THE HOME FIELD JULY 1913

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The Home Field

PUBLISHED BY THE



HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.



Subscription Price 35 Cents Per Year 1002-1003-1015-1016-1017 Third National Bank Bldg. ATLANTA, GA.

VICTOR I. MASTERS, Editor.

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The Home Field





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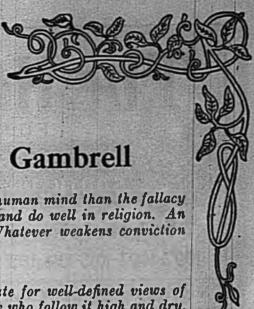
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Nuggets from Dr. Gambrell

NO GREATER FALLACY can infect the human mind than the fallacy that we can eliminate truth and yet go on and do well in religion. An abiding strength comes from conviction. Whatever weakens conviction slows up progress

MERE SENTIMENTALITY is no substitute for well-defined views of truth. It will evaporate and leave the people who follow it high and dry.

PEOPLE MUST BELIEVE in order to be strong. It is easier to disintegrate Christian bodies than to integrate them, and disintegration is always weakening.

THE NET RESULT of the long experiment with a spineless religious unionism in England is a loss of power on the part of the enurches and a distinct loss to Christianity.

IN ENGLAND we have a wide demonstration of what indefinable unionism, with no doctrinal basis on which to organize, will do in a staid and settled country.

A RECENT WRITER says that constant attacks on denominationalism in America have already nearly destroyed the country churches in parts of the North, and it is easy to see how these sidelong and undermining attacks have destroyed church conscience, and for strength brought flabbiness and weakness.

THE CATHOLICS are making remarkable gains in England where union evangelical churches are losing in membership. Catholics do not waver; there is a tone of certainty about what they say.

PEOPLE WILL not long follow a teaching that has in it uncertainty. The human mind wants to rest on something, and be certain about it.





Vol. XXIV

JULY, 1913

No. 7

The True Position for Baptists to Take

DR. J. B. GAMBRELL. Editor, in The Baptist Standard



O ONE AT ALL INFORMED upon world movements can doubt, upon mature reflection, that there is impending a supreme crisis for Baptists. It practically involves the life of Baptist churches, and the docdoctrines for which they stand.

This crisis must be met in the right spirit, and in the right way, or the whole denomination will be deftly put on the toboggan slide of non-denominationalism and dumped into a vast heap of ecclesiastical rubbish.

Before going into the questions raised by the caption of this article, let me raise another question: Is it really worth while to have Baptists churches any longer? Would it not be as well, even better, for Baptists to go in with all sorts and have churches with freedom of choice as to baptism, government, etc.? Why not? Some so-called Baptists think so. Certainly, if there is no Divine compulsion in it, that is the thing to do. Prejudice ought not to rule. Preference should not control. Why not do it?

To these questions there is only one answer, which, if true, can justify the separate existence of our churches. That answer is: OBEDIENCE TO JESUS CHRIST, THE LORD REQUIRES IT. Is this answer true? Personally, I am convinced to the depths of my soul it is. This is not the place to argue it. For the purposes of this article it will be assumed that Baptists have an unfinished task on them to bring the world to a true knowledge of the truth as it is in Jesus.

In saying this, it is not meant to affirm or even suggest that other people hold no truth, some of them hold much truth. But it is affirmed that none of them hold some truths vital to the purity of Christianity, and that all of them hold errors damaging to the faith of the gospel. In view of the facts, Baptists have a mission unique and of transcendant importance to the whole world. In this faith, well thought out and with convictions fully settled, this article is written.

Covert Forces Would Destroy Baptists.

NOW, FOR A LONG TIME, forces have been gathering and have been studiously worked np, calculated and often designed to make it difficult for Baptists to maintain a consistent position. Many forms of union effort, some of them good and entirely legitimate, have made an atmosphere for unionism. Legitimate methods have been deftly handled by those who do not love the Baptist doctrine to embarrass Baptists. "We are all striving for the same place." "It makes no difference what church you belong to, just so you are honest," etc. Thus constantly the cutting edge of Baptist truth is worn off.

The secular press is wide open to insidious, sidelong attacks on the integrity of the Baptist faith, all in the name of liberality, one of the plumed words of the times. As to principles in religion, the secular press is blind and dumb.

The recent opening up of China has made the biggest situation the missionary world has ever known. Men, good men, let us allow, and men of wide vision and great power to mass men and facts, have gone into figures and have most impressively, and yet in a thoroughly wooden way, ciphered it all out, that by dividing the whole human race up between all the denominations, the world

can be evangelized in one generation. It is a fine conception, and it catches the imagination. But it is not the first great scheme that had more figure than God in it. It assumes boldly that Baptists, for instance, have an obligation to preach the truth to only some people, and that we are all on a par, as to truth—a thing absolutely false and fatal to the truth of the New Testament.

Can Baptists Stand?

WE ARE NOW face to fact with the question: CAN WE STAND ON OUR LEGS? Does our standing depend on the truth we hold, plus God's blessings on the consistent holding and preaching of it, or upon the help of the people who do not believe the truth we stand for? My answer is ready. Baptists must maintain an independent position or pass out, as they are doing in some places in England, where the union idea prevails. To get a fair view of the situation, let me state it.

There are two distinct religious positions held in Christeudom—

1. The Baptist position is first in time and first in strength on an open field and with a fair fight. By universal consent, this position makes Jesus the supreme sovereign and the New Testament his law. We are und to him, and by cords we dare not infallibility is in the Scriptures.

2. The Romish position is that the Pope is the source of infallibility, and his word is final.

Between these two distinct positions, each consistent in itself, there are numerous other positions held by influential bodies straggling along all the way from Jerusalem to Rome.

The real strength of Baptists always has been in the clear, fervent preaching of their principles. They have never gained by compromise nor fusion, nor by a tame policy of toning the truth down. In the nature of the case they never can. Human nature is made to follow the easy way. Who would be baptized, if sprinkling will do as well? Who but a degenerate would fight for this over that, if the two are of the same value?

Can Baptists stand alone in propagating the doctrines of the New Testament? They will have to or not stand at all. The Federation of Church is the easiest, the surest and the best way to wipe out the distinctive Baptist faith—and that is what is desired by many. It puts in the leadership of Baptists a body of men a majority of whom do not know, nor love Baptist principles. Good men; grant it. But they have neither the Baptist view nor the Baptist spirit. Their view is destructive of the New Testament teachings on vital points, and they will make an atmosphere to conserve their views. This is inevitable.

Baptists Must Stand Alone or Fall.

IF BAPTISTS stand at all, they must stand on their own legs, flat-footed on the Word of God. That is the way our fathers stood, and because they stood that way we have the truth today.

Some very clever men are making a psychological situation abroad, and good men are affected by it. There is a horror of isolation. Why so? Now is the time to open our eyes and take a look around; then take the correct position. What is it? I will try to state it. Certainly it should square on all sides with the New Testament. and then be held unafraid and consistently. We should, in China and everywhere, openly and frankly, in every presence, declare that our churches are isolated from every and all other churches, automatically by our principle of obedience to Jesus Christ, and we can't help it. If any object, our opportunity is made for us to give the reason for the faith that is in us, and that will be enough. Baptists churches provoke attacks necessarily, by their condemnation of error. They have always been able to meet attacks and make converts at the same time.

Difficulties are opportunities spelled another way, and now is the time for Baptists to learn the spelling of Zion. Paul in prison wrote: I want you to know that the things that happened have fallen out rather to the furtherance of the Gospel. Now is your supreme opportunity. We can stand fast and conquer or play Peter at Antioch and die a lingering death in China and everywhere.

He is little informed who believes that stalwart Baptists of this land will be led by a body of men, a majority of whom do not know the Baptist or New Testament position, and do not love it; who, indeed, think Baptists an obstruction and a needless irritant among the denominations. We hear

much of great Christian statesmen. They honestly think themselves competent to parcel out the earth among the denominations and run the Kingdom on new plans worked out by themselves.

I admire some things in the men, but much prefer Christ's program to theirs.

They are playing religion out in many places by obliterating the church conscience and substituting ineffective bigness of conception for practical obedience to the commands of the Lord Christ. The true Baptist

gets his ideas from Jesus, who gave his program for the conversion of the world in the great Commission.

Our business is to preach the whole truth to the whole world. If we are wise, we will stick to it and absolutely refuse any and all alliances that hinder our liberty of action. Let Baptists get together, stay together, and put out their full strength to finish their age-long and Christ-given task. Thus will we most help the world and serve our Lord.

Must the Church Itself Go?

JESSIE B. THOMAS, D. D., in The Examiner



HE "GET TOGETHER" SENTI-MENT has of late become so universally pervasive as to create what Mr. Balfour calls a "psychological climate." It grows impatient of all barriers artificially erected, whether by tradition, cur-

rent opinion or express authority, which tend to keep people apart. And this sentiment, having become dominant in racial, political, industrial and social life, and having even invaded domestic relations, has become pre-eminently importunate in the religious realm. The intense longing for a "united Christendom" has been reinforced by bitter invective against the persistent bigotry that cuts the nerve, wastes the resources, and neutralizes the evangelistic force of Christianity by its perpetuation of sectarian rivalry in the face of the new and better zeitgelst.

It cannot be denied that the sentiment in question commands instinctive recognition, as both generous and profoundly Christian. For was not this "mystery of fellowship," through the breaking down of "the middle wall of partition," the ever recurrent chorus of Paul's exultant song of praise? But sentiment alone, however eager the desire, and however impetuous the impulse it may create, has no help to lend when asked how the result desired may be most safely reached.

"Unionists" Cannot Agree Among Them-

EXCEPT there be interposed some "hitherto shalt thou come, but no further," the incoming tide is apt to obliterate all lines indiscriminately, whether essential or nonessential. For it is madness to insist that partition is in itself an evil. The work of creation involved successive partitions—beginning with the division between light and darkness. Henceforth the rash blotting out or blurring of outline has tended back to darkness and chros.

The advocates of headlong consolidation of religious bodies that have grown into isolated independence through long discussion and experience do not always seem to recognize the radical nature of the questions thereby raised, nor the pairriness of the reasons assigned for the step proposed.

Modern advocates of "Christian union" have become uniformly embarrassed and divided when they came to the question of a right stopping point. Should the new scheme include Romanism, Unitarianism, Swedenborgianism, or the other more or less amorphous bodies that call themselves Christian? The Angelican church has fallen into discord over proposed affiliation with the Greek church. Some of her devotees have sought eagerly to be recognized as legitimate children of the "harlot" of Rome. The Lambeth appeal has offered the sheltering wing of the "Historic Episcopate" to all Protestants.

The Baptist Union of England requires no doctrinal test as a condition of membership, and an eager effort has been made by some of its constituency to efface all denominational lines outside the State Church, under the general character of "Dissenters."

Meantime, the famous Parliament of Re-

ligions at Chicago signalized its breath of sentiment by enthroning a Romish cardinal; persuading Jews, Mohammedans, Buddhists and Agnostics to fall into vocal harmony in the joint recitation of the Lord's Prayer; and receiving from a Shinto priest the benediction of the "hundred million cities of Japan." Which of these experimentalists was wrong?

A Prior Question-the New Testament.

