

THE HOME FIELD



DECEMBER 1912

★ ★ ★ ★ To the woods
Bow their hoar head: and ere the languid sun
Faint from the west emits his evening ray,
Earth's universal face, deep-hid and chill,
Is one wide dazzling waste, that buries wide
The work of man. ★ ★ ★ James Thomson.

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

THIRD NATIONAL BANK BUILDING, ATLANTA,
Regular Meeting 3:00 p. m., the First Tuesday of Each Month

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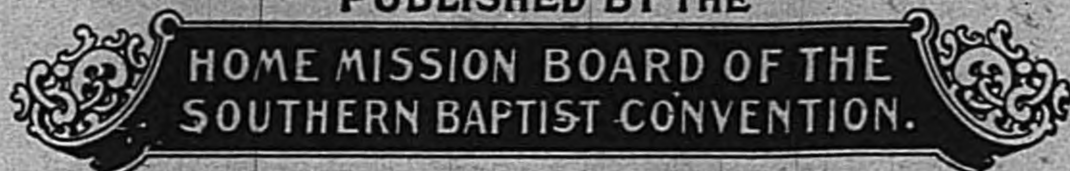
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The Home Field

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Christmas Tears

Henry van Dyke

THE day returns by which we date our years:
Day of the joy of giving,—that means love;
Day of the joy of living,—that means hope;
Day of the Royal Child,—and day that brings
To older hearts the grief of Christmas tears!

Look, how the candles twinkle through the tree,
The children shout when Baby claps his hands,
The room is full of laughter and of song!
Your lips are smiling, dearest,—tell me why
Your eyes of love are full of Christmas tears?

Was it a silent voice that joined the song?
A vanished face that glimmered once again
Among the happy circle round the tree?
Was it an unseen hand that touched your cheek
And brought the secret grief of Christmas tears?

Not dark and angry like the winter storm
Of selfish grief,—but full of starry gleams,
And soft and still that others may not weep,—
Dews of remembered happiness descend
To bless us with the gift of Christmas tears.

Ah, loose them not, dear heart,—life has no pearls
More pure than memories of the joy love shared.
See, while we count them one by one, with prayer,
The heavenly hope that lights the Christmas tree
Has made a rainbow in our Christmas tears!

—Ladies' Home Journal.

The Home Field

VOL. XXIII

DECEMBER, 1912

No. 5

Report on Home Missions

DR. E. S. ALDERMAN

Read before the Kentucky General Assembly at Madisonville, November 14, 1912.

THOSE WHO BELIEVE in and seek to promote the interests of Foreign Missions at the expense of Home Missions, and those who believe in Home Missions at the expense of Foreign Missions have almost ceased to exist among us. The few that remain need hardly be considered as important factors in the missionary cause.

The rising tide of missionary intelligence and enthusiasm has swept away the narrowness and partisanship of other days. There has been a distinct and gratifying growth throughout the Christian world in the spirit and unification of missions. It is very generally recognized that all missions are one, and are included in the Great Commission. The distinctions we are accustomed to make between the different parts of our missionary work are distinctions in name only, not in principle or in the obligation involved.

There is no difference between men and women sent by God and the churches to preach the gospel in Rome, and men and women sent to preach the gospel to the Italians in New Orleans. There is no difference between missionaries sent to the Philippines and those sent to Cuba. There is no difference between missions in Asia and Africa and missions to the Negroes of the South and to our own people in the mountains of Kentucky and Tennessee. All our missions are parts of a whole. Each part is essential, and is dependent upon the others. If one part, one member, suffers, the whole body suffers; if one suc-

ceeds, the effect is felt throughout the whole body.

A Stupendous Task.

WHILE THIS is true, the Home Mission task today is so stupendous and many-sided, the opportunities so many, the possibilities of glorious achievement so truly magnificent and the responsibility so great, pressing as it does heavily and intensely upon so many loyal hearts, that one might be pardoned if he emphasized a little unduly the immediate task of Southern Baptists in the home field.

We have great reason to thank God and take courage when we review the work accomplished by the Home Mission Board. There has been remarkable growth not only in visible results, increased receipts and practical achievements, but also in Home Mission interest and conviction of the importance and magnitude of the Home Mission task.

The year is conspicuous for its successful evangelistic efforts; for the increase in the number of missionaries and baptisms; the number of churches constituted and houses of worship built; and for the amount of money received.

In 1902 Southern Baptists raised for Home Missions \$88,874; in 1912, \$366,050. In 1902 the Home Board employed wholly or in part 674 missionaries; in 1912, 1,309. In 1902 the missionaries reported 8,150 baptisms and 17,201 total additions to the churches; in 1912 there were 26,899 baptisms and 47,728 additions to the churches. In 1902 the missionaries constituted 231 churches; in 1912,

683. The missionaries of the Board during the last fiscal year very nearly constituted two churches for every day in the year.

The Need of A Church Building Fund.

THE WORK of the Board has been divided into ten departments for the sake of convenience and efficiency, as follows: Missions East of the Mississippi River, Missions West of the Mississippi River, Mountain Schools, Cuban Work, Panama, Negroes, Evangelism, Publicity, Church Building Loan Fund, and Enlistment and Co-operation.

Every department is important and worthy of a special report. However, in this necessarily limited report your Committee can do no more than call attention to the most immediate and urgent needs of the work.

In view of the fact that there are 3,000 houseless churches within the bounds of the Southern Baptist Convention, the Home Mission Board was instructed at Oklahoma City to raise a Church Building Fund of \$1,000,000. It is proposed to accomplish this within three years, and since the meeting of the Convention a department has been created to raise this fund. It must be remembered that gifts to this fund must be special gifts in addition to the regular contributions to Home Missions. Every leading denomination in America has a larger Church Building Fund than Southern Baptists. The natural increase of about 300 churches a year, most of them needing some assistance, makes the raising of this fund one of our greatest needs. No one can estimate what we have already lost in missionary labor, members, and money from the lack of church houses.

To Aid in Developing Backward Churches.

THE LATEST of all departments created by the Board is that of Enlistment and Co-operation. The special work of this department is the training and enlistment of backward and needy churches. Dr. Arch C. Cree has been secured and has taken charge of this work, and it is expected that special workers, co-operating with our State Mission Board, will soon undertake this most worthy and needed enterprise.

Your committee believes that the Home Mission Board has never taken a more important step forward, and one fraught with

greater possibilities for good. We must teach as well as evangelize and baptize. It is estimated that approximately 10,000 of our churches are giving nothing to missions, nothing to carry on the work of Christ's Kingdom. Of the 19,000 or 20,000 country churches it is estimated that at least 15,000 churches have preaching once a month only. Less than one in fifty has a parsonage, and not more than one in twenty has a pastor who resides in the community. To train and enlist these churches, to instruct and inspire many of these pastors by groups, through institutes and special meetings, is a great task worthy of our best endeavors, our most cordial support, and our most earnest prayers.

The Thronging Foreigner.

THE MULTITUDE of foreigners in our country and the number of them coming constantly calls for the serious and immediate attention of Southern Baptists. Heretofore, the immigrants have gone chiefly to the Northern States. Such is the congestion in that section that many forces are at work to divert the stream Southward. The Government is helping in this direction. Several of the Southern States are bidding for the immigrant. Direct steamship lines are now running, and more are planned, between European and Southern ports. Fifteen hundred Italians have landed in New Orleans in one day.

The Christian people of the North did not, and perhaps could not, recognize the day of their visitation. The great volume of immigration began to pour in soon after the Civil War, when the resources of the North were hardly adequate to meet their own immediate needs. Possibly no people could have cared for the vast numbers of foreigners who have come in recent years. The problem there today, while not one of despair, affords little hope of solution for many years to come, and the situation is a standing object lesson for Southern Baptists.

The New England and Middle States are foreign today. New York is a foreign city. It is indeed cosmopolitan, the world city, where all the nations meet. There are more Irishmen in New York City than in Dublin. There are 800,000 Germans, almost as many as are in the second largest city of the

German Empire. There are twice as many Italians as in Rome.

A recent careful estimate of the Jewish population in New York City places the figures at 1,000,000. New York is veritably the New Jerusalem, the capitol of the Jewish World. There are more Jews in New York City than in the whole German Empire, in fact one-third of the entire race live there.

Not only in New York but in many New England cities and towns foreigners predominate. Boston is 60 per cent. foreign; Lowell, 75 per cent.; Fall River, 90 per cent. Conditions are still worse in great sections of Pennsylvania. In Northern Pennsylvania, in the great anthracite fields, the foreign element is so dominant that as you go about it is difficult to believe that you are on American soil.

The immigrants themselves, one hundred, fifty, and even twenty-five years ago, were quite different, both in culture and religion, from those who have come in recent years. South and Southwest Europe have sent to us many thousands from the lowest strata of society, and the lowest stages of civilization, who are foreign indeed to Christian America in habits of thought, modes of life, and moral standards. They are alien in speech and spirit; unacquainted with Republican and Christian institutions; unfit for citizenship—a vast undiluted mass of ignorance, the refuse of the Old World.

The condition is one of peril, but also one of great opportunity. There is in fact presented to American Christians one of the greatest opportunities of all the ages.

We must educate them. We must Americanize them or they will foreignize us, and then God only knows what will become of American institutions. But above all we

must Christianize them. Their primary and fundamental need is the gospel of Jesus Christ. Every instinct of patriotism, love of mankind, religious devotion and loyalty to Christ should lead us and prompt us to ward off this impending evil and to seize the splendid God-given opportunity.

A Foreign Department Proposed.

THE HOME BOARD has about fifty missionaries. Some of these workers are port missionaries, some mission school teachers and some missionary pastors. Your committee believes that the Baptists of the South ought to evangelize the immigrant, and also to assist him in finding a home, and in every other philanthropic and Christian way. And also that a trained and competent corps of missionaries ought to be stationed at every Southern immigration port.

We concur most heartily in the following suggestion of Rev. Louis Bristow in "The Home Mission Task:"

"Has not the time come for the establishment of a distinctively immigrant-evangelization department of the Home Mission Board? We have a Department of Evangelism, a Department of Publicity, a Department of Mountain Schools, a Cuban and Canal zone Department, each with a Superintendent, whose entire time is given to the work of his department. Is it not time to establish this Immigrant Department? Already the need is colossal, and the task becomes greater daily. There is no grander work; for when an immigrant is Christianized the very highest service of Christian patriotism has been performed, a soul has been brought to Jesus, and probably trained for foreign missionary work—the most efficient laborer that can be had for the glorious service of world-wide evangelization."

