

# The Home Field

ANUARY 1914

Mrs. J. G. Jackson, 1612 Rock  
Oct 1914



Sunday Meeting at Louisville & Nashville Railway Shops,  
Birmingham, Alabama.

# 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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# The Home Field

PUBLISHED BY THE

HOME MISSION BOARD OF THE  
SOUTHERN BAPTIST CONVENTION.

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

VICTOR I. MASTERS, Editor.

M. M. WELCH, Business Manager.

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THE HOME FIELD is the Home Mission Organ of the Southern Baptist Convention.  
Published monthly.

SUBSCRIPTION PRICE, 35 cents per year in advance; clubs of five or more, 25 cents each.

CHANGE OF ADDRESS. Requests for change of address must state old and new addresses, and reach this office not later than the 10th of the month preceding the date upon which it is desired to have the change made. Where this notification does not reach us by the date indicated, subscribers may have the magazine forwarded by sending two cents to the postmaster at the old address.

ADVERTISING. A limited amount of space is available for advertising purposes. The character of advertising will be restricted within definite limits, and no advertisements of any person, firm or corporation, nor of any business or commodity not known to be responsible and reputable, will be accepted for publication. For rates address M. M. WELCH, Business Manager, Atlanta, Ga., or FRED D. YATES, Eastern Representative, 150 Nassau Street, New York.

CORRESPONDENCE AND REMITTANCES should be addressed to THE HOME FIELD, 1017 Third National Bank Building, Atlanta, Georgia.

Entered at the Post Office in Atlanta, Ga., for Transmission at Second-Class Rate.



## A PRAYER FOR NEW YEAR'S DAY

WILLIAM RUSSELL OWEN

TEACH US, O Father of All Hope, in this Day to open the portals of the New Year toward the rising sun. Help us to put behind our backs the failure and fault, the indolence and indiscretion of the yesterday, and to lift up a smiling face to the farthest horizon which beckons us to enter in.

Give to our lofter ears the gift of listening to the morning songs, the processions of Heaven swelling from unseen angels' voices to inspire us to vallant victories in the coming year.

Keep us, O our Father, from the sin of being discouraged and while today the heart is glad enable us to learn the secret of singing a cheering song all the way. Let not the mistakes which we have made mar, for a single moment, the strong faith of our new endeavors, but let the unhindered light of Heaven stream on before us to the Perfect Day. If human hearts have been wounded by our follies during the long days of the yesteryear, make us strong th's day to wave them the hands of an unfeigned blessing, and if men have been unkind to us, give us the courage to forget. Reveal to us the silent splendor that lies in the ministry of pain, and grant to each of us the noble grace that discerns, still aglow beneath the broken shell of a ruined life, the burning heart.

Lord, teach us all the heroism of welcoming the fellowships of man, and save our souls from the stain of social dishonesty. Lead us to dedicate our lives to the ministry of helping men, and in our blindness, O our Father, show us that every lonely lad and every unlettered girl and every wretched wastrel beneath the crust of life, have a righteous claim upon our common humanity. Help us share with all men our gifts and our graces, our talents and our toll. Let us not shrink from the burden of bearing a common kinship with men.

And Lord, under the white light of the Cross of our Christ, help us to transmute into spiritual wealth our possessions of the soil and so lay up for ourselves treasures in the heavens. And when the year shall have closed, re-establish us with new hearts of hope, and make us still to be standing in the doorway that opens to the rising sun.





# HOME MISSIONS AND OUR SOUTHERN CITIES



VOL. XXV

JANUARY, 1914

No. 1

## Baptist Problems in Large Cities

ALFRED J. DICKINSON, D.D., Birmingham, Alabama



THE SOUTH is rapidly growing large cities. New Orleans, Louisville, Atlanta, Birmingham, Memphis, Richmond, Nashville, Houston and many other places are fast taking on the size and character of metropolitan centers.

The people of the New South are saying: "Come, let us build us cities and get us a name; and soon Jehovah will come down to see the cities they have built." Shall they be cities wherein Jehovah is honored? This question will be answered in a few years; for a city, like a person, gets its bent of life and character in its youth. It becomes us, therefore, not longer to delay in projecting and effecting some program of action for the salvation of our cities.

**Southern Cities Will Be Largely of Native Americans.**

OUR BRETHREN of the North have not been specially successful in the salvation of their cities. Baptists, especially, have lost out in New York, Chicago, Philadelphia, Cincinnati and other great cities in their down town districts, where the congested population will ever be.

Shall this be repeated in the South, as our cities come on? It ought not to be, because we have here much more favorable

conditions than our Northern brethren had. In the North the population of cities has been mainly of foreign origin, not so hospitable to Baptist views and points of view; so far as the Baptist faith and practice is concerned the lump had to be leavened *de novo* among these immigrants from abroad. But in the South the coming city population is destined to be, for the most part, American and largely Southern. We ought, therefore, to make a better showing than the Baptists of the North and West have been able to do.

The problem of the large city is its down-town section. In the residential section the situation is not very different from that in the small city or large town; and we have proven ourselves very proficient in handling these situations. But what shall we do in conserving the culture of religious life in the down-town sections of the cities of a hundred thousand population and over? Is the problem now calling for solution.

**"Down-town" Section Analyzed.**

WHEN A CITY passes to a hundred thousand and over in population it begins to generate what is called "the down-town section." There grows up around the business section a fringe of boarding houses, lodging houses, hotels, flats, apartments, etc., where the new-comer, the visitor and the tran-

ment live. This, together with the business section, is the down-town district; and it presents a unique and peculiar situation from many points of view.

It is the most densely populated spot in the land, and yet the most lonesome to live in. Though you are always in some one's presence, yet you feel forsaken; for he cares nothing for you, nor you for him. Nowhere else are the units of society so little affiliated as in this spot; and hence social restraint is weak, and personal liberty is free to express itself as you please. It is the freest spot on earth. The population is transient, nomadic, bent on buying and selling and getting gain, and going hence; and so cares little for the conditions in the temporary lodging-places. It is the most unstable and responsive social situation in society. Here are the terminals and depots; and it is the gateway of the modern city. What a set of nomads the modern palace car has made of us Americans, and our cities have generated the conditions of the great centers of the Ancient East in nomadism, only more acute.

#### A Concern of the Country at Large.

THIS MAKES the down-town situation different from the residence sections of our cities, where the population is much more stable and local. This makes the situation of the down-town district a matter of more concern to the country at large than to the city in which it is situated; for each section of the country at large has its representative in this lodge of strangers. Very few of the population of this district have citizenship in the city; for they do not stay long enough, nor have they interest enough in the city to acquire citizenship with its responsibilities. It is a cosmopolitan sample of the world at large, this heart of the great city; and so the conditions therein are of concern to the people of the entire country.

But here are the segregated districts, where the commerce in crime and vice is granted protection from the law and is "regulated" by the police. This makes it the wickedest spot on earth; where sin is aggressive and entrenched and predatory. It is "where Satan's throne is" that the visitor and stranger must live while in the city.

There are no bar-rooms in the sections of a city where the permanent citizens live, but only where the visitors live. The struggle for righteousness is most intense; and the righteous are under great strain while in the city.

#### A Problem Never Yet Solved.

THE PROBLEM of religion in such a situation, has never been solved. Baptists especially have been driven from the field after a hard fight. The city cannot furnish a force to keep up the fight, for few of its permanent residents live in this section of the city, or care to come down town with their families for worship and Sunday-school. They gradually establish for their better convenience churches in the suburban sections, where they and their neighbors live.

So the old down-town churches are gradually depleted of their sustaining members; and the congregation becomes an incoherent mass of strangers and transients. A church with definite character, a working organism, a body of Christ, expressing the life of our Lord, doing his work according to his counsel, is no longer possible. The old church sees this, and the conviction grows that it must either move out of the district or go out of existence as a church. So it packs up bag and baggage, realizes on its heritage by the sale of the new very valuable property; and out into the resident section it goes, rich in this world's goods, but poor in faith, possibly.

Thus this great down-town section is left without anything, abandoned to Satan, whose throne is there. Thus we fail in the evangelizing in the gates of modern life; and thus we seem ever destined to fail.

Here is our problem. How can we so change the religious equipment, methods of work, organization and alignments of the old down-town church to meet the changes which the new situation brings on?

Blessed is the man or the people who can answer that question unto the furtherance of the Kingdom of God. Ten years from now, possibly, and certainly in twenty years, it will be too late for the salvation of the Baptist cause in the South in at least its half dozen chief cities.



# Prosperity and the Christian's Opportunity

P. H. MELL, Treasurer



**P**ROSPERITY is God's gift. It is a great blessing to the entire country, but the people often fail to properly appreciate its significance. Christians should first render unto God thanksgiving and praise for his gracious bounty, then they should recognize the demand made upon them to return to the Lord at least one-tenth of the wealth he has poured out upon them and gladly yield obedience to the command.

During the last few years the South has been unusually blessed by great prosperity. God has caused the soil throughout the South, to bring forth in great abundance the crops so necessary for the existence of man and beast; the manufacturing establishments to produce products in large amounts and in great value; and the mines to yield great wealth in useful minerals. During the years in the past he has opened extensive markets for the output of farms, factories and mines. Money has flowed into the South in great volumes seeking for the products the people had for sale, and from 1910 to 1913 a remarkable prosperity was enjoyed by the Southern people.

## Southern Wealth.

THE CENSUS reports for the year 1910 supply the following figures which we will study in the light of the Christian's obligation to his Lord:

Value of corn, wheat, oats, potatoes and rice .....	\$ 890,795,000
Value of the cotton crop, including seed .....	963,180,000
Value of the hay crop .....	122,442,000
Value of sugar cane products..	26,416,000
Mineral wealth obtained from the mines .....	162,340,000
Value of products from manufacturing .....	3,086,437,000
Six per cent. interest on the value of farm lands, building and machinery .....	544,563,000
Six per cent. interest on the value of cattle, horses, mules and hogs .....	93,666,000
Interest on capital in banks, and money loaned .....	11,601,000

Six per cent. interest on value of town and city property... 212,430,000

Total income .....\$6,113,870,000

This great wealth was owned by 6,317,300 families, and one-third of these families comprised the evangelical church members in the South. Therefore \$2,037,957,000 of the wealth was subject to the tithing required in the Bible. This division left \$203,796,000 for the Lord. Did he receive it from his people in 1912?

