life in a given area in the mountains than in any other equal area in the South. They mean that the isolation that characterizes life in the Southern Highlands is an isolation of difficulty in inter-communication rather than sparseness of inhabitants. It is the isolation of closed-in valleys and mountains difficult to climb, of the absence of good roads and railways. Much of this is being done away with.

Our next chart shows the relative percentage of Negro population in the mountains and the extra-montane country. In the extra-montane districts 43 per cent. are Negroes, while in the Highlands only nine per cent. are Negroes.





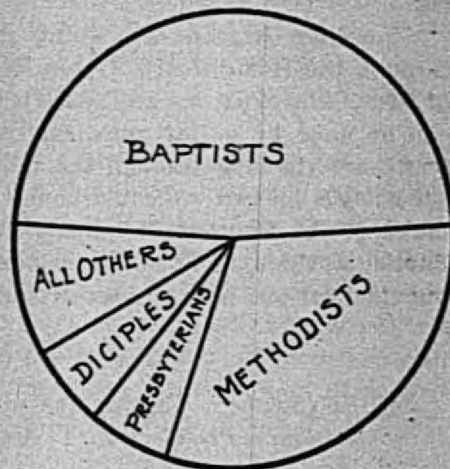
Really this percentage does not adequately represent the situation. Nearly all the Negroes in the region under study are either in the mining districts or in the towns. The Negroes are a negligible element in the population of the mountains. In the estimate we found a number of counties to which the census gives fewer than 100 Negroes.

Before leaving the population phase of our study it only remains to say that the census for 1910 shows in the 178 mountain counties included in our estimate a total population of 3,324,499, of whom 3,014,439 are whites.

The religious complexion of the mountain folk is predominantly Baptist. The latest available figures that give the estimate by counties is the Government Religious Census of 1906, and we have used this.

The total religious membership in the 178 counties is 973,828. Of this number 463,195, or 48 per cent. are Baptists; 304,911, or 31 per cent. are Methodists; 56,473, or 5.8 per cent. are Presbyterians; 48,924, or 5 per cent. are Disciples. All the other classes have 10 per cent.

The absence of Roman Catholics from this region is noteworthy. Out of the 178 counties 143 do not report a single Romanist. If the Catholics of the mining region of Alabama and those in Chattanooga be counted out, only about 3,000 are to be found in the entire region of 76,000 square miles. And these are in just a few towns. This population of 3,000,000 native whites represents the largest to be found in America that is free from the encroachments of the Romanists.



Religious Complexion of Southern Mountain Region

There are 107 counties in this mountain region in which there are not any Episcopalians. In all the others there are only 6,730. These are in the towns and do not really touch the life of the mountain folk at large.

In the mountain counties of North Carolina, South Carolina, and Georgia the Baptists out-number all other denominations combined, while in Tennessee and Alabama they are nearly as numerous as all others combined. Only in Virginia is there another denomination more numerous than Baptists in the mountain district. In Virginia there are 45,800 Methodists in the mountains and only 35,800 Baptists. Outside of Virginia, Kentucky is the only State in which another denomination has even a considerable strength compared with the Baptists. In Kentucky mountain counties are 28,800 Disciples and 39,700 Baptists.

It is interesting to note that 427,425 of the 463,195 mountain county Baptists are reported as Regular or Missionary Baptists. The remainder are for the most part Primitive Baptists, there being 19,345 of these. Free Will Baptists do not prosper at all in the mountains. They have gone too far toward Arminianism. The mountaineer tends rather to go too far in the direction of Calvinism. Not only is God sovereign; God so completely does all things that there is nothing for man to do and it is presumptuous to try.

It is very gratifying that so large a proportion of the mountain Baptists are at least nominally Regular or Missionary Baptists. While we have secured no definite figures on it, it is well known that a large proportion of these are only theoretically Missionary Baptists. But their lack as compared with a large number of their extra-montane brethren is one of degree rather than of kind. The fact that practically all the mountain Baptists now belong to

the Regular wing of the denomination opens wide the doors for us to teach them and lead them forward just as far and as much as we have the missionary spirit to actuate us in this work of love.

To sum up: There are more native white people to be reached and trained for Christian service in our Southern mountains than in any equal area in the Southern Baptist Convention. These people are of purer unmixed American descent than any equal number of people in any district in America.

Practically one-half the religious membership in the mountains is Baptist. Practically all the Baptists are at least nominally affiliated with the State organizations of our denomination. If the people have lacked for training, they are also blessed in not having been appreciably spoiled by wrong training.

Southern Baptists are doing the largest training work for these people through the Home Board System of thirty mission schools with an attendance of 5,000. But what we are doing is a small part of what needs to be done, and can be done by us far more easily than by any other Christian body. Great fruits are ripening through the mountain school work. If we would multiply the schools by two, we could double the fruits and in a remarkably short while make of the Southern Highlands the greatest base of supplies for stalwart Baptist workers, and strong, trained Baptist leaders in pulpit and pew throughout the land and unto whatever lands we reach with the gospel of Jesus Christ.

—H—M—B—S—B—C—

*AMONG Southern Baptists the present material growth imperatively calls for Home Missions.—President E. Y. Mullins.*

—H—M—B—S—B—C—

## A NICKEL A WEEK—A DAY DREAM

**T**HRUMMING with our fingers on the window-pane on this rainy November day, standing there for a minute and looking out and down through the piles of buildings in the business section of a busy Southern city, where not even leaden skies and the monotonous down-pour of rain can stop the movement of the jostling throngs who are hurrying to see (some to be seen), to enjoy, to corner dollars and to spend, spend, spend—thus delectably engaged, we were thinking of Home Missions, for it is a habit we have, and, think as much as we may and do as much as we can, there is so much of immense significance that lies beyond.

And as we thought we had a dream, a day dream attuned to the monotony of the rainfall. We coupled the need of means on the part of our denominational agencies to do the work of the Lord, and the poor dying rate at which Baptists provide them, with the spending, spending, spending of these ceaseless throngs on the streets.

In the eye of the mind we pictured the immense sum that is being spent out there every day in amounts of the common-place nickel alone. We saw a constant stream of nickels going for cigars, picture shows, chewing gum, soda waters, beer, notions, street car fare, etc., etc. Tomorrow and next day and the day after and always the priests of trade, though they have a chronic weakness for believing that the heavens would fall if one should dare, for the sake of saving such things as souls and lives, to disturb the equilibrium of their rules in the game—these priests of trade condescend to the modest nickel; indeed have for it sincere respect and admiration.

And we thought: If Southern Baptists would give an average of a lone nickel a week per member to all the missionary and benevolent activities which



they conduct, how would they come out in the work of supporting the spirit of righteousness in the world? This city crowd, crowds in all the cities and towns, crowds even out in the country, today and tomorrow and in all the days will spend nickels, nickels, nickels, not to mention vastly larger amounts. They will do this and most of them will not even miss them. They will spend scores and hundreds of nickels, thousands in a year; thousands and thousands of nickels, and often for that which is useless or positively harmful.

How about the Baptist part of the South—the 2,400,000 members of 24,000 Southern Baptist churches? Could they by any means be brought to give an average per member of a nickel a week, fifty-two nickels a year, for all the missionary and benevolent activities of the denomination? There, if you please, is a measure of denominational progress and efficiency stated in simple terms—terms that indicate a respect for the modest half-a-dime as sincere as that of the priests of trade, but a respect that would transmute it from the service of self only into a vehicle for the attainment of moral and spiritual ends.

