

THE HOMEFIELD

MARCH 1911
THE HOME FIELD

APRIL 1911
THE HOME FIELD

JANUARY 1911
THE HOME FIELD

STATES	1910	1920
Alabama	2,129,000	2,675,000
Arkansas	1,176,548	2,221,588
Dist. Columbia	181,000	1,676,171
Florida	766,423	1,561,412
Georgia	2,085,000	2,567,000
Illinois	3,069,000	3,671,000
Indiana	2,441,900	2,971,000
Ireland	1,000,000	1,210,000
Michigan	2,497,516	3,901,000
Minnesota	2,065,000	2,561,000
Mississippi	1,250,000	1,600,410
North Carolina	2,014,000	2,761,000
North Dakota	1,810,000	1,600,000

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OCTOBER
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1911

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THE HOME FIELD
JANUARY 1912

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NOVEMBER 1911
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FEBRUARY

1912

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

THIRD NATIONAL BANK BUILDING, ATLANTA, GA.

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

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The Home Field

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CONTENTS FOR FEBRUARY, 1912

	PAGE		PAGE
1. Frontispiece	2	10. The Pulpit and Sociology.....	25
2. Moral Conservation the Problem of Home Missions.....	3	A Symposium.	
Dr. Homer McMillan.		11. A Religious Maximum or Minimum?	27
3. Associational Campaigns.....	7	Dr. Weston Bruner.	
Dr. J. T. Henderson.		12. In Cuba.....	28
4. A Missionary's Christmas.....	8	C. D. Daniel.	
B. D. Moore.		13. Editorial	29
5. The City: Today and Tomorrow	10	Home Missions and Denominational Efficacy:	
Dr. Ryland Knight.		To Southern Baptist Pastors.	
6. In Louisiana.....	14	Home Mission Receipts.	
Dr. R. F. Tredway.		As to Country Pastors and Churches.	
7. Roman Catholic Methods Down to Date.....	16	Associational Mission Campaigns.	
Dr. J. F. Love.		Two Premiums for Clubs.	
8. The Christianization of the South	19	Home Mission Brevities.	
James W. Durham, B. D.		14. Woman's Missionary Department	40
9. An Appeal to White Christian People	22	Mrs. B. D. Gray, Editor.	
Richard Carroll.		15. Home Field Honor Roll.....	42
		16. Receipts for Home Missions..	42

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

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

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OUR NEW BOOK, *The Home Mission Task*, is in the press, and will be ready for delivery during this month. It has more than 300 pages, and is fifty cents in cloth or thirty-five cents in paper covers. Ten cents extra for postage on the former and five on the paper covers. It contains more than a dozen chapters by as many writers on the liveliest Home Mission problems and principles. You will want it. Order now.

THERE ARE MANY fine Scripture texts for Home Missions. Matthew 28:20 could be used to impress the all-important duty to enlist and teach those who have been evangelized but not trained. The example of the Apostle Paul is apposite, in giving a part of his time in preaching to weak churches to strengthen the things that remained. Dr. William E. Owen, of Atlanta, furnished us an admirable sermon for this issue which has been crowded out, on the text, Matt. 17:27: "That take, and give unto them for me and thee." A strong sermon can be made by combining the main lessons from the parable of the leaven and the parable of the sowers. We also invite attention to Deut. 8:18 and the texts used in this magazine.

WE ARE GIVING our subscribers an enlarged number of THE HOME FIELD this month. Even then we have been compelled to omit some splendid articles. There is a great need of a larger Baptist interest in our denominational papers and periodical publications, and we see no way to get it short of a deeper realization on the part of our pastors and leaders that denominational literature counts. Not a few seem to think they have done their duty to the needs when they have decorously and mildly suggested that the publications are worth while. But such mild endorsement does not lead the people to take hold of anything else like they meant it; why should it lead them to take hold of the denominational literature in a large way? A prominent Presbyterian minister declared to Dr. J. F. Purser, the President of the Home Board, that THE HOME FIELD is the best Home Mission magazine in America. We appreciate the compliment. Moreover, we believe THE HOME FIELD justifies it. But there are between 8,000 and 10,000 Baptist Ministers, not to speak of 650,000 Baptist families, in the South who do not see it—good as it is, and furnished for less than it costs though it is. There you have the situation in terms that are distressing, yet true.

OUR NEW BOOK, *The Home Mission Task*, contains chapters by W. E. Hatcher, J. B. Gambrell, B. D. Gray, John E. White, Howard Lee Jones, J. F. Love, Richard H. Edmonds, Louis Bristow, Rufus W. Weaver, A. H. Gordon, Weston Bruner, W. M. Vines and Victor I. Masters. Each writer treats a distinct topic that takes hold of the Home Mission enterprise. We feel no hesitancy in pronouncing it one of the strongest presentations of the Home Mission cause that has been made.

The Home Field

Vol. XXIII

FEBRUARY, 1912.

No. 7

Moral Conservation the Problem of Home Missions

HOMER McMILLAN, D.D.

EDITORIAL NOTE: The following article is a capital Home Mission sermon. It is by Dr. Homer McMillan, the Associate Secretary of the Southern Presbyterian Home Mission Board, whose offices are in the same building in Atlanta as those of our own Board. Everybody knows that our Presbyterian brethren have been more uniformly faithful than the other denominations in the South in training those whom they have evangelized. To an outsider it seems almost a paradox that this should be accompanied by less concern relatively for the stupendous issues at stake in Home Missions than is shown by any of the other larger denominations. We rejoice, however, that this splendid body under the inspiring leadership of Secretaries Morris and McMillan of the Presbyterian Home Mission Board is gradually opening its heart to the appeal of the homeland as well as to foreign lands. In the last it has long been a leading missionary force. We congratulate ourselves on being able to present Dr. McMillan's address to The Home Field readers.

"Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." Psalm 33:12.

THERE is a directness of statement in this Scripture that leaves no room for mistaking its meaning. In a single sentence the Psalmist points out the source of all

national prosperity and gives the secret of a nation's glory—God and people. There is no reference to territorial dimensions or material wealth. We speak of these things and magnify their importance, but the scriptural emphasis is



Dr. Homer McMillan. placed upon moral values. In the Divine economy all else is subservient to this. "Seek ye first the Kingdom of God and his

righteousness, and all these things shall be added unto you."

Doctrine of Conservation.

RECENTLY there has been a great deal of discussion about the conservation of our natural resources. This is a matter which should give us great concern. We are proud of our country and its wonderful wealth. Columns of figures could be multiplied to show that in lands, mines and forests, it is the richest nation on earth. In fact, the terms "boundless" and "inexhaustible" have been so generally applied to the nation's wealth that little or no thought has been given to the nation's future.

But there has been an awakening. We have been warned that there is a limit to all things material; that the reckless waste which has characterized the past must not continue, that the wonderful riches with which God has blessed us must be conserved and developed, else they will be exhausted and our country materially impoverished. We have no right, by reason of our prodigality, to impoverish a future generation. The blessings which one generation enjoys

WE BEG Associational Vice-Presidents to organize their Associations for large Home Mission thinking and giving between now and May. Helpful literature furnished on application.

are to be held in trust for the generations yet-to come.

This principle holds true not only with respect to material but more especially with respect to moral values. It is vastly more important to the nation's future that our moral resources be conserved and developed. It matters little if we are increased in goods and our sons decay. It is of small account if we build great industries and the people perish. "A man's life consisteth not in the abundance of the things which he possesses." Bigness must not be confused with greatness, nor riches with nobility of character.

Russia is a big country, rich in material things, yet ninety-five million of her people can neither read nor write. No one looks to a nation held in the chain of ignorance for light and help in the solution of the world's great problems. England, Scotland, Holland, are small in area, but mighty in influence. Through the character of their men and women, these nations have turned the streams of history from their old channels and are helping the world back to God.

Work of the Home Missionary.

IT IS impossible to over-estimate the influence of the Christian worker in the development and preservation of American life. We honor the man of affairs, the captains of industry, and all those who conduct great enterprises, for what they are doing for the nation's material advancement, but we must not overlook the men whose work laid the foundation of the civilization which makes their achievements possible.

If history teaches any one lesson, it is that the religious teacher, the moral leader, has the largest place in the world's progress. Back of every enlightened civilization there has been a man of God who has led the way, and when the story of the American commonwealth is truly written, the achievements of the home missionary will form an important part in every chapter. The work of men like David Brainerd, Manassah Cutler, Gideon Blackburn, James Hoge, Daniel Baker, Marcus Whitman, Sheldon Jackson, and thousands of others less

conspicuous but no less worthy in the winning of America, is the most thrilling story in the history of any nation. They were those nation builders of whom it has been said: "Wherever one of them settled, he first prayed, then preached, built a church and a schoolhouse, and then spent the rest of his life praying, preaching and teaching." These men were on no quest of the golden fleece. While others labored for gain, they labored for God. They planted the church, the school, the home, and sought to make the nation strong by making it righteous.

They went forth in advance of civilization, calling the people of the frontier community to a higher intelligence and faith in God. More than four-fifths of all the Protestant church buildings in the United States are the result of a home missionary's endeavor, and are a monument to a home missionary's sacrifices. Of the first 119 colleges, 104 were Christian colleges. In 1890, of the 415 colleges in the United States, 316 were owned and controlled by Christian denominations. It is in these Christian schools that the best womanhood and manhood of the nation are prepared for their life work. When we find that thirty-eight per cent. of the names mentioned in biographical dictionaries are the sons or grandsons of clergymen, we realize that these home missionaries and the institutions which they founded, have done for the laws, the literature, and the liberties of the Republic.

This is the work that is going on all over the great land today. Open the pages of "Black Rock" and "The Sky Pilot," and there you will get in literary form the exact history of hundreds of our home missionaries. The author is himself a home missionary, across the line in Canada, who wrote his stories in the hope of getting money to help on the work in the little church and the little school that he had founded. Talk about heroism! The church's home missionaries are the real heroes! They are laboring for the spread of Christian ideals and Christian manhood, battling against all forms of worldliness, impurity, and organized forces of evil.

OUR IDEAL: A contribution to Home Missions from every member of every church in every Association. Our Largest Need: Prayerful giving to the great cause we serve.

A constant stream of humanity from the old world is pouring in upon us at the rate of a million and a quarter a year. They are coming from Europe and Asia and Africa and the isles of the sea, bringing with them their ideals and customs and wickedness. Our foreign population already numbers twenty-five million. It could populate nineteen of our States and elect thirty-eight of our senators. As Latin Europe and Grecian Russia pour their millions into America, the time is not far distant when it must be determined whether this country is to be Catholic or Protestant!

The American city is fast becoming a center of vice and crime. Our religious institutions are being tested as never before. Thirty-three of the largest cities are more foreign than American. Missionary effort has not increased with the population. In Boston there are thirty fewer churches than there were ten years ago, and in that city you will pass eleven men before you meet one who is a member of a Protestant church. In Chicago you pass fifteen; in Denver, eighteen; in New Orleans, twenty; in San Francisco, thirty-eight, and out of a population of half a million, there are only twelve thousand Protestant church members, where there were twenty-thousand when that city was only half its present size. These facts show the drift and indicate the needs. The home missionary, like God's messenger of old, must "Arise and go unto these great cities and cry against them."

The marvelous industrial development of the Southern States brings added responsibilities as well as enlarged opportunities. In one year over four hundred new industries were opened along the lines of one railroad company, bringing thousands of people to those towns and villages, the forerunners of the thousands yet to come. In the Southwest there is an empire into which settlers are going at the rate of one hundred thousand per month. Lands that formerly were considered worthless have been reclaimed and by drainage or irrigation are being made habitable for millions of people.

In the early settlement of the nation our fathers built their houses and then the church close by. Today it is different. The

church comes last, if it comes at all. The gospel privileges in these new States are totally inadequate for the multitudes who need them now as never before. In Oklahoma, which is typical of the whole Southwest, only eighteen out of every hundred are members of churches. The missionary organizations have not been able to meet the needs of that great country. The forces of evil are organized and multiplied in number, while scores and hundreds of places are without the ministrations of the gospel by any church.

There are 9,000,000 Negroes in the South, presenting in many aspects the most difficult and perplexing problem with which the church has to deal, who require a gospel of purity, honesty and right living; 272,000 Indians, of whom less than 50,000 have been brought to a saving knowledge of Christ, and 50,000 have never heard his name; 3,000,000 mountain people who need only the church and the school to make them the equal of the best people on earth.

Conserving Agencies.

THESE ARE some of the conditions that represent adverse forces drawing us away from the Kingdom of God, and render imperative the multiplication and strengthening of every institution which makes for righteousness and the upbuilding of a Christian people.

The churches have made America what it is, and only an enlargement of the Kingdom can make it better. The centurion, seeking healing for his servant, found approval from bystanding Jews, who affirmed "He loveth our nation and hath built us a synagogue." That was full proof of patriotism. A churchless community is an irreligious and godless community, without moral living or civic virtue. The town of Liberia, Missouri, was started with the express purpose of proving to the world that a great city could be built without God and righteousness. The founders soon admitted their failure and sent for a Christian minister to organize a church and build a house of worship.

If we were speaking from the viewpoint of a citizen alone, we would insist upon more

NOW is the time for pastors to prepare for the spring campaign for Home Missions. The Home Board must have \$500,000 in three months.

churches and a larger home missionary effort. No one can estimate the power of the church for good in the life of the nation. It is opposed to everything that is destructive and harmful, and is the source of everything that is uplifting and helpful. It is the only institution that can make any community a fit place in which to live. Take away the church from any place where it has been established, and a deterioration of life and morals will inevitably ensue. Blot out all church work from the United States, and in less than a generation America will lapse into heathenism and barbaric life. Multiply the churches and the moral resources of the nation will be increased, for each church becomes a center of truth and righteousness and social order.

Matthew Arnold has said that America holds the future of the world. Mr. Gladstone believed that the United States is to hold the great manufacturing cities of futurity and that by the end of this century the Republic will number six hundred million people. Can America long survive our failure to enlarge the borders, lengthen the cords and strengthen the stakes of the churches of Christ?

The Sabbath.

THE SABBATH must be conserved. The maintenance of the Christian Sabbath lies at the root of all national morality and civil liberties. The Sabbath is the only safeguard of religion, and religion is the surest stay of the State. John Ruskin said that the thirty minutes on Sunday when the man of God stands forth to speak, is the most important thirty minutes known to society and civilization. The individual, the family or community that habitually neglects Sabbath and Sabbath worship has opened the way for the entrance of a multitude of evils that will lead eventually to personal and national ruin.

One hundred and forty years ago Voltaire prophesied that "before the beginning of the nineteenth century, Christianity will have disappeared from the earth," and added, "If you would destroy Christianity, begin with the Christian Sabbath." He was right, they stand or fall together. The rule is "Where

there is no Sabbath there is no religion, and where there is no religion, there is no God, and where there is no God, there is no conscience, and where there is no conscience there is no respect for the rights of others." Take God and conscience out of the hearts of our people, and justice will die, honesty will die, and that which has been the nation's glory will pass into eclipse.

Christian Schools.

CHRISTIAN SCHOOLS must be multiplied. The boys and girls of America are of far greater importance to the nation's future than mines and forests, than public lands and water power. The children and youth of today are the citizens of tomorrow, and their character will depend upon their training now.