Let us see what stand the Baptists took in this matter. In 1910 there were 2,332,464, white Baptists in the South, or one-fourth of the total Protestant population. They, therefore, were entitled to one-fourth of the wealth during that year, which should have come into church treasuries. This would be \$50,973,950. Therefore, the white Baptist church members retained for their own use \$40,549,565 which belonged to the Lord. This was a serious violation of the Bible plan which requires a tenth of the Christian's income for the dissemination of the gospel.

## Are Christians Seriously Concerned?

THE ABOVE ANALYSIS gives a negative answer to the question. Christians do not seem to be seriously concerned about the financial business of the churches, nor do they seem to be in earnest in their professions that they desire to see the redemption of the world. In 1910 the Baptists in the South gave \$1,503,844 to the cause of missions at home and in foreign lands, or one-tenth of the total contributions to all purposes. If they had returned to their Lord the tenth due him in 1910 the State, Home and Foreign Boards of Missions would have received \$5,097,395 with which to press the work committed to their charge. What far-reaching results would have resulted in this five-fold increase of funds for mission work in one year if Baptists had been faithful to their profession. Many thousands of souls would have had an opportunity of hearing the gospel, and thus given a chance of finding a Saviour. What a magnificent investment was thus offered to the Baptists of the South and how fearfully they neglected

to avail themselves of the privilege of sending the gospel to the destitute parts of the earth—Oh, that this opportunity had not been thrown away!

It is astonishing how differently a thriving business man acts when he is looking after his secular affairs and when he is called on to contribute time and money to the causes to which his church is committed. Why do not men manage the financial affairs of the church in the same systematic manner that they conduct their secular affairs? How many times has this question been asked by business members of the church, and yet so little effort, comparatively, made to satisfactorily answer it.

How simple the whole matter would be if the men of the church would insist upon a systematic business control of all the financial affairs. Men and women throw their whole lives into the struggle after wealth, and, when they succeed in accumulating property, many of them begrudgingly divide with the Lord, who has so bountifully given them all they have, and with such a gracious hand. They know that they can not take away with them to the next world their gains here, and that the best fortune, after all, is an investment in eternal life; but when they are asked to give one-tenth of their fortunes to hasten the second coming of Christ they refuse, and they still hope to inherit a home in heaven.

What would become of a cotton factory if the directors conducted its affairs like the unsystematic plan adopted by many churches? Suppose the directors should wait to pay their employees until the last two weeks in the year—how long would the machinery run? Suppose a mercantile establishment allowed its goods to be distributed among its patrons and no money is returned until the last two weeks in the year, and even then less than one-tenth of what was due—would the merchant prosper? So it is with the church that is denied the funds due it by its lukewarm members; the church under such conditions can not survive.

Every Christian should recognize the command given in the Bible concerning giving, viz.: "Upon the first day of the week let every one of you lay by in store, as God has prospered him." There is no hint in this injunction that we can postpone our

contributions to the church and its work until the end of the month or to the end of the year. It is commanded that we make our offerings each Sunday, and in proportion to our prosperity. Many articles and tracts have been written in the past urging Christians to pay their dues to the Lord at frequent intervals. This publicity, however, has failed to line-up the majority of the churches in obedient submission to the commands of the Bible. And yet Baptists pride themselves in being faithful interpreters of the good Book and close observers of its teachings.

What is the explanation of this failure on the part of so many Baptists and other Christians to pay their dues to the Lord on the first day of the week? Is it due to indifference, or to selfishness, or to lack of interest in the cause the cross represents? Are many Christians making professions of faith with the lips and not the heart? This failure to consecrate all to God absolutely is rapidly emptying the pews in the churches, and casting a cold, listless shadow over the church members in almost all directions over this country. There can not be any earnest worship without a complete surrender to God, with a full and joyous obedience to his will. The world will not be won for Christ until our purses are consecrated to the cross and its message.

#### The Work of State, Home and Foreign Missions Retarded.

THE HOME Mission Board of the Southern Baptist Convention is greatly embarrassed during most of the year in endeavoring to support the missionaries on the field with the meagre sums sent in by the churches. We must pay the missionaries promptly at the end of each month, or there will come great suffering upon these good men and women who are carrying the glad tidings of the gospel to sinners. To meet these demands the Board is compelled to borrow large sums of money from the banks each year. Last year the Home Mission Board spent in its work \$369,592. But \$121,589 of this amount was received during the last four weeks of the year. The treasurer was forced to borrow \$151,323 for which he paid in interest \$3,133. This interest ought to



have been saved for payment on missionaries' salaries or in the building of churches. Regular weekly contributions from all the churches everywhere throughout the South would relieve this situation, and the work

sunshine to freshen and invigorate the world. These gifts make nature smile in beauty, and all animate creation sing the praises of the Creator.

3. We are never forgotten for one mo-



"He went away sorrowful, for he had great possessions."

of the Board would be considerably strengthened.

#### God's Dealing with His Children and Their Remembrance of Him.

1. He does not wait until the end of the year to provide food, raiment and happiness for us. If he did we would perish. He instructs us to pray: "Give us this day our daily bread," and he liberally responds to our prayer by pouring out upon us the abundance from his great storehouse. He asks us to return one-tenth of our income; some of us respond by faithful obedience, many give far less than one-tenth, and a great number of so-called Christians give not a cent.

2. He bountifully brings down rain and

ment, but we unconsciously draw our breath from the pure air God has provided for us. The moments of our lives are his, but he never leaves us unprotected. Life with all its possibilities is given to us freely, but he requires that we shall devote ourselves to his service.

4. In the building of our homes and in the accumulation of our property, for the future care of our loved ones the good Lord has a guiding hand. Only through his wisdom, protection and help can we succeed in building our homes and in laying by sufficient property with which to sustain them. All that we have in success, prosperity, property, home and happiness comes from him.

## SAVING THE LOST IN A CITY



A THOUSAND MEN THROG THE JEFFERSON THEATER FOR THE MEN'S MASS MEETING.



IT WAS SATURDAY NIGHT, in Birmingham, Alabama. The November wind swept keenly around the corner of Nineteenth Street and Second Avenue at the heart of the city, and tossed riotously the long, dark locks of Evangelist L. C. Wolfe of the Home Board, who was addressing a street-corner crowd.

The speaker stood on a precarious platform, improvised from the back seat of an automobile. His penetrating eyes played fearlessly here and there over the upturned faces of the throng and his clarion voice successfully defied the moan and push of the winds and the buffeting sound of grinding trolley cars, snorting automobiles and the thousand noises of the street, which roared and rose and fell and roared again all the while.

The street-corner service had begun half an hour earlier. A male quartette, standing in overcoats and hats on the automobile seat, had sung several gospel songs so beautifully as to make the passersby stop to listen. The crowd grew from fifty to 100, to 300, to 600. But for the biting wind it would have been 1,000, as it was a week later.

Evangelist T. O. Reese, with a clear and penetrating voice and a face youthful and

refined, followed these in a gospel message. Out of a confusion of clangor, curiosity and some derision, he fashioned the casual throng into an audience of listeners.

Perhaps the average preacher contemplates the idea of street-corner preaching with timidity or actual fear. Not so with these evangelists. Over and over they have faced the imagined terrors of trying to present the gospel of salvation to those whose weary feet press the city pavements which lead by the temples where mammon holds high court. They have tried and found that there are hungry hearts weary of sin among those who jostle each other on the streets and seem so careless, hearts that can be reached by one who has faith to go after them.

With the old story of sin and need, of hope and salvation in Christ, the evangelist won his way with men in that chance crowd. Scores held up their hands in token of their desire to become Christians and perhaps a dozen came out and made a profession of faith.

Following the first speaker came Evangelist Wolfe, whom I have already mentioned. He has a remarkable gift for street preaching, a voice of unusual carrying power, an imposing presence, a temperamental physical earnestness which he controls and a



spirit that rises to the challenge of a street-corner crowd like a hungry fish to a bait. He fought for the victory with that throng and won it, making a distinct impression for the clean and the good that many there had perhaps never felt before.

#### A Glimpse of the Campaign.

THIS SATURDAY night meeting at the street-corner was one of 452 services by the evangelists of the Home Mission Board of the Southern Baptist Convention in Birmingham during the first half of November in a simultaneous campaign among the Baptist churches of the city. Under the leadership of Dr. Weston Bruner, Evangelistic Secretary, eleven Home Board evangelists were preaching at as many churches. With them were eight trained singers, adepts at training church choruses and singing sweetly the gospel story. In addition four Birmingham pastors joined the campaign, each preaching in his own pulpit.

During the two weeks "shop" meetings were held for ten days at eleven furnace and manufacturing plants, making a total of 110 services of this character. These shop services were attended by about 1,500 men daily, men in their working garb, during the hour for midday lunch and rest. Scores of these strong fellows made a profession of faith. Our cover design shows one of these midday meetings at the Louisville and Nashville Railway shops. At this

gathering more than 100 men asked for prayer and about fifty made a profession of faith.

On Sunday, November seventh, six great mass meetings were conducted. Two of these were for white men and were attended by a total of not fewer than 1,500 men. One was for women, one for children and two for Negroes. The picture at the head of the article shows some of the crowd of a thousand men who thronged the Jefferson Theater for the men's mass meeting.

In addition to the evangelists at the white churches, Rev. J. W. Bailey, the Home Board Negro evangelist, under the supervision of Dr. Bruner, marshalled the leading Negro Baptists of the city into the simultaneous campaign. In two centrally located Negro churches revival services were held.

#### The Workers and Their Methods.

THE EVANGELISTIC Department of the Home Mission Board is the greatest activity of its class in America. I make the assertion, not without hope that it may challenge the thought and investigation it deserves. A closer view will develop enthusiasm and gratitude for the admirable human engineering for saving men which Baptists possess in the Evangelistic Department of the Home Board.

Comprised of twenty-five expert workers, accustomed either to act independently or by twos or fours, or as a single team, to



A male quartette, standing in overcoats and hats on the automobile seat, had sung several gospel songs

carry the gospel alike to the city, town and countryside, to labor with equal effectiveness for the conservative eastern-South or the alert and aggressive people of the Western plains, this staff of approved soul-winners has developed into a wonderfully effective agency for the Kingdom, an agency which last year brought into the churches 7,000 souls and inspired a much larger number toward higher and better living.

