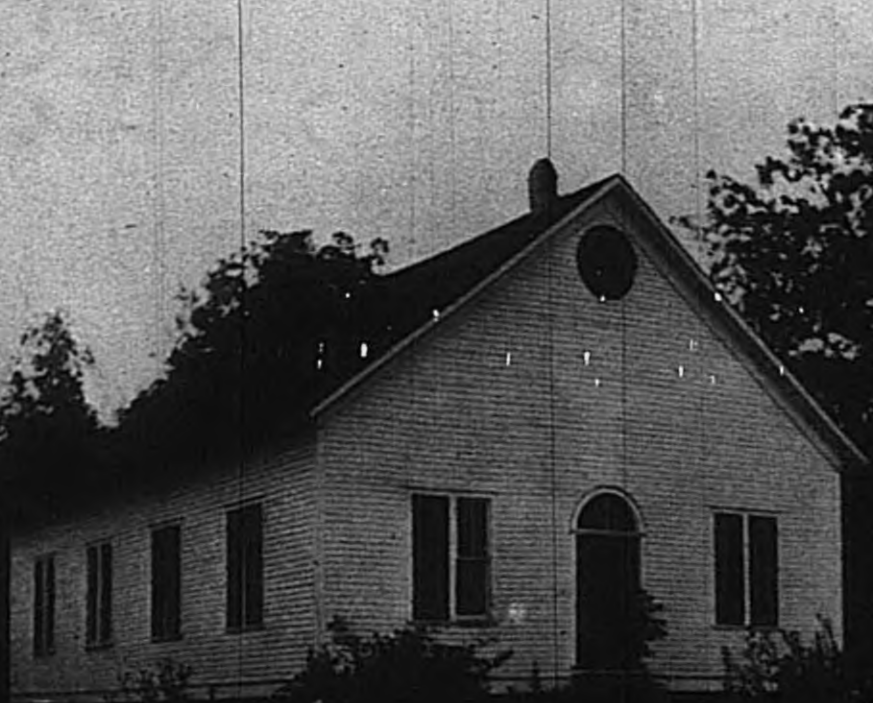


Special Pastors' Number.

MARCH, 1914

THE HOME FIELD

Rev. E. P. Alldredge, 1004
Blanton St. Dec. 1914



"The country children gather at my knees,
I call the farmers to their Sabbath rest;
The neighbors all are neighbors most through me,
An upward path leads here, a path well-trod,
Fair for their sake and constant must I be,
The white church on the hill, watchman for God."
The Survey.

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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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A Home Mission Prayer.

JOHN ELLINGTON WHITE, D. D.

OUR FATHER which art in Heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done on earth as it is in Heaven. Thou art the Father of our Lord Jesus Christ and after Thee all the families in Heaven and in earth are named. We confess Thee and worship Thee.

Grant, we beseech Thee, the answer of our prayers and the outpouring of Thy grace upon the people. Renew each day their zeal for righteousness in the land. Strengthen our passion for the Kingdom of God on earth. Encourage the discouraged worker and discourage the encouraged evil.

May the people who have taken Thee and Thy Word for their God and Guide in their churches which are the body of our Lord and through their ministers, who are His servants and messengers, be built up in faith and in labors and in sacrifices to save this land and make it under our Lord the Savior of all lands and peoples.

Grant it unto us that we may be a trustworthy people because the burden is very great, the door is widely open and the call of human souls is very pitiful. Thou hast given us a task more than equal to our powers, unless we shall have Thy power to enable us. Bless the lonely worker and his family, the struggling church and every cause of Thine beset with difficulties and grant unto them grace for all their need. We commit to Thee our homeland, our home churches, our home workers, for Thy saving and Thy sanctification unto Thy service. O, Lord, our trust is in Thee! Thou wilt give us the victory through our Lord Jesus Christ. Amen.

The Home Field

VOL. XXV

MARCH, 1914

No. 3

Scattering the Seed of the Kingdom.

J. B. GAMBRELL, D. D., Editor The Baptist Standard, Dallas, Texas

Blessed are ye that sow beside all waters. Isaiah 32:20.



RUTH IS a living thing. It is compared in the holy scriptures to seed. To propagate the gospel, the Word, the seed of the Kingdom is to be scattered among all the peoples of the earth. Christians are seed sowers.

The Evangelistic prophet Isaiah's vision swept the world. The seed was to be scattered beside all waters. Wherever people lived, then the truth should be scattered. And there the seed would spring into life and multiply after its kind.

It is the purpose of this article to direct attention to one significant and most efficient way of scattering the seed of the kingdom around the world, a way seemingly little considered by most writers on Home Missions.

Last year some 1,400,000 people came to the United States from practically every nation under the sun. They came to better their condition, having heard in their far-off homes of this goodly land. They came with their ancestral habits, prejudices and religion. Perhaps many of them land on our shores with deep fear in their hearts, lest they be entrapped by seducing spirits and lose their souls. Many are blindly superstitious.

For many centuries most all Europe has been enthralled by Catholicism. The people have been made to believe the most horrible things about non-Catholics. It has been ingrained in them that, but for the

Catholic church, there would be no religion, and but for the joining up of Church and State there would be no protecting government.

If we send a missionary to some place in the heart of Austria, for instance, at once he is fenced against as a dangerous man. The sluice ways of misrepresentation and prejudice are opened and he is isolated by a flood of falsehood. Children are taught to shun him and to make the sign of the cross when they pass him. All doors are barred against him and his message. Progress is difficult under such conditions.

Within my day the vastest changes known in history have occurred in nearly every part of the world. Catholicism which held great nations in its grip has slowly disintegrated for decades. Rome is no longer dominated by the Pope. It has a Jew for a mayor. Italy has thrown off Papal rule. France has become a Republic. Portugal is no longer the foot-ball of the Pope and his under clergy. Spain is rapidly turning liberal. The light of truth is penetrating Austria like the arrows of light from the rising sun piercing the retreating darkness of night. Bohemia, long solidly Catholic, is now half anti-Catholic. The Balkans are turning to the Bible for light. Russia is in the pangs and pains of a new birth. The seeds are scattered through Germany, Sweden and far up into Finland.

Over all these countries true churches of Jesus are springing up without foreign missionaries. It is one of the master inspir-

THE LETTERS of immigrants are affecting Europe more than 10,000 missionaries. The Scripture is fulfilled: "Many shall run to and fro and knowledge shall be increased."

ing epochs in mission history, the one we are now in.

What is the explanation of these deep and significant changes. No doubt there are many contributing causes; but the largest single cause is the immigrant. The most touching monument in the world is that erected at the entrance of New York harbor. A colossal State figure stands on a lofty pedestal holding aloft a torch. The name of it is "Liberty enlightening the World." The immigrant comes stuffed with false notions of the principles and spirit of freedom. He was told that non-Catholics had no religion that was worth his attention. He sees free churches everywhere, built and maintained by voluntary contributions. He sees the good done. He feels the new spirit of liberty. He cautiously enters a mission and hears a story of love and life and eternal salvation sweeter than honey and the honeycomb. The people he thought so dangerous are his friends and really love him. He is born again, and then what? He writes home to his people. The story is from one they love and trust and in the humble home in some far off place the people talk about the letter and wonder. Other letters come. Neighbors talk over word from the land of liberty and hope. The seed has been dropped in the crevice of the rock. It grows. The rock is split. The kingdom has come. There is no shutting doors against the invasion of gospel ideas under the sealed envelope with Uncle Sam's postage stamp on it.

All immigrants are not converted, but practically all write letters home, which carry undoing messages, so far as Rome and other false religions are concerned. Many millions of letters go back home from these strangers in our gates every year. Perhaps

the messages of the immigrants are more affecting Europe than 10,000 missionaries sent from here there could do. The scripture is fulfilled. "Many shall run to and fro and knowledge shall be increased."

Many converts return to their native lands and scatter the seeds of truth. The first seed sowing in Cuba was by two Cuban ladies converted in a little mission on the coast of Mississippi. They returned to Havana, and as they strolled the streets at night dropped leaflets which were picked up by others and read. One of them wrote me last from Mexico. She was still sowing seed. A Swede was converted in New Orleans and returned to his country to sow seed there. There are some 50,000 Baptists in Sweden now. A German girl came to Galveston, poor and lonely. She had never heard of Baptists. A Baptist showed her kindness and secured her a place to serve. A little later she was converted, and, being a natural musician, was soon organist in her church. Another German woman of rare culture came to America to teach. She was soon converted. She makes many trips back to the Fatherland and as she goes, she sows seed.

What a pity we can't see the missionary value of the immigrant and love him and help him and teach him, that he may be one who will sow seed beside some rivulet far away in some mountain fastness, where only his letters go to tell of the gospel of liberty.

The Home Mission problem is the evangelization of the people of the home land. If we meet the call on us for this service, however, in this field, wide and rich in promise, we will largely evangelize the world through the immigrants.



Denominational Christianity

B. D. GRAY, Corresponding Secretary



HERE IS A UNIVERSAL cry for peace. Above the din and carnage of the Balkan struggle the peace call sounded throughout the earth, and the savage cruelty of the Mexican strife makes the world sigh, "How long?"

The money of the millionaire provides a home for the Hague Tribunal at whose council board the chief topic is international conciliation with the view of universal peace. During this year of grace the Nobel prize of \$40,000 has been awarded an American, Hon. Elihu Root, for his contribution to the peace of the world. Arbitration treaties with peaceful purposes are being negotiated by the United States with the leading nations of the earth.

The deepest need of mankind is the "Pax Vobiscum" of our Lord. Like him we would place the beatitude of sonship with God upon the peace makers of the world.

Union.

ALONG WITH THIS desire for peace is a widespread conviction for union, the child of peace.

Many things are set aside not because they are untrue but because they are supposed to stand in the way of union. The things that divide are eschewed. Only those that bring union are worth while. Concession instead of conviction is the order of the day in many quarters. Creeds are decried and denominationalism is anathematized. Everybody is to concede all he can in order to cure the heresy of schism.

A resultant of all this in the religious world is the magnifying of non-denominational or inter-denominational movements. We want something that all can come into, where there is no denominationalism.

If denominationalism will persist in living, let it be controlled by the broader more liberal thing, un-denominationalism! Forthwith a world program is in order for the marching hosts of Christendom, with an attenuated denominationalism. That is a trend of the times.

Now, over against this is a fact of history, namely, that movements have been

successful when they have magnified convictions. All the reforms and progress of the world have been achieved by men of conviction. Granted that fanaticism has oftentimes held away, it remains true that martyrs and heroes have conquered by conscience. Let witness John the Baptist, Paul, Chrysostom, Savanorola, Huss, Wycliffe, Luther, Knox, Wesley, and all worthy of a place in the cloud of witnesses of the eleventh chapter of Hebrews.

It may be noted further that a name is given to the champions of ideas. Let ideas and convictions take possession of men so that they go forth in their championship, presently they are called by the name that designates these thoughts. The name may be given in derision or in approbation, but the thought brought the name. Philosophy, Science, Painting, Sculpture, have made progress by schools. The progress of Christianity has been made through denominationalism, as government has been through parties. Luther and Wesley had no name for their reforms at first but Lutheranism and Wesleyanism soon became names full of meaning and slogans to conjure with.

Honest, noble, worthy denominationalism spells loyalty, conviction, courage; stands for something and calls to something. It conserves instead of compromising convictions. It wins victories, gains followers, makes conquests.

Democracy.

THE CRY FOR PEACE and union is not deeper nor more strenuous than the well nigh universal call of democracy. In Republics the democratic spirit is penetrating all forms of government, commerce and life. Trusts and combinations are yielding to the inevitable spirit of brotherhood and democracy. Nor is this human spirit confined to Republics. It thunders at the thrones of empires and kingdoms. It makes unsettled the head that wears the crown. Imperialism has no footing in the western world. The thrones of Europe one after another are crumbling under the test of democracy. The Czar of Russia is feeling the teachings of Tolstol. Almost

HISTORY TEACHES that movements have been successful when they have magnified convictions. The reforms and progress of the world have been achieved by men of conviction.

within a day the Empire of China, isolated ignorant, proud and oppressive, was converted into a Republic.

In the religious realm democracy is in the ascendant. Ecclesiastical hierarchies are modifying their constitutions and the laity as well as the clergy are coming into their own. The spiritual equality of all believers in Christ is a doctrine that grows apace.

The Day for Baptists.

SO WE HAVE three great thoughts pervading the human breast, giving utterance with voice and pen throughout the earth, Peace, Union, Democracy. These are Baptists' assets. We love peace and union and democracy. We have been their chief exponents in the past. Sometimes purchased at a great price, nevertheless peace, union and democracy are watchwords with Baptists. And now that the world cries out for the blessings that will come in the wake of peace, union and democracy, the Baptists' day has come. The opportunity must be seized. We want peace, though it come through war. We want union, but we want the truth more and for the right of individual conscience, which is true democracy, we are ready to lay down our lives even as did our fathers.

The largest charity for others consistent with loyalty to the whole round of truth as we see it shall be extended, but we will not sacrifice principle for the sake of peace,

nor be truant to the truth for the sake of union. Like our Master, we shall minister to others and not be ministered unto, but in order to make our ministry most effective we will make our own program of service.

Just now, as probably never before, there is need on the part of Baptists for proper accentuation. The primary and secondary accent we will observe. On matters fundamental we shall stand immovable. On secondary matters we will put proportionate stress.

The ordinances of our Lord we will hold inviolate and we will not break the mold of doctrine in which they are set and so vitiate the truth they symbolize. Our ambition shall be to incarnate the truth in our lives that the world may know that Christ lives because we live.

The methods of our propagandism may be many but the Master of our lives is one. We seek his honor, we await his command. His word is our law and we go forth to conquer in his name.

Our Baptist people are great in numbers, are growing in wealth, intelligence and social power, and in the South we have the unparalleled opportunity of all the ages, if we are true to him who has purchased us with his own blood. We shall lay ourselves and our all upon his altar and do our utmost to bring his reign throughout the whole earth.

On the Crest of Opportunity.

S. J. PORTER, D. D., Pastor First Baptist Church, San Antonio, Texas.

TO TRIUMPH Christianity has ever had to enter the wild world-stream, rule its flood and bend its course. Its victories have been won by seizing and sanctifying such potent forces as it could use and by crowding out such as it could not use. The gospel is the most imperial and exclusive thing in the world. During its history it has subdued

into its service the great forces of the greatest languages in the world. It has tempered and taught and transformed music, poetry, painting, chivalry, science, with all learning and institutions of learning. It has also set its mark upon government and has not halted in laying its hand upon all other institutions.

Its immediate task, and possibly the most gigantic which it has undertaken, is to

THE HOME MISSION PROGRAM is the evangelization of the homeland, but if we properly meet this call we shall also largely evangelize the world through the immigrants.

bring modern industrialism under its sway. It seems now that with this task accomplished Christianity will have taken the longest stride yet made in winning the whole world. It is not without significance that an Oriental, visiting New York City, after inspecting the towering office buildings, compared them with the church houses which by contrast seem so small, and remarked that Americans thought a great deal more about business than they did about religion.

It is true that the permanent impact which any religion makes upon its contemporary civilization may be measured by the place which the religion attains and holds in the architecture of the civilization. Solomon's temple in its glory and magnificence is the architectural measure of the hold which their religion had upon the Hebrew people. The Parthenon, "built as if by giants, yet finished like a jewel." The architectural triumph of the ages, was Greek religion done into Pentellic marble by the sculptors whose religion and are were identical. The Pantheon, which is the most perfectly preserved, as well as the most representative of the relics of ancient Rome, was built for, and dedicated to all the gods worshipped by the Romans; while St. Peter's and the Vatican are the two most imposing and significant structures of modern Rome, the two together making the universal shrine of Catholicism.

St. Paul's Cathedral and Westminster Abbey are the abiding declarations of the deep hold which the church of England has upon the kingdom. It is not without meaning that a church contains the British throne. Without exception the finest buildings in Continental Europe and Latin America are the Cathedrals, and these stand as perpetual proof of the unchanging grip which Romanism has upon these countries.

The handsomest building in Utah is the great Mormon temple. Thus Mormonism

has entrenched itself in the civilization of that State and ensconced itself in the minds of the people with a security which is reflected in the mighty walls of the Salt Lake temple.

Catholicism can not be uprooted in a day from Southwest Texas, for did not the Franciscan Monks build the Alamo and the other historic missions which encircle the city of San Antonio? Religious beliefs to become permanent must be builded into a people's civilization and to be builded into the civilization means embodiment in the architecture of the civilization.