A little over a century ago, just outside the city of Paris, there was a famous old military school. Here a lot of boys were in the habit of drilling and engaging in target practice. Sometimes they marched, and when they did they carried a little banner with the words, "Tremble, for we are growing up." One of them was a short, thick-set, strong jawed little Corsican. People laughed at the boys, but they went right on drilling and marching and flaunting their little banner. Time passed and one day the little Corsican stood in front of the Hotel Invalides, on the great Plaza. Around him, awaiting his orders, were the Imperial Guard. Up the street, in their red caps, came the French mob, mad and murderous. The little Corsican and the Imperial Guard never flinched. The mob of Paris went down before their deadly fire, as wheat goes down before the reaper. The little Corsican had grown up, but he had grown up without God and without conscience. Everybody knows how Napoleon shook Europe and the world and made nations the tools of his ambition and the ministers of his selfishness.

So the boys and girls on our frontiers, in our cities, in the mountains, and in the valleys are growing up by the thousands and tens of thousands, without religious instruction, without conscience, and without the fear of God before their eyes. There

NOW is the time for pastors to prepare for the spring campaign for Home Missions. The Home Board must have \$300,000 in three months.

are ten million children and youths between the ages of five and sixteen in this Republic who have never crossed the threshold of a church or Sabbath-school, and we call this a Christian nation! Can we wonder that a wave of lawlessness and crime is sweeping our land, when one-half of our children are growing up "moral illiterates" with no knowledge of "righteousness, temperance, and a judgment to come?"

Reclaiming and Conserving.

SURELY THIS fact makes supremely important the work of Home Missions. What is Home Mission work? It is reclaiming and conserving. It is saving the church, the Sabbath, the school, and the home, and securing for truth and righteousness and the fear of God their proper place in the foundation of our country's life. It is saving the men and the women, the boys and the girls of the nation from a life of sin and selfishness to a life of salvation and service in the Kingdom of our God. It is making true the prayer,

"From ocean unto ocean,
Our land shall own thee, Lord,
And, filled with true devotion,
Obey thy sovereign word."

There is a story of Queen Victoria, who when a mere child, became queen of England, and her teachers undertook to instruct her in court etiquette. "Tomorrow," they said, "you are to hear The Messiah, and when they come to a certain part called the Hallelujah Chorus, we will all rise, but you are the queen, you sit still." They went to hear the oratorio, and when the singers shouted forth the great chorus the vast audience rose to its feet, but the queen sat still. But when they sang "King of kings and Lord of lords," the queen of her own accord rose and bowed her head. She did not want to give the impression that she was above the King of kings. That was at the beginning of her reign. When she neared the close, she went to hear Canon Farrar preach on the second coming of Christ. She was so impressed by the sermon that she afterwards sent for him and said, "Dr. Farrar, I wish the Saviour might come while I am still on the throne. I would like to take the crown of Great Britain and lay it at the Master's feet."

Is it not the desire of every Christian and of every patriot that he might take the crown of America and lay it at Jesus' feet?

Associational Campaigns

J. T. HENDERSON, General Secretary Laymen's Missionary Movement

I AM fully convinced that the Association is the most effective agency for reaching the churches not now enlisted in our mission enterprises. I am gratified to report that applications come almost daily to this office from various Associations calling for literature that will be helpful in planning such a campaign.

Some are arranging to launch the enterprise with a banquet or supper on some Friday evening soon, to which the pastors and representative laymen are invited. Next morning is devoted to a conference on methods for reaching every church and bringing it up to its apportionment. On Saturday afternoon the conference is expected to divide up by pairs to visit many

of the churches the next day, while the plans and enthusiasm of the conference are fresh in their minds.

These visitors should not only seek to secure pledges to cover the apportionment of the Boards and secure a committee to see that the pledges are paid on time, but should try to introduce better methods of church finance in every case.

The vice presidents of the Boards and a wise committee of pastors should help the laymen in these campaigns. In some cases they should take the initiative. Our chief hope of victory lies in these campaigns. Let them be extensive, covering all our territory and advocating every enterprise for which we stand; let them be intensive, conducted with a "zeal that is according to knowledge."

A MISSIONARY'S CHRISTMAS



L.P. Kelley

B. D. MOORE, Missionary, Minco, New Mexico



OUR HOME is on the plains twenty miles south of Portales, in New Mexico. Portales is our nearest railroad station. We have lived here for four years, serving all the while as missionary pastor four to five country churches. We have, with the rest of the people in this part of New Mexico, passed through some severe tests, financial and otherwise. But as we looked forward to the year 1912 and saw the great demands made upon our Board by reason of the increased number of calls for help from new fields coming to our State Convention from every part of the State and knew that our applications must be materially reduced, we could not see how it was possible for us to make ends meet and keep up the work. I accordingly tried to make up my mind to quit the work and leave the field; but my heart was in the work and I could not give it up. I finally made up my mind to take care of the King's business and look to him for the help that we needed in our little home.

Things Began to Happen.

ABOUT this time things began to happen. Another church near by called for my services very unexpectedly, which added considerably to my salary. Then, a few days later, I received notice from the ladies of the Eutaw Place Baptist church, Baltimore, that they were going to remember us with a Christmas missionary box. This was followed soon by a letter from the same church

enclosing a neat sum of money, also stating that the missionary box had been shipped to Portales, and within a few days following this we had notice that the box had arrived.

When the notice came the whole country was covered with the fifth snow which had visited New Mexico this winter, bringing the best season which Eastern New Mexico has had for many years, and the snow was twelve inches deep all the way to Portales.

Wife Said Excuses Were Not in Order.

BUT WIFE announced that excuses were not in order, that missionary box must be brought in. So, with all the wraps I could get together and with hot rocks at my feet, I started a distance of twenty miles to the station and, after nine hours trudging through the snow I reached my destination, only to find that instead of one box of ordinary size, which I expected to carry home in the buggy, there were two large boxes, weighing over 300 pounds.

Securing a wagon and team, I left the buggy and the next morning began the long homeward journey. Nightfall overtook me three miles from home and, to make it still worse, one of the horses came to a deliberate stop and, Christmas or no Christmas, he refused to budge.

Unhitching, I tried to ride in for another horse, but after going some distance the horse again went on a strike and I was forced to get down and walk in for the other horse, which I soon secured and almost as soon was standing with my borrow-

ed rig and long-journeying donation in front of home, where I found wife and our five children awaiting me with a good fire, a big welcome and the most intense interest and excitement.

Opening the Boxes.

NOT A MINUTE was lost. The boxes were torn open and wife's hands began to delve into their depths and to bring out thence, now a new and warm comfort, now a new carpet, new dresses, etc., of every description, and now something else equally valuable and serviceable, stopping only to exclaim, "Well, well; the Lord certainly directed them to send this, for I have wanted it for years."

Soon she had reached the toys and candles and the children's Christmas things, which was the signal for five overjoyed young Americans to begin celebrating in dead earnest. Dolls, toys, buggies, harps, tops, candles—the whole house was alive with them.

Finally the missionary's part was reached—new suits of clothes, overcoats, buggy robes, hats and many other things which this missionary will never forget. We looked them over, tried them on, rejoiced and made new resolutions, until the telltale clock announced that midnight had come, when with happy hearts and forgetting all our troubles, we fell in sleep.

A Missionary's Sunday and Home Coming.

SATURDAY MORNING we arose early and started on the journey to Portales to return the team and wagon and get back eight miles in the country for the Sunday services at Shelby. It was a long drive of twenty-eight miles through the deep snow and dark

overtook us before we reached Deacon Page's home for the night. We found a good congregation awaiting us the next morning, when we did our best to persuade men to live for Christ.

A few minutes after two o'clock in the afternoon, I turned my face homeward over a journey of sixteen miles. It was far in the night when I reached home, to find wife



"Well, well; the Lord certainly directed them to send this, for I have wanted it for years."

and the children still celebrating, not knowing but that they had suddenly fallen heir to half of Rockefeller's millions.

Christmas morning came on. Friends began to come in and, while wife prepared our dinner, we all rejoiced with our friends, who wondered at the kindness of the good ladies of the Eutaw Place Baptist church, who had so graciously remembered the needy missionary and his family in the Christmas tide of 1911. May the Lord's richest blessings be upon their gifts and the givers.

HOME MISSIONS AND OUR SOUTHERN CITIES



The City: Today and Tomorrow

RYLAND KNIGHT, Th.D., D.D.

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth."—Isa. 62:1.

WE GREATLY misread the Old Testament prophets if we fail to understand that theirs was a message of social righteousness. Their words rightly understood fit

well into the spirit of our own age. On their pages we find denunciation of monopoly and greed, of graft and bribery, of selfish luxury and corruption, of oppression and inhumanity.



Dr. Ryland Knight

Those preachers of righteousness of the olden time faced also the tremendous problem of the city. They saw that here righteousness and iniquity, virtue and vice meet in fiercest conflict. They understood that the transformation of the city's darkness into light was a task that called for almost exhaustless energy. For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until her righteousness go forth as brightness and her salvation as a lamp that burneth. What Jerusalem was to the prophets, the cities of

our Southland are to us. I ask you to consider the problem they present, and the demand they make upon our Christian statesmanship.

The City.

ONE OF the glaring facts of our modern life is the drift toward the city. Whether we deplore it or whether we rejoice in it, the march cityward keeps on incessantly. The growth of our American cities has been astounding. There are more people living in the single city of New York than in the States of North Carolina, South Carolina and Florida combined. In March, 1907, there died in Chicago the first white child born within the limits of that great western metropolis. When he was born, Chicago was a straggling village of less than one hundred souls. When he died the population of the city of Chicago was greater than the population of the State of Virginia. These isolated instances show the general movement toward the city. In 1811 one person in every twenty of the population of the United States lived in the city. Today, two in every five are city dwellers and by the next generation, if not by the next census, the majority of the people in the United States will live in cities of from eight thousand upward in population.

During the last decade our Southern cities have increased rapidly in population. Many of them have increased as much as fifty per cent. and the city of Birmingham, with its growing activity in coal and iron, increased two hundred and fifty per cent. The trend to-day is toward the city. From the countryside they come, and in increasing numbers from across the sea into our Southern

cities, and as they gather, some of them with no religion but a superstition, some of them with no Sabbath but a day of debauch, some of them capable of serving as models for the poet's description:

"A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox,"

these foreigners within our gates present a problem which we must solve unless our civilization is to fail and our Christian religion is to prove inadequate.

The City Problem.

THE congregating of great numbers of human beings in a small area makes the city problem. A man is a bundle of energies and possibilities. A city is a concentration of energies and a co-ordination of possibilities. What one man or a hundred could not do and would not dare to attempt, becomes easy for ten thousand men. The city, therefore, is the place of possibility, the meeting ground of opportunity.

Vice in the rural community is isolated and alone; in the city it congregates until in its united strength it lifts its banner over whole sections of the city and claims them as its own. Imagine a city of one hundred thousand men, fifty thousand of whom believe in righteousness, in virtue, in unselfishness, in love, in service, and fifty thousand of whom believe in greed, in lust, in appetite, in vice, in crime; and when you see those two hosts standing face to face in the city and realize that one or the other must control, you see the death-grapple of the giants.

Unfortunately the grapple of the giants of which I have just spoken has not been realized. Owing in part at least to an over-individualistic Christianity which was more concerned in getting a few into heaven than in building the city of God on earth, the churches of Jesus Christ have been content to retreat before the problem which God meant it to face and to turn over large and densely populated sections of the city to be the unchallenged possession of the devil.

Jacob Riis says truly, "Where God builds a church the devil builds a saloon next door, is an old saying that has lost its point in New York. Either the devil was

on the ground first or he has been doing a great deal more in the way of building. I tried once to find out how the account stood and counted to one hundred and eleven Protestant churches, chapels and places of worship of every kind below Fourteenth street, four thousand and sixty-five saloons." Dr. Josiah Strong says, "On the lower East Side in New York there is a ward which contains over eighty thousand people, and has only one Protestant house of worship."

As a consequence of this inglorious retreat on the part of the churches, great sections of some of our cities have become cancers on our civilization and centers of vice and disease, of lust and crime and degradation. It is when we think of these awful sections of our city life that we understand the words of the poet Shelly, "Hell is a city very much like London." And we understand also the quiet utterance of the distinguished scientist, Thomas H. Huxley, who said, "In my experience of all kinds of slavery all over the world, I have found nothing worse, nothing more degraded, nothing more helpless, nothing so intolerably dull and miserable, as the life I left behind me in the East End of London."

What these men said of London is true also of our great American cities. I recognize the fact that our city problem in the South is not so acute nor are the conditions so distressing as in other parts of the United States, but the time for us to meet and solve this problem in the Southern cities is today. He is hopelessly unwise who will not learn by the experience of others. The ideals of prevention which form a part of the code of the 20th century require that we take in hand our Southern cities in this period of growth, and endeavor to avoid the dire condition which makes city life one of the terrific problems of our civilization.

The Church.

THIS problem of growing cities then, we as Southern Baptists must face. And the solution of that problem is the solvent of all the world's great problems, the gospel of Jesus Christ the Son of God and the Saviour of mankind. No other force is equal to the task. The Holy City which John saw

OUR Urgent Request of Pastors: One special Home Mission sermon in every church and one special collection for Home Missions after prayerful preparation.

on the Isle of Patmos was "coming down from God." It heartens us to remember that in the vision which Jesus showed to his servant there was the redeemed city. I believe Christianity will hear the challenge of the city and will prove equal to its task.

But while the problem of our cities is to be solved by the power of the gospel of Christ, the question of method deserves our serious consideration. A member of my church, the former mayor of Richmond, Va., has supplied a phrase for which I am increasingly thankful. He says, "The modern version of Paul's 'overcome evil with good' ought to be 'overcome organized, capitalized, aggressive evil with organized, capitalized, aggressive good.'"

For the great task which the city presents to us must be organized. The condition which I described makes manifest the inability of any local church adequately to cope with the situation. In sections of the city which are most congested, where vice is most rampant, where the foreign population predominates, where the need is most appalling, there the local church is necessarily weakest. Upon that crucial situation it is necessary to focus a larger force.

Moreover the churches in the cities concerned are not sufficient for this task. It happens that in some of our larger Southern cities the foreign population is large, the congested conditions of which I have been speaking are evident, and Protestantism, and particularly the Baptist denomination, is painfully weak. These conditions call for strenuous Christian effort far beyond the ability of the Baptist churches of these cities.

The opening of the Panama Canal, with all it means for the great city of New Orleans, will present in what is destined to be one of the great metropolitan cities of the South all of the problems which face the Christian churches in other large cities—problems which will utterly swamp the Protestant forces which are at present at work in that city. I am told that some of the great railroads of this country have already bought large terminal facilities in New Or-

leans, looking forward to the opening of the Panama Canal. From them we ought to learn the lesson of foresightedness and preparation, and see to it that we, as the representatives of Jesus Christ, are ready for the task which shall be ours in the increasing growth of this and other Southern cities.

Strong Organization is Needed.