BUT, ASIDE FROM THE DEMANDS of the "era of good feeling," it is strenuously urged that our "petty differences" ought to bow themselves out in the presence of "financial expediency," "scientific management," "socialistic efficiency" and "statesmanlike strategy." This raises at once the prior question as to the validity of the reason? out of which grew the "petty differences" referred to. It furthermore compels study of the origin, nature and purpose of the church itself as indicated in its New Testament history. For, unless its appointed field of operation be primarily financial, scientific, socialistic or politically strategic, considerations drawn from these spheres can hardly be decisive, to say the least.

The idea of segregation was inseparably connected with the grouping apart, into a "sect everywhere spoken against," of those who had become "of one heart and one soul," after the day of Pentecost. This sect resolved itself again into local bodies, such as those in Galatia, in Corinth, in Thessalonica, and even in a private "house," to whom apostolic letters and congratulations were sent.

The process went still further; for especial emphasis was from the beginning laid on that "individualism" which is so much dreaded in our day. Peter's demand of obedience to Christ was specifically individual: "Repent and be baptized every one of you." This was indeed the new note of Christianity as compared with Judaism. The Gospels are a personal biography, while the Old Testament is a national history. Nicodemus, already a corporate member of the elect people, must be individually "born again."

Whatever obscurity may hang about other details, such as polity, ritual or the like, there is no lack of clearness as to the oc-

casion and function of the newly formed church itself. This is manifest both from the symbols employed in referring to it, and from the nature of the counsels addressed to it. It was to be primarily just what the single disciple was to be, although in a larger sense—a "living epistle," a visible "witness" of the beneficent "fruits" of Christianity.

Individual and Group Responsibility.

IT WAS THUS to incarnate the Christian ideal, for it is called a "body" of Christ This implies localization and visibility. For it was necessarily through such incarnation that "God" became "manifest in the flesh." A recent writer in the Examiner erroneously referred to Paul's words in 1 Cor. 12:27 as pointing to the church universal. But that letter was addressed specifically to a local church; and, moreover, the text in question should read, "Ye are a body of Christ" (not "the body," as in the Common Version). The eminent exegete, Canon Hort (in his treatise on the New Testament Ecclesia) calls attention to the absence of the definite article in this and like cases, adding that "To each local ecclesia S. Paul has ascribed a corresponding unity of its own; each is a body of Christ, and a sanctuary of God." The hypercriticism which revolts at the notion of "several bodies" of Christ must therefore settle the matter with Paul, and not by rhetorical implication. It is worth noticing that modern textual criticism tends increasingly to emphasize this distributive application of the figure. In Eph. 2:21, for instance, (again appealing to the authority of Dr. Hort) we should read, "every building," instead of "all the building;" and in Eph. 3:15 it should be "every family," instead of "the whole family."

This allusion to each church as a family, as well as a body, suggests some features of striking parallelism. For both family and body are organism, made such by trial, rather than artificial agencies. There are "members" in both. Entrance into bodily life and into that of the household is alike by birth; and "daily bread" is essential to its maintenance in either case. The church, in like manner, is composed normally of those who are "born again" and who continually feed upon the "bread of life." And

ber ordinances symbolically repeat these household phenomena and in this order. Paul's allusion to the "rejointing" of a member (Gal. 6:1) becomes especially significant in this connection. The term used is a surgical one. It reminds us that, as a dislocated member brings pain to the whole body as well as to itself, and as an errant child plunges the whole family into grief, so every true "household of faith" will be "bound up in the bundle of life" so closely that its constituents will have become literally "members one of another."

"Following a Multitude to Do Evil" Versus Standing for the Faith.

ALL THIS SYMBOLISM becomes meaningless if it broaden its reach beyond the local and visible church. That church, therefore, must, like the individuals that compose it, be meant to incarnate before men the teachings and precepts of him whom it calls Lord. Intelligence and liberty, the royal gift of God involves corresponding responsibility. He. who has received, or believes himself to have received, a truth has been made custodian of a priceless treasure. At his peril he must "keep that which is committed to his trust."

Every man is at liberty to become "fully persuaded in his own mind;" but, having been persuaded, he is not at liberty to withhold, neutralize indirectly or barter away his convictions. It was always easier to "follow a multitude to do evil" than to stand for the truth at all cost. It was thus that the word "witness" and "martyr" came to be synonymous. It was thus that "separatists" for conscience sake were ever, for the same conscience sake, in the persecuted minority. It was thus that the so-called "denominations" came into being.

SEEKERS AFTER A "UNITED CHRISTENDOM" AND DENOUNCERS OF "SECTS" SHOULD RECALL THE FACT THAT CHRISTENDOM WAS NEVER MORE CORPORATELY IMPACT THAN IN THE MIDDLE AGES—AND NEVER MORE DEBASED AND INEFFICIENT. THE

NINETEENTH CENTURY WAS PAR EX-CELLENCE THE MISSIONARY CEN-TURY; AND IT WAS THE CENTURY OF "DENOMINATIONALISM"—OR, MORE AC-CURATELY, OF "INDIVIDUALISM." FOR IT WAS WILLIAM CAREY'S SUDDEN RECOGNITION OF THE FACT THAT "THE CONVERSION OF THE WORLD DE-PENDED, UNDER GOD, ON WILLIAM CAREY," THAT INAUGURATED AND GAVE THE KEYNOTE OF THE NEW AD VANCE.

Fraternal Sentiment is Good, But Loyalty to Christ Is Better.

THE PRESENT increasing sense of individual responsibility is not to be dreaded nor discouraged. Neither distribution into companies or drill squads, nor personal prowess, weaken army efficiency. It is not the "shouting of the captains," be it never so vociferous, that wins the battle.

The individual church, then, like the individual disciple, must seek unfilnchingly to know the "mind of Christ," in doctrine and practice, and, having honestly convinced itself of this, must bear witness, wide equally unflinching fidelity, to "the truth, the whole truth, and nothing but the truth." Falling this, it ceases to be a "faithful and true witness"—nay, it becomes a "false witness," and having ceased to fulfil its appointed function may fitly "wax old and vanish away."

How trivial, from the New Testament point of view, becomes the appeal to financial, scientific, socialistic or political considerations as justifying the withdrawal of protest against error, or consent to the obscuring of truth. The "wisdom of the world is foolishness with God."

FRATERNAL SENTIMENT IS GOOD, BUT LOYALTY TO CHRIST IS BETTER, AND SUCH LOYALTY IS, AFTER ALL, SAFEST. FOR IN THE LONG RUN "WIS-DOM IS JUSTIFIED ON THE PART OF HER CHILDREN."

51 Quincy Street, Brooklyn, N. Y.

THROUGH the neighborship of all nations today American Christianity is forced to face and conquer all the gods of the earth.—John F. Purser, D.D., President of the Home Mission Board.



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OR long years I have had a desire to get the teachers of the Mountain School Department of the Home Board together for a conference. We have just realized that desire in the Conference which closed June the 19th at

Ridgecrest, North Carolina, and which was said by the people who have been at Ridgecrest since its opening, to be the best conference ever held there.

It was a common remark of the visitors as they looked upon the teachers that they were a strong body of men and women. Their seal and consecration to their work broke out in every sentence they uttered. The teachers themselves enjoyed immensely meeting their co-workers. They were drawn together and ties were formed which will never be broken.

The following schools were represented: Oak Hill Institute by Prof. J. C. Cox and wife, Chilhowee Institute by Prof. J. E. Barton, Mars Hill College by Prof. R. L. Moore, Yancey Institute by Professors E. E. Hawkins and A. J. Hutchins, Haywood Institute by Prof. L. B. White, Round Hill Academy by Prof. L. Q. Haynes, Mountain View (the new school in Wilkes, North Carolina) by Prof. E. R. Settle, North Greenville Academy by Prof. L. K. Simpson and Miss Lelah Roe, Bleckley Institute by Prof. H. P. Bell and Miss Janie Duggan, Bridgeport Academy by Prof. L. D. Rutledge and Mrs. Rutledge, Beeson Academy by Prof. J. H. Jarnigan and Miss Mabel Beeson, Gaylesville Academy by Prof. L. H. Gardner and Miss Osla Allison.

The following visitors were enrolled, some of whom are teachers, all of whom rend-

ered assistance in the discussions: Dr. P. E. Burroughs, of the Sunday School Board; Dr. C. E. Brewer, of Wake Forest College; Prof. G. E. Lineberry, Secretary of the Secondary Schools of North Carolina; Prof. C. F. Campbell, of the Russel Sage Foundation; Rev. J. C. Owen, Mountain School Evangelist; Mrs. J. C. Owen, Mrs. W. J. Wyatt, Miss Rachel Sims of Texas; Dr. J. Q. Adams, Rav. H. C. Moore, of the Biblical Recorder; Rev. J. D. Moore, of South Carolina; Miss Rebecca Ward, Miss Lillian Devaughn, Miss Della Burnett, Mrs. E. L. Thompson, Miss Mattle Beeson, Rev. C. E. Beaver.

The Conference held two sessions each day. Each session was opened by a forty-five minute lesson on the teaching of the Bible by Dr. P. E. Burroughs. Dr. Burroughs not only delighted the teachers by his splendid work in teaching the Bible, but contributed largely to the spiritual uplift of the meeting.

Dr. Brewer, because of his long connection with Wake Forest College and his vital interest in secondary schools, also contributed much to the interest and helpfulness of the meeting.

The period devoted in the forenoon and afternoon to the study of the Bible was followed by the discussion of questions of vital interest to the schools. These were mainly the problems being worked out by the various faculties at their respective schools.

It was a free, open meeting in which every speaker expressed his convictions, and his convictions were respected by every other speaker. Superintendent A. E. Brown was elected chairman and Prof. L. H. Gardner, secretary. This was just enough organization to carry on the work and not enough to hinder the Conference from attaining its real object.

It is not contemplated in this article to record all that was done and said, but the following are among the things that were definitely settled:

1. That the schools of each State should form an interscholastic debating and oratorical association.

2. The following committee was appointed to arrange a standard course in Bible, missions and Sunday-school teacher training: A. E. Brown, R. L. Moore, L. H. Gardner, J. C. Cox, H. P. Bell, P. E. Burroughs.

3. After full and free discussions on the subject of dress it was decided that the girls should be required to wear a uniform, especially on Sunday.

The Conference decided to make its organization permanent and hold annual sessions. The following committee was appointed to arrange for time and place of meeting: A. E. Brown, E. E. Hawkins, L.

D. Rutledge, J. K. Simpson, J. E. Barton.

Among the pleasing features of the Conference was the singing of Mrs. J. C. Cox and Prof. H. P. Bell.

It was a great meeting, a meeting of spiritual power and uplift. There were no set speeches, no attempt to parade pet schemes and ideas. The teachers simply went at the discussions of the problems in a plain, simple, every-day fashion. From henceforth there will be a solidarity about the mountain school work that has not existed heretofore. We were gratified at the attendance, which, while coming far short of the number of teachers employed in this department, was considered excellent and gratifying to the superintendent.

We have no doubt but that the next session will be largely if not universally attended by the teachers of this department. One of the reasons we have not insisted upon a meeting such as this before is that the income of the teachers is so small and the long distance some of them have to travel to get to a meeting place made it almost prohibitive. It would be money well



Mountain Baptist Church of the Better Class, Dione, Kentucky. Home Board Schools and State
Missions! Are Bringing This improveme t.

spent by individuals and churches who are interested in the mountain work to contribute a fund to help bear the expense of those who come from the fartherest corners of the mountains.

