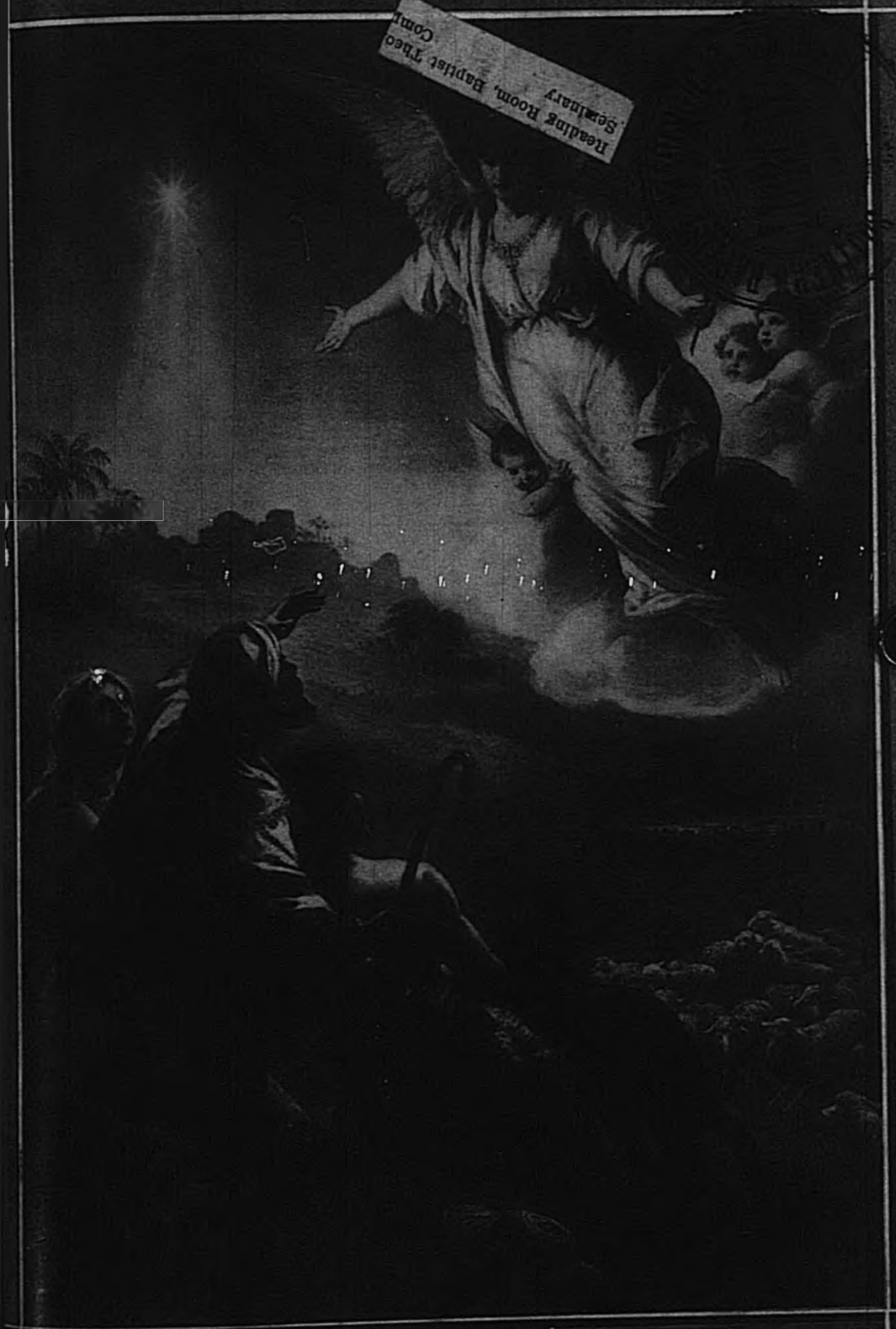


The Home Field

Reading Room, Baptist Theo-
Seminary



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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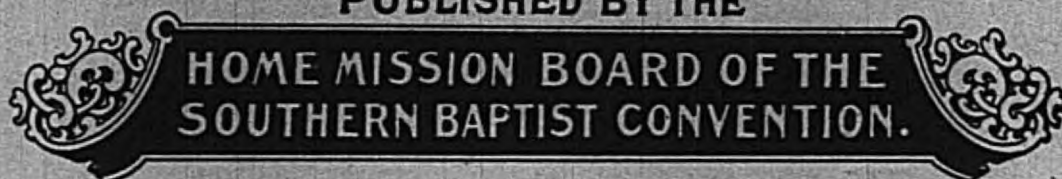
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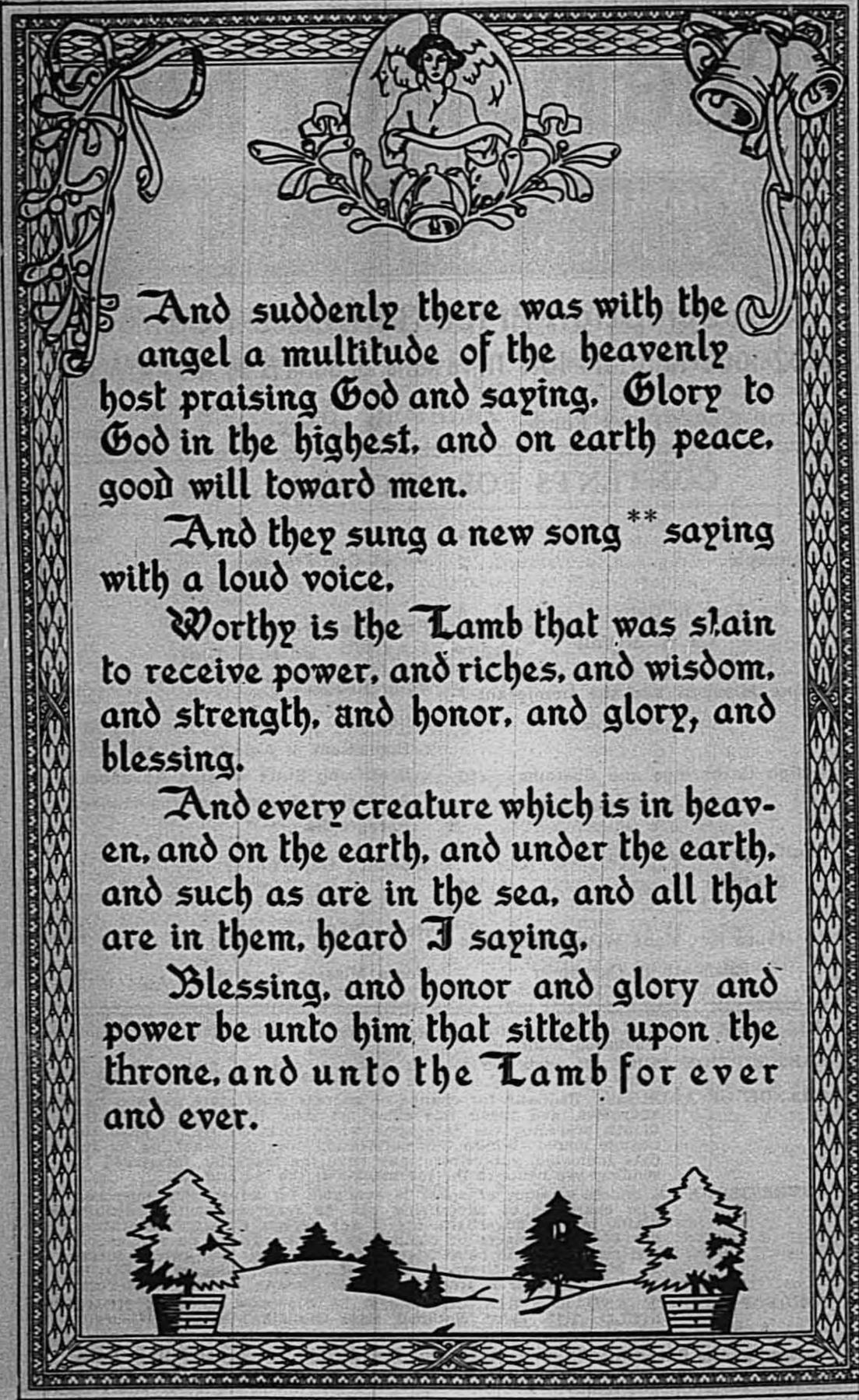
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And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.

And they sung a new song ** saying with a loud voice,

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

Blessing, and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.





On the Task in Cuba

M. N. McCALL, Superintendent, Havana, Cuba



IF YOU should ride through the Home Board's territory in Cuba from end to end, which you can do by rail, you would pass leagues of sugar cane, tobacco and pineapples, besides other minor growing products too numerous to mention.

You would pass through cities and towns ranging in size from 325,000, as Havana, to the way station of a few score. It is a country rich in soil, rich in actual production, and richer still in promise for the future.

The census returns give the population as sixty per cent. white. These are principally, though not entirely, of Spanish descent, and among them are many of wealth and culture. As a people they are peaceable, affectionate, hospitable and generous to a fault. Besides the common tie of humanity, and the call of their great need, they have many excellent traits which draw us to them, and constitute a challenge to our interest and consecration.

They live principally in towns and villages, hence are physically accessible. They readily open their hearts and homes to us, hence are accessible to the gospel. The vast majority are Catholic in name, but in practice are nothing. The public school has

been brought in reach of almost all the families of the Island, so that the first generation after their independence will present a high average of literacy.

But with all their rapid progress along so many lines since they received their independence, they are still in the darkness of spiritual ignorance and superstition, the inevitable result of four hundred years of Romish domination. In this they will remain till the gospel sets them free. I repeat what I have said, there is no people anywhere that needs the Bread of Life more than they.

How the Missions Are Established.

NOT COUNTING the little that was done before the Spanish-American war, we have been working in Cuba fourteen years. Only three of the thirty or more towns where we preach today.



M. N. McCall

had heard the gospel fourteen years ago, and in these three nothing, or almots nothing of an abiding nature, had been entered in the last seven years. There are still great stretches as long as half a State which we have never even visited.

Let us imagine a missionary visiting one of these towns for the first time, with a view to establishing a mission—what does he do? If he has been able to carry a card of introduction to some one his first steps will be easier. In any event he will walk through the narrow streets of the town distributing tracts to whomsoever he meets, stopping for a word of conversation wherever the opportunity is presented. As he goes making known his mission he is almost sure to meet someone who will consent for the missionary to speak in his home that night. Then he will enter stores and knock at the doors of homes, leaving a tract and an invitation to the evening service. Occasionally a door will be closed in his face and he will be told that Protestants are not wanted, but there are so many to greet him cordially that he is not discouraged.

When night comes he finds present only about one in ten of those who told him they would "come out without fail," but there is a good attendance. The room is full to overflowing and there are many outside. For the most part they are respectful and attentive. He finds himself confronting those who have never heard a gospel song, and perhaps have never read or heard a portion of the Scripture.

They think of religion only as the compliance with so many rites and ceremonies—so many candles burned, so many ready-made prayers to saint or virgin recited. We can scarcely conceive of their ignorance of the spiritual in religion. It is foreign to all their thoughts on the subject. It had never occurred to them that religion was of the heart, but rather a matter of masses and penances and indulgence—an affair of clanging bells and burning candles. Yet they are to be pitied more than blamed, for they have never known anything else, they nor their fathers before them.

Under such circumstances the missionary

is often near his wits end to know how to present his message. He feels his weakness and realizes that God must do the work. But he is always cheered by finding one or two who seem to have been waiting for his message.

If the missionary is to continue his work in the town, it will be necessary for him to rent a house, for he cannot depend on the borrowed parlor for long. He will meet with varying success. He will find many friendly and disposed to listen but hard to win. This is to be expected also, for "Satan hath blinded their eyes." Satan wants nothing better than that they should call themselves Christians and yet be densely ignorant of real religion.

In this way the work has been begun in nearly fifty stations where we have weekly preaching at present. Of the fifty, twenty-seven have been organized as churches which contain many faithful souls, and in which all the usual activities of the organized church prevail.

The Work of a Missionary Pastor.

