

THE HOME FIELD

JANUARY 1912.



*A
Georgia Plow Boy*

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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The Home Field

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One of the most demoralizing agencies in relation to a proper Sabbath observance in America is the average Sunday newspaper. Next to the coming of the lax European Sabbath along with the immigrants, there is scarcely another agency that is doing more toward a lowering of the way in which tens of thousands spend the Lord's Day. The cartoon tells the story better than words, but see also our editorial, "Suggested by Two Cartoons."

The Home Field


VOL. XXIII

JANUARY, 1912.

No. 6

Rome's Practice of Un-Americanism

J. F. LOVE, D.D.

 IN THE DECEMBER issue of The Home Field we cited some of the un-American principles proclaimed by the pope and his accredited spokesmen. We let Rome state these principles in her own terms. The language was explicit, admitting of but one interpretation. It showed that theoretically, at least, Rome is indeed as she boasts, *semper eadem* (always the same). This article will show that she is, as far as she dare, actually practicing these principles in America.

Rome does not content herself with theories; she is the most perfectly and shrewdly organized human institution on earth, and the most sleepless propagandist the world ever saw. She is ceaselessly expounding her creed by her acts. What she is attempting in America as elsewhere when not restrained, is proof of sincerity in what she says.

She says she does not believe in an independent State, in equality, in liberty and the right of private judgment and free speech, and she shows her faith by her works. From Cardinal Gibbons down to the most servile little priest, the Roman Catholic clergy is diligently executing policies consonant with her published polity, secretly when prudent, but more and more openly. The work of the 17,000 priests of America is expository and defensive of the creed and the decrees of the Vatican. Rome is professedly and practically un-American.

Take as the first example of this

Her Hostility to Our Public Schools,
and her stealthy appropriation of public taxes for the support of her parochial

schools, maintained in opposition to the nation's schools. The public school system of America is our patriotic boast as the greatest nationalizing institution controlled by the State. In her opposition to this system she sets herself up against the authority of the State, and in insidiously drawing on the national treasury for the support of her schools affects a union of Church and State. The American principle of liberty and personal rights forbids absolutely that any religious denomination shall participate in Federal patronage. Defying this, Rome has secured vast possessions in public and Indian lands, and keeps a hand stretched out toward our national treasury, which is seldom withdrawn empty. A shrewd priest is now located at Washington for diplomatic service, and while we have not yet come to the point of officially recognizing him, he is on intimate terms with many of the people's representatives and Federal employees, and is shown such consideration in the departments at Washington as is scarcely shown to any other unofficial citizen of America. He is one of the most familiar figures at the National Capitol, and has such familiarity with matters transacted there both in the legislative halls and departments of State as no other ecclesiastic in America possesses or seeks to possess.

Recently, when New Mexico was seeking statehood but before the citizens of the territory could adopt a constitution, Rome found a tool among the representatives at Washington through whom to offer a bill which proposed to give to Rome 300,000 acres of land in New Mexico to be used by her lieutenants in the support of her sectarian schools. Among other things adopted at a recent meeting of the representa-

tives of the "Federation of Catholic Societies," held at Columbus, Ohio, was a resolution which says, "Strict justice demands that the State should make adequate compensation to Catholic schools."

A Western bishop has lately won great applause from Roman Catholics by forbidding absolution to be given any Roman Catholic parents who send their children to public schools. According to the bishop's decision, for one to prove a good American citizen by patronizing our great American institution, the public school, disqualifies him for Roman Catholic fellowship. And yet it is reported that seventy per cent. of the teachers in the public schools of Chicago are Roman Catholics!

Rome in Politics.

True to her history in every land, Rome is entering fully and fearlessly into American politics. She is organizing for a thorough-going campaign. This is the significance of the "Knights of Columbus" and the "Federation of Catholic Societies." The American Citizen of September 7, 1911, quotes the Catholic World of New York as follows:

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the pope. Education must be controlled by the Catholic authorities, and under education the opinions of individuals and the utterances of the press are included. Many opinions ought to be forbidden by the secular arm under the authority of the Church, even to war and bloodshed."

There they have stated the case for themselves, and outlined their political program. That they have already met with encouraging success, the facts show plainly. Although "The Knights of Columbus is a fraternal order for Catholic members only," and although there are but 263,300 of them in the whole United States, they have succeeded in some thirty States of the Union in securing legislation giving them Columbus Day as a State holiday, which they are as Catholics, using to advertise Catholicism and to deceive those who are ignorant of history by flaunting false claims before their eyes on this Roman Catholic gala occasion.

If patriotic Americans are wise they will undo this craftily secured legislation without delay. The Texas Legislature, with others,

was taken unawares and made Columbus Day a State holiday. "The first celebration of Columbus Day in Texas," according to "The Official Program," was observed in Austin, Texas, our capital, recently. The occasion was used to put on a parade all the "Right Reverends" and "Very Reverends" of the Roman hierarchy in Texas, and the "Pontifical High Mass" was celebrated in the open air at Worldridge Park, Austin, and in other ways the day was used to advertise Roman Catholicism, as it was meant to be used when the Knights of Columbus secured legislature making the day a holiday. Several non-Catholic State politicians and officials lent their presence to the occasion, and thereby helped to boost the Catholics in Texas.

The Governor of Massachusetts has yielded to the political demands of these Knights, and having twelve judges to appoint, has appointed eight Roman Catholics out of the twelve. The Boston Daily Journal of April 19th quotes W. H. McKechnie, a Roman Catholic lawyer of Boston, as follows: "The day is coming when men elected to high positions in this commonwealth will have to be not only Catholics, but men who are educated in Catholic colleges, for in twenty years we shall have control of the state, both politically and otherwise." This declaration was made at a Roman Catholic celebration in honor of the Catholic judges appointed by the Governor.

Presidential Friendship for Rome.

President Taft has exercised the utmost care to show his friendship for Cardinal Gibbons and bestow public praise upon him, and has given the highest judicial position in the nation to a Roman Catholic, Justice White, of whom the Western Watchman, a Roman Catholic Journal, says in commenting upon his influence in securing a certain supreme court decision: "Justice Harlan . . . holding to the puritan severity of his ancestors, interpreted the law literally and wrote a dissenting opinion. . . . The Church courts do not care what the law-makers mean . . . he (White) is thoroughly imbued with the teachings of Catholic jurisprudence. . . . It took him years to bring the rest of the court to his way of thinking, and that alone is the meaning of the delay in the judgment. But truth as taught by the tribunals of the Catholic church pre-

valled and Puritanism as well as plutocracy went down in defeat." The same Catholic editorial informs the public that as a result of the decision, quotations on the stock exchanges "took an upward tendency." That does not look so bad for plutocracy as it does for Puritanism. In the light of the appointment of Mr. White by President Taft, and the appointment of eight Roman Catholic judges by Governor Foss of Massachusetts, and such Catholic utterances as the above, we will do well to heed the words recently published in England: "The Catholic training and the Catholic press, the complete subjection of the Catholic mind to priest and pope, make it impossible for a Catholic to hold the highest place in the judiciary of a free people. He would bring the whole system of law into suspicion. No judge can be impartial whose conscience and intellect are in the keeping of an alien authority." (Shall Rome Reconquer England, page 191).

The Indiana Catholic of September 22, 1911, cites a recent decision handed down by a Roman Catholic judge in St. Louis before which the Jewish Christian Association of that city was denied the right to put up a building for Christian work among the Jews of St. Louis.

At the public expense Congress was recently prevailed upon to print in the Congressional Record a speech delivered by Cardinal Gibbons in Baltimore!

These are just a few examples of how Roman Catholics are invading the precincts of government and steadily encroaching upon our liberties. They are interpreting their un-American creed in acts before our eyes, and beginning here to repeat the history of a thousand years in other lands. We are able to administer an effectual rebuke now if we but have the courage and the patriotism to do it. Twenty-five years from now will be too late if the duty is neglected today.

As to Cuba

SUPERINTENDENT C. D. DANIEL

EDITORIAL NOTE:—*Superintendent C. D. Daniel, of the Texas-Mexican Mission work, who is an adept in the Spanish language, has gone over to Cuba to do some revival preaching among our mission churches. At one time Bro. Daniel was a missionary of the Foreign Board in Brazil and later he was Superintendent of our Cuban work. He understands the people there and we believe and pray that great good will result from his visit. At our request he is writing some articles about the island in connection with his visit. The first of these follows.*



Rev. C. D. Daniel

AFTER a vigorous churning up, the good ship Excelsior, has safely brought us in sight of Cuba, the precious gem of the Antilles, the most beautiful land ever beheld by mortal man.

Indeed, Cuba is a rich, beautiful goodly land, but through the long, tedious centuries it has been fearfully abused and neg-

lected, mentally and morally, by the Roman Catholic Church.

In Cuba the pope has not been hampered by Bibles nor by Evangelical Christianity. For three hundred years he has been supreme in this beautiful, rich land. He has had a magnificent opportunity to show to the world what his religion and church can do for a country.

Here is what it did: When the adulterous union between the Cuban State and the Roman Catholic Church was severed, two-thirds of her citizenship could neither read nor write and half her population had been born out of wedlock.

Until Evangelical Christianity began to thunder at her doors, the Romish Church had made no effort to educate the masses. Her priests charged such exorbitant prices for their marriage ceremonies that the poor

people could not afford it. As a natural result a system of concubinage became general. When Roman Catholic Spain's domination of Cuba ceased so large a per cent. of her population had been born out of wedlock that on every marriage document the contracting parties had to declare whether they were the legitimate offspring of their parents or not. Girls reared in gospel lands had to be insulted by answering this question before they could get married in the then Roman Catholic Cuba.

Since the separation of the adulterous union of the Cuban State from the Romish Church it has all changed. Public schools, and also evangelical schools now dot the land over, and civil marriage has been instituted, hence the per cent. of illiteracy and illegitimacy is very rapidly decreasing.

Cardinal Gibbons attributes liberty and virtue and nearly every other good thing

in the United States to the Catholic Church. Suppose he attempts to tell the American people why the pope and his church never did do for Cuba what he claims it did for the United States!

While he is at it, he might tell them about the shortcomings of his church in rich, beautiful, big Brazil and Mexico. "By their fruit ye shall know them." Roman Catholic fruit in Roman Catholic countries is very bad. It could not be worse.

In a few minutes I will disembark and meet McCall and other Cubans whom I learned to love while laboring in Cuba.

I will give you a few notes on our work and the changes that have occurred in the people and country since I left the Island seven years ago.

During my six or eight weeks' stay over here, my address will be, Havana, Cuba, El Templo Bautista.

The Census and the Negro Population

V. I. M.



THE census department at Washington has issued a preliminary statement as to the white and Negro population in continental United States, showing the relative growth of the two races during the last ten years.

It shows 81,732,687 whites and 9,828,294 Negroes. There are besides the yellow races and the Indians—411,285 persons.

The whites are 88.9 per cent. of the entire population and the Negroes 10.7 per cent.

There has been in the last ten years a relative falling off in the percentage of Negro population in the whole country and a decided falling off in the Southern States. In 1880 the Negro population was 13.1 per cent.