· The heart of the superintendent overflowed constantly as he looked into the earnest

Georgia Home From Which Fight Children Went to One of the Mountain Schools.

faces of the men and women who are doing heroic work under adverse circumstances in this great hill country.

After the adoption of the following resolution, offered by Rev. J. C. Cox of Oak Hill

Academy, the Conference adjourned to meet again next year:

Remembering the splendid addresses we have listened to and the hearty welcome we have enjoyed, be it resolved—

That we are under great obligations to Dr. Burroughs for his inspiring lectures, to

Dr. Campbell for his splendid address and courteous communication and also to Dr. Brewer for his efforts to make us comfortable and at home as well as to the inspiration of his presence and address.

That as representatives of our Mountain School Work we heartly appreciate the efforts of our hosts to entertain us, and to the people of Ridgecrest generally for all the tokens of kindness and hospitality which has made our stay so pleasant as well as profitable.

That as principals and teachers in our schools we appreciate the cooperation, the courtesy and the in-

spiration as well as the kind consideration we have received at the hands of our superintendent; Dr. Brown, and pledge him our co-operation, and bid him godspeed in his great work.

What One Quarter-Time Church Has Done

J. H. Thayer, Th.D., Williamston, South Carolina.



VER YONDER ACROSS that interurban line, beyond that slight hill just South of Williamston, and behind that clump of trees, stands old Big Creek church. The building itself is a neat brick structure, costing about

\$3,000, and was dedicated in 1875, the sermon being preached by that great landmark stalwart, Dr. J. R. Graves. Those who were present say that he spoke for three hours, while the people stood and sat packed in the house like sardines in a can.

When thie dawn of history first breaks upon the Saluda Association we find that the first pastor of this Big Creek Church was also the first moderator of the association and Big Creek was probably of their

number, as it is now. In this old church for the last one hundred and twenty-five years, on the first Sunday of each month and the Saturday before, the saints have gathered for worship and praise. Around this old church are some of the deepest and most tender memories of the community. Big Creek is a typical quarter-time church of the better class.

Much has been written recently upon the undeveloped condition of our country churches and how to improve it,

I have no quarrel with what has been written. Doubtless it has been just, and much of it has been written by men who had a first hand knowledge of the situation. On the other hand, I have noticed that the praise which has been accorded these

churches has been couched in general terms. As far as I know, no attempt has been made to show what a quarter-time church has done.

Big Creek as a Church Builder.

THIS CHURCH might well be called a church builder. In 1803, in her fifteenth year, she organized what was then known as her arm, into Neal's Creek Church, near Anderson, South Carolina. A look at the

quarter old, lives again and still again, in the activities of these other churches, which she in a measure made possible.

Not only did Big Creek build churches; she nourished them in their weakness. A specific instance is known where this church granted to Little River church the services of her pastor for once a month, and also where she offered a similar service to the Neal's Creek church. Both of these churches are today rendering useful service.



What meetings have been held here! What stories of reviving grace and redeeming love each brick could tell!

associational minutes for 1912 will show you that Neal's Creek Church is still in existence. From her also went out Grove Station. She gave of her own blood to form Shady Grove, Dorchester, Beaver Dam, Cedar Grove, Hopewell, and First, Willliamston.

Of this latter lusty offspring the writer is the present pastor. Time and space would fail us to tell the history of all of these churches. We can but sum it up. That quarter-time church, now a century and a

The Mission and Anti-Mission Conflict.

THERE CAME A TIME in the history of the church when the questions concerning missions came to the front. It looked for a little while as if the anti-mission forces had succeeded, but after the smoke had cleared away, Big Creek emerged on the right side.

The splitting faction formed itself into a primitive church, and things did not look rosy for awhile. But the primitive church

has gone the way of all the earth, a way in which anti-mission churches go aforetime, and Big Creek still lives. Those of us who know the splendid mission record of the Saluda Association cannot help feeling that that old quarter-time church fought the fight for God and for us, and that others have labored, but we are entered into their labors.

Big Creek and the Lone Star State.

TEXAS is a wonderful State. She thinks in the large, and acts in the large. And yet, in the quality of her giving, and somewhat in the measure of it, ahe is indebted to the Palmetto State, her little sister, whom ahe could carry, as it were, in her vest pocket.

The records tell us that during 1831-32 there was a continual revival in Big Creek. If one will take the record book of this old church and look up the meeting held in January, 1832, he will find that, under the supply-pastorate of Brother Robert King, Miss Jane Williams joined the church by experience and baptism. Miss Jane Williams was the mother of J. B. Gambrell, the great Texas Commoner, and honored leader in all our Southern Zion. Mother! what sacred memories cluster about that word! When I came home from our last Convention at St. Louis, I looked up this record for Dr. Gambrell. This quarter-time church, nestling in the Piedmont of South Carolina, is the spiritual progenitor of one of Texas' big men, also one of the Baptist big men of America. This modest Carolina country church, nourished on once-a-month preaching, in this one Baptist leader, has contributed no mean measure toward the strength of our whole Baptist body.

Big Creek has been a leaven of Godliness in her section for all of these hundred and twenty-five years. No one can doubt at all that the present state of religion in this section and indeed throughout all of the State, is better for this quarter-time church.

How much more glorious would have been

this work had she been a full-time church? No one can answer that question. Only the counsels of God know that. But as the natural capacity of the boy or the girl is developed by education and training, so we might conclude that this church, which has such a rich heritage on once-a-month preaching, might have had still a better one had she had preaching every Sunday. Brethren, here is a trumpet call and a task for the new Home Board Department of Enlistment.

Memories That are Sacred,

ACROSS THE NEW INTERURBAN railway in beautiful Piedmont South Carolina, over the hill, beyond the trees, stands the old church. What memories are hers!

Could she speak, what stories she would tell! Hundreds have come and gone with her ample walls. Here many a boy and girl, many a sin-entangled man and woman, has met Jesus face to face, and the sin stains have been cleansed, the cords broken: Here beneath the trees and within the walls, many a couple, tasting for the first time from the cup of Love, have walked and sat.

What meetings have been here! Give to thy bricks, each one, a tongue, O Church! and what stories of reviving grace and saving love each brick could tell! What long forgotten songs of Zion each would sing.

Out yonder beneath the trees, together with the sainted Moses Holland, pioneer of the cross, the first pastor, lie sleeping the sainted dead. Disturb not their slumbers, those who sleep in Jesus. Many a mother counts this earth's most sacred spot, because beneath the trees sleeps the little one! Many a son and daughter, father and husband come here with tears in their eyes, and the feeling of sorrow in their hearts! What memories are the priceless heritage of this church! Could you but bring back those hosts triumphant, their prayer, their song would be—

"For her my tears shall fall;
For her my prayers ascend;
To her my prayers and toils be given
Till toil and prayers shall end."



Urgent Need of a Building Fund

LOUIS B. WARREN, Church Building Secretary



HIS ARTICLE SHOULD have a mourning border as broad as the phylacteries of the Pharisees.

We are 2,500,000 Southern Baptists, with an invested property of \$3,500,000,000; and yet we have over 3,000 churches without houses of worship.

To lead all the denominations of the South in numbers and in wealth, and also to lead all the denominations of the South in homeless churches, is a swift descent from the sublime to the ridiculous.

Some Comparative History.

COMPARISONS are odious only when unfavorable to others. These comparisons are not odious, for by them the laurels are placed upon the brows of our brethren and only sackcloth and ashes are left to us.

Southern Methodists, less than two million strong, have invested \$3,700,000 in their Church Extension work, have builded elever thousand pastoriums and nouses of worship, and today have almost a half million dollars in their permanent fund. The Disciples, less than a million in number, have expended almost \$2,000,000; have over a million dollars in their permanent fund; and as a result of this marvelous activity in church extension show an increase of 78.2 per cent from 1890 to 1906, while the Baptist increase for the same years is but 56.2 per cent.

During the years of their activity we have had no organized church extension work. We have spent much money, but, lacking organization, there is little to show for our expenditure. We have put \$1,000,000 into the work of aiding needy churches. We should have twice that sum in the treasury of the permanent fund. We would have it if we had operated upon the same basis as our brethren of the other denominations.

Amt. Invented. Present Fund
Disciples\$1,000,000 \$1,800,000
Baptists 1,000,000 83,000°
Baptist loss because of lack of per
manent Church Building Fund
operated upon a business basis... 1,717,000

*This sum is resultant to the efforts of the noble women of the South. The Disciples have paid \$1,000,000 into the treasury of their Church Extension Department, and this has been administered upon the basis of maintaining a permanent fund. We have paid \$1,000,000 out of the treasury of our Home Mission Board, and this has been administered upon the basis of supplying immediate need, and not with the idea of maintaining a permanent fund. As the result of their \$1,000,000 gift, the Disciples have today \$1,800,000 returned loans and interest with which to carry on the work. As the result of our \$1,000,000 gift we have \$83,000 with which to meet the crying needs



Louis B. Warren, D.D.

of the thousands of homeless churches now existant,—nothing with which to plan for the prosperity of the 365 churches organized each year.

It is a blot upon our otherwise glorious past. It is a knotty problem. The solution of the problem is the establishment of a permanent Church Building Fund of not less than \$1,000,000, to be administered upon a sensible business basis.

Helpless Today; Helpers Tomorrow.

CHURCHES unassisted mean churches unassisting; but churches helped today mean churches helping tomorrow. The best basis for universal missionary operation is the laying of a broad and permanent foundationhere at home. This is not selfishness. It is sense,

Southern Methodists recently raised \$1,-

000,000 for missions in a single year, and did it without crippling their operations along general lines. The victory was because of their church extension work in preceding years. One of the leaders of Southern Methodism says: "We met with glorious success, instead of dismai failure, only because of the giving of the thousands of churches which had been brought into being and made prosperous through the efforts of our church building fund."

We have today nearly four thousand homeless churches. We are organizing a church a day. In five years' time we will have six thousand homeless churches, minus the number that have died from lack of care; or we will have six thousand churches which, aided in the day of their necessity, will aid in the day of our greater effort for greater things.

Luther Rice was as essentially a foreign missionary as Adoniram Judson, although he worked at home while Judson worked abroad. Rice worked at home in order that Judson might labor abroad, for had Rice not tilled the home field, Judson could not have sown in the lands beyond the sea. The establishment of a permanent Church Building Fund at home is essentially a foreign mission project. The greater the foundation, the greater the superstructure. The greater the number of contributing churches in the homeland, the greater the number of dollars to be invested in the work abroad.

The Spirit of Adoption.

THOUSANDS of members of Baptist churches are being lost to the denomination because of the lack of a permanent church building fund.

A band of Baptists organize a church in which to worship God according to their faith, and in which to raise their children in accordance with their interpretation of his Word. For lack of a church building, which they are unable to procure without assistance, they meet in some hall or schoolhouse. Another denomination enters the field. This denomination has a permanent church building fund which has been growing from year to year. They have the money, and an attractive house is built. The Baptist young people attend the church socials and then the Sunday-school and then the regular services. A revival is held and the

young people join the church that seems to be doing something. Houseless Baptist churches have made appeal after appeal for aid in building, and there has been no response. There is no fund and there can be no response.

Finally, one by one, the heads of families follow their children into another organization. They are lost to the Baptists. They were homeseekers. They had no home. They could not build a home. Their brethren would not help them. So they were received into another home by virtue of that sweet spirit of adoption which was naturally evidenced by the brethren who had builded. We are not in position to censure the brethren who leave us. We can not blame the brethren who receive them. The blame is ours, as is the loss, and future loss can be prevented as past loss can be in part recouped by the establishment of a permanent Church Building Fund, which will enable us to help where help is needed.