LET US IMAGINE a visit to one of these towns after five years of work. We take a genuine case and state things as they are, but for valid reasons names are not given. We take what we consider an average field, neither the best nor the worst.

Five years ago, the preacher lived twenty-five miles away and made weekly visits to the town. After the novelty of his first visits wore off Catholic opposition set in, and his path was by no means strewn with flowers. A little handful of earnest, interested ones lived outside on the tobacco plantations and came regularly to all services, but in the town itself he encountered only indifference or opposition. Bad boys, probably instigated by the local priest, congregated outside the hall and were so noisy at times that it was difficult to continue the service. On two or three occasions paper bags filled with flour were thrown through a window in the midst of a service. Things looked somewhat discouraging and some even advised that we withdraw from the town.

Three years ago the present missionary went to live in the town. At first the sal-

ing was not very smooth. On one occasion he told the would-be disturbers that if they came seeking trouble he would willingly take off his coat as soon as the service ended and accommodate them, thereby putting an end to all disturbance. It was not long before he had the sympathy of many.

He has in the past three years won their confidence and led many to the Master. Visit him at any regular service and you will find the rented hall well filled, sometimes overflowing. On Sunday he preaches three miles away in the morning, returns for

good. Perhaps you will think he is trying to do too much and perhaps he is, but when one is the only missionary in a territory of fifty miles across, he feels his responsibility so much that all seems very, very little.

This, we say, is an average case. Many are making good. Perhaps some hold fewer services or have fewer visible results, but they are impressing themselves upon their respective communities, and demonstrating by their lives what real faith in a living Christ does.

OUR WORK IN CUBA

Native Preachers	22
American Missionaries	5
Women Missionaries	3
Teachers for Six Day-Schools	—
Organized Churches	27
Weekly Preaching Stations	22
Church Members	2,000
In Forty Sunday-Schools	2,500
In Six Day-Schools	300
In Havana College	100

his well-attended Sunday-school at one o'clock and preaches at night. On Monday night he preaches two miles away at another country mission. Wednesday night there is a mid-week service at the home church. Saturday he goes seven miles in the country to preach to another farm-house mission, from which several will be baptized this year. During the week a good day-school is conducted under his supervision. In between times he distributes tracts and visits. Two young men under his influence have expressed a desire to enter the ministry. Last year the little congregation purchased a nice lot on a main street and presented it to the Board.

Our Workers Win Confidence.

MANY PEOPLE in the town have not so far overcome their prejudice as to attend the Baptist meetings, but they have confidence in and respect for the pastor and say, "If you want your children to learn, send them to the Baptist school." The young pastor, who it happens was for three years a student in our Havana training class, is making

In one community, of a man begins to be irregular in attendance at the Sunday cock-fight or the dally game table, his companions taunt him and ask if he is turning Baptist. This may be unpleasant for the taunted, but it causes us to thank God and take courage.

In another community, when the postoffice was burning, the postmaster came running to the missionary's home saying, "Sir, I haven't the honor of being personally acquainted with you, but I have here \$300 of government money which I need some one to keep for me till tomorrow. I am busy recovering what I can from my wrecked home and do not know any one whom I can trust so fully as you."

Another says, "I would rather trust that Baptist preacher in a delicate matter involving the safety and honor of my family, than one of my own brothers." Still another, the corner groceryman, says, "If all my customers were as honest as that Baptist priest, I would be happy."

These are but some of the by-products of our missionary labors, but they show the

respect which Christian living commands in any community. Under the influence of these consecrated men day by day the hearts of some are turned to the Lord, and in many a new respect for what we are doing is awakened. They respect preaching of a man whose life they honor, and by his preaching they are led to know the Savior. Bring Christ to Cuba through men like these and in time converts will be counted not by hundreds but by thousands and tens of thousands.

Our Assets Today.

A CONCRETE STATEMENT of our assets today would be as follows: In the four western provinces of the Island, in the work fostered by our Home Mission Board, Baptists have twenty-seven organized churches, twenty-two other weekly preaching stations, twenty-two native preachers, five American missionaries, approximately two thousand church members, forty Sunday-schools with approximately twenty-five hundred pupils, six day-schools with about three hundred pupils and three hundred thousand dollars worth of church property. The list of workers does not include pastors' wives, day-school teachers, nor three lady missionaries.

These are the things we see. We do not see the seed sown, the impressions made, the sympathy won and the foundations laid during these years—invisible assets that will burst forth in harvest by and by. Only God can compute these. To carry Christ to a nation is a large task and one worthy of the best effort of God's chosen people. Martyrdom would be a small price to pay for so high a privilege. To bring a nation to Christ is stupendous; beyond the strength of man but not too hard for God. As we go about our task we see that he is going before and preparing the hearts of many. As one good Cuban sister said, "I always believed there must be something we had not heard, and when the first sermon was preached to me I was ready to accept."

If we were asked what we have accomplished during these fourteen years, we could only say, "So many stations opened, so many churches organized, so many converts baptized, so many chapels built." Only God, who will not "suffer his word to return unto

him void," can tell the results of sermons preached in private homes, or street corners, in jails and hospitals, etc., but they are nevertheless a part of our assets.

Cuban Converts Are Genuine.

OF THE QUALITY of our Cuban Christians we can give good testimony. If devoutness of life, constancy in activity and a disposition to sacrifice for the cause of Christ, are marks of a good Christian, the conversion of many is genuine. I have found them bolder in speech on occasions than the foreign missionary himself would have been. Many times the proportion of their gifts to their means, and their brotherly kindness in time of need have been an inspiration. Said a young lady who was associated for a while with our mission, "The life of F— is an inspiration to us all." She was speaking of one of our young preachers after nearly two years of daily association.

The Spirit of God can work his wonders in the heart of a Cuban and he makes a good Christian. There are thousands of young men, bright and strong, who are feeling the quickening of new aspirations in the atmosphere of their new political liberty. Now is the time for us to reach them with the gospel that their brightness and energy may be turned to the account of our Lord in whose cause we labor.

We are encouraged. We feel that God has been leading thus far and that our plan is good. We tell them over and over again that we are there to help them evangelize their own country. The greater part of the work must be done by them and they must be trained in self-help as rapidly as possible. More workers, more schools, more adequate equipment, more literature—these are the things our brethren can give us. We are confident God will supply the rest.

"So many times strangers come and have to stand through the service," said one pastor. "I haven't the heart to invite any one to our services, for there isn't room for those who come without invitation," said another.

Their destiny is in our hands and they will receive the Truth as rapidly as we give it to them.

THEY WHO ENTER THE OPEN GATE



Home Missions and the Immigrant

MARIE BUHLMAIER, Baltimore, Maryland

On the night of November eleventh, before the Georgia Baptist Women's Missionary Union, in its annual session at the Baptist Tabernacle, in Atlanta, Miss Marie Buhlmaier, one of the Home Board's women missionaries to the immigrants, whose work is at the port of Baltimore, delivered the following address before an audience of not fewer than 2,000 leading Christian workers, and profoundly impressed them with her message.

ing and even the immigrant when he comes to us has his first impressions. How often has it touched my heart, going in and out amongst them, to see them stop to take a look and to catch their breath and to ask the question, "Lady, why are you so kind to us?" and then add their testimony in saying that never before has it happened to them since they left home and intended coming over here, meeting with so many different folks, that they received such special



Y DEAR SISTERS, I am certain that every heart was touched by this beautiful song. [Referring to a solo, "His Eye is on the Sparrow," which has just been rendered by Mrs. A. B. Cunyus.] How sweetly it was sung! How

it has gone down to the very depths of our hearts!

Think of the trust that God has given us in allowing us, this nation of Americans, these Christians of this blessed land, our own great denomination, to turn teacher to the nations of the world. The immigrants coming to us do not, of course, understand it that way. They come as foreigners to a foreign country, in most cases, and they are bound to be pupils, as it were, sitting at the feet of this great nation.

Immigrant Gratitude for Christian Kindness. WHAT WOULD you have them learn? What would you have their impressions to be? First impressions are the most last-

care and attention, and they notice it.

They are moved with gratitude to behold it. They are astonished. How gladly and how easily we can then tell them it is because of our sympathy for them as a people



Miss Marie Buhlmaier

coming to a stranger's country and because the God that loved the stranger within our gates, has told us to go to him with a loving message. And I might just assure you, my friends, that never, never, no matter what may turn up in their after experience, will they forget that first impression made upon them.

But of course you will readily perceive that it is an impossibility to impress every single one just that way. We have special occasions to meet special situations and show them our special care and our special sympathy, pointing them to the One that has touched our heart and made it leap and bound because of the love he has poured out for us—his own divine love. Not all of the immigrants could be so touched, because we have only a little while in which to meet a whole ship load.

Last year 1,197,892 souls were added to the population of the United States by alien immigrants admitted. One million, one hundred and ninety-seven thousand opportunities! One million, one hundred and ninety-seven thousand dangers!

Oh, friends, how shall we look at it? Shall we look at it and stand in fear and trembling as we behold the marching multitudes? Shall we withdraw from their touch?

Tide Turning Southward.

IT HAS BEEN years now since it was told us at every large gathering that this immigrant movement, while it has gone toward the Northern States almost entirely, so it was now turning southward. Some of us have seen the turning. Some of us have seen the advance guards and it will not be very many years when we shall see entire colonies and armies marching to take up their abode even here within the borders of the Southern Baptist Convention, here in this great Southland.

You know God has been awfully good to you Southerners (and I include myself, for I belong to you). He has been good to us in not bringing them before now. They would have swept us down. But he has given us an opportunity to study the situation and be prepared, when the tide shall turn our way, and that is the reason I am talking

tonight. Oh, that we may prepare for the great work that will be ours in a very little while.

Sisters of this goodly city of Atlanta, watch. Get you up in the tower. Watch. See your opportunity. You know better than I can tell you (and if you don't know, you ought to) whether already at your doors are those that do not speak your language, and if you find them here, you ought to bestir yourselves in their behalf, for the sooner you will be up and doing for them the better for you, the better for your city, the better for our country, the better for our Home Board, the better for this entire nation—yea, also for the thirty-eight different nations and tongues that even this last year have come to make their home in this land of ours.

Do you know that God already is giving us greater opportunities in Baltimore? We have had one line of steamers to bring the immigrants to us. Now there is another steamship line bringing them to us. I will be very glad when the time comes that we shall have an immigrant station. Now it is very hard for us. It was hard for us even when we had one steamship line, but then we had everything compact, as far as that was possible. Now the other steamship line comes in which lands its passengers at its own piers, far away from the piers at Locust Point, which place some of you have visited. However, the detained passengers from lines are taken to the same detention house, so that we have the opportunity to meet all the detained passengers from both lines. I trust that in a few years we shall have our own place.

Weeping With a Desolate Mother.

I AM THINKING of those poor unfortunates and this is the time of year when it begins every winter. I have seen it and every winter it repeats itself. Families with sick ones, mothers bringing in children who have broken out with measles on shipboard—it seems to be the big season for it. It starts about this time and lasts well on into the winter. Last year we were called time and again to stand by the little ones whose spirits had taken flight. I am just at this moment thinking of one such occasion.

The mother was taken away because all of the special ward which has been put up for hospital purposes for such cases, was filled and not one more could be taken in and yet the steamers came and yet the crowds came with the sick darlings. So this mother was taken off in the rear building upstairs in a small little secluded room. I went up in there and just as I got in the little one was breathing its last. The mother was nearly frantic to see the little one leave. Oh, she didn't know what to do. I went to work and tried to encourage her the best I could. I tried to speak very hopefully, in the same tone that song spoke to our souls—"His eye is on the sparrow"—and, oh, mothers who have passed through such deep waters, his eye is also on you. He sees the situation right now. He can look down into your heart. He knows the trouble there and he knows too why he took that little darling from your side. Don't rebel against him.

I managed with God's help to pacify the woman and to comfort her soul. I said, "Now we will fix the little one for burial." And the mother, of course, didn't know where to turn. I managed to get some water and we washed his little frame. And I said, "Now, let's put something clean upon him." And there was nothing clean there. Everything had been used up that the mother had with her because the child had been sick so long that there was not a clean change, not a clean slip.