We are living in the most pronouncedly industrial age that the world has known. In our own country this industrialism is manifesting itself in the most remarkable and costly building operations ever engaged in by men. If Christianity is to keep abreast with our industrial progress new emphasis must be put upon the building of houses of worship. The spirit of our vast industrial civilization must find its architectural crown in our houses of worship. To fail here means the regulation of our religion to a subordinate and unimportant position.



Sam J. Porter, D. D.

That part of the Southern Baptist program included in the Church Building Loan Fund Campaign is fundamental. To fail in this or to be hesitant in striving for that which this campaign represents, will mean the slackening of our vital grip upon the bounding civilization of our time and our section of country. If we are to keep on filling the place manifestly assigned to us in working out what is destined to be the culminating civilization of the ages, we must without delay perform this task upon which we have placed our hands, and when this is done it must be thought of as but the beginning. We must keep on building more houses of worship. They must be larger and better in every way, and there must be a permanency to characterize our church building plans which we have not heretofore seriously considered.

Strengthening the Stakes

GEORGE W. McDANIEL, D. D., Richmond, Virginia.

Lengthen thy cords and strengthen thy stakes.—Isaiah 54:2.



Dr. George W. McDaniel



ISAIAH CALLED UPON the ideal Zion to rejoice in the increase of her children. A growing family required enlarged quarters. The habitat of this family was conceived of as a tent. The tent hangings were to be lengthened and the tent-pegs to be strengthened. When Israel entered Canaan, she failed to carry out the command of God, and so never occupied all of the Promised Land. A tent of moderate size would cover all of her children then; but the tent of spiritual Israel must be larger than that of the old Israel because the new community shall spread abroad in all directions. The Prophet says: "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles."

The counsel of Isaiah is appropriate to the South today. The Hebrews had a religious mission of which they were very conscious. They prided themselves upon the fact that God had selected and endowed them for this mission. The Greeks, on the other hand, were adorned by a beautiful unconsciousness of their didactic mission.

There is nothing more impressive in Greek history than their apparent unconsciousness of their special mission.

The South belongs to the class of the Hebrews. She is aware of her strategic location. If you doubt it, just read what the cities in the South say who want Federal Reserve Banks. Every applicant is at the center of the universe. She is awaking to her high calling. She is rousing herself from her slumbers and putting on her garments of strength. She feels that she is to lead the world in the expression of certain fine sentiments and high ideals.

Religion must be firmly entrenched in the South if it is to prevail. The seed that fell in shallow soil took root, sprang up and gave promise, but when the sun of persecution began to burn with its hot rays, it withered and died, because there was no depth of earth. Christianity must go deeper in the ground of human nature. Its roots must take firm hold of our beings.

The history of American Christianity abounds in impressive lessons and forceful illustrations of Isaiah's words. The colonization schemes of Spain and France and Great Britain were impelled by religious motives. Without exception, these several countries came to America with the idea that they were propagating Christian truth and setting up the Kingdom of God in a new world.

Failure of Spanish Colonization.

TAKE FIRST the case of Spain. Spain held sole proprietorship of North America for over one hundred years. Before the English had landed at Jamestown or Plymouth, or the French had sailed up the St. Lawrence River, the Spanish had overrun South America and Mexico and had penetrated into the mountains of New Mexico; and you may still find in those remote regions, the ruins of their monasteries and churches. They were carried along by a religious fervor which amounted to impetuosity. Thus, they spread over all of the United States.

But this rapid extension was followed by

THE BIBLE puts on the strong the responsibility to bear the burden of the weak. The white man's burden in the South is the Negro.

an ultimate extinction, for though at one time, and for a long time, they controlled the whole country, they came at last to control no part of it. Why was this? The church was subsidized. It received its moneys from the Government. They undertook to unite God and Mammon. They were exploiting the church, as well as subsidizing it, and using religion as the name under which they went on selfish conquests.

Again, they failed because they attempted to make people religious by force. They drew the sword. You would think the Spanish would have known better, but it seems they imbibed from their foes in the East these ideas that were diametrically opposed to the religion of Jesus Christ, which was a religion of love. They had met the fierce and fanatical Moslem, as he had come with his flashing sword, and they had broken his sword at the battle of Tours; but when they came to this country, they drew the sword, like the Saracoen, and they called upon the people to submit to the church or to forfeit their lives.

They enslaved the Indian and Las Casas, who brought the first Negroes to this country, did so because, he said, the slavery of the Indian was such that the Indian could not bear it. He would bring over the Negro and if there had to be slaves, the Negro would make better slaves. And these Spanish people could brook no opposition. They could tolerate no competition. When the Scotch Presbyterians opened a colony at Port Royal, South Carolina, in 1680, the Spanish, in the name of religion, fell upon them and destroyed them, and that brought them into conflict with the forces in the Old World, a conflict which went on until the Treaty of Paris in 1763, which transferred all the territory to Great Britain.

Once more, they had no well devised plan. Their religious movements went in capricious currents. The hope of gold, the quest for a fountain of youth, or a passage to China, determined their religious undertakings. Their stakes were never strengthened. There wasn't a place where they built as if they were to stay there until

the Judgment. They were unfaithful to their trust. The vineyards were taken away from Spain and given to other husbandmen.

The Downfall of the French System.

CONSIDER THE CASE of France. The first French settlement on this continent was at Quebec in 1608. They strengthened their stakes by building a hospital and a Seminary to care for their sick and to train their converts and their young preachers, and within fifty years they had a well organized form of Christianity that was dominant in Quebec. To this day, the people who founded Quebec own it. It is a Catholic city. The French came with large plans which they executed with great strategy. Their statesmen drew a line, running from the mouth of the St. Lawrence down the Mississippi to its mouth, and running out over the tributary rivers, a cordon of military outposts, and all of this was done in the Old Country. They worked according to a plan. Just like you may see in the hand of Ferdinand DeLesseps at the mouth of the Suez Canal, the plan which he drew for the digging of the Suez Canal.

The French also sought to combine the hostile tribes and to tie them by mutual interests. Their missionaries went with the adventurers and soldiers to brave the dangers. The Spanish priest followed the track of the soldier. The large plan of the French was executed with such strategy and ability that a century and a half after the founding of Quebec, if you would divide this country into twenty-five parts, the French owned twenty parts, the Spanish four parts and the English one part.

This great spiritual and temporal empire of the French ended with the Seven Years' War, which transferred to Great Britain all the possessions of France from the Arctic Ocean to the Gulf of Mexico east of the Mississippi River. The stakes of the French were pulled up. Why so? The weakness of the French was:—

First, they intermixed with the native people and thus impoverished their stock.

THE NEGROES are naturally religious. Teach them that Christianity embraces morality and that they cannot be religious without being truthful and honest.

It is characteristic of the Romanic races that they marry natives with an alacrity which is repulsive to the Teutonic races. Someone said that the French failed in America for the want of men.

Second, they became involved in the clannish wars. They became partisan politicians, and identifying themselves with one tribe, incurred the hostility of another tribe. Such was the cause of the bloody war with the Iroquois.

Third, the church and the Government, too, came ultimately to be controlled by political intrigue. The representatives of the French Government and the Catholic Church in America were Jesuits and they compromised their principles for outward advantages.

Fourth, the business of the French was not of a permanent character. They were trappers and fur-traders. A colony of trappers, fur-traders, nuns and celibate clergymen gave small promise of a permanent settlement.

Fifth, Christianity was bound up with the monarchy. It was supported most generously. Louis XIV gave to LaSalle for his one Matagorda colony more than all the sovereigns of Great Britain gave to the twelve English colonies along the Atlantic seaboard. When Great Britain whipped France on the continent, it dissolved the French Empire in America. As Pitt said, "America was conquered in Germany."

The Wisdom and Strength of the English.

NOW TAKE THE ENGLISH. They came later than the Spanish or the French, but they drove down their pegs, they strengthened their stakes, and they finally controlled all of this country. They came to stay. They were not searching for fountains of youth; they were not trappers and fur-traders; they were permanent settlers. They were agriculturists; they settled on the farms and cultivated the tobacco and developed the resources of the soil. This distinguishes the English colonies in general from the Spanish or the French.

Again, the English people who came to this country were of different sects. There

was not just one church—the church of Rome. These various sects prevented a spiritual despotism. There were Catholics, Conformists, Puritans, Pilgrims, Quakers, Presbyterians, Baptists. These were the people of English blood, or under British rule, who settled in the United States.

And they came not to enslave but to save the native population. We read in the Episcopal annals of Virginia of Whitaker, who was called the "Apostle of Virginia", preaching and planning to save the Indians. John Elliott and Roger Williams did likewise in New England. We may judge what big hopes they had for the Indians, when we remember that one of the first buildings erected at Harvard was a building for Indian students. At one time in those early days there were seventy Indian students in William and Mary College. That was the proper spirit for colonists who claimed that they were moved by religious impulses. And thus of the three who came only one remained, the one which at one time had only one-twenty-fifth of the territory of the country.

Educating Their Own People.

MY BRETHREN, there are certain stakes which Baptists ought to drive deeper in the South. One of these is education. The denomination that does not educate, must perish. More emphasis than ever is being placed upon education.

Time was when we were backward in education. The State was also backward. The public school came as a gift of God to all the people. Since Baptists constituted many of the people, they have reaped large benefits from the public school system. Education is a part of the Great Commission. It is in there just like baptism and conversion. Make Christians of people, then baptize those who are saved and then teach, train and educate these. I will not now discuss Christian education. There is, however, one phase of that subject which bears directly upon Home Missions, viz., Mountain Schools. In Buchanan County, Virginia, is a Mountain Mission School which, with an expenditure last year

WE WANT UNION, but we want truth more. For the right of individual conscience, which is true democracy, we stand ready to lay down our lives.

for all purposes of two thousand dollars, has, as its visible religious result forty conversions and two young men to enter the ministry. Where is there a church that accomplished such results on an expenditure of that amount? A member of the Virginia Legislature from an adjoining county tells me that this school has driven out the moonshiners.

But I go further to say that Baptists must drive down their pegs where there are State schools. Somehow, we have been afraid of the court houses and the State institutions. You go to some of the county seats and you don't find any Baptist churches. Baptists were afraid to go around the court houses some years ago. We have also neglected the sites of the State institutions.

We shall never be able to keep our boys and girls from going to these schools. They will attend them in increasing numbers. State institutions are adapted to the Baptist idea. There everyone acts for himself in religion and all are on an equality. We would do well to drive down the stake of a well-equipped church near every State school in the South. During these years, the young are readjusting themselves in their thinking and their whole religious life may hinge upon the church that is near the college. If the Baptist church is on a back street at the rear of another house, the college boy who is from a Baptist family might not have the sturdiness to stand for his faith in such an environment. The strongest preachers and the best buildings should represent the Baptists at the State schools.

Elevating a Lower Race.

WE SHOULD ELEVATE the people in our midst who are lower than ourselves. We have in the South something that never has existed permanently under any government—two races, equally free, living together. The future alone can tell whether or not that will continue. But the Bible puts upon the strong the responsibility to bear the burden of the weak. The white man's burden in the South is the Negro.

I was preaching in a Baptist church in the country. After service, one of the members said, "Would you like to go to a Negro meeting?"

I said, "Yes, do you suppose it is too late?"

"Oh, no, they are just beginning," he replied.

We took seats in the rear of the church. A Negro from Baltimore was preaching and four Negro preachers were sitting behind him in the pulpit. The Baltimore brother was what John Jasper called, "the educated kind". Every gesture was studied and his delivery was stiff and formal. While he talked, the congregation slept. Coming to the invitation, he attempted to back out and turn that difficult part of the service over to the pastor; whereupon the blustery pastor yelled, "Call um, brudder, call um loud, they'll come."

The Baltimore brother called them, but they didn't come. The pastor leaped to his feet. He was clad in a long, heavy Prince Albert coat that hot August night.

He shouted. "My breddren, you didn' 'zackly follow our brudder from Baltimore, but I follered him, and he track der Scripiter from fust to last. He ain't said nuthin 'bout moping and 'er moanin' to git 'ligion, and tain't in the Bible needer. He ain't tole you nuttin' 'bout going hongry. My breddren, I has got the biggest dose of 'ligion in dis community and I never is gone hongry. I ain't gwine hongry if dere's nuthin in the kermunity what I can git to eat."

And the friend who sat by me said, "He is the biggest rogue in this community."

And he was the pastor. We are to show them that morals and religion cannot be divorced. They are naturally religious. Teach them that Christianity embraces morality and that they cannot be religious without being truthful and honest.

The white people of the South must hold the Negroes by sympathetic understanding. Not by an understanding alone, and not by sympathy alone. There has been a good deal of sympathy that was nothing more or less than gush. We must know the

Negro, sympathize with him in his problems, and help him work them out.

There have been two or three joint meetings of the white and colored Baptist preachers of Richmond in the past year. They told us how the saloons were congested in their ward. One pastor said that when he walked to church Sunday morning, there would be fifteen or twenty Negroes around the saloon doors, shooting craps. There were blind officers on that beat. This was remedied because the Negroes told it to the white pastors and we are trying now—and I hope you will help in Richmond—to get a kindergarten for the Negro children. There are in the city twelve public kindergartens for the white children, costing about one thousand dollars a year. We haven't any kindergarten for the Negro child. He needs it more than the white child. The little Negro is without proper home influences and roams the streets, neglected. Is it not wiser, if you have to choose between the two, to work with the Negro down there in the kindergarten than to work with him up yonder in Latin and Greek classes?

Adapting Themselves to New Conditions.

ANOTHER THING we must learn in the South is adaption. Everything must adapt itself or disappear. Ship a horse from Kentucky to Virginia. He will take cold, have pneumonia and die, if he doesn't become acclimated. The flounder, once had eyes on both sides, but has adapted itself to its mode of swimming until the eyes of the flounder are both on the same side. Have you observed that insects take the color of the plant on which they live? The theory is that the zebra owes his color to the law of adaption. He lives in the woods and takes the color of the shadows of the trees. It is a protection to him.

Religion must adapt itself. Environment has changed wonderfully. This isn't the same world that you lived in fifty years ago. Conditions in the country are not what they were. Once the center of social life was the plantation. There were big farms, with hundreds of acres, with only a half dozen white people and several hundred Negroes. In the West, they had vast

ranches, of tens of thousands of acres. These ranches have been broken up and instead of having one ranchman, they have, say 500 people. So the breaking up of the ranches put into the country more people, though they may have been poorer. And where it didn't put into the country more people, it changed the civilization. Now, the church must adapt itself to these changed conditions. The church should be the center of the community life. They say you cannot have a B. Y. P. U. in the country. The liveliest church country in Virginia has a B. Y. P. U. It is the very thing the young people want. It brings them together in social intercourse and in religious investigation and endeavor.

Unless our country churches adapt themselves to the situation, as it now exists, they will diminish in influence. We may expect them to dwindle from two-Sunday preachings, to one-Sunday preaching, and, by and by, to frazzle out and disappear.

In the cities also the church must adapt itself to the new conditions. The South had no cities a century ago. We had towns and villages. Richmond was a town. Now we have cities many and large, and they are growing like magic. In the city, Satan has his synagogue! In the city, are the Augean Stables of filth and crime! The church is the Hercules that is to cleanse these stables. And, if the church doesn't do it, the cities of the South will go the way of the cities of the Old World. They will decay from rottenness at the heart.

Now, my brethren, Baptists have never been, for any length of time, the dominant force in any country, and it is sometimes said that we never persecuted because we have never had the power. We are the strongest denomination in Virginia. We are to-day, in numbers, in wealth, in the attendance upon our educational institutions and the money invested in them, the strongest denomination in the South. What are we going to do with this position? Shall we drive down our stakes, so that the cords can be lengthened, and so that our position here will be permanent? If so, we must think large thoughts—even God's thoughts after him. We must act like giants and not like pigmies!

With the Louisiana Campaign

WESTON BRUNER, Secretary of Evangelism

THE WHOLE EVANGELISTIC staff with the exception of Dr. Golden, who is in Florida, is in Louisiana for a three and one-half or four months campaign, beginning the first Sunday in January. In the first round of meetings Shreveport was the center. There were six meetings in Shreveport among the white Baptists, and the colored Baptist churches all united in a meeting with Antioch Church, Rev. B. Moore, pastor.