Homeless Churches and Christless Homes.

HOMELESS CHURCHES mean Christless homes. It is true that most of the homeless churches are in the rural districts, but the problem of the rural district is now the problem of the crowded centre. The country is in vital touch with the city. No longer do they keep the noiseless tenor of their way, far from the maddening crowd's ignoble strife. The temptations in rural living are the temptations of city life. Without homes made Christly by vital touch with the church of the living God, the rural character will be Christless. The Christless countryman coming to the city will but add to the power of that sea of sin whose waves are breaking at our urban doors.

Moreover, there are many churchless sections of our cities that must be evangelized. The influence of the unchurched districts is felt in every home, is operative upon the children as they grow, and tends to stunt their growth toward better things. Self-preservation is not the highest law, but it is a law that may not be ignored, and self-preservation demands the discovery of a remedy. That remedy is in the erection of churches in which servants of God may preach the gospel of his Son, and this can be done only through the agency of a permanent Church Building Fund

The Million Dollar Fund.

A PERMANENT Church Building Loan Fund of \$1,000,000 will be raised. It will come through the gifts of individuals, of churches, of Sunday-schools and of Young People's Societies; through the legacies of those who have it in their hearts ultimately to give more than is permitted by their present means; and through the annuities of those who desire to see their money doing good, though of necessity receiving at the same time an income from their funds.

A million dollars is but a drop in the Southern Baptist sea of wealth. We have money to burn, and we are burning it, though the odor is not a sweet savor to him who sitteth in the heavens. In one of the wealthiest States in the South the sum invested in automobiles is double the amount of the stock of their national banks; and in this State there are hundreds of homeless churches. Of a truth, the auto has its garage and the gasoline its tank, but the Son of Man has not where to lay his head. The joy-rider must be indulged, though the joy of salvation be denied the needy.

We have the money, and under the proposed plan its gift will work no hardship on the giver. This is the plan:

1000	giving	 100
500	giving	 200
400	giving	 - 250
250	giving	 400
		 500
	giving	1000
	Description of the last	 2000

40	giving				8		ğ	2500
	giving							
	giving							

These payments will be made in five equal annual installments, the \$100 subscriber paying \$20 a year, the \$1,000 subscriber paying \$200 a year, the \$5,000 subscriber paying \$1,000 a year. Thus the fund will be established.

It will be a permanent fund, not to be expended today and gone tomorrow, but lasting until the return of Him in whose name we seek to build.

It will be an automatically increasing fund. A gift of \$5,000 to this fund will in five years' time increase to \$6,680, and during this itme will aid fourteen churches in the sum of \$1,000 each. A gift of \$2,500 will in five years increase to \$3,318, and during this time will aid fourteen churches in the sum of \$500 each. A gift of \$1,000 will in five years' time increase to \$1,336, and during this time will aid eleven churches in the sum of \$250 each.

It will be a memorial fund. A gift of \$5,000 to the Southern Presbyterian Church is known as the Moore Memorial Fund. In nineteen years it has built seventy churches, and its power for good increases with every year. No grander monument can be built in perpetuation of a noble life or in memory of a loved one gone.

Information as to the form of gifts and legacies and as to the percentage paid upon annuities furnished by Louis B. Warren, Secretary of Church Building, the Baptist Home Mission Board, Atlanta, Ga.

Loyalty Better than Sentiment

NE OF THE BEST KNOWN and most beloved Baptist leaders among Southern Baptists sends us the following words commending the Home Board's motto in the Convention auditorium in St. Louis, which read:

"FRATERNAL SENTIMENT IS GOOD, BUT LOYALTY TO CHRIST IS BETTER."

"I wish we could have that motto in every Sunday-school in the land, and in every meeting of a B. Y. P. U. I was on a tour once with some of the Interdenominational folks. Our Sunday meeting was in a Congregational church. At the close of the service the Lord's Supper was celebrated. It was in the far West. I was most cordially given a personal invitation to partake. 'Fraternal sentiment' bade me join in. But I did not. And it was very offensive to some of the folks, that I should travel with those men, speak with them from the same platform, and then not to commune with them! That's where I flew my motto—your motto.

"I was in Winona Lake at the great Interdenominational (?) Assembly in 1906. I was there with Brother H. Beauchamp to confer with the Education Committee of the International Sunday-school Association. The Executive Committee was in session—a great Intedenominational Training School was on. The secretaries were on hand. On Sunday in the big assembly auditorium the Lord's Supper was celebrated. Some of the secretaries of the International Association took the emblems around. Beauchamp and I did not take part. There is where your motto helped me out.

"That same Sunday night the Winona Lake church (?) met. It is made up of all sorts and kinds of folks. It is a Presbyterian church, but is said to be non-denominational. It is the church home for the spineless souls who are there spending the summer. Membership in this church does not affect one's home relations. That night seven members were received who were members of Baptist churches—there were perhaps forty or fifty in all; but seven were from Baptist churches—two from a Baptist church in a Southern city.

"In five minutes after these were received into the membership of this Presbyterian church, which in no way affected their

standing at home, a wholeraft of bables were brought forward and a drop or two of water was poured on their heads, while the pastor in charge solemnly announced that he was baptizing them. I think those Baptists also needed somebody to tell them that "fraternal sentiment is good, but loyalty to Christ is better."

"At the World's Sunday-school Convention at Jerusalem some years ago, on Sunday the Lord's Supper was solemnly celebrated, and the chief brother of the bunch who engineered the thing was our brother W. N. Hartshorn, of the Ruggles Street Baptist Church, Boston. And the folks thought that L. P. Leavell was a stuck-up sort of non-entity because he refused to be a party to this sort of thing.

"Somebody needs to fly your flag. You have in me one soldier who will stand with you on that motto."

Are there any Southern Baptists who do not hold loyalty to Christ as taking precedence over fraternal resentment? If so, they are a rew kind among Southern Baptists. Loyalty to our Lord is first and supreme among the forces that impell the enlightened Christian conscience.

Book Reviews

"Elemental Forces in Home Missions." FROM THE PRESS of Revell Company, New York, cloth; 124 pages, 75 cents. Dr. Lemuel C. Barnes, of the American Home Mission Society, is the author. The work has been from the press less than a year. It is of unusual value to the studnet of Home Missions. The author says: "Christianizing a new continent is the most stupendous of revolutionary processes. We care more to learn the dynamics of it than the statistics." Strikingly the volume shows the world-significance of the task of Christianizing this nation. The forces that play in an American missionary enterprise are nothing less than cosmic. There are six chapters. The first sets forth that America was conceived for the purpose of spiritual leadership in the whole world, and that it must either be now coming to that task or missing it. Chapter two shows that the migration of races is coming to its final and greatest development now in America.

making this the crisis of human evolution. Chapter three sets forth the significance of the unparalleled rapidity with which the processes of civilization are now transpiring. Chapter four contends that social justice is now and here coming to the keenest activity and widest application ever known. Chapter five is on the neighborship of the nations, and how this tie is being realized. Chapter six argues that all the forces of the kingdom of heaven on earth must adopt the method of co-operation, instead of that of segregation. We have reason to rejoice at the growing spirit of co-operation in religious circles. At the same time the only union possible between Baptist churches and other religious bodies is that which may be based on fidelity to the New Testament and its teachings. With Baptists compromise on this cannot be considered. If the claim is true of Dr. Barnes that cooperation may be rightly interpreted consistently with this principle, our people will

very generally approve of the chapter on this topic, as we are sure they will approve and profit by all the other contents of the book.

"Miscellanies."

HERE ARE TWO VOLUMES from the press of Griffith & Rowland, Philadelphia. Each volume 12 mo., approximately 500 pages, \$1, or postpaid, \$1.20. Anything from the pen of President A. H. Strong, of Rochester Theological Seminary, is sure of a hearty reception and a large reading. These two volumes are beautifully printed and bound. The first consists mainly of historical and anniversary addresses; the second, of addresses, sermons and essays. Perhaps there are some readers who expect a theological professo rto be heavy and dull when he writes addresses and sermons. This is certainly not true with Dr. Strong. There is a penetration about Scripture truth that is deep in these addresses, but there is also clearness of style and helpfulness in the subjects treated, and a spirit of humflity and reverence sheds a radiance over the whole. Dr. Strong is easily one of the greatest Baptist authors of our day, and some of the richest results of a life of the study of the Word of God and of reverent discipleship are set forth in these two books. The library of every minister will be richer for their presence.

One Hundred Chapel Talks to Theological Students.

GRIFFITH & ROWLAND, Philadelphia, \$1, or \$1.20, postpaid. This work, just from the press, is also by Dr. A. H. Strong, and consists of chapel talks delivered to students at Rochester Theological Seminary. They are informal and brief. And yet they give an insight into the heart and Christian spirit of the distinguished author that can hardly be had from his other more formal publications. Excellent and devotional for the general reader, they will be particularly helpful to ministers who need suggestions

for prayer-meeting talks. The book has the same unusually fine mechanical qualities as are possessed by the other volumes reviewed above.

Wisdom's Call.

THIS BOOK is by Sutton E. Griggs, Educational Secretary of the National Baptist Convention. Brother Griggs is a Negro leader. We did not discover the race of the author until after we had finished reading the book, "Wisdom's Call." This book has impressed us very strongly and favorably. It has 260 pages, cloth binding, from the Orion Publishing Company, Nashville, Tenn. The price is \$1.00.

Without trying to epitomize the argument of the book, it is sufficient to say that it is a powerful plea that the white race in the South cannot discriminate against the Negro without lowering the whites just in proportion as the Negroes are discriminated against. Take this sentence as an example: "In view, of the fact that whatever trend of thought, whatever warping of spirit, whatever bent of character are developed in dealing with the Negro, are to become integral parts in the life of the South, well may it be held that after all the crucial, the testing point in Southern civilization, the pivot around which all else will turn, will be its treatment of this weak element in its population." Or take this: "A small, soulless stone can derail a long line of passenger cars and send, without warning, hundreds of human beings into the presence of the Great Unknown. And so can the Negro, even in an inert state, become a determining factor in the life of the South. Will the future find the South with a well ordered civilization, affording soil and atmosphere for its highest self to unfold and expand? Has the South the ability, the strength in its soul, to suppress the lynching of Negroes? The answer to the first question is summed up in and dependent upon the answer to the second,"

Am I My Brother's Keeper?

ANNIE LEE HUFF, Chattanooga, Tennesses

(Concluded from The Home Field for June.)



HE SCENE CHANGED again, and I was back in America. It was a dark, drizzly day in the great city of New York and the people jostled to and fro. I stood in front of a large business house, on the door of which was

a sign 'Laborers Wanted!' and as I stood there I was amazed to see my friend from Italy pass by. The notice on the door caught his eye and he stopped and read it and then went in. I passed in with him though, of course, he could not see me. A middle aged man sat in the office chair in front of a large desk."

"Well, what'll you have?" he asked in a gruff voice as the young Italian walked in."

"'I have come to apply for work,' he replied. 'I noticed the poster outside.'"

"'Have you had any experience in this kind of work?' asked the manager."

"No," the other replied. But-"

"Well, we can't use you here then,' he interrupted. We need men that know what they are doing."