At the head of this group of men is a leader of unusual poise, power and fitness. Dr. Weston Bruner throughout his ministerial career was unconsciously training for the leadership that has in the last years fallen to him in conducting these evangelistic campaigns. A native of Kentucky, a graduate of the Louisville School of the Prophets and later in charge of important pastorates both in the eastern and western sections of our Zion, Dr. Bruner's pastoral habit was through all the years at once evangelistic and instructive, tender and winning and at the same time of a character to develop and train. While pastor of various city churches he habitually conducted street-corner meetings in which men were won to Christ who would not have entered a church to hear the gospel.

In 1910 he left his pastorate at San Antonio, Texas, and accepted the leadership of the Home Board's evangelistic work, succeeding Dr. W. W. Hamilton. This work has grown up around him. Gifted with the spirit of comradeship and helpful kindness, always considerate of his associate workers, he has bound to him the strong men who are his fellow-helpers and welded together a group of soul-winners who are rarely balanced, sane and effective.

#### Advantages of the Simultaneous Campaign.

TO INAUGURATE one of these simultaneous city campaigns requires no mean order of executive ability. Many adjustments are always necessary in order to satisfy the needs as they arise and also the demands of the churches which enter into the campaign. Within the half hour of the assembling of several great mass meetings Sunday afternoon at Birmingham I saw a readjustment in the speakers for the hour than took care of an emergency situation where 1,000 men were present to hear the gospel, which un-

der the independent system of evangelism could not have been taken care of at all.

On Sunday, November seventh, not fewer than 20,000 people were reached by the workers in the campaign and heard the story of the cross. If a great union meeting conducted by a single popular evangelist were to reach one-fourth as many in a single great tabernacle, it would put any Southern city agog with curiosity and interest. The newspapers would blazon forth the story of so unusual a concourse and an additional crowd would come to see what the crowd was coming for. Though "the Kingdom of heaven cometh not by observation," average humanity capitulates before a great spectacle, religious or otherwise. This may be very well. Every true Christian will rejoice at all the good accomplished in one of these union evangelistic meetings.

But the simultaneous city campaigns which the Home Board evangelists conduct, while less of a spectacle, appeal more favorably to thoughtful Christian men than a union evangelistic campaign.

Gypsy Smith had left Birmingham only about two weeks before the Home Board campaign began, though the Home Board meetings were arranged for before the Smith meetings were proposed. Gypsy Smith has remarkable gifts. He is a moral dynamic with power enough to grip the conscience of people in the difficult urban environment. Few men can do it. He did that in Birmingham, though few comparatively united with the churches following his meetings, not more than three score persons, according to report.

Gypsy Smith worked three weeks in a great "central" meeting of the churches. He drew thousands. There was inspiration in the bigness of the crowds. Perhaps the Home Board simultaneous campaign came in while there was a moral wave crest, perhaps it came when there was reaction and a wave trough. I do not know, and if I did, would prefer not to say. But more than 900 persons united with the Baptist churches of Birmingham after two weeks of the Home Board's evangelistic campaign and three-fourths of these came upon a profession of faith and baptism. From the best information I could get the Gypsy Smith ingathering to the churches had been much

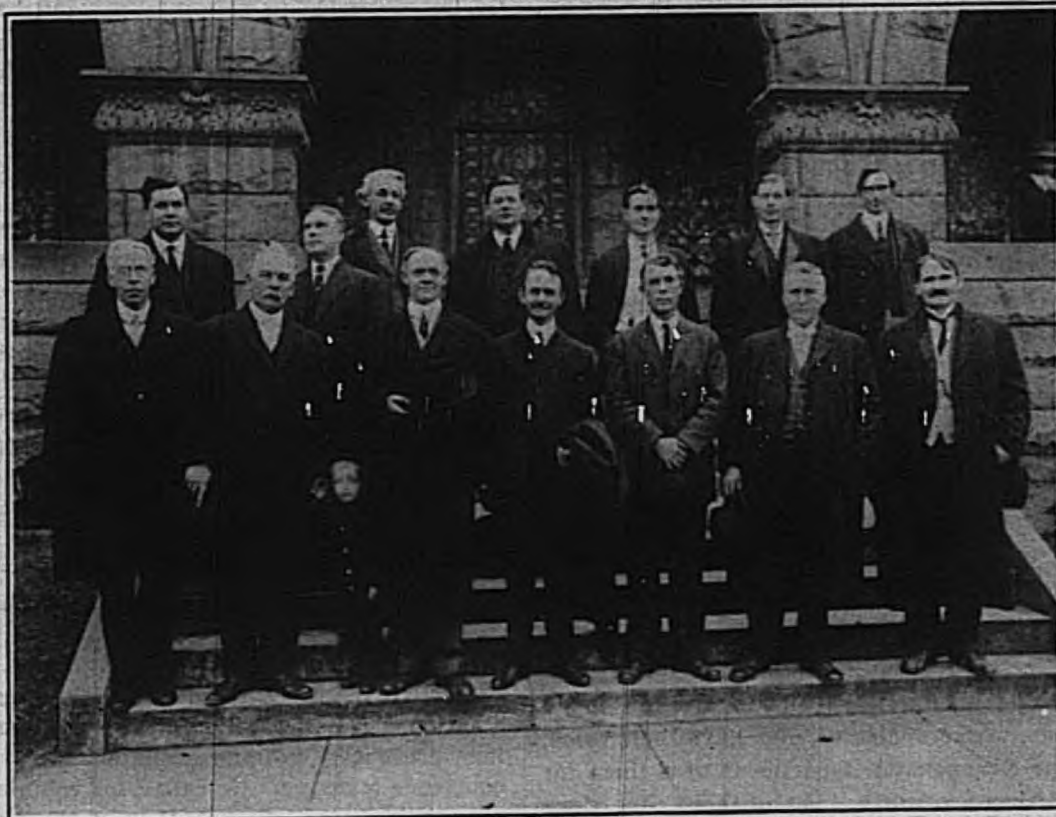


less than ten per cent of this number. Unfortunately the meeting of the Alabama Baptist Convention brought the Baptist campaign to a close after the second week. Else Evangelistic Secretary Bruner declares there would probably have been a total of 1,500 additions to the Birmingham churches by the end of another week of effort.

#### The Evangelistic Workers.

FOLLOWING are the names of the evangelists who participated with Evangelistic Bruner in the meeting in Birmingham:

The men on the Home Board evangelistic staff are representative and strong men. Without exception they are men who stand well among brethren who know them, and who have shown strength and sanity in their work. These men are experts. Some are stronger at one point and others at another, but all are experienced, capable evangelists, who know how to reach people through the appeal of the gospel of Christ. The body of men engaged in the Birmingham campaign had far more strength to-



The evangelists simply came to the aid of these honored and burdened shepherds of the flock

A. J. Copass, S. W. Kendrick, E. V. Lamb, T. O. Reese, L. C. Wolfe, J. B. DeGarmo, F. D. King, Ray Palmer, J. A. Scott, J. W. Bailey.

Singers: M. J. Babbitt, J. P. Schofield, E. L. Wolslagel, I. E. Reynolds, D. R. Wade.

In addition Brethren J. T. Reynolds, J. E. Turner and M. R. Anderson were employed as special gospel singers during the meeting and Pastors C. O. Dobbs, J. O. Calley, B. C. Hughes and L. M. Bradley conducted meetings in their own churches in co-operation with the Home Board campaign.

gether as a power than they could possibly have working each separately.

#### Preaching the Whole Truth.

A DISTINCT advantage of denominational evangelism is that the whole truth as Baptists hold it may be presented without embarrassing and offending brethren of other denominations. While the evangelist may say very little in his preaching that would embarrass others, the little that he says in the heat of a revival, when men's hearts are being opened, counts for much.

Particularly is the truth in its fullness set forth in the Personal Workers' Classes, which are conducted daily at some central church while the city campaign is in progress and which are made up of the leaders and workers in the various participating churches.

#### The Fellowship of the Churches.

THESE CITY simultaneous campaigns are large enough to touch and influence a whole city with the Baptist message. They bring the Baptist churches of the city to a sense of fellowship and comradeship in service that they have not otherwise attained. Our Baptist independence does not bind together the churches of our denomination in a city. That result must be had in other ways, and we know of no human method so helpful to this end as that of intimate co-operation in a common service. In the campaigns of the Evangelistic Department the churches have just this kind of contact and from city after city has come testimony to the effect that these meetings have not only blessed each participant church but have helped each to discover the others in a more intimate and sympathetic way.

#### Magnifying the Local Churches.

STILL THE simultaneous evangelistic campaign centers in and magnifies the local church. Street meetings, shop meetings, slum meetings, tent meetings, mass meetings, workers' classes, etc., have their value. Our Evangelistic Department uses them for all they are worth. But in these campaigns all roads lead to the local church of Christ and this body is magnified and made the essential center and conservator of all that is done.

This is at once in accord with the faith of the Baptists and the needs of today. In a day when so many men are loudly telling the world that creeds are bad and that the more indefinite and hazy and dreamily-broad one's religious faith is, the more it is to be commended, to honor the local church conserves the truth and holds our people to a faith that is real and tangible.

#### Helping the Negroes.

EVANGELIST J. W. BAILEY less than a year ago was employed by the Home Board to work among the Negroes in the South and particularly in co-operation with the white evangelists in city campaigns, his responsibility being to bring the Negro Baptists of the city together in a campaign similar to that conducted among the whites.

Evangelist Bailey was in Birmingham during the campaign, at the Sixteenth Street Negro Baptist Church. Evangelist J. Tolliver, another Negro evangelist, was employed for the campaign to help. A very sad happening in connection with the campaign was the fact that before it was over Brother Tolliver fell at his post, called to answer the last great summons.

By accident I spoke to the Negroes at the Sixteenth Street Church at a mass meeting on Sunday afternoon. Rather, the speech was the result of collusion between the pastor, Dr. J. A. Whitted, and Evangelist Bailey. I enjoyed the experience and the audience was not lacking in those tokens of approval that tend to send a speaker away hoping that he has accomplished good. The main address was by Evangelist S. W. Kendrick. He made this address after the taking of an old-time Negro collection, in which the brethren and sisters brought their money up to the table, where two men changed the money for them, while the audience sang one of the old "spiritual" hymns.