Since 1900 the increase of white population has been 14,923,491, or 22.3 per cent., as compared with the Negro increase of 994,300, or 11.3 per cent. Of course the cause of the percentage of white increase has been occasioned largely by the large immigration of foreign-born whites, but the census figures show conclusively that the larger white increase is only in part resultant upon immigration.

In the South in 1910 the whites consti-

tuted 69.9 per cent. and the Negroes 29.8 per cent. of the population, as compared with 67.4 per cent. and 32.3 per cent., respectively, in 1900, and with 63.9 per cent. and 36 per cent. respectively in 1880. The gain since 1880 in the proportion of the white population of the South, according to the census statement, is largely the result of higher natural increase among the whites than Negroes, although it is to some extent due to the migration of Negroes to States outside of the South.

The natural increase of the white population at the South is considerably higher than at the North for the last ten years. It is 4,025,603, or 24.4 per cent., as compared with an increase of 826,421, or 10.4 per cent. for the Negroes. In the territory outside of the South the growth of the white population has been 21.7 per cent. and the Negro population 18.4 per cent. The increase of Negroes in the territory outside of the South has been one-fifth as large as in the South.

These figures are very interesting to the sociologist, the statesman and the student of Christian missions. There is an evident movement toward a larger scattering of the blacks throughout the entire country,

though we may be sure that the majority of the Negroes will always remain at the South. Notwithstanding the fact that the increase of the blacks is at a slower rate than that of the whites, we may expect always to have a large and increasing number of Negroes and from every consideration of religion and true statesmanship their uplift in religion, morals and efficiency is of the greatest importance.

It cannot be said too often that the solution of the so-called Negro question is one of religion rather than politics. We cannot declare too forcefully that if our Chris-

as truly as our Northern friends think when they read us lectures about some of these horrible occurrences and apparently forget about the human misery and injustice and practical slavery to be found nearer their own doors. We would love our Northern friends more, if they would treat our infirmities with a modesty born of the realization of their own, and we cannot think that their seeming assumption of superior civilization and their holding up of hands before high heaven are becoming when there is some fearful race outbreak at the South.



The Industrial Specialty of the Race

tianity fails in finding a way to mete out love and helpfulness to this weaker race group that by a strange providence lives at our door, it is certainly not adequate for the task of redeeming the world. With all possible emphasis we declare, as we have done before, that our first obligation as Christians to peoples of other races is to the Negroes who work in our fields, who pass to and fro on our streets and whose cottage homes are never out of sight as one journeys two thousand miles through the heart of the South.

The lynching of Negroes is horrible. It does not happen so often nor does it represent the Southern spirit between the races

But that does not change the fact that these lynchings are a recrudescence of barbarism and brutality. We of the South must put them down or confess ourselves on the road to anarchy.

The Negro is here. He is our burden. Moreover, his situation is also his burden and trying problem. We believe much can be done for him in many ways, but we believe everything we shall do shall fall of efficiency save as we learn in the light of Christian love and helpfulness which shines down from heaven, to treat him with sincere consideration for his betterment, and to help him toward the attaining of every right and realizable ideal.





VITALIZATION HOME MISSION WORK

Geo. W. Truett.
Dallas, Tex.

GEORGE W. TRUETT, D.D.

EDITORIAL NOTE—Recently we reproduced in our columns a striking address about training as a Home Mission task, made by Dr. Gambrell years ago at the Southern Baptist Convention in Kansas City. Looking through the minutes of the Convention for 1903, recently we came upon a committee report read by Dr. George W. Truett before the Southern Baptist Convention in Savannah. His utterances at that time are so much in keeping with the growing conviction among our people that our domestic mission work must include vitalization as well as evangelization, that we are delighted to give space to the larger part of the report read by Dr. Truett. Such utterances by men among us who stand on the watch-towers of our Zion have had much to do with the present enlargement in the concept of the function of Home Missions.



OUR COMMITTEE conceives it to be the business of the Home Board, in co-operation with the several State Boards, to care for the home field. The needs of the home field are very many and very urgent. There are yet large districts in which there is need for many churches. If we are not to lose our position as a religious force in the Southern States, we must keep up with the present marvelous Southern development.

The Baptists within the territory of this Convention are strong in numbers, but for the most part weak in development. So weak indeed that in shifting from the country to the cities, as they are yearly doing by the thousands, many fall prey to the evil forces in their new surroundings and are lost to the denomination, as are also their families.

The supreme need of our Baptist people in the South today is such an enlightenment and development of all our people as will make co-operation an easy and delightful possibility. We may not hope ever to approximate our duty to the heathen world, as long as our people on the home fields are untaught and undeveloped.

The true significance of Home Missions is Foreign Missions. We can never be strong abroad until we enlighten and enlist our people at home. It is specially the function of the Home Board to lead forward in this great home field and labor among these hundreds of thousands of God's redeemed people, in a movement to enlist them in one sacred effort to spread the gospel throughout all the earth.

Money spent in the enlightenment and enlistment of the Baptists of the South is money spent precisely where it will count for the most in the evangelization of the entire world. The singular and humiliating weakness of Southern Baptists is the want of a sound New Testament church life, gathered around the one great purpose for which Christ died and for which saints and churches live in the world.

The Commission lies in three divisions: First, universal evangelization; second, baptizing; third, the teaching of all things commanded by the Master.

Baptists have been measurably strong in the first part of the Commission. They have been very strong on the second part. But they have been distressingly weak on the third part. Unless we shall enter vigor-

ously upon church culture for edification and service, all the future must be characterized by weakness at home and painful weakness abroad.

At no time in the history of this Convention have such great responsibilities and obligations presented themselves. If we shall make ourselves strong in all the centers, not merely for the sake of being strong in the centers, we shall enlighten and enlist the hundreds of thousands of Baptists in the South, now largely inactive and sadly inefficient, the next generation will witness in these Southern States the greatest force of God's baptized people ever marshaled on the face of this earth for the conquest of the world to the obedience of faith.

It seems to be a matter beyond doubt that we must either do a great deal more to utilize our resources in the South—not only for the South, but for the whole world—or else we must relatively do a great deal less. With the new and vigorous commercial life in the South, and the complete upheaval of the old order of things in the industrial world, the quiet and easy methods of the past will not suffice to save the future.

This Convention confronts a situation. We must either grapple vigorously with it or else we must drift with the current and largely lose our mastery as a denomination. The utilization of all our forces is the supreme need of the hour, and that means the thorough, scriptural training of the churches. There ought not to be another church planted or assisted in all our territory that will stand for less than the preaching of the gospel, both at home and to every creature under heaven. This is the matter that this Convention needs most of all now to lay to heart.

The winning of the vast hordes of for-

eigners who have come and are coming to our shores, is surely a matter of the gravest importance. The winning of a single foreigner means generally the turning of a current of human life from the wrong to the right, which will go on indefinitely. We have already lost greatly by failure to meet foreigners with the gospel, as they have come among us.

Your committee recommends that the Home Board, co-operating with the several State Boards, do everything possible to cheer and assist the pastors of the non-contributing churches. It is freely admitted and earnestly urged that the pastors are the heaven-appointed leaders of their flocks. But a broad, New Testament conception of missionary operations cannot leave out of view the fact that both churches and pastors need help at this vital point.

Paul was not only a missionary to those without the gospel, but he was also a missionary to the churches, to add to their efficiency by timely and needed teaching, and to strengthen the things that remained and were ready to perish. No conception of missions is complete that does not contemplate missions to weak and undeveloped churches, as well as missions where the gospel has never been preached at all.

We earnestly pray that this Convention may see its day of opportunity. We insist that we cannot delay the advance movement on the home field, without impairing the vitality and strength of all our missionary operations. Between the work of the Home Board and the Foreign Board there is the most vital connection. Weakness at home means weakness abroad. And weakness abroad means weakness at home. Every church planted on the home field, and cultured after the New Testament idea, becomes a Foreign mission force.



The Churches and the Social Unrest

VICTOR I. MASTERS



OUR day is characterized by an unprecedented social unrest. We can not well ignore or refuse to investigate the situation. We may sigh for the good old days, but our duty, as well as our opportunity, is to labor to make effective the gospel in our own day.

This social unrest is a world phenomenon, but it is reaching its intensest expression in America for the reason that this is a re-

Ethical in Its Nature.

The social unrest is ethical in its nature. It is manifesting itself in civic and political life and also in religious circles. Whether blindly or intelligently, foolishly or wisely, its general effort is to bring about an application of the Golden Rule in the relations of men. Many men who have not received their teaching from the church, and who are often too ready to blame and criticise it, have religious ideals and name the Christ as the great expounder of the principles in which they believe. They may do this ignorantly, but it is of profound significance that they do it at all.

There is no good reason for the churches to be afraid of this social unrest. In fact, Christianity has itself brought it about. There is no labor trouble in Africa, and the recent rumblings of discontent in Russia have become possible only as the result of a religious awakening which is finding its expression in part in the wonderful growth of the Russian Baptists. The social unrest of today is because Christianity in

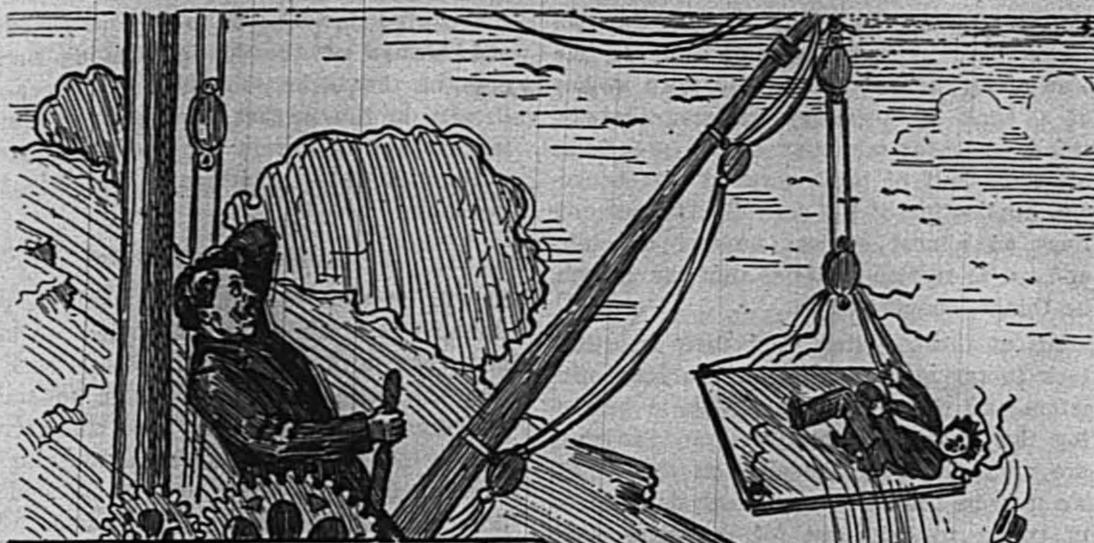


The Old Way—Salvation by Grace

public, and the average of intelligence and initiative among American citizens is above that of the people of any other country. It is also reaching its intensest expression here for the reason that in America more than anywhere else the lines are being closely drawn between the dominance of the dollar and the welfare of the people.

the hearts and minds of the people has created higher standards of living, correcter ideas of human brotherhood, and a deeper conviction that justice must rule in society.