There are only four white Baptist churches in Shreveport, so in addition to meetings with these four churches we arranged for a meeting in a Presbyterian Church out in a section of the city where a Baptist church will evidently be organized in the near future, and used a tent for another meeting where we organized a church with 46 constituent members. There were altogether 626-additions in Shreveport and 800 additions including Shreveport and the towns in northern Louisiana where meetings were held for three weeks.

The evangelists are now (February 12) just closing up their second round of meetings and the record is incomplete as to the number of additions, but from the information already in hand there have been more than 400 additions in this second group of meetings, so that to date there have been more than 1200 additions to the Baptist churches in Louisiana.

When you remember the difficulties that we have always faced in Louisiana, this is a most remarkable showing. I wish to record some items of special interest.

Queenstown in Shreveport was organized eight months ago with twenty-eight members. When the campaign opened in January this had been increased to fifty-four. They had ninety additions during the meeting, mostly by baptism, thus increasing the number to 144, and placing the work in that important section of the city on a firm footing.

Cedargrove had no organization at all. The Methodists had endeavored to organize a few months ago, but the organization had fallen through. We planted a tent

there and towards the close of the meeting organized a Baptist church with forty-six constituent members. The Baptists of the city are taking hold of this important point vigorously, have already secured a lot, a good sister has given an organ to be used, and within a very brief period there will be erected a building to house this new-born Baptist babe.

The meeting at Natchitoches, where one of our schools is located, was a very blessed meeting. There were fifty-four additions to the Baptist Church, eight additions to the Methodist Church of the town, besides a number of confessions among the students who will unite with their home church after school is out.

Another remarkable meeting was the meeting at Haynesville, in which there were thirty-four additions and much strength added to the church.

The largest number of additions to any individual church were 112 to the First Church, Shreveport, with eight additions more the following Sunday, making a total of 120 to that church, as a result of the campaign, and the pastor writes that the good work goes on.

The meeting at Monroe is one of the remarkable features of the campaign thus far. The pastor, Rev. F. H. Farrington, like the pastor of the First Church, Shreveport, is a live wire. There had been ninety-nine additions up to Monday night, February 9, and the meeting was to continue for several days longer.

It is the opinion of the Secretary of Evangelism and the Evangelists associated with him that they have never been among pastors who have more heartily and enthusiastically received them and joined heart and soul with them in the work than the pastors in Louisiana. In fact the great blessing has come as a result of the faithful sowing of these men of God. We desire to ask the brotherhood generally to remember our Louisiana campaign as it will continue for some two and one half months yet. The New Orleans campaign opens March 8th.

Quick Results From Co-operation

L. B. WARREN, Secretary of Church Extension.

HEarken UNTO the story of Queensborough Baptist Church, Shreveport, Louisiana. It was organized eight months ago with thirty-eight members. Today it has 154. It began with no building, the child of co-operative State and Home Missions. Its every step for eight months has been with its hand in that of our Baptist co-operative mission agencies. Result after eight months: A self-sustaining church with a good house of worship nearly completed. The story is graphic, good for sermonic illustration. There are scores like it and other scores less spectacular and yet as full of blessed meaning for the Master.

THE BRIEF, but brilliant history of the Queensborough Church, Shreveport, Louisiana, perfectly illustrates the splendid co-ordination of the several forces of our Home Mission Board.

In July of 1913, the church was organized by a co-operative missionary, whose salary was shared equally by the State Board of Louisiana, and the Home Mission Board.

In October, Rev. R. L. Baker, Enlistment Worker of the Home Board visited the

In January, 1914, Evangelist F. D. King, of the Home Board, held a meeting and added ninety to the membership. After a canvass of the new members, the church declared itself to be self-sustaining and released the State Board from its pledge of \$600 to pastor's salary.

In February, 1914, the Church Building Fund of the Home Board made a loan of \$500, insuring the completion of the building without debt.



'Queensborough Baptist Church, a suburban church at Shreveport, Louisiana, eight months old.

field, and secured subscriptions for pastor's salary and for State, Home and Foreign Missions from thirty-eight of the thirty-nine members. The other member was out of the city.

In November the church called the Rev. J. H. Strother as its pastor, the church paying \$300 and the State Board \$600.

So by the co-operation of the Enlistment, Evangelistic and Church Building Departments of the Home Board, the denomination has a self-supporting church of 154 members, actively enlisted in State, Home and Foreign Missions, and occupying a property worth \$6,000.00, and all within eight months from the date of organization.

Church Building

"For the People Had a Mind to Work"

MRS. E. B. ATWOOD, Albuquerque, New Mexico.



AND REVIVAL FROM THE LORD fired the little church at Cone with a great idea. In their thankfulness they must raise up a memorial to God on their own prairie of stones hewn and placed by their own hands, a house of worship for themselves, their children and the strangers within their gates.

But the matter was not so simple as the Israelites found it when each man carried his stone and added it to the heap. Conditions were hard. Only the faith that removes mountains could win. The pastor declares that some of the brethren left their families in need while they addressed themselves to the task. One brother who was sick made and sold pictures, giving the proceeds. See his burro wagon to the left of the stone walls in the picture and his wife with a straw hat on standing near. The old soldier of the cross at seventy-five years of age, seen at the front, worked hard as any one.

The pastor says, "I visited a family and found a thirteen year old boy in bed, while his mother patched his only pair of overalls. This boy and his mother ground corn for bread while the father worked from day to day to help raise and place the massive stones in the walls. I could tell you of others, who through faith endured

hardship, turned their backs upon temporal things, wrought mightily, subdued gain-sayers, and on the walls, with the Spirit of God in the heart and trowel in hand, stood together, saying, 'We cannot come down till the work is done.'"

But this pastor was not satisfied. One triumph of faith led to another. His ambition grew to dot the prairie with such Eberezers. This man does not live on the dead level of the plain as you might judge from the pictures; he lives on the mountain-top of vision. "We must be ready," he says, "for the tide of immigration which is turning our way." So he inspires his little band at Bryantine to an effort truly heroic.

His wife, who spends much time on a sick-bed, writes: "We will work and pray for the best Home Mission offering we have ever had and that we may first give ourselves to the Lord for Home Missions."



A Heroic New Mexico Band Building a Church for the Lord

The cry of "union" confused some, but not these seers of visions. The Lord gave the material for the walls. Only willing hands were needed to quarry from God's hills, haul and lay the rock. While the men did this the women cooked and brought dinner every day. The pastor's wife says:

"We would sit around at noon and view the walls and were as happy as a bunch of children. Some of the men put in forty days of hard work, wore out their gloves, and almost wore their hands out. Some of them could hardly straighten their backs. At last the walls were up and daubed and all the money used for boards and strips for a covering that would keep out the sunshine and most of the rain. The first services were happy ones. But the women were not satisfied. The men had done their

best but the finishing touches must be put on by the women. It was astonishing how ways opened up before us. We soon had money for flooring; the men did the work. Then we bought shingles; they put them on. Next ceiling; they ceiled it. At last we bought lumber for benches; they made them. Then paint for the walls; they painted them."

Yet their zeal cooled not. An organ and song books were bought by one great last effort, in which the community joined, led by one of the cowboys.

Thus there stands in one small western community, whose people come and go, a testimony that faith still lives and conquers and that the Kingdom is coming in the hearts of men.

Building Fund—Shreveport, \$20,000

L. B. WARREN, Secretary of Church Extension

SHREVEPORT is "The City of Opportunity." An electric sign of gigantic proportions blazes forth this statement, that he who runs may read and that the wayfaring man cannot fail to understand.

Shreveport is "The City of Baptist Opportunity," as is evidenced by a multitude of things,—notably by her immediate gift of \$20,000 to the Home Board Church Building Fund.

The First Church.

ALL THE CHURCHES of Shreveport are led by able and godly men, and are doing Kingdom-service in a great and glorious way. The detailed work of these fields will be given at another time.

The First Church has as its pastor, M. E. Dodd, D. D., a seer and prophet, a Sir Galahad among his brethren. During the three years of his pastorate the membership has increased from 500 to 1054, the missionary offerings have grown until the church ranks with the first ten of our entire Convention, at all the Sunday services standing room is at a premium and crowds are turned away for lack of space. This condition is due to many things. Dr. Dodd is a very busy man. He preaches on an average of eight times a week. He visits constantly. He does heroic service as President of the State Board, as Vice-President of the Home

Board, as Trustee of the Southwestern Seminary, and in other official capacities in connection with the general work. Last year when the State Mission Board was in debt and could not afford the salary of a State evangelist, he held seven meetings in needy fields without money and without price. In Shreveport he is ubiquitous. He teaches his Baraca Class of 100 men, and with them as helpers covers the city. On Saturday night every man and boy in the pool and billiard rooms of city receives a personal invitation to the services of the next day. On Sunday morning every traveling man at each hotel receives a personal invitation to Sunday school and church. The prayer meetings are crowded, the attendance at Sunday school taxes the capacity of the great building, and the baptismal waters are stirred each Sunday night.

This is the great leader who has just led his great church in a gift of \$20,000 to the Building Fund.

Louisiana's Needs.

DR. GEORGE CRUTCHER, who, during his first year's work as secretary brought the State Board out of debt and reported at Amite City the greatest showing ever made by his Convention, gives the following figures on Louisiana's needs:

In the State there are 700 churches, but

only 250 pastors. Of the sixty-four parishes (counties) there are twenty-three parish sites without a Baptist church. There are nine towns between 3,000 and 10,000, with no Baptist church, and sixteen towns with a population between 1,000 and 3,000 in similar destitution. Only twenty-six churches in the State have full time preaching and eight of these receive assistance from the Boards; thirty have half time preaching and over 600 others have services once a month or less. Of the 700 congregations only fourteen are worshipping in brick buildings, and six of these are in New Orleans; 400 are in little frame buildings so dilapidated as to demand im-

Baraca class and they established the Shreveport Baraca Memorial Fund in the sum of \$500 and the Memorial Certificate will soon be hanging in their room,—a beautiful adornment and a perpetual reminder. At the evening service fifteen minutes was given to the Fund and a collection of some \$4,000 resulted. Afterwards Dr. Bruner preached and the front of the church was crowded with those who came confessing Christ. During the ensuing days Dr. Dodd took time from his multiple duties and by personal interview the total subscription reached \$20,000. Many Memorial Funds were established by sons for their mothers, by parents for their child-



Dr. Dodd's Baraca Class of 100 Men First Church, Shreveport.

mediate rebuilding or repair and 200 have no houses at all.

Shreveport's Gift.

REALIZING the appalling need throughout the State and throughout the South, the people of Louisiana are enthusiastically co-operating in the extension of the Church Building Fund.

Upon my arrival in Shreveport the Home Board Evangelistic forces were concluding their local campaign which so gloriously resulted in 800 additions to the churches, and Dr. Bruner was speaking at the First Church. At the Sunday-school hour the Church Building Fund was presented to the

ren, by husbands for their wives. The church established a Sumrell Memorial in honor of their former pastor, and the basis of a great Shreveport Memorial Fund was laid in the sum of \$5,000 to be increased annually during the coming years.

Shreveport has set a glorious example in the State and in the South. If fifty other of our leading churches will join her in the \$20,000 class, our 8,000 needy churches will quickly be relieved and will become enlsted and co-operate, the Baptist host will resume its former position in the front rank of the Master's forces and the Kingdom of God will come.

The New Era in Home Missions

JOSEPH ERNEST M'AFEE, Associate Secretary Northern Presbyterian Home Mission Board,
New York City



THE NEW ERA in Home Missions is marked by three discoveries. Each is momentous enough to create an epoch. In missionary mathematics three epochs equal an era. These three are closely related, and one leads on to the others.

The first, to state it graphically, is the discovery of the third dimension in the missionary enterprise. Not longitude and latitude alone determine spiritual issues: missions have altitude and depth as well. The counsels of the Most High are as deep as they are wide. Missions shall not live by geography alone, nor even by multitudes. Quality figures quite as high as quantity. Souls are not to be counted only; they should also be weighed.

This discovery supplies a new definition of the human soul, and prescribes for it a new plan of salvation. It instituted the divine plan. It sets missions to ministering to the whole being. It discards an evangelism which misses the man in searching for his soul. It makes salvation an intelligible reality to the hungry, the weak, the poor, the estranged, even to the rebellious,—by the ministry of a winning love, by a human sympathy, by a just share in the common wealth, by the strong arm reached out, by bread and butter. A gospel which butters bread and cuts ice and saws wood and makes good by every test is not cheap nor flippant; on the contrary it alone is serious enough finally to convince men that God cares.

Revolution of A Bread-Buttering Gospel.

THE IMPORTANCE of this discovery for the missionary enterprise cannot be easily over-estimated. This is revolution, nothing short of it. It is a new gospel, the real old gospel. It is like emerging from the sameness of a flat plane into the infinite complexities and glories of a realm of three dimensions.

My figure or speech is not inapt. We have discovered the third dimension of the missionary enterprise. We have not yet

found ready means of locomotion through the delectable abysses of this heaven, but we are groping our way. The lumber of institutional churches and organized charity often conceals the real issues; we suffocate ourselves with fuss and feathers; but we shall have done with our fuss some of these days, and the feathers will blow away. Then the true glories of the new era will appear.

Is it not a new era, indeed, to find that city streets can be kept clean; that rural existence can be charged with vivid life; that the rottenness can be taken out of politics; that savagery can be banished from business and trade, instead of war to the death can be made the seal of brotherly love; that killing disease can itself be killed; that poverty can—not be softened and robbed of its worst fangs—that poverty can be abolished, stamped out, made not to be; that jealousy, and bitter striving, and cruel oppression, and sin's damnation can be cured, not by palliatives nor by hell's exalting tortures, but by the removal of their causes, by washing them away with sacrificial blood; that men can be saved from hell by keeping hell from becoming; that heaven can be gained by making heaven of earth.

Only to find that such as this can be, only to feel one's self sane while he entertains this hope,—that is indeed an event to mark an epoch. The gospel has been too commonly ministered in despair to all these; our missions have not even offered the hope. In the light of this discovery we now dare at least to pray, Thy Kingdom come on earth.

Discovering the Community.

THE SECOND EVENT shaping the era is the discovery of the community. Professor Royce maintains that the community is a person. It is something more than and different from the sum of the individuals who enter into its composition. It often has a quality and character which they do not have. It is sometimes bad while they stand the conventional tests of goodness. It is sometimes commendably good while

AN AMERICAN foreign mission of the churches cannot make headway against the scandal of a depraved American society and a conscienceless American commerce.

they fall before the conventional tests of individual goodness.

Some of our highly exemplary communities are made up of individuals each of whom is a branded criminal,—and their virtue is not longer dependent upon armed guards and prison walls. The new science of penology stakes its all upon the distinction, and is successfully redeeming the incorrigible individual through the atoning personality of the holy community. On the other hand, many a community is scarcely tolerable, as a community, which is made up of individuals who have signed the pledge and carry their tokens for the sacramental table.

A keen-witted Quaker once complained of Dr. Weir Mitchell that in his novels he makes his Quaker home most attractive to be born in and equally desirable to get out of a little later. None is more admirable than the Scotch-Irish and none has contributed a more vital element to our composite American character, but a pure Scotch-Irish community—excuse me! I am an intelligent enough Scotch-Irishman myself not to care to live in one. We boast of the Anglo-Saxon, and our boasting would sometimes make it appear that little else worth considering has entered into our glorious American civilization.

But if you would find American Anglo-Saxonism in its purity seek it among the coves of the Southern Mountains. There it prevails undiluted and serene in its stagnation—when it does not flare forth in feud killings. That region produces numbers of the most admirable individual characters in our civilization. Out of these mountains have come men who give the highest eminence to the American pulpit and the American bar and the American market-place. But their greatness has appeared with their removal from the mountain communities. The communities themselves remain for the most part the incorrigibles of our civilization and the despair of the older order of missionary enterprises.

With this discovery dawns a new day for this region as for many others. Every

Home Mission Board in the land is more or less radically making over its methods and even reshaping its ideals. Our "one-by-one" evangelism has passed by this larger and finer person, the community, without so much as discovering his existence. In consequence the individuals saved are disappointingly few and an all too meager salvation is vouchsafed even the few. This inadequate individualistic method is now being supplanted in its stronghold in the slum rescue mission. The aim and method of even these is being transformed. The gospel which really saves the down-and-out sets him to work for his kind in a community organism. The more hopeful slum missions are now actually self-supporting; the individual is made to believe that his own salvation depends upon his turning savior, and he shows his faith by works so valiant and well-directed that the blighting, pauperizing methods of conventional charity are abandoned once and for all.