Then we figured in our day dream, albeit figuring is awkward in dreams. We figured and we forgot to be ashamed of the show that such meditations would make before the world. We forgot to remember how many in the world will scoff at a religion to do the work of which in saving men and the world its adherents in this land of plenty are giving an average of much less than a nickel a week. We forgot also to remember that there are tens of thousands of our people who ought to give far more than a nickel a week, and who might get comfort in niggardly giving from the dream of the nickel average. We forgot, for one does not remember such things in a dream. Thus we figured:

Five cents each week for fifty-two weeks makes.....	\$2.60
2,400,000 persons giving each \$2.60 makes.....	6,240,000

Then we said: What will this enable Southern Baptists to do for the Kingdom of Jesus Christ? and we figured some more in our dream. Thus we figured:

Foreign Missions .....	\$1,200,000
Home Missions .....	1,200,000
State Missions .....	1,200,000
Christian Education .....	1,000,000
Orphanages .....	500,000
Aged Ministers .....	500,000
All Other Benevolences .....	640,000
Total .....	\$6,240,000

There are streams of nickels on the move out there in our city, bags of nickels, cart-loads of nickels. And every day they will move thus and never tire. They will move for necessities and pleasures and indulgences almost always their moving represents self-interest or selfishness.

Car loads of nickels, bankfulls of nickels for self and without thought of skimping. Can Southern Baptists, by taking much thought, by fervent prayer, by many exhortations, by line upon line and precept upon precept—can they in any way bring the hundreds of thousands of members of their churches to give an average of one nickel a week for the purpose of making the world better and the lives of people nobler and happier?

This was the way the dream ran. Then we came and with our editorial pen set it down here for that small segment of this vast Baptist family whom we reach—or whom anybody else reaches through the medium of a publication that lives to create and foster moral and spiritual values rather than

minister to the curiosities and interests of this present life and the things that strictly appertain to it, the life in which we sow broadcast nickels galore for food and drink and pleasure and gratification, but in which the nickel that is available for saving men and serving God is elusive and comparatively so lonely.

God pity us for our failure better to have taught the children of light, the disciples whose names make our church roll bulge large, but whom for the most part we have failed even to inspire to give a nickel a week to the Lord.

So far as Home Missions is concerned, how the Home Mission Board would rejoice and tarry not in making haste to expend one-half of the dreamed of \$1,200,000 for Home Missions, in training the people in our undeveloped churches for lives of service, bringing them betimes to an average of ten cents a week for saving the lost of the earth.

There is a sense in which the regular business of Christian workers and churches is to make brick without straw. If we are not engaged in doing that which is, humanly speaking, impossible, we do not understand our job. Therefore, we discard our dream to declare with all our usual awakesness that with as nearly no straw as is provided for such stupendous tasks,—an average of less than one-third of one cent a week for Home Missions,—yet we are undertaking the work of saving the lost and of enlisting the saved, the need of whose enlistment arises ever before high heaven an unvoiced, tragic cry.

Moreover, with what straw we have we are making many brick, and by the blessing of God we shall hope to see the day when this great Southern Baptist host shall no longer be so backward and understand so little the purpose of the Lord Jesus in saving a soul, as to give an average of less than a nickel a week for all of the missionary and benevolent activities of the Kingdom of Christ.

—H-M-B-S-B-C—

*HAVE the churches of America the moral power to meet the moral problems of America? Have they the consecration, the heroic devotion.—American Missionary.*

—H-M-B-S-B-C—

## THE CATHOLIC MENACE

**I**T HAS been fashionable for some years in Southern Baptist circles to minimize the thought of there being any danger in America of the Catholics seeking to get their grip on the nation so as to squeeze out of it the democracy, religious liberty and other blood-bought principles that make up the very life-throb of great Republic.

It is coming about that the tone of comment is changed. And while we are not pessimistic, we are quite sure that there should be a change. One of the most notable things in the present Romanist movement, is the effort they are putting forth to capture America. In European countries and in South America, Central America and Mexico Romanism has been weighed in the balances, and found wanting. In those countries it has meant general ignorance, the throttling of the spirit of liberty, the tying to a poor infirm institution rather than to God the conscience of the people. The path of human progress is slow and painful, but these countries are at last rising and shaking off the incubus of Catholic rule.

The Pope and his advisers are both cunning and bold. They are setting their traps to win America, and England and Germany, particularly America. With a Catholic ecclesiast the end justifies the means, when the end is to advance Catholicism and squeeze out or destroy evangelical faith.

In America three new cardinals were made recently, and the daily press of this country, the growing readiness of which to acclaim whatever Rome desires acclaimed and relegated to oblivion what Rome wants so relegated, is one of



the most sinister items in the situation—the daily press shouted in big letters and through many columns about the high honor the Roman pontiff had done to America! And we cannot forget the recent spectacle of the celebration at Baltimore of the twenty-fifth anniversary of the giving of this cardinal red hat to one of the Catholic dignitaries. The memory is enough to make one weep. Our President, an ex-President, the speaker of the House of Representatives, the Vice-President, the Chief Justice of the Supreme Court, and a large band of political leaders from both parties gathered at Baltimore to do special honor to the “red hat” celebration.

This was in America, the land of the Puritans and the Quakers, the land into which many of our forefathers fled to get away from the conscience-throttling dominance of this same unscrupulous religious cult. Alas, how the times have changed since the sturdy pioneers dared the dangers of Indian massacres and the trackless forests for the sake of civil and religious liberty!

The Catholics have put their finger on the press in the America in order to juggle with fairness and gain unrighteous advantages for themselves. The Baptist Standard vouches for the dispatch which follows, and which shows that these same censors of the press have determined that the American public shall not have the unbiased truth about the wavering grip of this spiritual octopus on the people of Europe, lest they should be become wary. The paragraph is as follows:

“Columbus, O., Aug. 25.—At today’s session of the Convention of the Catholic editors an address was delivered by Samuel Byrne, editor of the Pittsburg Observer, in which he said: ‘I have come here for the purpose of very briefly suggesting one thing. It is this: That the Catholic editors of the country concertedly and persistently urge their readers to notify the proprietors and managers of the daily papers that, unless they use instead of the European dispatches of the Associated Press, those furnished by the newly established Catholic International United Telegraph Agency, they will withdraw their patronage from them, either as readers or as advertisers, and will, moreover, boycott both the offending newspapers and those who advertise in them.’”

We have faith in the continued dominance of religious liberty in America. Still we have no idea in the world that it would continue to exist, if the Catholics were able to slip up on the blind side of the evangelical denominations to the extent of getting themselves into political control before the evangelicals get awake.

Why should we believe that this religious power that has never through ten centuries changed in its policy of intolerance, of repression and persecution, and when it dared and could, of destruction of all who would not bow to its mandates—why should we believe that after so long a time this leopard has changed his spots? We have faith in the future in America, but the faith is conditioned upon the awakening of evangelical Christians to the situation. The distressing fact is that everybody seems to be asleep and the daily press is already so influenced that there is little hope that the public will ever be awakened through its columns.

Some patriot has said that the price of liberty is eternal vigilance. Surely this truth never applied more thoroughly than it does when Rome seeks, through much cunning, to destroy liberty of conscience among the American people.

—H.M.P.S.R.C.—

## NEW HOME BOARD QUARTERS

**T**O AID in impressing upon our brethren everywhere that the Home Board will, the first of January, be in new offices on the tenth floor of the Third National Bank building in Atlanta, we are presenting a picture of this building as our cover design this month.

If the reader will count the top story as the seventeenth and will then count down at the left to the tenth story he will have the location of the new offices. The three windows at the left on this floor belong to a part of the set of rooms that we have rented. There are three other rooms toward the rear of the building and out of sight in the picture.

In 1882 the Board moved to Atlanta from Marion, Alabama, where from 1845 it had had its headquarters in the historic Marion church building which is yet standing and regularly used. When the Board came to Atlanta for a number of years it dodged about from pillar to post in any kind of limited space it could get. As the work of the Board grew this arrangement became not only inadequate but unbearable.

In 1896, when Dr. L. T. Tichenor, then Corresponding Secretary, returned home from one of his long trips, Office Secretary M. M. Welch had a pleasant surprise for him. He went to the old place, but found that the bird had flown from its nest. He found a card on the door directing him to the seventh floor of the Austell Building.

Since that date the Board has had its offices at the new place, until a few months ago when an insurance company rented the whole wing of the building in which the Board had its rooms. Temporary quarters were arranged for elsewhere in the same building, but by January the first the Board expects to be on the tenth floor of the Third National Bank building, as indicated above.