The churches of Christ have lightened the pathway of the people to this quickened social conscience. We need not be alarmed if it should manifest itself in unwise ways. It is merely seeking for the right way.



The New Way—Salvation by Derrick

Our real need of concern is that the churches may be virile and strong enough to guide wisely the social conscience which they have aroused.

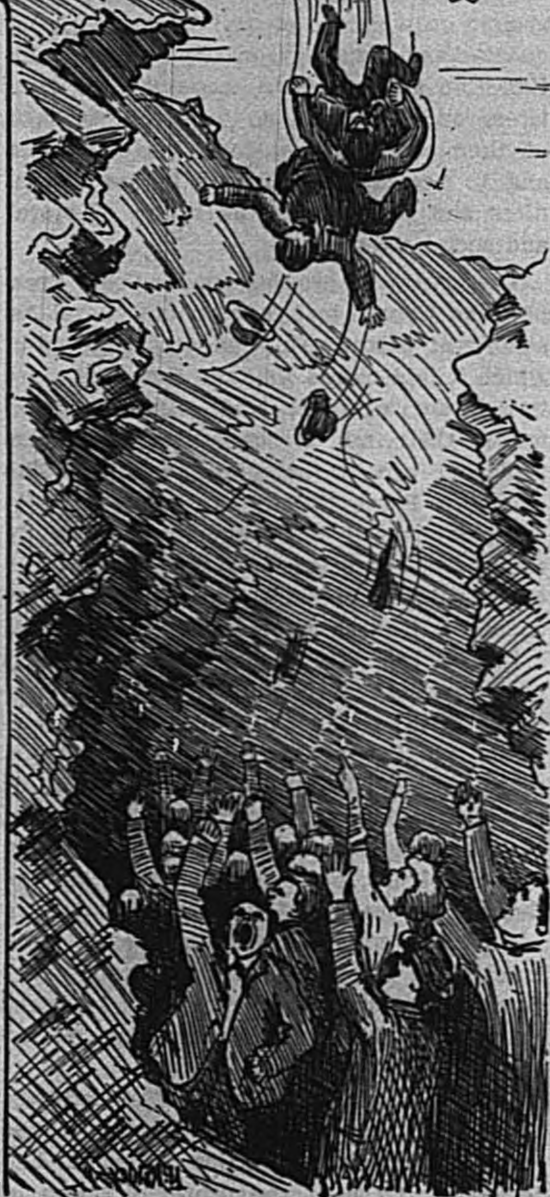
Churches Leaders in Social Uplift.

We surely need not disturb ourselves that social agitators who have received a belated awakening to the needs of a social application of the gospel, should with censorious spirit criticize the churches for not having brought about more rapidly a social millennium.

Constituted Christianity has always been well in the lead of other social forces in bringing about righteousness in society and has always given inspiration to, and strengthened the arm of the reformer. The censorious critics only show their ignorance of Christian history, and their lack of the spirit of humility which has characterized the people of God, as they have in every day been used of the Master in lifting up mankind.

Probably the greatest need of ministers and leaders today in relation to the present social unrest, is a firmer grasp on the great fundamentals of Christian truth and spirit, through which this and every other step for the social uplift of sin-burdened humanity have been made.

More books on sociology are being written today than ever before. There are some great daily papers in the country that bring out a special weekly number that is devoted to sermons. An examination of the prospectus of one of these shows that subjects



that belong in the realm of Christian sociology are in these far and away in the lead of all others. One well known author of a book on sociology declares that he thinks that our ministers should preach at least one-half of their sermons on the social application of the gospel. Another outlines an almost endless number of clubs and social service societies that the church, he thinks, should set up.

All of these writers find their knottiest task in trying to tell us how far the ministers and churches ought to go in becoming the leaders in social reform. As they are very far from agreeing on this point, we may be the more ready and determined in trying to hunt out for ourselves sane ground on which to stand. There is an unquestionable tendency on the part of many Christian authorities to encourage the ministers and churches, so to speak, to take off their coats and get down into the arena and to become participants in social conflicts and teachers in the realm of moral and social science.

The great and progressive Northern Presbyterian Church last year at its General Assembly at Atlantic City, adopted a paper in which it is declared that the time has come "when our churches and ministers must speak their minds concerning particular problems now threatening society." The Northern Presbyterians are a great body. The language I have quoted is carefully chosen, but it seems to mean that the churches must declare themselves and become the leaders of certain social reforms.

Indeed, the paper goes on to affirm that the churches must stand for Christian principles in the conduct of industrial organizations, whether of capital or labor; for a more equal distribution of wealth and for the abatement of poverty. Furthermore, the churches must stand for the abolition of child labor, must help regulate the industrial occupation of women; must declare for the protection of working people from machinery, and for the paying of every worker for six days' work a sufficient amount for the needs of seven days of living.

Is it the right function of constituted Christianity to become the leader of the legal and legislative battles for social betterment? Or is it the proper function of

constituted Christianity to keep persistently and always at the job of making better men, on the assumption that if it succeeds, it will do the largest service in providing leaders and followers for every movement toward social betterment? This is the question.

What Must Baptists Do?

It will be well for Southern Baptists, particularly our ministers and leaders, to take note, and with every help possible seek to find the sure ground on which to stand, and then to stand to their guns undeterred. Sooner or later, this question is going to press itself upon every one of us who labors in the Kingdom of the Master. We will do well to be prepared, for the issues are great.

Whatever we shall find, there are certain fundamentals that are never to be forgotten. At their center is this: In human affairs, the personal and spiritual are always of more moment than the political and social. However, much or little a Christian minister ought to do and to know in the realm of the social application of the gospel, it is never to be forgotten that his great primary function is to make better men and that the only formula the world has ever found whereby this may be accomplished, is that through which the individual soul is brought to see God and to become reconciled to him.

When the Savior was in the world he lived among social conditions infinitely worse than those among which we live. He denounced them, but he declined to set up another social program for their undoing. He addressed himself to the slower, less spectacular, more difficult work of winning and transforming individual men and women, and putting into their hearts the principle of love and usefulness.

In doing this, he was setting into operation the great underlying principle that in the first century silently but resistlessly permeated society and shook the foundations of Roman paganism, until the whole structure toppled and fell. Four-fifths of the world had in it human slavery when Christ lived. He did not become the leader of a party for the freeing of slaves, but he preached the brotherhood of the slave and the master, and the principles which he

preached and to which he himself ever lives to give power in the hearts of his followers, have in their onward march driven human slavery out of existence wherever they have gone.

Nothing But Good People Will Make Good Society.

Josh Billings says: "Before you can have an honest horse race, you must first have an honest human race." Even so no adroitness and shrewdness in formulating codes of social ethics will ever be sufficient to bring mercy and peace into rule in human society. Before we can have right social relations, we have got to have the right kind of men and women to enter into those relations.

If we grant that Christianity has not led the world in its weary, pathetic struggle for social justice—and we do not grant it—we would yet say that, if the churches shall fail to do their duty for social betterment today, it will be because they have failed at the task of making better men, rather than because of failure from their declining to become for the public the leaders of social adjustment and the teachers of social science.

If we lead men to Christ and his spirit takes possession of them, they will as individuals make the kind of leaders in society that it needs for its social betterment.

If they do not, then we have failed at our great and fundamental task. Is it not a tacit confession of failure, if we shall be tempted to turn away from that task at the cry of the needy but thoughtless world, to engage in that which is of secondary importance from the standpoint of the preacher of the gospel, however large and significant its importance may be?

We hear often today the cry in church circles: "Forward to Christ!" Probably we do need to go forward to Christ, but there is no question that we need to heed the cry, "Back to Christ!" And we shall never be prepared to go forward in the things he would have us learn, unless we shall do the immeasurably more important thing of going back to where we will learn of him that his great purpose and our great work for the redemption of the world and for the cleansing of society, is to bring men and women into personal and spiritual relations and fellowship with God and the unseen.

May the Lord make us wise, humble and earnest in seeking to interpret his message to our own day. At its bottom we shall find that this message is the bringing of men, one by one, to know God, and then training the man who knows God to understand and perform his duty of love and service to his fellow men.

Our new book, The Home Mission Task, is in the press, and we are hoping to be able to send it out by February first. It will contain 300 or more pages. Half of the edition will be attractively bound in cloth and the other half in paper. In cloth binding the price will be fifty cents; in paper, thirty-five cents. Ten cents additional for postage on cloth-bound volume, and five cents for the paper covers. We shall be glad to receive advance orders at once. Those who order now will receive the book at the earliest possible date. It will save inconvenience and additional bookkeeping if all orders are accompanied by the price. It is a volume of distinct value, and combines the utterances of some of our most capable writers on matters of vital concern.

A Trip in the Tropics

B. D. GRAY, Corresponding Secretary

EDITORIAL NOTE:—We have the good fortune to receive from Dr. Gray the story of his trip to Canal Zone and Jamaica just before going to press, and we are making room for it at the last hour. The letter which follows was written at Kingston, Jamaica, on December twelfth. Before it reaches the reader our Corresponding Secretary will doubtless be back home and engaged in the work at his usual place. We congratulate ourselves on having the following story from Dr. Gray on the Canal Zone work, and hope that he will write again about his trip for THE HOME FIELD.



B. D. Gray, D.D.

FOR several years it has been my purpose to visit our work on the Canal Zone. Excessive burdens of office work and field work in the States delayed this trip until November twenty-fifth. On that day I left Atlanta for New Orleans and on Saturday morning, twenty-sixth,

went aboard the "Heredia" for the trip down the Mississippi and across the Gulf to Colon.

New Orleans has many attractions, and I had made many visits there and had been most cordially received, but on this occasion the city surpassed herself. As the good ship swung out into the middle of the river and passed the foot of Canal street, whistles shrieked from locomotives and factories and foundries; cannon boomed, flags waved, and the whole river front was lined with people. Incidentally, the American Bankers' Association, in annual session in New Orleans, had just adjourned. Hundreds of these money kings decided to visit the Panama Canal and left just as we did. Perhaps some of the demonstration was in their honor.

From Bitter Cold to Balmy Breezes.

THE BITTER cold wind that shot through us at New Orleans was soon exchanged for the balmy breezes of the Mexic Gulf and by noon Monday the officers were all clad in white and the passengers called their lightest apparel into requisition.

Sunday morning after breakfast, while reading the Bible, I was interrupted by a gentleman who asked:

"Are you not a minister of the gospel?"

"I am," I replied, "but why do you ask that question?"

"Well, I saw you reading the Bible."

"But, do only ministers read the Bible?"

"They read it more than others," he said.

He was a Methodist steward from Tyler, Texas, and very soon by the cordial consent of Captain Stevenson a religious service was arranged for at 10:45 o'clock. The notice was circulated among the passengers and we had a fine crowd and a very enjoyable occasion. I preached a brief sermon; the whole company entered into the singing, led by the wife of the good Methodist, who is leader of her choir at home.

The first land sighted was Cape Antonio, the westernmost point of Cuba at the entrance of the Yucatan channel, then later old Providence island, a great huge boulder, so to speak, in the sea.

Grateful, indeed, were our eyes for the hills to the north of Colon, which we beheld early Thursday morning, after five days on the deep.

Inspecting With the Brethren.