AS TO HOME MISSION LITERATURE

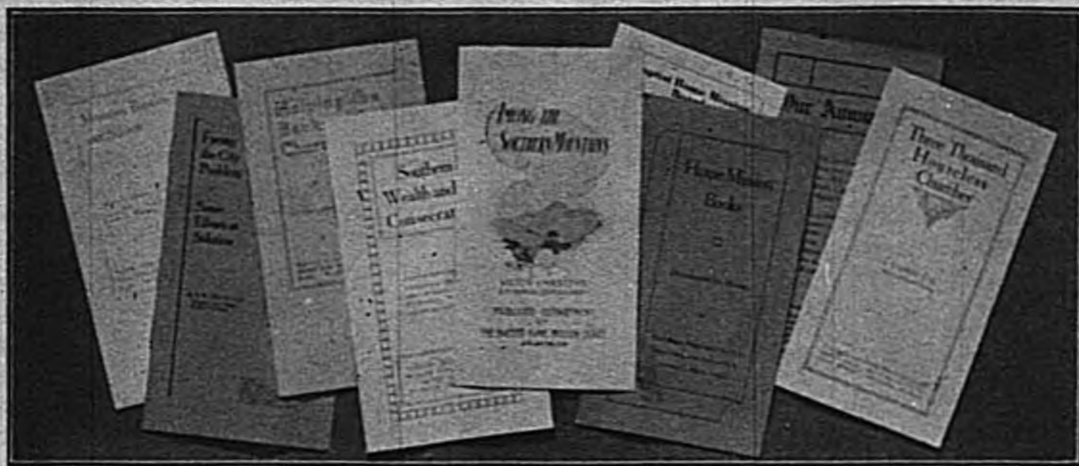
V. I. M.

ON NEXT PAGE we are presenting two cuts that show something of the publicity output of the Home Mission Board.

In one cut will be seen some of our recent tracts. Since this plate was made, however, we have issued several additional

tracts and several more are now in process.

We frequently receive requests for tracts on some subject about which we have no tract in stock. It is our purpose to keep on hand at least one up-to-date and instructive tract on each general phase of our work, sometimes we have more than one on a



given topic.' But with eight of ten departments to cover and the necessity of a tract output in addition to which which treats special departments of the work, it will be seen that it would be a very costly expedient to undertake to have three or four tracts on each given topic at the same time.

The publication of tracts is an expensive business. The material sent out in *The Home Field* hardly costs one-fourth as much for the same degree of publicity attained as the same material costs in tract form. But quite a number of our people seem to be dependent upon tracts for information and do not readily understand that the same material has the same value when it comes in our newspapers or in *The Home Field*. We have no quarrel with them, but sometimes we wish the leaders in our mission work would make a larger use of the large

amount of valuable material that is not dished up in tracts.

We are feeling our way toward the production of a larger number of what may be called "human interest" or "narrative" tracts. Stories of this kind are much more popular in the Woman's Missionary Societies and with children. We are not quite sure that they are not also more popular with the rest of us. Yet it is necessary for us to send out tracts that have more information about the work than human interest stories give. We must touch the hearts of our people, but we must never fail to try to instruct their minds.

Perhaps we shall have to learn more about instructing the mind through touching the heart, and then slipping in the instruction before the reader is aware of anything else than his interest in the story



Better Salaries for Country Preachers

RICHARD H. EDMONDS, Editor The Manufacturers' Record, Baltimore, Maryland

EDITORIAL NOTE: The article which follows was not intended for publication, though we publish it by consent. It was elicited from the editor of *The Manufacturers' Record*, who is a devoted friend of all that makes for the religious ongoing of the people, by the country church number of *THE HOME FIELD* in September. One of the several vital problems to be solved in connection with a triumphant religious program in the rural districts is the problem of an adequate support of pastors. Among the others, two of the most important are a change from once-a-month preaching to twice-a-month, or more, and the formation of fields and building of parsonages by adjoining churches. All three of these problems are simple, but they are exceedingly important in their bearing upon the solution of one of the greatest and most perplexing questions that confronts Southern Baptists. If this new department did no more than make itself effective in bringing about the three reforms indicated above, it would be one of the greatest movements ever inaugurated by Southern Baptists.



CONGRATULATE you on the symposium in a recent issue of *The Home Field* in the publication of so many strikingly interesting articles in regard to country churches. One point very strongly made can be emphasized over and over again to advantage, and that is the wholly inadequate salaries paid to their pastors by many country churches. Until this is righted it will be difficult to fully develop the efficiency of these churches.

Some may say that this is putting the "cart before the horse," that the church must be developed first before it is able to pay higher salaries. That is a mistaken point of view. If a farmer refused to fertilize his soil until after the soil had produced its meager crops, and continued that policy, he would never get larger crops.

The farmer has faith enough in the benefit of fertilization to buy the fertilizer and to put it on the soil and to plow and cultivate the land with a view to increasing his yield. The farmer who refuses to fertilize his land and who lets it go to waste by shiftless methods, grows steadily poorer and poorer and ends finally in bankruptcy or the poor house as the natural and inevitable outcome of that policy.

Does not the Lord's work need just as much intelligence and just as much judgment in business methods as the everyday affairs of life? Are we forever going to give our best thoughts and greatest energy to developing business enterprises, whether on the farm or the factory, and trust the Lord's work wholly to the shiftless, ineffi-

cient methods which many of our churches have pursued? If our religion did not have in it the life of its divine origin it surely could never have lived in the face of the utter lack of business methods given to the management of many of our churches.

The country church can afford to employ a good minister and to pay him a living salary. It may take some sacrifice to make the start, but not until the start is made and the fertilization of the field is carried out through the work of an intelligent, consecrated minister, will the church reap any better crops than it has been gathering.

The wonderful change which has taken place in the condition of the agricultural interests of the South within the last ten years should be reiterated and reiterated in order that the thought of poverty should be eliminated from the mind of the farmers.

As a whole, they

are not poor.

Their condition is steadily improving; marvelously so under the higher prices which have been prevailing for the last few years for all their products. It is an amazing fact worthy of thoughtful consideration that



Richard H. Edmonds

within the last ten years the increase in the value of the farms and farm buildings of the South has been \$4,900,000,000, or practically five times as much as the total national banking capital of the entire country, the aggregate capital of all the national banks of the United States being \$1,020,000,000.

Should a people of whom such a statement can be made be thought of as poor or unable to rise to any emergency needed to advance the religious work of the South? It is true that there are many thousands of farmers in the South who are poor, but there are many tens of thousands and hundreds of thousands of people in the cities who are likewise not only poor, but desperately poor. The very increase in the price of farm products which has been enriching the farmers has added enormously to the burden of the cost of living to the poor in the cities.

The most poorly paid people in the world are the ministers of the gospel. They are doing the highest work ever committed to man, but their salaries are beggarly small. It is a disgrace to our civilization and to our Christianity that we have had so little appreciation of the work of the ministers that in city and country alike they have been made to labor in the highest work of earth at the lowest remuneration paid to

any class of workers. Christians of all denominations have tried to prove that the laborer is not worthy of his hire, and they have by the beggarly salaries paid to ministers minimized their efficiency and lessened their ability to serve their churches.

This spirit is especially injurious to church members. It lessens their appreciation of the dignity and responsibility of the minister's work. It lessens their own sense of the importance of religion. It causes them to be willing to get something without giving an adequate return for it. They want good preaching and the earnest labors of a faithful minister, but they are possessed in too many cases with that unwholesome, unchristian spirit of being willing to get things without paying the cost.

The beginning of better things must be made by the country church perchance, instead of by the city church. The country church comes in more immediate touch with the community than the city church. It ought to be the beacon light in every community, and all that it does ought to be on such a high plane that it will be an example for all people to follow. Let the country church realize the dignity of its position, the influence that it is exerting and the still greater influence that it can be made to exert in molding the character of the nation and shaping its religious activities, and then we may see a change for the better.

The Great Chattanooga Convention

CHAIRMAN J. HARRY TYLER, Baltimore

EDITORIAL NOTE: *The time draws on apace of the great conclave of Southern Baptists in the Chattanooga Layman's Missionary Convention, and we gladly give place to the article below of Bro. J. Harry Tyler, Chairman of the Laymen's Movement. These dear Baptist laymen do bigger things every day in many ways than we of the ministry ever will know how to accomplish. We sometimes stand in awed respect in the presence of some of these brethren and their big deeds, not knowing what trick of the tongue or cunningness of manner are best with which to carry ourselves in an effort to hide our awe-bred paralysis of faculties. But we smile now, while we do also pray and love, as we see some of these same big men of the pew taking hold of the proposition of advertising and putting on its feet the great proposed Convention. Baptist editors have not for many moons been approached with so much almost timid solicitation for our aid. When they have only to command like all other Baptist agencies, they begin from afar a tentative effort to penetrate the crust of our editorial portentousness. We beg Brother Tyler and Brother Henderson, and whatever other man they call in to aid in the task, to command; we will follow. Send your copy; we will publish every bit of it, and say, Amen! in addition. We will do it with a gusto that we reserve especially for these big men of affairs, who, after all, are somewhat novices in standing forward with that confident assertion that Baptist agencies are accustomed to show and expect.*



IT HAS BEEN announced, Chattanooga has secured the Southern Baptist Laymen's Missionary Convention to be held February 4th, 5th and 6th, 1913, and which was authorized by the Southern Baptist Convention at Oklahoma last May. The time seems ripe for a great gathering of our Baptist men to consider broadly, impartially and practically the various phases of our missionary activities. We hope to discuss the Religious Paper, the College and the Sunday School as missionary agencies.

We are aiming to secure 2,000 representative and strong laymen (men of vision and action) and 1,000 pastors as delegates, representing our 800 District Associations. Our plan is to get picked men and go after them in a careful and practical and systematic way. We want not merely numbers, but quality and efficiency.

The convention will have no legislative or delegated function, but we hope that its educational and inspirational value will be incalculable.

As far as we know, the various boards, state secretaries, laymen's committees and many pastors are deeply interested. We feel that such a gathering at this juncture can and will help these various agencies immensely in the solution of some of their serious problems. We have no axe to grind other than to further the interests of the Kingdom.

The program will receive the most careful and prayerful consideration, and we welcome suggestions from every quarter. The speakers will be selected for their strength and their ability to present forcibly the subjects discussed, and will be laymen as far as practicable.

The citizens of Chattanooga, irrespective of denominational lines, are eager to entertain the Convention by reason of the great blessing the city received from the Presbyterian Laymen's Convention held there last February and the Methodist Laymen's Convention held there several years ago. These gatherings have set a standard which it will

be hard for us to reach, but we hope to exceed it. The railroads have promised us the lowest possible rates. The local interest is shown by the virtual raising in two days and without any previous preparation of the large sum necessary to secure and finance the Convention.

We expect to issue immediately 20,000 Announcement Circulars and later 40,000 Provisional Programs, 15,000 of which will be distributed for us by the railroad lines centering there. Constant and effective publicity is sought. We realize that the denominational religious periodical can help as possibly no other agency. We write therefore to ask if you will not kindly write one or more editorials on this convention and its mission, its opportunities and its possibilities, and publish in your columns, from time to time such syndicated and other matter that we may be able to send you.

Your active help in making this Convention a great success will be of far reaching consequences. We appreciate greatly what you have done for the Baptist Laymen's Movement in the past, and take this opportunity of thanking you most heartily for it, but the present situation seemed to call for this letter, in view of the danger that we might tax your generosity before the Convention was over by our frequent coming. At the same time, we have an idea that the interest in this matter will be so widespread that your subscribers will welcome whatever information you can give them in your columns.

More than large numbers, or the presence of men of affairs, or a thoroughly satisfactory program, we covet the manifestation of the presence of the power of the Holy Spirit. Will you not join our Convention Prayer Circle, made up of those who will offer every morning upon awaking a prayer for God's blessing upon this gathering?

Hoping that you will be able to send us at least a brief reply, and with best wishes for an increased appreciation on the part of the denomination that you serve of the value of the religious periodical, we remain,

Very sincerely yours.

