

THE HOME FIELD

MARCH 1912

Mrs. L. E. Hall, R.R. 2, Box 32,
Jan. 1912

In the far South where the green glory
of summer bedecks the winter landscape.

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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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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The Financial Situation.

It is serious beyond measure. We are asking for \$400,000.00 and during ten months, from May 1, 1911 to March 1, 1912 have received only \$91,089.43, or less than one fourth of the sum needed. This leaves \$310,000.00 in round numbers to be raised during March and April!

A great, a tremendous task; can it be accomplished? It can be done. But it ^{will} require a combined effort, unceasing prayer, uncounted liberality and the enlistment of many who have not hitherto helped home missions.

Our women in their week of Prayer and Self-Denial offerings during March can put \$50,000 on God's altar for home missions, if they do their best! The Sunday Schools can add \$25,000 when their offering is made. Will they? Yes, if superintendents and teachers will lead them!!

There are 100 men in the South who ought to give \$1000.00 each. We have one who ^{gives} \$5000.00 and there are a thousand Southern Baptists richer than he is.

How many churches will do as well or one-fifth as well as this one brother.

March is the great Home Mission month with our women. Let us join them.

Talk home missions, pray for home missions, give to home missions! And do it now!

With anxiety, but with hope,
B. D. Gray, Gen. Sec.

The Home Field

VOL. XXIII

MARCH, 1912.

No. 8

Religious Aspect of the Catholic Question

J. F. LOVE, Assistant Corresponding Secretary,

THAT THE WARNINGS of the people mentioned in the article before this relative to Roman Catholic aggressions and the connivance of politicians at Catholic intrigue have not been exaggerated, the following from a Roman Catholic paper, the Church Progress, of December 28, 1911, is proof: "The president sent Cardinals Farley, Falconio and O'Connell a cablegram of congratulation, and informed them that he desires to welcome them at the White House upon their return." That is a long step from the position held by the men who created this nation and first administered its affairs.

But after all, it is not as a political party, but as a religion that Romanism most threatens the life of the nation. Therefore let us briefly examine Roman Catholic religion as we have examined Roman Catholic politics. In order to be fair as well as frank, we may let Romanists present their own case for examination.

Romanism Has Not Made Good.

FIRST THEN, as a religion for mankind Romanism has not made good. The boast of the hierarchy is its Catholicity, that is to say its universality—that it is a church for all races and all lands. But a church for mankind will meet the needs of mankind. Man has no need for a religion which does not make him better and stronger, which does not increase his moral value to society as well as increase his prospects for future felicity.

Through an inscrutable providence, Rome has been given time and opportunity to prove herself. She has been allowed a full

millennium and a half for the experiment in Europe. What is the result? What are the plain facts in the case regarding what she has done for the people whose lives she has dominated?

The answer is loud enough to silence Roman Catholic Boast, world without end. Either ignorance, poverty, pauperism, immorality, infidelity, or dissatisfaction and disgust, is the fruit which Roman Catholicism presents to the student of history and geography. Everywhere the experiment has failed. Wherever Rome has dominated European civilization, that civilization both reproaches and is a reproach to Roman Catholicism. Wherever the Pope has reigned, civilization has been retarded and defeated in its reach for the highest things in human life and human advancement.

If we transfer the examination to Mexico, the South American Republics or the Philippine Islands, anywhere we will, the same is true. The Roman Catholic nations are backward peoples everywhere. This is a fact so well known and prevails so uniformly throughout Rome's domain that it really needs but to be mentioned.

Rome and Social Purity.

THE ROMAN CATHOLICS make much boast of the attitude of "the Church" on the question of divorce, and make such insistence upon marriage as a "sacrament" that one would expect to find a Roman Catholic country ahead of Protestant countries in social purity and domestic orderliness at least. Personally, we accord to the Romish institution all the honor it deserves for its public proclamations against the sin of divorce. She deserves some honor for her

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publicly announced and frequently repeated position on this question, although instances of flagrant violation of her own theory whenever it has suited her interests to do so, might be cited.

There are on record too many cases where the church has been willing to sanction divorce and remarry persons who brought her great wealth or influence, and instances in which in doing this she has defended herself on the ground that former marriages by Protestants, declared by the nation to be legal, were not recognized by the church when such party sought membership in the Catholic fold and re-marriage at the hand of a Catholic priest.

But our point is that, just where we would expect Romanism to show its strength, because of its loud boast of its opposition to divorce and its position on proper domestic relationship, it really exhibits its greatest weakness, proving its moral ineffectiveness here as everywhere else.

For instance, the census of Cuba published in 1899 by the United States government, reveals the most awful social conditions imaginable. We quote: "For every two lawful unions there is one by mutual consent." That is to say, one-third of the domestic relationships in Cuba, after hundreds of years of Roman Catholic domination, were without the sanction of any marriage ceremony whatever when the United States assumed control of affairs there.

We quote again: "There were twenty-five municipal districts out of 133, or nearly one in five, in which the number of consensual unions exceeded the number of legal unions." More than 185,000 of the the population, young and old, were of illegitimate birth, or nearly thirteen per cent. of the entire population in Roman Catholic Cuba, even including the large per cent. of Americans of legitimate birth who were on the island.

It is to be observed that we make no use here of the reputed immoralities connected with certain Roman Catholic institutions and the lives of many priests. We simply cite what all, even Roman Catholics, must admit to be facts, and we give the most ex-

parte testimony as to what the facts are. Certainly, nothing could be more impartial than a United States government report. There are many ugly looking facts which we might so interpret as to shake public confidence in Rome's methods, such, for instance, as its secret institutions debarring public inspection.

The Indiana Catholic, of Nov. 17, 1911, reports forty-one Irish girls imported by the Roman Catholics and taken to an institution at San Antonio. "The young women," the report says, "purpose taking vows of the Incarnate Word Order," etc. "Most of them still in their teens," the account runs. The lives of these children may be safe, we know not, and no one outside certain Roman Catholic officials are allowed to know, but there are enough facts open to every intelligent observer to prove conclusively that Roman Catholicism is ineffective as a great moral agency for the uplift of the race.

Scurrilous and Abusive Catholic Papers.

PERHAPS nothing reveals the low ethical and aesthetic ideals of Romanism more than the tone of her religious papers. Any one who reads somewhat extensively the Roman Catholic religious papers is aware of the coarseness that characterizes many of them.

The following from the Western Watchman of September 28, 1911, a St. Louis Roman Catholic paper, "devoted to the interests of the Catholic church in the West," edited by a priest, are not exceptional utterances for this class of journals. Speaking of Protestantism it says: "All the Protestants of the world are criminals," and again, "Protestantism is simply ruffianism organized into a religion. The first reformer, Martin Luther, was the vilest blackguard of all time, in comparison with whom the Greek Thersites was a polished gentleman. All his associates in the sacrilege of sanctuaries and sacking of religious houses were almost to a man of the lowest character and beastliest morals."

Referring to the Men and Religion Forward Movement, the editor-priest of this journal says: "We are going to finance a

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grand national movement for men and religion. There is no end of drumming and advertising. The sweet cry of Jesus, 'Come to me all ye who labor and are heavy laden,' will be exchanged for the more potent challenge, 'Thieves, cutthroats, panderers, liars, drunkards, scoundrels, hypocrites; run to cover!' The result will be a grand 'guffaw' in hell." The Catholic Standard and Times, of Philadelphia, in its issue of September 30, 1911, refers to evangelical Christians in these complimentary words:

"What is the cause of this ramshackled, shuffling, unordered march of millions of people who still wave the ragged banners of Protestantism?" and answers its own question with "It is the adoption of the fatal shibboleth, the right of private judgment."

Let it be remembered that, contrary to conditions among Protestants, the Roman Catholics have a law of press censorship by which papers could be suppressed if such editorial utterances as these were objectionable to the higher church officials. Says the Indiana Catholic of September 2, 1911: "The Catholic press has its authority which approves of the statements before publication."

But they countenance these things and many things which are worse. For instance, in one recent issue of a Roman Catholic church paper I counted seventeen liquor and beer advertisements. These church papers advertise church dances and church card parties as freely as they do early mass, as for instance, the following from the Sunday Watchman, a Roman Catholic Sunday paper, of November 19, 1911: "Those wishing to spend an enjoyable evening and take home a valuable prize should not fail to attend the euchre to be given by Young Ladies' Sodality of the Blessed Sacrament Parish, Wednesday evening, November 22." Just a few months ago, on complaint of the

Society for the Suppression of Vice, of which Anthony Comstock is the head, a fair for the Carmelite Fathers' Church of New York City was suppressed and the managers were required to return the money to purchasers of tickets who demanded it. This bit of information is furnished by the Catholic Progress of November 16, 1911:

Cardinal Gibbons, in his book, *The Faith of Our Fathers*, page twenty-four, says that the church "never repudiates sinners nor



Perhaps nothing reveals the low ethical ideals of Romanism more than the tone of her religious papers.

cuts them off from her fold, no matter how grievous or notorious may be their moral delinquencies," and on page 118 he defends the well known immorality of certain of the popes in the following language: "Although a vast majority of the sovereign potentates should have been so unfortunate as to lead vicious lives, this circumstance would not of itself impair the validity of their prerogatives, which are given not for the preservation of their morals, but the guidance of their judgment."

WE SEND HOME MISSION tracts and literature free to pastors, society presidents, Sunday-school superintendents, etc.; call on us by postal card.

Could it be expected that a high order of moral and spiritual membership or citizenship should be built up on such mental and moral pabulum as this which is served up by the highest Romish ecclesiastics? Is it to be wondered at that social and industrial decay attends the propagation of such views?

Catholic Superstition and Worship of Bones.

THE SUPERSTITIOUS means used by Roman Catholics to nourish spiritual life and faith show the system to be inadequate for moral and spiritual purposes. We make the statement deliberately, that the most benighted fetish worshiper in Darkest Africa is not the victim of a grosser superstition than are thousands in enlightened America, and in the bright morning of this twentieth century of science and learning. The adoration of the images and reputed bones and garments of "Saints," is unsurpassed by the heathen who "in their blindness bow down to stocks and stone."

These crude archaisms are taught by priests and reputed scholars among Roman Catholics. Indeed, they are defended by the whole intellectual regime of the hierarchy. Evidence abounds in Roman Catholic books and papers of this crude magic set forth in the name of religion. Catholic Belief, which bears the official imprimatur, says "That God wills us to bestow honor on the relics of his Saints, we infer from the marvelous virtue with which he pleases God sometimes to honor their bones and other relics. . . . The many celebrated miracles wrought at the tombs of the Martyrs prove that the honor we pay to them is agreeable to God." (Catholic Belief, pages 222-3).

Shrines and relics are advertised and the most fabulous tales are told about marvelous healings from visiting or touching and adoring these. This whole business of relics, indulgences and the like, is of a character of fakes and sharp practices which put men behind prison bars when they are conducted in the name of business or finance.

One of the most pathetic things one reads in the Roman Catholic papers is such as

the following from a department in the Catholic Columbian-Record, Friday September 9, 1911: "I wish to return thanks to St. Anthony for a favor received. I promised to have it published in League Notes." Another reader says: "I wish to give public thanks to St. Joseph for favors granted." Another still, "I promised to publicly thank the Sacred Heart through the sweet miraculous Mother of Pompell for wonderful favors received . . . and many others received from the Infant Jesus, St. Joseph, St. Anthony, St. Aloysius, the Suffering Souls, the Holy Face and all the Angels and Saints."