The whole Home Missionary Program must sooner or later show the transformation. The subsidized Home Mission church must go,—an event which will make for the glory of God and the saving of many a community now shackled in a spiritual bondage from which only a miracle of grace can redeem it. "Organized charity" will become unorganized, its inhuman elements dissipated, and the essential democracy of the Kingdom of heaven will be preached without equivocation and practiced without evasion.

The National Mission.

THE THIRD COMPLETES the new era; it is the discovery of the national mission. Home Missions thus gain at once a world significance which an individualistic program of missionary outreach cannot, in the nature of the case, attain. Indeed, the day hastens when much of the conventional method and many of the aims of our present Foreign Missionary program shall be transformed and merged in the national mission.

An American foreign mission of the

THE INCONGRUITY of rum and missionaries on the same ship bound for Africa has long been the scandal of Christendom.

churches cannot make head against the scandal of a depraved American society and a conscienceless American commerce. American churches can no longer segregate themselves, and successfully preach a gospel which American civilization does not practice. Though they send their missionaries to the uttermost corners of the earth, even there will a home civilization which belies their doctrines find them out and blast their professions.

If pagan policies are less corrupt than Christian, the individual Christian missionary preaches in shame of face if he dare preach at all. If the introduction of Christian civilization into Japan has carried with it a child-labor system where it did not before exist, with what faltering tongue must the individual American missionary in Japan preach a doctrine advocated to banish it? He is himself the representative of a civilization which still harbors that outrage. The incongruity of rum and missionaries on the same ship bound for Africa has long been the scandal of Christendom.

Every throb of the American heart sends out a new yearning toward the new Republic of China. But who can preach a gospel to save republics? An individual, two of them, ten thousand of them, acting as individuals? Only a saved Republic can finally preach that gospel. Only the voice of our whole people, speaking as a whole, can find the eloquence to make that message.

Redeeming Life's Margins.

THE MEANING of these discoveries in the Home Mission enterprise is manifest to the discerning. They mean that every remotest margin of our life is to be brought nigh in a redeeming purpose; that the neglected of every race and degree of isolation are to be included in the community interest; that

the foreigner is neither to be scorned nor to be patronized by the "mission" in a deserted store on a back street, but that he is to be brothered into the common brotherhood; that the profound economic causes depleting rural regions are to be appreciated for their spiritual significance; that the country church is to abandon a stereotyped and inapplicable method for a ministry which shall direct to spiritual ends economic laws as inexorable as any other of the divine counsels; that cities are not to be deliberately deserted of spiritual forces at the neediest centers; that the City of God is to become a reality in our civilization; that our missionary outreach to the nations is not to be confined to a desultory programme of the churches in sending individuals here and there with the niggardly sums spared from the overflow of prosperity, but that the sum total of our pulssant civilization on earth—aye! the nation as rich of world beatitude; that the richest nation is to be directed to a ministry as any other two on earth—is to devote its all to a demonstration of the saved and saving community; that this national missionary enterprise is to stand on a funded basis of the one hundred and forty millions of dollars of today's national wealth and upon the incalculable accretions of the years and centuries to come; that our annual fifty billions of money employed in barter is itself to constitute our missionary budget; that our active missionary force is to embrace these one hundred millions of the most vigorous, aggressive element in the human race. This is a missionary program worthy of a divine purpose and an age-long hope and a world-wide ministry. All this our home mission must compass in the new era.



A Church Building Fund

An Address Delivered by W. Thorburn Clark Before the Virginia General Association in Nov. 1913

Is it time for you to dwell in your ceiled houses and this house to lie waste? . . . Go up to the mountains and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.— Haggai 1:4,8.

THE PROBLEM of the homeless church was a problem of Apostolic days and it is a problem that abides with us in the twentieth century. Southern Baptists have three thousand houseless churches west of the Mississippi River and fifteen hundred east of the Mississippi. There are fifteen Baptist churches in one county in Kentucky, worshipping in schoolhouses; and in one Association in Arkansas there are twenty churches with but one church building. For a church to worship in this way, for any length of time, means the crippling of its influence, and a failure to enter into the rich heritage which rightly belongs to it.

As an army in the enemy's country needs a fort as the base of its military operations, so the church needs a house as the base of its spiritual operations. Of course, the cause of the Lord is to be built up by those who have been redeemed by the blood of the Lamb; but the inanimate church building, hallowed by the presence of Jehovah is an important factor in the coming of the kingdom; and those who would hasten that coming should recognize this fact.

A house may exist without a congregation; but it is yet to be demonstrated that a congregation can exist, in any degree of permanency and spiritual efficiency, without a house. Bishop Candler, of the M. E. Church South, says that he has visited the foreign fields of his denomination and that the well-housed stations accomplished a great success, while elsewhere the work was weak. He says that, "Half of the force of the money expended for the support of a missionary is lost when we send a man out and give him no house for his work." And it seems to me that the same principle will apply to conditions in the home land.

What Various Christian Bodies Have Done.

THE PRESBYTERIANS inaugurated their fund in 1844. They have aided about ten

thousand churches, and expended nearly seven million dollars; and it is said that the number of churches aided by their fund is ninety-six per cent of the number of churches on the rolls of the General Assembly. Last year they assisted in building three hundred and three churches.

The M. E. Church South began their fund in 1882, and through it they have built nearly eighty-five hundred churches and twenty-five hundred parsonages; and about four and a half million dollars have passed through their treasury. One half of the churches of Southern Methodism have been built, either in whole or in part, by funds from the Church Extension Society.

The Disciples have a great fund of eighteen hundred thousand dollars, and this, no doubt, is one of the secrets of their marvelous growth. Ward Platt says that one Church Board, in forty years, has aided in the erection of fifteen thousand churches, one-half of them being west of the Mississippi River.

Southern Baptists have spent about one million dollars in assisting feeble churches to build; but because we did not put this into a permanent fund, we have only about eighty-three thousand dollars as a beginning; and now it is proposed to raise a Million Dollar Loan Fund. The plan of the fund is to lend from its treasury to a struggling church, a sufficient amount to enable it to build; this amount to be paid back within a reasonable length of time, at a small rate of interest; and as it is repaid, it is loaned again; therefore the fund is constantly increasing and continually at work building new churches.

Reasons for Helping to Build Churches.

BUT WHY A BUILDING FUND? Why help that baby to walk? Why assist that young man to procure an education? I do not suppose any young man, however rich, in our colleges or universities, is paying the full cost of his tuition.

A gentleman asked Dr. Hatcher, how

much per year it would cost to educate his son at Richmond College, and Dr. Hatcher replied: "About eight hundred dollars." The man gasped. But said Dr. Hatcher: "On account of the generosity of the denomination, in erecting buildings and endowing the college, it will cost you a great deal less."

The great endowment of our educational institutions, and the great appropriations of our legislative assemblies have given to our youth the splendid educational facilities of our land.

Great movements require co-operation; and the great movement of putting a church into every community demands the hearty, enthusiastic, and generous co-operation of all of God's people.

But it is hard for those who belong to prosperous and well housed churches to realize the need of helping others to build; yet that need exists, even here in our own beloved Virginia, with her stable population and hoary traditions. How much more does this obtain in those sections of our country recently opened to settlement! Ward Platt says that in a certain section of New Mexico, twenty thousand homes were established in a single year, and that the number of post offices rose from three hundred and twenty-two to five hundred and twenty-three. He also says: "Along one railroad for a distance of one hundred and fifty miles but five families lived a little time ago, now more than twenty thousand heads of families are there, four-fifths of whom came in twenty months."

Consider the Southwest.

OKLAHOMA WAS SETTLED in 1889. The last census gave it a population of one million, six hundred and fifty-seven thousand. In 1900, the population of Oklahoma City was ten thousand; in 1910, it had a population of sixty-four thousand; I have not yet received the statistics for 1913. Dr. Bruce Kinney in an address before the Baptist World's Alliance in Philadelphia, in 1910, cited the fact that in a typical State of the frontier, there were one hundred towns, of from one hundred and fifty to one thousand in population, in which there was no religious service of any kind; and that only recently, in that same State, a Board of our denomination had organ-

ized a church of twenty-four members, in a railroad town twenty years old, in which there was neither a church nor a Sunday-school. Of course, such a church as that would need help at first, especially in regard to its building.

To give some idea of the needs of the West, and the splendid returns from the work done, I will mention the work of my friend Rev. W. H. Petty, who a few years ago went to San Benito, Texas, and organized a church of fifteen members. After two years, he was compelled to leave this town on account of the health of one of the members of his family, but the church then numbered one hundred and eighty-five. He is now at Flatonia, Texas.

A few days ago an officer in one of my missionary societies received a letter from a missionary of the Home Board in Oklahoma, to whom we are going to send a missionary box. He said: "We are in a new country which has been settled only about twelve years. The field I am now on was organized about a year ago with a membership of eight but we now number thirty-four. We have no house to worship in, but use a little schoolhouse. My salary for all of my time is three hundred and fifty dollars a year from all sources. We hope to build a house this fall and winter, but crops look very unfavorable at present."

In a new town or in a newly settled country, the first church on the ground has a tremendous advantage; and it is frequently the case, that a small loan from a building fund will not only inspire a church in regard to building, but also to activity along all other lines of Christian endeavor.

The principle laid down by Paul, that "We that are strong ought to bear the infirmities of the weak", is as applicable to church building as to anything else.

The Memorial Fund Feature.

AND NOW I WISH to call your attention to the Memorial Fund feature of this Loan Fund. For the gift of five hundred dollars or more, the Board will establish a memorial Fund to the memory of one living or dead.

Not long ago, the son of a distinguished Virginia minister, speaking to Dr. F. W. Boatwright of a monument that had been

erected to the memory of his father, said: "When I look out of the window and see that monument, two sensations come to me. One is a feeling of appreciation for the love and loyalty that prompted the building of the monument; and the other is a feeling of regret that this thousand dollars had not been put into a scholarship at Richmond College, to educate through the future, young men to do the work that my father did."

Some years ago a wealthy merchant in New York City purchased a large estate on the Hudson River. He built a mag-

splendid Baptist church; when one of its members gave me the history of its erection. He said that he was making money rapidly, and that his desire had been to accumulate a large fortune and to make a great gift to some denominational enterprise; but he felt that his church needed a new building, and he decided that he would not wait for the making of the large fortune, and so he and his father gave about half towards the erection of the church. He said: "I did not make the fortune that I expected, and have never been able to give the large amount." But

he looked with gratitude upon the building which he had aided in erecting to God's glory and honor.

Bread Cast Upon the Waters.

A GIFT TO THIS FUND
may be bread cast upon the waters, to come back after



Two of three Sunday-school Classes of Winterhaven, Florida, Baptist Church, which meet out of doors for lack of room in the building. With 160 members the church seats 130. It is paying for a parsonage and unable to build unaided.



nificent mausoleum for the reception of his body, upon which he spent two hundred thousand dollars; but reverses came, his property was swept away, and he became caretaker of the estate, which he formerly owned, and was glad of the privilege of sleeping in the barn. No doubt, thoughts of the magnificent mausoleum awaiting him are tantalizing; but if he had put this two hundred thousand dollars into a church building fund or into some benevolent institution, thoughts of it now could be a comfort to him.

I was in one of the prosperous small towns of Virginia, and was looking at the

many days. Rev. C. N. Broadhurst tells this story. In a town in the Middle West, a church conference was discussing the advisability of establishing a mission in another section of the town, and were discussing the proposition unfavorably, when an old gentleman arose and said: "You know that I had two sons. One of them is a good boy and has stayed at home and been a comfort to his father and mother; the other became wild and reckless, left home and wandered away, and we knew not where he was. Upon one occasion, the secretary of our Church Extension Society came to our town, and endeavored to raise

sufficient funds to build a church in a certain western town; but after the collection, he still lacked a thousand dollars of having the amount. When I went home, I said to my wife, 'You know that we intended to spend a thousand dollars on the education of our boy, but he has gone and we cannot do that now; let us give this thousand dollars for this building, and she consented. The thousand dollars was given and the church was built. Not long afterwards, a wayward youth wandered into that building seeking shelter from the inclemency of the weather; but he heard the gospel message and gave his heart to God. To-day that young man is a prominent member of that church, and one of the most prosperous business men in the town; and that young man is my son.' And the conference decided to establish the mission church.

"Cast thy bread upon the waters; for

thou shalt find it after many days."

The houseless church is a challenge. The houseless church is not necessarily an evidence of decay and death; it may be the evidence of life and growth. But for the houseless church to remain houseless is an evidence of decadence.

The houseless church is a challenge to our faith and to our duty to our fellowman, our loyalty to our denomination and our faithfulness to our Lord Jesus Christ. Let us meet the challenge.

I urge you to stand by this Million Dollar Loan Fund being raised by the Home Mission Board.

Let us put a Baptist church in every community in the Southland, East and West. Let us not rest until every man and woman and boy and girl in the South shall have the opportunity of worshipping every Sunday, in a church—a Baptist church.

Regaining a Lost Eden

PRESIDENT ANDREW M. SOULE, State College of Agriculture, Athens, Georgia.



IN AMERICA we flatter ourselves as having lived off the "fat of the land," though it was created long before the first Anglo-Saxon set foot on these shores. It represents the store of energy collected through the ceaseless activities of great natural physical forces such as the sun, frost, rain and running water, the growth and decay in endless series of plants, trees and animals in the long ages elapsing since the first appearance of the Green Mountains above the crest of the ocean waves.

What a glorious prospect our country must have presented to its discoverers. What a splendid privilege it offered to those who possessed it before our day. Everything that has made possible the agricultural and industrial development of the United States with its teeming population was the birthright of the Aborigines, but they did not understand the control of these great forces so essential to man in subjugating the great world of God.

The country remained in its original

primeval condition and the Indians who possessed it were ruthlessly cast aside for the men who realized that there is more force and power in the trained gray matter of the brain than in all the marvelous energy saving devices which man has invented.

But the fresh virgin fertility of the fields has been dissipated by wasteful and indifferent cultivation, the priceless gifts of a marvelous patrimony have been scattered to the four winds of heaven, the bosom of the earth has been scarred and seamed so that the rivers have run red to the sea with the life blood of the land; the forests have been swept aside and the energy and producing powers of the soil so lessened that now millions of dollars must be expended annually in coaxing a profitable crop out of the ground once so rich as to shame the magic of even Pandora's box.

Has the time not come when man is to be visited with retributive justice for his carelessness and indifference? Think of the treasure and energy which must be expended in building back this great natural

heritage of which he came into possession with so little effort. Will it not call for the education of leaders in large numbers, men of genius, capacity, religious fervor, imbued with patriotism and possessed with the fire and zeal which has characterized accomplishment in every age?

Surely there are no two interests more closely associated than that of the study of agriculture, representative as it is of the soil, the plants, the trees and the animals God created, and that of the ministry. Surely those charged with the responsibility of directing the affairs of rural communities so far as the church is concerned can serve the Master more wisely and successfully if they understand how the yield and the productiveness of the soil may be increased, the forests made more beautiful and remunerative and the animals protected from destructive diseases and parasites.

Surely work of the agricultural college and the effort of the minister can be correlated most advantageously in the great reconstructive work which must be done to make the country "a thing of beauty and a joy forever", to enable the men who cultivate the soil to earn a just reward for their labor, to build back the homes of our grandsires and to bring that repose and ele-

vation morally and physically which contact and work with the soil and nature alone afford any people.

A great crisis in the history of the nation is at hand. Never before was leadership more earnestly needed. Never before was it so essential to rehabilitate the country.

I consider it a privilege to be permitted to offer these suggestions for the consideration of the great religious interests which you represent. I hope they will be received with the understanding I have attempted to convey. I hope they may form the basis for a closer co-ordination of the interests which your Convention and institutions such as the Georgia State College of Agriculture represents. I sincerely trust we may be able to form a great co-operative unity of interests which will enable us to do the work which needs to be done in the most efficient manner and in the shortest possible time. In no other way can the Divine mandate be carried out in its fullest sense and man indeed be enabled "to subdue the earth and possess it." When this is accomplished our standards of civilization firmly rooted in the soil shall make of us an enduring, prosperous and wholly Christianized nation.



Some Greetings to the Pastors.