In the Mountain School Department

A. E. BROWN, D.D., Superintendent

EDITORIAL NOTE: In the high schools we used to debate the subject, "Is the Pen Mightier Than the Sword?" On each side we regularly increased our divergence of conviction on the subject by the debate. Everybody connected with the Home Board, except the Editorial Secretary, is characteristically a man of the sword. We applaud and admire in our editorial soul as we look upon the worthy achievements of our confreres. Ordinarily, however, these gentlemen of the sword are too much engaged in the doughty and prevailling deeds suited to their gallant weapon to write anything about it, or even to give to their inconspicuous comrade of the pen, the points wherewith he can set forth their wholesome deeds. For when you can conquer with the sword, why stoop to the modest moving of a pen, or to coaching a pen-driver? There is not a better man at doing fine things than Dr. A. E. Brown, and there is hardly a worse when it comes to letting the folks know about it. Therefore, the editor thanks whatever forces there were that got him out of the bad way to the extent of sending the following notes from the Mountain School Department. See how brief it is. The man has enough inspiring news to fill pages; he does fill a space like unto the size of a hickorynut.

FIND ENCLOSED list of subscriptions taken at the Carolina Association. Also enclose check for \$5 on account subscriptions sent. Kindly let me have a statement of my account with The Home Field.

The Carolina Association went forward in their undertakings for next year. The attendance was not large, but the brethren

thought it was an improvement on former associations. The small attendance was much accounted for by the fact that it met in Hendersonville.

Sorry to have missed you last week. My train was delayed. Did not see any one except Brother Welch.

I have secured Rev. J. C. Owen, one of the best missionaries the Foreign Board



A Landscape in the Mountain School Country

has had in China, for mountain evangelist. Have notified Dr. Gray. Owen will leave Tacoma, Washington, December the 2d. Will enter upon his work about the first of the new year, possibly. He prefers to locate his family at one of our schools. Have not decided which one yet.

Associations in the mountains are about over, and I will give my attention entirely now to the schools.

The new building at Bakersville for the Mitchell Institute will be dedicated November 18th. Boys' building at Six Mile Academy was completed last week. Foundation for new building at Morganton, Georgia, is laid and the work is pressing forward. Have added sixteen rooms to the boys' building at Bridgeport, Alabama, and now erecting

an addition to the girls' building. Rev. Charles F. Starkey has returned from Oklahoma to Pisgah, Alabama, to become pastor of the church. He will be invaluable in the development of our school there.

There are many other items of interest which I might mention if you would like to have them, or would you prefer me to couch them all in an article? [We would prefer for Dr. Brown to write about ten times as much as he does for The Home Field about his work. He knows we love him, albeit our "gushing ways" do not impress him any more than they would any other laconic Highlander. Despite our esteem, however, we are frankly skeptical about his ever being even one-tenth as diligent in telling of the splendid mountaineer work as he is in doing it.—Ed.]

Our Acres of Diamonds

AMOS CLARY, Cambridge, Maryland



IN ONE OF HIS LECTURES, Dr. Russell H. Conwell tells of a man who became possessed with the idea of selling his poor farm and spending the proceeds in diamond hunting. His plan was to visit the richest diamond fields of the world.

Once on those fields his fortune would be easily made he thought. He traveled around the world, spending all of his money, and finding no diamonds. At last, old, worn out and penniless, he returned home.

In the meantime the man who bought the farm, while mending the old dilapidated yard fence, saw something glittering in a post hole. It was a real diamond. Further investigation showed that the farm was a diamond field. The purchaser was rich beyond all estimation.

But so it was. The original owner of the farm who went to the ends of the earth to find diamonds threw away his best opportunity by not keeping up his home fences and working his home field. Had he done that he would have been able to buy up other diamond fields.

Southern Baptists possess acres upon acres of diamonds, and many of the richest fields in Dixie lie in the country districts. In any adequate Baptist propagandism their

first work must be to replant their old posts, build up their home fences good and strong, and gather the precious gems in the home field. In doing this they will discover and



Amos Clary

best conserve the greatest wealth for our denomination. All this reduced to its simplest terms, and applied to the country districts, means "Helping the backward

Churches," and enlisting their co-operation in all our denominational enterprises.

An Enchanting View.

SUCH A TASK is no attic playhouse affair. It is a man's work plus God's help. One thing needed is a new vision of that task in all its burning, blazing splendor. Southern Baptists must realize that the very ground on which they stand is holy—holy with divine opportunities. They must see that our backward churches need help, and are worthy of it.

Moses needed the vision of a burning bush to start him at his new task. Jacob needed the vision of a ladder extending from Heaven to Earth that his eyes might be opened wide enough to see his place and work in God's kingdom. Southern Baptists need an enchanting view of their homeland and home-task.

It is too often the case in the realm of our missionary endeavors, that mere "distance lends enchantment to the view."—Missionary work lying at some geographical end of the earth is enshrined with charm, gilded with romance, and robed in poetic splendor. Good and proper that it should be thus, but the same kind of work (for the work of saving and training a soul for the Kingdom of God is the same the world over), should not lose its charm, because it happens to be staged in our own backyards.

If one is working only for the romance in missions, surely it ought to be as romantic to save an American in the heart of South Carolina, as it is to save a Chinaman in the heart of China; surely it ought to be as romantic to save, help and enlist a weak, struggling Baptist church in some rich, prosperous farming section of Georgia, where it will soon become strong and active in the denomination, as it is to enter some new province in South America and there after years of labor and sacrifice establish a weak Baptist church.

I am not arguing that the foreign work should be let alone—it must be done. But the work at home must be done, too. To save a heathen is to save an immortal soul. To save the country churches of Dixie is to save our Southland; to save the South is to save the American nation. To save a

heathen is to gather one of the rich fruits of missions; to help and enlist one of our backward churches in the South is to develop one of the mighty world-mission forces.

The Task.

THE TASK of helping our backward churches is the task of self-preservation. Sometimes a tree dies at the top and still lives. By growing new branches below the dead top it may become a more fruitful tree, if it belongs to that class, but a tree cannot die at the root, and the branches live and bear fruit. Our country churches, planted in rich farming districts, and surrounded by eighty per cent. of our population, are the root and trunk of our religious life. They must be saved and developed, or else we shall lose the whole tree and its fruit.

The task of helping our backward churches is the task of scientific management in our church-craft. Whatever else scientific management may mean, as applied to our denominational organizations, it must mean the discovery of every potential agent in our equipment and the development of those agents to their highest efficiency.

These backward and undeveloped country churches in the South are an unmeasured and immensurable denominational force. They are our Baptist Niagara. Too long has most of this mighty cataract of Baptist influence been dissipated and lost. If the children of light are now to be as wise in their generation as are the children of this world, surely the time has come to harness this mighty force and put it to work in the mills of our great religious enterprises.

The task of helping our backward churches is the task of creating in them new religious values. The real estate man handles his property in such a way that he not only enhances its value, but also creates new values in it. That is profitable as well as scientific for him. Will not Southern Baptists, without further delay, apply the principles of the real estate man to their backward country churches, thereby enhancing many times the present values of those churches, and creating in them new and undreamed of values?

Home Mission Problems that Challenge

MRS. T. A. HAMILTON

EDITORIAL NOTE: Mrs. T. A. Hamilton is the beloved organizer of the Woman's Missionary Union in Alabama, and is a daughter of Dr. A. J. Tupper, of honored memory, who was for many years Corresponding Secretary of the Foreign Mission Board, at Richmond, Virginia. The following paper by Mrs. Hamilton was read by her before the W. M. U. at its recent annual meeting at Tuscaloosa, in Alabama, during the hour that was given each day to Mission Study. The text-book used was "The Home Mission Task." We are glad to present the paper for its vigor and worth, and also because we are always delighted to have in THE HOME FIELD an article from one of our Baptist women.



DOCTOR HENRY VAN DYKE has said: "The two noblest passions of the human soul are love of God and love of country, and these two unite in Home Missions."

The question that confronts Southern Baptists today is this: Have we a religion virile enough to dominate for Christ the oncoming and ever-increasing tide of immigration and of material prosperity? Do we take in the significance of the complex problems that stare us in the face? We are even now under the pressure of these problems, and it has not reached its culmination.

One million immigrants coming every year to our shores afford us the remarkable opportunity of doing Foreign Mission work in the homeland. If our religion is positive, it is an opportunity; if it is negative, it is a menace. If our religion is not strong enough to win the immigrants that tramp in ever-increasing numbers across the decks of our ocean steamers, have we a right to believe that there is that persuasive, compelling power in our religion that will take for Christ the heathen nations, hindered by twenty centuries of paganism?

Mr. Roosevelt said to the Presbyterian Tract Society, in session in Washington City: "Unless we undertake the foreigner, the foreigner will undertake us, and dominate us."

For the cities' sake we are beginning to realize the importance of training for Christian service the people who live in the country. Eighty per cent. of the Baptist people, within the bounds of the Southern Baptist Convention, exclusive of Maryland and Missouri, live today in the country. The problem of the country church is the problem of inspiring with religious purpose

and high ideals the lives of this large majority of people who live in the open. We do not minimize the taking of the cities for Christ, though we believe one of the greatest needs toward this end is to begin with the people before they come to the city. We must save and build up the people in the country if we would have remain in our Southern life the high ideals of religion and patriotism that have been ours in the past.

How shall we save the country? By helping the country churches. From three-fourths to four-fifths of our rural churches have preaching only once a month. In the past this was inadequate, but in this day it is wholly insufficient. Of perhaps 19,000 country churches, not more than 256 have pastors' homes. Not one in twenty have a pastor living in its community. That means scant pastoral service.

We are reminded of a saying of Dr. Richard Fuller's, when, speaking of like unwise ways and means of the Baptist brotherhood, he said: "Baptists have the truth—I am persuaded of that—but they are the Lord's simpletons!"

A poor chance has the country church to lead and inspire with high moral and spiritual purpose the lives of its community. The churches have simply remained undeveloped for a generation after the material and industrial life of the people has become quickened. Passing strange it is that Southern Baptists have evangelized and baptized but have failed on the other part of the Divine Commission; that is, "Teaching them to observe all things whatsoever I have commanded you." As a denomination it has not been laid upon our consciences—the training and enlisting of the people of the Lord, as well as the evangelizing and baptizing.

It is America's destiny to be a Nation

of Cities. Seven-tenths of the foreigners and foreign-born population live in our cities. The American city of today presents a problem more difficult and far-reaching than any that has ever taxed the heart of humanity in all the ages.

The nations to whom we have been sending missionaries have come to live with us. Roman Catholics, Jews and heathen are taking not only the dwellings of Protestants, but their churches. Every great American city is a mosaic, to which all the nations of the earth contribute. To hold America we must save the cities.

He does most to Christianize the world, who does most to Christianize America; he does most to Christianize America who does most to Christianize our American cities. The city is at once the protection and the peril of Christian civilization. The cities are not becoming Roman Catholic or Jewish and certainly not Protestant. The question is not what religion will prevail in the American city; it is whether religion will prevail at all.