How little does one know of the real religion of the New Testament who can go into such rhapsodies in the public press! They are the poor victims of false teachers, blind led of the blind.

As to Catholic Charities.

ROMAN CATHOLICISM makes its strongest appeal, perhaps, to the popular imagination and gains credit for work of a genuine religious character more in its charities and sanitariums than anywhere else, and yet Rome has the world greatly deceived in this matter. In the first place, much of the money which Roman Catholics distribute as charity is given by others than Roman Catholics, and many times by Jewish and Protestant merchants who fear the dreaded Roman Catholic boycott. Then again, most of the money collected from Roman Catholics is not collected in free will offerings as among Protestants. The charges which Roman Catholic officials fix on their poor victims for marriage, for birth and infant rites, for death-bed services, for a grave in which to rest and indulgences after burial, are all extortions from the people and collected under the awful fear of eternal judgments which Rome teaches are sure to fall upon those who are disobedient to her mandates.

It is largely due to these exorbitant and cruel taxes which Rome levies on the heads of her devotees that there is great poverty and pauperism in Roman Catholic countries, while the revenues swell of the hierarchy. What a spectacle was that which came to light in the Philippines when Amer-

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ican gunboats made possible an inspection of conditions there by civilization. The Roman Catholic hierarchy was found to be fabulously rich and the natives naked.

But much of the money which Rome puts into schools and sanitariums is even in America secured from the public treasury placed there by the tax payers. For instance, according to 1909 Acts of the Legislative Assembly of New Mexico, pp. 356-7, chapter 127, the Roman Catholics secured the appropriation of \$11,600 for their hospitals in New

Mexico last year. While dispensing the people's money Rome gets the credit for a great humanitarian service.

That many of the poor and sincere women who attend the sick in these hospitals deserve our admiration for their unselfish devotion to the suffering, while meriting our sympathy for the fatal delusions under which they work, we freely grant. We only cite the facts as they are and as a just modification of the greatest claim that Roman Catholicism can make to fulfilling a high duty to society.

MARCH, HOME MISSION MONTH FOR OUR WOMEN

B. D. GRAY, Corresponding Secretary



ARCH FOR YEARS has been the great Home Mission month for Southern Baptist women. Of course our women study all through the year, but March is the special season for prayer and gifts to Home Missions. Just as December

was the special period for Foreign Missions culminating in the Christmas offering, so March is given to Home Missions culminating in the Self-Denial Thank Offering.

I rejoice to learn that the Christmas offering for Foreign Missions was so splendid. Now, let our women and young people do equally well for Home Missions during the month of March. A splendid program has been prepared for the Week of Prayer, March 3-9, 1912, by Mrs. F. S. Davis, Dallas, Texas. It is full of information and inspiration. A copy of it should be had by every W. M. U. and every Y. W. A. Mrs. J. F. Singleton has prepared also a splendid Thank Offering program for Home Missions for this occasion. These are being sent out by the Woman's Missionary Union, 15 W. Franklin Street, Baltimore. Application for extra copies should be sent to this address.

The Home Mission Board, 1002 Third National Bank Building, Atlanta, Ga., has a good supply of fresh tracts on different phases of our Home Mission work, which we will be glad to send free of cost to all individuals and societies. The Home Field is full of the latest Home Mission news. The March is-

sue will be very helpful to our women in their special offering for Home Missions.

For years past many godly women have written me about the great spiritual blessings they had enjoyed during the Week of Prayer for Home Missions. It has been a season of fellowship, heart has touched heart, and a sense of unity has come to our women during this gracious season.

The influence of this Week of Prayer has been felt not only by our women who have specially engaged in it but it has permeated the churches and influenced the brethren to deeper spirituality and greater consecration.

As a result churches have received a great uplift, our cause has been set forward and whole communities blessed.

Many a struggling, timid, Christian woman has carried the blessings of this season of prayer into her home with strength and grace to bear its burdens and responsibilities and crown it with a fresh fragrance that has come into her own heart.

As an outcome of this closer fellowship with one another and with our Master, our women have been impelled to more consecrated giving. They have seen that to give is to worship, that what we have as well as what we are belongs to God, and so this Week of Prayer and Self-Denial Offering has come to mean much in the lives of our women.

A new vision likewise of stewardship has come to our men through the influence of our women and so the gifts of our churches

have been enlarged through the influence of this great Week of Prayer and giving.

As never before we are in need of gifts from our women and young women and other young people's societies:

This year we are calling upon our Southern Baptist women with their auxiliary societies for \$95,000 for Home Missions. During the first three quarters of the year only \$33,039 had been raised, which leaves a balance of \$61,921 if our women raise the \$95,000.

In order to accomplish our purpose there ought to be large gifts from many of our women who have been blessed with large means, then a great company of those who are in good circumstances can come with their average gifts and a similar host of

the poorer ones should come with their smaller offerings.

The aim is a gift from every member of every society throughout the Southland. If this aim can be reached the whole \$95,000 and more will be raised.

If the first week in March, for one cause or another, can not be observed, then let the second or third or fourth week be used. Let all the offerings be brought in as early as possible and be forwarded to the State Secretaries or Treasurers, who in turn will forward the same to our Home Mission Board.

May the blessings of God be upon our great hosts of Southern Baptist women in their annual season of prayer and gifts for our great Home Mission work.

PLEASANT SEQUEL OF A STORY



LAST YEAR The Home Field editor had a trip up in the mountains among the Baptists, along with Dr. A. E. Brown, who is a post-graduate in the wisdom of the Highlands.

The Home Field editor came away and wrote about some of the people and things he saw in the Highland country. He has been pleased and touched since with evidences that the story was accredited by mountain brethren as a right interpretation of conditions they face and things they strive for.

Like his brethren of the religious press at large, The Home Field editor has been so accustomed to writing without seeing any tangible evidence that folks pay much attention, that he was startled as well as gratified at one result of that particular story.

In it we told of a young mountain preacher, Rev. Jas. P. Crider, of his thirty-six acres, with ten acres of corn plowed with a neighbor's horse, for the use of which the young man worked in his neighbor's field; of two churches served for a year by the pastor walking to them, and of his salary of \$13.20 for the year's work.

We told of \$5.00 Bro. Crider gave in a special collection at the Association to build up the Lee Institute. We told how the young man wanted to know if there was some one who would give him books so he could study.

Now he writes an interesting letter of appreciation, which we give as he wrote it, though he accords this editor with a larger share than the facts justify.

"Dear Brother Masters: The Home Field has been a great help to me. I want to thank you for what you have assisted me. The article you had printed for me in the October number of The Home Field and Religious Herald proved a great blessing to me in my work. I have received about 300 volumes of good books as a gift from the many brethren and sisters of our denomination, and about \$50 in cash, and a number of boxes of clothing for myself and family, which we greatly needed and highly appreciate.

"I have been called to pastor the same churches I had last year, and have taken in more than thirty members in the churches of which I am pastor since last Association in September. I feel that a card of thanks should be written and put in The Home Field, thanking the dear brethren and sisters for their aid, and I will ask you to do that much for me, and I will greatly appreciate the favor.

"You are the first man to have ever offered me aid in my work, and you have caused more to be done for me than any one else. I hope you great success through life, and pray the Lord to abundantly reward you for your work in extending his kingdom on earth."

The Divine Dependence

Part of a Missionary Sermon Delivered in the Baptist Tabernacle, Atlanta, Ga.
WILLIAM RUSSELL OWEN, D.D.

Text: Matthew 17:27: "That take, and give unto them for me and thee" (and the context).



HE BIBLE represents God as a seeking God. The first chapters of Genesis represent man as a guilty sinner, hiding from his own sin. They represent God as seeking man—not merely to condemn him and drive him with a flaming sword from Eden, but they represent God seeking man to announce to him his marvelous mercy and to declare to him the magnificent possibilities of a redeemed soul; "it shall bruise thy head, an thou shalt bruise his heel." The last chapter of the Revelation closes with a song of the seeking God. "The spirit and the bride say 'Come,' let him that heareth say, 'Come,' let him that is athirst come and whosoever will let him take the water of life freely."

Jesus never met with antagonism to his ministry so long as his ministry was provincial, and local, and confined. He first met opposition when he called Matthew a despised publican, to be his disciple. This opposition burst into a flame of frenzy when he declared to his disciples that universal invitation to men: "He that cometh to me I will in no wise cast out." Certain of his disciples from that time went away, to follow him no more, and Jesus with pathos said to the twelve, "and will ye also go away?"

In the passage before us tonight, Jesus sees the inevitable; the shadow of the cross looms on his vision and he cries, "The Son of Man shall be betrayed into the hands of men and they shall kill him, and the third day he shall be raised again." Jesus has accepted the ultimate issue, and with splendid manliness sets his face to Jerusalem. Now comes the incident of the tribute money. Jesus says to Peter, "I am going to Jerusalem to die, the deeds which I have done I do no more, that which I have ministered I minister no more, I commit it to you. That service which I rendered, I render no more. I leave you to serve in my

stead. Go to the sea and cast a hook and take the fish that first cometh up and thou shalt find in his mouth a piece of money, that take and give unto them for me and thee."

A Seeking Christ and A Seeking Church.

JESUS had announced himself as a seeking Christ. He had gone to give up his life for men. He had turned to a disciple with Divine Dependence; henceforth Peter and the twelve and the myriad hosts are to be the takers and the givers of what he had come to bring.

The early Church was apparently a failure after Pentacost until the conversion of Paul. Heresies had come in, widows were neglected and even after the death of Stephen, the apostles remained at home, while the other disciples were scattered abroad. It was when Paul saw his vision splendid and proved not disobedient thereto, and like a firebrand flaming with a new missionary zeal, pushed his way into Asia Minor, and Greece and Rome and into all of the discovered world—then and then only did Christianity become a world-wide force in the moulding of the nations of its day. The early church had become a seeking church.

So long, my dear friends, as the church of the Living God remains magnificent in its quiescent splendor, it has a name to live, but it has also a death to die, but when the church, vitalized, shall have learned to project itself into the life of our cities and our States and into God's great world—in short, when the church has fulfilled God's expectation toward her, and has become a seeking host, its conquest is as boundless in its possibilities as the amazing grace of God.

All Missions Have a Common Center.

THE MISSIONARY idea is a concentric one. From its common center go out many circumferences of expression. There is the circumference of City Missions, the circumference of State Missions, the circumference of Home Missions, the circumference of Foreign Missions. At the center of them all lies a redeemed heart seeking to bring other men to its Redeemer,



That man is an ill-balanced believer who is sending the gospel to the African Negro and is not keenly sensitive to the need of the soul of the Negro that grooms his horse. He is not a missionary at all, even in spirit; he is a faddist. The woman who believes greatly in gathering a gift box for the almost fabled frontier, yet who has never told, with tears, to another woman the story of the priceless purchase that saved her own soul from sin, has missed the central truth that lies at the heart of the missionary propaganda. He who lives always in the Holy City in raptures and dreams, and lives so he forgets to help beat out the red lights of its underworld, and to teach his foreign neighbor about his Christ, has poor chance of entrance at all through the gates of pearl.