I was impressed with this church and its pastor. Dr. J. A. Whitted is a yellow man, a native of North Carolina, with a commanding presence, winning countenance and courteous manners. He called for voluntary prayers and one after another in the audience prayed until the pastor stopped them. Scripture quotations were called for and they came from men and women thick and fast until the pastor stopped them. The first Psalm was recited in unison—a great swelling volume of reverent sound. I wondered how many white congregations could give as ready evidence of familiarity with the Word of God.

The appointment of Dr. J. W. Bailey has proven a very happy thing. I know of nothing so easily done that has demonstrated such marked power to draw into a fuller understanding the white and Negro Baptists



in the cities where the campaigns are held. Brother Bailey preached at the Sixteenth Street church throughout the campaign, two of the white evangelists speaking at many of the services.

Bailey is a very black man, all Negro, a Texan. He is wholesome to look upon and, in common with Dr. Whitted and a few other Negro ministers I know, has the gift of finding common ground in conversation

has in it the promise of safeguard to the higher interests of both whites and blacks. It is transpiring that Evangelist Bailey's work is helpful at this point. Personally I feel richer for having seen that Sixteenth Street Baptist Church and its manly, earnest pastor, and thousands of our white preachers and laymen would have been impressed the same way. Let us use Evangelist Bailey and every other suitable means



The taking of an old-fashioned Negro collection, in which the brethren and sisters brought their money up to the table

with white men. It is not easy for a Negro man in the South to know at once how to respect the white man's personality and maintain his own self respect, once the approach is on other grounds than that of employee and employer.

Evangelist Bailey is doing a successful and significant work and has the confidence and esteem of Dr. Bruner and all his associates. There is a pathos in the anxious, and yet almost timid approach of some of the best of the Negro leaders toward a fuller understanding with the responsible leaders of the whites. It is a spirit worthy to be met half way—more than half way. It

in helping white and Negro Baptists more fully to discover each other.

#### Conclusion.

THIS CITY campaign was far beyond my expectations. A longer stay would doubtless have enabled me to portray with fuller understanding the work of this group of soul-winners.

They had the invaluable co-operation of the Birmingham pastors. Without this co-operation no such campaign could have been conducted. The evangelists simply came to the aid of these honored and burdened shepherds of the flock to help them by ex-

pert assistance in drawing the net and bringing the careless and indifferent to concern and decision.

We have yet to hear the first instance in which one of the Home Board evangelistic meetings, either in a campaign or separately, has been followed by a reaction, which makes the work of the pastor harder after the meeting than before. In fact, one of the strong points of denominational evangelism is that it builds up the people of God and leaves them stronger, instead of using high pressure and sensational methods that have so often been followed by reaction and injury.

Southern Baptists have cause for joy in

possessing this body of trained evangelists under the Home Mission Board—a vehicle for bringing men into the Kingdom of Christ that has no parallel among the Christian bodies of America. Together with the evangelistic workers of the various State Mission Boards, the Home Board evangelistic staff has already created an atmosphere that has practically driven out of the South the “wildcat” evangelist, who was so often in evidence up to ten years ago. There are indeed independent evangelists today, many of them doing a great and good work. But these are the better and more responsible men and not usually of the sensational type.

## Southwestern Conventions

J. F. LOVE, Assistant Corresponding Secretary



THE SOUTHWESTERN Conventions have just come to a close with the Texas Convention, which met in Dallas. The Missouri and New Mexico Conventions were the first to meet.

The attendance upon the Missouri Convention was not as large as usual. The spirit of the meeting was good and there were some features which marked the occasion as a notable one; such as the splendid collection taken for Stevens College, an institution which has through a long period of service been a great blessing to Missouri. The mission contributions were not as large as in some former years, and a debt still remains on the State Mission Board.

Missouri Baptists can, however, and will alter this condition of affairs. Few States, if any, surpass Missouri in the wealth and intelligence of her Baptist people.

New Mexico Baptists are moving forward in a way greatly to delight those who love the Kingdom of God. The brotherhood in this State is small and poor, probably to a degree scarcely conceivable by our people in other parts of the Southern Baptist Convention, and yet New Mexico Baptists contributed two dollars per capita for missions during the past year. They went to their annual Convention without debt and had a great session of fellowship. New Mexico

Baptists have gained more in denominational spirit and efficiency in the past two years than during the past ten. They are exhibiting the splendid spirit of consecration and devotion to one of the hardest mission situations that confronts any body of Baptists in America.

The Oklahoma Convention was well attended and notable for harmony, vision, spirit and purpose. Oklahoma Baptists are taking seriously their task of making this young commonwealth a Baptist stronghold. There is a growing purpose to do broad, deep, constructive work. There is evident an increase in wisdom and masterfulness among the Baptists of Oklahoma in the handling of the great questions affecting their interests of the Kingdom of God at large.

The Arkansas Convention met at Monticello, which is not easily accessible from a great part of the State, hence the attendance was somewhat reduced. The debt both upon State Missions and Ouachita College had a depressing effect upon many of the splendid men and women who compose this body, but like men and women seasoned in hardships for Kingdom service, they faced their problems courageously and laid plans for their mastery. Arkansas Baptists may be expected to rise over their difficulties at whatever price the achievement may cost. They are not the sort to give up simply because their tasks



present difficulties. This writer has seen them tried and believes in them and expects great things of them.

The Texas Convention met in Dallas. In some respects this body is out of comparison with all other Baptist gatherings. Something like 2,600 messengers actually enrolled at the recent session, and many hundreds of messengers and visitors were not included in these figures. Some things marked this meeting. By action of the Convention, the Baptist Standard becomes the property of the Convention and will hereafter be under Convention control.

In this, Texas Baptists have taken the initiative and their course will be watched with great interest by thoughtful men everywhere. Some prophesy failure, but we prophesy success. The Texas General Convention has not strewn its path with dead enterprises and is not likely to begin such a thing.

Another act of the Convention was in decision to raise one quarter million dollars of the Million Dollar Church Building Loan Fund of the Home Mission Board. In this Texas Baptists challenge all their sister Conventions to heroic effort on behalf of this greatly needed denominational asset.

The Texas Convention issued a statement on Christian Union, which, if I am not mistaken, will attract the attention of Christendom. The time has come when our people ought to know their own minds on this great question, and the paper which Texas Baptists have given to the world is timely, and reflects honor on the courage, the intelligence, and the broad Christian spirit of the denomination which sends it forth.

Another outstanding feature of the Convention was the proposition submitted by

Col. and Mrs. C. C. Slaughter to give to the Baptist Memorial Sanitarium of Dallas, two dollars for every three dollars contributed by Texas Baptists up to a total joint sum of \$500,000. I regard the hour in the Convention when this proposition was made known as the greatest I have seen in any religious assembly. God was in his holy place and his people were at the gates of heaven. The act was simply a crowning one to many great and blessed deeds which in the records of heaven stand to the credit of this good man and woman.

I can not forbear to say here a word concerning Col. Slaughter, which I hope maybe a blessing to many Christians, both to those who have wealth and those who have none. Years ago, I learned to admire this man, but during the past two or three years he has passed through the sorest afflictions. He has been a real inspiration to me. Receiving by accident, a broken hip more than two years ago, he has from that time been a great sufferer, and yet, even in such suffering, this aged man with wealth at his command, has never seen the day too cold or too hot when he was able to be taken to the church to keep from the house of God on Sabbath mornings. Many times I have watched him as loving hands have assisted him to his familiar place in front of Pastor Truett, and I have said, "That this man has made great gifts to his Lord, because he has a great love for him." Both by his gifts and his church going he is a rebuke to the self-indulgent man or woman who claims to be a Christian.

The Baptists of the Southwest have their vision of the future and may be expected to take their share of the burdens which fall to Southern Baptists as the stewards of their Lord and his gospel.





Miss Campbell's class studying the Country Church, at the Georgia Women's Missionary Union

EVIE M. CAMPBELL

*IN CONNECTION WITH* the annual meeting of the W. M. U. of Georgia in Atlanta in November last, Miss Evie M. Campbell, Lady Principal of Bessie Tift College, conducted a Mis-

sion Study Class on the country church. The subject, and Miss Campbell's treatment of it, developed such popularity that the class had to move from its original place of meeting to a larger room, and this room was thronged with perhaps 250 women present and others being turned away because there was no room. We are glad to be able to give this report of some of the class lectures of Miss Campbell on this subject. It will be observed that the class of Miss Campbell was a practice class for teachers, and this accounts for her method of presenting the subject. We expect to give a second lecture in the next number of *The Home Field*.

**I** WANT THIS MORNING to present a few thoughts as to why we should select "The Church of the Open Country" as our Mission Study book. It is because we feel that the country church has a peculiar appeal.

In the Southern States, of the 32,000,000 people in our population seventy-nine per cent. are rural. Many of these must be reached, served and saved through the country church, if at all. In discussing the country church we must also think of the country village, for, according to the Country Life Commission, any town that has less than 2,500 inhabitants is considered rural. If seventy-nine per cent. of our people are in the rural communities, surely we should study the peculiar problems of the rural community and seek to bring aid to it. Four out of every five of our Southern women are found in the country church that has service once a month,

or twice, at most. We certainly want to bring into their lives something that will make them worth while.

You may ask why the city church should study rural conditions. If we should make a study this morning of the women in Atlanta who were reared in the country, I am sure we would find that not fewer than five out of six have moved from the country districts. John R. Mott says that the city is the final challenge of Christianity, but the country church is the recruiting station of the warfare. If we get our best blood from the country, the city needs to know what the country churches are offering to the people.

If our country churches are weak, sick, dying and dead, who is responsible for it? If these are our neighbors, surely they need our help and need our encouragement more than any one else.



### Prosperity Is Not Stopping Farmers From Moving to Town.

WE CANNOT SAY that prosperity is solving the problems of the country, because if we read the daily papers we must know that Georgia was never so prosperous as it is this year, and yet we never had so many men and women, so many families, moving from the rural districts to the town as we have now. So it isn't prosperity. Automobiles, modern conveniences, new improvements of every kind do not solve the problem of the country home. There are other things that we must take to them. That is our problem.

The over-night growth of the city that was so very notable in the Northern cities a few years ago is reaching Georgia. Our cities are growing three and a half times as fast the last decade as the rural communities. Convinced of that, we must know why these people are leaving the country. Of the 1,500 militia districts in Georgia within the last decade 544 lost population. And yet we say the rural increase is more rapid in proportion than the city increase.

