

The Home Field

NOVEMBER 1913



Still let us for His golden corn
Send up our thanks to God.

Whittier

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

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

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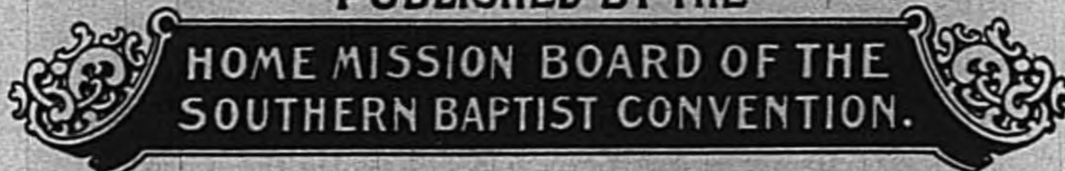
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A Thanksgiving Psalm

Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

The works of the Lord are great, sought out of all them that have pleasure therein.

His work is honorable and glorious: and his righteousness endureth for ever.

He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.

He hath given meat unto them that fear him: he will ever be mindful of his covenant.

He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment: all his commandments are sure.

They stand fast for ever and ever, and are done in truth and uprightness.

He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Psalm CXI.



Vol. XXIV

NOVEMBER, 1913

No. 11

The District Association in Denominational Work

W. D. POWELL, D.D., Corresponding Secretary Kentucky General Association



IT IS WELL for us to think seriously of the District Association as an important factor in Kingdom building. In the New Testament we find that the churches associated themselves together for the support of Paul and other missionaries and for benevolence. They had a committee that did very much as the Executive Board of a District Association would do to-day, and they also had work done that is similar to that of a Corresponding Secretary of a State Board.

In 1643 eight churches in England associated themselves together in what we would call a District Association. A part of their work was to secure soul liberty. In all ages Baptists have demanded the right for all men to have absolute liberty of conscience in matters of duty to God. Locke says, "The Baptists were from the beginning friends and advocates of absolute liberty—just and pure liberty—equal and impartial liberty." Stoughton in his Ecclesiastical History of England says, "The Baptists were foremost in the advocacy of religious freedom and

to one of them, Leonard Busher, citizen of London, belongs the honor of presenting in this country the first distinct and broad plea of liberty of conscience."

As early as 1620 "a most humble supplication" was made by the Baptists of England to Charles I against all kinds of religious persecutions. The Presbyterians and Independents had to learn views of universal toleration from the Baptists. The first association organized in England encroached upon the independence and autonomy of the churches by the first four principles which they laid down as the work of the District Association. The seven objects were stated to be:

First: The reformation of inconsistent, immoral conduct in ministers and private Christians; Second: The suppression of heresy; Third: The reconciling of differences between members and churches; Fourth: Giving advice in different cases to the individuals and churches; Fifth: Proposing plans for usefulness; Sixth: Commending cases requiring pecuniary support; Seventh: Devise means to spread the gos-

pel at large, especially in their own churches.

By experience and the light of the Holy Spirit the first four points were dropped and the work confined to the last three. Worldliness and infidelity were rampant at this time; however, among the Baptists were found men of consecration, learning and zeal. Among these was the Rev. John Gill, who was a prolific writer and who wrote a learned Commentary on the Bible.

The Philadelphia Association was organized early in the History of the United States. They had an Executive Committee, a Corresponding Secretary and not only



William D. Powell, D D.

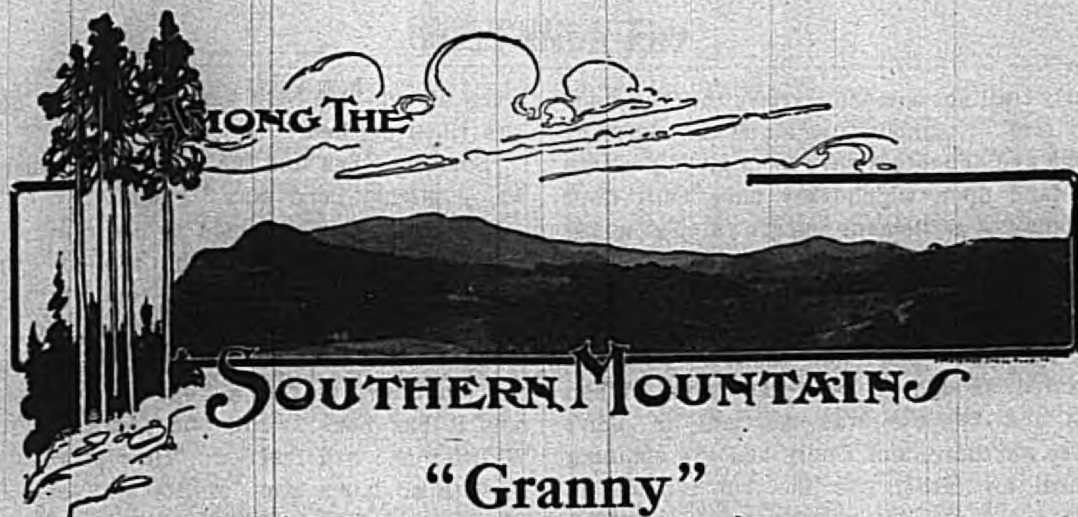
cultivated the destitute places in their own territory but sent missionaries as far South as South Carolina and Kentucky. John Gano, one of the pioneer workers in this State, who became pastor of the First Church in Lexington, was sent here by that body.

The District Association is the first segment of a circle that is to go around the world. Nothing can take the place of the

valuable work wrought by the District Association. From these the world has learned the value of consolidation and co-operation. Massing causes together is what produces effects. The Japanese did not capture Port Arthur by a single sally but by a series of determined efforts. You can not break a block of stone by a single stroke but a hundred strokes will do the work.

A big denominational success is simply a series of small successes welded together. When each District Association becomes a live spiritual working body we will have an effective General Association and this will enthuse renewed power and life into the Southern Baptist Convention and the effects will be to the ends of the world. Supplying the destitution, strengthening weak places and spreading the gospel over the entire world is the work of the District Association. The District Associations may have much to do in training the churches in efficiency if we can only find a minister who can touch the match to it. Many associations, like many individuals, are lacking in initiative. There are different kinds of dead men and dead churches. When hope and courage within the breast have been extinguished, the man is as dead as he will ever be though his body continues to move among us. He has lost the essential quality of life. This is equally true of a church.

The District Association can do much in encouraging a wholesome enthusiasm, reviving hope and strengthening courage which will break all bonds and will keep the devils of indifference from getting the best of them. The trouble of many District Boards is that they are strong on starting but weak on finishing. They catch that "tired feeling," that comes over one in spring time, right after they get on the way and drop out of the race. The same is true of churches. Both need to learn a lesson from the bulldog, who has come into fame on one single great quality—he can hang on. This is the quality that has made successes of all the great men we honor today. Perseverance built the pyramids, scaled the Alps, opened our great canals and is that principle which must give us success in our associational work.



ELIZABETH B. CARPENTER, Georgetown, South Carolina

FINDING THE CABIN unready for occupancy, in which we were to spend a summer high up in the Blue Ridge, we sought shelter from the rain and gathering night at the door of a near-by farm house.

With true mountain hospitality the cheery voice of an old woman bade us welcome to a fireside already crowded by little folks left in her care while their mothers worked in the corn-fields.

Thus began my acquaintance with "Granny"—one of nature's noblewomen, whose life has been as rough and rugged as the mountains out of whose compass she has never been.

The heavy burdens of eighty-five years have bent her body almost double, but have not been able to dull the keenness of her mind or rob her heart of laughter.

Reared and married near the head waters of the New River, she came with her husband and babes across the border into Tennessee at the close of the War. Noting that the love for her old home still lived in her heart, I asked one day why they came away. In confidential tones she replied:

"I'll tell ye. Wilburn had built jest the prettiest log house ye ever seed and we

had everything fixed up jest as we wanted it, but we kept hearing 'noises' we couldn't account for. Many a night we would get up and go all 'round the house huntin' for something we never could find. At last Wilburn said he jest wouldn't stand it any longer, so we sold out and came here."

Little does it take to change the destiny of a family—in this case almost a tribe, for already not less than one-hundred and fifty Tennesseans are the progeny of this couple.

On a tiny spot of clearing, used during the War as a lying-out place by deserting soldiers, surrounded by the forest primeval without roads or neighbors, the new home was established. This spot had been the scene of crime and bloodshed, and other families who had tried to settle there had been so frequently burned out, that for years Granny's home was never left without some one to guard it against incendiary fires.

Slowly the forest has been crowded back. Before the lumberman came, magnificent walnut and cherry trees were cut down and rolled together in great piles and burned to make way for the necessary corn fields.

Pastures and meadows have partly superceded the rhododendron thickets. The



One of nature's noblewomen, whose life has been as rugged as the mountains.

early trail has somehow grown into the country road. Neighbors came and the marrying sons and daughters have been given portions of land upon which they have built their cabins. A settlement has grown up at a cost conceivable only to those who have foot by foot grubbed out a mountain farm.

I asked Granny if she had ever wanted to be rich. "No," she replied, "I've jest wanted enough to be comfortable. When me and Wilburn was married, he didn't have anything, and I only had the spinning wheel my father give me, but I made up

much ahead. He only had about thirty dollars when he died."

"Some one has told me that your husband was a mighty good man," I said.

Proudly, because a good name is ever to be chosen above riches, she replied: "He was a good man," and added tenderly, "He was always kind to me as to a baby. I thought when he died, I might live to bear the loneliness maybe a year or two, and now it has been twenty-one years." With Whittier she had learned: "How strange it is, with so much gone of life and love, to



"Wilburn never spent a cent of money in his life for me or the children. We raised what we et, and I spun the wool and wove it for our clothing."

my mind then that I would work hard and give every child I had a pa'cel of land, a cow, a few hogs and sheep and a cover-lid or two, and I done it!" I wondered if her heart would have been stout enough for such a resolve had she known that ten out of seventeen children would grow to maturity to claim the dower.

She continued: "Wilburn never spent a cent of money in his life for me or the children. We raised what we et, and I spun the wool and wove it for our clothing, and when we had anything from the store me and the children dug roots to pay for it. He paid for the land, but he never got

still live on."

One morning when the breath of ferns and birches filled the air and all nature seemed rejoicing, I found Granny greatly perturbed. "I wish I had never been married," she was saying, "I wish I had never been married."

"Why, Granny, what do you mean?" I asked, suspecting that she was distressed about a recent misdemeanor of one of her sons.

"I do. I would rather see every child of mine dead and buried than to have them live and not do jest as near right as they know how. I tell ye, children are a heap

nearer to ye than ye think and I can't stand it to have mine do wrong."