Mr. Richard H. Edmonds, editor of the *Manufacturers' Record*, Baltimore, says: "We must learn to think in billions rather than millions, if we would so broaden our mental horizon, as to be able to see with some degree of clearness the possibilities of material development in the South." He gives us the viewpoint from which to survey the situation—enumerating the South's agricultural prosperity, her industrial revival, her fields producing three-fourths of all the world's cotton; the importance of her staple; its economic and sociological significance; her cotton mills and the development of her people; her vast stores of coal and iron and the unlimited development of her iron and steel industries; the prosperity of the Old South; the progressiveness of the New South; her railroads and water powers; her marvels of

industrial, agricultural and commercial enterprises—pressing two thoughts, the inherent business ability of the people and the South's natural and inexhaustible resources.

The activities and potentialities of the South today should awaken a deep sense of the great responsibility that rests upon the Christians of the South. The most critical stage in the South's existence has been reached. It is the plastic age. The future of its people will largely depend upon the moulding work of the next few years. Prosperity has often proved a curse to a family, a community, a country.

With the growth of wealth there is a tendency to laxity in the domestic discipline. Hence the evil effect on the youth of the land. Youth must have work and responsibility. In an active, growing industrial centre, will be found young men, so absorbed in material things, lured on by the beckoning hand of fortune, that they think they have no time for deep personal religion.

The Book gives many instances of those who had great possessions that forgot God and the Bible is a book true to nature. Never in the history of the South's life was there a time when the responsibility of every Christian was so great, as at present. That this section of the country may be saved for Christ and that from it may radiate influences which shall mightily help to save the South from spiritual ruin and make it a "land redeemed unto the Lord," should be our highest endeavor.

Dr. G. B. Meyer, upon his return from a tour of the world in the interests of Foreign Missions, was asked "What was the greatest Mission Field in the World?" to which he, without hesitation and with emphasis, replied: "The United States, because here all nationalities of the world centre." Convention, Tuscaloosa, Nov. 1st, 1912.





Evangelists and Pastors who were in the recent Lynchburg, Va., Evangelistic Campaign

Staff of Evangelists

Weston Bruner, Gen'l Evan'lst, Atlanta, Ga.	W. A. McComb, Clinton, Miss.	L. C. Wolfe, Shawnee, Okla.
John M. Anderson, Morristown, Tennessee.	J. E. McManaway, Greenville, S. C.	Raleigh Wright, Tulahoma, Tenn.
M. J. Babbitt, (Singer), Atlanta, Ga.	J. W. Michaels, 104 E. Broadway, Louisville, Ky.	J. A. Scott, Oklahoma City.
J. L. Blankenship, (Singer), 711 Slaughter Building, Dallas, Texas.	D. F. King, Raleigh, N. C.	R. F. Tredway, Mansfield, La.
George H. Crutcher, 123 Grand Ave., Jackson, Tenn.	T. O. Reese, East Lake Station, Birmingham, Ala.	J. P. Schofield, (Singer), Birmingham, Ala.
H. R. Holcomb, McComb City, Miss.	L. E. Reynolds, (Singer), Atlanta, Ga.	E. L. Wolfslagel, (Singer), Bellview, Ohio.
W. C. Golden, 2401 12th Ave., Nashville, Tenn.	W. L. Walker, Charlotte, N. C.	J. W. Bailey, Evangelist to Negroes, Dallas, Texas.

WILLIAM WISTAR HAMILTON, D.D., Lynchburg, Virginia

WE HAVE just closed another evangelistic campaign in Lynchburg with the workers from the Home Board in charge. Lynchburg is the first city, I believe, in which a second visit has been made by Dr. Bruner and his helpers, and hence the results are of peculiar interest. Two years ago the meetings continued three weeks, including four Sundays, and at that time there were nearly five hundred additions to the six churches. At the end of the first week this time the number received was ninety-eight, exactly the same as had united with the churches in the first eight days of the first campaign; and at the end of the fifteen days there had been 342 additions, or fifty-four more than had united with the same six churches at the end of the second week in the previous campaign. Of course we expect many more to come into our churches, and the good done in the city as a whole can never be known.

Some improvements in the work of the force under Dr. Bruner are worthy of special attention, such as the greater emphasis on the union day service, the daily class for personal workers, and the repeated going by the same speaker and singer to the same shop meetings for several days in succession, thus gaining a permanent hold upon the men and women and thus getting them the more closely in touch with the workers and the churches. The street meetings are so conducted on each Saturday night as to impress the city with the dignity and the importance of such efforts to reach the non-church-goers.

The campaign idea is not only Baptist in the emphasis which it places upon the individual church, it not only makes use of the wisdom of this world by its combination of forces and community-wide interest, but it has now been tested for a number of years and in a great variety of cities and under varying conditions. It is a great im-

provement over the old type of union meetings, is far better than the group plan as used by the Presbyterian Committee and has many advantages over the scattered efforts of one church at a time. Each church here has had larger congregations and larger results than when each had its own individual meeting.

The Board's force under Dr. Bruner's direction is evidently growing in its efficiency and from wider and more varied experience is able to know better just what plans can best be used to produce the greatest and best results and just what men are fitted for the different phases of work and the different fields of labor. Those who assisted Dr. Bruner in Lynchburg this time were I. E. Reynolds, T. O. Reese, J. P. Scholfield, J. A. Scott, M. J. Babbitt, J. B. DeGarmo, F. D. King, and Pastor W. D. Wakefield.

It is a great blessing to any community to have evangelists in their midst in whose work the element of numbers or finances does not become the first consideration. They are not dependent upon any church or community for their salary, they go to strong churches or to mission stations, to city or country as they may feel it to be their duty, and all the time they are freed from situations which might hinder or embarrass them. They do not need to pad the reports of their work and they really understand the visible results by giving only the number of those who actually unite with the churches and not the many who make profession of faith or who pay their vows and take up anew the active work of the churches.

There is great value in the contributions

of the campaign to the city, to the toilers in the shops and mills and factories, to whites and negroes and foreigners upon the streets. Here is a negro porter who hears the gospel at the Saturday night street meeting and who on Monday is telling his employers how God has saved him. Here is a capable mechanic who had lost his job through drink on Saturday, who is to be put out of the house he has been renting, and whose family are in actual want. He hears the preaching on the streets that night. On Sunday night he is in the pastor's study in repentance and faith, is back at his work a changed man in heart and face on Monday and on Wednesday night is at the prayer-meeting with his wife. Here is a man whose wife has been saved but he is astray and cares little for such things, but on Saturday night says, "When the roll is called up yonder I'll be there," and on Sunday is at the great auditorium meeting with the baby in his arms and the wife at his side.

The contribution of the campaign to the denominational loyalty and to arousing the interest of the new members and of the church in general to every opportunity for advancing the kingdom is worth all that such meetings cost. From time to time, without seeming to do so, the evangelists and singers and pastors are teaching the churches about the work of the denomination and are binding their hearts by indissoluble ties of love and loyalty to every phase of church life and activity. Lynchburg pastors are rejoicing in the blessings which the second campaign has brought to their city and are expecting to have another when the time seems opportune.

LET THE READER not fail to read the record of Home Mission receipts in the small type on pages thirty-one and thirty-two. That table shows the receipts by States of the first five and a half of the twelve months of the present fiscal year. The total is \$56,384 out of \$412,000 that the Home Mission Board must have to do its work this year. With nearly half the year gone we have received less than one-seventh of the money we need for the year. State Missions is now cared for; God bless State Missions! Home Missions needs the same devoted attention that State Missions has had. Let the churches take collections for Home Missions.

Sowing and Reaping in Cuba

MISSIONARY M. R. PONCE, Sancti Spiritus, Santa Clara Province, Cuba

EDITORIAL NOTE: Sancti Spiritus is a city of nearly 20,000 souls down in eastern Santa Clara Province, Cuba. Rev. M. R. Ponce is our missionary pastor at Sancti Spiritus. The work is new at this city, but it is very promising both in the city and in the surrounding territory. Brother Ponce is himself a man of keen powers, as the reader will discover from the edifying and unusually interesting story that follows. He declares that Catholicism is on the wane in the island, and that evangelical Christians have the opportunity to Christianize the people. But Cuban people are tending strongly toward atheism, and a halting policy in our mission will not meet the situation.



R. ROOSEVELT cost Sancti Baptists five dollars. You see he and Mr. Taft are each trying to get votes by saying nice things about the Catholics. A couple of weeks ago the priests down here printed

some extracts from one of Roosevelt's speeches and then commented on them in this wise: "Why are you Cubans running after these Protestants when the sanest part of the American nation is turning against them?"

We at once printed 4,000 hand bills containing our reply and put one in every home in town.

The priests are battling for a lost cause. When Rome rescued the Latin nations of Southern Europe from Protestantism it put off its own downfall until the twentieth century. Now it seems that their adherents are not to become Protestants, but Atheists. I have talked with hundreds of Italians and Spaniards, and with here and there an exception, generally an old man or woman, they are fanatical Atheists.

Here in the West Indies the Catholic Church has lost out a great deal, but not so much as on the continent. Their decline here is shown by the fact that in this very town of Sancti Spiritus there used to be six or seven churches, and now there are only two. The Jesuits used to have a big institute here, but when they quit the Presbyterians calmly secured the building for a school of their own.

What is the future of Cuba? If the Spanish element has its way Cuba will be Atheist, and one must remember that Spanish ideas are the guiding ones here. After fourteen years of work there are only 11,000 Protestants in a population of 2,000,000. But Spanish influence is decreasing, American influence is increasing and in the struggle

between Atheism and Protestantism the latter has a good chance to win. Catholicism, though not dead, is moribund. And the people are ready to receive the gospel as is well shown by our work on this field.

About a month ago my Brazilian companion went to a town about seven miles from here where there are between one and two thousand people destitute of school and church privileges but anxious for both. Every few months a priest would come along to baptize the babies (at four dollars a head) and perform marriage ceremonies (at twenty-five dollars each), a course of action so grossly commercial that I do not understand how they stood it.

But when Pereira landed there one morning and began to go from house to house inviting them to the meeting and explaining his purpose he received an enthusiastic welcome. One or the other of us has gone there five times and in all thirty-one people have signified their desire of uniting with the Baptist church. Six of them I have baptized.

Guasimal was the next town where he went and there he found an opening little short of providential. During the revolution one of the deacons of the Cienfuegos church had enlisted in the Cuban army. This man, after the war, instead of returning to his former home, settled in Guasimal and began to do Christian work among his neighbors. Thus the sowing had been done already and when Pereira told them who he was many of them knew what he had come to teach. Not only had Deacon Diaz proven himself a consecrated missionary; he was also a staunch Baptist. Thirty five expressed their desire to become members of the church, five of whom I have already baptized.

Here in Sancti Spiritus there are conversions nearly every meeting.

EDITORIAL

Association Minutes Wanted.

We appreciate very much the kindness of clerks and others who send us the minutes of their associations. We are very anxious to get as many as possible of the minutes of the Associations. If pastors and clerks will send copies of the 1912 minutes to V. I. Masters, 1002 Third National Bank Bldg., Atlanta, Georgia, we assure them they will be helping the cause. We especially wish them for study in connection with the country church problem.

Prayer Circle for Laymen's Convention.

We have received from Brother J. Harry Tyler, of Baltimore, Maryland, Chairman of the Southern Baptist Laymen's Missionary Movement, the following suggestion that our ministers and laymen shall daily offer a special prayer for the coming Baptist Laymen's Convention at Chattanooga in February. It is fit that we should all pray and work to aid this coming together of God's people, that it may mean great things for the advance of the cause of Jesus Christ in our own land and unto the uttermost part of the earth. Brother Tyler says: "All preachers and laymen who are willing every morning upon awaking to offer a prayer for the coming Baptist Laymen's Convention at Chattanooga, February 4th, 5th and 6th, are asked to mail to my address a postal simply saying, 'I will join the Baptist Laymen's Convention Prayer Circle' and signed with your name and address."