### Tenant Farmers and "Tenant Preachers."

IF THAT IS true, friends, we must consider this problem. Sooner or later we will find that red-blooded preachers, lawyers, doctors and business men are not forthcoming from the open country, because the country home has been deserted, and in the place of the pure Anglo-Saxon blood that has been filling our cities from the rural places, we have the tenant farmer and we know what the tenant farmer means to a community. He is there possibly for a year; maybe two years. They have no interest in the schools, churches or any public enterprise. They know that they are there only for a little while, and they have nothing to give.

The country church cannot be built with the tenant farmer and the tenant preacher. What do we mean by the "tenant preacher?" Why, you know that the average man we get in our country churches is a man who goes out and preaches there, with a kind of a sense of pity. He could never bear the idea of living there. It is too lonely. His family cannot live there.

What is the influence of that man upon that community? You know without my telling you.

If we would reach the country people, we must know their condition. We must know their needs. We must know how to solve the problem they are up against. In the 2,600,000 people in Georgia only 1,200,000 have their names on church rolls. Of the 824,000 school children 600,000 are not in Sunday-school. Does that not mean we have a problem?

### Learning to Teach.

MANY OF US know what ought to be done, but we want some one else to undertake it; we are not willing to bear the mortification and humiliation of realizing that we are not competent. It is not the person who can make the most beautiful speeches who can meet the needs. We need one who has a vision, who can give to somebody an idea of what it means to enter heartily into the work of the Lord. We must have faith in God, and we must believe in the course that we are taking. If you are to study the country church, you must believe in the needs of the country church; then you will find many others who will fall in line. Then have a definite aim in the course.

Granted your material, granted your methods and granted your way of working with the class, localizing the Mission Study is the greatest secret of real success. By localizing the subject I mean bringing it home to our own work. Take the first chapter in the book. Dr. Wilson, the author, is of the Northern Presbyterian Board—a man of power, a man who is doing great work. But the rural problems of New York are not altogether our problems, and the things that the Presbyterian Board is up against are not our difficulties.

We want to localize it by making it a Baptist problem, and a problem of Georgia first, and then we can reach out to the South.

### In Monroe County, Georgia.

NOW, LOOK here, and see what we found out about Monroe County churches. [Shows chart.] There are little churches all over Monroe County. We found that this little

church two miles and a half from Bessie Tift wanted us to come to see them. We went. If you want real life you just turn three college girls into a community church, and they will certainly bring a new vision to the church.

We went there to a district meeting. There were about twelve girls outside, and they wouldn't come in at first. It was a woman's meeting. I went outside and told them to come in, that I had something to tell them. They came in, and I told them that we loved them, and I told them we would come to see them just as soon as they wanted us. I suggested that we have a concert the first thing. I took two readers and two soloists and our violin teacher went with us. We didn't have a piano, so we had to use the organ, and there were six girls that went along. They were about the happiest people you ever saw, though it was a cold night.

I have in our Mission Study group at Bessie Tift an Atlanta girl. She is a city girl, but she is to be the leader of that country church group. She wanted to go every Saturday, but I told her she couldn't go every Saturday, so she goes every two weeks.

Over here [indicating on the map] is another school that we are going to visit. That is Shiloh church. I had an invitation to go to Shiloh yesterday.

Get "Life" by Rendering Obvious Service.

FRIENDS, that is what I want to do. That is localizing Mission Study. You say your Mission Study Class hasn't any life in it. You do this kind of work. You get in touch with Dr. E. C. Branson, of Athens, who is a rural life authority in Georgia.

Now, that we have localized this, I want to give you another idea. This Mission Study book, as I told you yesterday, cannot be taken literally. You will find there are quite a number of paragraphs in it that are not needed. Read over the whole book. Then take it chapter by chapter, get the key-note of that chapter and decide on your problem. Then, after you have decided on the thing you want to get, jot down the paragraphs that are going to help in solving your problem. Then when you make as-

signments to your class tell them which paragraphs are worth while and which are not. Then they will emphasize those which will help to unlock all their storehouse of observation in Georgia. We are studying Georgia, friends, and that is what we want to get in touch with.

We have an idea that a B. Y. P. U. is not suited for country churches. I believe that a country church can have just as good a B. Y. P. U. as a city church. We are going to try it, and if it works for us it will work for you.

#### Work and Methods of the Leader.

THE NEXT thing is for the leader to have time to prepare. Usually the more time we put on a thing the more we get out of it. The leader must also have the ability to conduct discussions. There is a whole lot in being able to make other folks work. I never made a chart in my life, and I'm not going to. Then I don't like to look up reference work. I tell my librarian where to find it, and that gets that girl interested. We have a regular Library Committee. You will find in your class of women that they can do things that college girls can. They may think they can't, but they can.

We need to use the question that leads on—not exactly to a "yes" or "no," but one that strikes the key-note of the thing they are interested in.

We have here a lot of books of the Home Mission Board [indicating a row of eighteen country church books on her desk.] Dr. Masters has sent some down that I did not know about. You didn't know there were so many on this subject, did you? Here is the Report of the Country Life Commission. It is a book on the country church problem. When President Roosevelt was in office he began to study conditions and appointed the Country Life Commission. Here is a book by Miss Carney, a school teacher who really knows things. All these books are new. Then I have got here some magazines from the library. I just went up there because I wanted to prove to you that the country church is a live thing.



## Helping to Develop the Churches—A Study in Methods

V. I. M.



TWO CHURCH DEVELOPMENT workers went forth to develop. They might have been associational missionaries, special State Board workers, Home and State Board co-operative workers, Laymen's Movement workers or others. Really, however, each is a composite fashioned in my own mind. The reader would seek in vain to locate the field of action of either. As to whether I am using space and inviting the reader's time profitably in the portrayal, I submit to his kindly judgment.

Brother Smith went into a single Association. He declared convincingly that better work could be done that way and more permanent results had. The Minutes of Clear Swamp Association showed that of the thirty-seven churches only twenty had given anything to missions the year preceding. The total from the whole Association had been \$157.

Brother Smith was deeply convinced that what the churches needed was training, teaching, and his heart hungered to be on the job. He loved the pastors of these backward churches before he came, and loved them more now that he journeyed with them from church to church or stopped in their homes. He came to understand the difficulties of their position, and he made up his mind he would never again give his sanction to any captious criticism of country preachers as a class.

The special symptoms that had attracted the attention of brethren to the need of a development worker among the churches had been the fact that they had given next to nothing to missions. Brother Smith went to work to treat the symptoms. He preached missions. On Sundays in the pulpits, at union meetings and Sunday-school rallies, in special institutes and in protracted meetings, from corner to corner of Clear Swamp Association Brother Smith expounded the New Testament doctrine of missions, and explained State Missions, Home Missions and Foreign Missions.

Brother Smith took very few collections. The theory on which he worked was that if you would train the churches on missions, they would give afterwards. He did not fail to train them on missions. He proposed a system for regularity in giving and urged the churches to give that way.

The brethren heard Brother Smith kindly, but somehow did not seem to open their hearts. After a while the fiscal year was up and stock was taken. The entire Association had raised \$53 for missions, against \$157 last year.

What was the matter? A good man all the year through had preached missions and regularity in giving. Financially the result was a slump.

Brother Brown went into two Associations to do enlistment, development work. He said one Association would be better than two, for intensive results, but it was more expedient to touch as many churches as possible without going to the point of making it impossible to secure demonstration results.

Brother Brown was confronted by the same money-missions symptoms which had moved Brother Smith. Beaverdam Association had given \$323 and Black River Association \$185 to missions the year before.

Like Brother Smith Brother Brown made engagements with churches, arranged for institutes, and followed every trail that gave him a chance to teach the people in the churches. The people were reasonably prosperous as they were in the Association served by Smith, and the churches were equally undeveloped in missionary giving. Like Smith Brown loved the county preachers and country churches.

Special Worker Brown, however, went at his task differently. He said: "What is the use talking to people about the needs of others somewhere else, till you can get them alive to service, by teaching them to serve the needs of their own community?"

He said: "Our churches must be taught to spell the 'baker' of efficiency in method and equipment for the instruction of their own members and the service of their own community, before we can expect them to spell the 'multiplication' of intelligent concern for and liberality toward great causes which lie farther afield."

He said: "I have come here to help feed the cow so she will give more milk, not to drain to dryness her poor shrunken udders. She needs more food and then she will give more milk, and it is contrary to Christian spirit to blame her for not giving down milk when she has not been fed."

He said: "How can you expect a church to have a compelling vision of a world lying in sin, when you have not even succeeded in getting it to serve the needs, inspire the life and save the lost in its own community?"

He said: "How can you expect any system of giving, however perfect, to work in a church, when the sparse opportunities of instruction afforded by once-a-month preaching has naturally failed to develop any vital interest in the objects to be fostered by the system?"

Everywhere Brother Brown went he taught the churches the necessity of meeting for worship and instruction more than once a month. He helped to strengthen the Sunday-school in its work. By personal work and public talk he showed them that they could support the pastor for half his time, so he would have some real chance to teach them and serve the community.

He raised money to put up a new house of worship for Bethel, which for twenty years had badly needed a new building, and was using its power to serve for lack of it, and was also losing heart.

He got Mount Moriah to build a parsonage and locate a pastor in its own community to preach every two Sundays. From time when the mind of none ran to the contrary Moriah had had only once-a-month preaching. Last year its pastor came thirty-two miles to get there; twenty-six on the train and the last six in some member's vehicle!

After this fashion worked Brother Brown. He also preached missions. He used the doing of the duty which lies next, to win hearts and open minds and pockets to the duty which lies beyond. He said the cow must be both fed and milked. He preached missions as much as Brother Smith perhaps, but he preached more than Smith about getting equipped to serve the local church community, and he pled for the people to give themselves a chance to see, so that, seeing, they might learn to do.

Last fall I heard Brother Brown address one of the Associations. He said: "I do not blame you people for not having given more to missions. You are living up to your training and ideals as well as others. I want to



help you to broaden your ideals. Down yonder in the valley a man sees this far-extending mountain ridge and yon ridge across the valley: that is all. Half way up under the trees in this improvised arbor we can see farther. But on the top of the mountain back of us one can look out and see everywhere. Brethren, I want to help you to develop your churches so that your members will stand on the mountain top and look abroad and see, even to the horizon of God's purpose for us in service, even to the uttermost part."

They responded by giving \$2,000 to equip a mountain mission school, though the entire amount raised by the whole Association for all objects that year was less than that.