So God is divinely dependent upon the redeemed to tell the story of redemption to the unredeemed. Angels can not tell it; they have no experimental knowledge of its beautiful bounties. God does not tell it, for he has ordained that by the foolishness of preaching men shall hear. To the redeemed it is given to tell the story of the saving grace of God.

The Material: the Motive:
the Method.

IN the beautiful miracle of the temple tribute incident Jesus sets forth the material, the motive and the method of the

missionary enterprise. The coin in the fish's mouth was given by power divine—the material. The motive was "for me and thee;" and the method, was that of the redeemed Peter, "taking and giving unto them."

He who would follow the missionary program of Jesus, must get his material from God, his motive must be manward and Godward and in his evangelizing he must begin by telling his good story to the man that lies next his hand.

The Great Resource.

THE GREAT resource of the missionary enterprise is the grace of God. The grace of God is that which we possess for which we have paid nothing. You have laid hold upon character until it is resplendent and rare, but you purchased it ever so dearly by disciplines and renunciations and denials. You have climbed far up the highway of learning, but what a price you have paid! By long hours of toil, and laborious plodding over many volumes, you have attained to heights in the intellectual realm. But, beloved, you and I never turned our hands to save our souls and we never paid a penny to have our names written in the Lamb's book of life.

Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost, but now am found;
Was blind but now I see.

Mr. Jowett has said that "the grace of God is that which pours itself out upon the unlovely and makes the unlovely, lovely." How true it is. How great is the grace of God—pouring itself out upon the unlovely, making it lovely, pouring itself out upon the impure, making it pure; crowning with a diadem of holiness wrecked and wretched man.

And we have a resource in money. It was a coin that Jesus gave to Peter. The money which we have is God-given material for the missionary enterprise. The South is at a greater peril today than during the Civil War. We are on the hazardous highway of wealth. Southern Baptists are getting rich at the rate of \$400,000,000 a year. Last year we gave one-fortieth of our increase to the God who gave it us. At a banquet held recently in a flourishing Southern city thirteen

millionaires sat down; eleven years ago they were all poor men. Pittsburg prospered and money grew faster than morals. Many of their old God-fearing families have been wrecked by degenerate sons.

"So you see," they said, to Thomas Aquinas, in the counting room of the Vatican, "the church does not have to longer say, 'Silver and gold have I none.'"

"And neither," said Aquinas, "can the church say 'Take up thy bed and walk!'"

And what a resource do we have in our men! Every boy at college, every girl at school, every mountain possibility, every wondrous-eyed lad and every dreaming girl, furnish for the missionary enterprise the chance to meet the Divine Dependence upon us to take that which God has given us and give unto them "for me and thee."

The Mission Motive.

AND WHAT shall the motive be? "For me and thee." The savability of man, and the sovereignty of God, the love of man and the love of God.

That is a very simple motive. Let us not make it complex with glamor. Do we believe in the possibilities of men as Jesus believed in their possibilities? There was no man so unattractive but that he was attractive to Jesus. There was no woman so soiled at heart but that Jesus could lift her into a clean life. Horace sung "I hate the vulgar crowd," but Jesus had compassion upon it. "What a city to sack!" cried the great general, but Jesus wept over Jerusalem. The men with whom Judas bargained sneered at his broken heart as he sought an honest confession, but Jesus even in the garden called him "Friend."

Poor bruised, broken, blighted, blasted, humanity, after all has no friend but the Nazarene! All other teachers grow tired of their drudgeries and dullness and dross, but Jesus with a bleeding heart seeks them in their vagrancies, heals their lacerated wounds, and turns their tired and spent wanderings into the path where soft moss-roses grow and where the meadowland is luxuriant with tender grass.

The black man that is lynched by the mob is my erring brother, not so far different from my own errant heart after all, and

as he hangs, having paid the penalty for his inexcusable outrage, I am sad at the sin of my brother. Whatever man did lose by the fall, he did not lose his responsibility to God, nor did he forfeit God's responsibility for him. It must be always remembered that though man was made of the dust, in the process of making, he passed through divine hands.

There is no grasping Jew, no opium-smoking Chinaman, no anarchistic Italian, no shackled Negro in the purlieus of our cities, or walking the ranges of this land or his native land, but that it is he for whom Jesus came and it is because we love men that Jesus bids us give ourselves in the missionary enterprise.

"All that I could not be
All that men ignored in
me,
This was I worth to God."

When Patterson had gone to the South Sea Islanders and thrice had plunged beneath the waves to escape their poisoned arrows, at last he fell struck to the death. The sea waves washed his body ashore and the conscience-stricken natives set him adrift at sea in an open boat, with a palm branch of victory on his bosom. Why did Patterson go? Because at Eton College, years before, Jesus had come and said "This take and give unto them for me and thee."



\$300,000 Needed In Two Months



THE DELAY in the appearance of this number of THE HOME FIELD enables us to give the Home Mission receipts for the fiscal year by States up to March first. Look at it, beloved brethren. It distresses us. We pray that the burden of the crisis indicated in the progress of a great cause may also be placed upon your hearts. There is no other way that we can see. In this way, by the blessing of God, we may expect the joy of a great victory.

Alabama	\$ 7,941.21	Mississippi	2,584.74
Arkansas	603.46	Missouri	9,063.30
Dist. Columbia....	1,142.46	New Mexico.....	52.85
Florida	1,825.65	North Carolina....	11,589.36
Georgia	10,344.06	Oklahoma	678.87
Illinois		South Carolina....	9,409.07
Kentucky	3,404.73	Tennessee	4,814.94
Louisiana	957.18	Texas	6,181.54
Maryland	5,876.06	Virginia	10,069.22
Miscellaneous		550.92	

Total\$ 91,089.43

Still to be raised.....\$308,910.57



Editorial Paragraphs

In our editorial drawer are a number of vigorous and timely articles on Home Missions, which we are compelled to reserve for future use, on account of the limited size of our monthly.

The demand for the large edition of our Home Mission Catechism has been so great that it is exhausted. We are now publishing a new condensed edition of it to meet the large demand of the present season.

We are receiving many advance orders for our book, The Home Mission Task. They will be delivered in about two weeks. Let others order now. Cloth, 50 cents, postage 10 cents extra; paper 35 cents, postage 5 cents extra.

The excellence of our Home Mission tracts is receiving the recognition of a larger demand than we have ever before had. They are free, and it costs the Board money to publish them, but they are so useful in promoting our work that we always gladly keep the supply up to the demand. However, we call attention that each tract is designed to meet the subject it treats in the most comprehensive way. Therefore, we are sometimes unable to supply tracts that are called for. It is beyond our ability to provide a tract for each interesting subject connected with Home Missions, for there are scores of such subjects.

We will gladly send to pastors and workers on request a package containing one of each of our recent tracts on Home Missions, from which they may make selections and order what they wish in quantities. For campaign purposes every tract order should include Facts and Needs, and the fourth revised edition of Home Missions—Why? These tracts give Home Mission principles and needs in tabloid form. There is more chance of them getting a reading from the average person who has cultivated the habit of shunning tracts. Among our other best tracts for present use are: A Great Unfinished Task (the Southwest); Home Missions and Denominational Efficiency and Mountain Baptists and Schools. Each of these may be read in twenty minutes, each of the others in six or seven minutes.

In the Week of Prayer Program for Home Missions, prepared by Mrs. F. S. Davis, of Dallas, Texas, there are one or two minor errors, responsibility for which rests with us and not Mrs. Davis. After giving Mrs. Davis the name of the mountain tract as A Religious Study of the Highlands, the tract was prepared and published under the name, Mountain Baptists and Schools. The chart, A Dangerous New South Dream, was not published. However, we have the new chart of our Mountain Mission Schools, which we will send along with the chart, Is America a Christian Nation? postpaid for fifteen cents, or the whole set of six for twenty-five cents. The charts are handsomely printed on a heavy, high grade of paper, similar to that used for visiting cards, and are 18 x 24 inches. The Mountain School chart is in two colors. Every society and church should have them.

EVANGELISM

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

DR. WESTON BRUNER, General Evangelist.

JOHN M. ANDERSON,
Morristown, Tenn.

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

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

GEO. H. CRUTCHER,
Jackson, Tenn.

W. C. GOLDEN,
Nashville, Tenn.

H. R. HOLCOMB,
Clinton, Miss.

W. A. McCOMB,
Clinton, Miss.

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

J. W. MICHAELS,
Louisville, Ky.

T. O. REESE,
Birmingham, Ala.

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

J. T. RIDDICK,
Newport News, Va.

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

L. C. WOLFE,
Shawnee, Okla.

RALEIGH WRIGHT, Tullahoma, Tenn.

Six of the men from our force have been engaged in meetings among the mountains of Kentucky, Tennessee, Virginia and North Carolina during the month of January and the early part of February. The blessings which have come to the schools and churches where they have labored have been most marked, particularly was this true of the work at Salyersville, Ky., where Evangelist McComb labored for over three weeks. Likewise, blessed indeed was the work in Norton, Va., where Dr. W. C. Golden conducted the meetings. More than forty united with this church, and the pastor writes that there are many others to follow.

The general evangelist has been engaged in meetings in Washington City for some weeks, and reports that in spite of the unprecedentedly severe weather, the meetings attained great power. This was particularly the case with the meeting at the Metropolitan church. Pastor J. C. Ball and his noble people had just entered their splendid new house of worship, and this meeting, which brings from seventy-five to one hundred into the church not only gives

the church new life and vision, but new strength for her new and greater opportunities. Pastor Pinkham and the Emanuel church are meeting their opportunity with marked success also.

We rejoice in the news which comes to us from Louisville, Ky., to the effect that Evangelist T. T. Martin, who for many years has been engaged in evangelistic work within the bounds of the Convention, though not connected with any of our Boards, is giving the month of February to one of our large colored churches in that city. The pastors and churches of the city are sympathetic to this effort, and we feel sure that great blessings will come to our colored brethren.

During the month of March the evangelist force, under the direction of the general evangelist, will conduct a campaign in the city of Houston, Texas, to be followed by a like campaign in El Paso, Texas. The prayers of the brotherhood at large are coveted for these meetings.

Sunday-School Missionary Day

April 7th



FOR SEVERAL YEARS the Sunday School Board of the Southern Baptist Convention has through its series of Sunday-school publication fostered in the Baptist Sunday-schools in the South an annual Missionary Day for Home and Foreign Missions. This year the day comes Sunday, April 7.

Among the many things which this Board is doing for the strengthening of the denomination and its activities this Annual Missionary Day is one of the happiest and most full of blessed possibilities.

It is well known that the recent growth of temperance sentiment in America has been due in no small degree to the introduction in our public schools of teaching as to the injurious effects of alcohol on the human system. Our most thoughtful men and women are coming to the conviction that we may never hope really to enlist our whole denomination in the missionary and other activities of the Kingdom, without some program of instruction large enough to reach the whole body of churches and comprehensive enough to be worthy of the large subjects to be taught and the great ends to be attained.

Great bodies move slowly, and great principles do not take hold of a people except through means adequate to accomplish great things. Character building is a slow process and is foreign to the spectacular, but it is immensely important. So to teach in our churches and Sunday-schools that our people will come really to know about the facts and principles and ideals and needs of missions is to guarantee a great growth in our missionary gifts and activities.