ORGANIZATION then, is needed, an organization which shall be strong and aggressive and far-sighted, and which shall concentrate in itself the power of our great Southern Baptist host. Our Home Mission Board is such an organization. It is the burning glass to gather rays of light from all over the Southland and focus them upon the congested districts of our cities until the fire of love shall glow with warmth and light for these needy and destitute sections.

Such a task demands money. Good must be capitalized. When the Civil War left the South desolate and bereft she showed the splendor of her manhood and womanhood by the magnificent and heroic way in which she met the test of poverty. Today she is called upon to meet the more terrific test of prosperity. The question which faces us now is whether we shall become materialized and worshippers of mammon, or whether we shall concentrate the growing wealth of our Southern empire to the work of the Kingdom of God and the service of humanity. What task ought to call forth from us larger and more generous contributions than this call of the cities of our own great Southland?

The contributions which we have made to our Home Mission Board are hopelessly inadequate in view of the vast problems which it is forced to meet. The saving of the city is only one, though perhaps the greatest, of the problems of our Home Mission Board. Its work in the West is still unfinished, the mountain districts of our Southland with their destitution call for evangelization and education, its mission work in Cuba and Panama must not be overlooked. But omitting every other task, our Home Mission Board could wisely and well

NOW is the time for pastors to prepare for the spring campaign for Home Missions. The Home Board must have \$300,000 in three months or report a damaging debt.

have expended the entire three hundred and forty-four thousand dollars which it received last year in the one effort to meet and solve our down-town city problem. We must greatly increase our gifts to this Board if we expect it to solve the problem and attempt the herculean tasks which rightly rests upon its willing shoulders.

The Home Board Should be Strengthened for the Task.

OUR CONTRIBUTIONS to our Home Mission Board are absurdly small if compared with sums expended for less important things. The question arose a few weeks ago as to which of two baseball teams deserved to be called the champion team of the world. That question was fought out in six great games, and the gate receipts for those six games of baseball were larger in amount than the entire contributions of the Baptist churches of all our Southland for the whole year to our Home Mission work. There are two million and more Southern Baptists. I believe I am well within the limit when I say that one in every ten of these Southern Baptists is a man who smokes. Each one of those smokers could deny himself one five-cent cigar a day without material sacrifice and without physical injury. If these two hundred thousand smokers out of our Southern Baptist membership could be prevailed upon to give each day for a year the price of a five-cent cigar to our Home Mission work, and all other Southern Baptists ceased to give, the receipts for the year 1912 would be a little more than ten times the receipts for 1911. The day is at hand when such trivial giving to Home Missions as is indicated by these two illustrations will be put behind us and we shall give of the wealth with which God entrusts us to the cause of Christ in our Southern cities.

With our Home Mission Board adequately supplied with funds, we shall then expect to carry on an aggressive campaign. The redemption of our cities is not child's play. It is a man's job and will require ample facilities, modern methods, and trained workers if we are to make a successful in-

vasion upon the stronghold of Satan. It was Napoleon who said, "He who does not attack and plunge his standard into the thick of the enemy's ranks, must soon pull down his flag." Too frequently the campaign of Christ in the stronghold of Satan is represented by a few zealous but untrained and often unwise workers holding occasional preaching services in some small and uninviting room.

Large Action is Needed.

GOD BLESS every such worker and every such work. But such work barely begins to touch the fringes of the tremendous problem. Because of their numbers, because of their wealth and because of their leadership, there rests upon Southern Baptists the responsibility and obligation of so coming up to the help of the Home Mission Board, that it shall be able to search out every place of need in our Southern cities, and in the midst of poverty and vice and in the center of the un-American and un-Christian influence of the immigrant population, it shall be able to erect centers of Christian service with buildings and facilities adequate to meet the situation, with workers drawn from our strongest and best equipped young manhood and womanhood thoroughly trained and specialists for their tasks, and with methods which have been tested by experience and which are able to go to the very heart of the situation, in order that in these centers Jesus Christ may have a chance to show the transforming power of his grace and the saving of his cross.

When we have thus come up to the help of our Board with gifts which shall be equal to the task, and when our Board in view of the help which we bring them, undertakes in some large and statesmanlike way to solve this vast problem which lies upon our hearts, then shall we with joy unspeakable see the triumphing power of our blessed Christ as he demonstrates the saving strength of his right arm against the very strongholds of vice and crime and sin, and the righteousness of our great Southern cities shall go forth as brightness and their salvation as a lamp that burneth.

A GREAT HOME MISSION OPPORTUNITY. IN LOUISIANA

R. F. TREDWAY, Mansfield, Louisiana

IT HAS BEEN many years since some of the brethren were asking, "what right has the Home Mission Board to live any way? If it has a definite mission, what is it?" That day has passed and now the Southern Baptists count the Home Board one of their best assets and it has made for itself a large and warm place in their hearts.

I am sure that the brethren who raised the question as to the advisability of the Home Board living were not conversant with the great Southwest section of the United States. The truth is that very few of us know the Southwest. A vast country, inestimably rich in natural resources, practically undeveloped and offering transcendent opportunities. This section known as the Southwest and composed of the States of Texas, Louisiana, Oklahoma and Arkansas, could easily support the entire population of the United States, even if it was multiplied several times.

It is not my purpose, however, to discuss this entire section, but just to take a bird's-eye view of a portion of it. Perhaps the smallest part—Louisiana.

This name with many carries the idea of swamps, chills, fevers, etc. These may abound in some sections of the State, as they do in other States, but to the man who knows the State its name suggests a land of unlimited natural resources and opportunities. Rich in timber, sugar, corn, cotton, oats, sulphur, salt, rice, oil, and all kinds of fruits, flowers and vegetables, Louisiana is almost unknown and undeveloped when compared with some of the older States.

This State, so rich in natural wealth, is just as destitute in spiritual things, and presents every element of work fostered by the Home Board, with the exception of

mountain schools. And along that line it presents a more needy situation, for there are communities where Roman Catholicism prevails, where entire families exist without a member being able to read or write.

The truth is, that conditions are such in Louisiana that it is well nigh impossible to do Home Mission work in the State without at the same time working for Foreign Missions.

There are first of all the Negro population and a few Indians. Here as elsewhere these must depend upon the Baptists if they ever have the gospel. The Negroes in Louisiana are not unlike the other Negroes of the South in that the majority of them lean towards the Baptists. Somehow I feel that what we call the Negro problem is going to be largely settled by Southern Baptists.

Then comes the vast foreign population—greater perhaps in Louisiana than in any other of the Southern States. There are sections of the State where a foreign language is spoken almost entirely. One hears it on the streets, in the cars, etc., and the court orders are published both in French and English.

Most of these people never heard of a Baptist preacher, and when one of our missionaries has gone among them they have begged that he would not retire but talk all night about this wonderful story of Jesus and his love.

This foreign population is going to increase rapidly, especially when the Canal is opened, and well do the Roman Catholics know it. They are already organizing colonization societies and are not only bringing these people to the State, but are placing them at will.

Here too are the cities with their problems—Sunday amusements, parks, picture shows, theaters, etc. Take, for instance,

New Orleans. Perhaps no other Southern city offers as many and great church problems. The Home Board could wisely expend at least a hundred thousand dollars a year in this wicked city. New Orleans is by no means the only place in the State where the Roman Catholic church property is worth more than all the other church property combined.

In many towns there is no Baptist church at all, and there are perhaps seventeen parishes (counties) in the State without a Baptist church. Some of you are accustomed to live where you pass a Baptist church every five or ten miles as you go through the country. In Louisiana you can go from La Fayette to New Orleans, a distance of one hundred and forty-five miles on the Southern Pacific Railroad, traversing one of the richest, most fertile countries in the world and abounding in good towns from a thousand to five thousand population, without passing a single white Baptist church.

I have given the merest bird's-eye view of the situation without discussing it at all. I just want our Baptist people to see the great destitution and the magnificent opportunity. It should be remembered, too, that in point of numbers the white Baptists of the State are next to the Roman Catholics.

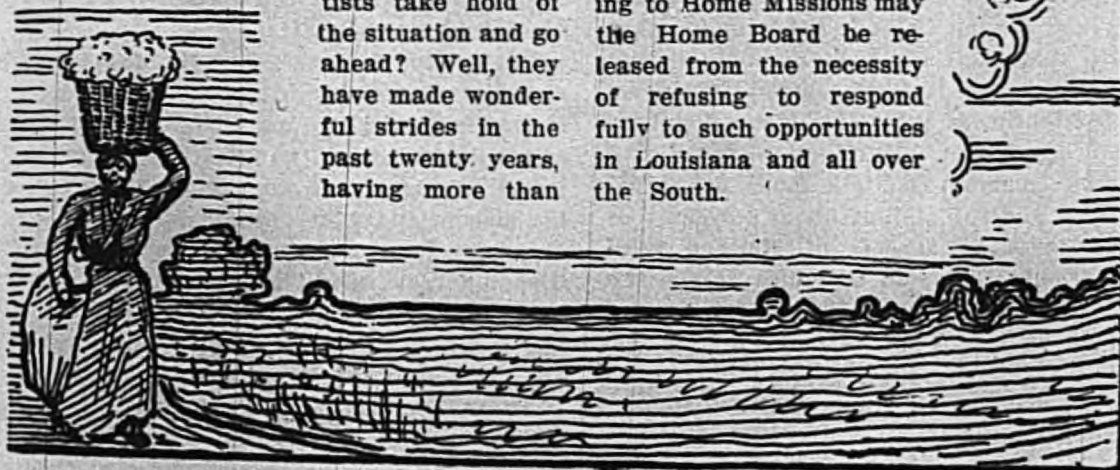
Perhaps the reader is asking why do not the Louisiana Baptists take hold of the situation and go ahead? Well, they have made wonderful strides in the past twenty years, having more than

doubled in numbers. But what are these sixty thousand among so many? You might as well suggest that the Baptists of China take hold of the situation there and take the country for the Lord.

Louisiana Baptists are worthy of all that Southern Baptists will help them do and the Home Board could wisely expend every dollar of its income in the State and then leave parts untouched.

The fields are ripe to the harvest and what the cause needs is men, not those who have failed elsewhere, but men of strong faith in God, who are willing to stay by the work, who can sow the seed, patiently pray and then wait for a glorious harvest.

Will not Southern Baptists make it possible for the Home Board to come in and at once possess the land? Through liberal giving to Home Missions may the Home Board be released from the necessity of refusing to respond fully to such opportunities in Louisiana and all over the South.



Roman Catholic Methods BROUGHT DOWN TO DATE

J. F. LOVE, Assistant Corresponding Secretary



THE FOLLOWING quotation, by the popular author, Mr. Harold Love, taken from an article in a recent issue of the British Weekly, cites an important aspect of the Roman Catholic question:

"Every man who has followed the history of the human race knows with the same certainty that we know the date of Waterloo, or the crimes of the Inquisition, that a priestly rule has been the most terrible under which humanity has ever groaned. Let a man read Frazer's 'Golden Bough,' and go from that to Motley's 'Rise of the Dutch Republic,' and he will see that precisely the same terror and abasement which characterized the rule of the sacrificing priest of the ancient world characterized the sacrificing priest of the Christian religion—before democracy had torn him from the throne of power. The modern apologists for the sacrificing priest, who love to pose as tolerant and broad-minded and sweet-hearted friends of all mankind, forget that the present placidity of the priest is an amiable necessity, and that while democracy rules, the priest will obsequiously obey and parasitically truckle."

Roman Catholicism has a face for the non-Catholic and the general public which must not be taken too seriously. All public professions by Roman Catholic dignitaries should be read in the light of Roman history and Roman Catholic behavior in other lands than America today. Rome is not the same where it must conform to a deep-rooted sentiment and where it can dominate public sentiment. Mormons, slipping into Baptist communities, talk much about immersion and say nothing about polygamy or other revolting aspects of Mormon faith and practice. Roman Catholics pursue the same course. Cardinal Gibbons has written a book on the "Faith of Our Fathers" for non-Catholics, in which many things are glossed over, as all know who read Roman Catholic journals.

The Cardinal was in this book trying to make proselytes among Protestants and evangelicals and knew that the whole truth about some things held by Romanists would repel them. Roman Catholicism in America is not openly what it is at heart, what it is in other lands and has been through all its history, and what it will be in this land if it ever gains ascendancy.

Cardinal Gibbons and his satellites, the bishops and priests under him, make loud claims that "the church is the bulwark of American democracy." The Cardinal and all who make this claim, know thoroughly well the facts to the contrary. The Roman Catholic church denies the right of private judgment and claims for the Pope temporal power and his right to independence of civil authority.

The whole system is organized with a view to the subjection of its followers and the exaltation of the system and its favored officials. To quote Cardinal Gibbons, "All the members of the vast body of the Catholic Christians are as intimately united to one visible Chief as the members of the human body are joined to the head. The faithful of each parish are subject to their immediate pastor, each pastor is subordinate to his bishop, and each bishop of Christendom acknowledges the jurisdiction of the bishop of Rome, the successor of Saint Peter and the head of the Catholic church." ("Faith of Our Fathers," by Cardinal Gibbons, page 11).

That is to say, every private member is bound to surrender his personal opinions concerning religion and religious matters and submit himself to his priest; every priest is under oath to submit himself to his bishop, and every bishop takes oath to obey the Pope and support his authority. Gladstone said that "Rome requires a convert who joins her to forfeit his mental and moral freedom and to place his loyalty and civil duty at the mercy of another." (Vatican Decrees, third Proposition).

We need not be deceived by her profes-

sions of love for liberty. While making these professions in popular magazines, Roman Catholics in their own papers are using such language as this, taken from the Catholic Standard and Times of Philadelphia, issue of September 30, 1911: "What is the cause of this ramshackled, shuffling, disorderly march of millions of people who still wave the ragged banners of Protestantism? It is the adoption of the fatal shibboleth, the 'right of private judgment.' . . . Obedience to the church is the first principle of the Christian religion, etc." There is much evidence to show that not only was the settlement of America and the creation of this government a protest against Roman Catholic oppression, but also that in the conflict for American independence the Catholics as a rule fought against the colonies. Ex-President Roosevelt says, in his history of New York: "It is a curious fact that in the Revolutionary War the Catholic Irish should have furnished the bulk of the auxiliaries to the regular English soldiers. The fiercest and most ardent Americans, however, were the Presbyterian Irish settlers and their descendants."

The Catholic Irishman fought against American Independence, the Protestant Irishman fought for it. Their religious faiths and religious leaders respectively, made the difference. Roman Catholicism has never favored a democratic government in any land of the globe.

And, let it never be misunderstood, the Roman Catholics are in politics. They declare this. The Western Watchman, "a Catholic journal devoted to the interests of the Catholic church in the West," in the issue of November 16, 1911, says: "The Catholic church is the only true and safe guide in religions and politics the world over. It is a singular phenomenon in world politics; in every country under the sun you have a party hostile to the Catholic church. In Italy it is all hostile parties, and groups are one when there is a question of the church. It is the same in France and Spain. That is why Catholics always and everywhere form one compact body in religion and politics."

We may remark it is just because the Catholic church has for so long determined to be "the guide in religion and politics" in

Italy, France and Spain, that all patriotic political parties in those countries have turned against the Catholic church. As soon as Rome has grown a little bolder in America, and shown her hand a little more plainly in politics, all patriotic political parties in this country will administer the same rebuke.