This fall the Beaverdam Association reported \$1,064 for missions and the Black River Association \$1,130. The amount is only a foretaste of greater things to be expected in the future. It is the fruit of love, common-sense and service in the approach to the undeveloped churches. From such work as this no reaction will come.

Brown and Smith are equally good men, but Brother Brown used better judgment about reaching untrained country churches. He went there to help develop life in the churches. He believed that this was the best way to help missions and everything else. Moreover, that life is a bigger thing than any single one of its manifestations.

In a more developed Association Brother Smith's almost single devotion to preaching missions would have produced far more fruit. To the undeveloped churches in Clear Swamp Association his words seemed as those of one who speaks of a beautiful but also a strange and unknown thing. Under the circumstances, if he had taken collections as he went, he would have gotten much larger monetary returns, but would have left the churches untrained, to await the spell of another special appeal.

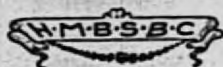
Special appeals have their place. In the judgment of the writer it ought still to be a large one among the rank and file of our Southern churches. I do not believe it is wise to discredit it or underestimate their fitness. Paul did not. An ambition to rise to regularity in giving by implication should carry with it a willingness to do that immense development work that will bring the rank and file of our body to a larger outlook and knowledge of the work of the Kingdom.

In a comparatively better developed Association Brother Smith could have increased missionary contributions, by devoting himself wholly to missionary instruction and to teaching regularity in giving, without himself taking mission collections. But it would not have been the development work the churches in general most need. They need not the medication of symptoms, but a helpful treatment of the causes that lie at the bottom of their small participation or non-participation in the constructive work of the Kingdom. They need to be taught so that ideals shall be elevated, vision broadened and the Christian life made fuller.

In simple Baptist terms they need more than once-a-month preaching, a more adequate support for pastors, pastors who live in and serve the church and community needs more than one or two days in the month, and help in developing Sunday-school efficiency. They need many things. But these are fundamental. We believe the Southern Baptist heart is ready to respond to this great and inviting need. It is for Baptist leaders everywhere to take hold and show the way.



*"New Year, these are the gifts I ask of thee:  
Strength for the daily task,  
Courage to face the road,  
Good cheer to help me bear the traveler's load;  
And for the hours of rest that come between,  
An inward joy in all things heard and seen."*



## SOCIALISM AND SOCIALISM

**T**HE SOCIAL IMPLICATIONS of the gospel have never before received so much attention as at present. Books and papers teem from the press the purpose of which is socialistic.

This general tendency has in it the promise of an increase in the sum total of human welfare. We would not that less study be given to the subject, but there is need of careful discrimination.

There is a world of difference between Socialism as a political creed and social service as a normal outgrowth of religious conviction and moral rectitude. The City Mission Monthly, the official organ of the New York City Mission and Tract Society, is authority for the statement that the Socialists have circulated among a certain class of foreigners a catechism for the children, which puts the position of Socialism on the question of religion in very unmistakable terms. (See City Mission Monthly for June, 1909). We quote some characteristic questions and answers:

"Q. What is God?

"A. God is a word used to designate an imaginary being which people of themselves have devised.

"Q. Is it true that God has ever been revealed?

"A. As there is no God, he could not reveal himself.

"Q. Has man an immortal soul, as Christians teach?

"A. Man has no soul; it is only an imagination.

"Q. Did Christ rise from the dead, as Christians teach?

"A. The report about Christ rising from the dead is a fable.

"Q. Is Christianity desirable?

"A. Christianity is not advantageous to us, but is harmful, because it makes us spiritual cripples. . . . All churches are impudent humbugs.

"Q. Should we pray?

"A. We should not. By prayer we only waste time, as there is no God. If we are given to prayer, we gradually become imbeciles."

There is not lacking abundant confirmatory evidence of the irreligion of the Socialists.

There is another danger more subtle. It is that Christian people, who are convinced that the churches of Christ should be more actively concerned in bringing about social justice, shall make the mistake of placing undue em-



phasis upon social service as compared with bringing the individual soul into right relations with God.

Granted that the complexity of life in our time and the wonderful multiplication of the points at which the different elements of society are dependent upon each other, are a call for closer study of the social implications of the gospel and a larger effort to bring about social righteousness. We will still have to remember that social righteousness, brotherly love, is a fruit which has never yet grown upon any other tree than the Tree of Life. Men who do not profess faith in God have been active in social propaganda. But no great social amelioration has come about in society except through the spirit of Christ working through men who have been regenerated by his blood and have had the whole course of their lives made over through faith in God.

Many churches need more of social conscience. We would not willingly say that which would lead any to a selfish complacency. But at all times, even in the time of the most strenuous effort to increase the sense of the obligation of the churches of Christ to society, we need to keep a true perspective.

Ideal social conditions can never be brought about without ideal men and women to make those conditions. The only dependable approximation toward high ideals in human life and character is that which comes from the touch of God and the human soul. It is forever the fundamental, overtopping task of the churches to make this kind of character.

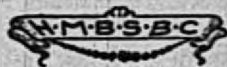
It is well to teach the conscience of the people of God on the subject of social justice. It is well that our churches, which now furnish to society by far the largest number of men and women who are fighting for the general welfare, should develop an even larger number for this wholesome leadership. But "the shop must continue to produce the goods;" we must not shut down shop and hasten foolishly, to consuming all of the production.

Many forces are combining in our time to take our Saviour away from us. There are many who would rob Christianity of its pleasant fruits, but throw the thing itself away. There is Unitarianism, Socialism, Russellism, Christian Science and the rest. Each of them would deify humanity and deny the Christ. To each the Cross is an offense and stumbling block. Let the reader not discount the anti-Christian purpose nor the power of these and like forces. It is a time for getting nearer to God and for consciously enthroning the Christ anew in the hearts of all of the people of God and in the churches.

Mr. Bouck White, speaking on Socialism in New York last May, closed his address with these words:

"Socialism says, 'Save man through his environment.' Christianity says, 'Save the environment through man.' Christianity begins within and works out; Socialism begins away out there and never gets in; that is the difference between the two."

That is the difference, and Socialism shares its power never to "get in" with every cult or dogma that denies the divinity of our Lord Jesus Christ.



## SALUTATIONS TO THE GREAT WEST

THE ARTICLE ELSEWHERE by Dr. J. F. Love on the Southwestern State Conventions will be read with much interest, especially by Baptists in the eastern belt of our Zion.

It sounds an optimistic note throughout. There has indeed been in Arkansas a depressing setback in some of the monetary receipts for the work of

the denomination, but we suspect that the setback is more apparent than real. In recent years there has been a continual development of forward impetus among Arkansas Baptists. Perhaps there has not been in our entire denomination a State in which more heroic effort has been put forth to lead the churches into the constructive work of the Kingdom. Though the financial receipts may not always show it, effort of this kind does not fail to bear fruit.

From Missouri, New Mexico and Oklahoma Dr. Love brings tidings of good cheer and progress. In the Texas Convention there was manifest strength and devotion and greatness. With a messenger attendance about twice as large as that of the Southern Baptist Convention there was an undertaking of great things worthy of a Convention so large. Every one will rejoice in the \$500,000 proposition for the Baptist Memorial Sanitarium, which proposition comes from that great hearted Baptist, Col. C. C. Slaughter.

A statement was issued on the subject of Christian unity which will attract broad attention, which it deserves. It is published in full in The Baptist Standard. Texas Baptists are of a heroic mould. Like Paul, it has never dawned upon them that a strict adherence to the doctrines of the faith is inconsistent with the largest outreach in saving the lost and building up society.

The territory west of the Mississippi River is not only larger than the older part of the Convention territory east of the stream, but, notwithstanding its comparative newness, which in some sections still approximates pioneer conditions, it is forging forward with wonderful rapidity in the things that make for the rule of righteousness on earth and the coming of the Kingdom of our Lord in all the world.

That great section is a part of us—a very large part of Southern Baptists—and this magazine is a publicity expedient for a Board that is as much theirs as it is the possession of the cis-Mississippi Baptists, but if we may for a moment objectify the Southwest we will use the moment with our hat off, saying:

We salute you, Baptists of the great Country of the Plains and we have much joy in every thought of you and your work of faith and love!



## HURRAH FOR TEXAS!

IN 1845 SOUTHERN BAPTISTS were quite a respectable body in the region east of the Mississippi River. For a century and a half they had been preaching the gospel in the Southland. Their organized life had not yet come to the strength which it had since enjoyed, but they had developed into a great power for the uplift of the life of the people of the Southern country.

In those days Texas was just at its natal hour. But wonderful has been the growth of that great commonwealth in the three-score and ten years since.

This is not to recount the evidences of that growth expressed in terms of Baptist development in Texas. We do not take space even to show how in the years of the lifetime of a man this far-extending State in the Southwest has developed a leadership in the religious activities of the Baptists that is acknowledged throughout all our borders—a leadership which elicits admiration and challenges emulation.

We simply call attention to the latest evidence of the greatness of the Baptist spirit in the Lone Star State. At the recent meeting of the Baptist General Convention in Texas that body assumed the task of raising \$250,000

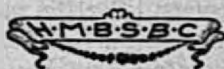


of the proposed Million-Dollar Church Building Loan Fund of the Home Mission Board. Texas says it will raise one-fourth. Texas will raise every bit it says it will raise. It has always done things in that way since we have observed its actions. It undertakes great things and accomplishes them.

If there is any Baptist who fails to have shaped for himself big ideals and visions as to the immense opportunities and needs to be cared for through a fund for putting needy churches on their feet with an adequate plant, he does not hall from any corner of far-extending Texas.

Hurrah for Texas! If this form of speech in the coldness of type suggests to some conservative citizen of the ancient eastern-South that the editor has become crude through enthusiasm, we with malice aforethought elect to ignore the restraining spirit of the said citizen of the effete East. Hurrah for Texas! And God be praised for her great, hopeful, brave spirit and her zealous, large deeds for the advance of the Kingdom of our Christ!

We congratulate Dr. Louis B. Warren, Secretary of Church Building; Dr. J. F. Love, Assistant Corresponding Secretary, at Dallas; Dr. George W. Truett, our Texas Vice-President, and all Texas Baptists. We congratulate our whole Baptist body and our own Board on this magnificent impetus given by Texas Baptists to a great cause.