"But I am most sure I could do the work. I am young and strong and I would try so hard to learn. I came from Italy three weeks ago and have not yet been able to find any work. Soon my money will all be gone and I must have something to do. Couldn't you give me a trial, anyway?"

"'Why didn't you stay in Italy?' asked the man."

"'Because,' he said, 'I wanted to come to America where I could learn more about Him.' and he took a little worn Testament from the inner pocket of his coat and held it up for the man to see."

"Ha! ha!' laughed the man. 'So you are one of those goody, goody folks, are you? Well, I am afraid you have come to the wrong place to learn that kind of nonsense, or at least you wouldn't hold your position here with that stuff in your brain. We don't want any bables,' and he laughed again as if he thought it a great joke."

"'Surely,' I thought, as I watched the two, 'if he had known of the little white-halled mother over in Italy. If he could have seen, as I had, the mother bending over the boy, praying God to be with him in America, he could not refuse him the place. I'll tell him myself,' I thought, and made a move towards him, when, to my surprise, someone clutched me by the arm. 'Stand back!' said a voice, harshly, 'Are you your brother's keeper?' I turned and recognized my companion who had first started out with me on my journey, but whom up to this time, I had forgotten about: but now in obedience to his command I stepped back; the Italian then passed out."

"Oh, such a gloomy day it was! I followed the poor fellow all day. From one place of business to another he went, trying to find work. Everywhere he met with the same luck. Night came and after eating a simple lunch he returned to his lodging, which was in a dirty little room over a grocery store and saloon combined in the dirtiest section of the city, for it was here that board was cheaper than elsewhere. This was not the first day he had been hunting work. No, it had been an every-day occurrence ever since he had landed in America; and the little store of money would soon give out and he would either have to beg or work his way back to Italy with the task all unfinished for which he had come and which meant so much to him, and-who knows how much for others in his native land!

He climbed the dark stairway and opened the door; then before lighting the smoky lamp, which would show up a little plainer the bare furnishings of the room, he walked over to the narrow window and looked out. Looked out on Christian America with its millions of people thronging the street; drunkards, thieves, gamblers, hard-hearted business men, all on parade below. Christian America with no place in its midst for him. Was there any use trying after all; if so, where? Then he was no longer looking at the crowd below. No, his gaze went farther away than that, Out beyond America. across the waters to far-off Italy where a lonely mother sat all alone. 'Oh, mother!' he sobbed as he fell on his knees. 'I need you, mother, I need you so!' Then, as if in answer to his need, in my dream I saw the clouds far above the city open and an angel

came to comfort the lonely boy. A voice said, 'Lo, I am with you always; be of good cheer,' but he, sobbing convulsively, did not seem to hear the words of the angel.

"'Maybe,' I thought, 'he hasn't seen the angel standing near,' and I started towards him to tell him, but my companion, who had never felt me, again pulled me back with the same words, 'Are you your brother's keeper?' It was useless to try to go, he held me firmly by the arm, and the comforter went back to heaven unseen.

"In my dream it seemed another week had passed and the stranger in America was still without work. With no money, for it was all gone now, and no place even to stay at night, he wandered about the city. Oh, how shabby he looked, how wretched his countenance, so unlike the bright faced man who had come over weeks before! Wouldn't someone have pity on him? No, why should they? He was only one of many thousands that thronged the great city. 'Was there really a God?' he asked himself. 'If so, why don't these people who claim to serve Him help? If there was a God and he loved him, why did he have to wander about the streets at night without a decent place to sleep?' Then I saw there was someone standing beside him; 'My child,' he said, the Son of Man had not where to lay his head.' But the noise of the city was too great and he heard not the voice of the one who spoke. I turned to my companion beside me; 'Let me go and tell him,' I pleaded. 'Can't you see what the end of this must be?' 'Oh!' he said, and there was not pity in his voice. What difference does it make to you? Who made you your brother's keeper?'

"I saw him again. It was Sunday night and he passed by the side of a large church. The people inside were singing, and he stopped and listened. Where had he heard that song before? Ah, yes, he remembered. It seemed to him that it had been ages since he heard his mother sing it. The singers inside still sang on—

'On the way from earth to heaven I will guide thee with mine eye.'

"Would they care if he went in? He looked down at his ragged clothes. He was so wretched looking; but then he would sit far back and maybe they wouldn't see him at all. He went in and found a seat in

the rear of the church. Oh, how grand it all looked. And how soothing to his troubled mind the music was. Then when they had finished singing, the preacher began his sermon. He couldn't quite understand all he said, but it was something about the Saviour who had died for sinners. tears streamed down his face, and when the preacher gave the invitation for those who wanted prayer to come and give their hand, regardless of his dirty clothes, he went. Why shouldn't he? For he needed prayer. Oh, how far away he had wandered from God in America and maybe they would be able to help him. The pastor looked astonished as he saw the dirty fellow coming down the aisle, but took his hand and asked him his name. Oh why didn't they keep him there! If they had known what I knew, they would not have let him go back to his seat without trying to help him further. 'He must not leave!' I said to myself. 'I will meet him in the aisle and take him back and tell them myself of the struggle he had in the city.' But I was again jerked back by the power I couldn't resist. 'Be still!' said the same voice. 'You are not your brother's keeper.' Oh God, how I wanted to help him! After church was over he stood for a few minutes, but no one said a word to him, so he passed out with the crowd. Poor wanderer in a stranger's land.

"Days, I thought, had passed and again I stood in the heart of the city where the crowds were thickest. I saw my friend come down the street. He paused in front of one of the saloons which were very numerous in that section. The sound of mirth and singing came from the inside. I have heard how liquor helped others to forget, why shouldn't it help me to forget, too?' he murmured to himself.' And then the same form of the Son of God stood beside him. 'My grace,' he said, 'Is sufficient for thee.' But still the music from within lured him on. 'He mustn't!' I cried excitedly. 'He must not! Let me go!' and I endavored to rid myself of the hand that held me back, but it was useless. 'Are you your brother's keeper?' asked the same voice. Oh how I hated those words, but was powerless to

"I saw him when he came out again after a long while. It was midnight now and the stree!s were almost deserted, but for the few who came now and then from the saloons. His face was flushed from the effects of the liquor. Oh, how pitiful he looked! And then in my dream I saw out beyond the city one hanging on the cross. 'Father,' He prayed, 'Forgive them, for they know not what they do.' Was He praying for the poor fellows who had fallen or for the Christians who had allowed it? The young man staggered on down the street for some distance and then fell, unable to go any further.

"And then I stood again in the streets of the city. It was just at the break of dawn and the streets were crowded with people running to and fro. Everyone seemed to be in the greatest excitement. 'What is the matter?' I asked of one who happened to pass near me. 'Oh, don't you know? she replied, 'today is the Judgment Day; this has been our last night on earth and it is the end of the world.' She had scarcely spoken when it seems I commenced rising. On, on I went, up past the sky, and found myself standing at last among an immense throng of people by a Great White Throne. So this was at last the final day of judgment. It had come, and those who were not ready for it had no more time in which to prepare. My thoughts flew back to all I had done and left undone. Oh, how frightened I was as it all came before me! At last my time came to be judged. How I trembled! All seemed to banish before me except the Jupdge on the throne. And then He spoke. 'How have you improved the talent I gave you?' He asked. 'and where is the Italian I put in your care on earth?'

"Here, Lord,' I said tremblingly, 'is the talen thou gavest, but I am not my brother's keeper,' and I looked around for my mysterious companion who had followed me on earth so closely, but to my despair he was not there. I dared not leek up. Some one from behind him stepped out and I recognized the face of the old mother I had seen in Italy. She looked at me beseechingly. 'Oh, surely you remember him,' she said. 'He went to America, your country. Didn't you see him anywhere?"

"'Oh God,' I cried, as I fell on my face before him and waited to hear the words, 'inasmuch as ye did it not unto the least of
these, ye did it not to me. Depart from me,
for I never knew you.' I waited, then dared
to look up. It has all vanished and before
me I saw only the face of Christ looking at
me so tenderly, so sorrowfully.

"Then I awoke. It has only been a dream—nay, a vision—and I awoke to find the bright morning sun streaming down into my room. For a moment I knelt by my bed, then arose with a new love in my heart and a determination to do His will, believing that I am my brother's keeper, whether he be Italian from other lands or one of my own country, and with a prayer in my heart for our supposed Christianized America.

SOUTHERN PROSPERITY has strengthened the hands of the churches slightly, but it has strengthened their foes enormously. For every dollar to foster righteousness it has given ten dollars to depress the religious life.—John E. White, D.D.



HOME MISSION HEROES

ANY HEROIC MEN have lived and laid down their lives for Christ's sake in the service of the Home Mission Board. A halo gathers around the story when it has to do with those who wrought long ago. With less romance, there is no less of heroism on the part of scores of men and women now engaged in the Home Mission service.

The brevity of its reports that has always characterized our Home Mission Board, the largeness of the number of faithful and unflinching missionaries that have for all the years gone forth bearing its commission, have tended to keep out of sight the true heroism of many a worker whose story would thrill the reader and inspire many with a devotion similar in character to these heroes of the Cross.

Today we feel that it is our loss that the record of the unswerving fidelity and devoted toll, of the sufferings and the sacrifices of so many of the Home Missionaries who have wrought with this Board, has not been kept. Their work inspired and blessed many and their spirit lives through the impress they made on the lives of the people. But the record of their faithful goings and comings is with God.

The early records of the Board contain not a few such facts as the following: "During the first six months of the fiscal year of the Board's operations (1852) Rev. R. P. Mays travelled 2,300 miles in his work in Navarro County, Texas. He supplied nine stations, preached more than ninety sermons and baptized fourteen. Beyond this the record of his labors is written on high. On December the fifth, last, he departed this life, succumbing to the dengue fever. For months he had been admonished by brethren to desist from over-exertion. But he loved to preach. The calls were numerous and his zeal for his vocation has carried him to an early grave."

The courageous devotion of many a Home Board missionary never found its way into any permanent record and yet we may profit by a glance at the few who did. Of Rev. James Huckins, at Galveston, Texas, in 1852, we read: "At Galveston Rev. James Huckins was much embarrassed by the fatal consequences of the yellow fever. No place, doubtless, for the number of its inhabitants, suffered more severely. Yet our brother did not abandon his post, not even for a season, but like a true and fearless soldier of the Cross toiled day and night for the sick, the dying, the dead, the church and the world, during the whole time of this terrible visitation." The yellow fever continued to rage in Galveston for two successive years, but Brother Huckins continued at his post attending the sick and dying, burying the dead and preaching Christ

The experience of Rev. David Fisher, also in Texas, in the same year was so typical of that of many a frontier missionary, that we give it in the brief words of the Home Board report for that date: "Rev. David Fisher has been assiduous in proclaiming the gospel of the Kingdom to sinners, in the boundary line along the Brazos and Little Rivers. Often he had to brave floods and storms to reach the place of his appointment; but, incited by ardent zeal and

supported by faith, he pressed onward and his toils have been rewarded by the addition to his church of many precious souls."

Our Baptist women will in July be study Home Mission Heroes, and will discuss the doings of some who are better known than the few mentioned above. Today, as well as in the past, the Home Missionary belongs to the class of whom heroes are made. Often in obscurity, usually where rigid self-denial is necessary both for the missionary and his family, assured that his calling is not one which the world will applaud, for it does not understand, the Home Missionary goes quietly on the way he has chosen, accounting these and other trying conditions of his position rather gain than loss, if by enduring he may lead men to the Master and cause the desert places to blossom and fructify to the glory of God in a human society that fears God and builds up the nation.