B. D. Gray, Corresponding Secretary.

FELLOW WORKERS: Greetings for the New Year and the Spring season. Your burdens are many, your anxieties correspondingly great. I sympathize with you in the anxieties that weigh upon your hearts and almost envy you the privilege of direct ministry to the suffering and needy. Abiding blessings upon you in your immediate pastoral and pulpit work.

Now, for a word denominational. In addition to training your people in spiritual life and the knowledge of God's Word and practical ministries in the churches you are to lead the forces in great denominational activities. Upon your leadership, more than any other agency, depends our denominational success. Just now you are urged particularly to give your attention to our Home and Foreign Mission campaign.

The financial condition of our Home Mission Board is serious in the extreme. We have urged systematic and regular giving all along through the year but up to the 15th of February we had received only \$116,477.39 of the \$443,750 asked for Home Missions. This leaves a balance of \$327,272.61 to be raised by the 30th of April. We shall need the full amount if we meet all our obligations.

To raise this amount will require heroic, concerted and persistent effort on the part of our people from one end of the territory to the other. We beg that the pastors will see that their own churches do their full duty and in addition that the pastors help as far as possible in association and district campaigns. The amount to be raised is large but we can raise it and more if our people are thoroughly enlisted.

It would be calamitous in the extreme for us to fail. A burdensome debt on our Board would preclude advance for the future so imperatively demanded.

Week of Self-Denial and Thank Offering.

Our pastors can render a great service by helping our Women and Young People in their Thank Offering during the Week of Prayer and Self-Denial for Home Missions in March. \$50,000 can be raised by our good women if the pastors will give them their sympathy and helpful co-operation.

The Larger Givers.

We must have many large gifts from our prosperous laymen. Rightly approached, with our needs properly set before them, many of these laymen individually would give more than the whole church with the case poorly presented. Will you not seek out these strong men and secure from them contributions worth while?

The Whole Church At It.

The every-member campaign, to secure a contribution from every individual, ought to be instituted in all our churches. If the regular monthly system is on, then bring up the arrearages to date. Additional offerings can be secured from those who have contributed with some regularity; then the great body of our members who are not giving regularly, or at all, ought to be reached in this campaign.

Let Funds Be Sent Promptly.

We beg our pastors to see that all funds for Home Missions are forwarded to the proper authorities without delay. We are paying large interest accounts. Money should not lie idle in the treasuries. By prompt remittance our anxiety will be relieved, our obligations can be met and the interest account lessened.

May the Lord bless His chosen leaders in this campaign for closing up our Home and Foreign Mission work in glorious shape.



Our Financial Condition.

P. H. MELL, Treasurer.

THE FINANCIAL TABLE printed last month is again presented to the readers of The Home Field revised to January 31. The increase in receipts has amounted to only \$9,285.71. This is very discouraging and an earnest appeal is made to the churches to come to the help of the Board in its present financial pressure.

The Treasurer has been compelled to borrow \$100,000 in order to promptly meet the monthly demands made on him through the necessities of the missionaries who are working for the Home Mission Board. The salaries of these missionaries must be promptly met and the cooperative work in the various States demand immediate attention. The salaries and current expenses for January, were delayed about one week because we did not have sufficient funds in the banks with which to pay them. This situation is exceedingly embarrassing both to the missionaries and the Treasurer and might be so easily avoided if the churches would send regularly each month the amounts they have subscribed for Home Missions.

It is a very great pity that the large sums we have been compelled to pay in interest are not used for payment of salaries of missionaries or in building of churches in destitute places. But the Baptist constituency does not seem to be ready to agree to this proposition since they have required the Treasurer of the Home Mission Board to pay out to the banks large sums each year for the use of borrowed capital.

The Board has been exceedingly anxious to assist destitute churches in the form of gifts and loans but this activity of the Board has been largely suspended because of the situation as above described.

	Total May 1, 1913, to Jan. 31, 1914	Apportioned by Convention	Leaving due for Remainder of Convention year.
Alabama	\$ 9,674.05	\$ 28,500	\$ 18,825.95
Arkansas	145.69	11,000	10,854.31
Dis. of Col.	854.19	3,500	2,645.81
Florida	1,508.83	11,000	9,491.17
Georgia	15,308.82	60,000	44,691.18
Illinois	494.12	3,750	3,255.88
Kentucky	10,244.65	32,000	21,755.35
Louisiana	2,454.69	10,500	8,045.31
Maryland	4,459.83	9,000	4,540.17
Mississippi	6,690.74	31,000	24,309.26
Missouri	11,997.53	16,000	4,002.47
New Mexico	471.15	1,500	1,028.85
North Carolina	12,658.92	35,000	22,341.08
Oklahoma	2,127.56	6,500	4,372.44
South Carolina	9,920.14	37,000	27,079.86
Tennessee	5,928.45	27,500	21,571.55
Texas	1,988.78	80,000	78,011.22
Virginia	11,407.93	40,000	28,592.07
	<hr/> \$108,336.07	<hr/> \$443,750	<hr/> \$335,413.93

The Signs of the Times

WILLIAM B. RILEY, D. D., Minneapolis, Minnesota.

THE DISTINGUISHED MINISTER whose sermon we publish below, is native of Kentucky and a scholastic product of the Louisville Seminary. He is one of the strongest of the group of Southern Baptist preachers who are now in midlife. In the Middle West he has been a great power against the fatuous subtleties of the science, falsely so called, which seeks to undermine the Word of God. We asked Dr. Riley for a sermon on the Signs of the Times, which he might think suited to our Southern Baptist needs. He has given us a discourse suited to our needs—and everybody's. Whether or not the reader accepts what seems to be the author's belief on the when and how of the Millennium, he cannot but be moved by the power of his discourse and the tremendous moment of the theme he earnestly and convincingly develops. Southern Baptists everywhere will share Kentucky's joy at having furnished so strong a preacher of the gospel and leader of men.

Then shall the end come—Matt. 24:14.



ERMONS on "The Signs of the Times" have had little or no fascination for me. It is difficult to get a proper perspective of the thing close at hand; and well nigh dangerous to dogmatically interpret the events of which one's life is a very part.

The difficulties of a duty, however, do not absolve one from obligation to the same; and the much teaching of the Word of God concerning "the signs of the times" and the remarkable movements of the century to which we belong, combine in calling attention to this important and tremendous subject.

It is, therefore, with the hope of both discharging the minister's duty, and of making more clear to "the body of Christ" the religious significance of current events, that I discuss this question.

Proclamation and Preparation.

OF FIRST importance is the proclamation of peace, and the preparation for war. It is now a full score of years since the first Peace Conference was called at the Hague, and the "arbitration" of international difficulties became the slogan for representatives, statesmen, philosophers, scientists and plainer folk.

Newspapers have made this slogan the big head line; magazines have multiplied articles devoted to its treatment; Kings, Emperors and Presidents have found in it a popular theme for great public addresses, and ruling political parties have woven it prominently into their platforms. If one judged only by what has been taking form

in public sentiment, phrasing itself in public speech and finding place on the printed page, he would naturally conclude that the armies and navies of the world were just ready for dissolution; and that in another decade neither uniformed soldier would mark the land, nor government garbed sailor be seen at sea.

But often philosophy falls dead before the mailed fists of fact; and the fact is, that never since nations had a being has the world been so well armed for war; and while "Peace Conferences" are in session the fighting crowd, on land and sea, are alike being increased. As Dr. I. M. Halderman says, "England, so long content to have a great navy and a small volunteer army, is now making a supreme effort to raise that army to an effective standard of 500,000 men. France is ready to respond in forty-eight hours with 500,000 soldiers, mobilized and fully equipped. Germany has under arms and ready to march at a moment's notice, 500,000 constituting the most perfect fighting machine ever put together. Spain has 100,000 veterans with the memory of Cuba in their hearts. Italy has ready nearly another half million. Austria a full half million, trained, disciplined and magnificently furnished. Russia has a million men under arms—not merely reserves—she has these besides—but a million of men in barrack and camp, ready to fight, as never before. Japan has more than half a million practically in the field, and a full million of equally disciplined reserves behind them—soldiers whose desperate bravery electrified and almost appalled the world. China is moving every-

thing, that she may possess an army of 500,000 soldiers equal to the most modern demands, and, already, has an artillery among the best.

This condition is duplicated at sea; and just now the increase of its navy is the supreme purpose of almost every nation under the sun. This is exactly what Jesus taught would come to pass as the end approached. "Ye shall hear of wars, and rumors of wars. See that ye be not troubled for all these things must come to pass," but the end is not yet, for "nations must rise against nations, and kingdoms against kingdoms." (Matt. 24:6-7).

• And in this the Son of God was only saying to his auditors what God's true prophets had proclaimed as the "sign of the end." It is an ever-increasing marvel to the student of the Scripture to see how perfectly Daniel foresaw events, and over what a long period of time his clear vision swept; and Daniel, speaking of the nations that should succeed the breaking up of the Roman empire, said, "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and work; and shall destroy mighty ones and the holy people. And through his ability he shall magnify himself in his heart, and prosper in his hand, and by peace shall destroy many; he shall also stand up against the Prince of Princes; but he shall be broken without hand." (Dan. 8:23-25). What a wonderful interweaving of the proclamation of "peace" and the execution of "war" in the Seer's words. It is another instance of the Jeremiahad, "Peace! Peace! when there is no peace." (Jer. 6:14).

The very conditions that now exist are as strange as the world has ever known; and while the orators of the earth are giving the people promise of a cessation from all war, even the Christian nations of Europe are, as Campbell Morgan remarks, "Watching each other with a suspicion that is devilish and horrible."

Seeking Truth But Accepting Lies.

A SECOND sign is the search for truth and the acceptance of lies. Paul, speaking of "the latter time" and "the revelation of that wicked one, whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming" prophesies not only a large following for this "man to come," but, concerning his disciples, declares, "God shall send them a strange delusion, to believe a lie, that they shall be judged who believe not the truth." (2 Thess. 2:10-12).

"Strange delusion" is the adequate phrase! There never was a time when so many men were giving themselves to "scientific investigation"; and when so many things were exploited as "scientific" certainties. Indeed, we are told that it is the "Age of Science" and the men who employ the phrase mean by it that it is not the age of Biblical or other religious authority. The result of this philosophy, in the lives of men, is as strange as Scriptural, namely those who have set themselves to know the whole truth, have in their very search accepted "strange delusions"; and in their rejection of all sacred authority, have fallen into the most egregious scientific errors, thus becoming teachers of thoughts and systems that are irrational to the point of folly, if not of insanity.

Haeckel, one of the most noted among them, in his "Riddles of the Universe" rules God out of it; and so becomes an advocate of the insane philosophy that power does not involve personality, wisdom does not involve thoughtfulness, design does not involve a designer! In other words, the heavens do not "declare the glory of God," nor doth "the firmament show his handiwork." This justifies the language of the Psalmist, "The fool hath said in his heart, There is no God."

The conclusion of their reasoning is no more false than the process of the same. Take, for instance, the theory of evolution, now widely declared in scientific circles as the basis of all scientific investigation,—a base in a hypothesis which has never had any existence other than the vaporings of a man who made his reputation in science as Robt. G. Ingersoll made his in religion, by

departing so far from the truth as to call universal attention to himself.

And yet men by the tens of thousands in the Old World and in the New, are holding to this theory, and preaching it as a "scientific certainty," when there has never been found on land or sea a scintilla of scientific evidence in favor of the same.

These same scientists have also denied the supernatural simply because the scalpel will not uncover and explain the same, and rejected it with bitterness on account of its having eluded their analysis. By the same process of reasoning they would be compelled to ally themselves with Mary Baker Eddy and deny the reality of human existence. "A scholarly physician who sent to Dr. P. H. Mell, that notable Southerner, and said, "Doctor, I would believe in Christianity if I could explain the supernatural generation of Christ," was sufficiently answered by Dr. Mell, who replied, "Can your explain natural generation in any case?" The physician hesitated and then admitted, "I cannot."

One could push this inquiry into a multitude of additional fields, and when he had finished, he would find the notable scientists of the world standing forth with such folly in their lips as President Elliot expressed when he said, "The religion of the future will be bound by neither dogma nor creed," as if a creedless conception could ever command attention or adoption from men; such folly as Dr. J. Woodland, of the University of Rochester, expressed when he said, "The myths and fables of the Bible will be laid aside, and the church will be founded on truth," as if "Truth" had an existence independent of the faithful record of human experience.

To reach the acme of folly, let the much-advertised Prof. Foster of the Chicago University, voice himself: "Man cannot live without science! Gone are the old ideas of religion; gone is the old notion of the divinity of the sacrament, of the efficacy of prayer, of the authority of the Scriptures, of the divinity of Christ; gone even is the former view of the immortality of the soul. And there is in its place only the modern idea of efficiency, which emphasizes temporary success and does not answer the question of the rest of the spiritual. Caught

up in the world-agonies, the poor soul must find rest and refuge in the very bosom of reality."

All of this is again in fulfillment of the Scriptures, concerning those who "become vain in their own reasoning, and have their senseless hearts darkened; professing themselves to be wise, they become fools, exchange the truth of God for a lie, and worship the creature more than the Creator."

Professing Godliness They Practice Godlessness.

THE PROFESSION of godliness and the practice of godlessness is a third sign. Paul wrote to his junior, Timothy, saying: "Know this, that in the last days perilous times shall come, when men shall be self-lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy without natural affection, unforgiving, false accusers, incontinent, savage, haters of good, traitors, heady, high-minded, lovers of pleasures rather than lovers of God: having a form of godliness but denying the power thereof". (2 Tim. 3:1-5).

Have you ever noticed that in the seven epistles to the seven churches (the great periods of church history are plainly marked) John, coming to the Laodicean period—the last of the seven—consequently the approaching "end of the age," finds the church lukewarm, boasting itself, however, as "rich and increased with goods, and in need of nothing."

The most of us remember D. Astley Cooper's famous painting, "The Pursuit of Pleasure", and intelligent people perfectly understand that many of the members of the modern church neither find it in their heart to condemn that young Roman's pursuit, nor to refrain from scenes and occasions as inimical to the cause of Christ. The simple truth is that many modern churches are now planning in their new structures smoking rooms, dance halls and an up-to-date stage, in the midst of which setting stands the cross of Christ, involving an inharmony which would be unthinkable to our puritan ancestors, but which is a fulfillment of prophecy, presenting the "abomination of desolation" spoken by Daniel the prophet, "standing in the holy place". (Mat. 24:14). "Then shall the end come!"



CHANGE OF HOME BOARD ROOMS.

WE CALL ATTENTION that from March first the office rooms of the Home Mission Board are and will be in the Healey Building at Atlanta, instead of in the Third National Bank Building, in which the Board has had its office rooms for two years. The Healey Building is on Forsyth Street, opposite the postoffice and is within a block of Peachtree street. Our rooms are on the tenth floor, and there is entrance to them through a single door at the end of the hall. Above the door are the numbers 1004-1010.

When our brethren come to Atlanta we hope they will come to see us in the new work-shop in which we are endeavoring to deal faithfully with the great interests they have committed to their Home Mission Board.

From now on all Home Mission Board mail should be addressed to the Healey Building.



A CALL TO PRAYER.



WE ASKED DR. JOHN F. PURSER, President of the Home Mission Board and Pastor of the West End Baptist Church in Atlanta, for a word to the Baptist pastors everywhere, whom we will reach through this Special Pastors' Number of *The Home Field*.

We said nothing about a fraternal admonition dealing with our distressing lack in Home Mission receipts, though President Purser understood well that was what we wanted. He declared that what we most need to meet our Home Mission deficits and everything else is that all of us, pastors, laymen, women and secretaries, shall humble ourselves in prayer before God.

It is a simple message. Fundamental as it is, most of us are prone to consider it a truism, to be granted without statement. But it is not a truism with Dr. Purser, and should not be with any. We wonder if it is not as disastrous to take it for granted that everyone of us will cry mightily unto God for his blessing upon the work of our hands, while we address ourselves with what modicum of expertness and wisdom we may have in the work, as it is for some novelty-enamoured enthusiasts to take salvation by faith "for granted" the while they beseech us to organize an expert police corps to protect travelers on the Jericho road, so that the Good Samaritan function shall no longer be needed.

Southern Baptists are in no great danger of becoming so enamoured of social salvation that they shall cease to emphasize individual salvation. Southern Baptists will not forget that Jesus said that the first and great commandment is: "Thou shalt love the Lord thy God with all thy heart and with all

thy soul and with all thy mind. And the second like unto it, thou shalt love thy neighbor as thyself."