If Roman Catholicism were content to take equal chances with Baptists, Methodists, Presbyterians and others under a democratic government, without claiming special privileges for itself as a denomination, every patriotic Baptist, Methodist and Presbyterian would die in an effort to guarantee her these rights, as once they died to secure them. But Catholics have in the last twelve months become boldly aggressive, and have begun here what they have long done elsewhere—namely, ask for Federal appropriations, city, State and national office and peculiar consideration, simply because they are Catholics, a claim which no other denomination in America has ever made since the defeat of the Establishment in Virginia.

The Catholic Standard and Times, of Philadelphia, in its issue of November 25th, reviews the recent political contest in Alsace-Lorraine, concluding it with these words: "The Catholics will thus control the first Alsatian Diet with a working majority." Think of any other denomination talking about controlling a national legislature! The greatest statesmen of England and America have again and again warned their Anglo-Saxon fellow citizens against the encroachments of Rome and her designs. Will we take this warning?

Perhaps the most reprehensible thing Roman Catholic officials are doing in America today to advance their political and ecclesiastical propagandism is the resort to that lowest order of unfair method, the boycott. In a recent issue of The Outlook, Cardinal Gibbons said of the church, "She disapproves of boycotts." One does not like to charge a man in Cardinal Gibbons' high religious and social station with deception or untruth, and yet Cardinal Gibbons must have known when he gave that statement to the public that a well organized boycotting scheme was being prosecuted by Roman Catholics under his jurisdiction.

Of course, we have all along been familiar with the index expurgatorius by which Roman Catholics are denied the right to publish or read books of which Roman Catholic officials disapprove, but it is only within the last twelve months that Catholic officials in America have shown their hand fully in abridging the rights of non-Catholics to publish and circulate whatever religious opinions they please.

However, they themselves furnish the proof that they have a well organized scheme of boycotting all American publications which give them offense. We give one quotation which is sufficient to show that they are in the business of boycotting. In the Catholic Columbian, of Columbus, Ohio, issue of November 17, 1911, appears an editorial, of which we give the first paragraph, as follows: "Because the news-stand in the Union Depot at Augusta, Georgia, has quit selling Tom Watson's anti-Catholic magazine for the simple business reason that the Catholics did not like it, and that when they would see it on the news-stand they would buy nothing there, Mr. Watson comes out with this threat."

Then follows a quotation from Mr. Watson's Jeffersonian in which he charges Catholics with the boycott and defies them in a most courageous manner. That editorial in the Catholic Columbian is an admission of the guilt of Mr. Watson's charge. The Church Progress, of St. Louis, a Roman Catholic paper, in its issue of Nov. 23, 1911, discusses this boycott in a lengthy editorial, and says among other things, "Watson will see the folly of his ways, just as others have done. . . . Watson is feeling the lash and will feel it while he presses his vile campaign. There'll be no quarter. There can be none."

This is only one of several publications boycotted by Roman Catholics. The Catholic Federation has a "Literary Committee" specially charged with publication matters. A certain encyclopedia has fallen under the Catholic ban, while Roman Catholics are getting the Catholic Encyclopedia and other Catholic publications into our public libraries. The Knights of Columbus have taken steps looking to the passage of a bill through Congress to amend the Revised Statutes of the United States so as to keep

out of the mails publications which criticize and expose Roman Catholics.

The Knights of Columbus are, in the same spirit, after Congressman Stephens of Texas, endeavoring to defeat him because he offered a bill in Congress looking to an investigation into the appropriation of money for sectarian schools contrary to the Constitution and special act of Congress taken in 1896. Cardinal Gibbons and the Roman Catholic press are resenting the action of Mr. Stephens and trying to bring influence upon Congress to defeat his bill. Cardinal Gibbons is writing to the press of the country endeavoring to rally Roman Catholics to the defense of his cause. The Catholic press fairly bristles with its denunciation of Mr. Stephens, and calls for united action and vigorous protest, in the way of petitions to Congressmen to defeat the bill, saying, in the language of the Church Progress, that this is the "most effective method of setting before the convening Congress Catholic sentiment and Catholic demands." The same paper says, "The success of his (Mr. Stephens') scheme would mean heavier contributions from the Catholic purse to sustain our Catholic Indian schools, or in the event that such contributions should not be forthcoming, then the abandonment of these schools entirely."

Now, what is the meaning of it all? Simply this, that Roman Catholicism is, even as it claims, the same yesterday, today and forever, and it is now throwing its prudential restraint to the winds and beginning to show the same bold hand in America that it shows everywhere. The Roman Catholic officials do not know the meaning of democracy and will not respect the private rights of citizens when they conflict with Romish aggression and are offensive to Rome's haughty spirit, unless they are made to respect them by a patriotic, non-sectarian American manhood.

What can we expect for truth and democracy while the eye of a Roman Catholic committee is upon every great newspaper and publishing house in the land, and these are threatened with boycott whenever they decline to bow to the whims of self-appointed censors of these exponents of public thought?

The next and concluding article of this series will discuss the more purely religious aspect of Romanism.

The Christianization of the South

JAS. W. DURHAM, B. D., Richmond, Virginia.

An Address Before the Virginia Baptist General Association at its Meeting in Norfolk in November, 1911.



IN RESPONSE to a request from his disciples that they might be taught how to pray, Jesus said: "After this manner pray ye—Thy Kingdom come, thy will be done as in heaven so in earth." Catching his ideal, men are everywhere trying to establish on earth a social order, the foundation of which shall be the Christian spirit and virtues, and to infuse the Spirit of Jesus into all the activities and relationship of life till the Kingdom of God here upon shall become a glorious realization.

The Social Ideal.

This social ideal of Christianity greatly enlarges the scope and task of Home Missions. It lays upon us the stupendous task of educating and training for intelligent Christian the hordes of immigrants who are coming into our borders, the millions of ignorant, superstitious, immoral Negroes, the thousands of illiterate white people, of whom there is a larger per cent. than in any other civilized country in the world, and of so directing the rapidly increasing wealth of the South that it shall help bring into realization the Kingdom of Christian earth.

In order to achieve this ideal the city is possibly the best place to concentrate our efforts.

The most striking thing about the movement of the world's population in the last century is the increase of the number and size of cities. The world has moved to town. And here in our cities we find all of our social problems in their most acute form. The cities are our educational and political centers, the homes of our factories and their labor problems, large Corporations and great wealth. Here dwells Dives, feasting sumptuously three times a day, while Lazarus starves at his gate. Here are elegant homes and ill-smelling, disease-breeding tenements. Here are the slums, with their wretchedness and lawlessness, in whose streets little children absorb obscenity, profanity and vulgarity. Here all the hosts of evil are banded together in their unholy war on innocence, purity and

virtue. Here is the stronghold of the saloon, with its myriad of evils. The city controls the nation, and the saloon controls the city.

When we think of the influence of the cities over our nation, and of the opportunities offered us through the press, educational institutions, and other ways of reaching and influencing people for good, then to spend our time in petty sectarian strife or denominational quibbles, is a crime against humanity and a sin against God.

City Evangelization and Christianization.

As our cities grow larger, our churches grow weaker. Where churches are most needed they are often most rare. Many churches are deserting needy places and moving up on swell avenues, while many of those left behind are becoming a pile of bats and brickbats.

Some churches are expecting to solve the problem of city Christianization, if they have ever thought of it, by the vocal gymnastics of an operatic choir and the homiletic pyrotechnics of a skyscraping preacher. Others, realizing the gravity of the situation, are pulling off their coats rolling up their sleeves, adapting themselves to the changed conditions and are succeeding handsomely.

What Should We Do?

The cure is three-fold—the preacher, the church and the State and Home Boards co-operating with the local churches.

The preacher's sermons must be social forces. He must preach the "Gospel of the Kingdom," not a gospel for disembodied spirits, but for men in the flesh. Not for a part of the man, but the whole man. Not only for isolated individuals, but men in an organized society—a Kingdom coming in the earth. He must get a vision of a redeemed and regenerated society, a transformed and transfigured humanity. He must see and work for the time when all the kingdoms of the world, the family, the church, the State, the nation, politics, industry, commerce, education, all shall become the kingdoms of our Lord, and he shall reign in them all

and through them all and over them all forever and ever.

It would be a great blessing to Christianity and our denomination, if our preachers would let up with their sleep-producing theological abstractions, and shop-worn exhortations, and give some sensible, practical instruction concerning the duties and privileges of Christian citizenship, the application of the words and example of our Lord to society with its abuses, wrongs and cruelties.

It is the preacher's privilege to take his church, icy with unconcern, and frosted over with selfishness and pride, and set it on fire with a desire to Christianize every soul within its reach.

The Church.

With all its shortcomings, this is the greatest agency in the world for the Christianization of the people. It is the supreme agency through which the gospel, the sole remedy for all social ills, is to be proclaimed and applied. But the church needs to be told that the only way it can serve God is by helping him do what he is doing—help him lift this poor, sinning, suffering world out of its sinfulness and wretchedness into a blessed obedience to his will. The church must realize that its sanctification is for humanity's sake. It must say to its community: "I am among you as one that serves."

The church must get rid of the notion that it is a Noah's ark, in which a few elect souls shall be carried through the flood to a place of safety, leaving all the rest to perish. It must feel that it is a brotherhood pledged to God and one another, for the salvation of individuals, the cleansing of society and the getting of God's will done in the earth. The world demands that the church shall bring forth fruit or else it has no right to cumber the ground. The world is not willing that the church shall exist merely as a museum for theological fossils, but demands that it shall be a factory, transforming raw, crude human life into Christlikeness. The church must be a dynamo that shall generate enough moral and spiritual power to keep the agencies of philanthropy and social betterment running day and night.

The church must grip its own community.

Many a church waxes enthusiastic over the heathen China, 5,000 miles away, while it utterly ignores Wu Chang, who has a laundry next door. It is far easier to help send a substitute to Africa than it is to grapple with the Negro problem a few blocks away.

"She sent barrels, full of clothes,
To the—mercy only knows,
To the Terra del Fuegians,
And the heathen, black, Egyptians, far and near,
While her husband, poor, dear thing,
Tied his clothes up with a string and a tear."

Co-operative Work.

But when the local church has done its best, there is still a large field for our State and Home Boards. We need them in the needy country districts for the Indian, Mountaineer, Negro, Foreigner, but most of all we do need them in our growing cities. These are the strategic points. To Christianize the cities is to Christianize the nation, and to Christianize the nation is to Christianize the world.

Many of our down-town churches are painfully inadequate to the situation, while many sections of our cities are almost neglected—perhaps a dingy hall, a few cast-off hymn books and a tiresome brother is about our only contribution to the Christianization of these sections.

Here is the great opportunity of our Home and State Boards to build and maintain such institutions and to so strengthen the down-town churches that they shall be dynamos of moral and spiritual power.

The Baptists in the past have had their stronghold in the country and have boasted of their great constituency among the Negroes and simple, quiet country folk. But we have yet to demonstrate our ability to go to the cities, with their surging, thronging masses of humanity, and there become masters of the situation. We have prided ourselves on having a gospel for the poor and the bereaved, and that has been a great ministry, and we should keep a good supply of this kind of gospel on hand, in easy reach, that we may quickly uncork it in case of emergency. But are we able to go up to the mighty business, social, industrial, political and educational centers and make them become servants of our Christ? The cities are weighing us in the balances. Shall we

be found wanting? I wish that I could sound a hurry call for the speedy rallying to our growing centers of population of all the best thought and effort that our denomination can produce. I say "best" because none other will do. We need not think we can make the cities "meet for the Master's use" by the simple process of stuffing the people with old homiletic chestnuts. I do not wish to see any less done in our sparsely settled districts, but I would like to see the income of our State and Home Boards so greatly enlarged that they would be able to Christianize the cities. If, however, their income is a limited one, I believe it would be best to give the cities the chief consideration. I confess myself unable to wax enthusiastic over the constant expenditure of money by our State Boards if some other denomination has a church there, while great masses of people in our cities, in easy reach, remain virtually untouched. Let us turn our thought to the cities. They are the strategic points. They are our great opportunity for the future.

I said: "Let me walk in the field."

He said: "No, walk in the town."

I said: "There are no flowers there."

He said: "No flowers, but a crown."

The Relation of Home to Foreign Missions.

America has become the greatest mission field in the world. Over 1,250,000 foreigners come to our shores each year. Over one million of them returned to their native lands last year. What a marvelous transformation would have been wrought all over the world if these people had been taught to know and serve the Lord Jesus while in our land. Home Missions may yet prove to be the best way of doing Foreign Mission work, not only by strengthening the churches so that they shall be able to give more and to send more missionaries, but by Christianizing those who come to our land.

American education has become largely Germanized. Germany has never sent any propagandists of its educational system to us, but has gone on perfecting her educational system. Our people going there and seeing the superiority of it to ours have

come home and adopted it. If we Christianize America, then those who come to our land, seeing the superiority of our religion to theirs, will carry it back and incorporate it in the thought and life of their own people.

On the day of Pentecost God gathered Jews, devout men of every nation under heaven. Immediately this Pentecostal Jew began to perpetuate himself through the proclamation of the truth. God is gathering in our land these people from all lands of earth that through the saving power of his Spirit, there shall go forth a new type of man to Christianize the world. Shall we make the achievement of his purpose possible?

God has fixed our dwelling
 'Neath the Southern skies
 Where corn, fruit and cotton
 Our every want supplies,
 Where earth's hidden bounty
 Opens to our hand,
 And a thousand cities
 Dot our sunny land.

He has brought our people
 From all lands of earth,
 Indian, Negro, Saxon,
 Men of Latin birth.
 Already one in language,
 One to be in aim,
 Help that one in spirit
 We may praise his name.

God's house in each hamlet,
 Truth in every heart,
 From the crowded cities
 Wrong and shame depart.
 May we all be brothers,
 Men of every race,
 Saved from sin to service
 By his redeeming grace.

Help that in our borders
 Jesus be confessed,
 And with his salvation
 The whole South be blessed.
 In mountain, plain and valley,
 And where the spindles whirl,
 Let us preach and live his gospel,
 And save a sinful world.

An Appeal to White Christian People

REV. RICHARD CARROLL, Editor the Southern Ploughman, Columbia, S. C.

EDITORIAL NOTE:—We have referred more than once to the gifted Baptist Negro minister who at our request has written the following article. There is a growing conviction among the white Baptists of the South that there is an obligation upon them to do more than they are doing for the moral and religious welfare of the black people. It is altogether wholesome by conference between men of proven integrity and worth of both races and otherwise, to further right ideals and plans that are helpful. We must learn how the two races may live together in the South so as to help instead of hindering each other. It is in the line of this thought that we have asked Bro. Carroll to write. There is power and truth in his words and there is an undercurrent of pathos in them. Do not fail to read what this good and gifted minister has to say in his appeal to white Christians in behalf of nearly 10,000,000 Southern Negroes.



THE PRAYER, Thy Kingdom come, must on earth be realized. To its realization the sovereignty of God and divinity of Christ are pledged. We may help to hasten or we may contribute to delay its coming. But, in spite of us, come it will.

As to whether we will help or hinder this realization, we should stand before ourselves and of ourselves demand an answer, even as we must stand before our God and

of our lives, by what we have done for the salvation of our fellow man, by what we have contributed in desire and efforts towards the fulfillment of the prayer, Thy Kingdom come.