It was the world-old grief, which Solomon had witnessed when he wrote, "A foolish son is the heaviness of his mother and bitterness to her that bore him."

Unable to read or write, Granny has none the less definite opinions on many subjects. "What do ye think about folks being 'lotted to each other?" she asked. "I study about it a great deal and I believe they air. Now don't you believe you and your man was 'lotted to each other?"

I assented, but asked what about the unhappy marriages. "Wall, them's jest the kind that never was 'lotted."

Occasionally "a poor weak servant of the Lord," as he aptly describes himself, straggles into the settlement and preaches in the log school house in an effort, he announces, "to help save his own soul." One time he brought a brother preacher who greatly aroused Granny's suspicion in regard to his honesty, by setting a price on his ministry.

"He may be a good man," she said, "I don't claim he hain't, but he shouldn't charge for preaching. Tain't right. A preacher should take jest what the people give him. At the end of the year we jest all throw in 'round and give it to our preacher."

"How much does it usually amount to?" I asked. "Oh, 'bout three or four dollars."

Granny has never visited even a mountain village, so is it any wonder that she "studies what becomes of all the lumber" she has seen manufactured and decides that "without an accident, a great deal is sent

acrost the waters?"

She has never seen the cars nor has she ever trusted herself to ride in any kind of a vehicle. Although as long as her parents lived she would start at "gray day" and walk until "thick dark" to pay them a visit.

It was a pleasure to watch her sip her first glass of lemonade. "Wall, now, hits good, hain't it? How long do you have to soak them things? Hits healthy, I know."

"What do ye call them long things?" she asked me, after I had shared some bananas with the children. She thought an orange "a little pumpkin."

For her, may I not say happily, there has been neither a dress question nor a servant problem. From her youth up her garments have been cut by one pattern and the same style of bonnet hides the wrinkles of age that concealed the blushes of maidenhood.

Without nurse or cook or house-servant she has reared her family, nurturing them as far as she knew, in the chastening and admonition of the Lord.

With a doctor never under her roof, the stimulating air of the summit-lands her only tonic, more than the allotted span of life has been spent caring for her household, working in the fields "helping make a crap," grubbing out new land, gathering herbs, spinning, weaving, knitting, dispensing hospitality, helping the needy, and in the later years, nursing the grandchildren to the second generation, which she declares is the hardest work of all—a worthy woman whom children and neighbors rise up and call blessed.



"Some mute, inglorious Milton here may rest:
Some Cromwell, guiltless of his country's blood."

A Realistic View of Some Churches

WILLIAM J. LANGSTON, D.D., Columbia, South Carolina

THE ENLISTMENT DEPARTMENT of the Home Mission Board is fortunate in having as one of its workers Dr. W. J. Langston, whose territory is in the lower part of South Carolina. Dr. Langston has long been one of the best known and most beloved ministers in the Palmetto State. After engaging in the Enlistment work for six or eight months, in the article which follows Dr. Langston shows that he is deeply impressed with the actual needs of a very large number of our undeveloped churches. He has diagnosed a situation which looms large in many sections of our Zion, but it is not larger than the love and the ability of Southern Baptists. We are able to do this work, and by the blessing of God Southern Baptists will do it. We will "teach them to observe all things" he commanded, as well as evangelize and baptize.



NOT AN OPTIMISTIC, nor yet pessimistic, but a realistic, view of many of our rural churches would the writer give in this article. As a good physician, he rejoices to note the favorable symptoms, but at the same time he does not shut his eye to the bad ones, but would try hard to find out the real state of the case in hopes that an effective remedy may be applied. A general survey of the situation will reveal several facts.

1. There is but little work done. But little preaching. Once a month and, maybe, Saturday before, a sermon—twelve sermons a year, provided the weather be good and the pastor well. Many members do not attend the services regularly, so comparatively few hear the twelve sermons.

But little teaching. Many churches have no Sunday-school at all. Some have one, but for a part of the time only. The ma-

jority of the membership do not belong to the school, but stand outside, on preaching days and enjoy their talk and tobacco. Not infrequently the pastor is to be seen among these rather than with those on the inside. For the most part the recitation is very brief and often must needs give place to some chance speaker or to a singing class or something else of less importance.

But little training in many places, in some, absolutely none. The moral forces—as a full stream dashing over the rocks, pass by unimproved and undeveloped.

But little pastoral visiting. The churches usually have absentee pastors, and these pastors because of the distance from their people or the necessity of providing for the family or indisposition or perchance downright laziness, see their people but seldom in their homes. The shepherd does not know his flock by name. The one sermon per month is all that is to be expected.

But little gospel discipline. Some churches have absolutely none, consequently the unspiritual dominate the church to such an extent as to destroy her influence for good and her power.

But little money given for the work either at home or abroad. The pastor is poorly paid, in many instances less than an ordinary carpenter or brick mason receives. And then too the pay comes, if at all, at the end of the year. A glance at the financial report to the Association will show many blanks and small amounts for education and missions which in the aggregate are out of all proportion to the ability to give or prosperity of the people.

2. I would be so glad to stop here, but loyalty to the truth and love for the cause impells me to go further, and say a hard thing. In some instances the churches are satisfied with the situation and even congratulate themselves that they can maintain this standard. Not only so, but will resent any effort on the part of anyone to improve them. Even this article will be far from acceptable to many of those whose state it so plainly describes.

3. But there is another fact that amazes me: and that is that the little work so imperfectly done is so greatly blessed. I am astonished at my Lord. I can hardly understand him. I am amazed at his condescending love and wonderful power. What we do is like this 0,000 and what the Lord does with it is like this 10,000.

"How many loaves have ye?" asks the Master.

We look into our lunch basket and say, "A limited number of once-a-month sermons (some of them rusty), a few small coins and a pinch of personal service, but what are these among so many?"

And, lo, our God takes them at our hands, casts them not away, but blesses them to the salvation of multitudes! The country preachers have held on. They have not forsaken the work, but have toiled on amidst difficulties and discouragements. Through their labors the churches have been built and maintained thus far, and upon them depends in large measure their prosperity.

4. The blessings received call for greater effort on our part. Our very success lays greater responsibilities upon us. In this we ought to rejoice exceedingly instead of complaining dolefully, as some do, about the

ceaseless cry for more men and more money. The merchant that started with a peanut and pop-corn stand does not sit now and bewail the fact that he must have a book-keeper, many clerks and several traveling men in his employ.

The time was when we needed but little money in the building of the Kingdom, but it is no longer so. We have unlimited opportunities for investments that will pay many-fold in the spiritual world, and no people have more of them—blessed be God!—than the Baptists.

If one inquires what we are to do to help the situation—and meet the ever-growing demands upon us, the answer is plain and brief, Go on! We are in the right road, go on. No people on earth have a better organization than the Baptists, but we need to work it out to the limit. "Enlist," "combine," "direct." We have been doing this to a limited extent all along and have enjoyed the favor of God in it, and have reaped rewards. When our Lord was on earth attending to his Father's business, these things he did. And Paul introduced no new features of which I am aware. Let us continue along the same lines, but with greater zeal and earnestness, because the times demand it.



An Old South Country Home (occupied by the farmer and photographer who made the picture for this month's cover design from his own field.)

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An Old South Country Home (occurred by the farmer and photographer who made the picture for this month's cover design from his own field.)

In the Indian Country

LOIS E. HAMILTON

THE AUTHOR of the following story is the wife of Rev. David Hamilton, and with him for a number of years has been in missionary service to the Indians in Oklahoma. Brother Hamilton has accepted charge of our work among the Osages at Pawhuska, Oklahoma, and he and Mrs. Hamilton will be at home there after November first. Our readers will enjoy the vivid and sympathetic description that follows of life among the Indians on the plains. Next month we shall have from Mrs. Hamilton a description of an Indian Baptist Association, and also of some of their heathen dances. We hope Mrs. Hamilton will write frequently in the columns of THE HOME FIELD.



HAVE BEEN ASKED to write something of our life among the Indians. Our coming to the Indians was not premeditated, but was a link in the chain of providences which determine our lives and fix the bounds of our habitation. At the opening of the Indian country we followed the army of homeseekers and secured a homestead on the wind-swept prairies of Oklahoma.

My husband built a cabin 12x14 feet, with one door, a half window and with the earth for a floor. It was the only building or improvement on one hundred and sixty acres of prairie. It looked so small and lonesome in so big a country. However it commanded a fine view of the beautiful valley of Kingfisher Creek, with its parklike growth of cottonwood and elms and plentifully studded with Indian tepees and their herds of grazing ponies.

As soon as myself and the children were settled in the cabin, my husband hurried back to town to his work and we were alone. The days seemed long, but we were near the road and we never tired of watching the settlers hurrying to and from town. And occasionally a long train of Indians on wagons or horseback passed on their way to some

dance or making a tribal visit. At night we were serenaded by the coyotes and sometimes an owl would come near enough to add his share to our stock of loneliness.

Soon after we were located I left the children with a neighboring settler and drove the pony to town. Our dog was trotting along under the buggy when we met a wagon full of Indians with eight dogs following them, evidently they did not like the looks of a white man's dog and surrounded Carlo, horse, buggy and all and a spirited but uneven fight ensued.

It did not last long but when it was over I found that my harness was broken in several places and I did not know what to do. The Indians seeing my trouble good-naturedly came and tied up my broken harness and with much jabbering in their strange tongue started me again on my way. This was my introduction to the Indians. I little thought as I rode away that autumn morning that I would spend twenty years of my life as their friends and missionary.

Late one night after I had put the children to bed there was a knock and a big tall Indian man stood at the door. His face all smiles he explained in broken English that my husband had sent out by him some things from the store. This man was Short Teeth, who afterward became a deacon in the Kingfisher Indian church. He died some time ago and during his last sickness he sent Mr. Hamilton a beautiful beaded tobacco bag with the figure of an Indian and a white man shaking hands on it, which we value very much.

Another time, a hot afternoon, an Indian drove his covered wagon up to our cabin and coming to the door motioned me to come with him to the wagon. I followed him and found his squaw sitting in the wagon with her dead child in her arms. I never knew why they brought it to me. I could only weep with them and express my sympathy more by signs and attitude than by words, as they understood no English. As they sadly drove away to bury their precious little one in the sand hills without our glorious hope of resurrection, I thought, Oh, why is there not some one to help them at such

times and teach them of Jesus who loved the children! This was Buffalo Meat and his wife, who afterward became Christians, and Buffalo Meat is senior deacon in the church.