But shall we not be equally displeasing to God if we fail to come first and always to him to ask wisdom and guidance as we undertake to do his work? Indeed, ought not each one to pray first for himself that he may stand between God and men with clean hands and a pure heart?

We have more than \$300,000 to raise for Home Missions in two months. The churches have raised only \$108,000 in nine months. Other worthy causes have pressed for attention. The time for stressing Home Missions has now come. On the supposition that \$35,000 will be received during February, there will remain sixty days in which to raise \$300,000 for Home Missions—\$5,000 a day.

This is not difficult—IF (pardon the spectacular emphasis) all our pastors and churches become aroused to the point of heroic helpfulness. Foreign Missions will rightly claim great attention during the same period. Two great causes will be urged for great giving, and each to an extent must limit the other.

But we see no other way than to plead in the same old manner with our brethren, in the faith that, though some may become weary with our importunity, our people will still respond in the same heroic fashion and enable their Board to close its year of truly great and blessed work without a debt.

So far as we can see, debt is a handicap, and we believe the Lord would have us live up to our lights in the matter. We pray that the cause of Home Missions may be delivered from the disadvantage of a debt. As brethren look at it, debt is likely to be considered a reason for retrenchment, and we pray God that our people may never retrench in their effort to take and hold every man and power and institution of society in this Southland for Jesus Christ and the truth of his word. Surely there was never a day in which so much depended on our being always at Home Mission work, and always at our best.

We call upon our pastors everywhere to respond to the challenge of our Home Board President, the busy and greatly beloved and honored pastor of a city church who, along with other pastors and laymen, equally burdened with responsibilities and cares, gives much time entirely without compensation to guiding the Home Mission work committed to the Board. For the collections, and each pastor and church for themselves, let prayer be made. Let prayer be made to God for purity and elevation of purpose, for a heart of love for all men, and for the Home Mission work and workers. Such prayer will as surely produce right results today as it did when Nehemiah called the discouraged Jews together to rebuild the walls about Jerusalem. "For the people had a mind to work."



SALUTATIONS TO THE PASTORS.

THE HOME FIELD extends fraternal greetings to the Baptist pastors of the South. We are sending this Special Number to all the pastors in addition to our regular subscribers.

Our pastors are burdened with many cares, while at the same time they have as no other body of men the sweet satisfaction of entering helpfully into the lives of others. As no other body of men they have fellowship with the joys and sorrows of people and touch them with an inspiration for things high and pure and good.

Busy with many things in meeting the needs of those about him, no pastor is so remote from the world's highways as not to get letters and religious papers and magazines that urge him to do this, that and the other. The secular press too, comes in with its share of urging, for who has so little confidence in the worth of his ideas as to be reluctant to urge and advise the preachers!

The Home Field really believes it has ground for an appeal to be taken in and read by the pastors—an appeal they should hear and heed. Our brethren assure us it is a domestic mission publication of unusual merit. It should certainly be worth the pastor's reading.

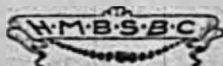
But, bless his good, much-lectured heart, we have no heart to urge him. We will just send him this Special Number made for him, and we are sure he will read it, if he ever opens it and catches the spirit of its pages. If he does not send us his subscription and those of many others we shall love him still for all he is and does and bears.

We make this Special Number primarily for the purpose of giving to pastors fresh and suggestive reading on Home Missions. Much of the material is from the pens of some of the best known writers and preachers on Home Mission topics. Much of it is in sermonic form at our special request. Most of the preaching on Home Missions is done in March and April and this magazine should be of distinct value in connection with preparing new sermons on the subject. It is also worth filing away for future use.

We urge that every pastor will during the months of March and April preach to each of his churches a sermon on Home Missions. If books are wanted to cover the general subject, Dr. J. F. Love's "The Mission of One Nation" (\$1.10 postpaid), our book "The Home Mission Task" (60 cents postpaid) and Joseph E. McAfee's "Missions Striking Home" (75 cents postpaid) can hardly be excelled. If books on special Home Mission subjects are desired we will be glad to furnish an approved list. The subjects covered are: Immigration, Southwest, Mountaineers, Christian Sociology, Country Church, City, Negro. There are new books of importance on nearly every one of these topics.

The end of preaching on Home Missions is to get our churches to understand, care for, pray for and give to the great cause. Where a church meets as often as twice a month it will usually be found better to preach on the topic at the beginning of the period in which special stress and effort is to be put on giving to Home Missions. To take a collection without prayer and instruction and planning is almost certain to result in a poor ingathering of the church's bounty.

It is a great cause, and our people are ready to see and respond to the combined appeal of missions and true patriotism. We pray that there may be much whole-hearted and devoted effort put forth by all our pastors and people in the interest of Home Missions during March and April. More than \$300,000 must be raised in these two months if the Board is to finish its year without debt.



A QUESTION OF EMPHASIS.

WHEN MR. JOSEPH ERNEST MCAFEE, Associate Secretary of the Northern Presbyterian Home Mission Board, which has headquarters in New York City, has something to say on Home Missions, discerning people are ready to

listen. He is always stimulating and instructive. We appreciate the privilege we have of publishing among our excellent articles for this special number of the magazine for pastors, an article by Brother McAfee on "The New Era in Home Missions."

Not only in this article but in his books, "Missions Striking Home" and "World Missions from the Home Base," and his other published utterances, Mr. McAfee takes advanced ground on Home Missions and challenges attention and enthusiasm.

His article will stand for its worth, whether we criticise or commend it. We have no purpose to criticise, but we are interested in the adroit way in which our friend threads the narrow path between a mission program which is built upon personal evangelism and one fashioned out of the fabric of wholesale social betterment. Brother McAfee does not get over on the side of the mountain where abides the unwise man who is going to save the world just by giving men a good social environment. On the other hand, he does not in this article come very far down on the sunny slopes of the other side where are the sparkling springs and stately forest green of salvation by faith. He walks the narrow trail along the summit, and the reader watches to see whether he will stumble.

Our friend seems to take salvation by faith for granted in his present utterance. He assumes that that blessed a b c should have been so well learned by everybody that he can now afford to take us along to where the words are of several syllables and say nothing about the first days of our tutelage. Perhaps one can wisely do that—if he is always sure that his audience knows the a b c so well that they will not become lost in wending through the novel labyrinth of polysyllables.

He is surely interesting and he says a great many good things. Perhaps in his section of the country he does not observe that the folk who take salvation by faith for granted and who become impatient with one-by-one evangelism are folk who pretty soon are unable to win people to Christ, notwithstanding all their expertness and knowledge.

Anyhow, Southern Baptists do not indulge in the tendency to limit the worth of winning them one by one. We are afraid that some one would misunderstand or that our message would not be fit to understand. It is a commonplace with us that salvation through faith in Christ, is the one thing which must never be taken for granted.

We believe in a bread-buttering gospel, with modifications and limitations. We have got to make society better, if we are faithful to the Master. We have been making it better by making better men and women. We must do more to make it better by building up society. But when we have done all, the difficult thing still will be to make good men and women by bringing them into right relations with God. While the world stands, this is our great and fundamental business. We cannot magnify social service too much, if we shall not by our advocacy fail to magnify more Christ as the Saviour of the world. We hail the day of a larger social conscience and rejoice, but we will not shut up the shop that produces the goods while we hasten to consume them.

As between a man who is good enough to live aright in a bad environment and one who is weak or perverse enough to live sinfully in a good environment we prefer the former. He is the kind of a man who counts in making good society and the other kind counts for little except for himself. Still we must love the weak, and make it easy to do right.

We rejoice that we are discovering the community, as well as the individual, but we must never let up on the individual. In order to save the

community we do not think it is necessary that we shall bring in new kinds of people. So save the Southern mountaineers to a life with a larger outlook, lead them into that larger life. That is exactly what the Northern Presbyterians and Southern Baptists are doing through their system of mission schools in the mountains. It is not necessary to bring those folk out of the mountains and it is not necessary to send a lot of strange races into the mountains. In this section of the country we are not ordinarily over-enthusiastic about an indiscriminate immigration, such as is now entering the American ports.

We agree with every word Mr. McAfee says about our national mission. Perhaps no one has spoken here or elsewhere with more of convincing authority on this topic than has this distinguished Home Mission writer.

We have written in the conviction that the subject Brother McAfee treats may advantageously be approached from other angles than those he presents. And the timeliness of another angle of approach seems to us the more certain on account of the fact that Mr. McAfee unquestionably represents the popular trend of preaching today on the bread and butter gospel and salvation by environment. The men who put the emphasis just here are figuring most today in the secular and a large part of the religious press.

We demur not against interest in bread and butter and community salvation, but against an over-emphasis on these things and over-confidence in them. Our Lord fed the hungry multitude: So must we. But he did not save them thus. As soon as they found that spiritual food was his great mission, they left him. We must feed the hungry; we must go further and stand for economic justice, so as to reduce the number who shall need feeding. But when we have done these things we shall with our social and economic science still be failures, unless we shall first and last and at all the times between, bring men one-by-one to repentance and faith in the Lamb of God which taketh away the sin of the world. This is no threadbare truism. It is the newest, freshest, most perennial need of human beings, and has in it the greatest power to help men. Without it all else fails; with it we may work hopefully at all else.



THE COUNTRY CHURCH AND THE FARMERS' COLLEGE.

THE DEACON told me of it. He said the professor from Clemson Agricultural College of South Carolina came on a Saturday to a Union Meeting of Baptist churches and made an address on "How Clemson College Will Help to Support Your Preachers Better."

"I thought he was going to talk foolishness," said the deacon; "for I did not see what Clemson College had to do with supporting our preachers. But he showed us how better trained farmers would do better farming, live in better homes, be more prosperous and demand better churches and preachers, and to that end would support the preachers more liberally. It was plain enough when he showed us."

Agricultural colleges once had as their slogan, Better farming! It is now, Better living on the farm! and this includes better farming. In the religious quickening for rural welfare, we began by crying, Better country churches! We are coming to see that church development in the country is also both a cause and an effect of better living in the country.

The approach of the college was economic, that of the Christian bodies

religious. As each agency traveled the road of its special service it found its way converging with that of its neighbor, and beyond the fork both have journeyed in the highway of country life service. We are not of those who would hunt out new and strange devices for saving the world. We have no prejudice against statesmanship in religion, but we lose faith in it largely in proportion as it seems to gain great faith in itself. The great fundamentals are simple. We must build on them with all wisdom, but we must never forget the character of the foundation things.

In the great rural changes which are taking place one of the most hopeful portents is the increasing influence and prestige of agricultural colleges, and their enlarging interpretation of their mission. In town a man "makes a living" at his business: his home and life may have little connection with his business. On the farm one makes a life. His home and his means of living are parts of a whole and of himself.

In the quickened interest that has come to Southern Baptists concerning the development of 19,000 country churches, 16,000 of which meet but once a month, it was inevitable that we should reach the point where we would take an interest in the economic welfare and social betterment of country communities. Our point of approach is the strengthening of the local churches of Christ and this will ever be our great and special business, but we will also encourage in every suitable way better living conditions, for the church has this mission in a community as well as a mission to save individual souls and lives.

We are gratified to present elsewhere a brief article from President Andrew M. Soule of the Georgia Agricultural College. Dr. Soule is one of the most prominent experts in the South in the service of agricultural education. For many reasons there should be a closer approach between our religious leaders and teachers and the agricultural colleges.

For many reasons much larger prestige and vogue should attach to agricultural education than does so attach in the South. With seventy-five per cent. rural population and destined always to be a great agricultural region, we are much slower to see the new sun of opportunity rising in rural life and farming than other sections of country less favored in soil and climate than we.

Mission journal though this is, we pledge to Dr. Soule and every other agricultural college leader, our good will and support in helping the coming generation to see what matchless opportunities for making a life and a living lie amid the fair fields and forests of the South—for making a life and a living and building deeply and well a civilization where democracy shall endure, and nourishing a people whose Lord shall be the God of our fathers.



FROM THE AERIE OF A WINDOW.

FROM THE AERIE of the tenth floor of the office building in which are the new Home Board quarters, where by the window at a desk we write and work, we have a view of city-scape and a busy Atlanta street.

On the street is the human and vehicle conglomerate for which streets are made. Immediately in front is the perpendicular face of an expensive ten-story hotel, with its curtained windows peeping out on the prospect of brick and stone and smoke and perspective of variegated house-jumble.

To the left is another office building in which a hundred, several hundred,

tenants industriously grind at their sundry tasks, each for the most part knowing fewer than one per cent. of the others.

Next is a theatre and the 2:30 p. m. matinee crowd, as if drilled by military rules, is streaming in to see the phantasies and hear the music, just as they will stream out two hours later, and back tonight and on through the weary round of pleasure-hunting days.

Beyond this is another expensive hotel and beyond that a highly reputed undertaker, whose daily bread is from familiar association with sorrow and tragedy and death, and very good bread and plenty of it, it would appear, too. Next is one of the libraries by which the great iron-master has elected to be remembered and to serve society.

Buffetted from wall to wall and fighting against the discordant street noises, there arises from nearby the cheerful rhythm of machine music, by which a moving picture show seeks to beguile passers-by into entering and separating themselves from a five-cent piece. The music is rag-time, conducive to irresponsibility and the sensuous.

All within the distance of a block and a half. It is a chance segment of city conditions which can be duplicated in any urban place. The machinery of pleasure and comfort jostle with the trappings of death, without either seeming to know even of the existence of the other.

If we could see back behind these big things, at the like of which we stared in wonder when first from the countryside our unsophisticated steps nervously dared the mysteries of the human jumble of the city, the eye would not travel far till it found misery and poverty and squalor such as the countryside does not know. But the countryman who comes staring at the strange city sights, especially the younger ones, takes no thought of this darker side, nor does he understand that the brilliant lights and beautiful things exposed for sale behind plate glass, are as heartless as they are fascinating.

We have no brief against city life. We must have cities and people must live in them. But how glad we would be if we could bring our country youth to see that to come from country to town means for most of them to give up opportunities to make a life worth living that they will not find in the city, the lure of someone else's success, of electric lights, music, novel sights, plate glass, skyscrapers, and bright eyes in the human throng, to the contrary notwithstanding.

Let us labor and pray for Southern cities in which God shall reign and not Mammon, in which men shall seek to serve others and not to grab ruthlessly and as rapidly as possible all they can for themselves, in which newspapers will interpret the life of a community which is struggling to love and serve and be pure, instead of featuring crime and sin and misfortune and using their great power to spread abroad the noisome and disgusting details of impurity.

Some of our boys and girls must continue to come from the country to give their unimpooverished powers to doing the city's tasks. But we do not want more to come than are needed, and we would that they might see more of the whole truth before coming. If they did, more would stay out in the open places, and build a life of their own, rather than go to the metropolis, where everything is done for you in spite of yourself, as long as you can pay, with the gaunt possibilities of institutional charities to keep your helpless soul and body together when no longer you can pay, always in the back-ground.

MAN OR MACHINE—WHICH?

IN THE SOUTH MOST of the transition from the age of home-spun to the age of the Machine has taken place within a quarter of a century. The process began earlier, but it has only recently reached an acuteness which is driving home to the public consciousness the fact that the greatest industrial and social revolution in history is upon us.

The old times were times of localism, individualism, independence. The new times are times of inter-communication, organization, inter-dependence. Under God the fashion of the old times were made by man. The fashion of the new times is determined by the Machine, and only marvelous wisdom, skill and strength in readjustment on the part of society can keep the Machine from controlling the new times. The Machine is cold and heartless and never grows tired. It promised to save man from burdensome toil; instead it has chained him to its frame and bids him speed himself up to its insensate pace.

Capital and Labor.

THE GRASPING HARDNESS of Capitalism, the separation of society into classes, and the disposition of one class to be at the throat of the other, are developments which followed the introduction of the Machine. The Machine requires capital to own it. It crushes the competition of independent skilled handicraft, and bids the craftsman leave his home and living and come to labor in the Capital-owned factory. At a stroke the Machine destroyed the wholesome intimacy of employer and employee. Instead, labor must manipulate a soulless Machine, owned by Capital, usually in the form of a corporation—which does not, like a living man, meet the laborer and understand him, but stands afar, and is usually unconcerned so long as dividends are good.