The Coming of the Negro to the South.

There is evidence to lead us to believe that it was in accord with God's purpose that America should be the home of a people who should be leaders in Christian civilization. And in the fullness of time America was discovered. Then it chanced—or was it mere chance?—that "as the eagle stirs her nest" conditions stirred the Anglo-Saxon race, which was even then the foremost race of civilization, to desire and to seek a refuge.

They came to America. Soon after, the Negro also arrived. His intelligence and enterprise did not cause him to come. The God who makes the wrath of men to praise him overruled for good the mercenary motives of the slave trader and caused the Negro not merely to come, but to be brought with no concern as to the cost of passage across the ocean. "God moves in a mysterious way."

Can human judgment or spiritual discernment enable us to see why chance—or was it mere chance?—should put thus together the dominant race with the most backward race of civilization? Let us reason together:

The Negro on being brought to America was sold to Northern people as a slave, but the "God who tempers the wind to the shorn lamb," had decreed that the South, with climate and soil best suited to his temperament and for his labor, should then and ever be the Negro's home?



Rev. Richard Carroll

to him give answer as to which we have done.

We must all stand before the judgment seat of Christ and be judged by the fruits

THE HOME FIELD

Slavery to the Negro a Blessing in Disguise.

And whether we censure or make excuse for American slavery, it had a purpose to serve in the realization of the prayer, Thy Kingdom come. To clear the forests and lay the foundations for the physical conditions and environment which progressive Christian civilization demanded, the white man needed the Negro's splendid muscles and brawn. To shake off his ignorance and heathenism, the Negro needed the knowledge of God that was gotten in and the discipline and knowledge of work that was gotten by the system of slavery. As the Negro's needs were greater and more numerous, he received greater benefit from the system of American slavery than did the white man.

Viewed from one standpoint, American slavery to the Negro was a disguised blessing. God can not effectually use an individual or race that has not learned to serve. Before Christ himself was made Lord over all and all power was given unto him, he became the servant of all. The Jews, who were God's chosen people, had through slavery to learn the lesson of service. Through the contact incident to service they became possessors of a knowledge of the learning, the arts and sciences of the Egyptians. Similarly by the contact incident to service, the Negro became the possessor of a knowledge of God, handcraft, and discipline of mind. They learned "hardness" and "by the things they suffered" they learned obedience. We serve God by obedience to the authority of God only by having learned obedience to the authority of man. His Freedom a Blessing to Black and White. There are reasons too numerous to mention for the belief that the same providence that permitted the Negro to be a slave in the South also caused him to be a free man with the South for his permanent home. There is no such thing as chance, except

in novels and books written by people of shallow minds for people of minds more shallow to read. And there are abundant reasons for the statement that freedom, when it did come, was a great blessing to the Negro but a blessing far greater to the white man. Viewed from the sane and right standpoint, the white man, especially the Southern white man, could and should celebrate the first day of January for he too was emancipated then as well as the Negro.

The Anglo-Saxon race is unquestionably the leading race on earth. God has entrusted to it influence, power dominion and not least the Bible. This race is logically the teacher for mankind. Great and fearful responsibility!—Now listen yet again:

The Fidelity and Gentleness of the Race. During the Civil War, the Negro supported



The gospel will settle human problems to the best good of all concerned.
The gospel is what the Negro sorely needs

the women, children and old men of the white race and supported even the armies whose success meant his continued enslavement. His devotion and fidelity to his owner was marvelous. He followed his master to the front. During the master's illness, the faithful Negro nursed him. When bleeding and wounded the master fell, the devoted Negro bore him tenderly home to die and at his burial shed tears of sincere regret at his grave.

What race or races would have exhibited such fidelity and devotion under such circumstances so pregnant with temptation? For, be it remembered that had the Negro resorted to the torch, to massacre and to numberless things he could have done to aid in a blow for his liberty, the Civil War would have been brought to an abrupt end before it had fairly begun. But he did no such thing.

A Primary Religious Obligation of the Whites.

Now ought not that fact and his characteristic gentleness and docility, as well as the unmistakable teachings of the New Testament, lead the white man to consider that he owes the Negro a debt of no small magnitude? While the Southern white man is not slow to admit that in a gospel sense he is debtor to the Jew, the Greek and the Barbarian, is he not too slow in his admission of the fact that he is chief of all debtor to the Negro?

For is not our most important duty always the duty nearest to us? And is not the Southern white man's greatest opportunity to work for the realization of the prayer, Thy Kingdom come, to be found in the opportunity which is furnished by the condition of the Negro at his very door?

"May my hand forget its cunning and my tongue cleave to the roof of my mouth" if ever I utter or write a single word calculated to make less any effort in blessed work of Foreign Missions. But even in work for Christ ought not some efforts relatively to take precedence of others?

To make a great sacrifice to relieve a yellow fever epidemic in Calcutta would bespeak breadth of soul, but if in doing so we ignored at the very same time the suffering and dying from an epidemic of smallpox at our very door—a disease, the nature and proximity of which would keep us and our loved ones threatened with death. What would such conduct indicate? Does not the above aptly portray the Southern white man's zeal for Foreign Missions? And yet the Negro's condition, while a mill stone around the Negro's neck, is a curse and hindrance to the white man also. Ignorance is not only a curse to the possessor but to

all who are brought in contact with it. And is not self-preservation humanity's first law?

White Progress Conditioned on Negro Advance.

These things must be done: The white man must either eliminate and exterminate, or evangelize and educate the Negro. And to educate him being the right way, the more humane, God's way, safety for the white man and salvation for the Negro are to be found in the moral, educational and religious betterment of the Negro by the white man. Nothing is ever settled unless it be settled right—in accordance with God's laws and standards.

The Southern white man should give the Southern Negro the gospel.

"We are part of all with which we come in contact." Then self-interest, to say nothing of Christianity, ought to cause the white man to strive strenuously for the Negro's education and betterment. God did not solve the human problems until he gave the world Christ.

As the methods of expediency and the judgment of the white man's wisdom have thus far failed and will continue to fail to solve the race problems, would it not be better to accept and put in practice the wisdom of God and give the Negro Christ—the gospel? The gospel will settle all human problems to the best good and contentment of all concerned.

The gospel is what the Negro sorely needs—in fact all mankind needs. It will save from sin. It will make a man more useful to himself and to others, for were not all the inventions which bless mankind today, made in lands where God is known and Christ is preached? It makes a man industrious. It makes womanhood honored and respected and protected. It also makes a man more humane.

In fact, the gospel makes the dumb to speak, the deaf to hear, the lame to walk, the blind to see. It makes man a new creature in Christ Jesus. It brings God to man and man to God. It makes us like Christ whom we shall see as he is, because we are like him.

The Pulpit and Sociology

EDITORIAL NOTE:—In the last number of *THE HOME FIELD* there was an article by the editor on "The Churches and the Social Unrest." We warmly appreciate the approval of the brethren that it has elicited. These responses indicate that it is a subject that is already being actively canvassed in our denominational life.

The letters were not intended for publication, but their contents is a substantial contribution to the subject, and the subject is so timely that we take the liberty of publishing them. We are especially gratified at the representative character of the men from whom these responses have come. One has been for long a country pastor, another has been the pastor of larger churches in cities, another is the foremost exponent of the commercial and industrial progress of the South, and another is one of the most progressive and beloved State Mission Secretaries in the South.

These brethren are a unit in expressing the conviction that the great fundamental business of the pulpit and the churches is to bring the souls of individual men into right relations with God. It is quite evident that none of them believe that it is the business of the pulpit to lead the public in social service propaganda, but that we shall render the greatest service to the social welfare by inspiring it with ideals through building up the Kingdom of God in the hearts of men and women.

REV. B. M. PACK, PLEASANT HILL, ALA.

I HAVE just finished reading your article, in *The Home Field*, on "The Churches and the Social Unrest." I wanted to let you know that I enjoyed it very much, and that I am in sympathy with the position you have taken and for years, in my poor limited way, I have been trying to preach the doctrine you have set forth. [Bro. Pack's "poor way" has been that of faithfully and earnestly declaring the whole counsel of God.—Ed.]

DR. W. C. TYREE, HIGH POINT, N. C.

I WISH to express my hearty endorsement and appreciation of your editorial in the January *Home Field* on "The Churches and the Social Unrest." I think it very timely, and I thank you for saying some things I have been thinking and for saying them so clearly and forcibly.

It seems to me that in much we read and hear today about discussing social problems and duties and evils in the pulpit the implication is that no attention has ever been given to the Golden Rule in the preaching heretofore done. Another implication is that you may expect men to be regenerated and yet have no regard for the rights of their fellow men, and still another implication is that you may expect that unregenerated men will be unselfish and generous when you show them how to do it. All these assumptions are, I think, utterly false. I believe the essence of this teaching is salvation by

works in a new garb. The spirit of much of this discussion would make good works the real hope of salvation and humanitarianism the boundary of a Christian's activities. I hope and believe your articles will do good.

RICHMOND H. EDMONDS, EDITOR MANUFACTURERS' RECORD, BALTIMORE.

I WANT to express my hearty congratulations to you for the exceptionally interesting and strong article in the January number of *The Home Field* entitled, "The Churches and the Social Unrest." I think you have stated the case with exceeding clearness. The churches must do their work through the highest religious development of their own members and the preaching of the gospel itself.

A thousand and one schemes for social betterment have been before the public for discussion during the last 1900 years, and doubtless thousands more will come along in future years. Ministers will be urged to preach on this, that and the other subject, and to make their pulpits bulletin boards for all kinds of announcements of all kinds of subjects.

I believe that much of the force and effectiveness of the work of the churches is lessened when ministers undertake from the pulpit to enter into an active discussion of all these subjects and to preach on every fad and "ism" of the day. I can not imagine that the devil can be much better pleased than when he finds ministers preaching

on all these fads, however good some of them may be, and however worthy of support of individual church members. For when the minister ceases to preach the gospel of Christ and him crucified alone, and instead of knowing nothing else than Christ, undertakes to know everything and to bring it into his pulpit, his power for leading men to Christ will be lessened.

I am very greatly interested because of this deep feeling in your presentation of it in *The Home Field* for January.

**DR. LIVINGSTON JOHNSON, STATE
MISSION SECRETARY OF
NORTH CAROLINA.**

YOUR ARTICLE in the last issue of *The Home Field* on "The Churches and the Social Unrest," is the sanest and most sensible deliverance I have read on the subject. That there is widespread social unrest is clear to all. Hitherto we of the South have not seriously felt the effects of it; but as conditions become more complex, because of foreign immigration and other things, we must expect to have social problems thrust upon us.

"What should be the attitude of the churches toward sociological questions?" is a very vital query and one which deserves serious consideration. That the churches cannot stand by and watch, without interest, conditions in society goes without saying.

These same zealous reformers appeal to general religious meetings to form some organic connection with their club or society. Here is a case in point: At the North Carolina Methodist Conference, which was held in November, a resolution was introduced providing for the appointment, by the conference, of members of the Anti-Saloon League. Bishop Hoss, who was presiding, left the chair to oppose the resolution. He said the Anti-Saloon League is a semi-political organization, and for that reason the Methodist Conference could not appoint members of the League without going into politics. It is the avowed purpose of the League to try to secure temperance legislation and for the Methodist church to appoint members of such an organization would draw the church into politics.

Bishop Hoss said he believed in the League, that he is a member of it, and

gives it his hearty and loyal support, but this he does as a citizen and not as a church man. A similar request was sent up to the Baptist State Convention at its recent session, but the Convention declined to consider it.

I think our churches and religious meetings should assume a sympathetic attitude toward every movement that has for its aim the social betterment of a community, but it seems to me the churches cannot afford to have any organic connection with any sociological or kindred organization. It is entirely legitimate, of course, and eminently proper for members of churches, as individuals, to belong to these organizations and give to them cordial support; but an individual may do that which it would not be proper for a church to do.

As you well say, society must be reached and purified by redeemed human beings. "The Kingdom of heaven is within you." Regeneration does not work from without inward; but from within outward. The business of the churches is to get men into the Kingdom, or the Kingdom into men, if you prefer. Social reforms can only deal with symptoms, while Christianity strikes at the root of social evils.

Your cartoons show most strikingly the difference between the old and the new way. When Christ had concluded a solemn and searching discourse, a man in the congregation thought he certainly must be a social reformer and making his way through the crowd to the preacher he said: "Speak to my brother that he divide the inheritance with me." But he was disappointed when Christ replied, "Man, who made me a judge or a divider over you?"

And yet Christ was the greatest reformer that ever walked this earth. No other teacher has ever done so much to revolutionize society as he. His churches cannot afford to turn aside from the work of preaching the gospel, and extending the reign of Christ in the hearts of men. This is the great work committed to them, and by faithfully prosecuting it, they will do more to uplift the world morally and socially than can be done in any other way. "Salvation by grace" and not by "derrick" must ever be the doctrine held and preached by our churches.

Raleigh, N. C.

EVANGELISM



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

DR. WESTON BRUNER, General Evangelist.

JOHN M. ANDERSON,
Morristown, Tenn.

J. L. BLANKENSHIP, (Singer),
Dallas, Texas.

M. J. BABBITT, (Singer),
Atlanta, Ga.

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.

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

L. C. WOLFE,
Shawnee, Okla.

RALEIGH WRIGHT,
Tulahoma, Tenn.

A RELIGIOUS MAXIMUM OR MINIMUM?



OD through his Son Jesus gave to the world a religion of maximum. For us he did his best, his highest. And religion that is to be dominant in city or country—in homeland or in the foreign field—will be a religion of maximum. No nation or people, no church or denomination, has ever achieved real greatness that has not faced unflinching colossal tasks and won, in spite of all difficulties. This is especially true in the Kingdom of God.

The most glorious deeds of human history are the records of the lives given up for Christ's sake. For him no service goes unrewarded, unremembered, unhonored. In fact the supreme glory of Christ himself is his cross. And he himself said under the shadow of that cross: "If any man would come after me, let him deny himself and take up his cross daily and follow me." This he said in the hour of crisis, which crisis he met most gloriously, doing his best for us.

Beloved brethren of the Southland, we are on the point of becoming a denomination of maximums, or else we are about to meet our Waterloo. "If we would do what we could, then we could do what we would." And with this heroic spirit we shall surely win. Otherwise the echo of the dirge, Failure, if we at this time should fail God in our tithes and offerings and thereby permit a debt on our Home Board such as hangs like a pall over our Foreign Board, will ring to end of time.

The disastrous consequences of failure now can hardly be overestimated. Let us do our best for God in this hour! Let every pastor of every Baptist church within the bounds of the Southern Convention call his people to sacrificial giving. To something worth while for God, and if each one will himself lead the way by a gift worthy of the cause and in accordance with his means he will be surprised at what his people can and will do. Then God can do his best for us. Such is his plan, his promise,

and his wish. As we make history—and we are making history—shall it be that ours is a religion of minimum. Shall we strike five or six times and gain a people of glorious victory or shall we do it with merely a skirmish or two? What is your answer?

"Give us men!

Men who when the tempest gathers,
Grasp the standard of their fathers.
In the thickest of the fight,

Men who strike for home and altar.