And that mother loved that child as much as you love yours. I said, "Never mind, mother. We will cover him up with the sheet and I will run out and get a little dress for him." And I went out and got a little slip and we put it on the little body and I was glad to see him look so sweet.

Far From Home a Lonely Mother Keeps Vigil by Her Dying Child.

OF COURSE these are just some little experiences, but we do all these things because our heart prompts them and we feel that it is pleasing unto Jesus that we do it and it opens the way to the hearts of these people. So many times we were called upon

to go through such ordeals like that. Oh, it was so hard!

Right now another scene comes to me, a scene that I shall not soon forget. It made such an impression. In that hospital ward so many deaths take place. I have seen them dying on this little cot and of course the next one that came along didn't know what had gone on on that little cot. A child was laid on the same cot. Oh, it was hard!

There were quite a number of children very, very ill and we didn't know whether they would recover or not. One child I immediately observed. It was about to pass out of this life. The mother was a Polish Catholic. Her friends too were Catholics and the poor mother did the best she could. She had a lighted candle as I came in. The child's eyes were open, not closed, and the mother kneeled beside that little cot and held the little child's hand and she held the burning candle up before the little face and was saying a prayer.

Oh, such a scene! I never had seen anything like it before and therefore it has impressed me so. I went in there and I said, "Mother, put away that candle! Put it away! That candle cannot light your child into heaven. That candle is not necessary to see that it will find rest on the bosom of the Good Shepherd. Put it away! Oh, don't jar his eyes! Don't jar his face at the sight of that candlelight in his eyes!"

She looked at me. She didn't know whether she should do what I said or not, but somehow it seemed I had power over her and she blew out the candle and I said, "That's right; blow it out. It can't help you anyhow."

And I said, "Let's kneel down together and ask God for his light to make it all right. No matter how deep the darkness his light will illumine it all."

And so we kneeled down and I had the consolation to see that that mother didn't light the candle any more. It seems she trusted. It seems she had got, some way or another, the comfort and she saw that the candle was not the thing.

Oh, my friends, we have such a great mission! There are so many down in darkness—all the way down.



Missionary
Robert Hamilton

IN THE INDIAN COUNTRY



Mrs. Lois E. Hamilton

Indian Gatherings and Customs

LOIS E. HAMILTON, Pawhuska, Oklahoma



NE AUTUMN we made a trip overland with the Indians to Rainy Mountain, about seventy-five miles from our mission, to attend a camp-meeting among the Kiowas. It was November and the air was cool and crisp, the frost having yellowed the leaves and dried up the grass. It was delightful traveling, the country all uninhabited except a few Indian settlements along the streams. Our long line of wagons stretched out more than a mile along the trail.

I took but one of the children with me, Robble, who was one year and a half old. The Indians named him "Esh-a-ha voke-amas" (White Moon) because his head was so round and white.

Our first camping place was in the Caddo country near a natural basin into which seven springs pour clear, sparkling waters. For some distance along the outlet of this basin grow tall reeds with a swab-like top of brown material which when loosed from the stem becomes downy and floats on the air bearing its seeds. Some of the party said they were called "Cats Tails." I am told that the Indians gather them to make pillows.

Along this branch the Indians found some of the famous sweet grass, the first I had even seen growing. It has somewhat the appearance of ordinary prairie grass, but is very fragrant. The Indians gather it, pack it in braids among their clothes and sometimes make small work baskets of it. While I was busy gathering cat-tails, sweet grass and wild mint, I heard a scream and look-

ing back toward the camp I saw my little White Moon with his apron full of acorns had stumbled into the water. Fortunately it was only a little above his ankles and as the missionaries already had a good fire of dry sticks, and with dry shoes and stockings, he was soon comfortable.

All through the woods the Indians were unloading their wagons, some putting up their tepees or gathering wood for the fires. The children, glad to be out of their cramped quarters in the wagons, were romping and filling the air with their laughter. As the evening grew darker, the camp fires shone out more brightly and the fragrance of bacon and coffee whetted our appetite for a good supper.

Following supper time the campcrier called out through the camp that all should gather at the missionaries' quarters for prayers, and soon their dusky faces were seen as they quietly came and took their places in the large circle about a bright fire in front of our tent. After a few songs and a prayer my husband read a lesson from the scriptures, which was interpreted. Then there were talks by the Christian men and women, some telling of some burden that weighed down their spirits, others requested prayer for themselves or for members of their families. Prayers were offered accordingly, also that we might all be prepared to do our part in and receive our share of blessing in the camp meeting to be held at the end of our journey. Then all arose, while one of the missionaries commended all to Him who watches while we slumber.

Next morning, breakfast over, wagons

packed and teams hitched up, all assembled again while prayer was offered for a safe and pleasant journey during the day. We passed a Kickapoo village with its odd look-



Interesting Visitors to the Association

ing bark houses, and as we came nearer the Wichita Mission we began to pass the Wichita Grass houses, which look so much like a haystack, except for the low doors in the side, where the Indians in red blankets were going in and out in a half bent posture.

Toward evening we came to the Wichita Mission. The oldest of our Blanket Indian Missions in Oklahoma, where John McIntosh, Dr. Holt, Geo. Hicks and other missionaries had labored. We were welcomed by D. Noble Crane and his wife, who were the missionaries in charge at that time. The Indians were taken in charge by the Wichita brethren and their caps disposed about the mission while we were quartered in the hospitable home of the missionaries. The service that evening was held in the chapel. Next morning we were joined by the Wichitas and completed the journey that day.

Long before we came to Rainy Mountain we could see the large camp of white tents about the mission, on a treeless prairie, except for a few trees along the creek. The Kiowas welcomed us royally, some coming out on horseback to meet our caravan and escort us to the place reserved for us to camp.

The meetings began that evening, and for three days, morning, noon and night the missionaries preached and five interpreters, all talking at once repeated the sermon each in his own language to his people. There were many conversions and on Sunday afternoon, while nearly all had gone to the creek about three miles away for the baptizing, a fierce prairie fire came down on the camp and burned up many of the tents with their contents. It was very dry and a high wind blowing, so that there were many fires. We passed through two on our way home, but the grass being short there was no damage done, but when we came in sight of our home we found that a prairie fire had destroyed our barn with all its contents, but we are glad to find our home still standing and the children safe.

I have written quite at length about the camp-meeting and our trip to attend it because the campmeeting has always been an important institution in the Indian mission life, and the long, delightful trips to attend them and the association with the missionaries while there, were about our only va-



Missionary Hamilton Baptizing at the Indian Association

cation and change from the usual grind of duties we had in those days. There were other gatherings of the Indians where we were only spectators and visitors. When we came to the Indians, the Arapahos were still following the ghost dance religion. The summer following they had a large gathering near the red hills on the North Canadian River. There were many hundreds of them. Unlike their other dances, in this they stand shoulder to shoulder in a large circle covering several acres and move by rhythmic hitches sidewise, singing their messianic songs.

Frequently devout ones go inside the circle to pray, standing with hands stretched out toward the north, they plead for the Indian Messiah to come speedily and resurrect their dead, restore their game and destroy the white people according to the teaching of their prophets. A woman died during the dance and my husband went to the saw mill and secured lumber to make a coffin and we took her out on a hill overlooking the camp and buried her. When we drove back to the camp we left the husband sitting alone by the grave of his wife. We have also camped with them at their sun dance which is far more heathenish and barbarous than the ghost dance. The sun dance is perhaps their oldest religion, dating back perhaps to a time when

they worshipped the sun and inflicted tortures on their bodies, such as cutting places in their breasts, thrusting a skewer under a muscle, attaching a rope, the other end of which is fastened to the center pole of the temple, throwing their weight on it and dancing and pulling until the muscle is torn out. This is forbidden by law now, but it was practiced secretly at one we attended near Watonga.

In the sun dance the dancers eat no food and drink no water for three days while dancing, and are often so exhausted that they must be held up by an attendant while they complete their part, then an emetic is given them and afterward they are given some light food.

These heathen dances are perhaps the greatest drawback to their progress, as it takes them away from their homes for weeks at a time. Besides they give away nearly all of their surplus property to visiting Indians on such occasions.

We can see a great change in them for the better since the introduction of Christianity among them. Their old customs are passing. Houses are taking the place of the tepee, work and a measure of thrift replaces the idleness and poverty, and in time the church will replace the dance and they will take their places as citizens alongside their white neighbors.

Southern Baptists and Negro Baptists

THERE ARE evidences of a growing concern among us for the religious uplift of the Negroes. We have had a conscience for our brother in black, but there is opportunity and need for a larger effort to help the Southern Negroes, and Southern Baptists can do it as no one else. We must not forfeit our right of leadership in the service by standing still while others go forward. The following brief interview accorded by Evangelistic Secretary Weston Bruner to the editor of *The Home Field* is offered as a contribution to the subject.

"What is your estimate of the need and the value of the evangelization work among the Negroes?" we asked Dr. Bruner.

"I think," he replied, "the greatest field

of service before Southern Baptists is the Negro race. I think it's the greatest because we have 10,000,000 Negroes who are largely Baptists, and the Baptists have a greater influence over them than anybody else and are under a greater obligation to properly train them."

"How did more than half the Negroes come to be Baptists, Dr. Bruner?"

"They were made Baptists in the days in which we let them come and occupy the galleries of our churches and hear the best preaching that the Baptist ministry could give throughout the Southland and then by the teaching that they received from their mistresses in the homes and by mission work among them by our Baptist forbears."

"Do you think that Southern Baptists are doing what they ought for the Negro now?"

"I do not. We are doing very little for them. We spent year before last \$10,000 in work among them, last year between \$12,000 and \$13,000. Until the effort was made to do special work in the Evangelistic Department what work we did was at arms' length. We gave some money over to their Boards and said we would help to support some of their men, but nobody knew how well they did it. We did it at arms' length."

"What is your estimate of the value of the work you are now doing?"

"I think it is the most far-reaching work that we do. It is bringing the leading pastors among the white Baptists and the leading colored pastors together and letting them each see the common interests that they have and it is of supreme importance in the regeneration of the colored race that the leaders should think properly."

"Have you seen results of better understanding between leading people of the two races in the cities where you have conducted these campaigns?"

"In every city where the campaign has been conducted the unanimous declaration of the white pastors is that it is a greatly needed work and a blessed work and the colored pastors have responded in a way to show their deep gratitude toward the white people for their interest in them and they have given expression to their joy at knowing that the white ministry and the white Baptist churches are really concerned for their spiritual welfare."

"In your judgment have not the white Baptists felt more interest than they have shown?"

"I think that's probably true, but we have been frightened by the bugaboo of social equality until we have been afraid to do what our own consciences in our sober moments have dictated."

"Do you believe there is any danger of social equality coming out of our showing

a deeper interest in the religious life of the Negro?"

"Absolutely none, because as we have a fuller understanding of each other, each will understand his place the better and the Negro leaders themselves as they come in touch with us understand that social equality is out of the question."

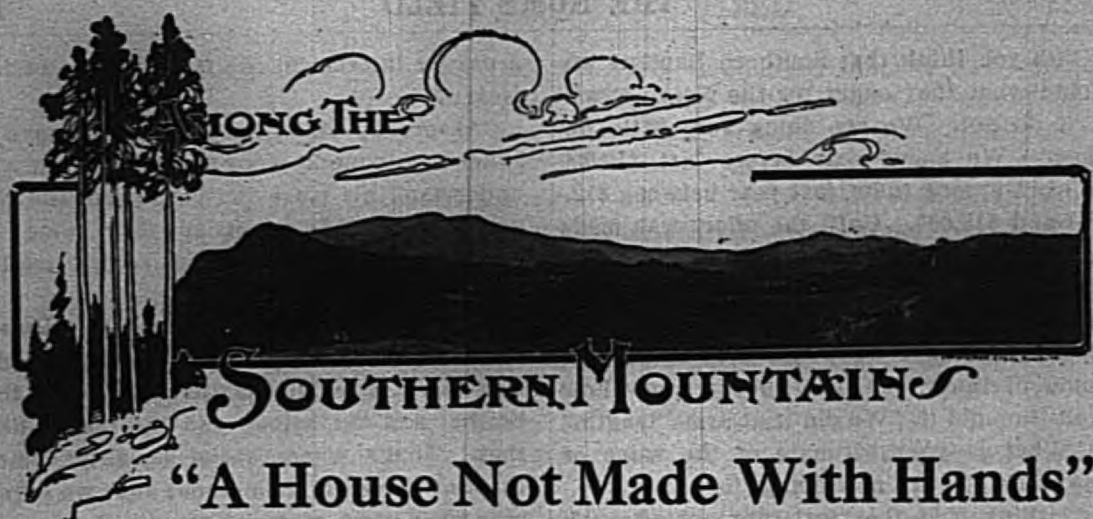
"Social equality comes from the debasement of both races. In the debased condition there is social equality. You take the brothel and the saloon and the places like that. That's where social equality comes in. But if we lift them above that we eliminate all danger of social equality."