My husband was employed as bookkeeper in a store in Kingfisher, but preached at two places in the country, one south and one west of our homestead. On our way to these appointments we often stopped at the Indian camps and sometimes found some of the young ones who could talk to us.

One time they were making a sweat-lodge. This is made by sticking the ends of some slender poles in the ground and bending them over until the tops may be tied together, then covering them with quilts or canvas, completely excluding the light and air. A fire is then built outside where rocks are heated, the Indians then strip off most of their clothes and sit in a circle inside and sing while the medicine-man rattles his gourd and pours water on the rocks until the lodge is filled with steam and the perspiration pours out from every pore. When they can stand it no longer an attendant raises the covering and the steam escapes. They then wash their bodies in water containing sprigs of cedar or take a plunge in a near-by stream.

As time went on we found many friends among them. One woman who could talk English told us her sad story. When she was twelve years old her father sold her to the quartermaster at the Army Post, and when her mother learned of it ran away with her to the wilds, but in about two years he succeeded in getting possession of her. He put her in a convent in St. Louis where she was kept two years and taught to speak English and something of civilization, then returned to the post to be his wife. It is said that he lavished money on her, but of course she hated him and ran away every opportunity. At last she married an Indian according to their custom and the Indians protected her.

The ghost dance, the sun dance and the spirit worship was all the religion they knew at that time, except the few who had been away to school and they, when they returned with a slight knowledge of Christian teach-

ing could not stand up against so much heathenism, chose the path of least resistance. My husband and I often talked about their condition, and Mr. Hamilton wrote to the Home Mission Society asking if they could not send a missionary to them. Well the result of the correspondence was that we were assigned the task of winning them to the Christian religion.

Soon after this a little boy died in a camp near us and my husband made a coffin of pine boards and I covered it with black calico and lined it with muslin. At



Indian Women

the grave the father placed a straw in the hand of the dead child, then told my husband to take it. Then said he, "That means that he gives you a pony." He sincerely meant Mr. Hamilton to have the pony, but before he could go fetch it his father-in-law had given it to some one else. This man was the first Indian baptized by my husband and became interpreter, serving without pay until his death.

Baptist Opportunity

LIVINGSTON JOHNSON, D.D., Corresponding Secretary North Carolina Baptist Convention



THE NEW FREEDOM in politics today, about which we hear much, brings with it a great Baptist opportunity. It is an opportunity, of course, for all people, and places before God's people of all denominations a wide open door which they should not be slow to enter.

But while that is true, this is peculiarly the day of Baptist opportunity, because many of the things for which we stand are in accord with the world movements of our day. Indeed it isn't claiming too much to say that, by holding without compromise their peculiar principles, and pressing them upon the world, Baptists have had an important part in bringing about these great transformations.

1. We stand for a spiritual democracy. The trend of the world in governmental affairs is toward Americanism, and the principles upon which our government is founded are very similar to the Baptist form of church government. There is a tradition that Thomas Jefferson got his idea of a republican form of government from a little Baptist church near his home. He attended the conferences of the church and talked with its pastor about the form of its government. Whether or not that tradition be true I do not know, but the forms of government are nearly enough alike to give strong coloring to the story.

Baptists have always magnified the spiritual. They have always insisted upon a regenerated church membership, because they believe that only those who have been begotten of the Holy Spirit, should become members of a church, which is the unit of organization in a spiritual Kingdom.

2. Let us see some things that grow out of our conception of a spiritual democracy.

(1) One is the separation of Church and State, for which the Baptists have ever contended. We believe that the Kingdom of heaven is here on earth, among men, but that it is altogether separate and distinct from an earthly kingdom. The Roman Catholics, who stand at the other end of the line from Baptists, both in doctrinal belief and their form of church government, have

always advocated, and when possible, practiced, union of Church and State. This unscriptural and unholy alliance, is coming into disfavor throughout the world. Countries which, through centuries of darkness, have recognized the temporal authority of the Pope of Rome, are throwing off the papal yoke and are ready to enter the new spiritual freedom, wherewith Christ makes men free.

(2) Another thing involved in spiritual democracy is individual liberty, or freedom of conscience. "All men are born free and equal," is a statement which we cherish, because it is in accord with the genius of our government. We Baptists believe in the equality of men before God. "The priesthood of the soul," is the doctrine that is dear to the heart of every Baptist. In this day when political bosses are being shorn of their power, and political machines are being smashed the world is ready to dethrone any man who assumes to be king over the consciences of men. Here again Baptists and Romanists are at antipodes, and the world is swinging round to the Baptist view. We recognize no human mediator, no priest, no superior order in the ministry. We call no man master, for one is our Master even Christ and all we are brethren in Christ our Lord. In religion the rights of the individual must be recognized, for the day of the New Freedom is at hand. Because of these things the Baptists hold a position of commanding influence.

A very practical question here presents itself, viz., how can we use this opportunity?

1. In the first place we should hold to these principles to which the world in these last days is rapidly coming. It is strange, but true, that people sometimes make great sacrifices to win a battle, and then deliberately throw away the hard-won victory.

For these peculiar principles which have been mentioned our fathers suffered even unto death. They considered them worth contending for if it took the last drop of their hearts' blood to save them from destruction, and to preserve them in their purity. But in this day after the battle has

been fought and the victory won, just at a time when these principles which have passed through fire and blood are influencing the world religiously, politically and socially as never before, there be some, even of our own people, who seem to regard it as an indication of narrowness to hold to them tenaciously, and to esteem them as above price. This couplet from one of the poems of John Charles McNeill is, alas, too often true.

"And what a father died for in the flames,
His own son scorns as error."

2. It is not enough that we hold these principles, we should give them to the world. This places upon us a tremendous responsibility. And yet we are face to face with the lamentable fact that ten thousand of the churches in the South are doing nothing to disseminate the truth as we hold and teach it. While it is a solemn duty to hold the truth, it is, perhaps, more imperative that we hold it forth. In this latter we are

painfully remiss. We are beginning to consider, somewhat earnestly, the question of stewardship. This should be, with us, a burning question until a denominational conscience is created on the subject.

The Home Mission Board deserves, and should receive, the hearty sympathy and cordial support of all Southern Baptists, in its efforts to reach and enlist the ten thousand churches of the South which are, as yet, unreached. It is of far more concern that our people co-operate with each other in the work of extending the truth, than that they co-operate with others in civic or social matters. The latter is important but the former is imperative, and the task the Home Mission Board is undertaking is to bring Southern Baptists into active co-operation in the work of the Kingdom.

With such glorious principles as have been entrusted to us, and with a world ready to receive them, how are we going to answer at the bar of God, if we fail to enter this wide-open door of opportunity in this day of the New Freedom?

A Church Survey by Associations

WE HAVE PREPARED a blank form with questions and blanks for answers, which we are sending on request to brethren in various Associations. We have done this for the double purpose of suggesting how admirable work may be done as a basis for the discussion of the state of the churches at the annual meetings, and to get brethren to send to us copies of the Survey filled out. We have had a number of requests already, and we hope that the demand will continue to grow. The first filled-out blank which has come to us is by Rev. A. F. Mahan, of Harriman, Tennessee, who gives in the Survey the situation in Big Emory Association. In order that our readers may see the purpose of the Survey, and also the exceedingly interesting and instructive result in this Association, we publish below the questions and the answers as given by Brother Mahan. What a valuable fund of information can be had by getting this work done in all the Associations in the Southern Baptist Convention!

(Churches in towns of less than 500 people and in the open country will throughout this paper be designated as country churches.)

How many in towns of 500 to 2,500? 3.
Of 2,500 to 10,000? 2.

What is the average membership of your country churches? 91.

How many of these have preaching once a month? 24.

How many twice a month? 1.

How many three times? None.

How many every Sunday? None.

How many once-a-month churches have "Saturday Meeting?" 25.

What is the average salary paid by the country churches? By the once-a-month churches? \$54.60.

Has the average pastor's salary of once-a-month churches increased or decreased during the last five years? Increased. Increase \$2.00. Decrease \$....

How many country churches have resident pastors? None.

How many once-a-month churches have resident pastors? None.

How many pastors serving country churches, but reside in towns of 500 or more? 1.

How many country churches own parsonages? None.

How many once-a-month churches own parsonages? None.

Give the average value of a country parsonage in your association....

Give the average value of once-a-month church buildings. \$830.

How many country churches are without pastors? 1.

How many have disbanded during the last five years? 3.

How many organized in the last five years? 1.

How many without houses of worship? 1.

In what kind of places do these meet?....

How many young men from the country churches of your association have entered the ministry in the last five years? 3.

How many from all other churches in your association? 1.

How many communities in your section are suffering because there are too many churches? 1.

How many communities without any church? None.

Give size and population of such communities....

How many members have united with the once-a-month churches in the past five years? 314.

Has there been an increase or decrease in membership in this class of churches? Increase 108. Decrease

How many have increased? 14.

How many have stood still? None.

How many have fallen off? 9.

How many once-a-month churches gave nothing last year to Foreign Missions? 18. To Home Missions? 14. To State Missions? 15.

How many are giving something, but less than five dollars to Foreign Missions? 7. Home Missions? 8. State Missions? 7.

How many once-a-month churches have a Woman's Missionary Society? 3.

How many of them have a Sunday-school? 24.

How many of such Sunday-schools are "evergreen?" 20.

Do you believe country people are losing

interest in the churches? Some are.

What do you regard as the chief reason for the decline? Lack of efficient and wide-awake pastors and worldliness.

Would you favor two adjoining churches building a parsonage, with ten acres of land, and employing a pastor jointly? Yes.

Is there any such arrangement between any churches in your association? No.

If so, to whom may we write for information?....

If not, do you know of any prospect for such an arrangement in your association? No.

What is the percentage of landowners in your association as compared with renters? About sixty per cent.

Are landowners on the increase or decrease? I do not know.

Do you think the pastors are responsible and in what degree and particulars, for the backward condition of most once-a-month churches? Yes to a considerable degree.

Do you think our whole denomination is under obligation to help the undeveloped country churches and pastors to a larger and fuller service in their work for the Kingdom? Yes.

Do you think our Home Mission Board has a real field and opportunity in its effort to help the undeveloped country churches? Yes.

Please send us any suggestions you may have as to how this development work can best be approached and achieved in your association? I think missionary and educational rallies will help greatly to inform and arouse the people. The distribution of the right kind of literature will be good. Then if the town pastors will get out among the country pastors and people it will help.

P. S.: We are very anxious to secure photographs of typical country churches, both the better and the poorer types, and particularly photographs of those churches that are closed and pastorless and of the meeting places of those churches that are without houses of worship. If you can send us some of these photographs, we will be greatly obliged to you, as we want them for publication and stereopticon work. In sending photo, please put the name of the church, location, association, State and special points of interest on back of photo.