If we could get the Sunday-school scholars in all our churches really to know the facts and ideals of Home Missions, our receipts for Home Missions would double in a few years and our great work would double.

Let no one fail to read the article that follows by Dr. I. J. Van Ness, the Editorial Secretary of the Sunday School Board. We trust that April 7 shall be a great Mission Day in the Sunday-schools throughout all the Southern Baptist Convention territory and that there shall be great giving.

Our Home Mission needs are becoming acute. With only two months ahead before our annual Convention, we have about seventy-five per cent. of all the money for the year to raise for Home Missions. Else there will be a debt and a great work crippled. Let earnest prayer be made in all the Sunday-schools on that day for the missionaries and work of the Home Mission Board, and let every school remember our needs and give largely.



MISSIONARY DAY

I. J. VAN NESS, D.D.



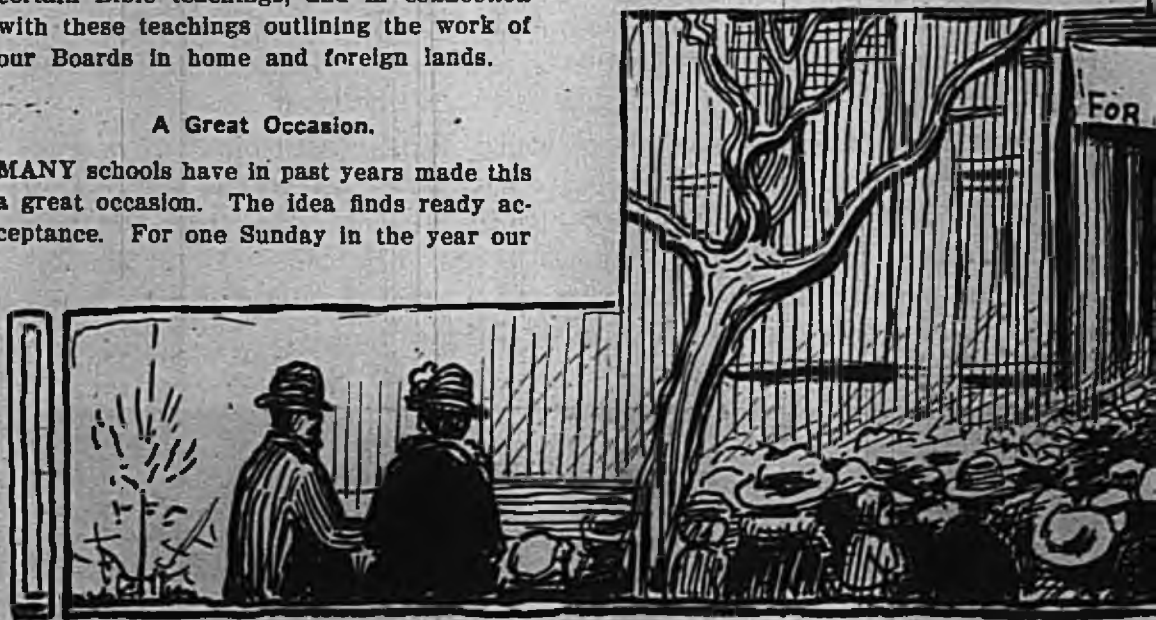
SHOULD LIKE, through The Home Field, to call the attention of the lovers of the mission cause to the special day set apart as a missionary day for the Sunday-schools of the Southern Baptist Convention. For some years the Sunday School Board has been substituting a missionary lesson on the last Sunday in March, and so shutting up all the schools on that day to a study of this great theme.

We have endeavored, in connection with this, to urge that every school shall take up a collection, to be apportioned to the Home and Foreign Mission Boards as the school may direct. This year the International Lesson Committee had assigned a missionary lesson for April 7th. This happens to be the day observed as Easter Sunday, but we have thought best to adopt the suggestion of the Lesson Committee and have our missionary day on April 7th instead of the last Sunday in March, as in previous years. All the periodicals of the Sunday School Board will contain for this Sunday a missionary lesson setting forth certain Bible teachings, and in connection with these teachings outlining the work of our Boards in home and foreign lands.

A Great Occasion.

MANY schools have in past years made this a great occasion. The idea finds ready acceptance. For one Sunday in the year our

schools are all willing to break the course of their lessons that they may give attention to this supreme object. By a little planning in advance, so as to carry out the program which has been prepared, the scholars can be interested, and if the matter of the collection is talked over in advance the classes are always willing to pledge money, which is to be brought on the missionary Sunday. It is not an infrequent thing for schools to secure from one hundred to two hundred dollars with the greatest ease, and one school reported over three hundred dollars. The matter needs but the attention of those interested. We try our best to utilize all our periodicals, as well as the Baptist papers, to impress the idea that this day is coming, so that preparation may be made in advance. This article is a special plea to those interested in missions that they shall use their influence to arouse the Sunday-school officers and teachers to this great opportunity. The schools will all run up on this lesson when the Sunday comes; if they simply discover it at the time it



In The Sunday School

will do a little good; if they can be led to prepare for its coming, the day will do great good.

The day is a very opportune one; April is the month when all our people aroused on the subject of giving to our two great missionary Boards. The pastors at this time are zealous in their efforts to have their churches respond to the calls which are being made. It is the psychological time, as the phrase goes, for making an appeal. It puts the Sunday-school in line with the great plans which are, or should be interesting the members of the church. We have selected this day at this particular season because it came when the tide was running high, and when interest in missions was real and vital.

Co-Operation.

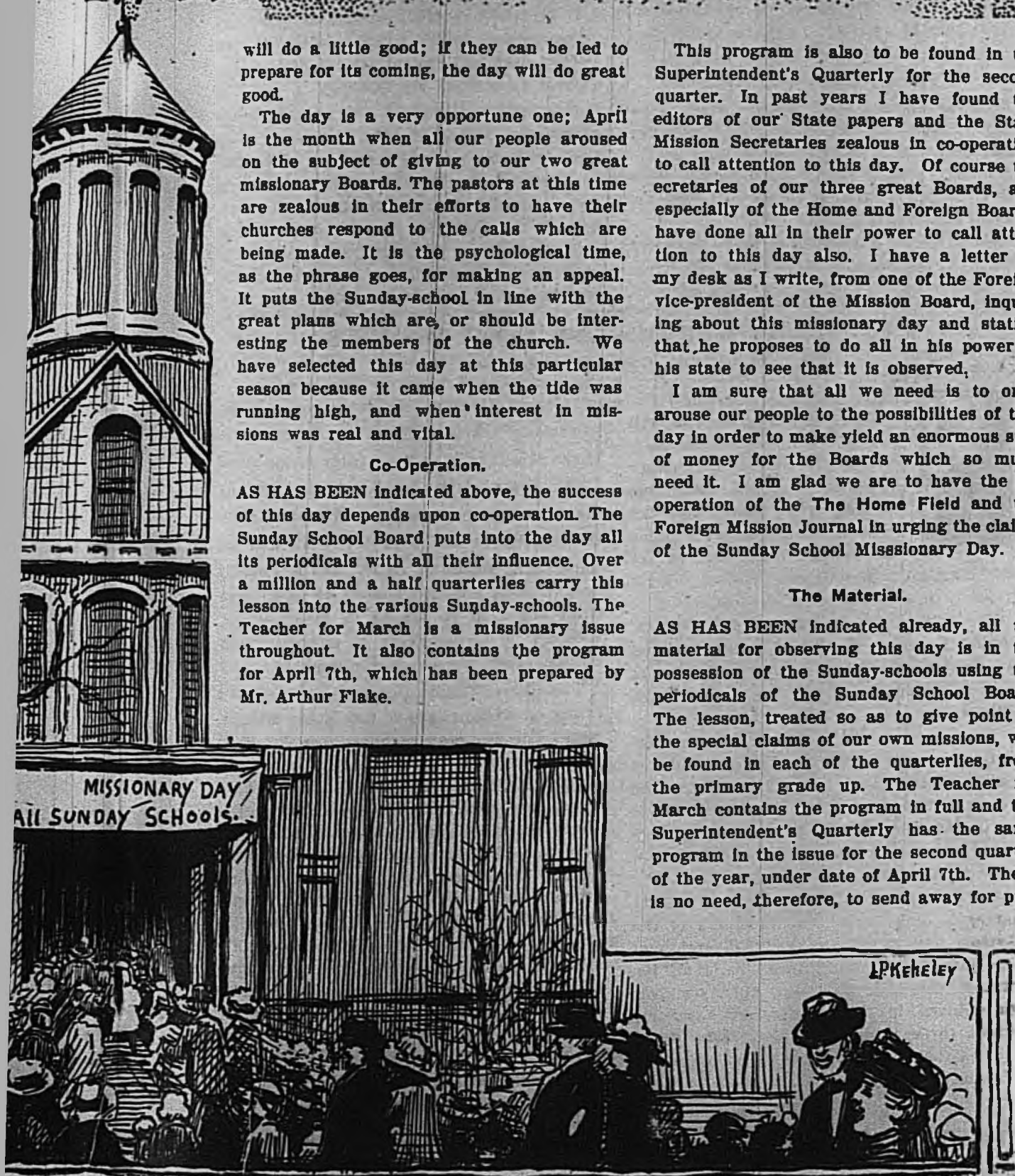
AS HAS BEEN indicated above, the success of this day depends upon co-operation. The Sunday School Board puts into the day all its periodicals with all their influence. Over a million and a half quarterlies carry this lesson into the various Sunday-schools. The Teacher for March is a missionary issue throughout. It also contains the program for April 7th, which has been prepared by Mr. Arthur Flake.

This program is also to be found in the Superintendent's Quarterly for the second quarter. In past years I have found the editors of our State papers and the State Mission Secretaries zealous in co-operating to call attention to this day. Of course the secretaries of our three great Boards, and especially of the Home and Foreign Boards, have done all in their power to call attention to this day also. I have a letter on my desk as I write, from one of the Foreign vice-presidents of the Mission Board, inquiring about this missionary day and stating that he proposes to do all in his power in his state to see that it is observed.

I am sure that all we need is to once arouse our people to the possibilities of this day in order to make yield an enormous sum of money for the Boards which so much need it. I am glad we are to have the co-operation of the The Home Field and the Foreign Mission Journal in urging the claims of the Sunday School Missionary Day.

The Material.

AS HAS BEEN indicated already, all the material for observing this day is in the possession of the Sunday-schools using the periodicals of the Sunday School Board. The lesson, treated so as to give point to the special claims of our own missions, will be found in each of the quarterlies, from the primary grade up. The Teacher for March contains the program in full and the Superintendent's Quarterly has the same program in the issue for the second quarter of the year, under date of April 7th. There is no need, therefore, to send away for pro-



APRIL 7 is Missionary Day in the Sunday-schools. Let every Sunday-school observe it. Home Mission material gladly sent on request.

grams. The one thing is to wake up and begin to plan. Of course, if additional information is desired it will be gladly furnished from the offices of the Boards.

Just a Word in Conclusion.

THIS article has been largely given to detail. There is a sense in which this day has been, in a peculiar sense, one of my cherished plans. I may be pardoned, therefore, for saying that it seems to me an unusual opportunity.