Let the coward cringe and falter,
God defend the right!

Men who tread where saints have trod,
Men for good and men for God.

I say again, give us men."

And with men like this as leaders in our churches, ours shall become a religion of maximums and we shall save the day for our denomination and our Southland.

IN CUBA

C. D. DANIEL

AFTER nearly seven years absence from the Havana church, I attended prayer meeting last night in the famous "Jane" building, now "El Templo Bawtista." Dr. M. N. McCall is the wise and successful pastor, as well as superintendent of all our work throughout the four Western provinces of Cuba.

As the congregation seemed large for a Havana mid-week prayer meeting, I could not avoid the temptation of counting noses. I found there were just fifty-two people present. Considering that it was a cold night, for Cuba, it was simply great and made my heart leap for joy. It is said the prayer meeting is the pulse of the church, if so the Havana Baptist church must be a healthy vigorous body.

Nearly twelve years ago, for the first time in life, I attended a Baptist service in Havana. Because of the crushing disappointment, I can never forget that night nor that congregation. It was an ideal moonlit Sunday night, cool, and pleasant and charming. I very naturally expected to meet at least a thousand people in that splendid auditorium, to the purchase of which I had contributed my mite. But, counting little, big, black, white, Americans and Cubans, there were just eighty-two. My disappointment was crushing because I had just read in a recently published autobiographical statement that the "Havana Baptist

membership was two thousand seven hundred and eighty-two."

When you consider that Dr. McCall claims only about three hundred members you will agree with me that the Havana Baptist church is "going some" in the right direction.

I am delighted with our college under the management of the charming, scholarly Bro. Barnes. I shall tell you more of my impressions of him, of his helpers and of their work in a future letter.

Before closing I must say that during my long absence only one Cuban Baptist preacher has joined another denomination. It was a long "jump" from believer's to infant baptism, from immersion to sprinkling, but his elastic conscience enabled him to make the leap. Many were astounded at his change for he was the most radical "fire-eating" Baptist in Cuba. To me it was no surprise, for when a man is so straight that he leans back, he easily falls back from one extreme to another.

This solitary acrobatic performer is proof of what I have often said: "A Cuban saved by grace is most excellent Baptist timber."

Tomorrow night I begin a meeting in Cardenas. Bro. G. Cardenas is bishop of the Cardenas Baptist church. Pray that God may constantly use me while in the island.

Havana, Cuba.





HOME MISSIONS AND DENOMINATIONAL EFFICIENCY



SOUTHERN PEOPLE more than all others believe in State rights; yet it was a Southern State that chose as the motto for its seal: "United we stand; divided we fall."

Baptists are the ultimative expression of democracy among Christian denominations, but in Home Missions they voice their sense of the solidarity of their entire body and the interdependence of its various parts.

An Efficient Home Mission Policy Among Southern Baptists is a Large Indication of the Essential Unity of the Whole Denominational Body.

AMONG US Home Mission conviction must have vigor enough to win its way with a constituency that is thoroughly devoted to the principle of religious democracy, that habitually makes the State the unit of denominational co-operative effort, and that abides in a political atmosphere big with the love of State sovereignty.

In ministering to the sense of unity among Southern Baptists, the work of the Home Mission Board is unique. Other agencies render great service to this end; but missionary activity is the quickening force of the denominational body, and those particular missionary activities which at once spring up in all parts of the body and reach out to supply the needs in all its parts—that is to say, Home Missions—must necessarily be a leading gauge of unity for the whole body.

After the Civil War, when Southern poverty greatly crippled the work of the Home Board, forces immediately became active that threatened the very existence of the Southern Baptist Convention, and in the conflicts at that time over our denominational integrity the life of the Home Mission Board was the thing first jeopardized by the agencies of disintegration. Moreover, it was a Home Mission policy of renewed vigor, between 1882 and 1885, that brought again denominational solidarity after the process of going to pieces had already begun.

For the Home Mission Board to render service of this kind was to be expected. Indeed, the denomination created and has maintained the Board partly that it may have in it an agency for perfecting unity by engaging the whole body in bringing the whole gospel message to bear upon the whole South.

Home Missions Cultivates Denominational Loyalty and Solidarity.

IN A DAY of denominational laxness, every Home Mission Board in the land is logically an exponent of denominational loyalty. Whatever theorists and sentimentalists may think of it, the agencies that are actually grappling with human sin and suffering know that a united denominational body back of them, whose giving represents conscientious convictions and adherence to great Scriptural truths, are the people who may actually be depended on to support mission work. And they know that religious liberalism and sentimentalism do not care enough about the job of saving lost souls to actually get beneath the burden. When all of the fine-sounding phrases of liberalism are uttered and the applause dies away, the people in the various Christian denomi-

nations who believe something definite and show it by getting down under a definite load, are the people through whom Christ will bring his Kingdom. And across the line fence of denominational differences conscientiously held, these have a real fellowship of mutual good will in service, that the theorizing, scolding, posing liberalist has never dreamed of.

The Home Mission Board Has an Inspirational Function In Promoting Denominational Efficiency.

THE SUM of the various tasks to which it addresses itself is the measure and expression of the concern of the Southern Baptist body as a whole for the salvation of the whole South. If it goes forward more slowly than the denomination, that body will find means to hasten its pace. If it goes faster, the body will advise its servant to make haste more slowly.

But this Board also has an inspirational function, aside from the work it is actually doing. It points out new opportunities and needs as they are precipitated by our enlarging civilization.

As an illustration, we may take the materialism that is growing out of our present industrial civilization. The Home Board does not undertake any new department of work in its effort to hold the South true to moral and spiritual ideals in this day of danger from material wealth. But it cries aloud from the watch towers of Zion with the purpose of intensifying its own activities and at the same time inspiring the whole denominational body to alertness.

The Home Board department of evangelism is a good illustration of how the whole denomination gives inspiration and encouragement to the activities of all its parts through the special activities of the Home Mission Board. The Board's evangelists are conducting a sane evangelism, which conserves denominational loyalty and at the same time with holy fervor campaigns against irreligion and wickedness. But larger than the beneficent direct results of Home Board evangelism, has been the moral effect of the whole Baptist body declaring through this evangelism its conviction of the paramount importance of never getting away from the business of winning the lost to Christ.

The Home Board work among the foreign population in the South is successful, though it needs enlarging. The fact that the denomination has put its domestic mission agency at this work will have a still larger inspiring effect on the churches in their relation to the foreigner.

The Mountain School System of the Home Board is one of the most blessed activities ever instituted by the Southern Baptists. But the significance of the mountain schools becomes far larger when it is considered that in this work the whole denominational body has for the first time definitely committed itself to missionary ideals for America that include vitalization and training as well as evangelization.

The Home Board Increases Denominational Efficiency by Equalizing Effort to Need.

HOME MISSIONS increases the life and broadens the sympathies of each part to respond to the needs of the whole. A Baptist in Texas is a better and broader man for having fellowship with the North Carolina brother in the training of mountain boys and girls in our mountain schools, and the Carolinian is enlarged by accepting the participation. With the exception of a small amount of special work committed to the Home Board, Virginia, North Carolina, South Carolina and Georgia accomplish all the domestic mission tasks within their own borders through the State Boards. But the brotherhood in these States receives an enlargement and blessing through their fellowship with the churches in the newer places of the West in helping them to establish an efficient evangelism, that is equal to the benefit which they confer.

It is in the very nature of Home Missions to give the life of every part of the body as a pledge for the life of every other part. In this blessed interdependence of the members of the denominational body each part conveys spiritual energy through its impact on the other, and at the same time becomes stronger itself. In Home Missions insularity means stagnation, while inclusion means enlargement and inspiration.

It will not avail to gain the new territory of the West, if at the same time we gradually lose the old territory in the East. It will not suffice to save the frontier from its unsubdued and riotous living, if at the same time the vices of a corrupt civilization shall swamp the older sections. It is not enough to save the country and neglect the cities, nor to save the cities and neglect the country, for if we neglect either the other will suffer. If we give all of our time to cultivating undeveloped churches, we may expect to be swamped by the inundation of alien immigrants; if we devote all attention to the immigrants but thousands of undeveloped churches will also swamp us.

Home Missions pledges each part of the denominational whole to a heroic effort to supply the need of all the other parts. To do anything less is to foster segregation at the expense of fellowship and enlargement. No less program will suffice, if we expect really to save this country and its institutions for the Lord God and fit it to accomplish its great appointed task as a vehicle for world-evangelization.

The Home Mission Board Brings the Impact of the Whole Spiritual Body to Bear Upon the Entering Wedge of Every New Need.

SPLENDID and indispensable as are the activities of the State Mission Boards, there are still not a few needs that by common consent are better supplied by the general domestic agency. City evangelization is a notable example. The problem is relatively small in any one State, but it assumes immense proportions when we take in the whole Southern Baptist territory.

The Catholic menace confronts us chiefly in the cities. Baptists have not yet shown themselves equal to dealing with the un-American aggressions of Romanism in the cities. But the Baptist conscience is a thing which Rome much needs to fear in America, and the Home Mission Board is the natural agency for the Baptist body to use in projecting its combined momentum as a saving force against the works of unscrupulous priestly cunning.

Home Missions Brings Efficiency Through Co-operation.

CO-OPERATION is a characteristic of civilization and progress. Every great thing in human history has been accomplished by co-operation. One does not find co-operation in primitive social conditions. But just as soon as social and religious life develops and becomes complex and involved, the co-operation of saving agencies will increase.

An ability to correlate itself efficiently with existing domestic mission agencies of the denomination, is the final test of competency in a general domestic mission board.

The Home Board co-operates with the State Mission Boards in seventeen States in the work for the redemption of the homeland. Each State Mission Board has great tasks that it can accomplish better than the Home Board. In rebuilding the walls of Jerusalem, Nehemiah acted upon a sound principle when he put each man to work on the wall before his own house. In a number of the older States the Home Mission Board does very little work, because the State Board has the pressing local needs well in hand. It is to be desired that the number of States shall continually increase in which this will be the situation.

Still there are many problems in the Southern Baptist territory that a general mission agency can accomplish better than a State Board. The Lord God required all of the twelve tribes to co-operate in winning the Promised Land from their common enemies, and in their co-operation was strength. If each of the States in our territory should get the strength to do all its own local work, yet there would be a large field of activity for the Home Board. There are certain tasks that are by their very nature more suitable to a general agency. The Mountain School System is a good illustration, and Church Extension work is another, and the Foreigners another, and the Cities another, and the work in Cuba another.

And when the happy day shall come in which each State in our territory can provide for all its own local missionary needs there will be such an elevation of our ideals as to what an adequate home evangelization means that we shall then see much land still to be possessed. We shall then surely see more clearly that domestic missions means vitalization as well as evangelization. Once we accept that as a working principle, we shall double the scope of our mission work.

The very successes of domestic mission enterprises give birth to new problems. We inspire an old civilization with a new and higher life, and the result is the coming in of an added new civilization and the spreading out of the old. This means new communities, new mission fields, new tasks that are the direct outgrowth of our success in former tasks.

If the Home Board did no co-operative work, it could wisely spend twice the money it receives for independent Home Mission tasks. If it did nothing but co-operate mission work, it could wisely spend twice its present receipts in co-operation with other denominational agencies. Our State Mission Boards act upon the principle of co-operation in dealing with the district associations. The co-operative work with the Home Mission Board only carries the principle a step further.

Perhaps when we get a deeper grasp of the significance of all we are trying to do for the spiritual uplift of the South, we shall cease to worry about the fact that two denominational agencies are frequently engaged in gaining a given result. Let us not worry about the fact that two agencies may report the same work. In the fiscal year 1910-11 the Home Board reported about 27,000 baptisms. Eliminating the number creditable to the other agencies in co-operative work, the Home Board had 11,632 baptisms. All other Home Mission Boards in America, so far as we can find, do co-operative work, and they report the results of such work. The baptisms resultant upon the work of our Home Board, exclusive of co-operative work, were nearly 4,000 more numerous than those resultant upon the work of any other Home Mission Board, including co-operative work.

This large success is of a piece with the large success of the State Boards and the churches themselves, and is not peculiar to the Home Board. It will be a long time before the denomination will turn away from co-operative mission work in our own land. First, because co-operation is a characteristic of growth and efficiency. Second, because there is dawning a day in which the domestic mission task will involve training and vitalization as well as evangelization and baptizing. When that day comes, there shall be a great new field for co-operative effort.

Apostolic practice, the nature of the case and the history of missionary effort, all teach that efficiency in carrying the gospel to foreign lands depends upon a vigorous Home Mission policy. Perhaps the dependence of Foreign Missions upon Home Mission evangelization and vitalization was never so great as at present. For now the world lives as in one neighborhood. Segregation and ignorance have through intercommunication given place to inclusion

and knowledge. We can not possibly have a gospel strong enough for China unless we have one strong enough to inspire and save America, and if we have a gospel that permeates American life, China will know it and be impressed by it to a degree that will quadruple the effect of the work of our foreign missionaries. For America's sake and the sake of the whole foreign world let us strengthen our Home Mission work.

~~H M B S B C~~

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~~H M B S B C~~

TO SOUTHERN BAPTIST PASTORS

DEARLY BELOVED: At this season last year we inaugurated the policy of sending out a Special Preachers' Number of The Home Field. We did it because we wanted to put into your hands the best material we could find that might stimulate and aid you in connection with the Home Mission sermon that most of you preach during the spring months. We did it too, because we had high hopes that, as soon as you had seen what a capital monthly it is, you would send us your subscription and receive the magazine regularly.

Our coming to you again in the guise of a Special Number is somewhat for the same reason that led Johnnie of nursery dialogue fame to go to bed. Johnnie went to bed because the bed would not come to him. Our high hopes in your coming on to the subscription list of The Home Field were very imperfectly realized. We say it to be candid and with no bad feeling, though we sincerely regret it.

Perhaps many of you can not resist the voiceless appeal made by the excellence of the present number of the magazine, and we hope it may be so. We can not get over the feeling that it looks very bad that only one Baptist minister in six on the average in the South is a subscriber to the Home Mission monthly. We confess to the situation with a certain reluctance, though we have the most unshaken belief that the failure is not from any lack in the value of the magazine itself. We wish you would take The Home Field, and we wish you would each get your people to take it. We know that you are asked to do many things that you can not do and some things that you do not believe ought to be done, but we respectfully ask your candid judgment as to whether or not your people would be benefited by reading the inspiring articles on the salvation of America that are to be found in our little magazine.

But our prime and principal reason for making the Preachers' Special Number is that we may put into it material that we think will be specially suggestive to our ministers as they may go about the preparation of a sermon on Home Missions. It is earnestly desired by the Home Board that every Baptist pastor will preach at least one sermon this spring on the great issues that are at stake in our success in evangelizing the lost and training for service the people of God in America. Tremendous issues are in the balance at home, and even the success of our mission propagandism in foreign fields awaits an adequate religious program in America.