OUR SPANISH Speaking Neighbors.



Pedro J. Franqui

M. N. McCALL, Superintendent Cuban Missions

REV. PEDRO J. FRANQUI is one of our older pastors, and was among the first to take up the Cuban work after the Spanish-American war.

He was born in Matanzas fifty-six years ago, of excellent family and had good educational opportunities for the time and place. When a young man he moved to Havana to engage in the tobacco business, and became a director of cigar factories which was and is still a lucrative employment.

Along with a great many other Cubans he refueged to Tampa at the beginning of what we call the War of Independence, which was the beginning of what ended in the Spanish-American war. He was among the number who refueged, not to escape war, but to enlist in it, for the best opportunity of doing this at the time was to go to Tampa or Key West and join one of the frequent expeditions that were fitted out at these two points.

In Tampa Bro. Franqui at once became closely associated with some of the leaders of the Insurrection, and when he wished to embark for Cuba General Calixto Garcia persuaded him to remain in Tampa to help raise funds for the others who were coming, for he had proved himself valuable in collecting the sinews of war. On arrival in Tampa he immediately found employment as director of a large factory employing nine hundred men, and one of his first innovations was to get the consent of the men to contribute ten per cent. of their earnings each week to the war fund, raising in this way nearly two thousand dollars per week from his own employees alone.

When the war was over he could have remained in Tampa with excellent prospects, for he was earning \$200 per month and was promised an increase with a share in the business if he would remain.

But it happened that during the few years of his stay in the city he was converted, and having seen the beneficent effects of the gospel in our own land, his first thought, as soon as the way was clear and Cuba had declared for religious liberty, was to return to Cuba and bring the gospel with him.

The story of his conversion as he tells it is exceedingly interesting. His wife had been attending a mission among the Cubans in Ybor City, and he had been with her once or twice, but had not become interested in any way. One afternoon a group of women, personal workers, called to see Mrs. Franqui, who was out. They entered Mr. Franqui's office, which was in the same house, and spoke to him about his soul, asking that they be allowed to sing and pray with him. He told them that they might do so in the hall but not in the office, as he was busy. As they knelt and prayed outside he worked away inside, hearing all that was said. Before leaving the women sang "Almost Persuaded," which in Spanish has a line translated "Perhaps tomorrow will never come." After they left these words kept ringing in his ears, "Perhaps tomorrow will never come." He could not shake them off, and they kept getting more and more persistent till he was thoroughly alarmed for his condition. A few nights afterward he presented himself for membership in one of the Tampa churches. It happened that this was a pedo-Baptist church.

for he had never known any other, and was not instructed in Bible teaching. However, when the matter of his baptism was brought up, and it was explained to him just what was to be done, he refused, saying, "If that is baptism, I was baptized when I was a child in Cuba and it is unnecessary to repeat it." Every effort to persuade him was in vain, and finally an exception was made in his case and he was admitted to the church as he was.

He confesses that he was never satisfied with some of the similarities between the church he had entered and mother Rome. So great was his dissatisfaction that when he came to Cuba, he began to preach as an independent missionary, without any denominational affiliations or, as we may also say, convictions. Like Paul he had his own hired house in which he preached daily.

One evening as Bro. C. D. Daniel was passing he heard gospel singing and entered to get acquainted with the preacher. The preacher says Daniel was the Philip whom the Lord sent to explain to him that which he had read, and as a result a few weeks later he was baptized into the Havana church.

About two years later he was ordained to the ministry, and, after serving for a short time as assistant in Havana, went to

Cienfuegos. He later served five years in Trinidad, where he established a flourishing work amid unusual difficulties. Trinidad is one of the most fanatically Catholic towns in Cuba. For many months he could not get a hearing for his message, and his audience consisted of his wife and one other. Several times the building was stoned while he was preaching. But he stood by his post and rejoiced in the baptism of many during the five years of his ministry. He is at present in Santa Clara, the capital of Santa Clara Province, where during the past three years he has labored with his accustomed zeal and faithfulness.

Bro. Franqui is helped by his faithful and capable wife, who has shared with him in the sacrifices and joys of their Christian service. No story of their work could be written without her, for she has been a pastor's helper in every sense of the word. Realizing the need of music in the services, she learned to play the organ after she was forty years old, without an instructor, and is today his efficient church organist.

The subject of our sketch is large of frame and heart and mind. He is strong in his convictions, unflinching in preaching them, capable and energetic as a pastor missionary, and lives faithfully what he preaches.

Havana, Cuba.

Our Cause in the Country

ARCHIBALD JOHNSON, Thomasville, North Carolina

THERE IS NO QUESTION before us more vital than this great matter of the improvement of the condition of our country churches. We are not in as bad fix as some. The distressing wall that comes from the rural districts of the North does not apply to us. Our country churches are still loyal and true, but they are sound asleep; and they have been put to sleep by once a month preaching. Our day is too fast for that sort of thing. Twelve sermons a year from a man living forty miles away will never do now. It is playing at religion like boys in the primary department with paint and feathers playing at Indian warfare. The supreme need of our time is preaching not

less than two Sundays each month from a pastor who has no time to plow. We are glad to hope for a better day. Rev. C. A. Upchurch, who is engaged in this very business, tells us that the brethren are beginning to see the point; and he has had the joy of seeing many fields formed that give the churches two services in the month. The every Sunday service is precisely what has developed our town and city churches and made them our greatest givers. There is just as much religion in the country churches, and more; there is just as much wealth, and more. All they need is the broader vision and when they get that they will come into their own.

Items From the Corresponding Secretary

Vacant Pastorates.

There are many vacancies in the pastorates of Southern Baptist churches. Many of these vacancies are in our larger cities, as for instance: Walnut Street, Louisville; First Church, New Orleans; four of the leading churches in Baltimore, among these being: First, Seventh and Eutaw Place.

Dr. Robt. S. McArthur Called to the First Church, Baltimore.

The papers announce the call of Dr. McArthur to the pastorate of the First Church, Baltimore, and his acceptance of the call.

Dr. McArthur has been supplying that pulpit during the Autumn and great congregations have greeted him at every service. The First Church is to be congratulated on their good fortune in securing Dr. McArthur. He is one of the great preachers of the world and is probably the most widely known of any Baptist minister on the globe. He enters on his pastoral work next February after his return from Burma, where he has gone to represent the Baptist World Alliance, of which body he is President, at the Judson Centennial.

May the other Baltimore churches be as fortunate as the First in filling their vacancies. This same wish and hope and prayer is extended to all our churches that are suffering the serious consequences of their pastorless condition. There is scarcely anything more deleterious to the efficiency of Baptist churches than the frequent vacancies in our pastorates.

November Convention Month.

November is the great Convention month. Most of our Conventions meet between the first and 30th of November. Just now throughout the South the great question is State Missions. We extend greetings and sympathy to the State Secretaries who are using every agency and bending every energy to reach the end of their fiscal year without financial indebtedness. May the Lord of hosts gather with our brotherhood in these assemblies during this month. The field is great and the needs are urgent. Southern Baptists must seize their opportunities or lose them for years to come. Never in our history was there need for greater wisdom and consecration than now.

A Home Board Gift to the Foreign Field

FRED F. BROWN, Harrodsburg, Kentucky



IN SEPTEMBER the 29th the U. S. S. Minnesota sailed from Seattle, bearing among her passengers Dr. R. T. Bryan and other missionaries to China. Our hearts follow all of these Baptist missionaries with interest, but today I am thinking specially

of one young man in the group.

Rev. J. B. Hipps, of North Carolina, is a mountain man, was prepared for college at one of our Home Board Schools, is an alumnus of Wake Forest College, and a full graduate of the Louisville Seminary. It was my privilege to be closely associated with Hipps in preparatory school, college, and seminary. We were room-mates in college and both graduated as laymen.

Immediately after my graduation I responded to God's call and decided to preach.

A year later Hipps, who was then principal of the Home Board school at Pennington Gap, Virginia, wrote me of his decision to enter the ministry. While a student at the Louisville seminary, he offered himself as a missionary to China. Now he is somewhere on the Pacific Ocean and I am here in my study thinking of how God has led us both from our mountain homes into his work.

Early in September I was invited to attend a farewell service held at Mars Hill, North Carolina, in recognition of his going out as a missionary. From the time the service was planned, the thought of the significance of Hipps going to China has gripped me. Burden Hipps is not only an offering from Southern Baptists, not only an offering from Appalachian America, not only an offering from North Carolina, not only an offering from his association, not only a

gift from his parents, but he is also a contribution from the Home Board to Foreign Missions.

Just before he sailed we talked over the experiences of the past few years and tried to analyze some of the forces that God had used in calling us into active Christian work. Of course it is impossible for a man to identify and analyze all of the agencies through which God works on his heart. But some of these agencies stood out before us clear, definite and prominent. Back in the beginning we both saw Christian homes and praying parents. Then came the Christian school there in the mountains with its ideals of service, then the Christian college with larger opportunities and vision but with the same emphasis on service. Then, having enlisted for service, came the seminary with still greater opportunities and visions—more definite emphasis on consecration and service.

Glancing back at these forces, we both agreed that one of the greatest factors He had brought into our lives was the Home Board school, standing there in the shadow of Mount Mitchell, preparing us in head and heart, and then pointing us to the college, and from there urging us on to the Southern Baptist Theological Seminary. At the seminary we stood on the olive of Southern Baptists, for no student can remain long

at our seminary, and really catch the spirit of that institution, without definitely and personally facing the question of where his life will count for the most. With Hipps, the answer was China.

Hipps in the foreign field, inspired and the foundation for his training given him by a mountain school, stands as a great contribution from the Home Board to the foreign work. Moreover, he stands as a striking illustration of the unity of all of our Southern Baptist work.

More significant still, he is but a prophecy of the large number of mountain boys and girls who are to be led by the Home Board schools from their homes in the hills, through college and seminary, back to the mountains, down into the plains and cities of the homeland, and on to the "uttermost parts of the earth" to do service for the Master.

Speaking of the people in the Appalachian Mountains of the South, John Fox says, "Miss Murfree has taken her pen and placed them in the world of fiction, now the railroads are linking them with the world of fact." We would add a statement equally true and of vastly more importance—the Home Mission Board of the Southern Baptist Convention through an excellent system of secondary schools is leading them into the world of service.



EDITORIAL

THANKSGIVING



THANKSGIVING DAY is an instructive token of the spirit of worship which guided early Americans in framing the laws and institutions of the Republic. The government still fosters this practice, which reminds the people of their dependence upon God and suggests even to the thoughtless that there is a lack in the life that finds itself a stranger to the spirit of thankfulness.