"You believe, then, that the more close our religious fellowship and helpfulness the further we will be from the social equality which some people dread?"

"Social equality in the Southland can never be except where all moral standards and ideals are eliminated. Where these are first social equality is furthest away. There is no other religious denomination that has the opportunity for wide influence among the colored people that the Baptists have, and when we make an effort to reach them religiously they always respond and in this way we can bring them out from under the domination of the politicians and the men who would buy their souls. The joy and gladness with which the Negroes greet our approach in this evangelistic work is pathetic and touching."

"I believe that no single thing that Southern Baptists have undertaken has in it the prophecy of greater service for the Kingdom of God for the future than this effort to reach the Negroes of the South through our Evangelistic Department, and under God it seems to me that it is the way to save Africa. I am profoundly convinced that from a providential standpoint—and I believe in the hand of God working in all things—God let the Negroes come to this country to be Christianized that they might be the evangelists of God to Africa."

*And they do their souls no wrong,
But keep, at eve, the faith of morn;
Shall daily hear the angel-song,
"Today the Prince of Peace is born."*
—Lowell.



LONG THE SOUTHERN MOUNTAINS

"A House Not Made With Hands"

ELIZABETH B. CARPENTER, Georgetown, South Carolina



ZIGZAGGING across a hurried little branch, through dripping rhododendron thickets, I had followed a trail far from "the big road," and almost to the crest of a lofty range, where a bridle path, stretched out like a great serpent in the sun, marks the line between two of our Southland States.

A lonely clump of magnificent pines stood out indistinctly through the cold, stinging mist. For centuries they had defied wind and lightning, but at last a foe in whose face their strength was vanity lay in wait.

"Zzz! zzz! zzz!" sounded the long saws of the lumbermen, cutting their way through the trunks of trees that had stood for a century. Then with crash and roar the giants fell, burying their heaven-kissed tops in the dust and debris. I knew that somewhere hard by was a cabin, but it was so blanketed by the clouds that I was quite at the door before I saw it.

She Must Needs Go Where Love Promised to Dwell.

SEPARATED from kindred, isolated from neighbors, as far above the throb of community life as an eagle's nest, this little home was establishing itself.

Some years before, a sturdy young mountaineer had taken his gun and dogs and gone (it was reported), across the borders on a fox-hunt. The trophy he brought home was a sweet-faced bride, of whom a neighbor said:

"If thar's a God in heaven an' a good gal in No'th Ca'lina, Judith's the one."

The first to break a happy family circle, she had followed the man back forty miles on foot across the summit-lands, her dowry in a bundle on his shoulder, to this lonely pocket in the mountains, because, being a woman, she must needs go where love promised to dwell.

Working side by side they had grubbed out and cultivated little patches of fertile land, here and there. Most of it was so steep that "the crap" could only be harvested by binding it on a "bresh" of birch saplings and dragging it down the mountain with a sure-footed ox. Half of the yield went to pay for the use of the land after the first year.

Sheep from whose backs came wool for the family needs, geese whose feathers alone could keep out the sting of a winter night at that altitude, chickens and turkeys were slowly accumulating. A few guinea-hens were there to keep away the thieving hawks.

Happy Songs Make Vocal Mountain Silences.

AT DAWN and dusk the weird silences of the mountains were broken by the song of a happy woman, as she hunted her cows and calves on the open range.

"My Savior's gone a mansion to prepare

In yon fair land;

Adorned will it be with jewels rare,

A house not made with hands.

I know, I know,

In heaven for me a mansion stands;

A home, a home,

A house not made with hands—"

echoed dally from peak to peak. Best of all, little children were growing up, sturdy and free as other young animals of the mountains.

Happiness and contentment were already in this home and prosperity, as they counted it, seemed only a little way off. During the winter months the man worked on "public works" and all his wages were saved for the farm that they were going to buy and the house that they were going to build.

Sorrow Finds the Latch-String

BUT THE WORLD holds no home so hidden that disappointment can not find the latch-string. Sorrow recognizes no class. Human hearts must ache wherever they beat. Human eyes must weep wherever they open and close.

A child had been born. As always, the angel of death drew near. His shadow rested on the cabin as the clouds rested on the mountains around and beneath it.

A saddle horse panting at the door from his three hours' climb up the mountain assured me of the successful ending of a several days' search for a physician.

Entering the little kitchen, I saw a hot meal spread upon the table and the doctor eating.

A platter of "shoe-string beans" was odorous enough to tempt a king's appetite. They looked as if they had been freshly gathered in the corn-fields but in reality, they were a part of the winter's supply which was dried and suspended on threads from the rafters on one side of the room.

Corn-bread, kraut, coffee and applebutter completed the meal.

A few moments at the bed-side of the woman, a few morphine tablets measured out, a ten-dollar bill folded snugly into his

purse, and the doctor was gone without a word of sympathy or warning of what was coming.

Not as heartless possibly as he appeared, for he must have known that he had come too late, and at best, night would overtake him before he could get far on his long ride to the valley. The only comfort where-with he might have comforted them that are in any affliction was probably unknown to him.

Those who have witnessed a life-and-death struggle between blood-poisoning and a robust constitution know what we saw in

the awful hours of that long night.

Death in the Highland Home.

ONE BY ONE the children cried themselves to sleep, and were put to bed in one corner of the room.

Several kinsmen came and sat silently through the night by the big open fire, which furnished the only light in

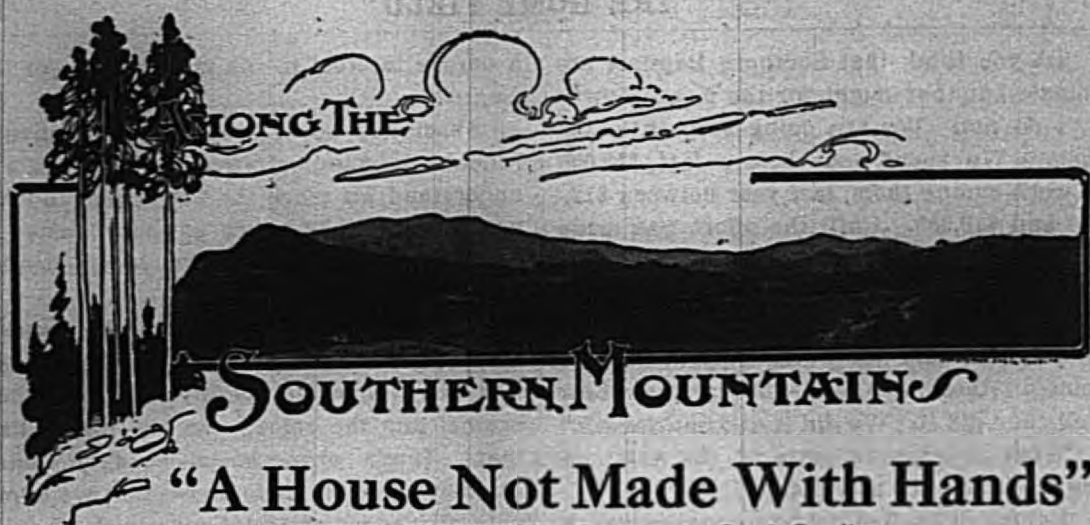
the house, as there were no lamps.

The husband and the women by the bed-side seemed slow to recognize the touch of death as it showed plainer and plainer on the sufferer's face. Yet at times the man's heart was clutched with fear and he would gather her tenderly into his arms, stroke her hair with his rough hands, and cry: "Judith, Judith, haven't I allus been good to ye? Ye've been a good wife to me. Ye've helped me and done all ye could"—did ever a dying woman hear sweeter words?—"Ye mustn't leave me—haven't I been good to ye?"

For the moment she could understand him. "Yes, John, ye've allus been good to me. Take care of the children—don't let them be separated. The baby, take care of him. You've been good"—then she would become a child herself gathering daisies



Almost to the crest of a lofty range



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in her father's meadow, and talking to her childhood playmates.

Swiftly and terribly the poison did its work, unchecked by any antitoxin. No shining weapons of modern medical science were unsheathed in that battle.

No soothing ministrations fell from the skilled hands of a white-capped nurse. The moments of the night were marked off by her moans.

At last in that dark hour before the dawn we knew that she had gone to her home on high, her mansion in the sky, her house not made with hands. The man fell on the floor, groaning and sobbing with his frightened children, then went out on the mountain alone, as other men have done, to somehow find courage to face life.

Burial of a Mother Whose Spirit Had Departed to "Yon Fair Land."

WHEN the new day had fully come, a few women gathered to make a simple white shroud. A carpenter fashioned a coffin out of chestnut boards, which was covered with black calico, lined with white muslin and ornamented with a frill of Hamburg embroidery. Into this homely casket the body was lifted, and borne on the shoulders of kinsman down the trail to "the big road,"

where it was placed on a lumber wagon and carried several miles to a family burying ground. The husband and children and a few men and women walked behind in the drenching winter rain.

At the grave there was no faithful pastor with an open Bible to speak authoritatively of the time when God shall wipe away every tear from our eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more.

There were no sweet voices to sing comfortingly:

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep:
A calm and undisturbed repose,
Unbroken by that last of foes."

No flowers lined the yawning grave or concealed the mound of yellow earth. It was simply death in its naked form.

Some time Judith's funeral sermon will be preached but, like another woman buried in that cemetery, she may have to wait, if the Lord tarries, twenty-five years until a second wife shall lie beside her and both be memorialized at the same time.

Little can she care for the praises of earth since she dwells in a House not Made with Hands.

About Our Finances

B. D. CRAY, Corresponding Secretary

ELSEWHERE in this issue of The Home Field will be found a brief summary of Home Mission receipts for the month ending November 15th, which shows total receipts for the month \$14,065. We had previously received \$55,000, making total receipts from May 1st to November 15th from all sources \$69,065.

The Southern Baptist Convention has apportioned \$431,000 to Home Missions and the full amount has been appropriated by our Home Mission work. Our appropriations are greater than ever before known which means that our obligations in bank are greater than at any time hitherto at this season of the year. If the contributions had been sent in month by month according to the apportionment we should have

received up to November 15th \$233,000, whereas we have received only \$69,065.

Of course for the last three months State Missions has had pre-eminence, which was just in view of our custom of stressing State Missions just before the meeting of the State Convention. We are laying stress, however, on regular, systematic giving from week to week and month to month.

On account of heavy appropriations to meet the imperative and distressful needs in many places the Board is in great need. Let me beg brethren everywhere, to forward any funds in their possession. Monthly remittances of all Home Mission contributions will greatly relieve our present distress.

We ask all treasurers of churches, Sun-

day-schools, societies or boards to send in such funds as they have in hand for Home Missions.

Seven-twelfths of our conventional year have passed by and we have received only \$69,065 of the apportionment. Now is the time to stress regular contributions for

Home Missions. By doing this we will save inexpressible anxiety and suspense next March and April.

The Lord is abundantly blessing our laborers in every department of our work, let us not hinder it by lack of prompt and liberal support.

From the Firing Line

B. D. GRAY, Corresponding Secretary

OUR MISSIONARIES far and wide are hard at work. The Lord is richly blessing their labors. We present herewith some very stirring messages.