AN OLD COUNTRY CHURCH

IT IS A BEAUTIFUL and instructive story of a long-time country church which appears elsewhere in this magazine by Pastor J. H. Thayer, of South Carolina. Rightly told, the story of every such old church has in it the mellow suggestion of poetry, and under the treatment of Brother Thayer this wholesome appeal in connection with the old Big Creek church loses nothing.

In Bartist history very much has been due to these old once-a-month churches. Scores and hundreds have rendered a service similar to that of Big Creek, though few have surpassed this body.

Our contributor properly calls attention that even greater service would have been rendered if the church had met oftener for worship and gospel teaching and training. We add that, while much was accomplished by this and many other churches that met for worship only once a month through many years, the day is past in which we may expect once-a-month churches to continue to serve satisfactorily the spiritual needs of rural communities.

That interurban car line which the fancy of Brother Thayer throws into his portrayal, the flourishing town of Williamston within less than three miles of the old church, the changed condition of country life, including daily mail delivery, better roads, automobiles and telephones, has made the task of Big Creek, in its effort to hold its own and continue to render service as significant as that rendered in the past, a more difficult task. It involves the quickening of the pace of the life of the church in a measure commensurate with the quickening of intercommunication and the enlarging of the reach of social life all around the church.

One hundred and twenty-five years ago, or even sixty years ago, the whistle of a locomotive, or perhaps even a stationary engine, had not been heard within a hundred miles of Big Creek Church. Now a dozen railway trains rumble their way daily past within two miles, and the raucous shrieks of the great cotton factory sirens from a half-dozen contiguous towns echo over field and forest, softened somewhat by the sweet tone of the great bells from many a tower.

Life is changed. In the former times the reach of the community life of the people about Big Creek was the reach of a wagon haul. Now that reach is the other end of the railway, and its travel connections to the far-away. The romance of distance is dead which filled the imagination once of the boys and girls who assembled with their elders to worship at Big Creek. Instead is the enlarged reach and social consciousness of the man that lives in the quiet countryside about Big Creek Church.

With no reproach but with gratitude we think of the magnificent service rendered to the cause of Christ through all the scores of years by the once amonth church. But we do not live in the past. The present is different. In a postal card our correspondent tells us: "The clerk of the church says that the Saturday crowds are now about one-half what they were in the old days." We are wondering if that is not also true with the Sunday crowd. In most places Saturday meeting is dead.

Look upon the picture. Look upon the white beard and the wholesome face of Rev. R. W. Burts at the center, pastor here for twenty-six years, in the reach of his life taking hold upon the pioneer period, and through the many years of useful service a benediction to many churches of the countryside in all those paris that met for worship only once a month.

Reverence the pioneer pastors and the old churches and give thanks to God. Then, like Paul, let each of us in our methods of work for our country people, as well as our Christian experience, say: "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark of the prize of the high calling."

Truly, if this old church had done nothing more than put its blessed impress for missions and for truth upon the mother whose tender hand guided the youth of Dr. J. B. Gambrell, now a tower of strength and of beneficent influence throughout all our Baptist Zion, she would have done well.

BLESSINGS ON BIG CREEK AND ON EVERY COUNTRY CHURCH. BUT FAR BE IT FROM US TO SIT DOWN AND LET THESE BODIES OF CHRIST, SO MANY OF WHICH ARE RICH IN A RECORD OF GOOD WORKS, FALL INTO INEFFICIENCY TODAY THROUGH TRYING TO HOLD ON TO METHODS THAT BLESSED A PIONEER PEOPLE, BUT CAN ONLY FAIL IN THE INTENSE LIFE OF THE PRESENT.



FOR A MORE OPEN INTEREST IN THE NEGROES

RECENTLY WE WROTE a brief letter to Dr. Sutton E. Griggs, Educational Secretary of the Negro Baptists of the South. Dr. Griggs is the Negro who spoke before the Southern Baptist Convention in St. Louis so impressively in favor of our helping his people in theological education. He is a missionary of the Home Mission Board.

We sent him a copy of the notice of his recent book, which will be found among the book notices in this magazine. In his reply he says: "I have told two audiences of our people of your interest in us and though the gathering was religious, they violated Dr. Dargan's rule and they cheered." What we wrote, as will be seen by reference to the review, was nothing more than our Baptist ministers in general are ready to say for the Negro brethren on any occasion.

We rejoice at the step that was taken at our Convention looking to establishing a theological school by Southern Baptists for their Negro brethren. It is exactly the most helpful point of approach that the white Baptists have to the Negroes. Every one understands that the reason we have been so slow to take hold here is that Northern Baptists have very generally pre-empted this field. Southern Baptists have had utmost good will for them in this work; they took hold of it when we were too poor. But we are not poor any longer and we sincerely trust that a great theological school will be established by Southern Baptists for our Negro brehren.

We are touched by what Dr. Griggs says as to the enthusiastic reception

of the statement which he repeated to Megro congregations. There is nothing unique in the statement, but, making due allowance for the enthusiasm characteristic of Negro worshippers, the reception given to such statements indicates how open the Negroes are to fraternal approach on the part of white Baptists.

We repeat what we have said often—that the so-called Negro question is religious and not political. We believe that Southern Baptists need to make their religious sympathy for the Negro more active, that this great white body of Christians have been too quiescent in its relation to an equally large body of Negro Baptists, though its heart has ever rang true to the need of our Negro brethren.

The excellence of the book by Dr. Griggs justifies a special word here. We heartily wish it could be read by every Baptist minister and leader in the South interested in this great subject of how the two races many live together here in the South without either damning the other, but in such a way that each may help the other. This consummation is possible if we are servants of Jesus Christ, and if we are strong enough to bring his reign in Southern society, and the book by Dr. Griggs, which he has named "Wisdom's Call." is a unique and distinct contribution to this subject.

We are moved to suggest that great good would be accomplished if our ministers and laymen would take more pains to assure the leaders of the Negroes of the genuine concern and interest which we feel in their welfare.



HELP DR. WARREN

WE REJOICE that Dr. Louis B. Warren has come to take up the work of raising the Million-Dollar Church Building Loan Fund. He is busily engaged at his work, getting together much valuable material which has never before been collated and he is showing himself, as everyone expected, to be admirably equipped for the difficult and most important task which he has come o lead.

We expect to have more definite announcements to make about the work of Dr. Warren next month. For the present we beg to ask that Home Board Associational Vice-Presidents, moderators of Associations and clerks of Associations will give earnest heed to the communications they will receive from Dr. Warren, asking for definite information about the number of homeless churches in each Association and the number of churches worshipping in houses that are in need of repairs.

We assure the brethren of whom this request is made that the information can only be gathered satisfactorily with their aid. Furthermore, this information will be of very great use. It is of prime importance. It will enable Dr. Warren to get up a map that will show definitely what the situation is in the entire Southern Baptist Convention. This map, made available for use anywhere in the South and published, as we expect to publish it, will simply be invaluable.

Southern Baptists are a great body. But they have been too busy with the large tasks of the day to take time to do a lot of definite survey work, such as Dr. Warren is now engaged upon. We earnestly bespeak for him the responsive and helpful attention of every Associational Vice-President and every Moderator and Associational clerk in the South, and also the pastors, who, by stirring up these officials or by their own efforts, can help him to arrive at results in charting the 3,000 houseless churches and larger number of churches with inadequate houses in the Southern Baptist Convention,

If there was any special force in repetition, we would keep on repeating our request. If you want the houseless churches of your Association helped, one very important step toward it is to help the Home Mission Board to get together on a chart that we can exhibit, definite information about the situation in your Association. It will be coupled with similar information about every other Association and the territory of these Associations will be set forth in the map. It is a large effort, but it can easily be accomplished if only the brethren to whom we are addressing this will give prompt attention.



FOR MORE EFFICIENT COUNTRY CHURCHES

"THE GOSPEL OF THE KINGDOM" is a monthly published by The American Institute of Social Service, New York. The July number is devoted to rural communities, and one article to the country church. We read the article nervously, fearing at every paragraph to get a slap in the face in the way of a sneer at "narrow sectarianism" and how it is "killing the country church." We now apologize for our unexpressed thought and explain that our nervousness was because in these latter days we so infrequently read articles about churches, if the articles emanate from undenominational sources, that do not slap the denominations in the face.

Discussing the type of rural church needed today, the Gospel of the Kingdom says: "It is the church of service, the church which serves the rural community. The business of a church is not to get members into the church, but to get Christian living into the lives of the community. The church which aims at this, with spiritual power and in commonsense ways, succeeds even in a depleted community, and succeeds also in increasing its congregation and membership. The church which has the giving hand and not the clutching hand, finds perhaps its hands full, but also has its heart full and its pews full."

We can all commend at least nearly all that is said here. We would not say without explanation that the business of the church is not to get members into the church, but to get Christian living into the lives of the community. We would say that the business of the church is to save the lost, to bring individual men and women and boys and girls into right relation with the Lord God. We would add that every such saved person ought to be in the church, and the church is remiss if it does not earnestly set forth this fact to those whom its message has led to Christ. Then we would add that it is the business of the church to get Christian living into the lives of the community. The sentence to which we are alluding in the paragraph from which we have quoted is brought together in a striking way. But a lot of these striking sentences are distinctly misleading and this is one of them.

The article proceeds to speak of the duty of the church to deliver its message in terms of country life. It says that if the church should not as a rule attempt general economic co-operative undertakings, it should make its members good co-operators. To the latter clause we say, Amen! This is the most sensible word on this topic we have seen from any undenominational quarter. Many of the country church books and writers seem to be obsessed with the idea that country preachers must lead the community in baseball, knowledge of fertilizers and soils, breeding of cattle and everything else that can be done in the country. The message of the churches, whether in city or countryside, is primarily to make good men and women, with the assurance that if we make good men and women they will be in the best trim to be worth something to society.

Whatever social service may be worth, and it is of much worth, there is need for us to remember that the first business of the church is that of making good men and women, by bringing them to repentance and faith, by bringing them into a new life with a new spirit and purpose, a life in which God reigns.

One reason we have the highest expectations of the new Department of Enlistment and Co-operation of the Home Mission Board, is that its point of approach to the whole subject of country life is not sociological primarily or mainly. It has the distinct and consuming purpose of making more efficient the churches of Jesus Christ. That attained, social betterment will come. We believe this will command the favorable judgment and the good will of our whole Baptist brotherhood.

If this Department of service is given time, and an earnest trial, we are confident of the largest and most blessed results. And we have every reason to believe that our people are going to give it such a trial.