Each of us has abundant personal cause for gratitude and praise.

If we look, as we are too prone to do, with desire upon the power, distinction and pleasure which wealth brings, those of us who have less wealth are in danger of thanklessness and covetousness. The heart that is filled with yearning for material advantages has no room to get an appreciative perspective of the other blessings it enjoys. It is more wholesome to contemplate the faith of not a few who are in straitened circumstances, and cheerfully accept the reproof this exercise will bring. When we consider that "the life is more than meat and the body than raiment;" when we remember that food and clothing and health are the blessings of God, and that those whom we love are his gift to us, as is also the capacity to love them—we shall find growing within us the spirit of thanksgiving.

This year it is fitting, even in an unusual degree, that we should give thanks for the blessing of God upon the work of the people in our Southern country. Throughout much of our great region he has sent upon the fields both the early and the latter rains. Our lands have produced abundantly. The harvests are awaited by markets from which good prices are assured. Our people are being given eyes to see the abundant resources yet undeveloped in field and forest and mine, and they are being blessed with a knowledge of how to release these resources for the general welfare. Never before did the South attract so many eyes, nor its economic opportunities loom so large and invitingly in the public mind.

Christian citizens of the South should bring this new bounty and fulness of hope in humble thanksgiving to God. Perhaps there was never a time when the effect of calling the people together in their places of worship on the national Thanksgiving Day and earnestly seeking to humble their hearts before God in gratitude and worship, would be more opportune than now.

Prosperity is a severe test to the spiritual life of most Christians. Of the ten lepers whom our Lord healed, each cried out lustily begging a cure for his disease. After the ten were healed, only one showed any gratitude. Men of the South, schooled in adversity, longed and prayed for prosperity. We have prosperity now and the prospect of far more. Let us fervently pray to the God of our fathers that Southern men shall not be guilty of that ingratitude which ignores the Hand that gives us all we have, and the power to accomplish all we do! Let us pray that our people may be protected from the fatuous snare of money-lust and from such preoccupation in making haste to appropriate the material bounty God has put within our reach, that they shall fail to remember him!

It is patriotic to rejoice in our prosperity. Prosperity is the basis of power and influence and these mean opportunity. For that increased opportunity to do good, God holds us responsible. Wealth fosters greed and complacency of soul in those whose allegiance to him is weak and half-hearted. We can only prosper and be good at the same time by accepting our prosperity as an opportunity for service and using it so. If we consecrate our wealth, it will become a means of grace.

It is a commonplace among ministers and Christian workers that "good times" do not mean enlarged gifts to the work of Christ. We would that in the churches, as well as in family circles and closets, devout prayer might be made to the end that the growing wealth of the South may be indeed a blessing and not a curse, that it may be consecrated to God by thanksgiving and not become a snare and delusion, filling men's hearts with greed and fatness.

Southern Baptists should give public thanks to God for his rich and peculiar favor upon the preaching of the words of salvation by our ministers, and also for the growth of liberality that has in recent years been manifested among us.

Religiously as well as economically ours is a transition period, and it is difficult to keep a true perspective. The economic transition presses hard in demand for a religious program vital enough to permeate the accelerated economic forces with spiritual idealism and keep them from benumbing men's souls under the spell of materialism.

Service and stewardship are coming to be emphasized in the program of our Baptist body, where formerly the emphasis was put almost exclusively on repentance, faith and baptism. We have awakened to a realization that faith must show itself by a life of service, if it is to match the needs of men under the spell of sin and Mammon.

This emphasis on service has led us to take a closer survey of our situation. The survey has shown thousands of churches to be entirely out of fellowship with the denomination in any large, constructive work of the Kingdom. Happily and wholesomely we have become distressed at this. It is altogether desirable for our distress and concern to abide and we are sure they will.

But we should not become petulant or discouraged. Rather, we should give thanks and rejoice that God has richly blessed the preached Word unto bringing into an openly professed relationship of surrender to him many who otherwise would be untouched and unsaved. Sad as is the story of so many churches unenlisted, we rejoice that the people do believe in our Lord with a faith that has purified communities, rendered society stable and progressive and stayed on the Rock of Ages the sorrowing hearts of thousands in the great crises of life.

We should also give thanks for the substantial progress of our people in liberality and in Christian service. State, Home and Foreign Missions are receiving about three times as much as they did ten years ago. Each year shows a substantial increase over the preceding in the total of our gifts. Much land remains to be possessed, but let us praise God for this unprecedented progress in Baptist liberality. Our colleges are gathering in, not all they need or ought to have, but yet many thousands of dollars. State after State has established a Baptist orphanage, and now one after another is starting a Baptist hospital.

Our people who are taught so that they understand the needs are responding with more and more liberality. If we will teach the others, they too will respond. What more can we expect? What more have we the right to expect?

It would be eminently fit to give thanks in all our churches for the splendid

opportunity that lies before Southern Baptists of training the thousands and thousands among us who are undeveloped and untrained. God has caused them to hear the words of truth preached by our ministers. They can be developed by us far more easily than by any other Christian body. A large number of undeveloped churches are ready to welcome our least effort to help them catch the broader vision and to keep step with present-day needs.

It is an opportunity that any Christian body might well covet, but which few if any in America possess in equal degree with Southern Baptists. It is not a work that we should wish to shirk. It appeals to us in the winsomeness of love and understanding. Let us give thanks, and do the work!

Thanksgiving Day ought more generally to be observed in our churches. We have no sure word about observing it as a day of feasting, except that over-eating is always a sin, while hospitality is always to be commended. Both in countryside and urban churches we should rejoice to know of many congregations who, at the behest of the Chief Executive of our Nation, himself a disciple of Jesus and a reason for thanksgiving, shall come together this month in special Thanksgiving worship.

Many a country church could in the observance accomplish the initial act of breaking away from age-long conservatism, that would shake it out of slumber and surprise it into a realization that it can adjust itself to the task of inspiring the life and meeting the needs of twentieth century country communities.

Give thanks unto the Lord, call upon his name, make known his deeds among the people.—1 Chronicles xvi, 8.



UNION AND UNITY

THE CATHOLIC CARDINAL, James Gibbons, of Baltimore, is more or less known by members of evangelical bodies in America as the author of a book, "The Faith of Our Fathers," which is a Catholic apologetic and which is much used by American Catholics in their zealous efforts to proselyte.

There are some indications that the Catholics are getting ready to work more diligently for proselytes in this country. Meantime, the plausible Cardinal joins himself to the popular fad of the hour by a promulgation to the effect that he is much interested in and in favor of the union of all Christian bodies. After getting big headlines for this utterance in a number of daily papers, the Cardinal makes it apparent in the small type down below that there are certain essential conditions requisite to the said union. He frames his words thus:

"The first essential requirement is the recognition of the sovereign pontiff, who, as the descendant of St. Peter, is the divinely appointed head of Christendom."

The Cardinal proceeds to say that, once the Pope is recognized by everybody as the divinely appointed head of Christendom, other controverted doctrines will not be as formidable as is commonly imagined.

We have respect for the earnest desire of many good men for the formal union of Christendom. At the same time, we believe that unity of spirit is of infinitely more importance than this formal union and not conditioned upon it. Hence we are not impressed with many of the utterances which are set forth in the interest of so-called church union.

Many times we would smile, if there was not a serious side to it, as we read how one zealous protagonist of unionism after another tells how we can all come together, but slips in somewhere down below in small type the condition that we have got to accept some particular tenet peculiar to his creed. Our Episcopal friends have been notably to the front in America in acclaiming the urgent necessity of union. But down in the small type they say that the "historic episcopacy" is a thing that must be recognized by all and severally, as the basis of this union.

We have respect for the yearning desire of good men for the outward expression of fellowship among all the people of God. But we have far more concern for loyalty to our Lord Jesus Christ and obedience to him. We have far more concern for that spiritual unity that is not contingent upon the outward form and which in history has shone brightly and beautifully in the lives of men where there was relatively less of formal union.

O give thanks unto the Lord, for he is good; for his mercy endureth forever.—
1 Chronicles xvi, 24.



ABOUT THE NEGROES

WE HAVE READ With interest the annual address of President E. C. Morris, delivered before the National (Negro) Baptist Convention at Nashville, on September seventeenth.

It is only just that we should be lenient in criticisms we may make upon addresses delivered by Negro leaders to their people. To the best of our information President Morris is constructive in his methods and sincerely devoted to the things that make for progress among Negro Baptists. But we call attention to one or two things in the address that denote an attitude on the part of the Negroes that we wish they could get away from.

Referring to the days of slavery, President Morris said: "In some way known only to God many of these helpless millions, having been taught to fear him, were devout Christians." It is recognized that these people had been taught to fear the Lord. But it was in some way "known only to God." Every intelligent white Christian in the South has a very good knowledge of how Christianity was imparted to the Negroes. The history of the various Christian bodies abounds in effort for the Christianization of the blacks. If you get an intelligent black speaker before a white Christian audience, as we not infrequently do, he will not fail to talk loud about this. We have heard them many times.

We would not be hypercritical with our Negro brethren. We do and should habitually make allowances for them that we do not for our own white writers and speakers. But the conspicuousness of this utterance and the fact that it is so typical of utterances of Negro leaders before their race, leads us to call attention to it. It will be a distinct step in Negro progress when their leaders shall quit trying to hold up the race before the world as having been persecuted, neglected and abused by the whites.

Living in the South has been and is a trial to the Negroes. Their presence here has been and is a trial to the whites. But the remembered words of Dr. John A. Broadus on this subject seem to us to set forth the spirit with which both races should approach it. Dr. Broadus said: "The whites have treated the Negroes in the South better than any one would have the right to expect, when all the circumstances are considered. And the Negroes have

treated their white neighbors in the South better than could intelligently be expected, when all the circumstances are weighed."

This is true, and it is also true that the two races are really attached to each other and, by the blessing of God, seem peculiarly adapted to understand and get along with each other—better than two diverse race stocks have ever been known to get along when they lived permanently in the same country.

We are not unaware that in some respects the Negro is unjustly discriminated against in Southern society. In common with all serious-minded white Christian men and women, we want to see these things remedied. In hundreds of white Baptist pulpits in the South a clear note is being sounded on the obligation of the whites to deal justly with the black people. May the number of these pulpits be constantly increased. We are sure the number is being increased.

Not only so; many laymen and Christian workers are seeking to educate our people in this direction. They realize an obligation upon white people who name the name of Christ toward this weaker race group at our doors. They realize too that the failure to deal justly with the Negro will inevitably react to the tearing down of those institutions of society among the whites, which the best men of this and past generations have labored and prayed to build up.