AT THE wharf, Brethren J. L. Wise, S. M. Lovenridge, Stephen Witt and H. W. Dohrmann took me in charge and what they had laid out for me to do "was a plenty." It was Thanksgiving Day and they seemed to think the best way to celebrate was to work. So we went over our mission fields at Colon and Gatun, in the afternoon went through the great locks at Gatun and returned to Colon where I preached to a large congregation that night. We have only a colored church in Colon.

For a solid week I gave myself with the brethren to the inspection of the work, visiting all our important stations and preaching six times to as many different churches. Most of our work is done among the colored people, among whom Brethren Lovenridge and Witt are laboring, with two faithful colored helpers.

Rev. J. L. Wise preaches at Gorgona and Empire and occasionally at other points, and also has the general superintendence of our work.

The brethren reported the work to be in a hopeful condition. In the nature of the case most of the work is of a temporary character. When the Gatun Dam is completed it will impound the waters of the Chagres River and form a lake of 165 square miles. A number of our mission stations will in consequence be submerged.

There is much uncertainty as to perma-

many permanent employees it will require to operate the Canal no one knows, but if Congress does what the Canal Commission wishes the permanent inhabitants on the Zone will be confined to those actually employed in its operations and the military necessary for its protection.

Interviews With Canal Chiefs.

A LETTER of introduction from Senator Bacon, of Georgia, secured a brief conference with Col. G. W. Goethels, head of the Canal Commission. The Colonel treated me



Panama City, Showing the Lovely Panama Bay in the Distance

nent locations. There will be at least four or five permanent places of importance. Colon, the Atlantic terminus, and Balboa, the Pacific terminus, must, of course, be permanent stations. Then Gatun, with its great dam and locks near Colon, and Miraflores and Pedro Miguel, the two locks near the Pacific end of the canal, will be permanent.

From these places as centres the rest of the work may be done.

The great majority of the 35,000 laborers now on the Canal will probably be dispensed with in less than eighteen months. How

most cordially, giving me helpful suggestions as to the permanent settlements along the Canal. From different sources I learned that Colonel Goethels gives every man who has a complaint a fair hearing and renders a just decision towards all. With all the burdens of his responsible position it is a prime proof of his eminent fitness for the place, when every man of the vast numbers of workers seems to feel that Col. Goethels will treat him right.

Col. W. C. Gorgas, whose sanitary skill has made the Zone territory one of the healthiest portions of the globe, I did not

see, as he was away from the Zone, but on every hand his praises were sung. He is the one man who has made the Canal possible because he made life possible there by his marvelous work as chief sanitary officer.

Chief Justice Gudger, a North Carolinian, and Governor Thatcher, a Kentuckian, are fine men and made my brief interviews with them most helpful for our work.

Bro. Wise, our Superintendent, was all the while the key that opened for me many a door of access to men and things, as was also Bro. Loveridge, whose home sheltered me half the nights of my stay on the Isthmus, and who, with his cultured and consecrated wife, gave me genuine and unforgettable hospitality.

A night of rest and like hospitality was furnished by Bro. and Mrs. Witt at our lovely pastor's home in Empire. A similar kindness befell me at the home of Bro. J. F. Foreman and wife the Sunday night of my preaching at Empire.

Bro. H. W. Dohrman, clerk of the Empire church, used the advantages of his bachelorhood and ministered once and again to my necessities and rendered most valuable help at services by his musical gifts.

To my surprise a kind of farewell was given me at the home of Mr. and Mrs. Gambrell, of Georgia, the last night of my stay. It was a joy to find true and faithful disciples down there amidst so much sin and worldliness.

Bro. Wise baptized Mr. Gambrell since he came to the Zone. They all sent me on my way with good wishes and earnest prayers.

A Stop in Jamaica.

MY NEXT stop was to be Jamaica. The waves and winds were favorable and after two days and nights on the deep I was greeted most cordially at the wharf by Rev. Wm. Pratt, of Kingston, Jamaica, where I am at this writing awaiting a vessel for Cuba. It is to sail on Friday, December fifteenth.

My return via Jamaica was for the purpose of conferring with brethren of the Jamaica Baptist Missionary Society with reference to Baptist work in the island of Haiti. Saturday was given to this confer-

ence and with much profit, as the Jamaica brethren are doing some work in Haiti and know thoroughly the condition in that country. Before leaving for Cuba, Friday, I am hopeful of seeing Rev. L. Ton Evans, whom I have cabled to meet me here by the vessel due to arrive Wednesday from Jacmel, Haiti, and thus save the necessity of my visiting Haiti.

I am resting some for the first time since leaving home. On last Sunday I preached to a large congregation in the East Queen Street Baptist church, of which Dr. Pratt is pastor. His is the largest church in all Jamaica, numbering some 800 or more members. He is a man of culture, a master of arts of Oxford University, and of consecration and large influence throughout Jamaica as well as Kingston. He is treasurer of the Jamaica Baptist Missionary Society and by virtue of this intimate acquaintance with Baptist work in Jamaica and Haiti has been of very great service to me in conference as to our Home Mission Board's entering the Haitian field. The Southern Baptist Convention did not instruct the Board to begin work there, but requested us to consider the matter of its feasibility and advisability with power to act.

Bewitching, Exquisite Jamaica.

THIS letter is too long, or I would write something of this quaint and delightful country, its charming winter climate, its gorgeous and variegated foliage, its luscious fruits; the beautiful bay, land-locked and now occupied by four great battleships; of his Majesty, King George, and its complement, the high hills that encircle the city to the north and east and west, whose verdant sides furnish a fair field for freaks of sunshine and shadow in the contest of sun and clouds.

Oh, yes, a book of wonders could be written about the Island and its engirdling seas. Morgan and the other pirates of his day made the Spanish Main the theatre of their daring deeds and old Port Royal just yonder at the mouth of Kingston harbor was his headquarters.

These and a thousand things besides must wait, but the vessel that brings this letter will not wait and I hasten to get it aboard.

The Home Board: Saved and Saving

EDITORIAL NOTE: Dr. I. T. Tichenor, of honored memory, did a great work for Southern Baptists as Corresponding Secretary of the Home Mission Board. In 1880 the Home Board reached the lowest level of its adverse post-bellum fortunes. Needs for Home Mission work were great in the Southern Baptist Convention territory, but the people were in poverty. When the Convention met in Greenville, South Carolina in 1882, the annual receipts of the Board were less than \$20,000, and its debts were large. Was this a sinking ship to be deserted? A deceased friend to be decently interred? In the Convention a move was on foot to do away with the Home Board. Though its fortunes were so low, the wisdom of the Convention rose to the needs of the hour. The project was defeated by the wisdom of the body; the Board was moved from Marion, Alabama, to Atlanta, and largely reconstructed. In their distressing needs brethren from both the cis- and trans-Mississippi were turning to the Northern Baptist agencies for aid. The integrity and very existence of the Southern Baptist Convention were at stake. With Dr. Tichenor at the helm the Board from its new home took hold. Within less than five years co-operative Home Missions saved the day. But read the story below, never before published, as it was written by the man who was commander-in-chief in those perilous times and who, through co-operative Home Missions, led to a unity among Southern Baptists that today makes them by far a more potent agency in Christianising America and the world than they could ever have been under other conditions.



IN 1882 the Southern Baptist Convention which assembled in Greenville, South Carolina, removed the Board from Marion, Alabama, to Atlanta, Georgia. The condition of the Board excited the gravest apprehensions. Its receipts from the churches were less than \$20,000. It had not more than forty missionaries outside of the Indian Territory, it had but four West of the Mississippi river.

The Baptist Convention in Arkansas was in co-operation with the Home Mission Society of New York. Nothing had been attempted in Missouri for years, and that State seemed lost to the Board forever. Texas was divided into five missionary organizations, four of which were receiving aid from the Home Mission Society, and the fifth was paralyzed by its own dissensions. Thus the entire territory west of the Mississippi river had passed out of the hands of the Board.

East of the river, the Mississippi Board was in alliance with the Publication Society, Georgia was co-operating with the Society in New York in work among the Negroes, while Florida was hesitating between remaining with the Home Board, or forming an alliance with the same Society. The State Boards had grown vigorously, and from several of the States the Home Mission Board was excluded by action of their State Conventions.

It is not to be wondered that the Convention at Greenville pondered the question whether removal or abandonment was the wiser policy. When it was decided to remove it to Atlanta, and the present Board was put in charge, the outlook was by no means assuring. A survey of the field indicated a great defeat and a lost cause.

Impressed with the conviction that the existence of the Southern Baptist Convention depended upon the resuscitation of its fortunes, the new Board threw itself into the arduous work before it with the determination to use every proper effort to reclaim its lost territory and make itself a support to the Convention.

This could not be done without money, and our impoverished and disheartened people could not be expected to give a speedy or liberal response to its demands.

But such were the earnestness of its efforts and the happy results of its policy, that in five years there was not a missionary to the white people of the South who did not bear a commission from either the Home Mission Board of the Southern Baptist Convention, or one of our State Mission Boards.

Its territory had been reclaimed. Texas had been united in one great Convention in hearty sympathy and co-operation with the Board. So was Arkansas, so was Louisiana.

The Board had demonstrated its right to live, and had won the confidence of the denomination.



UNDENOMINATIONALISM VERSUS DOMESTIC MISSIONS

IN ITS recent report to the Georgia Baptist State Convention, the State Board of Missions made the point that the deficit of about \$10,000 to State Missions indicates the weakening of the sense of denominational solidarity in Georgia. The Board calls attention to the influence in this direction of the present aggressive undenominational and inter-denomination propaganda. We do not doubt at all that there is much in what the Board of Missions says. It is right in saying that if denominational spirit dies State Missions will die and vice versa.

It is also true that Home Missions will suffer in proportion as undenominationalism flourishes, and as Home Missions flourishes undenominationalism will have to take a back seat. It is our serious conviction that undenominationalism belongs in a back seat, but we continue to bear witness that this thing has boldly walked up well to the front in the synagogue and is there at this moment, flourishing both hands and shouting at the top of its voice. Scarcely a day passes that The Home Field editor does not get from one to three or four letters from some of these inter- and undenominational agencies, asking us to give space in our "valuable paper" to their communications. We have not even space in The Home Field to present important denominational concerns as we feel they should be presented, and we surely have none for heterogeneous agencies.

Denominationalism is on the run already in the North. In many small communities people are giving up their religious convictions in order to save a languishing Christianity by making one composite church organization. The pressure that the sponsors of liberalism are bringing to bear reaches out into the South. We believe that constituted Christianity needs to make progress in many ways, but we are profoundly convinced that this throwing away of everything in the contents of Christian faith in order that we may all come together on the basis only of what every religionist holds in common, is utterly foolish. Moreover, such a throwing away of convictions will never bring the Kingdom of Christ.

The inspirational meetings of these societies of inter- and undenomination character have a fatal weakness. They are invariably characterized by high-class inspirational speaking. They hold up ideals that are exalted, though not always balanced. But they fail to hitch their ideals on to the load of human need. It is all right to aim at a star, but it is absolutely essential in real Christian service at the same time to get down beneath the crying needs of humanity. Our denominational agencies are idealists, but their idealism is engaged in the business of pulling the load out of the mud, not in shooting across the heavens with the erratic splendor of a comet.