## SOME OVERWORKED DOGMA OF LIBERALISM

FOLLOWING IS A QUOTATION from Dean Shaller Matthews, of the Divinity School of Chicago University: "The task before us Christians today is not settled by denominationalism. The world does not care whether we use closes or open communion. It does not know what we mean when we talk about different shades of belief. All those things may be vastly important, but, when it comes to the real issue, what is more significant than all such matters is this great question: Is honesty, is purity, is social service, an expression of the need of society?"

This is the kind of broad talk which religious liberals are giving to the public today. The way in which Dean Matthews says, referring to certain religious beliefs, "All those things may be vastly important," suggests that he does not believe they are, but that he finds it convenient to cast this light anchor to the windward.

When did the world ever care whether we used close or open communion? When did it ever know what Christians meant when they talked about "different shades" of belief. "When it comes to the real issue," people who have studied and stood for the great doctrines ("different shades of belief!") have been exactly the salt which has given to society the savor of uplift and contributed most to honesty, purity and social service.

But this is not novel and spectacular. It does not flatter anybody's conceit of breadth of view, or tempt the palate of intellectual epicureans. Many religionists have found the old paths tame and are seeking something novel and easy. Would that they had the will to examine themselves to see if the tameness be not in the manner of their walk in the old paths and not in the paths themselves. Of course the advocates of breadth and novelty in the religious program would say that they are not seeking an easy task. We would accomplish far more, they tell us, if we would only take their dogma of liberalism as the form of our faith. The magicians of Pharaoh wrought many wonderful works in the effort to show that they could do more miracles than the God of Moses did.

The world has never cared about the essentials or the non-essentials of Christianity. The world has lain and today lies in sin. Outside of salvation through faith in the atoning blood of the divine Lord, the modern world with all of its scholars and culture and wealth, with all of its material progress, with all of its machinery, is just as helplessly bound by the power of sin as are the savages of Central Africa. Indeed the devil has one subtle means of keeping the cultivated from coming to Christ that he does not use with the savage; pride of intellect and position. A difference between the savage and many modern religious liberalists is that it has never occurred to the savage that he could steal for himself some of the pleasant and beautiful fruits of Christianity while at the same time he denied the power thereof and turned his back upon the crucified Christ.

It is characteristic of the liberalistic tendency in religion that its devotees think overtime about what the world likes and what the world wants and what would be popular with the world, while at the same time they are silent about the eternal Word of God and a supreme loyalty to Christ. Perhaps there is no conceit so arrogant and intolerant and so worthy of reprobation as that of religious liberalism. Writers of this class often seem absolutely blind to any contention that would let conscience retard or block the realization of their pet schemes for saving society. For the most part they seem to be men who, having never succeeded in getting a constituency of their own, have found it more in keeping with their estimate of their own wisdom to promulgate principles for the guidance and direction of thousands who have had a creed with vitality enough to win earnest, devoted conscientious followers.

Baptists believe in progress. We are in sympathy with every constructive movement in religion that is based upon or in consonance with loyalty to our Lord Jesus. Within the last few years this writer has read dozens of books on Christian sociology. Some of them are written by men of humble spirit and genuine scholarship. But the enthusiasm of many of these writers for a larger social service is impatient and petulant and takes no cognizance of the true value of the long constituted forces of Christianity, nor of the necessity of always putting the supreme emphasis on the salvation of the souls of men through faith in Christ. Some of them tell us that we can afford to take salvation and individual regeneration for granted while we work on the amelioration of social conditions!

Thus it goes. We pray God to give Southern Baptists wisdom and unfaltering and supreme loyalty to our Lord Jesus. We must serve our day and we must go forward. We must "prove all things and hold fast to that which is good." But God forbid that our people should ever follow men who have neither developed a serious-minded constituency of their own nor convinced the Christian public that their pleasant-seeming dogma of liberalism has in it the essential of an unfaltering devotion to the Word of God.



AT THE DECEMBER MEETING of the Home Mission Board, Dr. L. E. Barton, pastor of Jackson Hill Baptist Church, was elected to membership of the Board, to fill the vacancy created by the resignation of Bro. George Brown, a prominent and active Atlanta layman. Also Rev. C. C. Pugh, pastor of the Hazlehurst Baptist Church, was elected as Vice-President of the Board, to fill the vacancy created by the resignation of Dr. W. A. Borum, of Jackson, Mississippi.



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

# WOMAN'S DEPARTMENT

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 PRESIDENT, RALEIGH, N. C.

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

## January 4 "Week of Prayer for World-Wide Missions"

Sunday Morning Sermon: "The Permanency of World-wide Missions."

Sunday Afternoon: Topic for Women's Program, "The Master Builder."

Sunday Afternoon: Topic for Sunbeam Progress, "The Children's Chance."

Monday: "Caring for Our Own."

Tuesday: "Work in Behalf of Woman."

Wednesday: Topic for Women's Pro-

gram, "China."

Wednesday: Topic for Y. W. A., "Preparing for the Great Physician."

Thursday: "Churches Abroad."

Friday: "Preparing the Preachers."

Saturday: Topic for Jr. Y. W. A. Program, "Through Hospital Wards to Christ."

Saturday: Topic for Royal Ambassadors, "Building for Boys."

## Peace Through Christ

EVER SINCE THAT morn—2,000 years ago—when the angelic host sang to the wondering shepherd's, "Peace on Earth—Good Will to Men"—the followers of the lowly Babe of Bethlehem have been trying to bring to the sorrowing world a realization of that peace.

It is a gratifying thing to know that among civilized nations there exist today more than 300 peace societies, all striving to bring universal peace. Just while we write, poor Mexico, born with strife, is enlisting the sympathy and help of our own country in an effort to bring peace. Our great President Wilson has steadfastly set himself to the accomplishment of this task. This is most commendable. And yet while war of a certain kind must cease, the Christian church must not throw down her arms. Hear the words of a great man: "To turn her battle grounds into play grounds were treason to the 'Prince of Peace.'"

Immanuel is a man of war. "For we wrestle not against flesh and blood, but

against spiritual wickedness in high places."

As we face the duties and responsibilities of this new year we must take cognizance of the dangers that threaten our American civilization; that menace the peace of our very heart-stones. Only by this holy warfare upon evil can we bring in the reign of universal peace. Heathen temples are being erected upon our American soil—seventy-five in number are already in operation. Only yesterday the Chicago papers flashed the news of the arrest of the priest of the "Sun-cult." A postal detective, Dana Angler, snared this abomination of desolation through his violation of United States laws regulating the sending of obscene literature. The book of religious instruction when read to the jury was so revolting in its teaching that sentence was passed without further comment. Now this so-called teacher is out on \$10,000 bail and his 14,000 worshippers in American cities will try to thwart justice and prevent the speedy execution of the sentence of five years of imprisonment!

Think of it! Sisters, awake to the dangers that threaten your children before it is too late!

In fifteen States the Bible has been expelled from the public schools, in deference to the wishes of those who no longer believe its teachings.

If mothers no longer teach the Bible to the little ones at their knee; if the public schools no longer teach the blessed book; if the children no longer hear the "preached word" that God says he will bless; in heaven's name tell us where the future mothers of our land are going to learn the teachings of God's Word?

#### Christian Education.

WE MUST begin at the beginning—the home, and re-establish the family altar, now almost out of date. Our forefathers were great because they relied upon the omnipotent, omniscient, omnipresent God and took time to meditate upon his Word.

Our Sabbath-schools are doing a blessed work, but even they can not take the mother's place.

Let us take up anew, and with more determined purpose than before, the God-given task of instructing the child in the holy doctrines of the sacred Bible. A few questions asked in almost any Christian home will disclose how lax we have become at this point.

Our mothers and grandmothers made their slaves even memorize the Scriptures. What are we doing on that line? So busy with multiplied machinery and consequent interruptions that we have no time for meditation and prayer.

Do we truly believe that no other religion but Christianity can be the final faith of man? Jesus claims this supreme place for

the faith which he proclaimed. He said: "Heaven and earth shall pass away but my words shall not pass away." Bishop Warren Candler says in a recent sermon: "If Christianity were renounced by Christendom it would be the most dreadful thing that could befall mankind. The dark ages would return, and every ray of hope would be quenched in the awful gloom of a moral midnight. If the world is to be a religious world at all, it must soon become a Christian world.

The final things of Providence, which are coming to pass daily, call for this final fact of faith.

A godless and religionless world would be absolutely unendurable. Even godless men could not abide it. It behooves all men and women therefore, to save the world from faithlessness by doing all they can to make it a Christian world.

A world-wide commerce even can not exist in a world-wide atheism; for religion is required to erect the necessary ethical standards which are necessary for the safeguarding of its maintenance of justice in its dealings, and the enforcement of fidelity to its obligations. International relations of peace and amity must depend upon moral supports. Mankind, therefore, can not dispense with Christianity. Since in this age of final things we can not get on without this final faith, we should beware of indulging in or approving in others anything which impairs its hold on the people of Christendom or delays its progress in heathen lands! Hear this tocsin call to arms! and realize, dear sisters, that our country is the battleground of Christianity. God help the women of the Women's Missionary Union to do their duty in this year of our Lord 1914.

### Ann Haseltine Judson, Missionary to Burma, 1813

ANN HASELTINE was born in Bradford, Mass., in 1790. She is described to us as a beautiful girl, with vivacity of spirit and very fond of society. She was educated in Bradford and taught school before leaving her native land.

At the age of sixteen she was converted and says herself that she enjoyed sweet

communion with the blessed God from day to day.

Mr. and Mrs. Judson set sail on the 7th of February, 1812, from Salem, for India, as missionaries of a Board of Commissioners of the Congregational Church.

After a voyage of four months they reach-



ed Calcutta, where they were joined by Luther Rice.

Shortly after their arrival they did a thing that only heroic souls could have done—they changed their views on baptism and then severed themselves from the denomination that had undertaken their support.

Remember, this was a century ago, when hardly an American was in India, when the voyage was by sail around the cape, and when heathen darkness covered every land where the heathen dwelt at all.

Mrs. Judson writes: "It was extremely trying to reflect on the consequences of our becoming Baptists. We knew it would grieve our dear Christian friends in America. These things were very trying to us and caused our hearts to bleed for anguish. We felt we had no home in this world, and no friend but each other. We were baptized on the 6th of September, 1812, in the Baptist chapel in Calcutta."

Finally, on June 22, 1813, on board a "crazy old vessel," they reached Rangoon, the scene of their future labors. Here they took possession of the English Mission House which had been occupied by a son of Dr. Carey.