How They Come to Go.

The monthly bulletin of the Bureau of Immigration shows that during the months of July, August and September last 316,785 foreigners came in at our ports, while 132,584 went out. In other words, the three months brought into our country a net increase of alien people of 184,201. These figures represent both immigrant aliens and non-immigrant aliens, both emigrant and non-emigrant aliens. The distinction is worth understanding. Some foreigners come in who do not expect to stay. Some foreigners go out who do not expect to come back. These are non-immigrant aliens and non-emigrant aliens. Omitting these, the influx for July, August and September was 266,089 and the outflow was 74,126. Remembering these figures, the student will understand how to discount our popular statement that a million a year are coming in. Thank the Lord, we have opportunity to discount it while we are gaining a more vigorous hold on the stupendous task of Christianizing and Americanizing those who stay here. Pastors and others who wish to receive this bulletin should address Bureau of Immigration, Washington, D. C.

An Overworked Superintendent.

Dr. A. E. Brown, of Asheville, North Carolina, closes a letter to us under date of November sixteenth as follows: "I just have today in my office and am overwhelmed. Must leave tomorrow to dedicate the new Administration Building for Mitchell Institute." Mitchell Institute is one of our Mountain Schools and is located in Western North Carolina. Dr. Brown is one of the most busy men of whom we know. He is overworked. While Baptists will

be glad to have all assurances that the men who are doing the general work of the denomination are diligent in their appointed tasks, brethren of the best judgment will not approve of the judgment of those workers who are continually stretching their personal powers to the very limit. A. E. Brown is guilty at this point. We wish there was some way to throw a bit of disapproval upon men of this temperament, for their behavior is not wise. We all like the approval of our fellows and we often seek to gain this approval, but there is something more important. We applaud the spirit of our beloved Superintendent, but disapprove his judgment and are ready to join our brethren in frowning upon him till he shall amend his taut-nerved ways.

"The World in Baltimore" and the Southern Mountaineers.

Says Dr. A. E. Brown, of the Mountain School Department of our Board: "My visit to 'The World in Baltimore' did not improve my temper much. The women who were speaking to the crowds about the mountain people were systematically misrepresenting them." From the viewpoint of most of our Christian brethren who hail from the wintry North, Southerners are "marginal" people. A bright writer in New York has invented this term and we confess that it always rings in our ears. He did not invent it to designate Southerners, but a lot of our beloved and admired friends in that section consider us a liability rather than an asset. It helps to keep up romance and romance is so helpful in tolling into religious giving a lot of uninformed religionists who can not digest the strong meat of fact and principle but must be fed on such milk as appeals to fancy. Dr. Brown expresses regret that the Home Mission Board of the Southern Baptist Convention did not have any literature on hand at "The World in Baltimore," to tell of its work. We are unable to decide whether that was a misfortune, but, supposing that it was, our office force has been so overworked that we simply found it impossible to get to that task, acting on the assumption that the most important work for us to do is that of keeping in efficient touch with our own people.



"DO THIS, AND ALL OTHER THINGS WILL COME RIGHT"



IF A CHURCH should give an unusually fine offering to Home Missions, its praiseworthy act would not make that church efficient in all of its other relations, though we are continually striving to get our churches to do far more for this great cause.

If a church or an individual Christian makes a faithful effort to perform any one duty, it indicates a spirit that will be ready under similar impulsion to perform other duties. But it is very short-sighted, not to say superficial, to tell our brethren that the performance of one duty in Christian service will be a kind of cure-all for negligence in duty.

The hold that Catholicism has on the people has come largely from its claim of an infallible church that can take care of everything that they entrust to it. Let us beware of trying to stress even the most important phases of Christian activity by the expedient of saying in effect: "Do this, brethren, and everything else will come out right."

We are led to these remarks by the examination of the 1912 Minutes of one of our backward District Associations in Virginia, namely, the New River

Association. We do not mean any reflection by using the term backward to describe the condition of the churches in the New River Association. The fact is, some of the best people Baptists have are in backward Associations and churches. If there is any reproach, it is a reproach equally of our whole spiritual body. For when one member of the body suffers we all suffer.

Last year the New River Association under the truly heroic leadership of some of its pastors, made a gain of more than \$1,000 for missions and benevolences, but fell back in the amount it paid to the pastors' salaries. The twenty-five churches paid only \$1,209 in pastors' salaries. All the twenty-five churches taken together have public worship thirty times in each month, which would be enough to employ more than seven pastors for their full time. At this rate, each pastor for his full time averaged a salary of about \$160 for the year. Those pastors led their churches forward in everything else, but these paid less for the service of the pastors.

It can be demonstrated as a general proposition that the pastor who leads his church forward in gifts to missions and other benevolences will find the church more appreciative of his own work and more disposed to support him. But the matter of pastoral support is not a thing to be gotten simply by way of doing something else, however important the something else may be.

The question of pastoral support is one of fundamental importance and we will never arrive at the solution of this exceedingly difficult problem until we take it up on its own merits and come to understand it in all of its relations, and how for the pastors' sake and for the sake of the cause of Christ we may go about securing something like an adequate support for the pastors of backward churches.

When we go at it in this way and when the best thought of our denomination everywhere turns itself to the subject, we will not find it any too easy of solution. And we never will solve it and have no right to expect that it shall be solved, if we shall be content to dispose of it by saying in effect, when we present Home Missions, State Missions, Foreign Missions, Christian Education, Aged Ministers, the Orphanages, or any other cause of the Kingdom: "Do this and the brethren will take care of your salary."

Our ministers in backward churches have among them as many heroes as one will find among the ministers who serve churches that are not backward. We are utterly without sympathy with any thought that discredits them. There is sometimes even an element of unmanliness in it, for the men themselves are too noble and self-sacrificing to "come back" at the irresponsible speaker who gives this setting to the situation. But these pastors themselves and all who think and pray for a sane and balanced development of our backward churches and our denominational program, in our judgment, are due to give much thought and prayerful attention to what we should do to secure something that will at least approximate a support for the pastors of our backward churches.

~~HMBSSC~~

THE NEW ENLISTMENT AND CO-OPERATION DEPARTMENT

THE DEPARTMENT of Enlistment and Co-operation, recently inaugurated by the Home Mission Board to aid in training and enlisting backward churches, might without impropriety also be designated as a department work of the State Mission Boards.

It is a co-operative work which is proposed. The Home Mission Board and a large number of our State Mission Boards are now engaged in a co-operative

work of maintaining missionary pastors, church building, etc. The new work will necessarily be co-operative. That is, its inauguration and direction in each State will be conditioned upon the approval and participancy of the State Mission Board.

A Co-operative Effort.

A NUMBER of the State Boards have already expressed a desire to co-operate with the Home Mission Board in the new activity. Plans for the work will be worked out jointly for each participating State by the State Mission Board and the Home Mission Board. Conditions vary and the plans finally adopted will naturally be adjusted to meet the situation in each State. This is a principle that underlies all the co-operative work between the Home Mission Board and the State Mission Boards. But it seems not unfit to restate the principle in connection with the inauguration of this proposed missionary program for aiding in the training and enlisting of backward churches.

Southern Baptists have other agencies at work among the churches on the problem of training and enlistment, but this is the first agency that has proposed to go down in the spirit of helpful service and put its arms beneath even the weakest and most helpless of our backward rural churches and woo them by loving helpfulness into the fellowship of a fuller life and a richer service.

The field work of the Sunday School Board, the Baptist Young People's Union, the Woman's Missionary Union, the Mission Study Classes and the Mountain Schools of the Home Mission Board are examples of vitalization work already being undertaken. Each of these approaches the need from a separate angle appropriate to the particular ends which it seeks to serve.

In each of these, and in the school work of our Foreign Mission Board in the foreign lands, our Baptist body has accepted the principle of vitalization as a part of the missionary program. Identical in principle with all of these, the angle of approach of the new Home Board Department differs from all in the application of the principle of vitalization and is more comprehensive in scope than any of the others.

Other Vitalizing Agencies.

THE SUNDAY SCHOOL BOARD'S field workers are doing a training work of immense value. The work looks to efficiency in Sunday-school management and teaching and is building up leadership and Scripture knowledge for the churches in the next generation. Its value cannot be over-estimated.

In some States the B. Y. P. U. is doing a large work in training young men and women for leadership. Until now it has found itself unable to make much headway among a very large number of the backward churches. A reason for this is that the B. Y. P. U. seeks to do what for comparison we may call a high school work, while the efforts needed for reaching a very large number of our people must be of the common school kind.

The Woman's Missionary Union is doing a great and noble work in training and enlisting in missionary endeavor the women and also the young people and children. Democratic, zealous and adaptable as its methods have been, there are still about 15,000 Baptist churches in the South that have no Woman's Missionary Society. These are almost entirely backward churches.

Mission Study Classes are strengthening the hold of missions among select groups of people by increasing their information and interest. Splendid as is this work and full of the prophecy of better days, it will inevitably have the same difficulty in reaching backward churches that all the other special agencies have confronted.

The Mountain School Department of the Home Mission Board, through thirty-three schools, seeks to vitalize the people of a certain section of the backward population of the South. Wonderful is its success and wonderful the growth of the work. It is doing a large service for society, but it is restricted.

The new Department seeks to engage the entire denominational body in a mission to the backward churches of the body, these backward churches being the majority of the whole. It is the first proposed effort for this particular field. It seeks to serve the entire church directly and not indirectly through strong special sections of the church membership. Its success will be conditioned upon its ability to render helpful service directly to the whole body of Christ.

The new work proposes to begin just after the blessed a b c of repentance and faith and church membership. For just at this place in the program of Christian culture, just turning the leaves of the spelling book after having learned the blessed alphabet of salvation, are sitting today very, very many of our people.

What Will the New Workers Do?

What will these specialists do? How many Associations will each specialist have? Will each State have a General Superintendent or Secretary of a Backward Church Department, operating jointly under the State Mission Board and the Home Mission Board? What will these men do when they go among the churches? How many men will you put in a State? Will you send men to strong Associations as well as weak ones?

These are a few of the questions that brethren are asking. Neither the State Secretaries nor the Home Board have settled all the details about the work. But permit some words about a few of the things the specialists will surely do. They will make a survey of the situation in the territory to be helped, so as to know how to take hold. They will institute a campaign in which there will be no intended let-up to the end that once-a-month churches, of which there are more than 16,000 in our Convention, shall, except in the rarest instances, have the church open for worship twice a month. They will go to work on the problem (and will keep at work on it) of how something that will be in the neighborhood of a living support may be secured for the pastors of the backward churches, so that these men of God may give their whole time to the work of the Lord and not have to farm or teach or sell life insurance to make a living. These specialists will do everything possible to aid in bringing these backward churches to form fields and build parsonages, so that each pastor may have his churches in contiguous communities and may live among the people of whom he is, under God, the responsible shepherd and leader.