The immense amount of office work done in Atlanta has made the tall building a much-used necessity. The Home Board has for years had a desire to have a building of its own, but the limited funds at its command have never seemed sufficient to warrant the Board in making the necessary investment. Therefore, in this new building it will continue in rented quarters as limited in space as our enlarging work will permit.

Many tens of thousands of dollars will pass to and fro each week over the counters of the bank on the first floor. May it be true that a larger amount of money than heretofore shall pass through the hands of those who shall labor in the modest apartments that we have rented on the tenth floor of this structure as headquarters for one of the great missionary agencies of the Southern Baptist Convention.

~~H M B S B C~~

## MEAGRE HOME MISSION RECEIPTS

**U**P TO NOVEMBER 15 the receipts at the Home Board office for Home Missions were \$9,293 behind our receipts for the same date last year.

This is a bad showing. From October 15 to November 15 last year we received \$22,642. From October 15 to November 15 this year we received only \$10,590.

We are somewhat at a loss to account for this situation; in fact, considerably at loss. Last month the receipts were nearly \$3,000 ahead of the same date last year, but the receipts have fallen off so since October 15 that we report as the total for the fiscal year up to November 15 only \$55,213, whereas the total for the fiscal year at the same date last year was \$64,506. We take what comfort we can in the fact that if the personal gift of Brother Bush of Alabama be deducted from the Alabama total last year, we have received slightly more than we had last year.

We are just coming out of the period in which State Missions rightly receives the most stress in most of the States. We suspect that we are not



by the totals that we give this month, able correctly to judge the gifts that have been made by churches. That depends on whether or not the Home Missions contributions have been forwarded to us. In South Carolina, from which the gifts to Home Missions come directly to the Board, the receipts are more than a thousand dollars ahead of the same date last year. In Virginia and some other States in which the State Mission campaign has been over for some weeks the receipts are larger than they were last year. On the other hand, in Georgia, where our receipts were above \$8,000 at this date last year, they are less than \$4,000 now. Of course it is not improbable that we shall almost at any date get a check from the State Board of Missions that will turn this untoward situation upside down.

It seems unfortunate that in our present methods the Home Board is necessarily so much at sea even until near the close of the year as to how the cause fares in the gifts of the brethren. Under the circumstances we cannot cry wolf convincingly when things go wrong; neither can we rejoice convincingly when they seem to be going right.

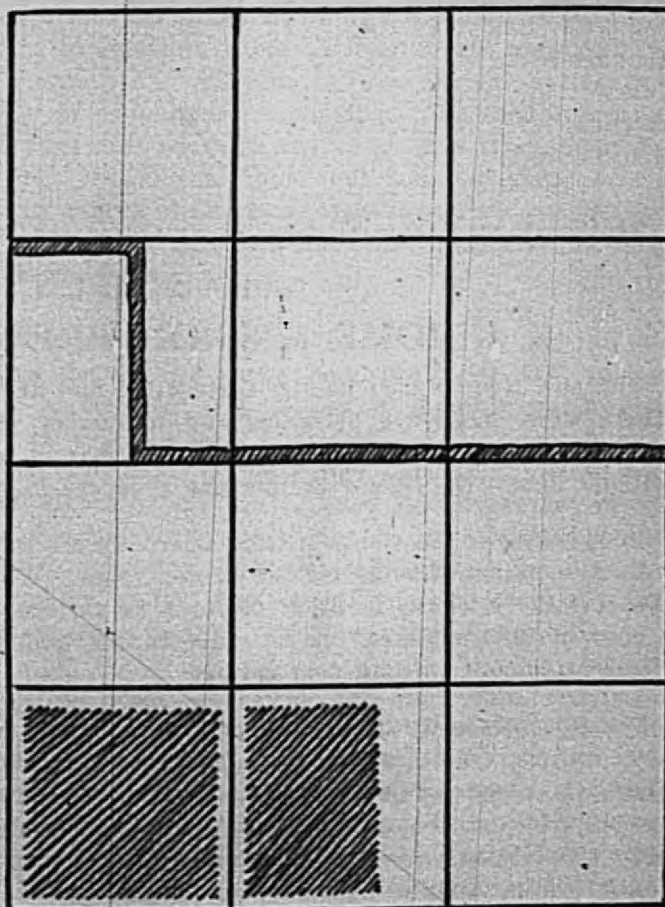
One thing we know, the present lack of system in our gifts to the various causes is unfortunate. Until it can be remedied there is no chance at all that we shall get away from the necessity of strenuous special campaigns.

We give here a chart that shows by the black squares what we have received up to date, and by the heavy line across the chart the amount we should have received if our churches were paying their Home Missions contributions for the year with system and regularity. We should receive this amount each month in order to raise the apportionment of \$400,000. If we were raising our money with regularity, six and a half of the squares in the chart would be black.

Take a look at that black line and the pathetic little black space that represents what has really been given to November 15.

Then we ask the reader kindly to study the same story by figures, as given below. In these figures we have left out cents and given the amounts in dollars only. The first column shows by States the amounts given to November 15 last year. The second column shows the amounts given to November 15 this year. The third column shows the apportionment for the year.

The State Missions period is over, the Home Missions situa-



tion is certainly distressing. We beg and pray that the pastors and churches everywhere may now come up in a large way to supply our needs. The work we are doing is successful in a degree that is inspiring. The need of the work is immense and is all the time increasing. It is no time now for Southern Baptists to halt in their devotion to Home Missions. The cause is on their hearts, we know. We pray that it may be constantly on their hearts and that they may strengthen us as their agency to move forward boldly in doing the work of the Lord which they committed to us. We long to be able to quit paying interest on money which we have borrowed to pay our missionaries. The only way we can do that is for the brethren to send in the money, for we are absolutely without funds except as they supply us.

	Nov. 15 1910.	Nov. 15 1911.	Appor- tionment.
Alabama .....	\$11,583	\$5,123	\$25,000
Arkansas .....	406	603	15,000
D. C. ....	525	512	3,500
Florida .....	628	1,098	8,000
Georgia .....	8,083	3,745	54,000
Illinois .....			3,500
Kentucky .....	5,863	5,870	32,000
Louisiana .....	670	630	10,000
Maryland .....	3,235	3,999	9,000
Mississippi .....	4,472	1,206	31,000
Missouri .....	6,580	6,828	15,000
New Mexico .....	135	33	1,000
North Carolina .....	2,377	376	26,000
Oklahoma .....	806	619	5,000
South Carolina .....	6,096	7,228	31,000
Tennessee .....	3,593	3,368	20,000
Texas .....	1,457	5,552	71,000
Virginia .....	7,228	2,064	36,000
Miscellaneous .....	765	355	4,000
Aggregate .....	\$64,506	\$55,213	\$400,000

L — H M B S B C —

## HOME MISSION BREVITIES

The new New Mexico Baptist Convention met at Clovis early in November. There were eighty-five delegates and a number of visitors present. Great enthusiasm and fine spirit prevailed, and a year of successful work was closed without debt. We rejoice at this fine progress in New Mexico.

In the office of the Home Mission Board we are in need of copies of the District Association minutes for the present year. We shall heartily appreciate the courtesy if clerks or other brethren in various Associations will send us a copy of their minutes. It will substantially aid us in connection with the Home Missions campaign next spring.

We sincerely congratulate Secretary W. D. Powell and Kentucky Baptists upon having recently closed their fiscal year for State Missions without debt. They set the amount at \$50,000 and raised something more than that. This is a notable increase over last year; the amount raised last year was \$33,659. Some splendid advances are being made in State Missions all over our Southern Baptist Convention, and we heartily rejoice.



Dr. Gambrell says we Southern Baptists are not a great army of 2,300,000 strong, but a great gang 2,000,000 weak and 300,000 strong. Dr. Gambrell loves Southern Baptists well and gives the whole of his large powers to serving them. That kind of a man wins the right to tell us the truth about ourselves, even when the truth is uncomplimentary. We will do well to take heed to his words, and to turn our thought more to the great task of making an army out of the large gang element.