We think it would be a great deal more wholesome for Negro leadership to address itself to the things that are constructive and not to commiserating any real or alleged persecution and handicap which limits and discourages Negro progress. We know of some Negro leaders who are sounding only this constructive note. We desire to see their number increase.

Quite a good deal of the address of President Morris has to do with items of political and civil injustices which he says are suffered by his people. He also devotes part of his attention to the splendid progress the Negroes have made in fifty years. We wish he had said more about this, for that progress has been truly creditable. And we wish he had said less about the disadvantages.

For if there is any one thing, aside from a greater knowledge of the Scripture and a clearer idea of the requirements of morality and rectitude, that the average Negro preacher needs more than another. It is to learn how to speak on the Negro side of the race problem with conviction and how to give this part of his talk about four times the prominence that he gives the white man's side of it.

In the treatment of the Negro question in white pulpits the white man's responsibility and obligation receives far more attention than the Negro's faults. This is right, and has in it potentialities of better things.

Let Negro leaders and preachers do the same. The few that are now doing this are the real leaders, and should be known and encouraged. It is a leadership that is manly and statesmanlike, while the sentimental and long-drawn-out wall about evils that are really less instead of greater than might be expected, is demagogic and cheap.

Thousands of Christian whites are really anxious to help the Negroes and are helping them. That number will increase all the more rapidly if Negro leaders will follow such men as Booker Washington, of Alabama, and Richard Carroll, of South Carolina, in teaching the Negroes how to be better men and more useful citizens, instead of forever playing for emotional responses to a recountal of woes past and present.

Bless the Lord, O my soul, and forget not all his benefits.—Psalms CIII, 2.

FOR A FULLER COUNTRY LIFE

OUR COVER DESIGN is by Mr. W. M. Edwards, who is farming near Oglethorpe, and a picture of whose home may be seen at the bottom of page nine in this number.

Mr. Edwards for many years was an Atlanta photographer. He is a fine type of a class of city men who have come to the conclusion that the prizes of life ordinarily won in an urban environment are not worth what they cost in the expenditure of vitality and nerve force. With his city-reared boys, who quite agreed with their father in his views, Mr. Edwards has betaken himself to farm life, where he and the boys are working with their own hands, and by the sweat of their brows raised the corn which very fittingly decorates our cover page in token of the harvest season and the spirit of thanksgiving which becomes us, and which we trust will find general expression among our people on Thanksgiving Day this month.

Southern cities are growing and will continue to grow. But we want to stand shoulder to shoulder with those who are laboring for such a full and satisfying life among the people in the beautiful open country that our boys and girls of the farms will not wish to leave the farm. We want country life to be so satisfying that the more or less deceitful fascination and lure of the city shall not be able to cast their spell upon so many of our youth, who are needed out in the open places to build up rural institutions, conserve country life and keep Southern society as stable and wholesome in the future as it has been in the past. The sufficiency of the South for the strains of modern life is conditioned upon so building up country life as to make complete and appealing to the young people of the country-side the great open places where most of the people now are in the South, and where by the blessing of God we hope they shall long continue to be.

There are others like our friend the photographer, who are managing to make the city gate open outward. But this gate opens more easily inward. It will always be possible for the city to replenish its worn blood from the fresh country sources. We hope it will be more and more possible for city people to go to the country. More than all it is to be desired that such attention shall be given to country life that the false spell will be broken which is impoverishing the countryside of its people.

Fully recognizing that changing economic conditions must pull from the country to the city, we must set our faces against the impoverishment of the country, both for the sake of the many boys and girls who leave the country and become in the city nothing more than hewers of wood and drawers of water, obscure cogs in the relentless urban economic wheel, and also for the sake of the institutions of society in the large.

THE FINANCIAL STRESS pressing on the Home Mission Board is embarrassing, and the churches throughout the bounds of the Southern Baptist Convention are urged to take heed and come to the rescue. From May 1 to October 15 the Treasurer has received \$55,221, but the apportionment made at the last Convention calls for a total of \$179,895. The churches are therefore behind in their contributions to Home Missions, \$124,674.

UNWHOLESOME FICTION

IT IS HARDLY practicable to characterize properly in a publication of our class just what has been taking place in recent years in the lowering of the moral standards in much magazine and book fiction in this country. And yet that there is such a lapse is becoming a matter of common observation.

The daily press and the Sunday paper have their sins to answer for, but we are not now speaking of them. There are several well known popular magazines that are offending against modesty and moral tone today in every issue. With some it has been a process of development. They blazon on their pages in the text of the writers and the artistic products of the engravers facts and pictures which are immodest and salacious.

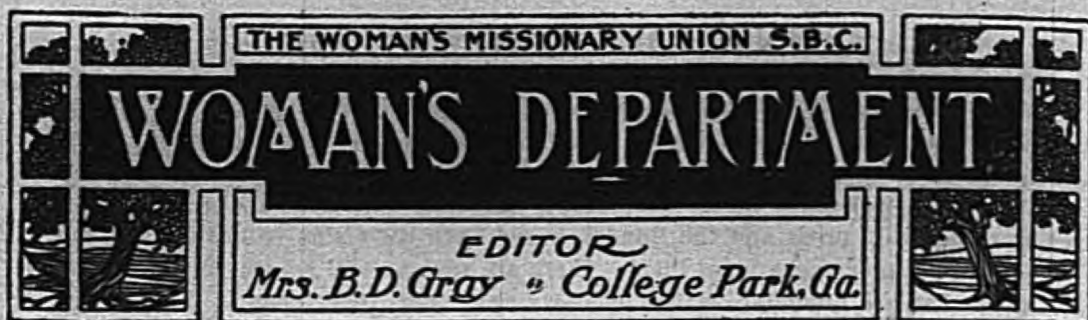
The problem novel is also a great offender. Mismatched marriages and plausible excuses for heroes and heroines who play fast and loose with the moral law are constantly-worked themes and the output of books of this class is large. It is perhaps even more distressing and offensive that so many magazines are coming to use salacity as a regular part of their bill of fare. The American people receive these publications into their homes. They have a larger reading than the books of fiction and are received more unquestioningly. We have within the last twenty-four hours glanced over one of the most popular fifteen-cent magazines for the current month. In two separate articles it offends amazingly against modesty and decorum. The art of the author is devoted to covering up the essential ugliness of the offensive behavior of the persons in his story. He makes the path of sin attractive and alluring and uses his gift to hide out of sight its baseness.

The effect of reading fiction of this class cannot be otherwise than demoralizing and injurious to young people and to those readers who are not young who are so separated from responsible and serious concerns that they can devote their time to the wild and unhealthy imaginings of the class of writers here mentioned. This evil is both far-reaching and insidious. Hard as it is rightly to approach it, we feel moved to sound this protest. Especially should heads of families exercise care in selecting the magazines and recreation books that come into their homes. Particularly is this a subject for consideration at this season of the year, when so many are sending their orders for the magazines.



Thanks, more thanks, to him ascend,
Who died to win
Our life and every trophy rend
From Death and Sin,
Till when the thanks of earth shall end
The thanks of Heaven begin.

—Havergal.



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

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

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

Topic, November: Personal Service

Bible Lesson, Psalm 146.

O could I speak the matchless worth,
O could I sound the glories forth
Which in my Savior shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine.

I'd sing the precious blood He spilt,
My ransom from the dreadful gulf
Of sin and wrath divine!
I'd sing His glorious righteousness,
In which all-perfect, heavenly dress
My soul shall ever shine.

I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne:
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known.

Well—the delightful day will come,
When my dear Lord will bring me home,
And I shall see His face:
Then with my Savior, Brother, Friend,
A blest eternity I'll spend,
Triumphant in His grace.

—Samuel Medley.

PERSONAL SERVICE

WHAT A CLARION call to arms the words "Personal Service" sound forth! How far-reaching and yet, how insistent is the note that emphasizes the little duties near at hand.

How often we run to mission meetings to talk and pray over the heathen afar off—having left a cross word with the cook in the kitchen. Personal Service properly interpreted will solve the problems of many domestic troubles, as well as social and religious. What about Personal Service due from you to the annoying telephone girl who continually says, "Excuse it, please," when your 'phone rings?

Maybe you are in the midst of the preparation of an important paper on the value of

"Secret Prayer," or "The New Day in China" and that paper must be written. Why should these nagging interruptions come to disturb you?

Ah! Sisters, let us stop to think that all things work together, if we will only recognize our duty to every creature that touches our lives be it in ever so humble a way.

Personal Consecration.

Mary Lyon, the founder of Mt. Holyoke, Mass., said in her last talk to her students: "There is nothing in the universe I fear but that I shall not know all my duty, or shall fail to do it."

Out from that school went 178 missionaries during the brief space of fifty years.

Personal Consecration must precede Personal Service if it becomes effective.

Some one has said: "The unpardonable sin of life is cowardice." We who have never felt the call of the weak to the strong have no appreciation of the beauties and joys inherent in unselfish personal service.

Training for Service.

When in 1776—with daring, unheard of before, the American government had been put into the hands "of the people, by the people, for the people"—for the first time, in the world's history the education of all the people became a governmental neces-

sity, and we may add: a religious necessity.

Women then were quick to see that the realization of the democratic ideal lay in training the young. In order to do this successfully, their first great obligation was to fit themselves for this training of the young.

Our Revolutionary fathers taught that women should be instructed in the principles of government and liberty, and the obligations of patriotism.

How much more necessary that women of this present day be trained for the King's service!

EDITORIAL NOTES

We call attention to Miss Amos' superb review of Miss Heck's new book, "In Royal Service."

All societies are expected to supply themselves at once with this valuable foundation of Mission Study for the ensuing year.

The Georgia W. B. M. U. will celebrate its "Jubilate" in Atlanta November 11, 1913. Mrs. Neel, the State President and her able co-adjutors are rejoicing in the fact that, Miss Fannie E. S. Heck, Miss Kathleen Mal-

lory, Mrs. Maud Reynolds McLure, Miss Sallie Priest, missionary from China, and our own Home Mission worker, Miss Marie Buhlmaier, will take part as speakers on this great "Jubilate Day." We have been honored by the Georgia women with a place on the program, also, being asked to speak on "Adequate Church Building at Home." Georgia is a great State and we feel sure will do her part toward "Judson Memorial, and Church Building Loan Fund." We will be glad to report other State Jubilate Days. Sisters, let us hear from you.

"Personal Service" Opportunity Neglected and Atoned For

MRS. B. D. GRAY

MY BOY SAID to me once: "Mother, do you speak to every girl who happens to sit by you on the street car?" (College Park is a forty-minutes' ride from Atlanta. Long ago I consecrated those forty-minutes to personal service).