Let us have more social efficiency in our church life; we need more of it. But when we get it we will have a machine without the steam to run it, unless we shall at the same time hold on to the great fundamentals. Let us have social betterment, but let the churches never forget that our everlasting business is to bring sinful men into right relations to Almighty God through repentance and faith. Let us have a bigger sense of brotherhood; but our boasted

fraternity will lose its genuineness and become a vain thing unless it shall have its birth in the love and fear of God. A sense of human brotherhood is a fruit of the love of God, not a substitute for the love of God.

In a day when the forces of society seem set and determined to sweep away all differences between men, there is imperative need that we should declare with no uncertain sound that the desired end can only be accomplished by getting rid of the radical differences that separate each human soul from God.

~~HMBSEB~~

SUGGESTED BY TWO CARTOONS

WE RUN a cartoon on the frontispiece page and another in the article by the editor on the Churches and the Social Unrest, each of which teaches its own lesson. They are by Artist L. P. Keheley of this city.

The frontispiece cartoon tells the demoralizing influence of the Sunday newspaper better than we can tell it in words. When we consider that the daily newspaper has an obligation to help to form public ideals and that the average daily paper does not fail to claim that it does form public ideals, we are sometimes moved with indignation at the plane on which many of them go about their task. Good and bad are mixed up in this world, and they are mixed in the Sunday newspaper, though we should dislike to think that the bad in actual life so completely overtops the good as it seems to do in the average Sunday paper.

Usually some garble of religious news may be found in the Sunday paper and among this sometimes may be found some striking and valuable utterance by a religious dignitary, whose name is worth conjuring with.

We do not here enter upon the ethics of religious writers using the Sunday dailies to reach the public. Something may be said in its favor. One Sunday night after preaching a sermon on Sabbath desecration in Charlotte, North Carolina, the lamented Sam Jones boarded a train for Atlanta. The train conductor who had been in his audience took the well known minister to task for riding on a Sunday train.

"Dr. Jones, did not you tell us tonight that the devil was in a great deal of this Sunday work and travel?" said the conductor.

"Yes," said Jones; "and wherever the devil goes, you may always expect to find me after him."

It is a question whether the good accomplished by moral and spiritual ideals set forth in Sunday papers by religious writers, is not offset by the bad company they keep. Certain it is that their utterances have the disadvantage of being a minority keeping company with an unsympathetic majority. Lynchings, horrible accidents, horrible crimes, cuttings, slashings, murder, and crazy doings of cranks, the perverse behavior of husbands and wives, politics, sports, stock-markets; pathetic "funny pages" that have more colors than Joseph's coat, and that, when the best is said for them, certainly have no refining influence; beauty pages filled with beauty stuff that the women are supposed to be hair-brained enough to read and to adopt; society pages that very seldom rise higher than a bald appeal to vanity; advertising pages galore in which figure "good" church-member business men, who want to fill the Sunday reader with a notion that he can not be happy without purchasing their wares on Monday—these are the things with which the average daily paper feeds the public on Sunday and in company with which the religious writer for such papers consents to let his utterances go to the public eye. Is there any prospect that his preachments will be heard and heeded in the midst of the unsanctified babel that shouts with a hundredfold more volume from the pages in which he consents to speak?

One of the most insidious attacks that is now being made upon American Christianity is that of Sabbath desecration. The immigrant masses, whom we are not Christianising as we should, have brought to America the loose notions of Sabbath observance which they have received in a religious atmosphere made mostly by Roman Catholics in other countries. There is hardly an agency, besides immigration, that is doing more to the encouragement of Sabbath desecration in America than the Sunday newspaper.

We have no disposition to speak censoriously. It may be argued with force that it is the fault of the Christian public that these Sunday papers are maintained and that they find it expedient to fill their scores of pages with the character of stuff that we have named. The newspapers can say with force that it is the business of the churches to elevate the public taste, that they will minister to the improved taste when we have made it.

We confess the force of this remark. But the paper that makes it surrenders its right to claim to be a responsible maker of public ideals. It in effect confesses that it is in business for no higher end than to make money and that morals may take care of themselves while it keeps on the unrestrained jump for more circulation and more money.

It is our opinion that there is need for an arousing among Southern Baptist ministers and leaders on the question of Sabbath observance and the relation of the irresponsible Sunday newspaper thereto. There is need of real moral heroism in speaking out on the subject. Usually it is to invite petty newspaper persecution for an urban minister to do it.

Much is being said nowadays about salvation by environment, or by social betterment. The thing is popular, and the daily newspapers are using it for all it is worth, sometimes characterizing the deeper things of religion as sectarian and moss-back. In all of the history of sinful humanity it has been an easy matter to find something else more popular than salvation by grace through faith and repentance.

The other cartoon to which reference has been made gives a very good idea of how little we may in the last analysis depend upon the efficiency of what Bishop Candler has strikingly dubbed "salvation by derrick." There is force in the present-day demand for a larger social service on the part of the churches, but this will come as one of the products of getting the soul into right relations to God, and not to take its place. One may not speak with didactic assurance as to the outcome of this new demand on Christianity, but we need not hesitate to declare that the mightiest contribution of the Christian religion to social welfare will always be in the bringing of individual men and women into right relations with God; it will always be to make the right kind of men and women, who themselves will make the right kind of social relations.

Certainly it is our business, as far as possible, to make easy to do right and hard to do wrong, instead of letting the devil and his agents make it hard to do right and easy to do wrong. But it is still more our business, by bringing men and women to bow in repentance toward God and faith in our Lord Jesus Christ, to develop human types that will fight against wrong, however strong its appeal, instead of running after it, however weak its appeal.

This is our chief business and it is a business that has never yet become popular with unregenerate human nature. This is our business, and to swap it away for the job of administering social service reform, is to shut up the factory that produces the goods while we go out to help as much as we can in consuming them.

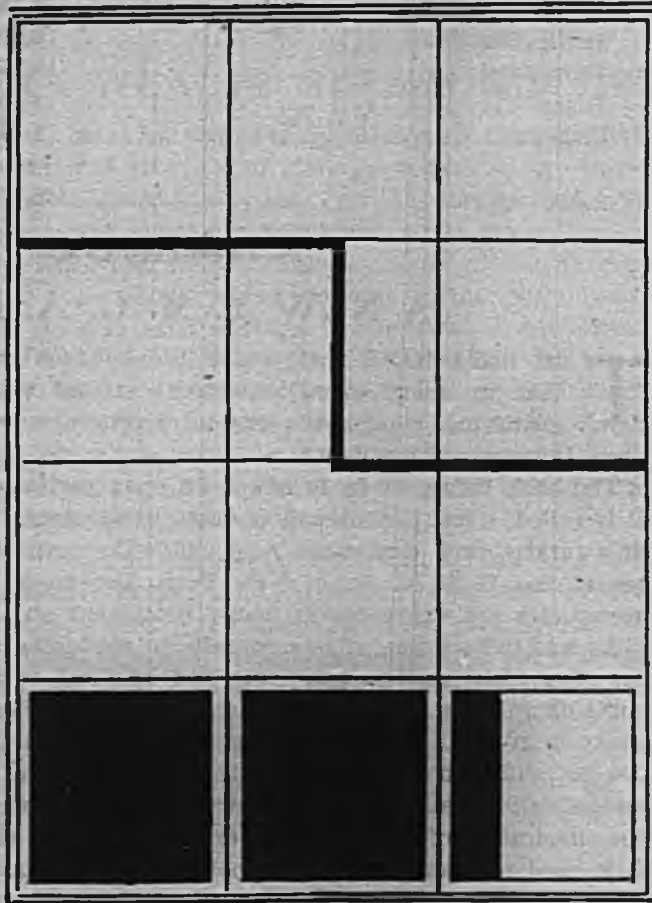
AS TO RECEIPTS

THE HOME MISSION receipts up to the fifteenth of December are nearly \$7,000 less than they were at the same date last year. On the other hand, if the individual gift of \$10,000 by Bro. Bush, of Alabama, last year was counted, the receipts would be \$3,000 more than last year. But there is still another modification. Last year receipts for Evangelism were counted in the monthly statement; this year they are not counted in. If the Evangelism receipts were counted in, the total amount of the income of funds till December fifteenth would be almost \$10,000 larger than they show in the total which follows.

After taking what comfort we can in this, it remains that it is distressing that up until December fifteenth, after the passing of seven and a half months of the fiscal year, we have received only \$71,709, only a little more than one-sixth of the apportionment for the year, on the basis of which the Board has outlined its missionary activities and obligations.

Systematic giving throughout the year to all our denominational work is very desirable, but it will take years to get the churches to bring themselves to the

better method. Under existing conditions a special campaign for Home Missions and special collections are absolutely necessary. Inasmuch as they are, we trust that our churches will get ready to do great things when the special collections come. And how earnestly we wish that they might be doing great things for Home Missions from Sunday to Sunday and from month to month all the while! The receipts by States for this and last year to December fifteenth, together with apportionments for this year are shown below, and the same situation is shown graphically in the chart presented herewith:



Each square represents \$33,333, receipts due each month; black squares show amount received in seven and a half months; heavy line shows what ought to have been received.

	1910.	1911.	Apport'n'm't.
Alabama	\$13,980	\$4,171	\$25,000
Arkansas	409	603	15,000
District of Columbia	525	595	3,500
Florida	807	1,302	8,000
Georgia	8,984	7,831	54,000
Kentucky	6,438	5,989	32,000

THE HOME FIELD

Illinois	3,500
Louisiana	695	632	10,000
Maryland	4,098	4,274	9,000
Mississippi	6,418	1,506	31,000
Missouri	6,983	7,222	15,000
Miscellaneous	884	370	4,000
New Mexico	135	33	1,000
North Carolina	7,494	11,494	26,000
Oklahoma	1,135	619	5,000
South Carolina	6,973	7,778	31,000
Tennessee	3,760	3,632	20,000
Texas	1,457	5,584	71,000
Virginia	8,482	8,065	36,000
Aggregate	\$78,473	\$71,709	\$400,000

~~H M B S B C~~

A NEW Y. M. C. A. BOOK

THE READINESS with which the book-makers and the reading public take up every social betterment subject today is edifying. It is also gratifying, though the zeal of newness may be expected to result in some immature utterances.

The book before us is, in effect, an open parliament on the country church. It is called, Rural Church and Country Betterment. It is a stenographic report of a rural church conference held under the auspices of the National Committee of the Y. M. C. A., in New York, December 1, 1910. Many interesting viewpoints are expressed by many prominent speakers.

As was to be expected in a conference conducted under Y. M. C. A. auspices, interdenominationalism was magnified by most of the speakers as a cure for rural church ills. In fact, it is a present-day medicament set forth for almost every ill in Zion. Also the part the Y. M. C. A. must play in saving the country did not suffer in importance at the hands of most of the speakers. But the denominationalist and the believer in the churches as the chief force for the inspiration of country life were also present, though in the minority, and it is good to read their words spoken in that atmosphere. The reader makes of himself one of a mighty interested audience when these speakers are heard.

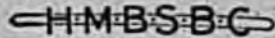
Particularly does the voice of Dr. Alvin S. Hobart charm us as he says in that unfriendly atmosphere: "I regret any seeming thrust at the life of the individual church. Whatever civilization there is in the country comes from Christian churches, and whatever morality there is in the people comes from Christian teaching as given there. I think we must be careful not to say Christian churches are not good for anything. If this movement goes on in the lines indicated in this program, it strikes at the whole organization of the Christian church."