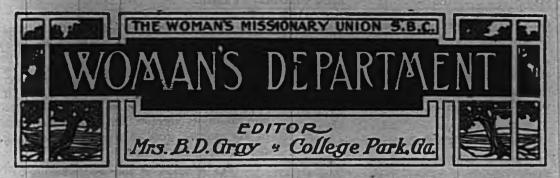


BISHOP WARREN H. CANDLER, of the Methodists, is a stalwart denominationalist, and our Baptist heart warms to him. There is no trouble to have genuine fellowship between Christians of different denominations. The trouble that we are confronting today is to try to keep the spirit of fellowship between those who believe something definitely and set it forth, and liberalists who are tearing down at all points where all bodies do not agree. Bishop Candler says: "Some adjure us to lay down our denominational tenets and proceed to get together in one huge ecclesiasticism. But how shall we do it and what profit shall we find in doing it? If we all believe the same thing, have we not already all the unity desired? On the other hand, if we are not agreed, what is the use of getting into a common body to fight out our battles of belief? Do we imagine that the loss of individuality will increase the sum of human goodness in the world? Or do we dream that differences inside the proposed huge, obese, apopletic organization will be less because we have all housed ourselves together? The great denominational families have promoted religious purity and peace as no complicated scheme of ecclesiastical communism could have done." Amen! -



EARLY IN JULY a three-days' meeting of the Home Mission Board will be held with the State Vice-Presidents present and participating This July meeting is perhaps the most important meeting of the Board held in a year. At the July meeting the appropriations for the work of the year are to be made, and the plans and reach of the work are discussed and decided upon. The Vice-Presidents of the Board were present at this meeting last year, much to the pleasure and aid of the resident members of the Board and to the advantage of the work. We are looking forward with satisfaction to this coming meeting of the Board with the non-resident members present and are sure that it will be beneficial. We ask that the readers of The Home Field and the brethren at large shall remember in prayer the Board at this important meeting, that it may be given wisdom and vision and the guidance of our Heavenly Father.





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Daniel Tichenor, son or Martin, married Anna Byram, sixth generation from John Alden and Priscilla, and straightway emigrated to the State of Kentucky.

When Kentucky was admitted as a State in 1792, Daniel Tichenor was among its first citizens. Daniel's son James married Margaret Bennett, descendant of the Virginia

Bennetts. It was under the roof of James Tichenor, in Spencer county, where sturdy New England blood mingled with the choice graces of Virginia womanhood that on the 11th day of November, 1825, Isaac Taylor Tichenor was born.

At the age of four he went to school and he tells us that his first distinct recollection of life was an incident at school.

As a child he made his first speech from Peter Parley, and was as follows:

"This world is round and like a ball
Seen swinging in the air,
The sky extends around it all,
And stars are shining there.
Water and land upon the face
Of this great globe we see,
The land is man's safe dwelling place,
And ships sail on the sea."

"This simple recitation was prophetic of a mind that, in the maturity of its faculties, revealed as few others in the great things of God in land and sea."

So writes Dr. J. S. Dill of his distinguished father-in-law, Dr. I. T. Tichenor, in that wonderful-book of his entitled: "Isaac Taylor Tichenor, the Home Mission Statesman."

Dr. Tichenor was just twenty years old when the Southern Baptist Convention was organized, and his life belongs to that generation of our Baptist fathers whose hand so skillfully formed and guided those institutions in our Southern Zion which we now hold so near.

Our beloved Dr. Tichenor professed conversion at the age of eleven but was held

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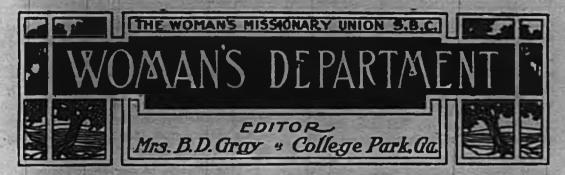
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The record shows that Martin Tichenor, of French extraction, took the oath of allegiance in 1644 at New Haven, Connecticut, but soon, under the leadership of Robert Treat, helped to form the first settlement at Newark, New Jersey.

Daniel Tichenor, son or Martin, married Anna Byram, sixth generation from John Alden and Priscilla, and straightway emigrated to the State of Kentucky.

When Kentucky was admitted as a State in 1792, Daniel Tichenor was among its first citizens. Daniel's son James married Margaret Bennett, descendant of the Virginia

Bennetts. It was under the roof of James Tichenor, in Spencer county, where sturdy New England blood mingled with the choice graces of Virginia womanhood that on the 11th day of November, 1825, Isaac Taylor Tichenor was born.

At the age of four he went to school and he tells us that his first distinct recollection of life was an incident at school.

As a child he made his first speech from Peter Parley, and was as follows:

"This world is round and like a ball
Seen swinging in the air,
The sky extends around it all,
And stars are shining there.
Water and land upon the face
Of this great globe we see,
The land is man's safe dwelling place,
And ships sail on the sea."

"This simple recitation was prophetic of a mind that, in the maturity of its faculties, revealed as few others in the great things of God in land and sea."

So writes Dr. J. S. Dill of his distinguished father-in-law, Dr. I. T. Tichenor, in that wonderful book of his entitled: "Isaac Taylor Tichenor, the Home Mission Statesman."

Dr. Tichenor was just twenty years old when the Southern Baptist Convention was organized, and his life belongs to that generation of our Baptist fathers whose hand so skillfully formed and guided those institutions in our Southern Zion which we now hold so near.

Our beloved Dr. Tichenor professed conversion at the age of eleven but was held

back from church membership until his thirteenth year.

We cannot follow this remarkable youth through school as he devoured Latin mathematics, rhetoric and logic and was the marvel of his teachers.

At an early age we find him preaching upon this text: "Search the Scriptures."

Next we find him preaching his first prepared sermon from this text: "How long halt ye between two opinions?" During that summer we find him preaching with such fervor as to gain the title of "the boy orator of Kentucky."

The East church of Louisville, Ky., made overtures to him about this time, but he declined the pastorate and accepted instead an appointment from the "Indian Mission Association" of Louisville, to represent them in Mississippi.

Wm. C. Buck was president of the Association and Sidey Dyer its corresponding secretary. Accordingly in the Fall of 1847 young Tichenor made his way on horseback from Kentucky to Mississippl. He went by way of Nashville, Tenn., and there attended the annual meeting of the Indian Mission Association and was profoundly impressed with a great speech he heard from "Joseph Islands," "the Apostle to the Indians."

The American Indian Association, of which young Tichenor was now the agent, was organized in 1843, and did its work among the Choctaw and Creek Nations.

Afterwards this organization, through its board at Louisville, Ky., transferred all its mission work to the Domestic Board of the Southern Baptist Convention. This transaction occurred at a meeting of the Convention in 1855 at Montgomery, Ala., while Dr. Tichenor was pastor of that church. It then assumed the name of "Domestic and Indian Mission Board."

Few of us realize the importance of the work among Indians in those earlier days. Larger problems now fill our horizon and the Indian is pressed into the background.

In 1874 the word "Indian" was dropped from the name of the Board and is simplifled to the "Home Mission Board."

"It is not without significance that the first service Dr. Tichenor rendered his denomination when he was yet little more than a lad afterwards became a part of the

work of the great Board to which he gave the last and best twenty years of his great life."

The Southern Baptist Seminary at Greenville, S. C., was founded in 1860 and Dr. Tichenor was invited to preach the first baccalaureate sermon. He thrilled the hearts of his hearers from this text: "Who is sufficient for these things?"

The Mission of the Anglo-Saxon.

The following extract from Dr. Tichenor's last report to the Convention in 1900 shows us what a prophet he was:

"Our people trace back their origin to the old Aryan race. Their chief ambition was a desire for land. From their ancestral homes, in the morning twilight of the world, they passed in great tidal waves beyond the boundaries of their nationality and made conquest of the nations.

"We are the descendant of this race, inheriting their spirit of enterprise, their love" of freedom and home, their daring in war, and their insatiable thirst for power and for gold.

"Divest the Anglo-Saxon of today of the uplifting influence of Christianity and the veneering of civilization, and he stands before you the most selfish and grasping of men.

"Even today, while our churches are sending missionaries and money to well-nigh every nation on the globe the ships that carry these consecrated men and women far hence to the Gentiles, bear the vilest of commercial commodities-opium and rum to besot and to destroy these unevangelized masses. If we do not intend that our country when she goes forth in her strength bearing to the nations the products of our most highly favored land, shall prove to be a Cortez or a Pizarro, plundering and burning and murdering that she may satiate her accursed thirst for gold, we must use stronger endeavors to evangelize our own people.

"By the controlling forces of Christianity we must cleanse our commerce and hold in strong restraint their absorbing desire for gain.

"On the wide Western plains a generation ago the Indian would put down his ear to the earth and listen for the tramp of the countless herd of buffalo, too far away for even his keen-eyed vision to perceive. "So let us put down our ears to our mother earth and listen to the tramp of the coming millions, who so soon are to sweep into the field of our vision and take their path in the world's affairs.

"Thirty years more and seventy-five millions more will come to add their strength, their intelligence, their skill to the great army now engaged in subduing the earth and harnessing the multiform and almost omnipotent power of the mysterious agencies of air and land an dsea to do our bidding.

"To what use will these inventions, discoveries, and developments of power be applied by the coming generation? This must depend upon their moral and religious development. What spirit shall dominate the

people who hold in their grasp the control of the world?

"Our great ships will transport to every shore the morals as well as the merchandise of our land.

"There is no surer or swifter means of accomplishing our Lord's command, to give the gospel to every creature, than to enlighten and Christianize and sanctify the hearts of our own people, so that they shall write upon everything consumed at home and everything sent abroad: 'Holiness to the Lord,'

"This is God's mission for the Anglo-Saxon race,

"When it is done the kingdom of God will be on earth, and he will reign whose right it is to 'put all things under his feet."

JUBILATE INFORMATION FREE

KATHLEEN MALLORY, Corresponding Secretary

"THE UNUSUAL IN THE USUAL WAY" is to be one slogan of the Jubilate year which celebrates the twenty-fifth anniversary of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. The most unusual programs, three kinds of them, have been prepared, no one of them less than twenty-three pages. They are unusual, likewise, because of the way in which they were prepared. The general Jubilate committee suggested the outline programs, and there were then combined with these comprehensive discussions giving the main points called for by each talk. This material was furnished by those who were on the Jubilate program during the Annual Meeting at St. Louis. The songs which were printed in the programs were, many of them, especially prepared for them and were used in St. Louis. In the programs directions are given as to how each organization may help in the celebration. Instruction is also given as to how the music for the songs may be obtained.

The usual part about these unusual programs is that they have been sent by the Union to the various W. M. U. State head-quarters so that those who will hold, say, a county or district Jubilate will have only to write to their W. M. U. State headquarters and they will be supplied. The same is true of the other programs and of the pledge cards. Be sure to ask for as many

of these cards as you feel can be used to advantage in your meetings.

Here once more comes in the union of the unusual with the usual. As was stated by the committee on woman's work in its report before the Southern Baptist Convention in St. Louis, the Union has really done an unusually generous thing in arranging for the Jubilate offering to be given, not to some cherished Union plan, but to the two great objects now being stressed by the Convention. These two objects the pledge cards show to be, for Home Missions, the Million Dollar Church Building Loan Fund and for Foreign Missions, the \$1,250,000 Judson Centennial Equipment Fund. It is expected that the young people and women throughout the Southern Baptist territory will give hundreds of thousands of dollars through these pledge cards.

At the St. Louis Jubilate, one woman quietly dropped into the basket her individual pledge for \$5,000 and another slipped into it her diamond ring! Thus the Jubilate offering is one from individuals and not from societies, but the pledge cards urge that the remittances be sent in through the usual missionary channels so that through all the years each gift, whether great or small, may be recorded as a precious legacy upon the books of the association or church through the society in which the donor holds membership.