When this number of the magazine reaches the reader, Dr. B. D. Gray, our Corresponding Secretary, will be in the Canal Zone, looking after the interests of the mission work there of the Home Mission Board. Dr. Gray also intends visiting Haiti on this trip for the purpose of investigating conditions with the view of opening work there if it is thought advisable. It will be remembered that the last Southern Baptist Convention instructed the Home Mission Board to investigate this island with the prospect of opening mission work there.

Through the courtesy of Dr. J. M. Frost, Corresponding secretary of the Sunday School Board, the Home Board has on hand a limited number of the book, "Isaac Taylor Tichenor, the Home Mission Statesman," for free distribution. The volume is by Dr. J. S. Dill, son-in-law of the lamented Secretary. It is attractively printed and bound and consists of one hundred and sixty-eight pages, with an excellent picture of Dr. Tichenor and other illustrations. They will be sent free to applicants as long as they last. Orders should be addressed to Publicity Department, Baptist Home Mission Board, Atlanta, Ga., enclosing five cents for postage.

Dr. Lansing Burrows, as Statistical Secretary of the Southern Baptist Convention, is doing a work of incalculable value. Posterity will appreciate its worth, for the future historian will get cunning information mostly from the records Dr. Burrows is now laboriously compiling. The Doctor is doing a work that has a significance that scarcely one of us in a thousand understands. Would that we did. Would that there was some Baptistic way of giving Dr. Burrows and some others of our most capable and mature brethren a support while they write books for Southern Baptists! And there is, if we ever come to think of it seriously.

In a bad fire in the business section of Atlanta in October, we had the misfortune to have the mailing list of The Home Field destroyed. Or account of this we were late in mailing out the November number to Virginia and Illinois, and we fear we shall be late in getting the December number to our subscribers. We beg everybody to be patient and as indulgent with us as possible. If you find errors of any kind, please inform us and we will correct them. If you hear of somebody who does not get his magazine, do not fail to let us know. We are expecting, however, to have the list new and better than ever in a very short while. And we are rejoicing every day that our subscription list is making a substantial increase every month.

We invite attention to the report elsewhere for the second quarter of the fiscal year of Mrs. W. C. Lowndes, treasurer of the Woman's Missionary Union. Our Baptist women are undertaking this year to raise \$95,000 for the cause of Home Missions. If we have made the addition correctly, at the end of the first half of the year the societies have raised only \$24,546 for Home Missions, leaving \$70,454 to be raised in the second half of the year. Last year the W. M. U. apportionment for Home Missions was the same

as this, and the sisters raised \$83,850. We are hoping and believing our devoted women will raise the entire amount of the apportionment this year. Surely the appeal of Home Missions was never so urgent and compelling as it is now.

One of our friends good-humoredly bantered us, saying that we saved all the best things that we got on Home Missions for speeches that the representatives of the Board make, and do not put them in *The Home Field* and tracts. Our friend intended a compliment to the speeches. He was in error, however. The very best material we can get hold of on Home Missions goes into *The Home Field* and our tracts and articles which we give to the denominational press. However, the printed page cannot take the place of the spoken word in impressing throngs of people. Our sincere desire is that we may be able to put thoughts on the printed page that shall stir individual men and women who themselves will, by the spoken word, stir the multitudes.

We propose to make the February number of *The Home Field* a special campaign number, looking to the spring campaign for Home Missions. The material with which we expect to fill the pages of *The Home Field* that month will be, in a large degree, sermonic in character, and every sermon will be on Home Missions. We wish the February number to be filled from cover to cover with material that ministers and other public workers will find suggestive and stimulating in preparing to place Home Missions before the people. It is our purpose to mail this number of the magazine to every Baptist minister in the South, in addition to our regular subscribers. We are ashamed to confess it, but only about one Baptist minister in five in the South gets *The Home Field*. We are purposing to put that number into the hands of all those dear recalcitrants.

Dr. John F. Vines, of Anderson, South Carolina, our Home Board Vice-President for the State, and pastor of the splendid church in which the South Carolina Woman's Missionary Union held its recent meeting, writes as follows, with regard to a speech for Home Missions which Dr. John E. White of Atlanta made before the South Carolina women: "He had a great crowd and for an hour and a half gripped them as I have scarcely ever seen an audience held. He has done untold good. The address fit the tug of the hour just right. A new day is coming. We had a great meeting." We are not surprised to have such a report from our Vice-President on the address of Dr. White, who is a highly-valued member of the Home Mission Board and one of the strongest speakers on the great cause to be found anywhere.





## SOME REVIEWS

**The Conservation of National Ideals.**

The publisher is Revell Company, New York. The book has 187 pages, and is made up of six articles by specialists. Most of the articles are so strong and helpful that the reader may be able to put up with one or two that he may not like. Cloth, fifty cents; paper, thirty-five cents. This book may be had from the Publicity Department of the Home Mission Board.

**The Social Gospel.**

This book is from the press of Griffith & Rowland, Philadelphia; the author is Shaller Mathews, of the University of Chicago. It is in cloth, and may be had for fifty cents through us. This is one of the sanest and most helpful small volume on the leading practical topics usually treated under the head of Christian Sociology. The author is not so radical as Rauschenbusch and some of the other modern writers on this topic. He believes that the gospel of Christ needs more social application on the part of its teachers, but he does not seem to believe that social betterment is the prime business of Christian teaching. Some of the writers of today are running to that extreme.

**The Country Church and the Rural Problem.**

This book is from the University of Chicago press. The author is K. L. Butterfield, who is president of the Massachusetts Agricultural College. The price of the book in cloth is \$1.00. President Butterfield approaches his subject from the standpoint of an agricultural college man. This does not make him any less stimulating to a preacher or country church worker, albeit he has, as one expects on the part of a State College man, a terrible fondness for interdenominationalism. He seems to think things will never go right until the Christian denominations give up all convictions that hold them apart and come into one religious body out in the country districts. If we were not quite sure that the fallacies it may be all right for him to think that, but of such a position would be apparent to those of our people who may read the book, we would hesitate to recommend it.

**The Day of the Country Church.**

The author of this book is Ashenhurst. It is \$1.00 in cloth. The author is the pastor of a country church, and he says some helpful things. The book is probably worth the study of any minister who wishes to investigate the whole country church subject. Of all of the wishy-washy, namby-pamby fondness for interdenominationalism

we have seen in the books that are teeming from the press now, this writer has about the strongest case. He berates as narrow and sectarian denominational loyalty. He is evidently seeking for the applause of that "liberal," large audience that is not found among loyal denominationalists—certainly not among Southern Baptists. We fail to see how a self-respecting and conscientious member of a Christian denomination can read one of these books that is so full of "liberal" gush without blushing for very shame that such a book should meet with applause.

**Our Country Churches.**

This book is by Rev. W. H. McGee, Lampasas, Texas, a Baptist pastor. It has 111 pages, and may be had from the author. It is a modest volume, but we can thoroughly commend it for the sanity of its positions and for the entire absence of the objectionable points of view from the standpoint of Southern Baptists that one has come almost to expect in Home Mission books of the interdenominational variety. The author thinks for himself and his book has the kind of helpful interest that may usually be expected from serious-minded writers who do their own thinking. The book may be had from us as well as from the author. Price, twenty cents.

**Some Books We Have Received.**

The Griffith & Rowland Press, Philadelphia, has published a series of books for boys under the general head, "The Young Mineralogist." We have received three of these, "Yellow Magnet," "The Jaws of Death," "The Land of Drouth." Each volume has about 350 pages, and is illustrated. The books are very attractively bound in cloth, and each contains a human interest story of adventure in the West, coupled on to a lot of information about the minerals and natural features of the country.

**The Youth's Companion.**

We call attention to the advertisement of this well known family weekly which appears on the last cover of our magazine this month. Probably there is not a more wholesome periodical of its class in the entire country. It fills a place which is unique, appealing at once to the young and to the mature members of the family. The Youth's Companion is patriotic, pure, entertaining, and instructive. We wish it might be in the home of all of our people. Note the publishers' proposition contained in advertisement referred to.

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

# WOMAN'S DEPARTMENT

EDITOR  
Mrs. B. D. Grgy 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.