Corporations are said to be soulless. If they are not, it is none the less true that the persistent popular impression that they are is not without reason. Good men and women own stock in a concern the business of which is through the Machine to manufacture some salable product. In their private lives they may be gentle, unselfish, considerate of others; in their corporate or business life they expect their investment to bring dividends—and for many of them that is the end of it, and some of them may even consider it an impertinence for the public to intimate that there is something more required of them.

But there is a vast human question at stake in how dividends shall be earned. Greed for dividends has with wearisome repetition ground out the youth and health and life of men and women and children who have manipulated the Machine that earned dividends for Capital.

This is no word on the sins of Capital, which owns the means of production. Capitalists are of the same blood as the rest of us, and their hearts are naturally as kind; they are subjected to an unusual temptation and many fall. Our words are an effort to visualize the immense social problems which the Machine has thrust upon the world in these latter days.

Transportation and the World-Flux.

TRANSPORTATION, one of the specializations of the Machine, is itself at the center of forces that are today bringing the whole world into a flux. We are wont to thank God for this permeability, because of the larger missionary opportunity it brings. We do well; but ought we not also to tremble? If all the world is fluid, ready to be molded by Christian ideals, what of the calibre of our civilization and faith? Are they of that vitality and strength that will

enable us to give adequately to all who come and all to whom our evangelists go? Have we a faith strong enough to stand the multiplied strains of the larger and more constant contacts of today without losing its power to give and bless? God has all power and giveth liberally to all, but have we through a works-producing faith transmuted that power into service so effectively as to justify complacency in facing the unprecedented problems of our day?

Immigration is a product of the Machine age, by way of transportation and inter-communication. Great leviathans plow the deep seas, sometimes on a single trip bringing to our shores enough human beings to make a town which is rated as a city. Last year 1,400,000 came. This year the rate of their coming seems to be larger. How patriotic statesmen can look unaroused and undismayed upon what is taking place we have never been able to understand.

We seem to have a complacent optimism which is alarm-proof. Presumably in the belief that our country can stand any and all tests of assimilation, we remain undisturbed while many of our great cities have already ceased to be American, and Puritan New England has become not only non-Puritan but un-American in its people-stock. Already a foreign and un-American faith, in which lust for power and money overrides desire for spiritual good, loudly boasts its purpose to dominate the country for its own ends.

Our own responsibility as a Christian body for America, is directly religious. Is it wise and well-considered to speak of this vast Gulf Stream of immigrant humanity only as an opportunity, while not all the Christian bodies in America combined have harnessed five per cent of it to serve Christ? Opportunity? Yes, truly a great opportunity for an alert and consecrated Christian country; but only a menace for a complacent and ease-loving mass of professing Christians?

The Printing Press.

THE PRINTING PRESS is a Machine specialization which has today unmeasured power for good and for evil. With more books than ever before and more newspapers than ever before, Christianity today is challenged by the necessity of dominating this vast power, so that it shall bless and not curse. Sometimes we think that the Christian public stands bewildered and afraid before the power of the newspaper press, which is so often used without any appearance of a sense of responsibility. It is impossible for a serious-minded, intelligent person not to become convinced that the average daily paper in the larger cities is with its great power serving selfish and sometimes immoral ends; seeking sinister results, rather than the right. We dream of a day when men of wealth shall endow great papers in the cities to serve the whole community, with justice, sympathy and cleanness. It is a sad commentary on conditions today that we can hardly hope for such a paper unless it is endowed.

A Sleepy Faith No Match for an Age of Wheels.

THE POWERS CONJURED into existence by the Machine are mighty for good or for evil. Only a powerful faith will be strong enough to capture them for the Master. A passive faith was never pleasing to our Lord, but in the sleepy old times of localism it was sufficient to hold society together. It will not be so in this age of the Machine and social fluidity. Our faith must be positive, aggressive, consecrated, determined. The lamented T. T. Eaton once said in a speech that a "Yankee Doodle" religion was no match for total depravity. Neither is a passive, sleepy faith fit to match the Pandora-box of problems the whirling wheels of the Machine have hung in every

direction from their peripheries.

There is no prophylactic for the burn and sear of a nerve-consuming industrialism, except a faith that shall burn in our hearts to the producing of devoted, intelligent, discriminating service. The ends of the ages seem to be upon us, matchless in opportunity, but portentous of disaster and undoing, if we do not surrender ourselves to God to learn what he would have us do.

The Challenge to Manhood in Home Missions.

MOUNTAINEERS, Immigrants, Negroes, Church Building, Evangelism, City Service, Rural Church Development, Establishing the New Southwest—these and such things we call Home Missions. Through them and every other effort, Home Missions is seeking to hold this Machine-gearred age for Christ. The Machine is powerful and cold and without heart. We must conquer it and each new and strange problem it precipitates, by so serving Christ and learning of him that he shall give us wisdom and power to bring even the Machine and every strange thing which follows in its wake, into subjection to the higher needs of men, for whom and not for the Machine, God made this world.

The call of Home Missions today is the call to harness for Christ the Machine and bring into subjection to him the fluid and fast-moving world-forces that the Machine has loosened and precipitated into the sea of modern life, for much of the expanse of which history affords no chart.

Great as has been the executive ability and skill of men in harnessing the Machine, to serve the material needs of humanity, greater ability will be required to bring this new age to which the Machine has introduced us into captivity to our Christ. Every material force it has conquered and chained for man's use is a new power in man's hands for him to worship and abuse, if a still more dominant power does not bring him and his possessions into its service. The call of Home Missions today is a call for such consecration and service on the part of God's people as shall devote every power of a material age to Christ. It is a call to manly men to a task not only worthy of their best, but within the reach of their best only by the blessing and power of God.



A GREATLY NEEDED BOOK.

TWO DOLLARS AND A HALF is more money than most of us feel able to pay for a book. This is the price of "Our Southern Highlands" by Horace Kephart, cloth, 395 pages.

And this is the last word we can think of against a most charming and instructive volume which was much needed and which is worthy of the large subject it treats. It is from the press of the Outing Company and the author is a North Carolinian, no metropolitan, but from the small town of Bryson City, away out in the Western North Carolina Highlands under the shadow of the Great Smoky Mountains.

It is not often that a book is at once distinctly educational and also good recreation reading, but Mr. Kephart has given us such a book. He is equally at home describing the implish perversity of the festive razor back hog of the remote settlements, or in ferreting out the history of "moonshining" from the days when the imported Scotch learned it in the hills and mountains of Northern Ireland, unto this year of grace.

He is great on interpreting the life of the people. He knows how to

do it without the offensive conceit of patronizing them, the quagmire into which every one of the writers from up "No'th" invariably falls. At the same time he explains the difficulty of telling the truth about the quaint and belated customs of the mountain folk without making them angry. It is a fact that it is hard even to "speak the truth in love" about our cousins of the hills without ruffling their feathers. The volume last year won the medal of the North Carolina Historical Society, as the best literary work of the year by a North Carolinian.

The book is beautifully printed, illustrated and bound. We are glad there is at last a volume worthy of the eternal and beautiful hills which bisect the old South country, and of the stalwart Americans who abide there. If the reader has \$2.50 which he is able to spend for an exceptionally good book, let him order this work by Kephart. Orders may be sent to us or to any Baptist Book Store. The Baptist Book Concern, Louisville, Kentucky, has it in stock.



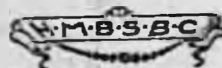
EDITORIAL CHAT.

DO NOT FORGET SUNDAY-SCHOOL DAY, April 12. The Sunday-school Board has prepared and will send out in its literature a special mission program for that day. We sincerely wish the Day might be observed by every Sunday-school in the South and we trust that it shall result in the bringing in of much money for Home and Foreign Missions, as well as a better understanding on the part of our young people of our missionary work. * * * * * Our Baptist women are in March observing their annual Week of Prayer for Home Missions. The Woman's Missionary Union in Baltimore has prepared and sent out perhaps a completer program for this Week than it has issued at any former time. The hope is expressed by Miss Kathleen Mallory, the Corresponding Secretary, that the Missionary Societies will observe each afternoon of the Week to carry out the entire program. We join Miss Mallory in this wish and we trust that there shall be a greater ingathering of money for Home Missions than our women have ever raised before during their annual Week of Prayer. The Home Mission deficit is large and the problem of closing the year's work without the debt has grown acute and distressing. * * * * * "Lo, the Poor Negro!" is the heading of a brief article by Dr. W. J. Langston, Co-operative Mission Field Worker in South Carolina, in a recent number of The Baptist Courier. We wish we had space to reproduce his pathetic and convincing story of the ignorance and debauchery of the Negroes under the dispensary regime, especially in the South Carolina Coast Belt, where they largely outnumber the whites. Dr. Langston makes a plea for a larger missionary program on the part of Southern Baptists through the State and Home Boards for the uplift of the Negro. This question is too large to receive as little attention as it does from Southern Baptists, and we rejoice at the increasing evidence that the consciences of our brethren are stirring toward a determination that larger things shall be done. * * * * * We rejoice at the large attention being given in our denominational papers to country church needs. Articles are running in a number of the papers and new light is being thrown upon this great need and there is being cultivated all the while that larger interest which the magnitude of the subject demands. The fact that practically all of the many books on the country church subject have been written at the North accounts for some confusion that still exists as to

just what the country church needs are and how we may reach them. Brethren in reading these books should remember that their writers are dealing with rural conditions that are almost entirely different from those which we face in the South. * * * * Dr. Arch C. Cree, Enlistment Secretary of the Home Board, has attained a fine comprehension of the magnitude of the development work in which he and the co-operative field workers are engaged and also of the hindrances to country church progress and how they may be met. In a recent article published in a number of our papers he says about hindrances: "They are once-a-month services, absentee pastors, failure to co-operate in forming compact fields, failure to co-operate in providing adequate pastoral support, restless, hampered, discouraged pastors, failure to provide equipment for Sunday school and church work, lack of vision beyond the local field and consequent lack of social obligation to the Kingdom." We can hardly imagine a better brief statement of the situation. It will be observed that there is here no magnifying of alleged "over-churched" conditions and there is an absence of the other stock phrases through which our Northern contemporaries usually seek to electrify their public into concern for the country church. Where one community is over-churched nine are inadequately churched. We will first attend to the larger needs.



DR. J. F. LOVE sends us the outlines of two addresses made by Texas laymen at the recent Laymen's Convention in the Lone Star State. Mr. H. Z. Duke, of Dallas, delivered an address the divisions of which were as follows: "(1) What would you be worth to the cause of Christ without your property? (2) What would your property be worth to the cause of Christ without you? (3) What are you and your property worth together to the cause of Christ?" Mr. W. H. Hawkins, a Texas editor, said that laymen ought to justify their name (1) by "laying" something. They ought to lay off every weight, etc.; they ought to lay up treasures, etc.; they ought to lay by in store, etc.; (2) They ought to say—talk to sinners. (3) They ought to pay. (4) They ought to pray. (5) They ought to stay—stick to the Lord's work. These brethren have made the lion of business snap and ginger and the lamb of homiletics abide together in peace and unto mutual edification.



GOUCHER CREEK CHURCH, organized 1770, in the old State of South Carolina, the center of a prosperous country community, is the subject of our cover design. Though the Seminary was long in South Carolina and the State reaped missionary instruction as a result earlier than most, yet no missions was preached or given to at Goucher until 1886. It is still a once-a-month church, but a progressive one. Now there are 360 members and all the group church societies are there and well conducted. It is a creditable building and—look at the lovely yard! The deft touch of a woman's hand and the beautiful thought of a woman's heart are in those flowers, and we know and honor her. Some flowers in the yard—a gathering to clean up the graveyard—these would be the beginning of new life in many a rural church. Let country readers try it. Goucher now gives more to missions than to pastor's salary, though for the first century of its career it gave nothing to missions.

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

WOMAN'S DEPARTMENT

EDITOR
Mrs. B. D. Gray "College Park, Ga."

Union Headquarters: 15 West Franklin Street, Baltimore, Md.
 MISS FANNIE E. S. HECK MISS KATHLEEN MALLORY,
 PRESIDENT, BALTIMORE, N. C. COR. SEC., BALTIMORE, MD.

March Topic: "HOUSING THE HOMELESS CHURCHES"

March 1-7—Week of Prayer for Home Missions.

Program.

Prayer Theme—Spirit-filled.

Scripture Lesson: Rom. 8:14; Acts 1:8; Job. 33:4; Rom. 8:16.

Prayer: That our women may awake to a realization of their power for good and their duty to give.

Song—"Awake! My Soul to Joyful Lays:"

Readings from February and March Home Field.

EVANGELIZE.

Give us a watchword for the hour
 A thrilling word, a word of power,
 A battle cry, a flaming breath
 That calls to conquest or to death.
 A word to rouse the church from rest
 To heed her Master's high behest.
 The call is given: "Ye hosts, arise,
 Our watchword is, Evangelize!"

"The glad evangel now proclaim
 Through all the earth, in Jesus' name.
 This word is ringing through the skies,—
 Evangelize! Evangelize!
 To dying men, a fallen race,
 Make known the gift of gospel grace.
 The world that now in darkness lies,
 Evangelize! Evangelize!"

—Henry Crocker.

CHRISTIAN EFFICIENCY.

A train was much delayed at a railway station. As usual, the gentlemen got out to see what was the trouble. One of them said to the engineer, "What are you waiting for, isn't there any water?"

"Water enough," said the engineer, "but it isn't boiling!"

Oh! a burning zeal for God's glory will make things move! Sisters, do we realize that our efficiency is dependent upon Spirit-filled lives that result from fervency in prayer?

We have machinery enough, organizations that are well nigh perfect. Why do we not get larger results?

We say we are His, yet we live for ourselves.

We say we are His, yet give God the fragments of our time, money and love.

Are we going to be too busy to attend the Week of Prayer—March 7? If we are fervent in prayer, zealous in labor, unselfish in gifts, constrained by the love of God in our gifts, we cannot be ashamed of the results of the Week of Prayer.

What is the Home Board Doing?

We are paying half the support of about 40 missionaries among the Negroes at a cost of \$15,000. Do you care to help?

Through Enrollment we maintain 12 or 14 special workers to help develop undeveloped churches. In Kentucky, Tennessee, North Carolina, South Carolina, Louisiana, Alabama, Mississippi, and other States coming into the plan. It will take \$16,000 this year. Will your gift help?

In the Department of Church Building we are seeking to raise \$1,000,000 to help put on their feet the 3,000 houseless churches, and help build new houses for 3,000 more poorly equipped ones. It will take \$65,000. Will you help?

In Cuba we are building churches. We maintain 30 missionaries, who preach to fifty churches. Last year there were 201 additions to the churches. It will take \$43,

000. Do you care what becomes of Cuba? If so, show it by your gift.

In the Canal Zone our five missionaries are helping to make the Spirit of Christ regnant. Last year the local churches gave \$5,000—forty per cent of the cost of this mission. Sister, is your son in the Zone at work? Do you care for his soul?

We are helping to evangelize 400,000 Mexicans in Texas and 100,000 Indians in Oklahoma. Does this burden press upon your heart, Sister?

We are keeping thirty workers among the immigrants and foreigners, both at the ports and in the cities. It cost \$17,630 last year. Will your gift help pay the bill this year?

Oh, that we, as women, might get busy for the Lord this first week of March!

Tichenor Memorial.

P. H. MELL, Treasurer.

THIS CHURCH BUILDING FUND was started in 1904 by a contribution of \$1,000 from Mrs. M. J. Asher, Bowling Green, Kentucky. The Woman's Missionary Unions throughout the country gave the collection of this Memorial Fund their special attention and in 1909 it reached the total of \$20,263.48. In 1913 \$2.50 was added to this sum, making a total of \$20,265.98.

The Home Mission Board ordered the money coming into the treasury for this memorial to be loaned to the churches as fast as it was received. The Treasurer keeps a separate book for recording the usefulness and growth of this fund and it will be of interest to the readers of The Home Field to learn some of the facts concerning the memorial.

1. As fast as the interest and principal were paid back to the Home Mission Board treasury other churches have been helped. Up to date \$5,672.31 has been received in interest. There is still due in interest, \$1,604.47. The original fund has grown to a total of \$27,542.75.

2. The principal paid back and re-invested in other church loans amounts to \$13,910.27.

3. Twenty-four churches have been helped out of their financial difficulties and have returned to the Board all the principal and interest due from them. This amounts to \$11,175. This money has also been re-invested in other church loans.