Some of us are thinking over plans for enlisting the Sunday-school more effectively in missionary instruction; in the meantime,

here is the opportunity for us to combine and to render a great service at this time when money is so much needed. If the twenty thousand Sunday-schools of our Convention could all be enlisted, a sum of money could be realized which would bring a new day to our Mission Boards; if even half of these schools could be persuaded to observe this day, it would be easy to put a hundred thousand dollars in the treasury of the Boards. I feel confident that this year many thousands of schools will observe this day and that the returns will be larger than ever in the past.

THE SUNDAY-SCHOOLS AND HOME MISSIONS

B. D. GRAY, Corresponding Secretary



APRIL IS THE MONTH in which special attention will be given by the Sunday-schools to Home and Foreign Missions. What does the Home Mission Board want the Sunday-schools to do for Home Missions? The needs of the Home are so numerous and pressing I hardly know how to answer this question.

The field of the Home Mission Board includes the entire Southland from Maryland to Mexico and from Missouri to Florida with Western Cuba and the Canal Zone, Panama.

The greatest task before Southern Baptists now is the development of our religious forces in the South. On this depends the strength and growth of the denomination here and abroad. If we do not develop the forces and resources here we can not send them yonder.

Our Sunday-schools ought to be a mighty factor in this work. The members of the schools will constitute the membership of the churches of the future. It is all important therefore that our Sunday-schools be enlisted in this great work. Let me stress three things that the Home Board wishes the Sunday-schools to do for Home Missions.

Study Home Missions.

THE FIRST THING in order is the study

of Home Missions. Every superintendent and every teacher should be informed on Home Missions by earnest study of the great field. Every class in the school should be taught missions regularly and systematically. The great needs of the work and its importance should be clearly and repeatedly taught. Brief monthly lessons on Home Missions ought to be taught in every school. Intelligence is necessary to interest, information must precede inspiration.

The Home Mission Board has leaflets and tracts on every phase of our Home Mission work, The Mountain Schools, The Frontier, The Foreigners, The Negroes, Evangelism, Church Building, Cuba and Panama. These tracts can be had free on application to the Home Board. Then we have an annual report full of information about the Board's work. The Home Field, our monthly magazine, gives the latest and freshest information about Home Missions. Every teacher should be a subscriber and reader of this splendid magazine, which is only thirty-five cents a year for single copies and twenty-five cents in clubs of five or more. It ought to go into every home of the Sunday-school. Its earnest study along with the tracts mentioned, would soon give us a well informed constituency of teachers and Sunday-school scholars, alive with intelligent concern for the salvation of our Southland.

TEACHERS AND SUPERINTENDENTS should write us for Home Mission tracts and information for Sunday-school Missionary Day, April 7.

Pray For Home Missions.

PRAYER is all important. It is to be feared that we sometimes forget this source of power with God. Petitions should go to him who has given us this great, glorious land for help that we make it a Christian land indeed. What a blessing would come upon the great work of Home Missions if superintendents and teachers would lead their scholars and classes in prayer to God for his blessings upon our work and workers! What fruitful themes for prayer!

Prayer for the lonely missionaries on the frontier, for the devout, godly teachers in the mountain schools, for the self-denying and laborious toilers among the immigrants and foreigners, for our company of evangelists, who are leading thousands of souls to Christ and feel so much the need of God's strength and guidance, and for all these people for whom in the different departments of our work these laborers are toiling.

How intelligently and sympathetically the children would follow and enter into the prayers for Home Mission workers. Prayers would not be offered at random but specific, earnest petitions would be sent up for help. The hearts of the children would be drawn out and for all time enlisted in the blessed work. Hundreds and thousands of the brightest and best of these boys and girls would be stirred in their hearts and led to consecrate their lives to the home mission task.

The influence of this systematic study of and constant prayer for Home Missions in the Sunday-schools would permeate the whole church and help more than anything else to make it a missionary body.

Give to Home Missions.

THE NATURAL result of information followed by prayer for Home Missions will be giving to Home Missions. The gifts of our

children would follow hard upon their prayers, and their prayers would be the outcome of the information gained by study. Regularity in giving would follow regularity in study and prayer.

Monthly contributions from every officer and every teacher in our Sunday-schools to Home Missions is the ideal. If regular, systematic giving to this great cause can be started in our Sunday-schools, it will be only a short time before a steady increasing volume of gifts will be flowing all through the year into our treasury. In a few years our Sunday-schools would be giving as much as the whole denomination is now giving. We would have trained a membership for the churches of the future that would sustain our great Home Mission enterprise as well as our other denominational interests perennially, throughout the whole year, instead of having strenuous, heart-breaking campaigns at the close of our conventional year.

A Special Effort.

OUR SUNDAY-SCHOOLS throughout the South are asked to make special contributions to Home and Foreign Missions during March. It is a time of great need with the Home Mission Board. Unless there is widespread and generous giving we will have to report a heavy debt at the close of the year April 30th. If the Sunday-schools throughout the South should give according to their ability they could raise \$100,000 during March for Home Missions. That would be an inspiration for the campaign in the churches during April.

What does the Home Board ask the Sunday-schools to do for Home Missions? Study Home Missions, Pray for Home Missions, Give to Home Missions. Give regularly, but during March let every class in every school and every member in every class make a special gift for Home Missions.

SOUTHERN BAPTIST churches can raise \$300,000 for Home Missions in a day. Will they do it in two months? That is what we need.

LET EVERY PASTOR preach a Home Mission sermon in March, and let every church take a generous special collection for the cause.

A GREAT year's work is closing of the Home Board and its missionaries. Now, let's have the money to pay for it.



UNAVOIDABLE DELAY



JUST AS we were going to press with the March Home Field, a great bereavement befell us in the death of Mrs. Emily A. Wickliffe, the mother of Mrs. V. I. Masters. After a brief illness Mrs. Wickliffe died at 1:30 a. m., February 24, 1912. Early Sunday morning, February 25, the family with the remains went to the old home in South Carolina, where the beloved was laid to rest in the old home cemetery.

Mrs. Wickliffe was a native of South Carolina and a member of one of its noblest families. She was a woman of beautiful Christian character and left her quiet uplifting influence upon all who knew her. Our Editorial Secretary, her son-in-law, and his good wife will have the sympathy of the whole brotherhood in this time of their sudden and sore bereavement.

The absence of Bro. Masters on this sad mission has necessitated a delay in the coming out of the March Home Field. We greatly regret this, of course, because the first week in March is the Week of Prayer and Self-Denial Offerings for Home Missions, but it was something that could not be avoided and so we sincerely hope and pray that it may not interfere with the liberal offerings for our great work and may serve likewise to increase our sense of dependence upon God and the admonition of our Lord that we ought to be ready when his call shall come.

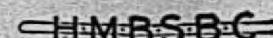
It must be said also that for the same bereavement has caused some delay in bringing out our book, The Home Mission Task. We will very soon be able to supply orders that have been coming in.

Bro. Masters is back at the office and I beg again that he and his family will be remembered in our prayers and sympathies.

B. D. Gray, Corresponding Secretary.



LET EVERY PASTOR preach a Home Mission sermon in March, and let every church take a generous special collection for the cause.



A CONVERSATION, A CHART AND SOME FIGURES

DO YOU JUST HAVE to write and beg for Home Missions in February, March and April, or do you cry aloud because the distress is real and urgent?"

Thus our friend questioning us.

"Both," we replied. "There is a real crisis, tremendous issues are at stake, and the denomination, though it does not enjoy the process, has been accustomed to judging the size and urgency of the needs by the loudness and insistence of our cry."

"Well, nobody really enjoys these recurrent seasons of appeal, I should think," ventured our visitor.

"You are just right about that," we assured him; "nobody enjoys it. The editors of Baptist papers, were they not moved by considerations that rank higher than putting attractive and sprightly copy into their columns, would often cast these appeals into the waste basket. The average reader is no more delighted with such articles than he would be at a visit from the tax collector. And we who send out the appeals approach the task with a spirit in which a desire to run away from it is modified by a dangerous and pathetic suggestion from the limbo of the subconscious that we shall try to dress up the appeal in literary form and sugar-coat it with the spice of humor and novelty, so that the reader may perchance take his medicine before he becomes aware that it is not a confection."

"It seems strange," pursued our friend, who has a persistent way about him, "it seems strange you should be tied up to doing something that both you and everyone else concerned would be relieved to see left undone."

We agreed that it does seem strange, but ventured to suggest that in religious

With twelve squares of \$33,333 each to fill for the year, less than three are really checked off by the gifts.

activities faithfulness to ideals and purposes that are of Christ must always rank higher than giving pleasure, and in a crisis must frankly take precedence over it.

"But is there no other way?" insisted our friend.

Didacticism is not charming, unless in a professor of learning, and one may usually impart information in terms more inviting than those of bold, positive statements; in these other ways one may more often win an interlocutor to his cause and to himself. It is not good spirit and is bad form for one to become

impatient when he is questioned about his work, if it is religious. It is a matter for gratitude that people care enough to ask; such people are ranked high in the offices of the Home Mission Board. So we had some discussion with our brother with the purpose of getting him to answer his own question, applauding each new point that threw light upon the subject.

"You have hit it exactly," said we secretly applauding our own tactfulness and at the same time ashamed of the conceit of our self-applause. "You have just hit it. We all believe in taxes, but nobody has a predilection for the visit of the tax collector, especially persons who may have acquired the habit of waiting for the visit before paying his dues to the State. Missions differs from taxes in many ways, but many of us forget to make our gifts to missions and need to be reminded. Still we believe in missions, and once we have given what is due, we receive a benefit equal to that which we have conferred."

"Well, I think Southern Baptists ought to be so interested in the work of saving America that it would not be necessary to make special appeals for Home Missions."

"Yes, we of the Home Board think that, and we are consumed with a desire that our brethren everywhere will come to understand how great is the importance of an aggressive, brave support of this cause. We long for them to understand the facts that they may see the immense promise for America and the world in a vigorous, whole souled Home Mission program, backed up by some real sacrificial giving.

"But," we added, "we can hardly expect the full realization of this hope until a great and far-reaching work has been done to train and enlist our people. Training and vitalization is a part of our Lord's mission program for the world, but Baptists have very generally neglected it, and out of this have come nearly all of our trouble."

Then we drew from our desk the table of figures given below, and pointed out that, with an apportionment of \$400,000 for Home Missions for the fiscal year that ends April 31, the Home Board had received up to February 15 only \$89,726, less than one-fourth the amount, and about \$11,000 less than at the same date last year.

We also showed him a print of the chart, given on page twenty-one. With twelve squares to fill for the year, with so much of the year passed that regular contributions would have checked off nine and a half of these squares, less than three of them are really checked off by the gifts.

Does not the reader agree with us that all of the earnest work we can do to change this situation is desirable? Is he not ready to forgive us if we are filled with concern, even distress?

We ask the earnest prayer of our people for the great cause and plead for great giving to it.