## GOD KEEP MY CHILD

God keep my child! The hour has come;  
Thou goest forth from friends and home;  
While life and love and hope are new—  
And all seems bright that meets the  
view—  
God keep my child!

God keep my child! The world is wide;  
I may not hold thee at my side,

But strong as angel guards shall be  
The earnest prayers that follow thee—  
God keep my child!

A father's eye, a mother's hand,  
They can not reach the stranger land;  
But One is ever present there,  
I gave my treasure to His care—  
God keep my child!  
—From the German of Karl Gerok.

## CHRISTMAS THOUGHTS

For years the Christmas offering has been a part of the Union's plan. Let it not grow a commonplace with us! The returning of the season "wherein our Saviour's birth is celebrated" brings us all sorts of joyful thoughts and generous impulses; and as we grow with the years it is a possible

thing to make those impulses stretch to a wider horizon. There seems to be no more fitting and beautiful way to express our love to Him than to do for those other sheep what will bring to them the Christmas joy. Let us welcome the little envelope and the united effort to bring Him, for China, a true Christmas gift.

## SUNBEAM ORIGINS

We are presenting this month a photograph of "Cousin George," the real founder of Sunbeams.

For, while he very generously and nobly gives Mrs. Elsom, of the Fairmount church, Virginia, her full mead of praise, it yet remains a fact that Rev. George Braxton Taylor organized, developed and cared for the Sunbeam movement throughout the entire breadth of fourteen States for the space of eight years.

During that time \$25,378.05 was collected through the agency of these Sunbeam bands

and paid directly into the Foreign Mission Board at Richmond.

To the missionary zeal and constructive brain of this consecrated young pastor are we indebted for our wonderful Sunbeam movement. For, whatever indebtedness Virginia may acknowledge to the saintly woman who furnished the name, still she did no work of organization outside of Virginia.

The sisters will pardon a personal allusion when I lay aside the editorial "we" and give my own recollections of pioneer Sunbeam work.



I read that appeal in the Religious Herald—twenty-five years ago, when Dr. Taylor called for volunteers in all the Southern Baptist Convention territory to organize the children into Sunbeam Bands to collect money for Foreign Missions. I responded to that call, saying that I would do my best to organize the State of Mississippi. Dr. Taylor accepted my offer, supplied me with Constitutions, mission programs, etc.

Through the courtesy of Mrs. Gambrell I had access to the Woman's Missionary columns of the "Mississippi Baptist Record." For while our "Woman's Missionary Union" was not formed till two years later, Mississippi, like many other States, had a "Woman's Central Committee," located at Oxford, and the gifted Mrs. Gambrell was

editor of the Woman's Page in the State Baptist Record, so ably edited by her husband, Dr. J. B. Gambrell.

I appealed to Sunday-school teachers, pastors and woman's missionary societies almost weekly through The Record. "Cousin George" kept me supplied with the necessary material for proper organization, and I would re-mail the same to any one offering to organize a "Sunbeam Band." I was a busy pastor's wife at Clinton, Miss., a college town with the usual demands upon the time and money of every pastor's home.

I organized the first band in Clinton and my own three-months-old baby was the first Sunbeam enrolled. Mrs. Tyler, now of Chattanooga, was my able helper and her two lovely children, James and Ethel, were president and secretary. I

think we numbered about fifty bright, wide-awake "Sunbeams." I pause right here to say that when we had our Christmas program on "David Livingston" the collection for Foreign Missions amounted to nearly \$25.

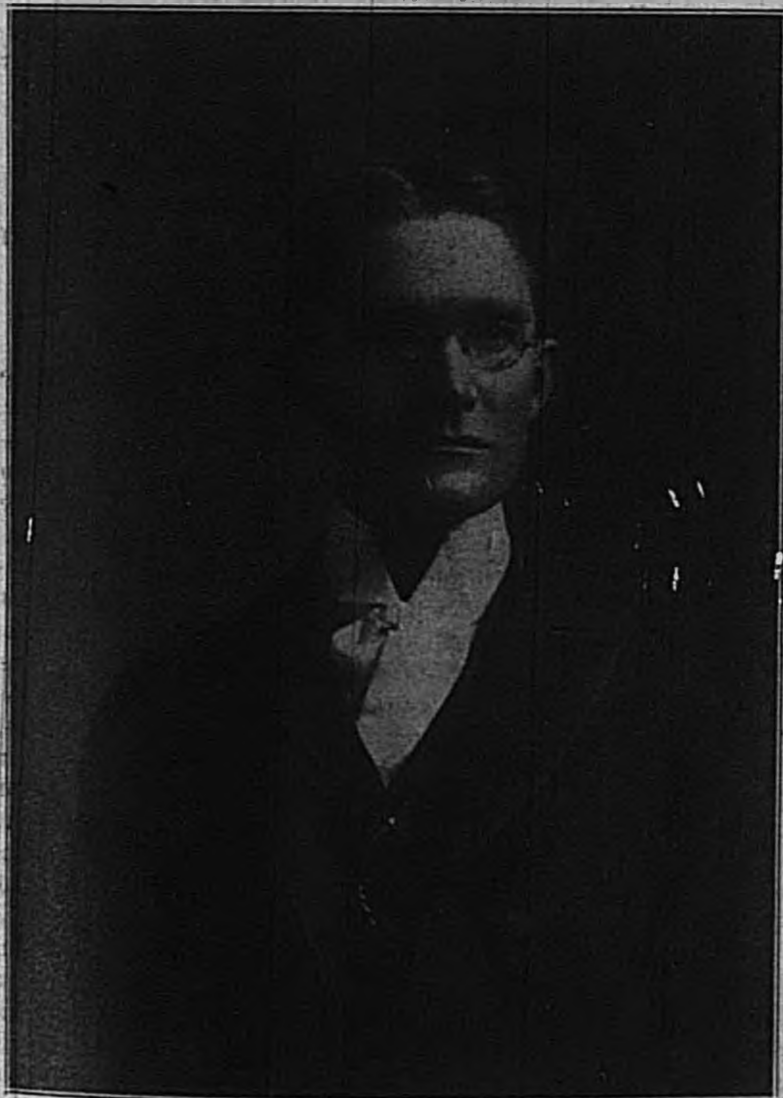
Before the conventional year closed Mississippi had enrolled thirty Sunbeam Bands.

I have Dr. Taylor's letter of commendation before me as I write.

Later, when Dr. Gray accepted the pastorate at Hazelhurst, Miss., a band was organized there. Today the best mission givers of that noble church are my grown-up Sunbeams.

On Nov. 28, 1858, Dr. Taylor wrote me: "Bro. Eager is quite enthusiastic over the work the Mississippi Sunbeams have done with the bricks (for the Italian Chapel in Rome.)"

In January, 1889, he wrote: "It is very well for the Mississippi Sun-



George Braxton Taylor, D. D

beams to help the Pingtu Mission. Hazelhurst has done most admirably!"

On Dec. 24, 1888, Dr. Hugh P. McCormick, from Zacatecas, Mexico, wrote to the Hazelhurst Sunbeams through me, their leader: "The \$15 fall like fifteen drops of dew upon a fainting flower, and I pray God that they may be the herald of at least as many hundred from your noble State. Be good enough to convey to these precious Sunbeams my grateful thank you, and God bless you."

Dear sisters, all of this is recorded not to magnify what I have done, but to bring again to mind the early work of the Sunbeams. Can not we gain inspiration from reminiscences?

If the Sunbeams did so well twenty-five years ago, cannot the leaders now inaugurate a great campaign for new bands in all the Southern Baptist Convention territory?

We want to hear from other States about past achievements and future hopes. Send on the good news. Three cheers for "Cousin George," the founder of Sunbeams!

At our request Dr. Taylor wrote the following letter:

Hollins, Va., Oct. 16, 1911.

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

My Dear Mrs. Gray: Your kind letter is received and I am sending you under separate cover a photograph and I will try and answer your questions about the way the Sunbeam work started. It is indeed pleasant to renew our acquaintance; year by year I have heard from you through your husband, as we have met at the various conventions.