We bring two messages from the Canal Zone, one from Rev. S. M. Loveridge, whose home overlooks the Great Culebra Cut, and from which he has gone forth to do a great work among the laborers on the Canal Zone:

"Work here is rapidly closing down, and every day large numbers of men are being laid off. Not a week passes now but that I am asked for church letters for those going to work elsewhere (some twenty-six members having left the district within the last three or four weeks), besides the closing of two stations already. Yet I am glad to be able to say that the work in spite of this has never been better, the number of candidates for baptism greater. In short, the work is encouraging from every standpoint, though it is so rapidly nearing its close."

Here is a message from our faithful Superintendent, J. L. Wise, Empire:

"I hasten to write you a few words about our work. I have baptized eleven during the last few weeks and have several more prospective candidates. Had Bro. DeRoos with me for two weeks at Las Cascadas and we had a fine meeting. There were about twelve conversions. Most of them will come to our church here in Empire. The meeting cost us \$102.50 and I succeeded in raising the whole amount here and at Las Cascada. Our church here did nobly and helped gladly in the work.

"I am starting to open up work at Corozal, three miles from Panama City, just as soon as we can get a place. We will be compelled to take the house we intended to put up at Anoon, I mean the lumber for the

parsonage we now have on the ground, and put that into a small church at Corozal. Our committee has agreed that this must be done at once as the lumber is ruining where it is. We will have to wait some future developments at Ancon and Balboa. I have recently been all over Balboa and it is in the biggest mess you ever saw—sewer pipe is going down and everything is being dug all to pieces, and then the rain, rain, rain, and then mud and more mud. It may be more than one year before we can build there yet. The landscape artists are now working on the scene to beautify the whole place. The steel frame for the government offices is about all that is up so far. There are a few frame buildings that are temporary to house Americans while Balboa is going up. West Indian Balboa or LaBoca, as it will be called, is going up now, or rather is just now beginning. New Frijoles church building will be transferred over there in the early part of the year.

"The Land Commission will pay us for Loveridge's church at Haut Obispo. One of the Commissioners has gone back home and it will be several months before another is out to take his place. Then we will get what they will give us for this building and use it in our work.

"Work on the Canal proceeds with all haste. Water is now thirty feet deep in Culebra Cut and any of the largest fruit steamers could now come up in Culebra Cut were it not for a small dam that is in the way and were it not for one slide the boats of almost any line that plies into Colon or Panama City could go all the way from ocean to ocean. By the first of the year the Canal will be ready to pass boats. The water at Gatun, or rather in Gatun Lake is

now seventy feet above sea level. That means only fifteen feet more of water will complete the Canal.

"We open Colon church next Sunday. I am to preach the first sermon and I wish I could transfer that honor to you. I have paid out all the \$2,500 the Board has furnished for the church and the Colon church has given five hundred dollars. It is a nice looking building forty by sixty feet."

Swinging from Panama to the plains of Oklahoma we have a message from Missionary Harry Bock:

"Our work is looking up and we are praying and trusting that the Lord will increase our usefulness and power and also that we may be helpful in the Osage field. Our people have been very anxious to do something for their neighboring Indian friends and now that Bro. Hamilton has taken hold we look for work with him.

Just now there seems to be a falling away, if I may use that term, in that some of our members are taking active part in the heathen rites and dances, but they are not neglecting their church, but seem to be trying to serve both at the same time. Pray for me that God will give me wisdom and power to meet the conditions, and that he will help our people to see the danger in doing as they are, and that our strong men will be made stronger to face the opposition and lead their people in the right way."

We go straight to the Gulf from the Pawnee Indians to Galveston to receive cheerful words from Rev. R. D. Wilson, our ever faithful pastor at the Broadway Baptist Church:

"We are happy in the new basement. It

is the greatest month we ever had and yet it can not show in my report. Our Sunday-school has run as high as 166 since we have better quarters and yet the weather has been bad. Our congregations are growing and the church spirit is growing fast. The influence of the work is gaining ground all the time. The Board is due us \$1,512 for the building. I don't care to call for it now. Perhaps we will in a few weeks. If so, we will make a mighty rush to complete the building or get it where we can manage it to great advantage. I know you are busy, but I hope you will find time to pray for this great work."

The news from the workers must be concluded. We will let our flaming evangel, Miss Buhlmaier of the Immigrant Pier, Baltimore, say the last words:

"At the Port and Detention House 12 times.

"Literature distributed, 10,870 pages.

"Copies of Scriptures, 578.

"Both our Sewing Schools reopened with good attendance. All other services at church and Locust Point Mission attended as regularly as possible.

"Our Jubilates have begun. The one here in Maryland was a great success. Considering conditions in the District of Columbia, the Jubilate held there was no less a success and promises encouraging results.

"Altogether the month has been one of changes, excitement, anxiety and hard work of which the above figures give only a very faint idea. Miss Froehlich will do her very best during my absence and will not allow the work to suffer."

BOOK REVIEWS

"The Rural Church Message," Association Press, New York, by the Men and Religion Movement. The book contains 270 pages in which are twenty chapters, each by an expert in some phase of the country church or country life movement. This is one of the best books on the subject that has appeared. Some of the writers strike out on new and suggestive lines. This is the last of perhaps a score of books and pamphlets on this subject that have appeared within

the last three years. We suggest the desirability of pastors studying the best of the country church literature. No body of churches in America has more at stake in the proper vitalization and development of rural churches and life than have Southern Baptists and no Christian body understands the needs of rural people in the South so well as ours.

"Immigrant Forces," by William P. Shrie-

ver, Missionary Education Movement, New York, 270 pages. Cloth. One of the most up-to-date books on immigration, arranged to meet the needs of Study Classes and the general student.

"The Biology of the Cross," J. Benjamin Lawrence, Revell Company, New York; cloth. The book contains the substance of lectures delivered by the author at the Southwestern Baptist Theological Seminary, Fort Worth, Texas. It treats of the cross and of life and shows how life comes from the cross. It will prove stimulating and refreshing to the faith of the reader. It contains six chapters. Dr. Lawrence is well known among Southern Baptists and many will appreciate the contribution which he has made to the discussion of the vital things of our faith.

"The Country Church," by C. O. Gill and Gifford Pinchot. The MacMillan Co., \$1.25 cloth, 220 pages. Here we have a study of rural conditions in two counties, one of them in Vermont and the other in New York, based upon the survey of the two counties, or generalizations as to rural conditions and country church needs. This method of study has its advantages and also its palpable disadvantages. Of course the conditions in two counties in two Northern States may not really be typical of conditions in general in that section of the republic. No intelligent Southern student of church conditions ever reads these characterizations of rural conditions at the North and West without realizing that the portrayal does not represent the situation in this section of the country. However, the book is worth a place on the shelf of any student of rural church needs.

"A History of American Baptist Missions," Merriam. The American Baptist Publication Society, cloth, 288 pages, 60c postpaid. The book deals with American Baptist missionary efforts and agencies. One chapter of seventeen pages is given definitely to the Southern Baptist Convention and there are some other parts of the book in which the work of the Southern section of American Baptists is treated, but not at all in proportion to their relative worth in Baptist missionary propaganda. While this is

unfortunate from the standpoint of a Southern Baptist, yet the book is of distinct value to the student of Baptist mission work.

"The Horizon of American Missions," by L. N. McCash, Secretary of the American Christian Missionary Society. Revell Co., New York, cloth, 192 pages. Here is a volume that should be on the shelf of every one who desires a complete Home Mission library. The eight chapters of the book set in order many important facts of American history. They deal with the development of Christianity as an elemental factor of our national life and consciousness. Dr. McCash, himself an influential leader in Home Mission effort in America, manifests in his book statesmanship and vision. It is one of several volumes on Home Missions that should be in a preacher's library.

Among the distinguished contributors to The Youth's Companion during 1914 will be ex-President Taft, Oscar W. Underwood (Chairman of the Committee of Ways and Means), Judson Harmon, Mrs. Kate Douglas Wiggin, Mrs. Gene Stratton Porter (author of "The Harvester," etc.), Miss Mary N. Murfree ("Charles Egbert Craddock"), Jane Barlow, Mrs. Burton Harrison, Marion Harland, A. Lawrence Lowell (President of Harvard University), Nicholas Murray Butler (President of Columbia University), Arthur T. Hadley (President of Yale University), John Grier Hibben (President of Princeton University), A. W. Harris (President of the Northwestern University), John G. Bowman (President of the State University of Iowa), Georgia E. Vincent (President of the University of Minnesota), Bliss Perry (Professor of English Literature Harvard University), Rev. Dr. F. E. Clark (President of the United Society of Christian Endeavor), Sir Ernest Shackleton (the polar explorer), the Duke of Argyll, Gen. Frank McIntyre (Chief of the Bureau of Insular Affairs), Dr. Percival Lowell (Director of the Flagstaff Observatory), Sir William Ramsay (the great chemist), Sir John Murray (the oceanographer), E. Dana Durand (former Director of the Census), Hudson Maxim, John Foord (Secretary of the American Asiatic Association), and Prof. Hugo Munsterberg.

EDITORIAL

"Strange we toil to fashion for our unseen ends
The splendours that the tarnish of this world doth mar—
When all the lasting glory of our life depends
Upon a little Child, a Stable and a Star."



ROMANISM IN AMERICA

H. GRATTAN GUINNESS, in the book "Romanism and Reformation," quotes Manning and Newman to the effect that the Catholic Church is either the Antichrist or else the very Kingdom of the Son of God. Cardinal Manning says: "The Catholic Church is either the masterpiece of Satan or the Kingdom of the Son of God." Cardinal Newman says: "A sacerdotal order is historically the essence of the church of Rome; if not divinely appointed it is doctrinally the essence of Antichrist."

Rome thus admits openly that if she is not the very Kingdom of Christ she is the Antichrist. Evangelical Christians in our time have shrunk from taking one or the other of the horns of this dilemma. But in the light of the history of the deeds of the hierarchy, in the light of confessedly immoral popes, of the inquisition, of nations debased by Catholicism, we confess that if we had to accept one or the other of the alternatives presented by these Catholic authorities we would declare that Romanism is indeed Antichrist.

The bold and defiant attitude of Rome in America in recent years is at last arousing the patriotic people of this country from a lethargy in which they could not believe the charges of Catholic political bigotry, enmity against religious liberty and persistent hatred of American public schools, because these are a guarantee of American democracy and religious liberty.

Catholics are declaring that they will make America Catholic. They are behind every governmental movement to throw down completely the bars which restrict immigration, for the reason that sixty per cent. of the immigrants today are Catholic. Recently a National Catholic Missionary Congress was held in Boston. In this Congress Bishop M. F. Fallon is quoted as having declared that "this Congress means that we propose to make this North American continent Catholic."

We think it is fortunate that the Catholic priests and newspapers are so boldly declaring their purpose. This course on their part is rapidly awakening the patriotism of the great body of our American citizens who are either members of or in sympathy with evangelical bodies. A number of anti-Catholic papers have sprung up and all of them are reporting a rapid increase of circulation. One of them, *The Menace*, of Aurora, Missouri, only three years of age, has broken all records in the rapid increase of circulation and has now passed the million mark. This, according to *The Menace* in its celebration of its attainment, is more than twice the circulation of all the Catholic papers in America combined.

We realize that when a great body of people become stirred the course of wisdom is to cultivate calmness of spirit and to seek to safeguard the people against unwise acts. Yet we can not but rejoice at these evidences that the American people are awakening to the insidious and unscrupulous character of the Catholic hierarchy. In this land of liberty every man has a right to worship God in his own way, but no man or institution has a right to conspire to throttle the principle of religious liberty by getting the reins of government into his hands and driving out "heretics." This is what Catholicism would like to do. It has sought this in every nation where it has had the chance. In some nations it accomplished its end and always to the oppression and debasement of the people.

By the blessing of God no such thing will ever happen in America. We would that Americans might awaken to the fact that here is a religious organization that brazenly boasts its purpose, to get control of the powers that rule the country. By all Rome's history and by its covert, carefully concealed, but frequently revealed, attempts to subject our own government to its ends, we know what Rome would like to do. But, while manhood, the love of liberty, and the fear of God dwells in the hearts of millions of American citizens, this unholy ambition of the hierarchy can never be consummated.