Alabama	\$ 6,200	\$ 1,592.00	\$ 4,608.00	N. Mexico...	50	50.09
Arkansas ...	2,350	1,019.35	1,330.65	N. Carolina..	9,800	6,675.05	3,124.95
D. Columbia..	450	197.00	253.09	Oklahoma ..	900	200.56	699.44
Florida	1,350	791.24	658.76	Mississippi .	3,600	1,455.00	2,145.00
Georgia	17,150	5,019.79	12,130.29	Missouri	3,200	1,001.48	1,998.52
Kentucky ...	6,300	1,421.87	4,878.13	S. Carolina..	12,500	3,272.81	9,227.19
Illinois	500	147.22	352.78	Tennessee ..	8,000	2,932.20	5,067.80
Louisiana ...	2,300	364.12	1,935.88	Texas	4,750	2,449.89	2,300.11
Maryland ...	2,000	636.38	1,363.62	Virginia	13,600	4,424.01	9,175.99

A GREAT year's work is closing of the Home Board and its missionaries. Now, let's have the money to pay for it.

~~H M B S B C~~

TAKING THE COLLECTION

RECENTLY DR. E. C. DARGAN, pastor of the First Baptist church, Macon, Georgia, and the honored president of the Southern Baptist Convention, took in his church the special annual collection for Home Missions. The amount proposed to be raised, if we remember correctly, was \$1,200. In the weekly church bulletin for that Sunday announcement was made that more than three-fourths of the cash was in hand, that pledges already made covered most of the rest, and that the final effort for Home Missions would take place on the Sunday morning named.

It was a new thing to us, and it impressed us very much. It may be a new way to take a collection for Missions, but it appeals to us as one of the best of which we have heard. The occasion was prepared for beforehand. Not only so, it was so well prepared for that anxiety was gone, the ordeal was side-stepped of trying in a single hour to warm the people up to the point of doing something worthy of themselves and a great cause, and the brethren who gave did so from settled conviction and purpose.

We do not know that pastors generally will find it practicable to work the Home Mission collection as it was done by Dr. Dargan, but the principle may be carried out by getting the brethren to thinking and praying about the cause before the special effort for it is made. In country churches announcement of the collection may be made a month ahead, and tracts (to be had free from the Home Board), may be distributed. Better still, the pastor may preach on the cause and appoint a committee to see individual members, or to do it himself, and get their pledges for the forthcoming collection.

A "hat" collection for Home Missions, where the cause comes up only once a year, can not do better than fail to elicit from the church what is worthy of it as a contribution to so great a cause. To provide nothing better is to confess failure beforehand.

The average church—and we now have in mind churches that meet for worship only once or twice a month—will easily do from three to ten times as much for Home Missions if the pastor and others will arrange for the collection before, eliciting the sympathy and support of some of the most earnest members and getting them to start the collection with their own pledges.

Zeal to keep the left hand from knowing what the right hand doeth does not apply here, for giving to preach the gospel is not an alms. But that scripture which admonishes us to provoke one another to good works does apply and should be put in practice.

After the special collection has been taken in the church it will greatly help for the pastor or some selected member of the church personally to see the absentees and give them the privilege of adding their gifts to the joyous tide started by the glad giving at the church.

May the Lord bless our pastors and churches as they prepare for the Home Mission collection and as they take it. Our needs are very great; the continued progress of a great and growing cause stands waiting the mandates of the churches to fare bravely forward. Liberal support, prayerful giving to pay for the work already done, are conditions to a brave advance in supplying the great needs and opportunities before us. If Home Missions is to continue to prosper as it ought there must be much heroic, sacrificial giving in March and April.

LOYALTY TO TRUTH VERSUS RELIGIOUS CONFORMITY



OMETIMES it is good to be in the back-water. Southern Baptists are happily in that position with regard to the present intense effort being put forth in some other sections of the country to discredit and do away with denominational loyalty.

The Home Field has had some things to say along this line, but those who may not see the unending cry in many Northern religious publications against denominationalism and in favor of throwing all evangelical Christians *nolens volens* into a sort of hodgepodge church, would be astonished to know how far the thing has gone. Here is a leading editorial in the *Continent*, a large Presbyterian journal published at Chicago. It is on this favored topic of liberalism. It reprobates sectarianism. It picks out some illustrations to show how bad denominationalism is.

And it makes the thing look pretty bad. You can make most anything look bad if you will try hard enough and can muster on your side a certain appearance of breadth of view and liberality. These things make a fine net with which to catch the unwary, whose name is legion.

Without any assumption of unusual insight we dare to put Southern Baptists on notice that we are not yet done with religious latitudinarianism. When such things, under the name of progress, cry loud enough and long enough at the North they have a way of getting us much stirred up at the South.

We do not believe that Southern Baptists will be swept away by this new wind of doctrine, but it is insidious, and we are going to find it is insistent.

Happily word comes that a reactionary movement toward loyalty to truth and denominationalism has arisen in Europe, and is already managing to cross over into America. In Sunday-school circles, where latitudinarianism was first tried, the reaction toward denominationalism is showing first. Great success to it. May it get sufficient headway to run out the plausible liberalism in certain sections of America before the latter does its characteristic work of developing a flabby and sentimental type of religion.

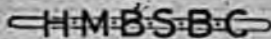
Here is a sample of the editorial in the *Continent*, and which does not sound a bit like the utterance of a Presbyterian. Speaking of the Methodists of Canada declining to unite with the Presbyterians and Congregationalists there in forming one great Protestant evangelical denomination, the *Continent* says: "The good Lord Almighty may have clearly indicated to his servants in Canada that the number of Christians in that domain will be increased by a great decrease of distinctively named Presbyterians, Congregationalists and Methodists; but at least a few denominationalists alive in the United States and England promise to show the Lord that in this particular he was not competent to manage his own Kingdom."

The writer begs the question very disingenuously by confusing what certain religious liberals would have done to the Christians in Canada with what the Lord would have done. The Lord says: "Ye are my friends if you do whatsoever I have commanded you." The Lord has not commanded Baptists and Methodists and Presbyterians to give up their convictions and get in one hodgepodge church. He has commanded all of us to obey Him. If we understand the will of the Master, he has more concern that the Canadian Christians shall follow his teachings than that they shall without regard to their honest convictions as to his teachings give them up to get all into one church.

It will be a great day when all Christians can see eye to eye. It would perhaps be a great thing if they could all come together in one organization. It would certainly be a great thing to be brought to accept all the truth which our Lord taught, but it would be a mischievous weakening, sentimental thing

to discredit their convictions as narrow and sectarian and try to use the lash of a perverted public sentiment to drive them into one organization.

The Lord deliver us from any Christian Union of this character. May he give Southern Baptists reverence for truth, and a courage of truth that will stand for loyalty to religious conviction and principle in this day of clamor for the poor expedient of an outward religious conformity.



OUR HOME MISSION needs are urgent. Glad and great giving everywhere by every church will satisfy the needs and pay the faithful workers.



HOME MISSION BREVITIES

The Mission of our Nation is a new book, from the pen of our Assistant Corresponding Secretary, Dr. J. F. Love, from the press of Revell Co., New York. The book has about 250 pages and sells for \$1.00. It is a book of unusual value and is made up of five addresses that were originally prepared for the students of the Southwestern Baptist Theological Seminary. We expect to give a more extended notice to this work by Dr. Love in our next number. It will make a valuable book for Mission Study classes.

We are delighted that the demand for Home Mission tracts is greater this season than it has ever been before. We are having to have a reprint of practically all of our tracts, arranged for the season, to meet the increased demand. We will appreciate it if brethren ordering the tracts will state whether they wish selected tracts for distribution, or whether they wish a package of one each for their own information. If desired for distribution, state about how many of each and the subjects preferred. The larger the demand, the better we shall be pleased.

Thirty Years of Southern Upbuilding, by Richard H. Edmonds, Editor of the Manufacturers Record, is now out. It is a remarkable publication. It contains as much matter as the ordinary book of nine hundred or a thousand pages and presents a more complete portrayal of the material progress and prosperity of the South than has ever before been published. We congratulate Mr. Edmonds, who is one of our most highly esteemed Baptist laymen, and we congratulate the South on having such an able exponent of its progress and possibilities. We are under obligations to Brother Edmonds for the courtesy of one hundred copies of this valuable book, which we are using as a premium for a club of ten subscribers to The Home Field. Seldom has such a valuable premium been offered and it will be given only as long as they last. Brother Edmonds has also courteously and thoughtfully given to each of our State Vice-Presidents and to the State Secretaries a complimentary copy of the publication.



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

WOMAN'S DEPARTMENT

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

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

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

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

Why should I hold my ease so dear?
The work of training must be done.
I must be taught what I would know,
I must be led where I would go,

And all the rest ordained for me,
Till that which is not seen, I see
Is to be found in trusting Thee."

—Anna L. Waring.

The Foreigner East and West

OUR MISSION FIELDS has prepared so beautiful and comprehensive a program that we take delight in presenting some of it to our readers who are so unfortunate as not to take Our Mission Fields.

Seventeenth Century Immigrants.

Early in the seventeenth century two groups of immigrants took their way across the troubled and little-known Atlantic to make for themselves a new home on the shores of this country. One group came because, though England was not overpopulated, many were out of employment, and conditions were such in the mother country as to offer but little hope of betterment. Stories brought by the expeditions which had gone out and returned made America seem a land of untold wealth, where even the poorest could live in comfort; so, with hope high and courage strong, the small fleet set sail from London, which finally landed in 1607 in what is now Virginia to begin a life far different from that of their dreams.

The other group came not seeking physical comforts, but spiritual freedom. In England the law demanded allegiance to the church established by the government, and there were many who, while accepting the teach-

ings, did not believe in the forms, and in consequence had separated themselves from the church, setting up congregations of their own. Persecution followed, such an overt act necessitating flight from their country. The unknown America to them seemed a desired haven where God could be worshiped as their consciences decreed. In the fall of 1620 this second group sailed from Plymouth, England, eventually to found the New England Plymouth, where their faith in God was severely taxed by the hardships and suffering they they were called on to endure.

America—God's Open Door for the Oppressed.

From that day to this America has seemed the open door to comfort and peace and freedom for those whom oppression or poverty or persecution have driven from their native lands. Forgetting these facts of the early seventeenth century, many voices are now raised in protest at the thousands who come each year to our shores. If God's purposes were worked out through these early comers, isn't it safe to infer that His will is now being shown in the coming of these multitudes to share with us the privileges won by those early comers?

Early Nineteenth Century Immigrants.

Even with this question in mind, serious doubt would probably come to an onlooker at any of our great ports when the groups of foreigners first seeped from the piers. Could these low-browed, stolid, somber-looking people ever in any way be assimilated with our civilization for its good? Our fathers, however, looked in this same questioning way at the Irish, the Germans, the Scandinavians who came in such numbers to this country early in the nineteenth century, but after two or more generations these erstwhile alien races have become an inherent part of our national life. Some doubt may arise as to the benefit gained by this commingling of races, with the consequent increase in political corruption, which the foreigner's desire for gain and his ignorance of our principles has made possible. Yet the quick-witted Irish, the sturdy German and the self-contained, industrious Scandinavian stock which has been grafted on our native American life has in most cases been a benefit.

The Present Day Immigrant.

Much of the material development of our country during the latter part of the nineteenth century would have been lessened had it not been for the share in the toil and hardship borne by these people. These

earlier immigrants came from lands much more like ours in climate and in political and religious ideals. The majority of those coming now are quite different—the Jew from Russia and Poland, the Slavic peoples, the Greeks and the Italians to our eastern shore, and the Chinese, Japanese and Hindus to our western coast.