There are many other things. Better houses of worship, beautified church grounds, Christian doctrine, better Sunday-schools, religious information and literature and on up to the post-graduate work of missions. But if these men should do nothing but address themselves tactfully, continually and energetically to the three tasks of bringing once-a-month churches to twice-a-month, of getting some better support for the pastors of backward churches and of securing parsonages in which the pastors may live in the communities where the churches are, (which less than five per cent. of them are doing now)—if there may be capable action with the impact of the whole denominational body behind it all over our Convention territory for these three simple but radical needs, we have no doubt that the Lord will bless this service of love by the releasing of such vast, untouched Baptist resources for the work of

the Kingdom of Christ as shall almost stagger our faith and cause us to wonder why we did not take hold of this great, simple, blessed task long ago.

There are many things to be accomplished by this department. Get better preachers? Oh yes, we shall want better preachers in the country and in the towns, and it is very important to get them, but we will first undertake the work of giving comfort and at least some partial aid and appreciation to the worthy men who are doing a very large part of what is being done now for the uplift of life in the rural districts of the South.

A Special Danger to Be Avoided.

ONE SPECIAL danger confronts us as we are setting out toward the development of this great activity. It is that we shall seek too much for the immediate fruit of more money for missions and other good works. But this is to be a department of training and enlistment. We prefer to put the word training before the word enlistment. If we may be permitted a homely figure of speech, the new Department proposes to feed the cow as well as milk her and to feed longhorns as well as Jerseys. We have given too much relative attention to milking. It is very proper to milk the cow. She will "go dry" if you do not milk her. She will also "go dry" if you do not feed her. But it is a good rule, when you expect more milk, to give more attention to the feeding. We want to put the impact of the whole denominational body behind the work of feeding.

We believe in special campaigns for the securing of money to carry on the work of the Lord. But it would be a great blunder if these proposed workers for the teaching of the people in all the ways of the Lord should be side-tracked into the special work of trying to teach them only to give more money for the work of the Lord and do it quickly.

God wants our money, but far more he wants us. We want the liberality of our people for the accomplishment of the great tasks of the Kingdom. But we shall show ourselves more worthy to be entrusted with their liberality if we shall put our whole body behind obedience to the whole Commission of our Lord Jesus Christ, which includes: "Teaching them to observe [diligently to keep] all things whatsoever I have commanded you."

~~HMBSDC~~

THIS MAGAZINE AS A CHRISTMAS PRESENT

THE HOME FIELD is given to its subscribers in clubs of five or more at twenty-five cents the year. Single yearly subscriptions are furnished at thirty-five cents.

We believe there is a considerable number of men and women in our churches who would be glad to give subscriptions to The Home Field for the year 1913 as a Christmas present. And we can conceive of no more fitting and useful present so inexpensive as this.

We make the following proposition: For \$1.25 we will give five annual subscriptions to The Home Field; for \$2.50 ten annual subscriptions; for \$5 twenty annual subscriptions; for \$10 forty annual subscriptions.

In addition, on receipt of the amounts and the addresses of the persons to whom it is desired the magazine shall be sent, we will send an attractive notification card, telling the recipient of the subscription that it is sent to him as a Christmas present with the compliments of the person who makes the order through us.

We wish pastors and elect women especially would call the attention of the right brethren to this offer. We have a number of men who would like to render just some such service as this, and it is certainly a service worth rendering.

THE "NEWS VALUE" OF THE GOOD AND THE BAD

THE RULES of capitalization observed in the average daily newspaper office differ materially from those in use among standard book and magazine publishers.

Recently in one of the Atlanta newspapers our Baptist Home Mission Board was mentioned as "the home mission board," while a certain social club in Atlanta is dignified by capitalization as the "Capital City Club." Elsewhere in the same paper Corresponding Secretary B. D. Gray, of the Baptist Home Mission Board, located since 1882 in Atlanta, was by the sapient reporter designated as "Dr. B. D. Gray, of Nashville, Tenn., secretary of the southern missionary board of the church."

Concerning baseball, street brawls, scandals and the weary, depressing story of crude and coarse human misdeeds the "bright young men" of the average newspaper have at command a vivid and varied descriptive terminology. If they did not have more knowledge of the facts about such things than they usually display when they to writing about the people and institutions that are laboring for human uplift, they would probably lose their jobs.

We deplore the inadequate and sometimes belittling and careless treatment accorded to religious affairs by many of the secular newspapers. We are sure they do not understand the value of an intelligent, discriminating treatment of religious news, else they would give it the attention it merits. Conceding here that the record of freak things and the awful stories of tragedy and sin are essential to news service in a newspaper that aspires to reach the entire community, we insist that the constructive element in society, the great, clean citizenry, can and do appreciate and desire the news of the work of those men and institutions that are laboring to make their fellows happier and better.

Politics and material progress are the life-blood of the daily newspaper. Other things take secondary place. Even so, among the "other things" shall the constructive forces of society be despised and the garbled, while the record of the misdeeds of the people and institutions that are more often a social liability than an asset, is given with flourish and gusto and unflagging zeal?

We are gratified to know that the Men and Religion Forward Movement proposes to labor with the editors of secular papers with the purpose of getting them to understand more about the news value of religious affairs. It is a fit thing for the Men and Religion Forward Movement to do.

We understand very well that a lot of religious facts have no news value. It is not a matter of news that Rev. John Smith preached a sermon of power on Sunday morning, however much good that gentleman may have inspired by the sermon. It is to be taken for granted that Brother Smith preached on Sunday morning just as we take it for granted that he ate his breakfast.

But there is an abundance of human interest and news in the movements and activities of the forces in these bodies that are laboring for the salvation of society in America and the world, and there is in every community a large number of men and women who are interested in the ongoing of these forces and who are more anxious to know about what is happening for the building up than they are about what helps in the disintegration of society.

This element of the community makes a large proportion of the newspaper subscribers and readers, for they are the most substantial and permanent part of the community. It is disappointing and mortifying to those who are naturally the best support of the daily press to see things which they cherish warmly and respect sincerely, garbled or ignored in the printed pages, while

Vanity Fair, the devices of pleasure and sport and the awful trail of sin spread their weary and grotesque records on almost every page.

We remember having seen an article from the pen of Dr. J. P. Greene, of William Jewell College, to the effect that Baptists had just as well accept the newspaper situation without comment and let it go at that. Dr. Greene was writing about how the making of some Catholic Cardinals was through the Associated Press, with the co-operation of the newspapers, made to scream from end to end of this country in columns of descriptive detail, while a great Baptist World Congress at Philadelphia was accorded two or three inches in the papers, these inches being carefully devoted to such matter as would make for sensation rather than to news.

There is force in the position that Dr. Greene takes, but we cannot believe that Christian people ought to sit dumbly, while the secular press, that could not exist without the support of Christian people, yields itself as a vehicle for the undoing of much of that which Christians give their lives to build up. The Christian people of the country need to come to some consensus of opinion as to the proper attitude to take toward the garbling and ignoring of religious news and work, by the average secular newspaper. If we had that consensus of opinion and could weld it into co-operative action, it would not take long to bring about a better state of affairs.

—HMBSC—

BETTER SUPPORT FOR COUNTRY PASTORS

WE HOPE everyone will read the article elsewhere by Mr. Richard H. Edmonds on "Better Salaries for Country Preachers." Mr. Edmonds says: "The most poorly paid people in the world are the ministers of the gospel." And the purpose of the whole article is to stress the proposition that our country churches are able to pay living salaries to their pastors and that this is the proper end of the country needs at which to begin.

We feel no hesitancy in giving endorsement to the position taken by this distinguished Baptist layman. First and last there is a good deal of banter, humorous and otherwise, in religious circles to the effect that it is poor preaching as well as poor pay, the inference being that the preacher is getting all that he is worth and that better preaching would elicit a more liberal support.

Our observation has been that this thought has been very frequently set forth in Baptist circles, the preachers themselves being the leaders in the pronouncement of it. We do not object to humor and we are far from considering ourselves worthy to lecture our brethren, but we make bold to say that the above method is not only inadequate as a means of dealing with a big problem but does substantial injustice to a noble class of who bear far more than most others of the sacrifices and burdens of society.

Mr. Edmonds says that the salaries of our ministers are beggarly small and that it is a disgrace to our civilization and our Christianity. These are strong words, but they are not any too strong to characterize the situation. If the reader is in doubt, let him pick up the Minutes of any average District Association, figure a bit on the wealth of the people who make up the membership of the churches and then a bit more on the salaries the ministers receive for their work.

When he is through with this little arithmetical task, he will either be ready in his heart to adopt the statement of Mr. Edmonds, or else he will fortify himself by saying words about the poor talents and work of the ministers. And, whatever instances he may be able to produce of preachers who do poor work, he will certainly be doing an injustice to a noble, faithful class of men, who are the untiring servants of God and the best friends of men.



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

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

MISS KATHLEEN MALLORY,
COR. SEC., BALTIMORE, MD.

PROGRAM FOR DECEMBER: CHINA

Prepared by MRS. VICTOR I. MASTERS

AT THE REQUEST of the editor Mrs. V. I. Masters has prepared the program and other material for this number of THE HOME FIELD. Mrs. Masters is an efficient worker in the Master's Kingdom, and wields a ready pen. China appeals to the hearts of old and young alike. We sincerely trust that the Christmas offering for China may be the largest in the history of our work.—Mrs. B. D. Gray.

1. Opening hymn, "The Morning Light is Breaking."

2. Bible lesson.

3. Prayer for nation and world:

O LORD, Infinite in love, mercy and grace, grant that our churches may see days of salvation, that men may be gathered in and enter openly upon a Christian life, and walk safely therein. May our nation be saved from the sin of indifference and infidelity. May it hold fast to God as God has held fast to us and our fathers. May we obey his laws and precepts, and be a nation of righteousness, a God-fearing people. Let thy kingdom come everywhere. Fulfil thy promise of bringing in all the scattered tribes and nations of the earth, and may the resplendent light of divine love shine upon all lands. To this end bless the work of the

missionaries of the cross, and increase the zeal of thy people for the evangelization of the world. Amen.

4. China's new day.

(See following articles and paragraphs in this department of The Home Field.)

5. Yuan Shi Kai.

6. Summary. (See Our Mission Fields for December.)

7. A factor in awakening China. (Foreign Mission Journal for September.)

8. Chinese National hymn. (See Our Mission Fields, December.)

9. In Memoriams—Hartwell, Graves, Simons. Brief sketches.

10. Closing prayer that Christians may enter in and possess the land for Christ.

CHINA'S NEW DAY

THREE REASONS are given for the dawning of the new day in China.

1. After about a thousand years of peaceful sleep she was rudely aroused in 1894 by her next door neighbor, Japan (whom she had hitherto considered beneath her notice), and given a severe shaking up. When the smell of smoke and powder had cleared away and red, sleepy eyes had been

rubbed, China began to see more clearly the reason why her little neighbor had succeeded so completely in gaining the victory over the great and powerful Empire. She began to reach out and take hold of western civilization, taking special cognizance of the things that had made Japan strong.

2. In 1894 the Empress Dowager received as a gift on her sixtieth birthday a copy of

the Bible, bound in silver. It is not known whether she ever read the Book, but it was through the study of it that Kuang Hsu, a nephew whom she had put upon the throne at the death of her own son, became interested and began to order other books until he had every book that had been translated into Chinese. From the study of these books and the New Testament came edicts so revolutionary and advanced that those who knew said it would take the country two centuries to reach such a standard. Colleges were established in the capitals of the eighteen Provinces of China proper. Ancient characters began to give way to western learning.