FOR UNTO US a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.—Isaiah 9:6.



GRATIFYING STATE MISSION ADVANCES

WE WISH it was possible to give an epitome of the State Mission reports at the various State meetings this fall, but not all of them are before us.

As far as we have observed the cause of State Missions is prospering and the closing year's work successful even beyond former high-water marks.

In Tennessee the receipts advanced to \$34,000, \$4,000 over last year, and a rich harvest was piled up by the missionaries. Unfortunately the State's fiscal year shows a slight decline for both Foreign and Home Missions.

In Kentucky the churches gave \$30,000 to State Missions and the missionaries of the State Board reported nearly 2,000 baptisms. Secretary W. D. Powell presents this valuable brief survey: "A survey of the field shows that we have 1,549 churches in the country, 218 in towns and villages and 79 in cities. Of these 1,098 have preaching once a month, 175 twice and 165 have full time service." That is, of the Kentucky churches the preaching times of which are given in the State Board's report, seventy-seven per cent meet for worship only once a month. And Kentucky is less rural than a number of States in the South.

At the same rate for the South 19,250 of our 25,000 churches meet for worship only once a month! No wise man will study the significance of this and then be impatient because it is slow work to bring the rank and file of our churches up to systematic giving and a large outlook on life and service!

This is not to condone backwardness. It is to give a fair and recognition to our actual situation as a Christian body. It suggests more compellingly than any words of ours can, that Southern Baptists must arouse themselves to the urgent need of large and sustained attention to development mission work among churches.

This percentage of once-a-month churches in Kentucky is not far from the average for the whole South. It is wonderful the progress we are making, when due consideration is taken of the startling facts.

In Mississippi \$32,000 has been raised for State Missions, an increase of \$5,000 over the preceding year. Mississippi is perhaps more largely a rural State than any of the older Southern States, with South Carolina and North Carolina as close seconds. Therefore the State feels the force of the problems that have to do with developing rural churches. All things considered, it is almost astonishing the way this fine old State forges to the front.

We rejoice at a fiscal year of State Mission receipts and results that have been large and gratifying. Now we beg the brethren everywhere to turn their attention to Home Missions. With seven of the twelve months of the year gone, we have received only \$69,000 out of the \$431,000 Home Mission apportionment. In five months \$341,000 must be raised! The Home Board will need all of this amount. We beg that churches everywhere come up to the aid of this cause with prayers and liberal gifts.

AND IN THE DAYS of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—Daniel 11:44.



A WORK OF SUPERLATIVE IMPORTANCE

THE CHRONICLE quotes Dr. W. L. Poteat, of Wake Forest College, to the effect that an admirable method of showing the value of development work in rural fields would be to form here and there special fields to be known as "demonstration fields." This would be similar to the method used by the Agricultural Department at Washington in bringing better farming methods close to the farmers.

Perhaps there is no fitter single expedient for putting this development work effectively before the churches which need it most than the one suggested by Dr. Poteat.

The Pilgrims' Rest Church, instanced by The Chronicle as a fine "demonstration" church, has duplicates in efficiency among our country churches in every State in the South. We personally know of churches of similar development in Kentucky, North Carolina, South Carolina and Georgia.

The Chronicle mentions the work of Rev. R. L. Baker, the Enlistment worker of the Home Mission Board in Louisiana. Brother Baker, like the other Enlistment workers, is helping country churches to a fuller understanding of their obligations and needs, inspiring them to take hold of their opportunities and use them and trying to help them by showing how to proceed.

The prime purpose of these development workers is to help country churches to function properly in their own environment. They are first to help the churches into fuller, more adequate life and in bringing a more satisfying life into their communities.

This will mean, among other things, that once-a-month preaching shall

give place to twice-a-month preaching, or more. It will mean that there shall be far less of absentee pastoral service and more of service by pastors who shall live within easy reach of the churches which they serve and be a part of the community life. It will mean that the churches shall give a better support to their pastors than the meager and in some cases almost beggarly salary which is now paid, and even sometimes promised without being paid.

We shall be able to enlist our unenlisted churches for all the work of the denomination when we approach the subject by way of helping them to render adequate spiritual leadership in their own local fields. We shall not be able, in our judgment, to accomplish it otherwise. We must put the whole Baptist body inspirationally and helpfully behind the carrying out of the last clause of the Great Commission, as well as behind carrying out the other parts of it.

It is an important part of the business of every Mission Board to look after getting together the funds by which it prosecutes its work. Theoretically, perhaps, this should not be true; really we all know that it is true. Some seem to think that the new Enlistment workers of the Home Mission Board are agents for getting together money. This idea is wrong.

The Home Board believes that no hard and fast rule should be made that the Enlistment workers should not raise money for the work of the Kingdom. Very often one of the prime needs is that the church shall be led to raise money for a new house of worship, or for a more adequate salary for a pastor. The churches must be taught to give. But we can hardly repeat too often that the fundamental task of the development workers must ever be to inspire the churches toward a larger and fuller life and service, rather than taking collections.

One of the greatest needs in America today is a full and satisfying rural life. No other institution is so capable of helping to sweep back the tides of influence that are tearing down rural life as the country church. If we shall strengthen it and inspire it for its task, we shall have done much to stop the abnormal cityward tide, to make people satisfied to live out in the open country, and to give to country church members a vision of the larger missionary needs that extend even to the end of the world. By saving country life the rural churches will save themselves. By saving the rural churches and country life, Southern Baptists will greatly enlarge their usefulness, both "in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."

When this is accomplished we shall have released in the form of money immense Baptist resources for the redemption of a lost world. Even in the matter of raising money for missions we shall find, if we do this work aright, that "whosoever shall lose his life for my sake and the gospel's, the same shall save it."

This demonstration development work, however valuable and large the direct results in the development of local churches and Associations, will find its largest value in demonstrating how others may proceed and placing the stamp of approval and helpful concern of the whole denomination upon this work.

The Enlistment workers of the Home Mission Board are not chargeable to agency or administrative expenses. They are entirely chargeable to missionary work. They are a charge for missionary work that promises a most blessed and large fruitage. The Lord open the hearts of Southern Baptists to see the great opportunities and in the spirit of love and fellowship to undertake this gracious, long-neglected task.

WE CALL ATTENTION once more that the paper-bound edition of "The Home Mission Task" is out of print and has been for more than six months. We still have the cloth-bound edition. We send it postpaid for sixty cents. We give this notice because we are still receiving orders for the paper-bound edition.

DR. A. E. BROWN, Superintendent of the Mountain Mission Schools, visited the Illinois General Association and the Alabama Baptist Woman's Convention in October as the representative of the Home Mission Board. Dr. Brown reports a good meeting of the Illinois Association and a generous reception of him and the other representatives of our Southern Baptist activities. We regret to announce that the health of Superintendent Brown has not been strong for several months. We sincerely hope and trust that he may soon have all of his accustomed vigor for his large tasks.

THROUGHOUT THE LENGTH AND BREADTH of the Southern Baptist country there has been regret on account of the illness of Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, at Richmond. For years Dr. Willingham has stood devotedly and with happiness and complete absorption at his post. But the responsibility has been large, no doubt larger than the brethren in general understand. We rejoice that the last news from him, published by Editorial Secretary W. H. Smith, is that he is regaining his strength and is expected soon to be at his desk again. May the Lord bless Dr. Willingham with strength for many more years of service to the great cause which he loves with his whole heart.

THE SUDDEN DEATH late in October of Dr. John N. Prestridge, editor of the Baptist World, at Louisville, Kentucky, was followed by expressions of sorrow and regret from our Baptist people in every section. Dr. Prestridge was a kindly and devoted worker for the Kingdom of Christ. His heart was full of visions of a world consciousness among Baptists and he labored prominently to bring about the World's Baptist Congress. He died quietly in his apartments in Louisville, and apparently without any suffering. He had a large acquaintance with Baptist leaders throughout the South. We share with many a sense of personal loss at the departure from among our prominent Baptist workers of his genial and optimistic personality.

WE OFFER SYMPATHY to our Northern Methodist brethren on account of the death on October fifteenth, at Duluth, Minnesota, of Dr. Robert Forbes, Corresponding Secretary of the Northern Methodist Board of Home Missions and Church Extension. Dr. Forbes was away from the offices of the Board, which are at Philadelphia, attending several denominational meetings, and the sickness which resulted in his death was very brief. In the passing of Dr. Forbes the constructive forces of Christianity in America lose one of their capable leaders. He was a man of strong personality and an eloquent speaker. May the Lord raise up for Northern Methodists an Elisha to receive the mantle of this departed Christian statesman.

THE WOMAN'S BAPTIST MISSIONARY UNION of Georgia recently held their annual session in Atlanta. The attendance was large and the occasion in every respect impressive. Nearly 1,000 women were in attendance and the audience was often much larger than that. Elsewhere we give a stenographic report of a striking address delivered by Miss Marie Buhlmaier before this body on immigration. Next month we will present a like report of the admirable work of Miss Evie Campbell, who taught a Mission Study Class on the

Country Church. During the meeting pledges were made to the Home Board Million-Dollar Building Loan Fund to the amount of more than \$1,600. Mrs. W. J. Neel, the beloved President of the body, believes Georgia women will do a great part by this fund. Mrs. C. M. Sanders, of Penfield, Ga., has given \$1,000 to it.

DURING THE FIRST TWO WEEKS of November sixteen of the brethren of the Home Board evangelistic staff were engaged with the pastors of Birmingham, Alabama, in a simultaneous evangelistic campaign. We had the privilege of being in the meeting for two days and expect to give an extended write-up of it in the next number of The Home Field. In the evangelistic staff under the leadership of Dr. Bruner Southern Baptists have the largest and most-powerful evangelistic force of this character to be found in America and an intimate story of one of the city campaigns will be worth reading. We expect also to offer it for publication in at least two of our denominational papers. The campaign of two weeks in Birmingham resulted in 850 additions to the churches. Referring to the campaign The Alabama Baptist says: "The series of meetings were not an experiment. Hundreds of conversions have been witnessed in these campaigns and it is believed that great good came to Birmingham as a result of the meetings."

IN OCTOBER it became known that Dr. Lansing Burrows, whose pastorate is at Americus, Georgia, was unwell. Baptists everywhere were seeking to get definite information about his illness and from many quarters there were expressions of concern that showed how Dr. Burrows is enthroned in the hearts of Southern Baptists. He has been Secretary of the Southern Baptist Convention since 1882. His term of service began when Dr. P. H. Mell, Sr., presided over the body. We are glad to report that Dr. Burrows is himself again and was able to attend the Georgia Baptist Convention. He is ripe in years now and in the wisdom of the Lord. We know of no man more tender of heart and sympathetic, though his large physique and stentorian voice would not suggest that to a stranger. We pray that the Lord may spare Dr. Burrows to us for many years yet and we are full of thankfulness for every such life and gracious personality. We know of no better confirmatory evidence of the blessed power of the gospel than the beauty and the sweetness manifest in the character of these honored soldiers of the Cross as they approach the sunset country.

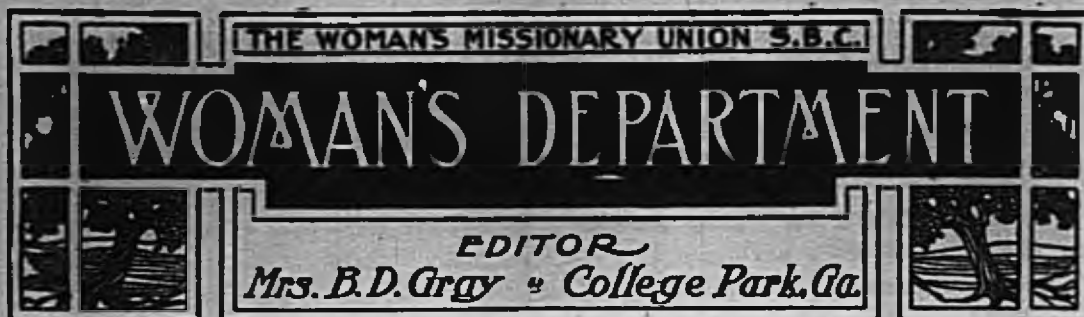
RECENTLY we received \$10 from a saintly woman in Texas with the request that it be spent in extending the usefulness of The Home Field. We believe there are scores of men and women in our churches who would take pleasure in expending \$5 or \$10 in having The Home Field sent to families in their churches who do not get it. It would be an appropriate Christmas gift and would last for a whole twelve months.