The Sunbeam movement started at Fairmount church, Nelson county, Virginia. Mrs. A. L. Elsom had a Sunday-school class of little folks which she called the Sunbeam class. It was my first pastorate. I was living at the University of Virginia, and was pastor of three country churches—Mt. Shiloh, Fairmount and Mountain Plain. A visitor to the neighborhood told us of the work of the "Rosebuds" among the Methodists. So came the plan to introduce the thought of missions into this class, the children to bring at least a penny each month, to study about missions, to have Sunbeam news, or other ways of making their own money. So it all began. Just how much of it all was mine or Mrs. Elsom's,

I do not remember. I do not remember about the seven boys. I thought Mrs. Elsom's class was much larger than that. And how the plan worked so well that it was decided to have Sunbeam Societies in my other churches and other churches near by. Then, after consulting several leading brethren, it was decided to extend the work. So a letter appeared in the Religious Herald explaining the plan.

Societies were organized at a number of places in Virginia. Finally the movement was endorsed and taken up by the Foreign Board, a model Constitution provided and monthly programs. I had charge of the work eight years. During this time the Sunbeams raised \$25,378.05. I have not a complete list of the societies, but from a book of receipts for several years I find fourteen Southern States represented.

With kindest regards to you and your husband, and the Sunbeams, I am,

Very sincerely,  
GEO. BRAXTON TAYLOR.  
("Cousin George.")

Written for a North Carolina meeting of W. M. U., and sent to us by request:

#### Sunbeams in Their Beginnings.

In 1886, at Fairmount Baptist church, the first Sunbeam Society was organized by Dr. George Braxton Taylor, who was then pastor of the church. For years it had been my highest privilege and joy to teach the primary class and always called my children Sunbeams, as I found there was inspiration in the name, and as the years went on with increasing numbers and a missionary zeal which really led me, and was beautifully developed by the inspiring missionary spirit of our pastor. At this time, the conception of an organization in our denomination was greatly aided by a visit to my home of Dr. Laurens, of the Methodist church—the sainted leader of Rosebuds in that church. Unfolding to him my hope and prayer for this Sunbeam movement, he greatly encouraged the enterprise, giving his own valuable experience and success. In a few days it was my privilege to confer with Dr. Taylor in my own home in reference to this soul-uplifting project for foundation work and the advancement of our dear Redeemer's kingdom through this medium.



Never can I forget the spirit which filled his heart and made radiant his beaming face as plans were matured for organization at Fairmount the following day—especially his prayer, laying ourselves on the altar of service and making the success of this work a test—whether he should continue work in Virginia or join his father in Rome as a foreign missionary. This prayer was answered in a most unmistakable way as his wonderful success was phenomenal. Through his untiring zeal and energy, his glowing missionary spirit was contagious—societies sprang up as if by magic. Soon the work became so heavy State superintendents were appointed to aid him and thus the blest work went on till now the Sunbeams radiate our own Southland, and crossing the ocean have taken up the work in Cuba, China and Japan. Mrs. G. F. Williams, of Richmond, Va., was first State organizer, and a most consecrated, valuable worker she has proven in her loved work. I wish indeed I knew the figures of contributed money by these dear little bands into our Missionary Treasury. The little seed so humbly sown in our little rural church has been blessed by the dews and sunshine of Divine grace.

The little rill has widened and refreshed many Christian workers. In your own State I rejoice at the bright progress you have made and with heartfelt prayer and blessing congratulate your young, consecrated leader, Miss Elizabeth Briggs, in her noble work. Through all the changing years, my own little Sunbeams have lived at Fairmount, now to bless my old age as the sunset of life rapidly approaches. I beg your prayers for the "light at eventide."

Respectfully submitted,

MRS. A. L. ELSOM.

Shipman, Nelson County, Va.

(Dear Mrs. Elsom has recently passed to her Heavenly reward, but her glorious service to the Sunbeam cause will live forever.—Editor.)

These letters fill our heart with joy. Let the blessed work among the children be pushed.

Auburn, Ky., Oct. 23, 1911.

Dear Mrs. Gray: I write to let you know the church at this place had a band of Sunbeams when the Havana church was

bought and sold bricks (cards) to the amount of \$10 to help pay for same. It has had a band almost continuously since, and now has an interesting one of twenty-five. One of the first band—Miss Louise Blakey—is Secretary and Treasurer of the W. M. S. here. You see this band is near twenty-five years old. Yours in the work,

MRS. D. CHILDRES.

Greensboro, Ga., Oct. 11, 1911.

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

My Dear Mrs. Gray: I notice in the October issue of The Home Field that in November you will have a Sunbeam Special.

Our Sunbeam Society was organized, among the first, by my mother, Mrs. L. H. Bowen. She and my sister Lula had charge of it together at first, then when my mother's health would not permit her to continue, sister was leader, with exception of one year, until her death, then I became leader. I was one of the "Charter Members" and one of the two "Cousin George" referred to in the enclosed letter as meeting in Greensboro, N. C. I remember well his first appeal for the children to be organized and my mother taking up the work here at once.

Yours sincerely,

MAYME BOWEN RICE.

(Mrs. T. B. Rice.)

P. S.—The "Little boy" to whom the letter is addressed, is now a business man in Atlanta, a member, I think, of West End church.

Corpus Christi, Texas, Nov. 4, 1911.

My Dear Mrs. Gray: I enclose a list of names, and will greatly appreciate the favor if you will send to each one on list a sample copy of November Home Field, "Sunbeam Special." We are "workers together" in the "King's business," which requires haste. I think day and night of what this coast section is going to be after the Panama Canal is opened, and I realize how much depends on the foundation we lay now. In my feeble way I am trying to do my part.

We enjoy The Home Field more than a child does a fairy tale.

Sincerely your sister,

ELLA VELVINGTON ELY,

Cor. Sec. Blanco Association, W. M. U.

**TREASURER'S REPORT FROM AUGUST 1, 1911, TO NOVEMBER 1, 1911**  
**SECOND QUARTERLY FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION**  
**Mrs. W. C. LOWNDES, Treasurer.**