Railroads were established and then he dared establish a Board of Mines, thereby exciting the superstitions of the people, and causing the Empress Dowager to depose him and take the reins again in her own hands.

The third cause for the awakening of China was when foreign powers boldly discussed its dismemberment and disputed as to which country should possess the richest part. This led the Chinese to rise up and violently oppose any infringement of their

territory. The Boxer trouble came with its share in making China realize that she must learn from the foreigner the things that were to lift her up and place her on an equal footing with other great nations of the world.

The Fall of the Manchu Dynasty.

When the Emperor and Empress Dowager passed away the government was left in the hands of the Baby Emperor Pu Yi, with Prince Yun as Regent. Prince Yun was very unwise in appointing Manchus to all important positions, thereby inciting the enmity and jealousy of the Chinese and so one uprising after another came until the whole Empire was in revolution.

Nanking, the ancient capital, was taken and the Chinese Republic set up with Sun Yat Sen as President December 29, 1911, and on February 12, 1912, the Manchu dynasty gave way. Within five months fifteen of the eighteen provinces had joined the Revolutionists and the Manchu dynasty, whose Emperors had ruled for three hundred years as Sons of Heaven, had given place to a Chinese statesman, Yuan Shi Kai.

Five Reasons.

The following five reasons are given by a prominent Chinese official for the unique influence of America and Americans in China:

1. The refusal of the United States to participate in the opium traffic or the Chinese coolie trade.

2. The absence of any desire to encroach on the territorial rights of China.

This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Japan.

3. America's action contending for the integrity of China.

4. The remission by America of a part of the Boxer indemnity.

5. America's willingness, in general, to give China a square deal.

PARAGRAPHS ABOUT NEW CHINA

The new flag, consisting of red, yellow, blue, white and black stripes, represents the five peoples of New China. Manchus, Chinese, Mongols, Mohomedans and Tibetians. The old yellow dragon is a thing of the past and the queue will be seen no more as a mark of servitude.

"The Chinese are cutting off their queues, but that does not mean a glut in the hair market, contrary to the impression in Europe and the United States," writes Con-

sul General Anderson from Hong Kong. "The queues when cut are not sold, but are preserved for burial with the owner."

A missionary from Canton writes: "Today scarcely a man in this populous city wears a queue. I saw crowds of men going about with scissors, seizing men and boys and cutting off their queues, and no serious objection has been made."

Those who doubt whether China is really

modernizing should realize that the Union Medical College at Peking has celebrated the birthday of Confucius by a foot-ball match.

More than two hundred daily newspapers are now published in China, where scarcely one was known a few years ago. The telegraph brings news now to all parts of the interior, and the isolation of the past is forever past.

Our Chinese Baptist Publication Society supports colporters in several stations in North, Central and South China and in Siam, and last year issued over a million pages of Christian literature a month. Orders have been received for thousands of New Testaments.

The New East, the organ of Baptist mission work in China, published in Canton, points out in a leading article how the Baptists occupy a unique position with reference to modern views of liberty, and should exert a powerful influence at this formative period. Entire separation of church and state should obtain in the new Republic, and for this the Baptists have always stood stoutly.

In 1908 the Chinese Government canceled the Imperial rescript of March 15, 1899, which granted official rank to the Roman Catholic hierarchy, the priests to rank as prefect and bishops as viceroy. This meant that 1,100 Roman Catholic priests and 46 bishops were deprived of official rank, and was a most significant step. The Protestant missionary body had previously declined to accept any official status. All stand on an equality now, so far as government recognition is concerned.

Yuan Shi Kai, now President of the Chinese Republic, was an able supporter of the Anti-Opium movement, was the friend of the foreigners and missionaries during the Boxer troubles, and it would not be surprising if the reports that he purposes to profess Christianity were true.

To pervade China with Christian truth and life is the most colossal single task

ever undertaken by the Christian church. The quarter of a million converts now gathered are but one of many indications of the tremendous impact which Christianity has already made on this nation. Nothing but infinite Power could have produced the results that have already been accomplished. One-fourth of the whole human race here await the dawn of a new spiritual day. The door was never so wide open as it is now. The church of our day can plant the Christian banner in every community of this vast empire, if it will. I know of no greater opportunity for the investment either of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Republic.

Leaving our 'rikshaws upon the Bund, (The Bund is Canton's one wide street, extending the whole length of the river front.) we pass into a narrow street leading into the old city, and here the crowd and another section of the procession forces us into the precincts of a not too attractive butcher's shop, where various meats are exposed for sale, including the savory "chow-dog," the succulent pussy-cat, the traditional rat pressed flat and dried, with cock-roaches and beetles, which are sold by the measureful, like shrimps.

"While Yuan Shi Kai is himself a follower of Confucius, his favorite views regarding Christianity have not been concealed. As we have stated, he not only built a dormitory for an English Congregational Mission College, but sent his sons and nephews to be educated there. It is not surprising therefore to learn that in replying to a deputation of Protestant Christians, Yuan Shi Kai again expressed his determination to remove all religious disabilities and enforce religious toleration throughout the country. It is certain Christianity will have every opportunity to win its way among the people."—Selected.

"The change from the old despotism, with its worship of Confucius and worship of idols required of officials, to republican liberty, will thrust upon us mighty responsibilities. I should not be surprised if there should

arise a sudden determination on the part of the people to destroy idols. Idolatry is absolutely doomed, and the millions of tracts that have been scattered, and millions more that will be given out, mean the death of idolatry. Today some of the high official positions have been given to our Christians. The son of one of our old preachers is a graduate of Toronto University, and of Columbia Law School."—*Missions*.

By an arrangement that is entirely satisfactory to the Chinese, some \$250,000 per year of the Boxer indemnity due to the United States is being applied to the education of Chinese students in America and to the support of a Chinese-American school in Peking, where Chinese students are studying English and otherwise preparing for further study in the United States. There are seventeen American teachers in this school at present, and four hundred and thirty Chinese students. About fifty of these students are being sent each year for further study to America. The principal of

the school is Mr. Chang Behling, a very earnest and devoted Chinese Christian. This school and its steady output of the choicest of China's young men who are coming for prolonged residence and study to America, is one of the most hopeful and promising facts in the life of China today. America's unselfishness in the matter of the Boxer indemnity, has given her a position of absolutely unrivalled influence. No other nation has an opportunity remotely approaching this, of making the leaders of the new China that is soon to be. All told, there are now about seven hundred Chinese students in America. It is impossible to estimate the influence which these men will ultimately exert in the Far East.—*Missionary Survey*.

How important that we take advantage of our opportunity to christianize these students while we have them in our country and make China's new leaders Christian leaders. This is a true combination of Home and Foreign Missions, call it what you will.

THE MISSIONARY CALENDAR

THE MISSIONARY CALENDAR of Prayer for Southern Baptists has been received from the W. M. U. office in Baltimore. This year it is finished in a blue and gold cover. What more appropriate gift for the holidays! Inexpensive and yet comprehensive in its scope of missionary information, the Calendar will be a joy in any household. Hung upon the wall in the living-room or

library, it will prove a silent but potent reminder to each member of the household that daily prayer for missions is the surest way to secure daily gifts for missions. We congratulate Miss Heck, Miss Mallory and their co-laborers upon the beautiful success of the Calendar for 1913. Let every woman in the Southern Baptist Convention territory write to her own State headquarters and purchase many copies. Price, 15c.

MESSAGE TO A GATHERING OF CHRISTIANS FROM THE PRESIDENT OF THE CHINESE REPUBLIC

YUAN SHI KAI was formally inaugurated President of the great Republic of China March 10, 1912. He is considered the ablest man in China and although a Confucianist, one of the first messages he sent was to a thanksgiving service held by the Christians of Peking.

After complimenting the work of Christian missions most highly and promising religious liberty to all, the message further

says: "Henceforth all obstacles to liberty of conscience will have been removed from the Republic of China. The five peoples of China will enjoy the blessings of Republican institutions and the distinction between Christian and non-Christian will forever disappear. Members of one great family with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China."

TREASURER'S REPORT FROM AUGUST 1, 1912, TO NOVEMBER 1, 1912
SECOND QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION
Mrs. W. C. LOWNDES, Treasurer.

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARIES					BANDS					ROYAL AMBASSADORS				TOTALS
	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Training School	
Alabama	\$ 1 119 69	\$ 725 85	\$ 2 57	\$	\$ 266 30	\$ 47 15	\$ 31 90	\$ 29	\$	\$ 23 20	\$ 37 80	\$ 28 00	\$ 15 10	\$	\$ 50	\$ 3 85	\$	\$ 29	\$	\$ 2 302 49
Arkansas	627 50	564 87	1 00	10 00	13 80	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 216 17
District of Columbia	62 67	53 96	1 00	2 00	7 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 00	12 33	.....	.....	150 48
Florida	167 64	105 98	14 25	.....	56 65	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	358 12
Georgia	2 782 11	1 396 48	74 98	.....	.....	331 71	155 31	10 45	.....	.....	126 53	116 86	37 70	.....	.....	12 80	8 67	08	.....	5 083 68
Kentucky	928 43	342 08	20 50	.....	292 62	87 26	42 00	.....	.....	10 00	93 84	51 00	1 30	.....	.....	6 00	.....	.....	.....	1 875 03
Louisiana .....	.....	.....	.....	12 00	19 25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	31 25
Maryland	509 34	187 87	2 50	4 25	13 75	23 98	14 86	.....	.....	1 00	15 00	4 00	.....	.....	.....	.....	.....	.....	.....	776 25
Mississippi	872 86	651 30	12 20	14 50	88 00	421 52	308 00	.....	.....	125 07	.....	.....	.....	.....	.....	.....	.....	.....	.....	2 493 43
Missouri	1 224 76	623 21	.....	55 55	185 20	62 75	65 50	.....	.....	.....	1 50	2 70	.....	.....	.....	.....	.....	.....	.....	2 221 17
New Mexico .....	.....	.....	.....	2 98	87	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12 85
North Carolina	1 422 46	775 68	52 75	24 32	572 23	165 98	93 02	4 55	3 61	161 29	201 17	218 75	56 56	86 38	16 94	9 26	8 45	2 00	.....	3 878 40
Oklahoma	286 05	235 12	27 87	.....	102 61	7 00	.....	.....	.....	114 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	772 67
South Carolina	1 974 96	995 10	76 70	12 95	521 42	211 20	138 22	5 28	6 75	95 03	308 82	222 69	9 45	50 99	16 30	.....	.....	.....	.....	4 645 83
Tennessee	976 82	875 05	22 30	.....	52 00	147 93	53 10	.....	.....	.....	39 00	30 75	.....	.....	.....	.....	.....	.....	.....	2 196 95
Texas	2 361 97	2 526 90	45 75	62 85	135 47	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 132 94
Virginia	2 140 08	793 42	39 30	.....	307 45	144 45	80 18	2 26	.....	161 75	664 70	92 75	2 15	.....	12 95	117 80	36 90	.....	2 25	4 598 39
Totals	\$ 17 457 34	\$ 10 852 87	\$ 392 67	\$ 201 40	\$ 2 643 64	\$ 1 655 93	\$ 985 04	\$ 22 80	\$ 10 36	\$ 691 34	\$ 1 492 53	\$ 776 93	\$ 123 51	\$ 137 37	\$ 46 69	\$ 154 71	\$ 66 37	\$ 23 37	\$ 2 25	\$ 37 716 12

OF THE ABOVE AMOUNTS FOR THE
 TRAINING SCHOOL, \$1,517.49
 HAS BEEN GIVEN FOR THE
 STUDENT FUND

STATES	VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS						TOTALS
	W. Societies		Y. W. A.		Bands		
	Home Miss'n'r	Mt. School	Home Miss.	Mt. School			
Arkansas	\$ 100 00	\$.....	\$.....	\$.....	\$.....	\$ 100 00	
Kentucky	330 84					330 84	
Mississippi	145 75	66 70	36 00			248 45	
North Carolina					13 75	13 7	
Texas	350 00					350 00	
TOTALS.....	\$ 926 59	\$ 66 70	\$ 36 00	\$.....	\$ 13 75	\$1 043 04	

HOME MISSION RECEIPTS FROM OCTOBER 15 TO NOV. 15, 1912

ALABAMA—Clarke Co. Ass'n, by J. H. C., \$63.50; Packer Memorial, by A. C. M., 75 cents; Friendship, by W. H. C., \$1.75; Tuxedo, by T. H. C., \$8; Dr. W. T. B., Birmingham, \$4; Union L. A. S., Cory, by H. E. D., \$2.50; Dr. W. B. Crumpton, Cor. Sec., \$311.41; W. M. U., \$127.50; Mountain Schools, \$19.80; Jubilee, \$21.50. Total, \$1,064.71. Previously reported, \$1,853.88. Total since May, \$2,948.39.