We hope there will be a number of our friends who will send us money for this use. We will furnish The Home Field at the club rate of 25c, which is less than its actual cost.

Send ten names and \$2.50 to pay for their subscriptions, or

Twenty names and \$5, or

Forty names and \$10.



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

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

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

December Topic: China

SUMMARY.—The Southern Baptist Convention Mission in China was organized in 1845. We now have 54 men and 90 women missionaries, while the Chinese workers number 209 men and 78 women—431 workers among 400 million—who during the past year have baptized over 2,000, making a total membership of between 11,000 and 12,000. Our work is now divided into four parts, Interior China having last year been added to the three former divisions of South, Central and North China. The needs which will be met by the Judson Centennial Fund include equipment for our educational work, that the boys and girls of our Chinese church members may not be forced, to secure an education, to attend the growing government schools, whose influence is bound to be atheistic.

1. Schools to save our young men and women to Christ and the churches.

2. Sanitary houses to preserve the health of our valuable workers. Is it not a shortsighted policy, even in dollars and cents, to sacrifice \$12,000 worth of missionaries (for a reasonable estimate of service is 20 years) for the want of \$2500 water supply?

3. Hospitals to heal, and to teach Christ as well as scientific medicine.

"The revolution has changed the aspect of all mission on work in China, but in no branch is this more true than in medical work. There is a growing belief in things foreign, and at the same time a wonderful spirit of independence, that will in not many years displace the foreigner entirely. It

is because the native practitioners are so utterly incompetent that the better class of Chinese are willing to come to the foreigners at all for help. This fact shows the strategic importance of providing, under Christian influences, modern scientific training in medicine for the young men of New China."—Foreign Board Report.

What of the Future.

Many things add point to the questions whether after all China can yet have a stable republic, whether the diverse province of such vast area can sink their differences in the spirit of brotherhood, whether the powers will refrain from grabbing spheres of influence and concessions long enough for China to settle her own problems, what effect the growing sense of nationalism will have upon the relation of the foreign missionary to the native Christian leaders—a thousand and one questions of the future.

Though it is possible to give too much weight to the fact that Yuan Shi Khi is paying the salary of a Y. M. C. A. secretary in China, that the government of China asked that April 27, 1913, be set apart as a day of prayer for guidance, it is not possible to miss seeing the power of God in them all.

"Although everything is changing and it is beyond human ken to know the final result, yet there are certain great forces at work which will not disappear. The surface may be stormy, but the waters beneath are still. Believing as we do in a God of history, we can await in patience and faith the working out of His plan in regard to

this country. Because it is a transmission period, the opportunity to influence China is all the greater. Before the new civilization crystallization, now during the time when everything is in solution, the most determined effort should be made to win China for Christ."—F. Hawks, "The Emergency in China."

Death, or Life?

"China is facing the greatest disaster that has ever fallen upon a race in all the world's history. I would to God that if China cannot be led into the light she may go back into the darkest superstition of her ancient heathendom, because China coming out into the light is finding that her old religious life is slipping slowly but certainly from her hands. I could tell you stories of temples turned into police stations and schools, monasteries destroyed, a large race turning into the streets to decay, of temples and monasteries destroyed, a large race turning away from its idols. I have seen some terrible things in China. In my experience with foreign relief work there have been times when human flesh could hardly bear what one's eyes were forced to see. But what I have seen is nothing in comparison with what lies before China as one of the possibilities of a great race losing its faith in the existence of any god, all belief in any obligations of right, all basis of morality, all hope of a future life, and all sense

of spiritual fellowship. There is no tragedy that confronts the human soul like that, and that hangs like an impending doom over the whole mass of Chinese people, unless something can be done. And what is the something? There is but one thing that China needs. She needs spiritual life. Her problems falling upon her, as problems have never fallen upon one people at one time in the world's history, can all be solved if only she has that divine power which is the only hope of solution of similar problems in our western world. There is only one way in which spiritual life can in a large measure flow into a people that do not have it, and that is by the coming into the midst of that mass a man or a woman in whom the Lord Jesus Christ dwells."

The Answer Lies With Us.

This is the Christmas season of our Jubilate year; how better can we show our rejoicing, our gratitude to God for his unspeakable gift, than by bringing to Jehova a free-will offering, larger in money, larger in prayer, larger in the giving of our own selves than we have ever dreamed we could give. This is our opportunity—dare we belittle it, or pass it by?

In the light of recent events in China and in light of the first Christmas carol—"Peace on Earth"—let us each one answer.—Our Mission Fields.

EDITORIAL NOTES

THE GREAT Georgia "Jubilate" is an accomplished fact. November 11, 1913, was the day. Delegates to the number of 650 came up from all over the State to greet the speakers from a distance and bring their gifts to this glad occasion. All credit is due to the Georgia President, Mrs. W. J. Neel, and to Miss Emma Amos, Corresponding Secretary, for the successful Jubilate.

Miss Heck, Miss Mallory, Miss Priest, and Miss Buhlmaier brought inspiration and information with them. The Georgia W. B. M. U. added to the list of speakers the following Georgia women: Mrs. Orme, Mrs. B. D. Gray, of Atlanta, Mrs. J. C. Lanier, West Point, and Mrs. H. H. Tift of Tifton.

The day of fellowship was glorious. The papers have already heralded abroad the glorious tidings of gifts for Judson Memorial Church Building Loan Fund. Much more will follow as the Jubilate message is carried throughout the State.

One noble Georgia woman, Mrs. C. M. Sanders, gave \$1,000 to the church Building Loan Fund and the beloved Mrs. W. J. Neel, gave \$200 to Church Building and \$200 to the Judson Memorial.

Oh! Sisters, how can we be still and inactive when we catch a true vision of Service and Stewardship? We are His and all that we possess is His. How will we use it? For vain glory? God forbid. Shall we amass fortunes to be left for children to

squander? Hear one in authority, Dr. L. B. Warren, Secretary of the Church Building Loan Fund, as he speaks of our 5,000 dying and houseless churches in Home Mission territory and listen as he holds out to us "The Lasting Memorial."

The only lasting monument is one possessing vital union with human life, constantly ministering to human needs.

Which is the better monument,—a dead stone bearing the words, "At Rest," or a living church voicing throughout the years, "At Work."

There are only two classes in whose memory monuments may be built,—the living and the dead.

Standing in the presence of the Master and gazing upon this world throughout the centuries yet to come,—better than a statue of dead stone telling our birth, our good name and our death, will be a living church proclaiming the message of the Christ, light-

ening the burdens of men, and making hearts happier day by day.

There is more joy in heaven over one church bullded in His name than over ninety and nine marble monuments that need not to have been built.

Five hundred dollars placed in a marble statue, or five hundred dollars placed in a Memorial Fund,—the Memorial Fund bearing your name or the name of some loved one who has gone ahead?

In a generation the five hundred dollar stone will be discolored by the elements, half sunken into the sod and its record un-noted by the passerby.

In a generation the five hundred dollar Memorial Fund will have brought sixty churches into life, will have increased to \$3,058.70, and will have invested \$15,000 in the work our Master has given us to do. And even then its power for good will only have begun."

THE JUBILATE MISSIONARY CALENDAR

IN THESE DAYS when opportunities and appliances for service are greatly multiplied, every earnest Christian realizes that prayer alone can bring the power of God into action. No matter how great the improvement and efficiency of the machinery, his blessing must be applied to bring results. Let us, therefore, enter into another year of praise and service, using as a guide to united prayer our Jubilate Missionary Calendar of Prayer for 1914.

For six years we have been blessed in the using of the Calendar, and now in our Jubilate year comes a most beautiful edition, printed in book form and from one purple and gold cover to the other will be found

precious verses, thoughts and prayer suggestions. A topic for Bible study has been arranged for each month, that we may all receive the same daily message from God's Word as we wait upon him.

By following Calendar topics for prayer we will have a wider vision of our own share of the world and thus be more helpful in our meetings and to individuals, to say nothing of the joy of our missionaries when their day comes around.

The Calendar is now ready and can be ordered from Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Maryland, at 15 cents per copy.

HOME FIELD HONOR ROLL FROM OCT. 15 TO NOV. 15

Dr. W. D. Powell, Louisville, Ky.....	90	Mrs. W. T. Johnston, Columbus, Ga.....	27
Rev. J. E. McManaway, Greenville, S. C... 50		Mrs. W. G. Williams, Franklin, Va.....	27
Rev. C. Almon Upchurch, Raleigh, N. C... 41		W. E. Ryan, Athens, Texas	25
Mrs. John C. McDonald, Hillsboro, Texas 40		Rev. T. N. Falle, Taxahaw, S. C.....	23
Rev. J. O. Strother, Alberta, La.....	34	J. D. Murphree, Troy, Ala.....	22
Rev. A. C. Hamby, Clayton, N. C.....	32	Rev. W. J. Langston, Columbia, S. C.....	23

TREASURER'S REPORT FROM AUGUST 1, 1913, TO NOVEMBER 1, 1913 SECOND QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION MRS. W. C. LOWMEDES, Treasurer

STATES	WOMAN'S SOCIETIES				YOUNG WOMAN'S AUXILIARIES				BANDS				ROYAL AMBASSADORS				Totals
	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	
Alabama	\$ 742.66	\$ 623.73	\$	\$ 422.25	\$ 46.30	\$ 34.41	\$ 60	\$ 16.00	\$ 43.65	\$ 39.33	\$ 11.94	\$	\$ 4.00	\$	\$ 1.00	\$	\$ 1,984.77
Arkansas	240.00	185.60	...	217.88	60.00	160.00	...	...	176.23	10.00	...	...	...	...	...	...	1,019.71
Dist of Col.	108.25	56.00	...	...	65.43	...	...	...	10.00	4.90	6.00	2.03	...	...	...	...	248.65
Florida	204.17	100.26	4.00	184.54	85	...	...	94.19	1.00	...	...	...	...	...	...	...	612.55
Georgia	2,419.64	1,356.72	29.02	469.90	360.27	313.54	1.00	...	208.86	113.89	4.62	65.65	18.69	14.30	...	1.38	5,471.67
Illinois .....	...	...	...	2.65	...	...	...	15.36	...	...	...	...	...	...	...	...	2.65
Kentucky	1,017.09	611.21	31.68	236.81	116.65	63.76	2.76	32.70	20.91	37.79	2.00	3.50	...	3.00	...	...	2,150.39
Louisiana	386.28	222.05	...	18.60	...	...	...	...	32.50	6.86	...	...	...	...	...	...	607.59
Maryland	333.08	212.66	5.65	3.00	21.70	21.70	...	139.50	...	3.00	...	...	...	...	...	...	690.68
Mississippi	871.32	645.93	7.75	...	40.00	14.60	...	...	...	...	...	...	...	...	...	...	1,719.60
Missouri	1,098.61	436.31	...	190.26	75.45	37.55	...	...	8.86	1.45	...	...	...	...	...	...	1,848.48
New Mexico	1.00	3.40	...	3.00	...	...	...	...	...	...	...	...	...	...	...	...	7.40
N. Carolina	1,683.26	778.69	47.27	468.78	310.65	66.44	4.42	186.06	278.29	166.91	46.16	35.69	18.62	16.56	...	1.00	4,053.79
Oklahoma	339.33	230.07	...	46.75	6.75	1.60	...	119.78	3.76	3.76	...	...	27.43	21.51	3.25	6.50	631.60
S. Carolina	2,367.78	1,041.50	94.05	425.82	214.34	130.34	8.95	...	229.49	172.18	11.65	65.84	...	...	...	...	4,931.71
Tennessee	1,386.47	1,136.87	8.33	51.00	234.28	181.46	...	...	19.30	21.00	...	...	2.00	...	...	...	3,040.71
Texas	5,139.13	3,718.45	...	9.50	...	...	...	...	...	...	...	...	...	...	...	...	9,291.26
Virginia	1,836.30	714.87	169.86	619.86	218.13	110.66	1.65	34.05	252.23	93.22	19.96	70.69	68.49	26.40	...	2.00	4,129.27
Totals	\$20,165.67	\$12,068.21	\$27.59	\$3,260.00	\$1,768.70	\$1,115.85	\$19.27	\$53.33	\$1,285.01	\$76.28	\$101.33	\$242.30	\$129.23	\$23.06	\$4.25	\$10.68	\$42,339.65

The above amounts for the Training School include \$1,951.24 for the Scholarship Fund.