So I replied: "Yes, son, only once did I fail and my humiliation came speedily. Shall I tell it to you?"

It was a warm afternoon in June, 1911, as I boarded the car in Atlanta—impatient and regretful of the long forty-minutes' ride ahead before I could possibly reach home. I thought of the many neglected duties awaiting my return. I was suffering from neuralgic pain. So I turned my face to the window, and with selfish absorption failed

to smile upon and greet the sweet girl who took the seat by my side.

Some twenty minutes had elapsed when a sweet voice asked: "Do you like chocolate?"

The pain in my body had much to do with my reply. "No, I do not specially care for chocolate."

"I am so sorry," the reply came with evident disappointment.

I roused myself and looking toward her asked: "Why, dear?"

"Because I have been working in Nunnally's candy factory all day, and I am afraid the smell of chocolate in my clothes is distasteful to you."

Oh, sisters! you can imagine how I felt,

and how I learned that little girl's life history of seven years' work in a candy factory.

Dear young girls, when you are enjoying your chocolate bonbons, remember that

some other girls' fingers dipped them one by one in the melted chocolate for you. What are you doing for her? Passing her by as I did that one time?

MISSION STUDY "IN ROYAL SERVICE"

MISS E. L. AMOS

IN BRINGING this subject before you, no attempt will be made to define the mission study class, nor to suggest ought as to how one should be conducted. Limitations of time suggest that we confine our consideration of the subject to the successful mission study class—(1) its value; (2) its possibility; (3) its possibilities; (4) book choosing.

One approaches the subject with large interest. A great book is the life-blood of a great spirit. Missions today means the giving of many lives. A group of women in mission study suggests the untold strength of unity and limitless inspiration. At this point one faces the question: "Have we, as a Union, to any appreciable degree, considered the value and the possibility of the mission study class?" If not, today were none too soon to begin.

A "hurry letter" sent out the other day to a score of mission study classes brought back a speedy score of replies. "What is your thought (1) as to the value of a mission study class; (2) As to the possibility of a successful mission study class?" queried the hurry letter.

1—Its Value.

The consensus of replies came thus: "The value of the mission study class is beyond estimate." And why?

First, it creates interest; it wins to missions the non-believer in missions.

Second, it intensifies the interest of individuals already interested; broadens their horizon; trains for usefulness; and stirs to a burning desire to be about the Master's business to be used to the limit of ability, time, prayer, means and all talent whatsoever.

Third, visible results: Increased giving and a stronger missionary organization.

The mission study class has therefore proven not only a stimulant but a permanent strength to the missionary society that fos-

ters it. Its work is extensive and intensive. Its greatest value is not along intellectual lines—though there its value is great—but in the spiritual uplift of individual and organization.

This estimate of the value of this factor in our work is not merely the theory of one individual but the dictum of those who know whereof they speak. Having seen the product they are competent to speak of its value.

2—Its Possibility.

Is the successful mission study class a possibility? This score of women chosen at random from city, town, village and country say it is. Hear them: Given a leader with a vision, consecrated, willing to make sacrifice, giving her best of time and effort, prayerful, patient, persistent, efficient (remember, this is a composite)—in short, a leader prepared spiritually and intellectually, with just a few others to stand by her in prayer and effort, and "a successful mission study class is a possibility." Of this the 1,000 W. M. U. mission study classes reported this year are an embryo proof.

Today my conviction is that the mission study class may become—nay, is destined to become—the factor, humanly speaking, of our greater future; and today my prophecy is that the coming year will see a doubling, trebling, possibly a quadrupling of the mission study classes and the number of women having a part in them.

Can it be that we have not certain women because we have wrought amiss? However that be, truly the hour is now at hand for our enlargement.

3—Its Possibilities.

Perhaps we may congratulate ourselves that the W. M. U. mission study idea is yet too new to have crystalized. It is adaptable—clay in the hands of the potter. It may be shaped to meet the need—its one essen-

tial, perhaps, a group of women studying (or reading if you will) a mission book. Concrete instances may be: A tiny group of village women studying the booklet: "Bible Conception of Missions," a missionary library traveling among farming folk, a drawing room circle of cultured women opening wide eyes at the realization that missions is so broad that it encompasses the world and so high that it touches heaven—that the mission study idea wrought in the direction of its trend, cares for question of sociology, race betterment in its broadest sense, child welfare, the wage-earning woman and the world's backward races; and it cares for all this with a backing of "all power" such as no other organization can ever claim—a backing that will command success when all else has failed.

4—Book Choosing.

I repeat, the mission study class idea may become—nay, is destined to become the factor in the greater W. M. U. But if there is to be a speedy fulfilling of this, then necessary thereto is the wise choosing of textbooks for study. Library committees and study class leaders would do well to know for themselves what they put before their classes, what they send out in traveling libraries. Don't kill your chances by the choice of the wrong book. Study your women and study your book before trying to bring them together. "The book! The book!" There are books and books, even in missions. There are books, dry, desiccated, that should keep well on the shelf—the bookseller's. Leave them there! But there are other books born of rare spirits, books that charm, inform, inspire. And happy am I to believe such a book from a pen of irresistible charm has been chosen for general study during the Jubilate year.

The theme of the book is the history of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, its title, "In Royal Service," and—do I need to tell you?—its author is our own Miss Fannie E. S. Heck. One, guessing at the book's charm, wonders not that the author wishes that the words "mission study" or "text book" be not used in connection with it. While it should and doubtless will be widely used by mission study classes, it will be of

large interest to the individual reader and of such historic value as to become a permanent contribution to Southern Baptist Convention history.

In the appendix of this 250-page book will be found a list of the W. M. S. in Southern Baptist Convention churches before 1845, W. M. U. constitution, copies of an old church record, etc.

Charmingly suggestive as to the book's contents are the headings of chapters and paragraphs.

Note the title:

"In Royal Service."

A glance at the contents:

Chapter 1. The Mission Dawn, 1800-1845. Some of the paragraphs listed: An Iron Key, A New Word, The Garret Find, etc.

Chapter 2. In the Shadow, 1845-1888. The Growing Sphere of Women, The Rift Between Northern and Southern Baptists, The War, Beginning of Woman's Work for Women in Baltimore in 1872, Expansion to State After State; Central Committees Beginning, 1875; Their Trials from Indifference and Opposition.

Some paragraph headings are: Baptist School Girls, An Endowed Society, A Texas Pioneer, A Woman Who Made History, New Life from the Old, A Mother's Parting Words, A Friend at Court, A Georgia Scene, etc.

Chapter 3. The Brightening Day, 1888-1900. Expansion of Union on Various Lines. Paragraphs: Some Old Statistics, A Quiet Meeting, A Delicate Task, A Wonderful Constitution, The Question Answered, The Mission of a Letter, etc.

Chapter 4. Noontide, 1900-1913. Under this will come Mountain Schools, Training School, Margaret Home, Y. W. A., R. A. Personal Service, etc.

Chapter 5. Sowers of Light, Older Missionaries. About 10 sketches of home and foreign missionaries.

Chapter 6. In the Harvest Field, Missionaries, Home and Foreign, who have been out ten or more years and are now bearing the burden and heat of the day. The chapter closing with a call to the W. M. U. for magnificent service in the next 25 years.

Books will be ready for sale by October 15th, from Dr. T. B. Ray, 1103 East Main,

Street, Richmond, Va. The price will be 35c, postage 8c, paper bound; and 50c, postage 10c, in cloth.

Our Opportunity.

Now is the day for enlargement. At last we are in a position to cause Southern Baptist women en masse to know that the work we are planning and achieving is worth while, even their while.

Let us use this book, written in so charming a style that it will be welcome alike

in the hovel and the home of luxury, as an entering wedge. Our women must know—all our women must know, this that we are planning and achieving must no longer be done in a corner. Before the closing of the Jubilate year and before the rounding up of our share of the great Judson and church building fund, nay, necessary thereto, must come a marvelous influx of women rallying to the standard of the King. The Lord gave the word indeed and great must be the company of women that publish it.

HOME FIELD HONOR ROLL, SEPT. 15 TO OCT. 15

Dr. W. D. Powell, Louisville, Ky.	110	J. E. Roberts Lavonia, Ga.	15
Rev. Raleigh Wright, Tullahoma, Tenn. .	84	Rev. R. E. Brown, Concord, N. C.	14
G. W. Danburry, DuQuoin, Ill.	56	Rev. W. W. Dickens, Batesville, Miss.	14
Rev. Wallace Bassett, Sulphur Springs, Texas	40	Rev. J. S. Dill, Gaffney, S. C.	14
Mrs. M. E. Schrock, Camden, S. C.	35	Miss Sue O. Howell, Oklahoma City, Okla. .	13
Rev. S. H. Campbell, Little Rock, Ark. .	35	Mrs. R. Broome, Ballinger, Texas.	13
M. W. Lanier, Birmingham, Ala.	31	Rev. Allen Fort, Chattanooga, Tenn. .	13
Rev. W. R. Brown, Bryan, Texas.	30	Rev. J. T. Moore, Mt. Lebanon, La.	13
Rev. C. W. Hudson, Thomaston, Ala. .	28	M. R. Owens, Samaria, S. C.	13
Rev. J. C. Owen, Asheville, N. C.	27	Mrs. C. B. Whichard, Greenville, S. C. .	12
Rev. T. J. Moore, Purvis, Miss.	24	Rev. L. E. Lightsey, Montrose, Miss.	12
Rev. S. D. Grumbles, Newport, Ark.	24	Mrs. W. A. Sullivan, Alberta, La.	12
Rev. W. J. Langston, Columbia, S. C. .	23	Rev. J. D. Overton, Senterpoint, Texas. .	11
Rev. R. L. Motley, West Point, Miss.	22	Preston S. Vann, Lexington, N. C.	11
Rev. D. Noble Crane, Hominy, Okla. .	21	Rev. W. E. Berry, Blue Mountain, Miss. .	11
W. H. McKenzie, Iowa Park, Texas.	19	J. A. Lowry, Barboursville, Ky.	11
Rev. J. O. Bledsoe, Grove Hill, Ala. .	19	Rev. H. E. Truex, St. Louis, Mo.	11
Noel Skelton, Slate Springs, Miss.	19	Rev. H. S. Harrill, Forest City, N. C. .	11
Mark L. Epsay, Coosa, Ga.	18	Mrs. M. L. Carithers, Athens, Ga.	10
Miss Eulalia Huntley, Charlotte, N. C. .	18	Rev. E. K. Cox, Jefferson City, Tenn. .	10
Rev. Ernest M. Harris, Marion, Va.	18	Mrs. O. P. Bentley, Enterprise, Ala.	10
Rev. Walter M. Gilmore, Louisburg, N. C. .	18	Miss Agnes Johnston, Madison, Ala.	10
Mrs. J. R. Smith, Hallville, Texas.	17	Rev. C. E. Bass, Waynesboro, Miss.	10
R. S. Cecil, Cleveland, Tenn.	16	C. L. Stoney, Varnville, S. C.	10
Rev. W. H. Hicks, Doeville, Tenn.	16	Rev. S. C. Dean, Denham Springs, S. C. .	10
Rev. S. O. Y. Ray, East Lake, Ala.	15	Rev. F. D. King, Charlotte, N. C.	10
Rev. M. V. Burns, Bernice, La.	15	Mrs. Chas. L. Baker, Cotton Valley, La. .	10
Rev. J. E. McManaway, Greenville, S. C. .	15	Rev. J. M. Fleming, Lumberton, N. C. .	10
Rev. J. S. Chelette, Center Point, La. .	15	Mrs. H. L. Mellen, Livingston, Ala.	10
Foreign Mission Journal, Richmond, Va. .	15	Miss Emma Perry, Franklinton, N. C. .	10
		R. S. Cecil, Cleveland, Tenn.	10