ARKANSAS—Lakeview, by W. E. L., \$5.80. Previously reported, \$10.25. Total since May, \$16.05.

DISTRICT OF COLUMBIA—Mt. Tabor, by Mrs. G. W. M., \$3; Temple, Wash'n, by H. M. L., \$12.50; W. M. S., 5th, Wash'n, by Mrs. J. E. B., \$32.35; Immanuel, by G. E., \$14.72; Bethany, by J. E. D., \$10; Second, by S. G. N., \$67; W. M. S., W. Wash'n, by R. A. S., \$50; Christian Endeavor, \$4. Total, \$221.57. Previously reported, \$330.64. Total since May, \$554.23.

FLORIDA—S. B. Rogers, Sec., \$211.30; Fla. W. M. U., by Mrs. H. C. Peelman, \$45.95. Total, \$257.25. Previously reported, \$725.26. Total since May, \$982.51.

GEORGIA—Mrs. A. C. S., Augusta, \$; J. J. Bennett, Cor. Sec., \$1,178.38. Total, \$1,178.38. Previously reported, \$5,667.53. Total since May, \$8,845.91.

ILLINOIS—Total since May, \$36.15.

KENTUCKY—Ky. Cen. Com., by Miss Clifford Hunter, Sec'y, \$399.60; New Orleans Work, \$1; New Mexico Work, \$5.10; Mountain Schools, \$2.50; Dr. W. D. Powell, Cor. Sec., \$2,409.99. Total, \$2,818.19. Previously reported, \$4,185.78. Total since May, \$7,003.97.

LOUISIANA—Calcasieu Ass'n, by J. S. Nichols, \$14.06; Mansfield First, by C. E. J., \$12.50. Total, \$26.56. Previously reported, \$958.30. Total since May, \$979.86.

MARYLAND—Maryland Bapt. Ass'n, by J. C. M., \$270.23; S. S., Gunpowder, \$2.20; Church, \$10.60, by J. P. K.; W. B. M. S. of Maryland, by Mrs. H. B. Welshampel, \$139.75; Thank Offering, \$8.52; Y. W. A.'s, for Mt'n Schools, \$15.96; Sunbeams, for schools in Cuba, \$4; Fulton Ave., Balto., by J. H. D., \$28.54; North Ave., by C. M. K., \$38.33; Seventh, by O. M. L., \$14.28; Entwain Place, by H. W. P., \$87.44; Jr. B. Y. P. U., Calvary ch., Easton, by A. J. A., \$2.50; Balto. First, by J. R. G., \$56.93. Total, \$687.87. Previously reported, \$2,248.80. Total since May, \$3,036.67.

MISSISSIPPI—Choctaw Ass'n, by R. M. W., \$34.85; A. V. Rowe, Sec'y, \$1,200; Water Valley, by W. B. P., \$100. Total, \$1,334.85. Previously reported, \$801.02. Total since May, \$2,135.87.

MISSOURI—Bethlehem, by Mrs. R. L. W., \$16. Previously reported, \$6,171.66. Total since May, \$6,187.61.

NEW MEXICO—Total since May, \$123.80.

NORTH CAROLINA—Total since May, \$2,091.

OKLAHOMA—W. B. M. S., by Miss Sue O. Howell, Sec., \$98.14. Previously reported, \$525.58. Total since May, \$623.72.

SOUTH CAROLINA—Four Holes, by T. F. R., \$11.87; Orangeburg, by A. C. W., \$28.25; Mt. Zion, by J. W. E., \$5; Bethlehem, by W. W. M., \$7.30; Sardis, by R. V. A., \$24.27; Moriah Ass'n, by W. C. A., \$2.50; Williston, by W. A. B. N., \$4.21; S. S., Camden, by G. C. B., \$25; Patrick, by J. M. S., \$3; Millbrook, by W. J. P., \$25; Brownsville, by Mrs. S. E. G., \$10.15; Blacksburg, by C. J. F., \$23.75; Hopewell, by J. H. J., \$8; Pickens, by R. T. H., \$5; Olanta, by S. J. T., \$8.21; Pine Grove, by T. W. E., \$10.10; Pine Grove, No. 1, by J. M. K., \$1.50; Kemper, by M. S. M., \$8; Mt. Zion, by E. H. H., \$11.75; Dorchester, by E. B. G., \$4.66; Ruby, by J. F. C., \$2; Mt. Moriah, by J. B. B., \$18; Rice's Creek, by P. T. N., \$2.50; Mountainview, by J. H. M., \$1.57; Elim, by B. C. T., \$5.33; George's Creek, by R. B., \$2.80; Salem, by E. O. S., \$1.15; Antioch, by P. H. S., \$5.83; Orangeburg Ass'n, by A. M. B., \$18.75; New Hope, by J. A. T., \$7.32; Cheraw, by C. W. E., \$16.75; Waccamaw Ass'n, by J. C.

S., \$18.56; Bermuda, by W. L. S., \$7.40; Pine-wood, by E. C. G., \$6.50; Bolling Sp'g., by J. J. C., \$5.48; S. S., Fort Lawn, by S. A. M., \$5; Good Hope, by T. F. W., \$14; Terrell's Bay, by D. A. S., \$7.02; Greenwood First, by A. M. S., \$30.69; Aiken Ass'n, by J. M. A., \$18.65; Fairview, by D. G., \$2.25; Santee, by J. W. Z., \$10.90; Brunson, by J. E. C., \$3.15; Charleston First, by W. R., \$8; Charleston First, by M. L. B., \$12.46; Dudley, by J. E. F., \$2; Pine Grove, \$2; Springvale, \$2; Concord, \$2; Bethany, \$10; Flint Hill, \$1.35, by M. C. W.; Calvary, by E. H. W., \$7.15; S. S., Darlington First, by C. B. E., \$13.32; Evergreen, by W. H. W., \$4.70; Congaree, by F. G. R., \$4.50; Calvary, by W. R. W., \$4.05; Gaffney First, by R. E. L., \$50; Cartersville, by H. E. C. F., \$5; New Bethel, by J. E. M., \$1.60; Lake City, by H. S. B., \$25; Bay Springs, \$5.71; S. S., Sugar Loaf, \$1.50; Providence, \$2.61; Cross Roads, by J. D. P., \$4; Reedy Creek, \$13.24; Galhivant's Ferry, by J. M. C., \$1.90; Darlington, by J. B. E., \$36.87; Lake Swamp, by J. B. S., \$14.15; Chesterfield Ass'n, by J. M. S., \$2.90; Summerton First, by D. W. C., \$50; Cool Branch, by E. T. B., \$4; Little River, by Mrs. A. M., \$3.60; Tabernacle, Columbia, by J. F. G., \$37.25; Camden, by T. E. G., \$33.15; Mt. Calvary, by A. C. O., \$1; Charleston Ass'n, by S. M. G., \$10; Padgett Creek, by W. H. W., \$1.25; New Buffalo, by D. R. D., \$1.60; Providence, by J. W. C., \$7.14; Ebenezer, by J. E. L., \$22.97; Citadel Square, Charleston, by J. V. W., \$75; Lake Swamp, by J. B. S., \$31.70; Summerton, by J. T. T., \$1.80; Liberty Hill, by A. T. R., \$5.77; W. T. Darieux, Cor. Sec., \$24.96; Smyrna, by E. W. B., \$10; Camden, by T. E. G., \$3.80; Mt. Olive, by J. E., \$1.65; Dillon S. S., by W. E. H., \$3.35; Chester First, by J. T. P., \$35; High Hill, by I. O. R., \$25.36; S. S., \$12.64; New Prospect, by C. C. R., \$4.20; Waccamaw Ass'n, by J. C. S., \$31.62; Hartsville, by S. W. G., \$65.05; W. M. U. of S. C., by Mrs. J. N. Cadd, Treas., \$155.65. Total, \$1,302.88. Previously reported, \$5,494.68. Total since May, \$6,797.56.

TENNESSEE—Lawrenceburg, by W. C. Golden, for Indian Work, \$2.90; Mountain Schools,



Richmond Va.

\$2.90; Belmont, Nashville, by W. C. G., \$8.44; W. M. Woodcock, Treas., \$1,461.58; Mountain Schools, \$15.63; Indiana, \$2.70; W. H. Moore, 3 month's salary, \$100; Mrs. R. A. M., Mt. Juliet, \$4. Total, \$1,638.16. Previously reported, \$2,231.25. Total since May, \$3,917.40.

TEXAS—B. M. A. of Texas, by W. W. Scales, \$30; F. M. McConnell, Secy., \$5; Truscott B. Y. P. U., by W. M. C., \$2.50. Total, \$38.50. Previously reported, \$2,341.19. Total since May, \$2,379.69.

VIRGINIA—B. A. Jacob, Treas., \$2,285.12. Previously reported, \$7,050. Total since May, \$9,335.12.

MISCELLANEOUS—Ground rent, Galveston, by J. H. M., \$15. Previously reported, \$460. Total since May, \$475.

AGGREGATE—Total, \$15,043.18. Previously reported, \$41,341.29. Total since May, \$56,384.57.

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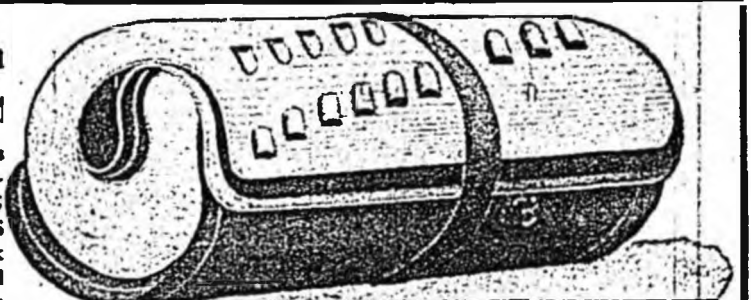
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