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARIES					HANDS					ROYAL AMBASSADORS					TOTALS
	Foreign	Home	S. S. Board	Mat. arct	Home	Foreign	Home	S. S. Board	Home	Mat. arct	Home	S. S. Board	Home	Mat. arct	Home	Foreign	Home	Mat. arct	Home	Training School	
Alabama.....	\$ 868 25	\$ 549 24	\$ 10 65	\$ 5 60	\$ 170 23	\$ 53 01	\$ 55 80	\$ 1 30	\$ 39 25	\$ 47 92	\$ 16 24	\$ 4 00	\$ 1 00	\$ 1 00	\$ 1 00	\$ 1 00	\$ 1 00	\$ 1 00	\$ 1 00	\$ 1 00	\$ 1 821 49
Arkansas.....	33 25	37 50	3 00	7 25	2 00	7 15	15 50	1 00	1 00	7 35	6 67	1 25	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00
District of Columbia.....	123 28	138 18	8 60	7 25	15 50	7 15	15 50	1 00	1 00	7 35	6 67	1 25	5 00	2 00	2 00	2 00	2 00	2 00	2 00	2 00	73 75
Florida.....	147 23	147 22	15 58	7 25	274 12	202 13	56 15	2 00	25	67 50	37 15	50	3 50	3 50	3 00	2 00	25	15	15	15	323 23
Illinois.....	785 80	449 68	15 58	7 25	30 00	8 88	20 12	2 96	35 50	30 00	3 50	50	3 50	3 50	3 00	2 00	25	15	15	15	294 45
Kentucky.....	353 31	134 57	1 50	33 50	69 25	123 42	9 42	1 00	1 00	15 50	3 50	50	3 50	3 50	3 00	2 00	25	15	15	15	1,919 13
Louisiana.....	399 28	251 04	68 20	33 50	367 78	176 33	135 46	25	68 56	194 80	149 94	78 59	64 66	21 60	15 15	15 15	15 15	15 15	15 15	15 15	558 04
Mississippi.....	2,036 76	1,455 85	93 70	25 10	168 65	176 33	135 46	25	68 56	194 80	149 94	78 59	64 66	21 60	15 15	15 15	15 15	15 15	15 15	15 15	710 82
Missouri.....	1,510 59	451 21	93 70	25 10	168 65	176 33	135 46	25	68 56	194 80	149 94	78 59	64 66	21 60	15 15	15 15	15 15	15 15	15 15	15 15	3,699 06
New Mexico.....	16 00	543 45	93 70	25 10	168 65	176 33	135 46	25	68 56	194 80	149 94	78 59	64 66	21 60	15 15	15 15	15 15	15 15	15 15	15 15	2,513 63
North Carolina.....	1,347 60	153 43	93 70	25 10	168 65	176 33	135 46	25	68 56	194 80	149 94	78 59	64 66	21 60	15 15	15 15	15 15	15 15	15 15	15 15	16 00
Oklahoma.....	249 69	153 43	93 70	25 10	168 65	176 33	135 46	25	68 56	194 80	149 94	78 59	64 66	21 60	15 15	15 15	15 15	15 15	15 15	15 15	3,083 84
South Carolina.....	2,415 39	1,096 38	44 66	22 50	353 52	128 89	140 51	6 50	4 25	235 86	153 42	7 90	20 35	33 62	33 62	33 62	33 62	33 62	33 62	33 62	4,742 35
Tennessee.....	2,432 88	1,176 70	65 64	69 94	75 90	350 74	214 06	1 00	1 00	520 86	231 10	1 00	1 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	5,151 52
Texas.....	4,946 08	2,449 89	267 28	16 50	79 03	193 29	86 46	1 00	1 00	373 55	103 01	1 00	1 00	19 05	16 99	16 99	16 99	16 99	16 99	16 99	7,758 78
Virginia.....	2,277 73	713 52	14 45	65 28	259 40	193 29	86 46	1 00	1 00	373 55	103 01	1 00	1 00	19 05	16 99	16 99	16 99	16 99	16 99	16 99	4,274 02
TOTALS.....	\$19,948 12	\$9,750 86	\$588 76	\$250 17	\$1,891 93	\$1,228 84	\$720 18	\$11 71	\$6 80	\$1,552 57	\$704 71	\$92 24	\$112 56	\$72 61	\$68 34	\$37 37	\$25 53	\$16 53	\$16 53	\$16 53	\$37,379 81

**VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS**

STATES	W. Societies			Y. W. A.			HANDS			TOTALS
	Home Miss'ries	Mt. Sch's	Home Miss.	Home Miss.	Mt. Sch's	Home Miss.	Home Miss.	Mt. Sch's	Home Miss.	
Kentucky.....	\$ 86 00	\$ 35 55	\$ 35 55	\$ 35 55	\$ 35 55	\$ 35 55	\$ 35 55	\$ 35 55	\$ 35 55	\$ 86 00
Louisiana.....	232 10	35 55	35 55	35 55	35 55	35 55	35 55	35 55	35 55	35 55
Maryland.....	137 05	41 00	41 00	41 00	41 00	41 00	41 00	41 00	41 00	137 05
Mississippi.....	135 56	55 00	55 00	55 00	55 00	55 00	55 00	55 00	55 00	176 56
North Carolina.....	1,073 98	76 53	76 53	76 53	76 53	76 53	76 53	76 53	76 53	1,073 98
Texas.....	1,073 98	76 53	76 53	76 53	76 53	76 53	76 53	76 53	76 53	1,073 98
TOTALS.....	\$ 1,719 69	\$ 76 53	\$ 76 53	\$ 76 53	\$ 76 53	\$ 76 53	\$ 76 53	\$ 76 53	\$ 76 53	\$ 1,796 24

THE ABOVE CONTRIBUTIONS FOR  
 THE TRAINING SCHOOL IN-  
 CLUDE \$1,018.03 FOR THE  
 STUDENT FUND



## HONOR ROLL FROM OCTOBER 15, TO NOVEMBER 15

Rev. W. D. Powell, Louisville, Ky. ....	98	Mrs. J. C. Mace, Marion, S. C. ....	13
Rev. A. C. Cree, Moultrie, Ga. ....	85	David Joost, Palestine, Texas. ....	13
Rev. H. A. Hunt, Evangelist. ....	64	Rev. S. B. Wilson, Kemper, S. C. ....	13
Editor J. C. Keys, Greenville, S. C. ....	62	Miss Exie Campbell, Bernice La. ....	12
Rev. G. W. Danbury, DuQuoin, Ill. ....	54	Rev. R. L. Miers, DeQuincy, La. ....	12
Rev. W. W. Beall, Stillmore, Ga. ....	36	Mrs. M. E. Schrock, Camden, S. C. ....	12
Rev. T. N. Mainer, Lovelady, Texas. ....	33	C. A. Battle, Lake Charles, La. ....	12
Rev. H. B. Woodward, Lineville, Ala. ....	30	Rev. A. A. Walker, Birmingham, Ala. ....	12
Rev. A. E. Brown, Asheville, N. C. ....	30	Miss Sue O. Howell, Oklahoma City,	
Mrs. John S. Major, Liberty, Mo. ....	29	Okla. ....	12
Miss Gertrude A. Williams, Franklin, Va. ....	28	Miss Eleanor Mare, St. Louis, Mo. ....	11
Rev. L. E. Lightsey, Montrose, Miss. ....	26	Mrs. L. J. Barrett, Greenville, Miss. ....	11
Mrs. Anna G. Schimp, Baltimore, Md. ....	25	J. R. Owen, Brevard, N. C. ....	11
Rev. Leon W. Sloan, Sildell, La. ....	23	Rev. J. W. Dickens, Crystal Springs, Miss. ....	11
Rev. W. C. Golden, Nashville, Tenn. ....	23	Rev. John F. Vinea, Anderson, S. C. ....	11
Mrs. Mattie L. Miller, Hawkinsville, Ga. ....	20	Rev. I. W. Read, Gloster, Miss. ....	11
Mrs. T. C. Carleton, Oklahoma City, Okla. ....	20	Rev. W. J. A. Odom, Glenmore, La. ....	11
Miss Emma L. Amos, Atlanta, Ga. ....	20	Anna Moody, Crystal Springs, Miss. ....	11
Rev. Leland Malone, Carthage, Texas. ....	18	A. A. Bryant, Lux, Miss. ....	10
Miss Evelyn Royall, East Durham, N. C. ....	18	Mrs. Emma Greer, Brookhaven, Miss. ....	10
Miss Lellah F. Attaway, Saluda, S. C. ....	18	Rev. D. M. Simmons, Petersburg, Va. ....	10
Rev. J. C. Eaves, Fearn Springs, Miss. ....	17	Mrs. A. R. Cason, Jewell, Ga. ....	10
Mrs. John H. Washington, Piedmont, S. C. ....	16	Miss Lucy Stout, Moravian Falls, N. C. ....	10
Miss Kate D. Perry, McAlester, Okla. ....	16	Rev. E. Crawford, Fyffe, Ala. ....	10
W. T. Word, Jackson, Tenn. ....	15	Mrs. W. M. Bomar, Spartanburg, S. C. ....	10
Prof. Chas. F. Brewer, Wake Forest,		Rev. Carlile Courtney, Columbia, S. C. ....	10
N. C. ....	15	Mrs. Sallie S. Kemp, Clinton, Ky. ....	10
Rev. H. W. Rockett, Salts, Miss. ....	14	Miss Sadie R. Espy, Little Rock, Ark. ....	10
Mrs. J. W. Nichols, Abbeville, S. C. ....	14	Rev. J. E. McManaway, Evangelist. ....	10
Rev. J. R. Curry, Tuskegee, Ala. ....	14	Rev. C. T. Culpepper, Opp, Ala. ....	10
Rev. Chas. E. Maddrey, Statesville, N. C. ....	13	Mrs. B. F. Moreland, Meehan Junction,	
Mrs. H. G. Woodrow, Henrietta, Okla. ....	13	Miss. ....	10
Mrs. Chas. Pryor, Oliver, Ga. ....	13	Rev. Alfred M. Jones, Ft. Worth, Tex. ....	10
Mrs. J. B. Caldwell, Campobello, S. C. ....	13	Mrs. U. A. Hedrick, Denton, N. C. ....	10
		Mrs. W. L. Narramore, Prattville, Ala. ....	10

## HOME MISSION RECEIPTS, OCT. 15, 1911, TO NOV. 15, 1911

ALABAMA: W. M. U. of Ala. for Miss Davis' salary, \$18.50; Columbia Assn., by A. D., \$52.81; Judson Assn., by B. F. H., \$36.80; W. T. B., Birmingham, \$5; Mt. Carmel, by W. H. C., \$1; Dr. W. B. Crumpton, Cor. Sec., \$1,681.31; W. M. U., \$273.31; Mtn. Schools, \$43; Indians, \$9.53. Total, \$2,120.82. Previously reported, \$3,001.50. Total since May, \$5,122.32.