We can hardly bring ourself to stop quoting such fine Southern Baptist conviction, uttered by a brave Northern Baptist. May his tribe increase among all Christian denominations.

Get the book? Yes; it is edifying to see how the "most progressive" thought is progressing, if you please. And it is interesting to read the few manly protests like this of Dr. Hobart's. But would it not be better to let these "most progressive" people alone rather than to foregather with them in an atmosphere that they have made. At any rate, it is well to know how much headway they have gained and to be warned aforetime to buckle on our armor, against their sure-to-be advent beneath these Southern skies. We may be slow

and a bit ignorant and all that, but the "most progressive" thinkers have a compassionate regard for us, and once the novelty of their fulminations wears off in the atmosphere of its birth, they graciously send it down to be warmed up in the South.

For very much of their product we devoutly wish that ours may forever be a climate too frigid to maintain life. Cloth, 136 pages, Association Press, 124 E. 28th street, New York.



SHALL SOUTHERN WEALTH CURSE OR BLESS?

COMMENTING editorially on an utterance of Mr. Richard H. Edmonds as to the marvelous present and prospective material wealth of the South, the Times-Dispatch, of Richmond, says that "great riches without great character is the present menace of this country, so that while the millions of men and dollars are being poured into the South there should come with them other millions of money and other thousands of workers, so that the development of our morals shall go hand in hand with the development of our mines."

A Home Mission speaker could scarcely have put it better, albeit the Times-Dispatch is scarcely happy in saying that money and religious workers should "come" into the South. We have plenty of men and plenty of money in the South to provide for the moral and spiritual needs of the South. We are welcome outside aid. At the same time we should be ashamed of depending on outsiders to provide the spiritual impulse of the South.

Shall Christian men and women of the South be content for our section to fall from this height to the soul-dwarfing, spirit-hardening business of Mammon worship? We are in danger of it. The South has been great enough for many things, and its past abides in a halo of achievement which put principle above pelf. But the South faces today a supreme testing in the rich bounty of material resources which it is developing. Will Southern people use this gain for pleasure and selfish indulgence, or will they use it for the creation of spiritual values, for the building up of the Kingdom of God? On how we answer this question depends all that is high and noble and worth while in our civilization.



HOME MISSION BREVITIES

The Catholic articles which we are running are attracting unusual attention. We hope that Dr. Love will continue the series until he has covered the ground. Our people have been too much asleep as to the menace of Catholicism. The article in this issue by Dr. Love will stir the blood of the reader, however moderately his pulses may beat.

Evangelist H. A. Hunt has resigned from our evangelistic staff. Bro. Hunt has been one of the most valued and capable evangelists connected with the Home Board and it is with sincere regret both to the evangelistic staff and to the Board that a temporary lapse in his health has made him think it best to resign his position.

In co-operation with the Mission Board of the Illinois State Baptist Association, the Home Board has recently appointed two women missionaries among the foreigners in Herrin, Illinois. These ladies are Mrs. Ida R. McIntosh and

Miss Mary E. Kelly. Both are well equipped and highly recommended for the work they are undertaking. Our force of workers among the foreigners, including the Texas Mexicans, is now about fifty.

We wish that many of our brethren could have enjoyed with us our visit to the Illinois State Baptist Association. It is astonishing how earnest and full of the spirit of service those brethren are. And they show more of enthusiasm and emotion than the 'way down South people. The attendance was large, the meeting was at East St. Louis. Both Drs. Gambrell and Frost were present and both were impressed and highly pleased with the earnest spirit and serious purpose of our Illinois brethren.

The Editorial Secretary, during the last month, has attended the State Baptist Conventions in Louisiana, Mississippi, and North and South Carolina. The meetings in all of these States were of a high order and many evidences of progress showed up in the Conventions. State and Home Missions are making fine advances in each of these States. In both the Carolinas the State Boards report out of debt, though each of them has made a considerable apportionment advance in the last few years. In South Carolina the Home Mission apportionment was put up from \$25,000 to \$31,000 this year. Perhaps there has not been recently a more gratifying growth of Home Mission conviction in any State than among the Palmetto Baptists.

In December the Corresponding Secretary of the Home Board visited our work in the Canal Zone and his trip also took him to Jamaica. He has just arrived home at this writing. It was the lot of Dr. Gray to travel on the boat from New Orleans to the Zone on which went six hundred bankers, about whom there was much public alarm on account of the storms which their ship encountered on its return trip. He preached to the bankers on the Sunday of their voyage going South, and thus became a missionary in a very needy quarter. If we can get Dr. Gray to unbend with a pen in his hand with as much genius and power as he does before an audience, we shall have a good story of that trip.

The cover design for this number of The Home Field shows a manly Southern country boy with plow and mule on the way to the field. Besides its artistic value, the picture represents an element in our Southern life that is worthy to be signalized in every fitting way. There is a lesson in the pure, clean-cut features of this farmer boy. It is a great thing for a boy to have a chance at life in the open country. There is less danger that he shall become involved in temptations that mar the features because they mar the soul which speaks through the face. The farmer boy and the farmer folks are coming into their own, and right glad are we.

General Evangelist Weston Bruner is resting a brief while with his family at Stevensburg, W. Va., after a series of arduous campaigns, the last of which was in Columbus, Georgia. Many friends all over the South will sympathize with Dr. Bruner in the continued illness of Mrs. Bruner, who is a niece of Drs. Basil and Charles Manly. Mrs. Bruner has had quite a protracted spell of illness. We are thankful that she is making some improvement. Dr. Bruner has been abundantly successful in his important work. The only fault his co-laborers of the Home Board have with him is that he works too hard. It is necessary for a man to strike a pace that he can keep up, when the race is long. We are sincerely hoping that it may be a long race that our General Evangelist will run in his important position.

SOME REVIEWS

The Rural Life Problem in the United States.

The country church problem is closely identified with the whole question of country betterment. The Rural Life Problem of the United States is a serious and suggestive treatment of the rural life question in the United States. It is by Sir Horace Plunkett, an Irish observer of American institutions. Sir Horace puts into his thesis the piquancy of the Irish viewpoint, the viewpoint of a nation that has had an urgent country problem of its own to solve. His observations are stimulating and discriminating, and the book is well worthy of a place in the library of every student of the country church and country betterment. It has 175 pages, and is from the MacMillan Company, price \$1.25. It may be had from us or from H. C. Robert, Austell Building, Atlanta, Georgia.

Modern Baptist Heroes and Martyrs.

Editor J. N. Prestridge, of the Baptist World, has given us under the name of Modern Baptist Heroes and Martyrs a composite volume of about 325 pages, in which there are set forth by about a score of well-known Southern Baptist writers the stories of the bitter sufferings and persecutions endured for their faith in Christ by as many modern Baptist heroes. Freedom of conscience and some other Baptist principles have always had a hard time in this groping world, and the stories in Dr. Prestridge's book show how they are still having a hard time. Real Christianity thrives on persecution. Our particular denominational danger in America that we shall in the comforts and plenty of our industrial civilization become so much at ease in Zion that there shall be in us no moral equivalent of the mountain-tops of vision and power attained by these modern heroes of the cross. The reading of such records of suffering for conscience' sake cannot but be beneficial. World Press, 660 Fourth St., Louisville, Kentucky; price,

Script in Print.

Even in this day when so many things are teeming from the printing presses that might well have been left unprinted, there are a great many men who ought to write and do not. Perhaps this is not more true of any class than of ministers. One reason not a few hesitate to write is that, though they are educated men, they are not familiar with the details of careful punctuation, such as better-class publishing concerns require. The little hand-book, Script in Print, by Philip L. Jones, Book Editor American Baptist Publication Society, will be found useful to writers of all classes. Incidentally

it is a tacit confession that not a few reputable writers need to be edited in the matter of punctuation, and Bro. Jones is one of the men on whom has fallen the necessity of knowing how and what in punctuation, so as to straighten the pathway betimes of the timid and uncertain, whose intellectual pabulum is to be formally dished up on the printed page. The compendium is twenty-five cents and has about sixty pages. We commend it to all who write for print. Such books are especially desirable in holding one to good standards of punctuation in this day when the daily press and the exigencies of the linotype machine are on the job of blowing accepted standards out of the window, like so many "copy" sheets caught in a midsummer gust of wind.

By-Paths in Dixie.

This book is from the press of E. P. Dutton & Co., New York. The price is \$1.25. The author is Mrs. Lucian Cocke. The volume is a worthy addition to the increasing number of Negro dialect stories. Mrs. Cocke has done for the Negro mammy in the nursery what Joel Chandler Harris did for the old Negro man at the quarters. She has thus entered a field not covered by Mr. Harris and her stories will delight and touch the grown-up folk as well as the little ones who are now at the age to receive the ministries of the Negro mammy; ministries, alas, not now to be had as they were in the olden times. We heartily recommend this book as suitable for a holiday gift.

The Growth of the Kingdom of God.

Here is a book from the Pilgrim Press of Boston. It is the work of S. L. and E. L. Gullick. It is attractively printed, has more than two hundred pages and the price is 50 cents. The volume will be found of value by the student of missions. It traces the early growth of Christianity, but very fittingly gives large attention to the development of Christian forces in America. The bibliography is inviting, and there are some impressive and instructive charts. We recommend it to all who wish to make original investigations of the development of Christianity in America.

The Review of Reviews.

This monthly deserves consideration when one is making up his list of the magazines for the new year. Its name indicates its function, and it fills its place admirably as a non-partisan and able interpreter of the significant movements in religion, politics, science and sociology. It gives liberal quotations from high class articles, has special articles by capable writers, and is strong in its editorial reviews. It is \$2.50 a year and may also be had in various magazine club arrangements.

EVANGELISM

And He Gave Some Evangelists'-Eph. 4:11.

DR. WESTON BRUNER, General Evangelist.

JOHN M. ANDERSON,
Morristown, Tenn.

I. E. REYNOLDS, (Singer),
Atlanta, Ga.

M. J. BABBITT, (Singer),
Dallas, Texas.

GEO. H. CRUTCHER,
Jackson, Tenn.

W. C. GOLDEN,
Nashville, Tenn.

H. R. HOLCOMB,
Clinton, Miss.

W. A. McCOMB,
Clinton, Miss.

J. E. McMANAWAY,
Greenville, S. C.

J. W. MICHAELS,
Louisville, Ky.

T. O. REESE,
Birmingham, Ala.

I. E. REYNOLDS, (Singer),
Atlanta, Ga.

J. T. RIDDICK,
Newport News, Va.

W. L. WALKER,
Charlotte, N. C.

L. C. WOLFE,
Shawnee, Okla.

RALEIGH WRIGHT, Tullahoma, Tenn.

EVANGELISTIC NOTES

Evangelist W. A. McComb has been vigorously pressing the work all along the line this fall, particularly gracious have been the meetings at Crystal Springs, Miss., Clarksville, Tenn., and North Highlands, Columbus, Ga. At the first named place there were eighty additions, and a revival such as the town had never witnessed before, and at the last named place there were sixty additions and the church placed upon a new footing in the neighborhood. He will go in January to some of our mountain schools.