HOME FIELD HONOR ROLL FROM APRIL 15 TO MAY 15

Dr. W. D. Powell, Louisville, Ky	92	Miss Ruth Gary, Leland, Miss	13
Rev. Jno. M. Auderson, Morristown,		Mrs. R. A. Redfern, Monroe, N. C.	12
Tenn.	45	Mrs. J. A. Ainsko, Russell, Ky	12
Rev. W. C. Golden, Nashville, Tenn	40	Mrs. M. A. Wood, Seneca, S. C.	11
Rev. R. L. Motley, Nashville, Tenn	40	Miss Bettie Alfred, Shreveport, La	11
Rev. J. W. Ham, Durham, N. C.	32	Mrs. Sam H. Sullivan, Denton, Tex	11
Rev. A. A. Lummus, Natchitoches, La	27	Rev. I. A. Hailey, Meridian, Miss	11
Rev. A. E. McManaway, Greenville, S. C.		Miss Annie Strond, Chapel Hill, N. C.	10
	24	J. B. Fitts, Dahlonega, Ga	-10
Mrs. S. C. Simmons, Irvington, Va	20	Mrs. Lizzie Wilda, Nicholasville, Ky	10
Miss Mattie Curtis, Oklahoma City,		Geo. W. Harrison, Covington, Ga	10
Okla	20	Mrs. H. C. Peelman, Jacksonville, Fla.	10
Miss Tina Willingham, Duncan, Okla	20	Mrs. E. J. Humphrey, Claremore, Okla.	10
Mrs. R. H. Forrest, Foster, Va	20	Rev. H. C. Morrison, Bay City, Tex	10
Mrs. T. A. Atkins, Lexington, Ky	19	Rev. H. T. Mooney, Sherman, Tex	10
Rev. A. F. Wallis, Kingsberry, Tex	18	Mrs. W. H. Ramsey, Wedgefield, S. C.	10
Rev. L. T. Hastings, Chickasha, Okla	17	Mrs. J. M. Dawson, Temple, Tex	-10
Mrs. A. H. Pettit, Monroe, La.	16	Mrs. Geo. Wham, Laurens, S. C	10
Rev. J. B. Hardy, Dallas, Tex	16	Miss Bertha Mixon, Furman, S. C	10
Mrs. W. P. Robinson, Danville, Va	15	Miss Margaret Mason, Gibson, N. C	10
Mrs. A. S. Love, Ballinger, Tex	15	Mrs. Fred Hammock, Flora, Miss	10
Mrs. W. A. Baumer, Coebarn, Va	15	The state of the s	10
Miss Rubie Deloach, Varnville, S. C	13	Mrs. R. B. Stayton, Wichita Falls, Tex.	DEAD.
Miss M. S. Martin, Chatham, Va	13	Mrs. P. B. Carter, Franklinton, La	10

HOME FIFLD HONOR ROLL FROM MAY 15 TO JUNE 15

A STATE OF THE PARTY OF THE PAR
Mrs. J. R. Austin, Honea Path, S. C 12
Rev. S. H. Templeman, Richmond, Va 11
Mrs. F. T. Upton, Belcross, N. C 11
Mrs. L. T. McGraw, Vincent, Ala 11
Mrs. E. R. Mobley, Johnston, S. C 10
Mrs. H. S. Stokes, Winston-Salem, N. C 10
Mrs. D. W. Campbell, Temple, Tex 10
Mrs J P Gilliam, Uvalde, Texas 10
Miss Maggie Jenkins, Simpsonville, S C. 10
Mrs. Frank Parsons, Gatesville, Tex 10
Mrs. J. Belton Watson, Anderson, S. C 10
Rev. W. B. Waff, Conway, N. C 10
Rev. O. A. Keller, Charlotte, N. C 10
Mrs. T. S. Herren, Dadesville, Ala 10

LAST MONTH we were in error in announcing that "The South—The Nation's Greatest Asset," the wonderful volume on Southern resources recently issued by the Manufacturers' Record of Baltimore may be had for fifty cents. The price is \$1 and it is worth many times that to one who wishes to study the South, present, past and future, as an element in the nation's life



HOME MISSION RECEIPTS, MAY 15 TO JUNE 15, 1913

ALABAMA—Berry, by J. A. H., \$2.65; Dr. W. T. R., Birmingham, \$8. Total, \$10.65. Previously reported, \$209.42. Total since May, \$220.07

ARKANSAS— DISTRICT OF COLUMBIA—Total since May,

\$80.77.

FLORIDA—Misses Joerg, \$100; S. B. Rogers, Cor. Sec., \$244.35; W. M. U. of Fla., by Mrs. H. C. Peelman, Tr., \$143,11. Total, \$487.46. GEORGIA—N. Augusta S. S., by J. R. E., \$12; Dr. H. R. Bernard, Aud., \$3,740.10; 1st, Rome, R. A., for Indian Work, \$1.50; Macedonia W. M. S., for Cuba, \$1.25. Total, \$3,754.85.

ILLINOIS—

KENTICKY—Puncheon Creek by J. W. C.

S., for Cuba, \$1.25. Total, \$3,754.85.

ILLINOIS—
KENTUCKY—Puncheon Creek, by J. W. C.,
\$1; Dr. W. D. Powell, Cor. Sec., \$1,419.74; W. M.
U. of Ky., \$36.49. Total, \$1,460.23. Previously reported, \$15. Total since May, \$1,475.23.

LOUISIANA—Total since May, \$5.

MARYLAND—Huntington, by L. S. C., \$50; N. Avc., by C. M. Kl, \$17.03; "F. S. and I. B., \$50; Seventh, by O. M. L., \$23.71; Eutaw Place, by H. W. P., \$83.38; Brantley, by C. W. W.,
Gen. Miss. Fd., \$38; Wednesday Evening Fd., \$10. Total, \$27.212. Previously reported, \$56.64.

Total since May, \$228.16.

MISSISSIPPI—Salem, by Mrs. C. H. O., \$28.35; Mrs. J. A. A., Abbeville, (L.30; A. V. Rowe, Cor. Sec., \$1,000. Total, \$1,029.65.

MISSOURI—A. W. Payne, Treas. chs., \$1,-749.39; Columbia S. S., for ch. Bidg Loan Fd., \$14.25; W. M., \$184.92. Total, \$1,934.31.

NEW MEXICO—

NORTH CAROLINA—W. M. S., Poplar Grove, by Mrs. W. A. H., \$1.20; Sunbeams, by B. H., 26 cents; H. C. B., Bladenboro, \$75; Walters Durham, Treas., \$1,246.01. Total, \$1,322.47. Previously reported, \$780. Total since May, \$1,330.27.

OUL AHOMA—Total since May, \$70.18.

,330.27. OKLAHOMA-

\$1,330.27.

OKLAHOMA—Total since May, \$70.18.

SOUTH CAROLINA—Macedonia, by W. H. M., \$5.60; Macedonia, by R. G. S., \$4.04; S. S., Latta, by H. C. F., \$15; S. S., Lando, by C. E. R., \$5.25; Mush Creek, by A. P., \$1; Ellenton, by F. M. T., \$15; Sampson Sunbeams, \$1.50; B. Y. P. U., \$3.50, by T. E. S.; Olanta, by S. J. T., \$5.40; Dillon Mill S. S., by Mrs. J. M., \$5; Pine Pleasant, by A. L. C., \$2.75; Orphanage ch., by Miss F. H., \$24; Biloam S. S., by R. S. W., \$4.25; Bethcar, by J. M. C., \$7.54; Bethany, by J. E. M., \$4; 2d Union, by Rev. J. C. Owen, for Mountain Schools, \$23.16; Congaree, by G. W. R., \$3; S. S., Clearwater, by L. J. W., \$3.20;

Green St., Spartanburg, by T. V. R., \$10.94; Taylors, by J. F. F., \$5; Macedonia Ass'n., by J. C. S., \$4.25; Dovesville, by E. E. K., \$22.02; Eason Memorial, by J. M. M., \$6.90; Pine Creek, by W. J. C., \$2.78; New Liberty, by Z. H., \$4.25; Mt. Pisgah S. S., by M. C., \$1.26; Dillon S. S., by J. T. F. H. S. Joyce Branch, by H. P. A. \$25; Mill Wood, by W. J. T., \$7.50. Total, \$212.79. Previously reported, \$199.52. Total since May, \$412.31.

TENNESSEE—Dr. J. W. Gillon, Sec., for salary Memphis Missionary, April and May, \$150; Dr. W. C. Golden, for Deaf and Dumb and Indian Work; New Hope, \$4; Union Hill, \$4,20; New Bethel, \$3.10; Goodletsville, \$2; Antioch, \$1.75; Gethsemane, \$3; Donaldson, \$1.30; South Side, \$2.50; Judson Mem., Nashville, \$13.02; Belmont, Nashville, \$5; by W. C. Golden and wife, for Evang., \$25; Bakus Grove, \$1.10. 'fotal, \$215.97. Previously reported, \$11.82. Total since May, \$227.79.

TEXAS—Music Dept., Mexican School, El Paso, \$15. Previously reported, \$291.07. Total since May, \$306.07.

VIRGINIA—For Mt. Missions and Schools, by L. H. M., Andersonville, \$4.

MISCELLIANFOUS—Ground rent, Galveston, by J. H. M., \$15; Mrs. E. G. Budwell Estate acct. sale of property, \$150; Bociety Missionary Inquiry S. B. T. S., by E. Y. Mullins, \$25.23. Total, \$190.28. Previously reported, \$8.42. Total since May, \$198.70.

AGGREGATE—Total, \$10,909.78. Previously reported (Cor.), \$955.04. Total since May, \$11,864.82.



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Extra carbons, six inch, per hundred \$3; twelve inch, per hundred \$6. We regard the six inch carbons as preferable. One set of these carbons will burn fifty minutes. They can be easily and quickly replaced without interrupting the lecture more than one minute.

Model 2. Same as Model 1, with Acetylene Lamp only, without tank or generator, \$30. We use a tank one filling of
which burns about six hours. This tank
is fourteen inches in length and four
inches in diameter. Tanks can be purchased and recharged at stores selling
automobile supplies. In Atlanta such a
tank costs \$10 and the cost for recharging each time is sixty cents. This cost
will vary in different places.

Model 2. Same as Model 1. Equipped with both Electricity and Acetylene (interchangeable), with 110 to 125 volt rheostat, \$40; with 110 to 220 volt rheostat, \$45. Gas tank, \$10 additional. Gas generator, \$8 additional.

These lanterns are the most convenient for connecting up of any of which we have any knowledge. The electric wire may be connected in the socket of any ordinary incandescent burner. The above lanterns are equipped with about six feet of wire. We have found it necessary to have longer wires for making connections. We purchase No. 18 lamp cord which cost about two cents per foot, and the connections cost for each plece, about \$1.75. Persons purchasing lanterns may be able to secure extra wire from local dealers in electric supplies and have the connections attached. If that is not convenient we will furnish extra wire and connections at not exceeding the cost mentioned above.

For our lantern which we carry from place to place we have, in addition to the wire that comes with the lantern, two sections of fifty feet each.

The above prices on lanterns do not include a carrying case of any character. We can furnish imitation leather covered carrying-case, strong and durable, fitted with two clasps, lock and key, with compartments for the entire stereopticon, which measures 7½x10½x21 inches, for \$7.50.

The above prices are for goods f. o. b. at Davenport, lowa.

For the convenience of our friends we have arranged to receive orders for these lanterns, on a cash basis, with the understanding that when received and tested, if not satisfactory, the instrument may be returned.

In giving orders be careful to state explicitly just what is wanted.

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Baptist Home Mission Board

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