ARKANSAS: Total since May, \$603.46.  
DISTRICT OF COLUMBIA: Grace, Washington, by H. C. H., \$18; S. S., by W. C. R., \$36.31; Brookland, by C. H. E., \$75; E. Washington Heights, by D. C. F., \$10; Washington Second, by S. G. N., \$62.22; S. S., \$30.21; W. M. S., Immanuel, by E. R., \$6.25; W. Washington, by W. H. H., \$65. Total, \$303.99. Previously reported, \$209.42. Total since May, \$512.41.

FLORIDA: S. B. Rogers, Cor. Sec., \$364.39; W. M. U., by Mrs. H. C. Peelman, \$82.22. Total, \$446.61. Previously reported, \$649.45. Total since May, \$1,096.06.

GEORGIA: B. Y. P. U., Vienna, by N. L., \$1.50. Previously reported, \$3,743.31. Total since May, \$3,744.81.

KENTUCKY: New Hopewell, by J. J. P.,

\$1; C. C. of Ky., by Miss Willie Lamb, Treas. Sunbeams and R. A., for Indians and schools, \$34.93; Y. W. A., for Mtn. Schools, \$55.90; Miss Salter's salary, \$75; Mtn. Schools, \$85.47; W. M. S., for Immigrants and frontier, \$271.82; Dr. W. D. Powell, Cor. Sec., \$1,511.21; Frankfort First, by P. C. C., \$18.45. Total, \$2,054.47. Previously reported, \$3,815.65. Total since May, \$5,870.12.

LOUISIANA: S. S. Clifton, by M. F., \$1.60; E. O. Ware, Cor. Sec., \$600. Total, \$601.60. Previously reported, \$30.58. Total since May, \$632.18.

MARYLAND: "F. S. and L. R.," \$100; Scott St. S. S., Balto., by J. R. R., \$12.50; W. H. M. S., of Md. by Mrs. H. R. Weishampel, \$233.53; Y. W. A's., \$22.12; for Mtn. Schools, \$2.50; Sunbeams, \$3.50; W. M. S., for equipping Mission Study room Yancey Collegiate Institute, \$25; Balto. Seventh, by O. M. L., \$33.70; N. Avenue, by C. M. K., \$33.07; Balto. First, by J. R. G., \$44.66; Eutaw Place, by H. W. P., \$202.48; S. S., Second German, by Miss Ruh'maler, \$2.50; Thank offering for Immigrants, \$2. Total, \$772.56. Previously reported, \$3,226.71. Total since May, \$3,999.27.

**MISSISSIPPI:** Water Valley, by W. B. P., \$100; Mrs. J. A. A., Abbeville, \$1. Total, \$101. Previously reported, \$1,105.89. Total since May, \$1,206.89.

**MISSOURI:** A. W. Payne, Treas., \$395.50; W. W. W., \$57. Total, \$452.50. Previously reported, \$6,376.10. Total since May, \$6,828.60.

**NEW MEXICO:** Total since May, \$32.45.

**NORTH CAROLINA:** Charlotte First, by B. F. W., \$86.70; Corinth, by G. W. H., \$4.92. Total, \$91.62. Previously reported, \$284.40. Total since May, \$376.02.

**OKLAHOMA:** Rev. Harry Bock, Pawnee, \$20; W. B. M. S., of Okla., by Miss Sue O. Howell, \$120.78; Marsden, by A. A. B., \$4. Total, \$144.78. Previously reported, \$474.79. Total since May, \$619.57.

**SOUTH CAROLINA:** Timmons ville, by C. A. S., \$125; Memorial Spgs., by H. C. B., \$25.82; Cheraw, by C. M. E., \$15.10; Evergreen, by W. H. W., \$3.95; Waccamaw Assn., by J. C. S., \$34.31; Mispah, by W. A. P., \$1.30; Millbrook, by B. F. H., \$27; Fairfield Assn., by W. J. S., \$18; Shiloh, by W. M. S., \$3.14; Harmony, by R. H. F., \$15; Fort Laron, by B. D. J., \$4.30; Pageland, by E. O. T., \$5.40; Olive Branch, by W. C. W., \$5; Pyerian, \$3; Sardis, \$5; Madison, by P. P. S., \$8.45; Providence, by W. M. W., \$1.70; Washington St. Ch., Sumter, by W. F. R., \$25; Easley First, by J. N. H., \$12; Little Bethel, by A. T. R., \$3.26; Reedy Creek, \$6.61; Gallivant's Ferry, \$4.73; Steel Creek, by J. A. M., \$1.77; Santee, by J. W. Z., \$5; Chester Second, by R. H. F., \$5.75; Landa, \$1; Ebenezer, by J. E. L., \$24.70; Little River, by S. F. E., \$3.39; Cedar Shoals, by G. A. W., \$3; Fairfield, by W. S. W., \$11.93; Wolf Creek, by B. F. O., \$30; Waccamaw Ass'n., by J. C. S., \$14.49; Mavesville, by W. S. & W., \$5; Sandy Lane, by J. W. P., \$2.35; Charleston Assn., by S. M. G., \$19.55; Darlington, by J. B. E., \$81.05; S. S. First, Sumter, by D. W. C., \$36.88; Camden, by T. E. G., \$41; Bethany, by J. M. B., \$11.88; Antioch, \$3; Lake Swamp, by W. V., \$32.59; Black Creek, by H. J. G., \$2.49; Elliott, by J. V. C., \$10; New Bethel, by S. R. M., \$1.35; Cool Branch, by E. L. B., \$5; Pinewood, by E. C. G., \$9; Summerton, by J. T. T., \$12.50; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$128.83; Indians, \$12.83; Chesterfield, by J. M. S., \$13.66; High Hill, by I. O. R., \$32.30; S. S., \$9.01; Antioch, by T. H., \$1.50; Republican, by H. W. M., \$4.87; Ephesus, by H. G. W., \$18.50. Total,

\$966.16. Previously reported, \$6,261.96. Total since May, \$7,228.12.

**TENNESSEE:** Grace Ch., Nashville, by Dr. W. C. Golden, \$30; Una, \$35.57; Deaf and Dumb, \$8; Crab Orchard, for Deaf and Dumb, \$6.83; W. M. Woodcock, Treas., \$490.66; Indians, \$2.50; W. H. Morris' salary, \$100; New Hopewell, by J. A. N., \$6.35. Total, \$680.91. Previously reported, \$2,687.10. Total since May, \$3,368.01.

**TEXAS:** Baptist Missionary Assn. of Texas, by W. W. Scales, Sec., \$21.50. Previously reported, \$5,530.63. Total since May, \$5,552.13.

**VIRGINIA:** B. A. Jacob, Treas., \$1,791.16. Previously reported, \$6,373.06. Total since May, \$8,064.22.

**MISCELLANEOUS:** Students B. T. S., Louisville, by R. B. G., \$25.60; rent, Immigrant Home property, by J. H. M., \$15. Total, \$40.60. Previously reported, \$315. Total since May, \$355.60.

**AGGREGATE:** Total, \$10,590.78. Previously reported, \$44,622.96. Total since May, \$55,213.74.

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