Evangelist W. L. Walker had a most glorious meeting with the First church members. There were forty-five additions and the church was awakened to new life. Pastor Boone and his people are greatly rejoiced.

Evangelist H. R. Holcomb and wife have the profound sympathy of all friends in the death of their infant child. May the God of all comfort their hearts. Holcomb is a

tireless worker and a mighty soul winner. There were eighty additions to the Rose Hill church in Columbus during the campaign in that city. At this church Brother Holcomb was assisted by Mr. J. L. Blankenship and his gifted wife as singer and soloist.

Evangelist J. T. Riddick has recently held two great meetings. The one with Pastor Stone and his church at Elizabeth City, N. C., resulted in about eighty additions. Most of these were baptisms. The other was with the Comer Memorial, Rev. J. C. Wilkinson, pastor, Columbus, Ga. There were seventy additions to this church. He is now resting during the holidays with his family at Newport News, Va.

Although the General Evangelist has been somewhat handicapped by the prolonged illness of Mrs. Bruner and their eldest son, he has held some glorious meetings during the fall. Particularly blessed were the meetings at Dalton, Ga., and Anniston, Ala.

"MARCHING THROUGH GEORGIA"

NO, IT WAS NOT Sherman's march, but it was a march to martial music for the Baptist churches in Columbus, and the Alabama towns across the river caught the martial spirit and responded in a most happy and efficient way to the call of the pastors and the visiting evangelists, to make a determined and successful assault upon the strongholds of sin.

It was one of the best campaigns yet conducted. There were between 350 and 400 additions to the Baptist churches and a revival interest that promises to bring many more into the Kingdom. A more loyal and royal set of pastors, headed by the gifted Christie of the First church, cannot be found anywhere, but I am going to let Rev. A. J. Smith, one of the Columbus pastors tell of the work. Bro. Smith says:

"It was my privilege to join the Home Board evangelistic force for the Columbus campaign, of which I wish to submit a brief account.

"Columbus, Georgia, and Phoenix and Girard, Alabama, are really one city, having together about 40,000 population. The Chattahoochee River separates Columbus from the Alabama cities. There are eight Baptist churches in these three cities with a set of as fine pastors as can be found, and, I believe, that the recent great meetings were the answers to the prayers of these faithful pastors.

"The Home Board force consisted of Brethren Reese, McComb, Wright, Holcomb, Riddick, and Winchester, of the Georgia State Board, assisted by Brethren Babbitt, Reynolds and Blankenship as singers, with the matchless Dr. Bruner as leader. Mrs. Blankenship accompanies her husband and is a marvelously sweet singer and ably assists in the solo work. One has to hear her to appreciate her power in song.

"Dr. Bruner is a prince among men, handsome, strong, yet humble and consecrated. He never directs, but leads his men, and it is a pleasure to try to carry out his suggestions. He leads in the hard work and never asks his men to go where he will not go. Surely God has prepared him for this special work.

"Street meetings were held on the street corners each Saturday about dark. Four automobiles were filled with evangelists, pastors and singers, and the people, of course, came to hear the singing and ten minute sermons. During the singing, the pastors and evangelists were "mixing with the people," and giving out announcement cards, doing personal work, and getting names and addresses of those confessing Christ in order to put the pastors in touch with them.

"At every service there were a number who surrendered to Jesus and confessed him before men. There are thousands of people on the streets who never attend church whose hearts are heavy and waiting for a gentle hand of love to touch them and woo them to Christ. Dr. Bruner was at every street meeting to "back up" the men. The pastors were there—yes, city pastors—out on the street trying to lead men to Christ. I expect a great many of us need just such an experience. The Master preached on the streets as well as in the synagogues. Should not we?

"The day of fasting and prayer was announced to begin at 10 a. m. on Thursday of the second week and to end at 4 p. m. None of us wanted to eat at noon, but were so absorbed in the meeting we forgot when the noon hour came. Each evangelist had charge of half-hour periods and the pastors also assisted.

"Some preached, some talked, one good thing came after another. Men and women got victory over some things not before conquered. One dear, good woman, who, I am told, liked to play cards, said she had never been willing to give up every worldly amusement and have God burn out the dross in her life until that day.

"Prayers were answered that day. God's people humbled themselves before him and confessed their sins and disobedience to him and received power from God. Two conversions took place at that meeting, the only two not professing, so far as I know, present at the hour the appeal was made. One dear sister whose heart was almost breaking asked prayers for her husband. God answered those prayers, and the next night

he came out and joined the church for baptism.

"One young lady at one of the churches could hardly bear the burden of an unsaved brother. The last night of the meeting, he made a complete surrender. Another man joined and said God had answered the prayer his mother had prayed for twenty-eight years. Lack of space forbids my giving other instances of answered prayers. If you are praying for someone, don't give up. God will answer prayer.

"Dr. Christie asked that the people pray for the awakening of the old First church and on the following Sunday thirty-two came for baptism in one day. Brother Pastor, if your heart is burdened don't get discouraged, God will hear and answer prayer.

"Brother J. W. Howard, who is seventy-

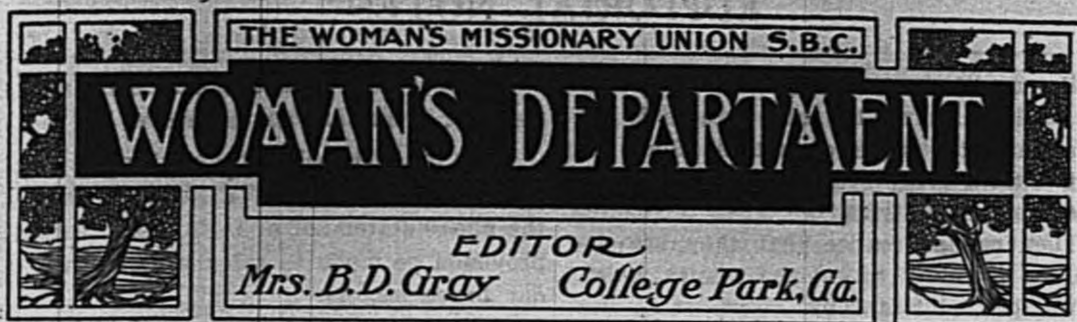
three years old (or young); has been preaching in Columbus for thirty-three years on an average salary of \$120 per year. He is the founder of Rose Hill, Comer Memorial, First Phoenix, Girard, North Highland, Jordan City, and several other churches, and, of course, his joy was overflowing because of the many who were saved. There are not many men who have done as much as this old soldier of the cross and he is still in the front ranks—no retired list for him: There were more than 350 who joined the Baptist churches with others who will follow, besides a number who say they are going to join other denominations.

"A city that needs an awakening needs such a campaign as the Home Board men conduct. Free from excitement, yet powerful and convincing, and the people go to hear, too."

IT IS our purpose to send the February number of THE HOME FIELD to every Baptist pastor in the Southern Baptist Convention and to fill it with such stimulating Home Mission articles that each one will straightway wish to go and preach on Home Missions. In February, March and April it is to be hoped that a sermon on the problems of an efficient evangelization for America will be preached from every Southern Baptist pulpit. We are expecting articles from some of our most gifted writers and preachers in our next number. But if they shall fail us, we still promise that the magazine will be a valuable number for pastors—and everybody else whose heart is enlisted in the inspiring subject of taking for Christ the forces of American civilization.

WE HAVE no brief for or against New Year's resolves, but we know that good resolves are always in order, though foreordained to produce less than perfect fruitage if not made in an humble reliance on God for strength. We wish our readers success in carrying out all their resolves of this character, and beg to be allowed to suggest the following as a suitable additional resolution for each Southern Baptist: That I will this year think and study and pray more about Home Missions and the great problems that have to do with taking and holding this country and its institutions for Christ; that I will give liberally to the work of the Home Mission Board and, as I have opportunity, stir up others to respond to its urgent needs.

THE HOME FIELD sends hearty New Year's greetings to all its readers. For each one may 1912 be a year full of blessing and richness of experience. In it may each one grow in likeness to our great Exemplar and Savior. May strength be given for the tasks of each day and may each be led of the Spirit into choosing the ideals best worth striving for. May the Lord give courage for every right undertaking, but so fill us with a sense of our dependence on him that we shall not dare advance except where his Spirit leads.



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.

"AS GOES AMERICA, SO GOES THE WORLD"

By PALMER HARTSOUGH

As goes America, so goes the world,
Here where the fight for truth is raging,
As goes America, so goes the world,
Here where the hosts are now engaging,

Chorus.

Stand thou for righteousness, people so
blest,
Win thou the victory, greatest and blest;
Lead on so grand and free, Nation of
destiny,
As goes America, so goes the world.

As goes America, so goes the world,
Here freedom makes her last endeavor,

As goes America, so goes the world,
Falls she, and all is lost forever.

As goes America, so goes the world,
Here lift we Christ, the light bestowing,
As goes America, so goes the world,
Here serve we God in rightful doing.

As goes America, so goes the world,
Foremost and highest is her station,
As goes America, so goes the world,
Leader and guide to every nation.

STANDARD OF CHRISTIANITY IN AMERICA

THE STANDARD of Christianity in America is increasingly the standard of the world. It is the only nation which, without an official religion, yet spreads no protecting wing over any alien faith. It is not the protector of Mohammedanism as England in India. It has not the relation to heathen faiths maintained by Germany and France in Africa. It is the place where faith is freest, where the church is chained at no point, by establishment, or subsidy, or disfavor.

What the gospel of Christ comes to here

will be the argument of the world for or against it. It is not a question of whether free institutions can originate apart from the faith of Christ. History settles their connection. Rather, the question is whether free institutions can be maintained without that faith, once they are founded.

We and the following generations will answer that. Broadening our national life we must needs tighten our grip on our national faith. Our fathers founded the nation on that faith. Their sons must maintain it there. In it lies not the hope of the nation alone but the hope of the world.

EDITORIAL NOTES

"Human life is the cheapest thing in mining sections. Surely the mine owners do not understand the state of affairs. Some of them donate great sums of money for the benefit of humanity.

"They cannot realize that they are despoiling humanity to get the wealth which allows their philanthropy.

"About 7,000 men are killed and maimed in this country annually."

"Must these 7,000 die because it is too expensive to save them?"

The above article is clipped from a recent issue of a prominent magazine.

With the Briceville, Tenn., disaster fresh in our minds, we think it pertinent to give the above statement of facts. Cannot some provision be made to safeguard the lives of our brave miners.

God pity the broken-hearted wives and mothers of Briceville! And may our people respond generously to the appeal that has gone forth in their behalf, is our prayer.

BIBLE SCHOOLS AND THE IMMIGRANTS

WE COPY the following stirring article from the "American Home Missionary," a magazine of sterling worth, published by another denomination.

At the beginning of the New Year while we take stock of our possessions let us think of these "million souls."

"If a city of a million inhabitants was transplanted from Europe to America, the church would at once accept it as her special task to evangelize it and take it for Christ, not alone to save the city, but to save the nation. During 1910, 1,041,570 immigrants landed on our shores. A million opportunities to the church, a million souls

to be won for Christ, a million blessings or a million curses to the nation, to be determined by the answer the church gives to their coming!