Many of our ministers preach a Home Mission sermon in connection with the special collection which they take for Home Missions, and this is a fine plan, though we think it would be better if more than one sermon on the ideals and purposes of Home Missions was preached, the special collection to be taken in connection with the last one. Up until the fifteenth of January

the Home Mission receipts for the fiscal year were distressingly small. We had received \$90,000 up to this date last year and have only received \$77,000 this year. The hard-worked and sacrificing missionaries of the Board must have their modest salaries. The failure of the churches to send in their contributions regularly means that interest must be paid at the bank, which amount we ought to be able to put on the salaries of the missionaries.

The apportionment for the year is \$400,000. When one thinks of the wealth now in the hands of our people, of the fact that there are now nearly 2,500,000 members in our churches, and of the challenge to the adequacy of American Christianity that is being made at every point by our present intense industrial civilization, \$400,000 is a very small amount for such a people to contribute to such a task! It is an average of seventeen cents a member, one cent for every three weeks. If the average is a dangerous thing to which to appeal, it is still very thought-provoking.

The rare opportunity of addressing all the Baptist pastors in the South almost betrays us into the urgency of italics and exclamations. Beloved brethren, we beg for your prayers, we labor to merit your sympathy and approval. We affectionately urge that you will remember in the few months that remain between this and the close of our Conventional year the great cause of which our Southern Baptist Convention has made us a clearing-house for the denomination, that you will lay this great cause on your heart and then by the blessing of God will put it on the consciences of the people to whom you minister in spiritual things as the under-shepherd of the Lord.

Strengthen your Board; nay, strengthen this cause. It urgently merits and needs the warmest and most earnest support of that great and noble body of men to whom we here have the opportunity of addressing our earnest request and appeal.

In closing the Home Board report in 1891 to the Southern Baptist Convention, Corresponding Secretary I. T. Tichenor, whose faithful heart was wrapped up in Home Missions and who perhaps more than all others among us had a vision at that time of the tremendous opportunities and obligations used the following words, which we adopt with all our heart:

"Southern Baptists have laid this work upon us. Its vastness has awed our souls. Its sore pressing needs have touched our spirits. Its crying wants have moved our hearts to pity, sometimes to tears. Its boundless opportunities have excited our enthusiasm. We want to do the work assigned us, but how can we when we are trammelled by slowness of our churches and scantiness of our resources. Take from hands that are eager to do what we see so plainly needs to be done these shackles that restrain our efforts and limit our action. Equip us for this gigantic task before us; panoply us for this struggle that must decide the question of Baptist supremacy in our land and let us before our summons come, do for our country and our God a work in which the earth and the heavens will rejoice."

~~HMBSBC~~

OUR Urgent Request of Pastors: One special Home Mission sermon in every church and one special collection for Home Missions after prayerful preparation.

~~HMBSBC~~

HOME MISSION RECEIPTS TO JANUARY 15, 1912

WITH FRATERNAL urgency we invite the attention of pastors to the statement given below. It shows by States in the first column the receipts of the Home Mission Board up to January 15, 1911. In the second column the receipts to January 15 in the present fiscal year are shown,

and in the third the Home Mission apportionments for the fiscal year are given.

It is probable that the receipts would be about the same as last year at this date, did we not by the Convention's instructions omit from the list this year receipts in the evangelistic department. But there is small comfort in this when we consider that only three and a half months of the fiscal year remains in which to raise more than \$300,000.

In these columns we have often said and now repeat, that systematic, regular giving by the churches is greatly to be desired. It is also important to work for this consummation. But under present conditions we are very much dependent on special collections for Home Missions. Therefore it is of utmost importance that pastors and laymen work the special collections for Home Missions for all they are able during the spring campaign for Home Missions.

As the results do not indicate any general progress in the realization of fruits from the more advanced plan, there is upon us the compulsion of a great cause at stake to urge the most vigorous and hearty pressing of the Home Mission campaign. The following table shows the situation:

	Jan. 15, 1911.	Jan. 15, 1912.	Apportion- ment.
Alabama	\$ 7,815.04	\$ 4,756.50	\$ 25,000
Arkansas	1,509.26	603.46	15,000
District Columbia	613.89	697.96	3,500
Florida	966.63	1,476.86	8,000
Georgia	9,368.26	8,961.17	54,000
Kentucky	7,697.47	5,989.13	32,000
Illinois			3,500
Louisiana	807.31	632.18	10,000
Maryland	4,904.95	4,769.89	9,000
Mississippi	6,602.04	1,806.89	31,000
Missouri	7,768.40	7,712.63	15,000
New Mexico	135.00	43.45	1,000
North Carolina	7,600.73	11,569.36	26,000
Oklahoma	1,144.30	655.87	5,000
South Carolina	7,418.91	8,413.12	31,000
Tennessee	4,495.19	4,008.86	20,000
Texas	1,457.31	5,584.13	71,000
Virginia	9,282.52	9,065.22	36,000
Miscellaneous	11,628.31	378.80	4,000
Aggregate	\$90,215.50	\$77,125.48	\$400,000

—H—M—B—S—B—C—

NOW is the time for pastors to prepare for the spring campaign for Home Missions. The Home Board must have \$300,000 in three months.

—H—M—B—S—B—C—

AS TO COUNTRY PASTORS AND CHURCHES

THREE-FOURTHS of the ministers who will receive this Special Number of The Home Field are country pastors, and nearly three-fourths of these serve from three to five and six churches, to each of which they preach only once a month and to none of which they can hope to give the pastoral service that is needed.

THE HOME FIELD in the homes means Home Mission interest and liberality in the church and conviction to back up the pastor's sermons on the great cause.

We have been conducting a campaign in The Home Field with the purpose of turning the thought and the sympathy of the entire brotherhood to the country church needs. Stated in a single word, we conceive the need to be Vitalization. Dr. Gambrell, of Texas, puts it truly when he says we Baptists have evangelized and have baptized, but we have not taught.

"Teaching them to observe all things, whatsoever I have commanded you" is as truly a part of the Commission given by our Lord, as the command to make disciples and baptize. Paul was not only a missionary to those who had not heard the gospel. He also preached to weak churches and strengthened the things that remained.

But generally speaking our Baptist idea of the Commission has been that it means only to make and baptize disciples. And God has blessed us more than others in that gracious work; but we have been almost if not quite behind all of the other larger Christian bodies in the teaching part of the Commission. We have not generally felt upon us the obligation to train the church members, and to vitalize the churches for service.

Dr. W. E. Hatcher says: "It is at least as essential to save what we already have as it is to save that which is lost." God has richly blessed us in using that part of the truth which we have received, and is ready to bless us in the work of teaching and training when we receive this from him with an equal sense of obligation.

There is great need today of a program of vitalization in our country churches. Conditions have been changed by the new industrialism; old things have passed away and all things are new. The fundamental needs of humanity have not changed, but the conditions have changed in which we must serve those needs.

No one knows better than the pastor who serves a church to which he can preach only once a month that such meagre provision for public worship and for marshalling the people never can enable that church to dominate and inspire as it ought the spiritual life and ideals of the community.

We are asking, begging each one of these pastors and all the other pastors in another editorial to do large things for Home Missions in a special collection this spring, and we earnestly hope each one will give heed to our appeal. But we are not at all unmindful of the handicap under which many country pastors will approach the task. The people do not know much about Home Mission work, or other large denominational activities. Under such conditions the pastor has no satisfactory opportunity to instruct them, and people who attend their church only once a month can hardly be expected to take a large view of the work.

Whose fault is it? We are not concerned to lay the fault at any door. We are accustomed to say: "The pastor is the key to the situation." It is a half truth. The other half is that the whole denominational body is the key. If we had magnified vitalization, training, teaching, as we have evangelization, we would not have so many faithful pastors who do the best they can under very trying circumstances, but who find their burden an unequal load. Has the denomination not let these pastors pull at the short end of the whiffle-tree, from its inadequate concept of the obligation of the whole spiritual body to get behind the work of vitalizing and training our people?

It speaks well for the genuine Christian character of these men of God that they have so often been singled out as a class specially backward in accepting the obligation to quicken the churches and have almost never raised their voices in expostulation. The worst failure of many of them is

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that they have found it difficult to make a full tale of brick without more than a wisp of straw.

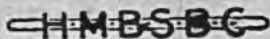
The country preachers in whose behalf we are trying to speak a sympathetic word have not asked such treatment at ours or other hands. We have no brief for them. Though we believe that it is due that something of this kind be said, yet it is not our concern to try to magnify a class whose own worth and faithfulness is proclaimed by their good works and by the fruit of a rural life in the South in which there is justice, righteousness and the fear of God.

It is a larger question than the recognition of the worth of men. It is, and is more and more becoming, a question of the adequacy of our spiritual program to hold the life of the people of the South true to ideals and purposes that are inspired by God.

We are asking our churches to do liberal things for Home Missions, whether they are the wealthiest and strongest or the most backward and weak. If the Home Board had the means it could do a larger work in a dozen ways than the blessed and large work that it is doing now. The city problem is growing ever more urgent and complex. There are a dozen great lines of endeavor that call to the Board for sympathy and support. To the number we must add some method for bringing the impact of an aroused and enlisted spirit of the whole Baptist body to bear upon the work of giving comfort and aid to the thousands of country preachers and churches that they may become panoplied and girded for an efficient service in inspiring the new life of intense industrial civilization.

That is part of the work cut out for both the Home Board and the State Boards. Our ability to inaugurate a program in this direction worthy of Southern Baptists will depend much on the liberality of the support given the Board. The Home Board and all our Mission Boards are habitually once a year urgent in their pleas. It does seem to us that there never was a time in the history of the Home Board when so much of Southern Baptist competency to do great things for the Lord depended upon a large and generous response to our appeal for liberal giving. Whether we will or no, our power to go ahead and do great things in our mission program for the South depends very largely on how liberally the churches give.

We appeal to every pastor of a large church and every pastor of a small church, every man of God in the midst of the rush and busy cross-currents of the city, and every man of God who visits in the course of a month four or five churches in remote and lonely places, to give the Home Mission cause a large place in his heart, and to put it faithfully on the hearts of the people.



OUR Urgent Request of Pastors: One special Home Mission sermon in every church and one special collection for Home Missions after prayerful preparation.

ASSOCIATIONAL MISSION CAMPAIGNS

ELSEWHERE we publish a communication by Dr. J. T. Henderson, the General Secretary of the Southern Baptist Laymen's Missionary Movement. We hope that no one will fail to read what Dr. Henderson says. We especially invite the attention of pastors and laymen to his words.

Dr. Henderson is quite right in desiring to magnify the District Association, and in it to make more efficient the agencies for the enlistment and uplift

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of our churches. As we so often have said, the District Association among Baptists is the most strategic point at which we may enter upon co-operative effort for the enlistment of the churches.

The time of year has come in which there is an effort to direct the attention of the whole denomination to the needs of Home and Foreign Missions, and in which special collections are taken for those objects. Our Baptist Laymen's Missionary Movement is heartily devoted to the magnifying of both, and is ready to unite with the Associational Vice-Presidents of the Home and Foreign Boards in each Association to the end that an effective campaign may be inaugurated and prosecuted during the next few months for these two great causes.

Dr. Henderson says that in not a few places our Associational Vice-Presidents ought to take the initiative in inaugurating the campaign. We hope every one of our Home Board Vice-Presidents will read the communication of the General Secretary, and will immediately put himself in touch with the situation, without waiting to be approached by the laymen. Perhaps the laymen are waiting to be approached by the Vice-Presidents.

TWO PREMIUMS FOR CLUBS

AS A TOKEN of our appreciation of the efforts put forth by our friends in getting up clubs of subscribers to *The Home Field*, and in the hope of stimulating others to join the goodly band of club-getters, we offer for a limited time the choice of the two books described below for clubs of subscribers. Both books will be sent for a club of twenty subscribers.

Thirty Years of Southern Upbuilding.

NEVER before in American history has a large section of the country made such rapid progress in industry and commerce as the South is doing at the present time. Never in America has any man won for himself better deserved or larger distinction as the interpreter and prophet of the material progress of a great section of our Republic, than has Mr. Richard H. Edmonds, editor of the *Manufacturers' Record*, the seer of Southern growth in industry, agriculture and commerce. Never before was such a complete and comprehensive compendium of Southern material progress offered to the public as *Thirty Years of Southern Upbuilding*, edited by Mr. Edmonds, which is just off of the press. Every Baptist minister and layman ought to have it. It is a book that will sell for from fifty cents to \$2.00, according to the binding. By the special courtesy of Mr. Edmonds we are able to offer it to club-getters as a premium for ten subscribers to *The Home Field*. Request for it must accompany the club.

Missions Striking Home.

MISSION STRIKING HOME, by Joseph E. McAfee, has been before the public for four years. Though many books on Home Missions are being published, *Missions Striking Home* still maintains its leadership as the key-book on Home Missions. It deals with principles and its plea for the fundamental significance of an adequate Home Mission program is cumulative and compelling. Suitable for all readers and students, it is the Home Mission book for preachers. Sent postpaid in paper covers for a club of ten subscribers. This is a paper bound edition made especially for the Home Mission Board. It sells in cloth for seventy-five cents.

THE HOME FIELD is the homes means Home Mission interest and liberality in the church and conviction to back up the pastor's sermons on the great cause.

HOME MISSION BREVITIES

Rev. C. D. Daniel, the Home Board Superintendent of the Texas-Mexican Mission work, is having a blessed and successful evangelistic campaign among our mission churches in Cuba, where he has been for more than a month. At Santa Clara there were forty accessions for baptism, their ages ranging from twelve to twenty-seven years. Nine years ago Bro. Daniel, then Superintendent of the Cuban work, baptized Pastor P. J. Franqui, of the Santa Clara church, and it was a great happiness for the two to be together in such gracious work.

The Home Board is called on to lose the capable services of one of its esteemed evangelists in the acceptance of the pastorate of the Second Baptist church at Durham, North Carolina, by Rev. J. T. Riddick. Bro. Riddick was happy in and unusually endowed for the evangelistic work of the Board, but the appeal of the Durham brethren was insistent, and he loves and succeeds in pastoral work as well as evangelistic. May the Lord abundantly bless him and his in the new and important field of service. Though the Board covers such a large field that the intimate contact of pastor and people is not possible between it and its workers, yet we always feel a regret similar to that of a church giving up of a beloved pastor when one of our evangelists leaves the Home Board staff.

On request from pastors we will gladly send Home Mission tracts to be distributed, preferably a week or more ahead of the sermon and collection for Home Missions. A judicious use of tracts will be found most helpful, but it is worth considerably less to put them on a table and announce that anyone who wishes may get them. We will send tracts even for use in this way, but we have seen hundreds of thousands of pages practically wasted by this method. It is better to hand a selected tract to individuals, or to arrange a set of tracts in envelopes and hand them out with some care to people who will probably be interested in them. Like everything else worth doing, an effective use of tracts can be had only at the price of thought and care.

Do not fail to read in another editorial our special premium offer to club-getters. The premiums are of exceptional value, and to no one more so than to pastors. We do not believe that the opportunity to get a premium will tempt pastors. But we believe that the value of *The Home Field* as a means for stimulating their people on the great problems of saving our country will tempt them and that the worth of the premiums will appeal to them. If we were able we would make a present of these premiums to every Baptist pastor. We are not, and so we offer them as premiums. Beloved, get your people to take *The Home Field*. Ten minutes of earnest, tactful talk and maneuvering by the pastor before the church will get a good club. If you try it and fail, and will tell us so, we will give you a premium for trying.