HOME MISSION RECEIPTS SEPT. 15 TO OCT. 15, 1913

ALABAMA—State Board of Missions, \$755.72; Anniston, \$5; C. O. Boothe, \$27; Pleasant Home, \$4.52; T. O. Reese for Evang. \$39.70; W. T. B., \$5; Evang for churches, \$4; Damascus, \$7.75; Total, \$838.70.

ARKANSAS—Arkansas Baptist State Convention, \$95.49; Ray Palmer for Evang. \$20. Total, \$115.49.

DISTRICT OF COLUMBIA—Grace Washington, \$70.88; J. E. Briggs for Evang. tracts \$3; Temple Washington \$20. Total, \$93.88.

FLORIDA—State Board of Missions, \$58.02; Florida W. M. U. \$23.04. Total, \$81.06.

GEORGIA—Hillside Arlington, \$3; Southside, Atlanta, \$5; Mission State Board, \$1,257.19. Total \$1,265.19.

ILLINOIS—H. S. Early, \$17.41; C. O. Boothe, \$3.33; Anthony Sisca, \$2. Total, \$27.74.

KENTUCKY—1st Church, Monticello, \$154.80; Millersburg, \$23.05; T. D. O., Louisville, \$5; H. B. Taylor, Murray, \$9.34; Corbin, \$169.80; State W. M. U., \$109.11; State Executive Board, \$1,714.82. Total, \$2,031.12.

LOUISIANA—Executive Board of Louisiana, \$500; First Church, Lake Charles, \$15.87; Caddo Association, \$7. Total, \$522.87.

MARYLAND—Temple Westbrook, Baltimore, \$7.10; Temporal Com. West church, Baltimore, \$43.38; 1st Frederick, \$15; Branch Hill, Mardela Springs, \$3; Riverside Baltimore, \$3; W. M. U. Baltimore, \$182.30; Y. W. A. \$15.33; Sunbeams, \$2.37; Fulton Ave. Baltimore S. S., \$10; Franklin Square, Baltimore, \$40; Temple Westbrook, Baltimore, \$4.67; West Ave., Baltimore, \$34.93; Herford Baltimore, \$5.02; Mrs. Wm. Tupper, Cumberland, "Tichenor Memorial," \$2.50; Seventh Baltimore, \$1.19; Westernport, \$2.25; Immanuel Baltimore, \$16; 4th church Baltimore Jr., B. Y. P. U. \$5; Gunpowder, \$10; S. S. \$5.80; Reisterstown, \$10.34; Eutaw Place, Baltimore, \$339.93; Huntingdon Baltimore, \$93.94; W. M. S. Ave. church Baltimore, \$5; Athol S. S. Mardela, \$1; First Baltimore, \$36.96. Total, \$930.01.

MISSISSIPPI—Daleville Sunbeams, \$3.75; State Board of Missions, \$38.75. Total, \$742.50.

MISSOURI—Ray Palmer, Evangelist, \$70; German church, Kansas City, \$45; J. W. Bailey, Evangelist, \$20.50; T. O. Reese, Evangelist, Carthage, \$100; Duenweg, \$75; General Association of Missouri, \$1,486.94; W. M. U. \$342.33; First Webb City, \$200; Empire St. Joplin, \$41.20; Prosperity, Joylin, \$20. Total, \$2,410.97.

NEW MEXICO—T. O. Reese, Evangelist, Clovis, \$55. Total, \$55.

NORTH CAROLINA—J. C. Owen, Evangelist, Mountain Schools, \$6.33; East Fork, Rosman, \$2.85; Louisburg, \$2; Baptist State Convention, \$27.47; J. E. McManaway, Evangelist, Bethel, \$87. Total, \$925.65.

OKLAHOMA—L. C. Wolfe, Evangelist, \$90.36; Baptist General Convention, \$126.05. Total, \$216.41.

SOUTH CAROLINA—Clover, \$5.90; Ridge Springs, \$23.06; Locust Hill, Travelers Rest, \$1; Denmark, \$5.55; Ward's church, Johnston, \$12.53; Mizpah Ft. Motte, \$1.50; Fairview Whitmire, \$4; New Prospect Campobello, \$2.61; First Newberry, \$3.40; Salem, S. S., \$3.20; Bruton's Fork, Bennettsville, \$10; Lane's, \$1.75; Hurricane Clinton, \$5; Alice Mills, Easley, \$14; Beech Branch, Luray, \$4; Clover S. S., \$2.60; Salem Newberry, \$2; Van Cluse, \$10; Barnwell Association, \$1.50; Pisgah at Edgefield, \$11.50; Bethel, \$5.94; Ridge Springs, \$9.24; Clear Spring, \$7.23; Chesterfield Association, \$2.53; Abingdon Creek, \$1.52; New Prospect, \$5; Broad River Association, \$9.08; Pageland, \$2.15; First Rock Hill, \$27.14; Fountain Inn, \$10; Samaria, \$4.35; Cross Roads Ruby, \$7; Good Hope Dyson, \$12.50; Flint Bridge Heath Springs, \$2.03; Gentry Mem. Spartanburg, \$3.45; Mt. Calvary Hamer, \$4; Spartan Association, \$20.50; Cross Hill, \$8.50; Long Branch, \$16.80; Cavalry Neeses, \$3.77; Steel Creek Meyer Mill, \$3; Orangeburg S. S., \$1; Blackville, \$25; Simpsonville, \$20.30; Salem Blenheim, \$10; Bethlehem Fairfax, \$3; Townville S. S., \$11.66; Two Mile Swamp Neeses, \$8.50; First Clinton, \$31; Pleasant Grove Dillon, \$5; Pleasant Plain Kershaw, \$3.27; Dudley Pageland, \$2.50; Lower Three Runs Martins, \$3; Beech Branch, Luray, \$2; Liberty, Chester, \$1.60; Budwell Estate, \$50; Clio S. S., \$5; Kershaw, \$28; Tabernacle Kitchings Mills, \$15.25; Heath Springs, \$20; Buffalo Ridgeway, \$1; First Lancaster, \$45.05; Winston, 50 cents; First Chester, \$39.20; Hopewell, \$10; Little River, \$3.39; Great Saltkatee, \$10.26; Campobello, \$3.97; Ft. Ridge, Beech Springs, \$10; Thomas Memorial, \$40; Sardis, \$28.84; Hickory Grove, \$5; Laurens Baptist Association churches as follows: 2nd Laurens, \$5; Laurens W. M. S. \$1.50; New Prospect, \$3.20; Sanford, \$5.85; W. M. S., \$8.63; Mt. Pleasant, \$9.28; W. M. S., \$3.50; Rabun Creek B. Y. P.

U., \$11.50; Mt. Olive, \$10; S. B., \$4; Sanford S. B., \$2; 1st Laurens W. M. S., \$20; Chestnut Bridge Sunbeams, \$2.58; W. M. S., \$10.10; Rabun Creek Sunbeams, \$7.80; W. M. S., \$2.50; Rabun Creek, \$2.25; Durbin, \$30.65; W. M. S., \$3; New Prospect, \$30.86; Chestnut Ridge, \$11.80; Harmony, \$15; Highland Home, \$19.50; W. M. S., \$8; Lydla, \$10; Bellview, \$2.58; Calvary, 84 cents; Waterloo, \$20; Mt. Gallagher, \$4.54; Warrior Creek, \$29.72; Poplar Springs, \$15.20; Princeton, \$2; Grey Court, \$15; Union, \$11.13; Frier-ship, \$3; Bethany S. S. Dillon, \$1.80; Osborne \$1; W. M. S. of S. C., \$597.84; Dillon, \$70.25; W. M. U. of S. C. Church Bldg. Fd., \$21.95; 2d Chester, \$5; Lando, \$3; Smyrna, \$3.38; Wolf Creek Landrum, \$10; Turkey Creek Donalds, \$1.20; Macedonia Jefferson, \$1.40; Rosemary, Elko, \$8; Liberty Hall, Lamar, \$4; Seneca, \$6.21; Berlin S. S., \$1.17; St. George Oilig, \$5; Southside Columbia, \$1; Orangeburg, \$6; Dorchester Bethel, \$4.96; Ghents Denmark, \$5; McCall's S. S. \$15.80; Bethel Sumter, \$38.64; Turkey Creek Donald, \$4.25; W. M. U., \$5.20; Sunbeams, \$3; Miss B. H. M., Ninety-six, \$6; Salem North, \$4; Hartsville, \$21.31; Executive Board Saluda Association, \$32.93; Fairmount Williston, \$10; St. George, \$8; S. S., \$2.12; Cross Roads, Easley, \$4.89; Milbrook, Aiken, \$17.23; Republican, Colliers, \$5.62; Willow Creek, Clauson, \$4.50; Gethsemane St. Mathews, \$2.80; Blackville, \$26. Total, \$1,996.17.

TENNESSEE—State Mission Board, \$93.81; W. H. H. C., Church Building, \$25; T. C., Church Building, \$10; J. C., Knoxville, for Church Building, \$25; W. C. Golden, Evangelist, \$118.87. Total, \$272.68.

Texas—Galveston rent \$30. Total, \$30.

VIRGINIA—Roanoke, Evang., \$110; W. F. Fisher, Evangelist, Lynchburg, \$97.81; State General Association, \$1,000. Total, \$1,207.81.

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