"That the immigrants settle in the city is evidenced by the following figures: New York City's population is composed of 733,000 Germans, 246,000 Russians, 210,000 Italians, 54,000 Poles, 52,000 Hungarians, 28,000 Bohemians, and others too numerous to mention. Here we find also over 1,000,000 Jews and 1,413,775 Catholics. The mere statement of the above fact suggests the problem that forces itself upon the church. This we must face, not only for America's sake, but for the world."

NOTICE

USE

Missionary Calendar of Prayer for Southern Baptists, 1912.

For Service

Prayer service, the beginning and end of all effectual work for the Master. He will be inquired of.

For Power

That we may have the power of united petitions. God answers prayer.

For Remembrance.

A call to prayer. Mark missionary engagements, meetings, dates, etc., on its pages. It will remind you.

For Blessing

Love for humanity, unselfish ministry, a passion to win others to Christ, and an increase of ability to do it. A large reward.

The foundation of the entire missionary enterprise was laid in prayer, from this foundation big things are growing. Do you want to have a share in the great missionary movements of the present day? Join with us in the definite petitions found in our Calendar of Prayer, price 15 cents postpaid, Woman's Missionary Union, Literature Department, 15 West Franklin street, Baltimore, Maryland.

HONOR ROLL FROM NOVEMBER 15 TO DECEMBER 15]

Rev. Raleigh Wright, Tullahoma, Tenn., 100	Miss A. Louise Bowman, Lynchburg, Va., 11
Rev. W. D. Powell, Louisville, Ky., 71	L. P. Kehely, Atlanta, Ga., 11
Editor R. H. Pitt, Richmond, Va., 59	Miss Georgia Barnett, New Orleans, La., 11
Miss Agnes May McComb, Clinton, Miss., 55	Mrs. G. W. McKowan, Gaffney, S. C., 11
Mrs. Alexander Miller, Williamston, S. C., 40	Rev. W. M. Murray, Brewton, Ala., 11
Editor J. C. Keys, Greenville, S. C., 35	Mrs. W. T. Baker, Mt. Lebanon, La., 11
Mrs. A. H. Pettit, Monroe, La., 31	Miss Mary Cox, Chattanooga, Tenn., 11
Miss Marie Buhlmaier, Baltimore, Md., 24	Mrs. J. W. Johnston, Fulton, Mo., 11
Mrs. T. C. Carleton, Oklahoma City, Okla., 22	Mrs. J. A. Brown, McCall, S. C., 11
Mrs. S. B. Boykin, Humboldt, Tenn., 21	Mrs. W. B. Heaner, Laredo, Texas, 11
Miss Eleanor Mare, St. Louis, Mo., 21	Rev. W. C. Golden, Nashville, Tenn., 11
Miss Nan Northington, Clarksville, Tenn., 20	Mrs. Joseph E. Fulton, Savannah, Ga., 10
Rev. E. P. Alldredge, Portales, N. M., 20	Miss Hannah Crook, Jacksonville, Ala., 10
Rev. L. C. Wolfe, Shawnee, Okla., 20	Rev. M. L. Fuller, Plano, Texas, 10
Mrs. M. F. Taylor, Canton, Miss., 19	William G. Evans, Blacksburg, Va., 10
Rev. E. O. Ware, Alexandria, La., 18	Mrs. Fred Jones, Augusta, Ga., 10
Mrs. S. O. Lindsey, Belleville, Ala., 18	Mrs. W. H. McKinnon, Hahira, Ga., 10
Mrs. P. S. Etheridge, Atlanta, Ga., 16	Mrs. J. W. Coker, Hartsville, S. C., 10
Mrs. R. E. Organ, Huntsville, Ala., 16	Rev. J. C. Eaves, Fearn Springs, Miss., 10
Mrs. F. L. Griggs, Mars Hill, N. C., 14	Mrs. W. R. Burns, Corsicana, Texas, 10
Rev. J. O. Bledsoe, Kerrville, Texas, 14	Mrs. P. B. Bridges, Jackson, Miss., 10
Mrs. M. F. McCrea, Vidalia, La., 13	Mrs. Dora M. Henslee, Jackson, Tenn., 10
	Mrs. T. A. Dickson, Mobile, Ala., 10
	Rev. H. J. Goodwin, Luray, Va., 10

HOME MISSION RECEIPTS NOVEMBER 15 TO DECEMBER 15, 1911

ALABAMA—W. M. U. of Ala., \$188.41; Mtn. Schools, \$9.80; Indiana, \$3.55; salary Miss Belle Davis, \$66; W. T. B. Bigham, \$6; W. B. Crumpton, Cor. Sec., \$83.72. Total, \$1,167.48. Previously reported, \$3,001.35. Total since May, \$4,171.87.

ARKANSAS—Total since May, \$603.46.
DISTRICT OF COLUMBIA—Washington, 1st, by J. W. W., \$26.20; W. M. U., W. Washington, by Miss E. J. Roby, \$35; W. M. U. 5th ch., \$22.16. Total, \$83.36. Previously reported, \$512.41. Total since May, \$595.77.

FLORIDA—W. M. U. of Fla., by Mrs. H. C. Peelman, \$79.18; for Tichenor Mem. Fund, 50c; S. B. Rogers, Sec., \$127.05. Total, \$206.72. Previously reported, \$1,096.06. Total since May, \$1,302.72.

GEORGIA—Mrs. A. C. S., Augusta, \$2; J. J. Bennett, Cor. Sec., \$4,039.76; designated amounts: For Mtn. Schools, Thomasville W. M. S., \$7.15; Union Sunbeams, \$1; Personal, \$1; Capitol Ave. W. M. S., mtn. girl, 75c. For Indians: Goloid Sun, \$1; Newton, W. M. S., \$1.45. For Miss Perry: Goloid, W. M. S., \$1; Cuthbert, L. A. S., \$11. Cuba: Pleasant View, \$2.75; Union Hill, 50c. For Jubilee: Baptist Rally, \$10.71; Darlington, 50c; L. A. S., East End, 75c; W. M. S., North Atlanta, \$1; W. M. S., Norcross, \$1; Hapeville, W. M. S., \$2.50. Total, \$4,085.82. Previously reported, \$3,745.31. Total since May, \$7,831.13.

KENTUCKY—Dr. W. D. Powell, Cor. Sec., \$119.01. Previously reported, \$5,870.12. Total \$601.60. Previously reported, \$30.58. Total since May, \$632.18.

MARYLAND—S. S. Baltimore, 1st, by G. B. P., \$28.86; N. Ave., by C. M. K., \$31.72; Eutaw Place, by H. W. P., \$58.89; 7th ch., by O. M. L., \$20.25; Baltimore 1st, by J. R. G., \$49.01; Brantly, by C. W. W., \$46.95; Grace, by W. E. M., \$40.00. Total, \$278.68. Previously reported, \$3,999.27. Total since May, \$4,274.95.

MISSISSIPPI—Gen. Assn. or Miss., by D. T.

Chapman, Treas., \$300. Previously reported, \$1,206.89. Total since May, \$1,506.89.

MISSOURI—A. W. Payne, Treas., \$387.74; W. M. U., \$1.35; B. F., Springfield, \$4.55. Total, \$395.64. Previously reported, \$6,823.60. Total since May \$7,222.24.

NEW MEXICO—Total since May, \$33.45.

NORTH CAROLINA—Walters, Durham Treas., \$11,105.34; Y. W. A., 1st, Asheville, by H. L., \$13. Total, \$11,118.34. Previously reported, \$376.02. Total since May, \$11,494.36.

OKLAHOMA—Total since May, \$619.57.

SOUTH CAROLINA—Northside, by A. T. B., \$2; Baraca class, Ravena S. S., by J. B. B. Jr., \$2.50; Concord, by E. H. O., \$10; Beech Branch, by L. M. B. Jr., \$6.54; Ruby, by J. F. C., \$2.18; Mt. Beulah, by J. W. J., \$2.75; Dr.; W. T. Derieux, Cor. Sec., \$19.17; Lawtonville, by E. N., \$1; S. S., Denmark, by W. H. S., \$2.50; Sparrow Swamp, by E. A., \$10; Union, by W. W. B., \$2.88; Long Branch, by W. J. W., \$3.88; Beulah, by H. G. W., \$12; Four Holes, by T. F. R., \$4.51; Union, by S. M. G., \$36.75; Florence, by W. J. B., \$39; Shandon, by L. M. S., \$15.93; Waccannaw Assn., by J. C. Spivey, Tr., \$31.26; Bethany, by J. M., \$2.76; Enoree, by W. W. B., \$1; Savannah River Assn., by E. W. B., \$27.68; Mt. Moriah, by J. B. B., \$13; Citadel Sq., Charleston, by J. V. W., \$50; Calvary, by E. H. H., \$9.50; Ex. Board, Saluda Assn., by E. P. V., \$23.59; Piney Grove, by G. T. G., \$1; Emanuel, \$1; Comerson, by J. O. W., \$17; Columbia 1st, by W. J. S., \$22.75; Clio, by C. S. E., \$6.50; South East Assn., by T. R. J., \$1.90; Graham, by J. B. J., \$24.60; Marietta, by R. A. S., \$1.26; Ninety-Six, 2d, by W. T. S., 90c; S. S., Dillon, by W. E. H., \$2.45; Willow Swamp, by D. S. T., \$4.16; Santee, by J. W. Z., \$5.67; W. M. U., of S. C., by Mrs. J. N. Cudd, Treas., \$18.04; Indiana, \$15.24; Chester, 1st, by J. T. P., \$35. Total, \$550.77. Previously reported, \$7,228.09. Total since May, \$7,778.86.

TENNESSEE—N. Edgefield, Nashville, by Dr. W. C. Golden; Mtn. Schools \$2.92 Indian Work, \$2; Rockwood, for Indian Work, \$1.17; W. M. Woodcock, Treas. \$258.42. Total, \$264.52. Previously reported, \$3,268.01. Total since May, \$3,632.53.

TEXAS—F. M. McConnell, Sec., \$2; Beaumont, 1st, by Dr. J. F. Love, \$15; J. F. Halley, Frost, \$10; H. Y. P. U., San Benito, by W. P. S., \$5. Total, \$32. Previously reported, \$5,52.13. Total since May, \$5,584.13.

VIRGINIA—Miss L. J. K., Indian Neck, \$1. Previously reported, \$3,064.22. Total since May, \$3,065.22.

MISCELLANEOUS—Rent Immigration Home Prop., Galveston, by J. H. M., \$15. Previously reported, \$355.60. Total since May, \$370.60.

AGGREGATE—Total, \$19,214.94. Previously reported, \$52,494.18. Total since May, \$71,709.12.

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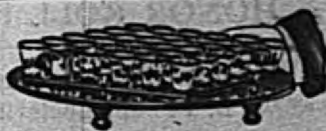
GOING NORTH

Leave ATLANTA.....12 15 nt.
Arrive SPARTANBURG..... 7 30 a.m.
Leave SPARTANBURG..... 7 40 a.m.
Arrive ASHEVILLE.....11 15 a.m.

COMING SOUTH

Leave ASHEVILLE..... 8 30 p.m.
Arrive SPARTANBURG.....11 50 p.m.
Leave SPARTANBURG.....12 42 a.m.
Arrive ATLANTA..... 5 25 a.m.

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