"The Jew," it is said, "has no home." They have been scattered among every tribe, and have been driven by persecution from place to place. In spite of some outward changes due to these experiences inwardly the Jew is the Jew. To avoid being ejected from the Russian city he has learned to love, he may outwardly adopt the Greek faith, but at heart he remains true to the teachings of his youth. The persecutions they have suffered because of the hatred of their race have sent the Jews in great numbers to enter our open door.

The Slavic people are found through most of Eastern Europe. Those most familiar to us are Russians, but besides them are the Poles, the Servians, the Dalmatians, the Bulgarians, the Montenegrins and others. These people, often shut away from the progress of the world in their mountain villages, impassive, ignorant and superstitious, have been among the latest to feel the impulse toward a bettering of their fortunes in the far-away America.

MISS CRANE'S RESIGNATION

THIS communication from Miss Heck will be read with sorrow by the women of the W. M. U. throughout the bounds of the Southern Baptist Convention. We do not know the particulars. We wish for Miss Crane speedy recovery.

It would be impossible to express the deep regret with which the whole Woman's Missionary Union will hear of the resignation of Miss Edith Campbell Crane, who for more than four years has been our Corresponding Secretary. In this time Miss Crane has not only conducted the office work at the headquarters in Baltimore with untiring zeal and great wisdom, but has also visited every Southern State, speaking to the women in the large cities and making hosts of friends for herself and the Union. Besides these visits she has represented the General Union in many of the

State Unions, in the great Student Volunteer Convention held in Rochester, N. Y., in the World's Missionary Conference in Edinburgh, Scotland; acted as Secretary of the Woman's Meeting of the Baptist World's Alliance and was there appointed Secretary of the Woman's Committee of the Alliance.

In the midst of these numerous activities and just as she was preparing to accompany the Woman's Jubilee party in the Southern tour last fall, Miss Crane's health gave way and she was obliged to lay down her duties for several months' rest.

While she has improved and there is every reason to expect her complete recovery, she found at the beginning of the year that she would not be able to return to her work. She therefore offered her resignation to take effect at once.

This emergency took the President of the

Union to Baltimore for ten days in January. It was at a second session of the Executive Committee held during this time that Miss Crane's resignation was offered. With many loving expressions and prayers for her full and speedy recovery, the resignation was accepted. In these expressions and prayers hundreds of her friends all over the South will unite.

Until the annual meeting of the Union in May, when Miss Crane's successor will be elected, the office in Baltimore will be in charge of Miss Nancy Lee Swann, Assistant Secretary, and Mrs. William R. Nimmo. In March, April and May, Miss Swann will visit Societies and represent the work of the Union in Missouri, Arkansas and Oklahoma. During her absence the office will be in charge of Mrs. William R. Nimmo, familiar to the Union as Secretary of the

Literature Committee, and all correspondence with the general office, 15 West Franklin street, Baltimore, should be addressed to her after March 1.

The closing months of the year will be busy ones, but the work in Baltimore will go on without delay or change, while Miss Swann will bring the Union in close touch with the workers in the States she will visit.

The Executive Committee is busily at work through its various well organized sub-committees, the State Unions are eagerly and wisely carrying out their plans and everything points to a fine report and an enthusiastic meeting in Oklahoma City next May.

FANNIE E. S. HECK,

President W. M. U.

Raleigh, N. C., February 4.

EDITORIAL NOTES

We are always glad to make correction of errors when they occur in our pages. We are glad to learn from Madison, Wis., that we were misinformed concerning Mrs. Elsom's death. She is now living in Madison with her son. Her many friends will be pleased to note this correction.

It also pains us to record a recent injury to the good lady. The Religious Herald of February 1st says: "We are distressed to know that 'Mother Elsom,' while visiting in Wisconsin, fell on the ice while going to church and sustained a serious injury. It is feared that she will be lame for life. May all the Sunbeams remember her in prayer."

On January 24 the Sunbeams of the First church, Montgomery, celebrated the Sunbeams' Silver Jubilee.

A telegram came from Mrs. Chas. Stakeley urging me to be one of the speakers. This invitation was much appreciated, coming as it did from Alabama, where I served

for eight years as Vice-President of W. M. U. State work; but home cares made it impossible to accept. A letter from Miss Laura Lee Patrick, State leader of Young People, gives a full and interesting account of the Jubilee. Space forbids, though we are tempted to reproduce the letter in full. But instead, we extend congratulations to the Montgomery Sunbeams and the gifted leader. Long may they live. We feel sure that Home Missions will not be forgotten by this band.

One of the first things undertaken by the Sunbeams twenty-five years ago, was the support of an Indian girl in Indian Territory. We are not permitted to trace all the good done in the long ago; but we dare express the hope that the little Indian girl of the long ago is still a follower of the "Jesus Road."

Won't some more of the Sunbeams write and tell about their Jubilees? March is the finest time to celebrate.

"THE BOY FROM HOLLOW HUT"

A Story of the Kentucky Mountains by Isla May Mullins

IT IS indeed a privilege to be allowed to review so splendid a book. The author is well known in literary circles, and no less known and beloved as the wife of our

noble Dr. E. Y. Mullins, President of Southern Baptist Theological Seminary. The book is dedicated to Mrs. J. B. Marvin, "whose unceasing devotion to the cause of

education in the mountains of Kentucky inspired this little story." "The Boy from Hollow Hut" is a story of entrancing interest from start to finish. It holds the reader from the first sentence, that says: "The rabbit bounded away and was lost in the underbrush." "I'll catch you yet, yes, I will, you same old cottontail," the boy muttered through clenched teeth. In a most natural way the life story is unfolded thus:

"Steve loved to hide in the densest solitudes, lie still with his dog and dream fantastic, unreal dreams."

During one of these day-dreams a definite, tangible vision had come to him out of the solitude of a hazy November day in the mountains of Kentucky.

He had met another hunter, a fascinating stranger from the city, who took a lively interest in studying the mountain folk and each new specimen that he encountered was welcomed.

Steve was invited to lunch with this won-

derful man, and thus was established a life-long friendship between man and boy which resulted in education and life for the boy.

How Steve finally renounced promotion and possible wealth as the partner of his new friend, Mr. Polk, and consecrates his life to the uplift of the mountain youth, is the heart of the story. The beautiful romance—the love story that runs throughout the book—only adds to its attractions and makes it of intense human interest to even the casual reader.

The book is wholesome, pure, true to life. Its mirth is contagious even in its seriousness. The delineation of character is genuine and uplifting. You feel better for knowing "Steve" and his friends. You take a new interest in mountain life, especially in Kentucky mountain boys and girls.

"The Boy from Hollow Hut" is a distinct contribution to the literature of the day.

Fleming H. Revell Company are the publishers.

IN MEMORIAM

By MRS. B. D. GRAY

EARLY SATURDAY morning, February 24, 1912, Mrs. E. A. Wickliffe, the beloved mother of Mrs. V. I. Masters, passed away. For some months Mrs. Wickliffe has made her home in Atlanta with her daughter, Mrs. Masters.

On November 13 she celebrated her seventy-third birthday, on that occasion being remembered by congratulations from more than seventy-three friends and loved ones.

Mrs. Wickliffe was apparently in good health, though she often spoke of living on "borrowed time," having passed "the three score years and ten" mark.

She was suffering from slight indisposition, and though her physician was guarding carefully a weakness of the heart—still almost without a struggle—in her sleep

she passed into the beyond. Mrs. Masters was awake and had spoken to her mother, and received a response only a few moments before the end came. Mrs. Wickliffe was best known in her well-beloved South Carolina. The family tenderly bore the remains to Abbeville, S. C., and beyond to the family burying ground, at the historic First Creek church. As these heroic figures of the tragic past—our mothers—who passed with Christian fortitude through the Civil War, are called to their reward, we can truly say, "Beloved, rest from thy labors."

We feel sure that all hearts will respond in sympathy for Mrs. Masters, who so nobly does her part as wife of our Educational Secretary, Dr. Masters.

TREASURER'S REPORT, FROM NOVEMBER 1ST, 1911, TO FEBRUARY 1ST, 1912 THIRD QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION MRS. W. C. LOWMEDES, Treasurer

STATES	WOMAN'S SOCIETIES				YOUNG WOMAN'S AUXILIARIES				HANDS				ROYAL AMBASSADORS				TOTALS
	Foreign	Home	S. S. Board	Margaret	Home	S. S. Board	Margaret	Training School	Foreign	Home	S. S. Board	Margaret	Home	S. S. Board	Margaret	Training School	
Alabama.....	\$ 2,954.94	\$ 665.35	\$ 4.00	\$ 5.00	\$ 346.75	\$ 413.32	\$ 51.30	91.25	\$ 202.50	\$ 23.30	\$ 8.50	\$ 3.50	\$ 2.52				\$ 4,767.32
Arkansas.....	763.63	563.45		5.00	25.00	60.37	1.75										1,419.20
District of Columbia.....	151.64	156.33	3.00	8.00	35.00												353.97
Florida.....	955.48	441.25	12.31	16.75	153.55	138.20	21.00		10.45	46	50	5.00					1,754.95
Georgia.....	7,565.14	2,960.77	87.26	73.54	818.20	550.47	137.69	47.69	435.42	132.45	3.54	40.87	16.10	4.57	25	3.00	12,575.94
Illinois.....		3.80			10.00												13.80
Kentucky.....	2,260.36	400.90	7.35		193.96	319.42	45.02	4.00	66.57	10.40		4.15	5.90	1.10	1.00		3,833.13
Louisiana.....	966.23	80.31	17.75		10.50	38.38	50		26.86	16.74							1,140.22
Maryland.....	548.38	177.61	14.25		94.00	51.81	20.62		2.00	8.00	.50	1.00					937.42
Mississippi.....		37.50						30.50									68.00
Missouri.....	1,226.20	89.33			125.00	51.60	.35		29.28	1.75		1.00					1,524.51
New Mexico.....					5.00												10.00
North Carolina.....	1,979.78	599.30	6.28	5.00	175.04	186.16	78.17	20.40	104.54	80.88	5.46		10.00	6.00			3,251.98
Oklahoma.....	39.34	27.88			146.84	5.00		6.63	1.25	1.25							228.19
South Carolina.....	4,710.47	460.01	67.30	4.90	122.70	438.44	30.76	4.50	566.17	52.99	.50	9.75	3.50	3.11			6,493.44
Tennessee.....	751.96	428.20	80		384.50	322.82	74.27	18.70	101.32	19.26	.10						2,090.95
Texas.....		19.85			31.50												51.35
Virginia.....	5,635.20	620.02	3.50		308.89	788.07	31.52	5.50	723.76	64.81			139.79	10.65			8,340.13
TOTALS.....	\$30,509.42	\$7,610.71	\$206.05	\$192.09	\$2,986.43	\$3,833.69	\$491.20	\$3,709.10	\$224.67	\$2,331.10	\$414.04	\$19.10	\$59.27	\$46.19	\$177.81	\$25.43	\$49,144.50

*This amount includes \$1,551.05 for the Jubilee Offering.

VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS

STATES	Home Missions				Mountain Schools		TOTALS
	W. M. S.	Y. W. A.	Sun-beams	R. A. S.	W. M. S.	W. M. S.	
Arkansas.....	\$ 345.00	\$.....	\$.....	\$.....	\$.....	\$.....	\$ 345.00
Florida.....	365.94						365.94
Kentucky.....	126.00				155.83		281.83
Maryland.....	577.14				95.65		672.79
Missouri.....	95.86						95.86
North Carolina.....	750.32	77.95	58.40	29.48	32.75		948.90
Virginia.....	1,926.48						1,926.48
TOTALS.....	\$ 4,186.44	\$ 77.95	\$ 58.40	\$ 29.48	\$ 284.25		\$ 4,636.52

THE ABOVE CONTRIBUTIONS FOR
THE TRAINING SCHOOL IN-
CLUDE \$1,025.00 FOR THE
STUDENT FUND.

HONOR ROLL FROM JANUARY 15th TO FEBRUARY 15th

Secretary W. D. Powell, Louisville, Ky.. 73	Mrs. E. C. Babcock, Chester, S. C..... 12
Editor R. H. Pitt, Richmond, Va..... 54	A. S. Mellichamp, Fairhope, Ala..... 12
Editor J. C. Keys, Greenville, S. C..... 49	Mrs. H. C. Pearson, Elizabeth City, N. C. 12
Mrs. E. J. Whilden, Greenville, S. C..... 37	Rev. G. T. Gresham, Eulonia, S. C..... 12
H. E. Wallace, Aiken, S. C..... 27	Rev. O. A. Keller, Wallburg, N. C..... 11
Evangelist W. A. McComb, Clinton, Miss. 27	Mrs. Thos. J. Jones, Newnan, Ga..... 11
Evangelist L. C. Wolfe, Shawnee, Okla.. 24	Secretary J. F. Love, Dallas, Texas..... 11
Mrs. F. Lee Fox, Pine Bluff, Ark..... 19	E. H. Poff, Bloomfield, Ky..... 11
Mrs. W. J. McAfee, West Point, Ga..... 17	Mrs. W. C. Foster, Bayview, Va..... 11
Miss Sallie May Burton, Batesburg, S. C. 16	S. H. Haynes, Knoxville, Tenn..... 11
Mrs. N. M. Norton, Danville, Va..... 16	Mrs. H. J. Council, Oxford, N. C..... 11
Rev. A. M. McPherson, Arkadelphia, Ark. 15	Mrs. Ida Hungerpiller, Orangeburg, N. C. 10
Mrs. C. V. Edwards, Greenwood, Miss.. 15	Rev. W. E. Harvill, Dublin, Ga..... 10
Mrs. W. N. Memfee, San Antonio, Tex. 15	Mrs. C. W. Blanchard, Wilson, N. C..... 10
Evangelist T. O. Reese..... 15	Mrs. Jos. M. Staten, Richmond, Va..... 10
Miss Bettie Hankins, Meridian, Miss... 14	Miss Julia Reed, Woodford, S. C..... 10
Miss Laura Seward, Hot Springs, Ark.. 13	Rev. J. D. Wilkes, Bon Secour, S. C.... 10
Mrs. Chas. Ammen, New Orleans, La... 13	Mrs. D. A. Boyd, Union, S. C..... 10
Miss Emily S. Biggs, Scotland Neck, N. C. 13	Mrs. Milford Riggs, St. Louis, Mo..... 10
Mrs. W. K. Clements, Auburn, Ala..... 12	Rev. B. F. Halford, Walterboro, S. C.... 10
Rev. J. E. Curry, Biloxi, Miss..... 12	Rev. J. Sydney Cobb, Drewryville, Va.... 10
Rev. T. S. Baskin, Smiley, Texas..... 12	Miss M. Kate Sleet, Dry Ridge, Ky.... 10
Mrs. Lola Gray, Fitzpatrick, Ala..... 12	Mrs. C. P. Smith, Arkadelphia, Ark.... 10



HOME MISSION RECEIPTS JANUARY 15 TO FEBRUARY 15, 1912.

ALABAMA—Midway, by C. W. B., \$3.25; Newberne, by W. C. H., \$10; W. M. U. of Ala. for Miss Davis' salary, \$44.50; W. B. Crumpton, Cor.-Sec., \$664.38; W. M. U. \$197.05; Jubilee, \$26.62; Mtn. Schools, \$33.95; Indians, \$9.10; Sumterville, by Mrs. J. B. S., \$14.50; Spring Hill, by L. C. B., \$1.40. Total, \$1,009.78. Previously reported (Cor.) \$6,874.43. Total since May, \$7,884.21.

ARKANSAS—Total since May, \$603.46.

DISTRICT OF COLUMBIA—Fifth ch., Washington, by W. E. M., \$350; W. M. S., by Miss Emma Robey, \$70.31; Grace, by H. C. H., \$18. Total, \$438.31. Previously reported, \$697.96. Total since May, \$1,136.27.

FLORIDA—Italian Mission, Ybor City, by Dr. F. L. A., \$34.54; W. M. U., by Mrs. H. C. Peelman, Tr., \$42.94; Jubilee, \$13.50; Chipley Mem. ch., Bldg. Loan Fund, \$206.35. Rev. S. B. Rogers, Cor.-Sec., \$39.45. Total, \$336.79. Previously reported, \$1,476.86. Total since May, \$1,813.65.

GEORGIA—Rev. J. J. Bennett, Cor.-Sec., \$1,374.89; Capt. Ave., W. M. U. for Mtn. girl, \$3; Woodward Ave. Auxillary for Mtn. Schools, \$5. Total, \$1,382.83. Previously reported, \$8,951.17. Total since May, \$10,334.06.

KENTUCKY—Dr. W. D. Powell, Cor.-Sec., \$951.52; Bowling Green, by B. P. E., \$4.75; Mt. Moriah ch., Burgin, by D. S. P., \$25; Ky. Cen. Con. W. M. U., by Miss Nona Lee Dover, \$338.56; Mtn. Schools, \$44.35; Miss Salter, \$1. Total, \$1,369.18. Previously reported, \$5,989.13. Total since May, \$7,358.31.

LOUISIANA—Dr. E. O. Ware, Co.-Sec., \$300; E. L. B., Lake Providence, \$25. Total, \$325. Previously reported, \$632.18. Total since May, \$957.18.

MARYLAND—N. Ave., Baltimore, by C. M. K., \$34.32; Franklin Square, by F. E. W., \$100; Lee St., by H. B. M., \$5.32; Eutaw Place, by H. W. P., \$395.21; First, by J. R. G., \$36.11; Seventh, by O. M. L., \$35.21. Total, \$606.17. Previously reported, \$4,769.89. Total since May, \$5,376.06.

MISSISSIPPI—Goodwater, by W. E. T., \$4.70; Choctaw Bap. Association, by R. M. W., \$33.55; W. M. W., Hernando, by W. E. L., \$5.75; Collins, by W. A. M., \$173.85; General Association of Miss., by D. T. Chapman for salaries, McCall and Rodriguez, \$300. Total, \$527.85. Previously reported, \$1,806.89. Total since May, \$2,334.74.

THE HOME FIELD

MISSOURI—A. W. Payne, Treas., \$1,183.16; W. M. U., \$49.76. Total, \$1,232.92. Previously reported, \$7,712.63. Total since May, \$8,945.55.

NEW MEXICO—E. P. Alldredge, Portales, \$10; Mrs. C. E. M., Artesia, \$5; Encino, by W. P. B., \$1.40; W. M. U., \$3. Total, \$19.40. Previously reported, \$33.45. Total since May, \$52.85.

NORTH CAROLINA—E. L. O., Pembroke, \$20. Previously reported, \$11,569.35. Total since May, \$11,589.35.

OKLAHOMA—Rev. Harry Bock, Pawnee, \$20. Previously reported, \$658.87. Total since May, \$678.87.

SOUTH CAROLINA—Greenwood, 1st., by J. E. C., \$11.90; Mt. Pisgah, by D. A. B., \$2; Mt. Olive, by D. S., \$1; Double Pond, by J. P. C., \$3.75; Lawtonville, by E. B. M., \$4.86; Tabernacle, Pelzer, by J. M. A., \$7.75; Cheraw, by C. W. E., \$18.75; Hodges, by J. C. S., \$4.27; Unity, by D. E. S., \$1.94; S. S., Pickens Mill, by J. S. B., Jr., \$5; Enoree, by C. S. S., \$2.70; Franklin Mill, by E. G. H., \$2; Lena Mission of Lawtonville, by E. N. N., \$2; Sand Hill, by S. G. R., \$3.60; Abner Creek, by W. I. P., \$2.03; Phillippi, by J. S. W., \$5.56; S. S., Matlonis Creek, by L. D. F., 95 cents; W. M. U., 75 cents; S. S., Dillon, by W. E. H., \$5.23; West Creek, by W. D. H., \$15; Fairforest, by W. S. W., \$19.54; Warrior's Creek, by F. B., \$6.35; Sulphur Spgs., by W. P. S., \$3.40; Sardis, by J. W. P., \$4.63; Spartanburg Ass'n., by C. M. C., \$4.62; Tabernacle, Columbia, by J. F. G., \$60; C. H. Roper, Treas., Laurens Ass'n for Rabun, \$2.90; Highland Home, \$2.45; Laurens, 1st., \$148.49; W. M. S., \$705; Sunbeams, \$5.29; Westminster, by L. A. T., \$14.01; Rehoboth, by J. T. R., \$1.80; Wolf Creek, by B. F. Owens, \$14.63; Batesburg, by L. C. C., \$30; Broad Mouth, by R. P. J., \$6.35; Beth-el, by G. M. B., \$2; Horeb, by J. M. P., \$1.73; Union, 1st., by P. E. W., \$15.55; Woodruff, by H. S. B., \$7.11; Easley, 1st., by H. S. H., \$1.76; Fairview, by W. T. S., \$1.50; Greenwood, 1st., by J. E. C., \$12.39; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$126.81; Indians, \$20.98; Mush Creek, by A. P., \$1.45; Ebenezer, by G. G. S., \$1.59; Enoree, by T. T. T., \$10; Steel Creek, by J. A. M., \$2.30; New Liberty, by Z. H., \$2.15; Shiloh, by Mrs. J. G., \$4.50; West End, Newberry, by L. H., \$7. Total, \$679.02. Previously reported, \$3,413.12. Total since May, \$9,092.14.

TENNESSEE—W. M. Woodcock, Treas., \$581.39; W. H. Moore's salary, \$200; Indians, \$7; Mtn. Schools, \$2.92; Beaumont Ave., by J. F. W., \$2; Grace, Nashville, by W. C. Golden, \$12.77. Total, \$806.08. Previously reported, \$4,008.86. Total since May, \$4,814.94.

TEXAS—F. M. McConnell, Cor.-Sec., \$597.41. Previously reported, \$5,584.13. Total since May, \$6,181.54.

VIRGINIA—B. A. Jacob, Treas., \$1,000. Previously reported, \$9,065.22. Total since May, \$10,065.22.

MISCELLANEOUS—S. B. T. S. Fund, by R.

B. Gunter, \$15; J. H. H. for slides, \$1.60; rent property, Pawnee, Okla., \$36; Ground rent, Balto., by J. E. T., Jr., \$45. Total, \$129.42. Previously reported, \$378.80. Total since May, \$508.22.

AGGREGATE—Total, \$10,500.22. Previously reported (Cor.), \$79,226.41. Total since May, \$89,726.63.

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