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

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TRAINING AND THE TRAINING SCHOOL

MRS. CHARLES S. GARDNER



THAT the Woman's Missionary Union Training School offers opportunities to others besides those who are to go as missionaries under the Home and Foreign Boards has perhaps not been sufficiently emphasized. It may be well to call the attention of churches, societies, and all interested individuals to the fact that at this School in Louisville, training may be obtained for any form of Christian service.

This is the day of trained workers. The time has passed when just anybody generous enough to offer her services might be thankfully accepted as Sunday-school teacher, or when the position of church visitor, or pastor's assistant would be given to some needy member solely for the reason that the few dollars the church might be willing to pay for such service would come in handy for the recipient. The time is passing even when the young woman who has given her heart to one whose life is dedicated to the ministry will, go lightly to the altar without seriously wishing to gain some special fitness for the responsibility of the position she inevitably assumes as pastor's wife. We are waking up to the fact that of all occupations in the world there is none where skilled labor is more needed than in the vineyard of our Lord. The Training School at Louisville has been established to meet this need. Realizing that the field is the world, the course of instruction aims to take into consideration every small por-

tion of that field, and to be helpful to the worker in her home church, Sunday-school, or community, as well as to those who extend their work into the city slums, among the Foreign population, on the frontier, and others who may go to the uttermost parts of the earth. A brief glance at the varied activities of the students who have gone out from this school during the four years of its existence will illustrate this point. Of course many of them, as is desirable, are at work under appointment of the Foreign and Home Mission Boards; some are doing acceptable service in their own State work; others are Sunday-school teachers, pastors' assistants, Sunbeam leaders, kindergarteners, teachers in mountain schools and mill villages, and some as pastors' wives are efficient co-laborers with their husbands in manifold ways.

There are many young women sincerely desirous of doing Christian work who do not feel called to go as missionaries, and can not take a two or three years' course of training, perhaps not even the whole of one year. It would be entirely practicable and very helpful for these to spend a few months or even a shorter time at the school. A noble girl from a Christian family prominent in one of our Southern churches was here last year for only six weeks, and she writes back that those weeks have been of incalculable value to her. She timed her brief stay to include the mid-winter lectures of the Seminary, which was a wise thing to do. If one could spend the three

months of December, January and February, a very helpful course indeed could be arranged for that time. Indeed there is no month of the whole term that could not be spent with advantage at the Training School by any intelligent girl really desirous of being fitted for service. Of course, the longer the stay, the greater the advantage. If the time must be necessarily limited to a month or two, it might be well not to include the first month or the last.

As I write this article, the Christmas spirit is abroad, for the season of gifts is at hand. And I am wondering if the Baptist women of the South really know how great a gift they have made to the cause of Christianity throughout the world in the establishment and maintenance of this Training School. If we know, happy are we if we do the things needed to perfect

the gift by making it increasingly useful in the work whereunto it has been called. I know of no greater service the churches and societies can render the school, and in so doing serve themselves, than by seeing to it that the very best material possible and plenty of it be given the school to work upon. In other words, send the young women, the bright, strong, capable, earnest girls that abound in our Southern churches, to take advantage of the marvelous opportunities offered here. Whether they can come for the full course or only a limited time, let us have the students crowding our halls, forcing us to enlarge that we may in ever increasing measure be able to meet the demand for trained workers in the fields already white unto harvest.

Louisville, Ky.

REPORT OF BOXES SENT TO FRONTIER MISSIONARIES

Franklin Square church, Baltimore, Md., sent box to Rev. O. H. Harrington, Sallisaw, Okla., valued at \$219.22.

W. M. S., Lee Street church, Baltimore, Md., sent box to Rev. M. C. Corkern, Tolsom, La., valued at \$75.10.

W. M. S., Fuller Memorial church, Baltimore, Md., sent box to Rev. Albert Dale, Gage, Okla., valued at \$157.

W. M. S., Southside church, Spartanburg, S. C., sent box to Rev. E. R. Caruth, Eunice, La., valued at \$100.

W. M. S., First church, Chester, S. C., sent box to Rev. W. L. Johnson, Davenport, Okla., valued at \$125.

W. M. S., First church, Greenville, S. C., sent box to Rev. W. A. Watson, Hartshorne, Okla., valued at \$195.

W. M. Societies of First church, Spartanburg, S. C., sent box to Rev. Gordan Barrett, Cordell, Okla., valued at \$86.15.

W. M. S., Fredericksburg, Va., sent box to Rev. C. R. Carmichael, Mountain View, Okla., valued at \$133.70.

W. M. S., Freemason Street church, Norfolk, Va., sent box to Rev. G. B. Rayner, Livingston, Tex., valued at \$293.45.

W. M. S., First church, Princeton, Va., sent box to Rev. A. P. Durham, Pineville, a., valued at \$250.

W. M. S., Leigh Street church, Richmond, Va., sent box to Rev. A. A. Taylor, Atoka, Okla., valued at \$191.

W. M. S., 4th Street church, Portsmouth, Va., sent box to Rev. G. F. Seymour, Idabell, Okla., valued at \$120.

W. M. S., County Line church, Va., sent box to Rev. T. J. Davis, Bristow, Okla., valued at \$50.

W. M. S., West End church, Petersburg, Va., sent box to Rev. W. B. Davis, LaMesa, Tex., valued at \$125.65.



HONOR ROLL, DECEMBER 15, 1911, TO JANUARY 15, 1912

ONE OF THE REASONS that we are proud of the Honor Roll which we publish every month is that practically every name represents a work done by some one who was busy with other affairs, and who did it as a work of love. To our regret we have seldom ever found the time to write our friends to ask their aid in securing clubs; we are still hoping we may be able to do this and we feel that it should be done.

But meantime we feel a peculiar appreciation of the brethren and sisters who at their own instance find the time and do the work necessary to get together a club of subscribers to The Home Field. Their helpfulness adds to the zest and determination with which we go about trying to make a magazine worthy to serve in the highest degree the great cause of Home Missions.

And how we would rejoice to see the Honor Roll greatly increase in size. We write this with a certain playful squint at the 8,000 or 10,000 Baptist pastors who see the magazine this month for the first time since we sent them the Special Preachers' Number last year. Beloved, many things are asked of you and you feel not able to do all of them. Some of them you do not believe worth doing. Will you be patient and tractable, and just try if The Home Field is not worth while? We promise that if you will read it a year, we will make you wish to try the next year. But we are greedy. We want you to get your people to read it too. But now to give our cherished monthly Honor Roll:

Editor J. C. Keys, Greenville, S. C.88
Rev. W. A. McComb, Evangelist ..7....55
Secretary W. D. Powell, Louisville, Ky...48
Mrs. V. B. McIlvaine, Tampa, Fla.22

E. M. Dickinson, Washington, D. C.....22
Mrs. A. M. Foute, Cartersville, Ga.22
Mrs. A. Z. Walters, Alto, Texas21
Editor R. H. Pitt, Richmond, Va.21
Rev. L. C. Wolfe, Evangelist21
Mrs. J. L. Denson, Cameron, Texas19
Rev. Arch C. Cree, Moultrie, Ga.18
Rev. William Haynesworth, Sumter, S.C. 17
Rev. D. W. Hiott, Greenville, S. C.....17
Mrs. W. H. Daniel, Jr., Mullins, S. C.....16
Mrs. R. M. Seymour, Macon, Ga.16
L. M. Keeling, Cooledge, Texas16
Miss Emma L. Hampton, Cleveland, Tenn.15
Mrs. M. L. Lide, Dallas, Texas14
Miss Mary E. B. Platt, Baltimore, Md. ...14
Miss Maud. Bates, Lexington, Mo.13
Rev. E. H. Jennings, Dothan, Ala.13
Mrs. E. A. Sloan, Clearwater, Fla.13
Mrs. J. J. Kellam, Coleman, Texas12
Miss Fannie Robinson, Dallas, N. C.11
Rev. W. C. Golden, Evangelist11
Mrs. W. H. McKinnon, Hahira, Ga.10
Rev. B. A. Strange, Campobello, S. C...10
Mrs. J. E. Broadus, Glenallen, Va.10
Miss Sula A. Thomas, Coalgate, Okla. ...10
Rev. A. E. Page, Madisonville, Texas ...10
Mrs. M. J. Mulholland, Fayetteville, Ark.10
Mrs. Mary G. McManama, Mitchellsburg,

Kentucky10
Miss Bettie Alfred, Shreveport, La.10
John Ballman, Gallman, Miss.10
Miss Eliza Turner, Richmond, Va.10
Rev. W. B. Oliver, Florence, S. C.10
Mrs. L. C. Bregman, Houston, Texas10
Mrs. W. T. Woodhouse, Burkeville, Va. ...10
Mrs. J. I. Waller, Rio, La.10
Mrs. M. F. VanLandingham, West Point,
Miss.10
Miss Uselton, Galveston, Texas10
Mrs. E. L. Bass, Memphis, Tenn.10

HOME MISSION RECEIPTS DEC. 15, 1911, TO JAN. 15, 1912

ALABAMA—Dr. W. T. B. B'gham, \$5; Mobile, 1st, by J. W. L., \$75; Stanton, by W. H. C., \$1; Suggsville, by J. H. C., \$6.17; Horeb, \$1.50; Union Hill, by W. J. Y., \$2.08; Dr. W. B. Crumpton, Cor. Sec., \$189.91; W. M. U., \$244.82; Jubilee, \$45.50; Mtn. Schools, \$8.95; Indians, \$4.70. Total, \$584.63. Previously reported, \$4,171.87. Total since May, \$4,262.62.

ARKANSAS—Total since May, \$603.46.
DISTRICT OF COLUMBIA—Miss Emma Robey, Washington W. M. U., for Indians, \$1.02; Temple ch., Washington, by F. A. R., \$11.73;

Washington, 1st, by J. M. W., \$10.76; Immanuel, by G. E., \$28.68; W. M. S., 1st ch., Washington, by Miss E. J. R., \$50. Total, \$102.19. Previously reported, \$595.77. Total since May, \$697.96.

FLORIDA—W. M. U. of Fla., by Mrs. H. C. Peelman, \$65.47; Jubilee, \$39.05; S. B. Rogers, Cor. Sec., \$69.56. Total, \$174.08. Previously reported, \$1,302.78. Total since May, \$147.86.

GEORGIA—E. L. M., Gainesville, \$10. J. J. Bennett, Cor. Sec., \$1,111.24; West End W. M. S. for Education Mtn. girl, \$4.15; Decatur Sunbeams for Indian Work, 2.50; Poplar Spr

W. M. S. for Miss Perry, \$2.15. Total, \$1,120.04. Previously reported, \$7,831.13. Total since May, \$8,951.17.

KENTUCKY—Total since May, \$5,989.13.

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

MARYLAND—Baltimore chs., 7th, by O. M. L., \$18.58; N. Ave., by C. M. K., \$51.44; Grace, by W. E. M., \$35; Eutaw Place, by H. W. P., \$136.20; Fulton Ave., by J. H. D., \$10; Gunpowder, by J. P. K., \$634; S. S., \$207; Cambridge, 1st, by A. C. D., \$5.34; Baltimore, 1st, by J. R. G., \$54.97; W. H. M. S. of Md., by Mrs. H. B. Welshampel, \$109.18; Y. W. A., \$15.82. Total, \$494.92. Previously reported, \$4,274.97. Total since May, \$4,644.89.

MISSISSIPPI—A. V. Rowe, Cor. Sec., \$300. Previously reported, \$1,506.89. Total since May, \$1,806.89.

MISSOURI—A. W. Payne, Treas., \$450.07; W. M. U., \$40.32. Total, \$490.39. Previously reported, \$7,222.24. Total since May, \$7,712.63.

NEW MEXICO—E. P. Alldredge, Portales, \$10. Previously reported, \$33.45. Total since May, \$43.45.

NORTH CAROLINA—H. C. B., Bladenboro, \$75. Previously reported, \$11,494.36. Total since May, \$11,569.36.

OKLAHOMA—J. C. Stalcup, Cor. Sec., \$36.30. Previously reported, \$619.57. Total since May, \$655.87.

SOUTH CAROLINA—Williamston, 1st, by M. L. B., \$6; Central ch., Greenville, by R. C. G., \$7.11; Smoaks, by L. F. B., \$3.50; St. George, by H. R. J., \$2; Gillisonville, by G. T. W. R., \$1.71; Safford, by G. J. A., \$1.27; Cross Hill, by A. M. H., \$16.93; S. S., Connie Maxwell Orphanage, by A. T. J., \$5.58; Cowpen, by M. R. C., \$10; Beech Branch, by L. M. B., Jr., \$2.92; Beaverdam, by L. O. F., \$3.25; Thomas Memorial, Bennettsville, by C. A. J., \$30; Sumter, 1st, by D. W. C., \$50; Anderson, 1st, by D. A. L., \$269.83; Canaan, by J. R. F., \$5; Fork Shoals, by J. E. F., \$2.36; Mt. Pisgah, by W. A. C., \$2.50; Colston, by P. M. V., \$2; Manning, by F. O. R., \$9.97; Ebenezer, by J. E. M., \$3.11; Park, Rock Hill, \$8.75; Northside, Rock Hill, \$3.50; West End, \$9.25; Fairview, \$9.10; 2d Division, Orangeburg Assn., by J. W. C., \$7.25; Walnut Hill, by W. G., \$1.68; Mizpah, by W. A. P., \$3.06; Bolling Spgs., by J. J. C., \$3.68; Dorchester, by P. H. T., \$9.46; S. S., Townsville, by J. D. B., \$2.95; Padgett's Creek Union, by J. W. S., \$5.45; Gaffney, 1st, by R. E. L., \$6.75; Reedy River, by P. E. H., \$1.05; Bethlehem, by H. E. B., \$2.65; Matthews Creek S. S., by L. D. F., \$4.42; Lawtonville, by E. N., \$5; W. M. U. of S. C., by Mrs. J. N. Cudd, Tr., \$87.39; Indians, \$8.25; Santee Assn., by W. W. H., 71 cents; Bethel ch., \$17.35; Mt. Pleasant, by C. M. C., \$1.52. Total, \$634.26. Previously reported, \$7,778.86. Total since May, \$8,413.12.

TENNESSEE—Nashville, 1st, by H. E. F., \$50; W. M. Woodcock, Tr., \$314.11; Belmont ch., Nashville, by Dr. W. C. G., \$3; Doyle W. M. U., \$6.91; Sunbeams, \$1; ch. for Mtn. Schools, \$1.31. Total, \$376.33. Previously reported, \$3,632.53. Total since May, \$4,008.86.

TEXAS—Total since May, \$5,584.13.

VIRGINIA—B. A. Jacob, Treas., \$1,000. Previously reported, \$3,065.22. Total since May, \$9,065.22.

MISCELLANEOUS—Louisville Traction Co. dividend, \$50; A. & W. P. Div., \$12; Students Missionary Fund, S. B. T. S., by R. B. G., \$31.20; Rent Immigrant Home Property, Galveston, \$15. Total, \$108.20. Previously reported, \$270.60. Total since May, \$378.80.

AGGREGATE—Total, \$6,117.94. Previously reported, \$71,007.54. Total since May, \$77,125.48.

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