Here was a mighty nation occupying territory the size of Texas. Education was universal among the men. First, they had to learn Burmese, the most difficult language of the East. For six long years in their Burman home the missionaries were working and waiting. One of the most remarkable things is the sweet patience both Mr. Judson and Mrs. Judson displayed with reference to results. The people at home might grow impatient when year after year elapsed and no converts were reported. But it was otherwise with the Judsons. Says Mrs. Judson:

"We never felt a despondent sensation. Those providential occurrences which directed us thither, were referred to as a kind of assurance that we were in the path of duty; we were convinced that we had followed the leadings of Providence, and doubted not that by the time we were qualified to communicate religious truth, the present apparent insurmountable obstacles would be removed, and that some way would be

opened for the establishment of the mission."

In such spirit they waited for six years before Mr. Judson baptized the first convert. In two more years the number had increased to about twenty. Some of these were from aristocratic families.

We are tempted to dwell upon the deeds of heroism and the privations incident to Mr. Judson's imprisonment in Ara. It makes the heart ache to contemplate all she endured that Burmah might know God.

Only that sweet daily communion with the great God that she spoke of in her youth could have sustained her. In 1826 she succumbed to death. Her husband writes of her:

"Her dying thoughts we fain would know,  
But who the tale can tell;  
Save only that she met the foe,  
And when they met she fell."

Look at Burma today. It is the very flower of Baptist missions in all the world. Nearly 50,000 Baptists are found in Burma. Some 40 missionaries preaching and teaching. Last summer 10,000 Burmese Sunday-school children were gathered in one body. There is a Baptist college in Rangoon with nearly 1,000 students, which educates the native administrators of the Burmese government. The printing press is in Rangoon of the Baptist Publication Society (north). The Baptist Woman's Missionary Society of Boston maintains a large school for girls in Rangoon. Mrs. Ida Beasley Elliott, graduate of Mary Sharp College, Winchester, Tenn., and recently a beloved teacher at Shorter College, Rome, Ga., is superintendent of this school with its twelve teachers.

A recent letter from Mrs. Elliott to her chum, Mrs. Sedsinger, of Atlanta, says this of the school:

Bassein, Burma, Jan. 19, 1913.

My Dear Friend: It was Saturday, the 28th of December, after dark, that I reached Rangoon, not a good time to be getting in, but I found lots of friends awaiting me. Dr. Kelly and Dr. St. John, from the Baptist College; Mr. Phinney, Miss Sutherland, Miss Eastman and about twenty of the teachers and girls from our girls' school, though it was holiday and I thought all had gone. They had planned a beautiful welcome, as they know so well how to do.

Flowers were everywhere, and my table was full of pretty and useful gifts. It was dear and sweet of them to do this for they knew I was not going to stay in Kemendine.

Mrs. Elliott has been transferred to Bas-seln. I am located now about fourteen or sixteen hours by train from Rangoon. It is lovely over here. Now that I am back in Burma, the school routine seems so natural I can hardly realize that I have been away. This school is composed largely of boys, though there are a few girls. We have four hundred in daily attendance. They gave me an enthusiastic reception in true Burman style, up to their wonted degree of "decoration and declaration," and you can't realize what that means. "A-ma-lay," as they would say. I should have told you that the new building at Kemendine is for the Normal School, as well as the missionaries' home, class rooms, reading rooms, library, etc., etc.

Yours lovingly,

Ida Beasley Elliott.

This new school building at Kemendine, Burma, is a magnificent part of the "Judson Centennial" equipment of the North-

ern Baptist Women's Missionary Union.

Dear sisters, does not the letter above read like a "fairy tale," and, better still, "a miracle," when contrasted with Mrs. Judson's experience in Burmah one hundred years ago? And yet, because Ann Haseltine Judson had the consecration and pluck then, Ida Beasley Elliott can serve her Master so efficiently in Burma today.

The letter is just as noble, as vivacious, as undying in purpose, as true to her convictions of duty as "Ann of Ava." I know whereof I speak. Mrs. Elliott graduated in my class at dear old Mary Sharp, Winchester, Tenn., June 18, 1879.

May the story of the lives of these glorious women inspire us, women of the Southland, to give freely to our "Judson Memorial" fund, for the equipment of schools, hospitals and churches on the foreign field, maintained by our Southern Baptist Convention.

Let the women of the twentieth century catch inspiration from "Ann of Ava," who lived so effectively for missions in the nineteenth century, remembering ever the Master's words: "And I, if I be lifted up, will draw all men unto me!"

## New Year's Greetings

B. D. GRAY, Corresponding Secretary



THE BY-LAWS of the Home Board stipulate concerning the Corresponding Secretary that "He shall be the official representative of the Board, promoting its sympathetic relations with its constituency."

Its constituency reaches from Maryland to Mexico and from Missouri to Panama. On behalf of the Home Board the Corresponding Secretary sends sympathetic greetings to all the great constituency for the new year of grace 1914.

### New Headquarters.

After January 1st our headquarters will be in the Healy building on the tenth floor. We have secured here admirable quarters with offices and general work room thrown immediately together for greater efficiency in our work. The Healy building is most centrally located on Forsyth and Walton

just across from the postoffice where the First Baptist Church stood for so long a time. Let our constituency bear in mind this change and address correspondence accordingly.

### Eventful Year.

The year just closed has been the most eventful in many respects of our long history. Our work has been enlarged in every direction and yet we have not been able to meet many pressing and pitiful pleas for help. New fields, on account of changing conditions, have opened in every part of our territory. Older sections of the East are throbbing with new enterprise and the wonderful developments of the West continue to be marvelous. This all calls for enlargement at every point.

### Urgent Calls.

At our annual meeting in July appropriations were made to cover every dollar of



our apportionment of \$431,000 of the year and more, and still applications for help amounting to \$100,000 had to be denied. Since that time every week has brought calls for help so urgent that to deny them has wrung our hearts.

#### Abundant Blessings.

The Lord has turned his face toward us. Every department of our work has received tokens of his favor.

Our evangelistic force has held great campaigns in Joplin, Oklahoma City and Birmingham, in addition to many revivals conducted in smaller places. Hundreds and thousands have been led to the Savior, spiritual life has been quickened among our people and numerous churches have been helped to fresh and vigorous life.

Our Department of Enlistment has been equally blessed. Many churches and communities where our cause has limped have been revived, and spiritual activity stimulated and marvelous improvements made in aggressive church work. The spirit of co-operation has been engendered and the impact of our denominational life has been brought to bear upon whole communities for their general uplift. This great fundamental work of inciting and helping to direct the forces of our denomination in the spread of the gospel at home and abroad is meeting with most gratifying success.

Our Church Building Loan Fund has been cordially approved by all of our conventions. Attractive and stimulating literature has been prepared and we are down at the serious business of completing this great task. In a number of instances the States have taken definite amounts for themselves, great Texas leading with \$250,000. Plucky Louisiana pledges \$50,000. All of the States have promised to do their part. If we can execute as well as we have promised, in five years from now we shall have that Million Dollar Loan Fund.

Great tidings come from our workers among the foreigners in Panama, in Baltimore, Norfolk, and from the Indian reservations, and elsewhere, while the steady, solid improvement of our work in Cuba stimulates with hope for the future.

In the mountain sections religious and Christian education are telling the story of

progress and making for us a great place among the people of the hills.

Our Co-operative Mission work in all the States grows stronger and stronger. The destiny of our Southland is largely being shaped by this far-reaching work which, more than anything else, helps to bind our people together as a great, united, virile, aggressive body for the conquest of our land for Christ. We extend the greetings of the Board for the many tokens of favor from God upon our work and workers.

#### Our Present Pressing Need.

We have four months only until the Southern Baptist Convention, two-thirds of the year having passed. Our laborers have wrought in season and out of season. In order that the work might not suffer we have had to borrow thousands upon thousands of dollars. Now is the time to press our finances. Everywhere regular, systematic giving should be urged. Most of our churches will close their fiscal year with the calendar year. Let them make good any deficit up to this time in their gifts to Home Missions and then begin their regular contributions for the rest of our conventional year.

Now, however, is the special season for pressing Home and Foreign Mission collections. Let us begin January 1st and continue pressing the work through the four months. If we do this we can be spared the usual anxiety and suspense of the last days in April. Moreover, a large interest account will be saved and an overwhelming debt avoided.

#### A Bright Outlook.

The outlook is bright, the country is in fine condition; on the whole crops have been abundant and prices good. Business is adjusting itself to the new tariff and the currency legislation at Washington will soon be settled. Then we may look for great, forward strides in material prosperity. We shall be true to ourselves and to our Lord only as we make his Kingdom first. This we can do by exalting the spiritual above the material and the abiding, eternal things of God above the fleeting, perishing things of time.

Again let the whole brotherhood of the South accept our greeting for the New Year.

# Information About Stereopticons



VICTOR PORTABLE STEREOPTICON MODEL II

After an extensive experience with different makes of stereopticons, we have settled on the Victor Portable as the most satisfactory.

It is adapted to the use of both electric and acetylene lights.

It is light, strong and conveniently constructed, easily and quickly connected up, and gives altogether satisfactory results under varying conditions.

Model 1. Equipped for Electricity only with permanently centered Baby-Arc light. Complete with 110 to 125 volt rheostat and six pairs of carbons, \$35. Same with combination 110 to 220 volt rheostat, \$40.

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

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

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

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

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

The above prices on lanterns do not include a carrying case of any character. We can furnish imitation leather covered carrying-case, strong and durable, fitted with two clasps, lock and key, with compartments for the entire stereopticon, which measures  $7\frac{1}{2} \times 10\frac{1}{2} \times 21$  inches, for \$7.50.

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

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

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

PUBLICITY DEPARTMENT  
**Baptist Home Mission Board**  
ATLANTA, GEORGIA



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These Lectures are loaned without charge, except that the borrower is expected to pay express charges both ways, and for breakage. When all the slide-sets are in use, requests cannot be granted until the return of some of the lectures. The prospective borrower should indicate, where practicable, a first and second choice. The special lectures will not be sent unless all the A and B lectures are exhausted.

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**Address VICTOR I. MASTERS, :: Editorial Secretary  
BAPTIST HOME MISSION BOARD, ATLANTA, GA.  
or J. F. LOVE, Asst. Cor. Sec'y  
Slaughter Building :: :: Dallas, Texas.**

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