JUBILATE OFFERING REPORTED BY STATE TREASURERS IN ADDITION TO ABOVE

STATES	WOMAN'S SOCIETIES		YOUNG WOMAN'S AUXILIARIES		BANDS		ROYAL AMBASSADORS		Totals
	Foreign	Home	Foreign	Home	Foreign	Home	Foreign	Home	
Alabama	\$ 279.90	\$ 8.79	\$ 12.50	\$	\$ 10.00	\$	\$ 14.05	\$	\$ 325.24
Arkansas	25.00	25.00	...	...	...	...	...	...	50.00
Florida	21.72	11.42	...	...	...	...	...	...	33.14
Kentucky	131.94	47.00	72.60	2.60	...	...	1.00	...	266.44
Maryland	30.93	14.62	7.80	1.20	...	...	...	...	53.55
Mississippi	37.76	...	...	...	...	...	...	...	75.52
Missouri	124.50	...	...	...	...	...	...	...	124.50
S. Carolina	160.90	32.45	7.85	1.35	12.00	6.05	1.50	...	227.10
Tennessee	7.00	...	...	...	...	...	...	...	7.00
Texas	100.00	100.00	...	...	...	...	...	...	200.00
Virginia	1,123.04	66.53	8.00	6.00	5.60	1.00	...	...	1,200.07
Totals	\$1,817.19	\$468.07	\$108.65	\$11.05	\$27.60	\$6.05	\$16.55	\$...	\$3,245.66

Jubilate Offerings Sent Direct to Foreign Mission Board.

States	\$ 272.67
Alabama	18.00
Arkansas	70.00
Georgia	1,923.00
Kentucky	2.50
Maryland	451.40
North Carolina	1,654.00
South Carolina	69.00
Tennessee	234.34
Texas	5.00
Virginia .....	...
Totals	\$4,619.91

Value of Boxes to Home Missionaries.

States	Home
Arkansas	\$ 32.40
Louisiana	110.00
Mississippi	624.37
Totals	\$766.77

Rev. J. W. Mitchell, Centerville, Ala.	20	Rev. S. O. Y. Ray, East Lake, Ala.	12
R. E. Lambert, Darlington, Ala.	19	Rev. R. D. Cecil, Cleveland, Tenn.	12
Rev. C. H. Norris, Holly Springs, N. C. ...	18	Miss Sallie Hartsfield, Trenton Tenn.	11
Rev. E. G. Fenn, Headland, Ala.	17	Mrs. L. M. Frippe, Walterboro, S. C.	11
Rev. R. C. Medaris, Jonesboro, Ark.	17	Rev. A. T. Cinnamond, Senatobia, Miss. ...	11
Rev. J. J. Walker, Leaksville, Miss.	16	Rev. J. A. Smith, Center, Texas.	11
G. W. Light, Santa Anna, Texas.	16	Rev. E. K. Cox, Jefferson City, Tenn.	11
Miss Mattie Curtis, Oklahoma City, Okla. ...	16	Rev. C. C. Pugh, Hazlehurst, Miss.	11
Mrs. John S. Major, Liberty, Mo.	16	Mrs. J. B. Eubanks, Monroe, N. C.	10
Rev. H. A. O'Kelly, Newry, S. C.	15	Rev. J. B. Perry, Sallis, Miss.	10
Mrs. Claude Funderburk, Tradesville, S. C. ...	15	Mrs. J. V. Dickinson, San Antonio, Tex. ...	10
Rev. J. L. Fields, Trinity, Texas.	15	Rev. W. A. Parker, Mt. Enterprise, Tex. ...	10
Mrs. J. A. Brown, McColl, S. C.	15	Mrs. J. A. Boldin, Lenoir, N. C.	10
Rev. J. W. Bruner, Center, Texas.	14	Rev. J. C. West, Elberton, Ga.	10
Rev. T. J. Moore, Purvis, Miss.	14	Rev. L. E. Lightsey, Montrose, Miss.	10
Rev. John W. Ham, Atlanta, Ga.	12	Miss Mary E. Kelly, Herrin, Ill.	10
Rev. T. O. Reese, Birmingham, Ala.	12		

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

ALABAMA—W. T. B., \$5; S. O. Y. Ray Enlistment, \$30.64; T. O. Reese, for Evang., \$309.25; Clarke Co. Ass'n., \$46.30; German Bapt. Ass'n., \$5.85; State Board of Missions, \$2,487.54; W. M. U. Jubilate, \$8.79; C. O. Boothe, \$30.60; Gaylesville, by J. C. Owen, Mt'n. Evang., \$66.54. Total, \$2,986.51.

ARKANSAS—Hope Ass'n., \$2.60. Total, \$2.60.
DISTRICT OF COLUMBIA—Md. Ave. Ch., Wash'n., \$47.09; E. Wash'n Heights, \$10; Immanuel, Wash'n., \$41.13; Mission Circle, W. Wash'n., \$50; Sunbeams, \$10; 2d, Wash'n., \$50. Total, \$208.22.

FLORIDA—W. M. U., Chipley Memorial, \$8.90; W. M. U., \$52.94; State Board of Missions, \$121.35. Total, \$183.19.

GEORGIA—Miss A. S., Augusta, \$3; Ga. State Mission Board, \$1,163.24; Ch., Extension, \$52.10. Total, \$1,218.34.

ILLINOIS—H. S. Early, \$8.38.

KENTUCKY—W. M. U., Cedar Creek, \$4; Cox's Creek, \$52; S. T. B. S., Louisville, \$27.62; State Board of Missions, \$1,739.63; W. M. U., \$437.57; Ch. Building, \$25. Total, \$2,285.82.

LOUISIANA—First, Lake Charles, \$5; Ex. Board of La., \$256.98; W. M. U. of La., for Ch. Bldg. Fd., \$5. Total, \$266.98.

MARYLAND—N. Ave., Balto., \$89.27; Eutaw Place, Balto., \$91.31; 7th, Balto., \$23.83; "F. S. and L. B., \$100; W. M. U. of Md., \$136.86. Total, \$441.27.

MISSISSIPPI—N. Carrollton, \$5.50; Choctaw Ass'n., \$33; Gen. Ass'n., for support of McCall and Rodriguez, \$300; R. Wright, for Evang., \$208.51; Corinth, \$10. Total, \$556.51.

MISSOURI—Nuenweg, by A. J. Copass, for Evang., \$13; Carl Johnson, by A. J. C., \$112.50; Ray Palmer, for Evang., \$50; 2d, Joplin, Evang., \$115; Fairview, Joplin, \$26; Soap Creek, \$60; L. C. Wolfe, Evang., \$114.88; 1st, Joplin, \$203.09; Lone Jack, \$71.75; Carthage, by T. O. Reese, for Evang., \$100. Total, \$867.22.

NEW MEXICO—W. M. U., \$3.40. Total, \$3.40.

NORTH CAROLINA—Corinth, Reepsville, \$7; F. D. King, Evang., \$201.26; Warren Estate, \$66.66; Murphy, for Evang., \$54.27; F. D. King, Evang., \$15; W. M. U., Murfreesboro, Ch. Bldg. Fd., \$100. Total, \$404.19.

OKLAHOMA—W. B. M. S., of Oklahoma, \$75.73; Immanuel, F. W. Kendrick, for Evang., \$45.50; 1st, Oklahoma City, F. C. Wolfe, Evang., \$250; Yukon, L. C. Wolfe, Evang., \$109; Walnut Grove, L. C. W., Evang., \$5; J. W. Bailey, Evang., \$34.21. Total, \$519.44.

SOUTH CAROLINA—Ninety-Six, 2d, \$1.65;

Antioch, Orangeburg, \$5; Graniteville, \$5.15; Friendship, \$1.91; Immanuel, 30 cents; 1st, Union Div., Colleton Ass'n., \$16.60; Cedar Creek, \$2.28; Patrick, \$2; Oak Grove, Spartanburg, \$3.95; Hopewell, Chesterfield, \$2; Moriah Ass'n., \$5; Cool Branch, Chester Ass'n., \$5; Willow Swamp, Norway, \$3; Citadel Sq., Charleston, \$75; Ohestnut Hill, Ninety-Six, \$2.15; Union, \$1; Providence, \$1.77; Thorn Hill, \$1; Pine Grove, \$3; Springdale, \$1; Bethany, \$3; Cooks, \$2; Santee, Charleston Ass'n., \$3; Dillon S. S., \$5.35; Langley, \$1.30; Orangeburg Ass'n., \$5.50; Providence, \$4.37; Triangle, Saluda Ass'n., \$2.03; Gullivant's Ferry, \$2.50; Society Hill, \$18; Society Hill, \$18; Evergreen, \$4.81; Aiken Ass'n., \$1.40; Timmons ville, \$7.15; Whitehall, \$5; 1st, Gaffney, \$68; Lodge, \$1.30; Charleston Ass'n., \$28; Carolina Ass'n., \$10.08; Padgett Creek, \$2.75; State W. M. U., \$97.19; Pine Grove, No. 1, \$2; Honea Path, \$16.68; Ft. Motte, \$4.10; Darlington S. S., \$15.64; Cheraw, \$23.75; White Plains, Jefferson, \$8; State Mission Board, \$56.66; Chesterfield Ass'n., \$26.70; Scranton, S. E. Ass'n., \$15; Olanta, \$10; J. E. McManaway, Evang., \$99; Cartersville, Florence Ass'n., \$5; Ridgeway, \$2; Central, Greenville, L. C. Wolfe, Evang., \$100; Union, Iva, \$1.50; Olanta, \$4.70; High Hill, Darlington, \$43.37; S. S., \$6.15; Sunbeam, \$2.30; Waccamaw Ass'n., \$3.65; Tabernacle, Columbia, \$18.63; Swift Creek, Darlington, \$29.25; Mechanicsville, \$12; 2d, Darlington, \$7.75; Inman, \$8.95; Inman, \$8.95; Long Branch, Dalzell, \$4.27; P. E. Willburn, for Ch. Extension, \$6.50; Lake Swamp, \$59.46; Pinewood, \$19.50; Cannon St., Charleston, \$5.50; Emlingham, \$8.75; Furman, \$5.50; Macedonia, Gaffney, \$15.49; Mt. Crogham, \$4.29; Calvary, Pinewood, \$36; 1st, Hartsville, \$100; Hickory Grove, Brunson, \$2.50; Lamar, \$3.25; Martins, \$9; Norris, 50 cents; 1st, Darlington, \$35.09; Pineland, \$2.50; Camden, \$35.45; Bermuda, \$14; Summerton, \$20; Lawtonville, \$19; Pee Dee Ass'n., \$19.10; Brunson, \$18.54; Conway, \$39.39; Orphanage, Greenwood, \$24.33; W. M. U. of S. C., for Ch. Extension, \$19.40. Total, \$1,367.55.

TENNESSEE—W. C. Golden, Evang., \$122; State Mission Board, \$1,630.35. Total, \$1,752.35.

TEXAS—J. W. Bailey, Evang., \$95.25; B. M. A., Dallas, \$13.47; Bridgeport L. A. S., for Ch. Bldg. Fd., \$15.81; Miss Weatherford, Music Col., \$19.50; Hillsboro, for Mt'n Schools, \$5; W. M. U. of Texas, for Ch. Bldg. Fd., \$100. Total, \$249.03.

VIRGINIA—W. F. Fisher, Evang., \$105.20; State Board, by B. A. Jacob, \$1,043.45; "A Friend," \$7.50. Total, \$1,156.15.

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