4. From the first contribution to the Tichenor Memorial Fund in 1904 to the close of 1913 seventy-three churches have been helped. It is quite difficult to estimate positively the total amount of good that has been accomplished by the use of these memorial funds in helping embarrassed churches throughout the length and extent of the country.

It will be of interest to the friends of the Million Dollar Church Extension plan to note the important growth of this \$20,000 when judiciously placed where it can accomplish the most good. The fund is being built by compound interest yet at the same time it has been loaned to the churches on small interest and under easy

terms. In the course of fifty years it will grow into a fund of tremendous proportions.

The women of the South could not have built a more enduring monument to Dr. L. T. Tichenor than they have done in the raising of this memorial. In the years to come his name will be greatly honored,

not only because of the splendid work he accomplished before he died, but because his name is connected with this memorial which is rendering such splendid service in the relief of churches in financial trouble and in the building of churches in destitute places of the country.

Drawing the Line.



AS THE LINE been drawn underneath, or through Mission Study, by your society?

Upon your program for this Jubilate year has the need of text book been underscored or omitted? Let the probe sink deeper.

The belief that they "have no time to study", undoubtedly deters many women from the undertaking and it is just in the background, therefore, as a non-essential. The call of the body is very apt to have "the lion's share" of consideration, especially if there be, also, many little bodies to keep and clothe. If possible, it is then, however, the more important to remember that as "higher animals", women, as well as men, need pure food for mind and soul.

It is this that is supplied by those mission study books that call for broad research and afford that real exercise which creates a healthy desire for better, nobler living.

As a missionary text-book the Bible stands first, and systematic, deep study of it is inestimably important. It should be included in every year's course. Among the books prepared, particularly for study this year, Miss Heck's able contribution "In Royal Service" deserves our earliest and most ardent adoption. The strength that it is able to give to the weak, or discouraged missionary society that undertakes its study will be felt. The joy it will give to the strong and the conscious knowledge it will bear to all of a want supplied, will prove its worth. We need the tonic of this history which begins at the dawn of mission work undertaken by Southern Baptist women.

The book does not confine itself exclus-

ively to a history of our own organized work. Beginning at the earliest years of the last century it leads up to the meeting at Richmond, Va., in 1888, of the Southern Baptist Convention when the Union rally was organized, and extending beyond that it reaches to the present year.

So interesting is every scene disclosed, so stirring every adventure related, that when "In Royal Service" the Jubilate year is reached and the "Voice of Hope" has strengthened and re-animated all hearts, praise and thanksgiving well up spontaneously, as women rejoice in having been called in that task of "crowning Christ King" everywhere.

But the student must not in her song of happiness forget that the task is an unfinished one. "The very flower of mission zeal were those who gave up home," and an inspiration to better effort is to be gained through the knowledge of their devotion and sacrifice. So a very interesting chapter is given to those "whose labors show the work of a certain mission field, or period, that these may in a measure stand for all." Next "In the Harvest Field," the student may see some of the women workers of the present, strong, consecrated and undaunted, doing valiant service as missionaries.

The message of our text-book is so timely, so appropriate to do the immediate need that its eager, prompt, jubilant study is suggested. Its very notes of strong, high courage are sure to be sounded repeatedly, and so it should be for there are many, many women, church members, to be won to "hold God's point of view for the salvation of the world," and as the concluding sentence declares, "to follow him implicitly is the only promise of full and complete victory in our Royal Service."

TREASURER'S REPORT FROM NOVEMBER 1, 1913, TO FEBRUARY 1, 1914
THIRD QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION
MRS. W. C. LOWNDES, Treasurer

STATES	WOMAN'S SOCIETIES				YOUNG WOMAN'S AUXILIARIES				HANDS				ROYAL AMBASSADORS				Total
	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	
Alabama	\$ 4,064.61	\$ 696.81	\$ 129.35	\$ 355.80	\$ 324.60	\$ 67.75	\$ 18.75	\$ 23.50	\$197.61	\$33.57	\$ 4.04	\$ 2.00	\$ 4.55	\$ 1.55			\$ 5,766.39
Arkansas	145.00	117.30		18.75		62.00			108.50								389.55
Dist. of Col.	145.40	138.75		9.00													155.15
Florida	727.44	107.02	8.14	67.00	59.50			1.20	53.30	6.53	.25		1.25	2.25			1,033.88
Georgia	6,535.14	1,311.94	30.18	822.58	120.30			5.45	340.01	58.66	1.55	8.19	18.38	4.28		.64	9,884.40
Kentucky	2,908.31	774.04	30.18	129.53	602.62	94.98	3.81	17.05	117.10	16.83	.86	2.75	13.76	1.25			4,673.77
Louisiana	306.68	126.55		105.15					11.25	.60							550.23
Maryland	839.31	272.25	14.50	39.50	55.15	21.73			14.97								1,257.41
Mississippi	1,419.45	228.33	19.00		186.10	30.20		44.50	25.53								1,928.41
Missouri	1,450.25	201.09		177.98	125.50	30.20			54.90	13							2,000.05
N. Carolina	1,106.57	400.55	7.25	334.73	369.90	122.13		87.93	93.45	62.90	3.57	24.68	21.25	3.21		10.46	2,848.58
Oklahoma	59.25	59.15		226.00					75	.60							345.65
S. Carolina	2,812.60	508.58	13.22	231.84	390.58	43.62		36.62	597.31	78.22	3.10	18.90	56.88	12.17	.25	1.50	4,906.14
Tennessee	2,298.41	559.49	23.39	389.00	147.46	34.85			72.43		9.50		6.00				3,490.53
Texas				120.59													120.59
Virginia	9,064.76	638.79	13.05	348.48	1,196.30	103.74		44.59	1,405.04	86.80	2.90	4.50	216.39	12.67			13,137.94
Totals	\$33,903.68	\$ 6,021.14	\$ 129.35	\$ 3,336.03	\$ 4,016.37	\$ 706.30	\$ 4.56	\$260.77	\$13,092.15	\$344.84	\$ 25.77	\$ 61.02	\$36.46	\$ 37.38	\$ 25	\$ 12.60	\$ 62,288.67

The above amounts for the Training School include \$1,632.05 for the Scholarship Fund.

JUBILATE OFFERING REPORTED BY STATE TREASURER IN ADDITION TO ABOVE

STATES	WOMAN'S SOCIETIES		YOUNG WOMAN'S AUXILIARIES		HANDS		ROYAL AMBASSADORS		Jubilate Offerings Sent Direct to Foreign and Home Boards				Totals	
	Foreign	Home	Foreign	Home	Foreign	Home	Foreign	Home	State	Foreign	Home	State	Foreign	Home
Alabama	\$ 264.20	\$ 57.65			\$ 4.00				Alabama	\$36,350.00	\$ 5.00	\$36,355.00		
Arkansas	1,227.00	126.00							Dist. of Col.	25.00	5.00	30.00		
Kentucky	267.50	117.50	118.15	20.35	8.00				Florida	13.10	12.42	25.52		
Louisiana	2.25								Georgia	328.01		328.01		
Maryland	189.83	155.58	20.52	13.50					Kentucky	819.00		819.00		
Mississippi	185.00	185.00							Louisiana	100.50		100.50		
Missouri	21.00	8.80			3.25	2.15			S. Carolina	681.43	3.50	684.93		
S. Carolina	\$93.82	92.29	38.13	1.65	6.50	6.50			Tennessee	25.00	2.00	27.00		
Tennessee	78.37								Virginia	91.00		93.00		
Texas									Totals	\$38,433.04	\$ 27.92	\$38,460.96		
Virginia	498.93	140.29	49.72	5.00	24.50	7.25			Value of Boxes to Missionaries					
Totals	\$ 3,627.90	\$ 882.11	\$ 240.75	\$ 40.50	\$ 46.25	\$ 15.90	\$ 1.25		State	Foreign	Home	Mtn. Sch.	Totals	
									Arkansas	\$ 125.00			\$ 125.00	
									Dist. of Col.	73.81			73.81	
									Kentucky	260.70	686.33		947.03	
									Maryland	350.46			350.46	
									Mississippi	607.27			607.27	
									N. Carolina	1,740.97			1,740.97	
									S. Carolina	471.06	118.93		650.50	
									Tennessee	164.56	137.40		301.96	
									Totals	\$ 60.51	\$ 3,793.83	\$ 942.66	\$ 4,700.00	

HOME FIELD HONOR ROLL FROM JANUARY 15 TO FEBRUARY 15.

Dr. W. D. Powell, Louisville, Ky.....	74	Mrs. N. L. Parker, Winnsboro, La.....	13
Rev. L. O. Vermillion, Mountain View, Ark.	30	Miss Adah B. Crenshaw, Reddirt, Va... 12	
Mrs. A. M. Foute, Cartersville, Ga.....	29	Mrs. L. N. Brock, Knoxville, Ala.....	12
E. M. Dickinson, Washington, D. C.....	25	Rev. T. O. Reese, Birmingham, Ala....	12
Mrs. E. L. Gulnn, Oakhurst, Ga.....	25	Mrs. M. V. Smith, Belton, Texas.....	12
Rev. W. H. Morgan, Brookhaven, Miss. 21		Mrs. Bessie C. Newton, Altus, Okla... 11	
Miss Eleanor Mare, St. Louis, Mo.....	19	Mrs. J. W. Coker, Hartsville, S. C.....	11
Miss Sue O. Howell, Oklahoma City, Okla.	19	Mrs. Geo. H. Starnes, Asheville, N. C... 11	
Mrs. J. B. Jones, Wichita Falls, Texas.. 18		Mrs. J. T. McCollum, McColl, S. C.....	11
Rev. S. O. Y. Ray, East Lake, Ala.....	18	Mrs. Quincy R. Shelton, Hugo, Okla... 11	
Mrs. John O. Gough, Columbia, S. C... 17		Miss Julla Lambert, Tunnel Springs, Ala.	10
Mrs. J. C. Stratford, Montgomery, Ala... 17		Foreign Mission Journal, Richmond, Va. 10	
Mrs. J. T. Shipman, Meridian, Miss.... 17		Rev. S. W. Kendrick, Nashville, Tenn... 10	
Mrs. L. G. Grist, Yorkville, S. C.....	15	Mrs. J. M. Coleman, San Antonio, Tex. 10	
Mrs. C. R. Rea, Lancaster, Texas.....	15	Mrs. J. L. Storms, Mission, Texas.....	10
Mrs. W. H. Henley, Cameron, Texas... 14		Miss M. J. Kennedy, Ft. Worth, Texas.. 10	
Mrs. J. L. Gross, Houston, Texas.....	14	Mrs. A. V. Lovelace, Brewton, Ala.....	10
Mrs. E. C. Babcock, Chester, S. C.....	14	Mrs. C. J. Bryan, McMinnville, Tenn. ... 10	
Rev. W. F. Fisher, Lynchburg, Va.....	13	Mrs. W. W. Matthews, Pine Bluff, Ark. 10	
Miss Neva Tate, Smithdale, Miss.....	12	Mrs. M. E. Choate, Indianola, Okla.....	10



HOME MISSION RECEIPTS, JANUARY 15 TO FEBRUARY 15, 1914.

Alabama.—W. T. B., \$5; 1st ch., Mobile, \$75; Southside Birmingham Evangelism, \$174.05; S. O. Y. Ray, Enlistment, \$5.65; State Board of Missions, \$576.27; Daleville J. F. P., \$2. Total, \$837.90.

Arkansas.—District of Columbia.—Grace, Washington, \$15; W. M. U., by Mrs. Grigsby Mission Circle Immanuel, \$15; Church Extension, \$5; Mrs. J. V. L. Battles and daughter, \$4; Bible S. S. 2d, Washington, \$20. Total \$59.

Florida.—J. W. Michaels, Palm Beach, for Evang., \$1; Daytona, \$1.90; J. W. Michaels, Evang., Deaf and Blind, St. Augustine, \$5; 1st church, St. Augustine, \$3.90; W. C. Golden, Evang., \$67.90; State Board of Missions, \$54.60; W. M. U. of Fla., \$58.63; Church Extension, Chipley Memorial, \$6.60. Total, \$199.53.

Georgia.—Andrew J. Cobb, Mell Memorial, \$10; A. R. Fowler, Woodstock, Church Extension, \$500; C. J. Hood, Commerce, Mell Memorial, \$5; P. H. Mell, Mell Memorial, \$1,000; J. W.

Michaels, Evan., \$3.50; Ga. State Board of Missions, \$1,000; Dr. Laetus Sanders, for Mem. of Julla Sanders, Jr., \$50. Total, \$2,563.50.

Illinois.—Kentucky.—Mrs. R. Callissie, Church Extension, Student Theological Seminary, \$37.46; Dr. W. D. Powell, Cor. Sec. and Treas., Gen. Fund, \$1,113.63; W. M. U., for Mountain Schools, \$71.95; W. M. U., Gen. Fund, \$502.63; Church Extension, \$75. Total, \$1,909.67.

Louisiana.—A. J. Copass, Evang., Haynesville, \$121.45; S. W. Kendrick, Evang., Bossier, \$6.50; J. W. Scott, Evang., Fullerton, \$80; R. Wright, Evang., \$200; Moorings Port, Evang., \$26.18; Colored churches, Shreveport, \$155.52; T. O. Reese, Evang., Parkview, Shreveport, \$100; Executive Board of La., \$350; Ray Palmer, Evang., Natchatoche, \$217; white churches; colored churches, \$6.02; Weston Bruner, Evang., Oak Grove, \$25.09; Winnsboro, \$44.50; J. A. Thigpen, Church Extension, \$16; A. M. Leary, Church Extension, \$25; T. G. Rob-

erts, Church Extension, \$100; S. S. Hunter, Church Extension, \$100; P. F. Webb, Church Extension, \$25; Mrs. W. B. Farrar, Church Extension, \$10; W. F. Dillon, Church Extension, \$50. Total, \$1,707.26.

Maryland.—Eutaw Place, Baltimore, \$317.54; Druid Park, \$29.23; 7th, \$28.56; W. M. U. of Md., \$82.84; Mtn Schools, \$17.18; Jubilate, \$38; "F. B. & L. B." \$100. Total, \$614.35.

Mississippi.—Poplar Springs church, Hickory, \$2.17; Lauderdale, \$21.57; W. M. U., Mt. Vernon, Peoria, 90 cents; W. M. U., Purois, Church Extension, \$2.50; W. M. U., Hopewell, \$2.50. Total, \$25.64.

Missouri.—Mo. State Board, \$558.70; Expenses, \$122.90; W. M. U., Gen. Fund, \$171.60; Expenses, \$19.07; W. M. U., Church Extension, \$7.97; Expenses, 88 cents. Total, \$892.12.

New Mexico.—

North Carolina.—Deep Creek, Wadesboro, \$2.38; Bapt. State Conv., \$241.00. Total, \$243.38.

Oklahoma.—

South Carolina.—Shamrock Bethune, \$1.15; Beulah Greenwood, \$2; 1st S. S. McColl, \$3.04; Switzer, \$2.30; Bethlehem Roebuck, \$2.50; 1st, Rock Hill, \$18; Salem Union, \$5; Mrs. W. A. Watson, Anderson, Church Extension, \$9; J. W. Gignilliat, Mell Mem., \$10; Blackville, \$20; Batesburg, \$103.50; Antioch Woodruff, \$5.25; New Plsah Spburg., \$7.80; Richland Springs, Saluda, \$24.83; Mt. Calvary, Elko, \$3.24; 1st, Laurens, \$100; W. M. U., \$33.15; Y. W. A., \$4.95; Sunbeams, \$1.87; Woodruff, \$6.04; W. M. U. S. C. by Miss Jessie King, \$200; Church Extension, \$2.75; Phillips Trenton, \$12.30; Sardis Saluda, \$5; Springtown Bamberg, \$1.90; Greenville Assn., \$6.25; White Oak Taylors, \$9.81; Sulphur Spgs., \$5; Double Spgs., Orangeburg, \$3.60; Double Pond, Blackville, \$4.63; 2d, Winnsboro, \$2.50; J. W. Michaels, Evan., Union, \$1; Columbia, \$3.50; St. George, Orangeburg, \$1.83; Bamberg, \$43; S. S., \$20; Ebenezer Travelers Rest, \$1.32; Bethlehem, Clarks Hill, \$1.75; Beulah, Fountain Inn, \$4.10; 1st, Newberry, \$10; 1st, Spartanburg, \$10.96; J. W. Michaels, Evang., Greenville, \$2.10; Yorkville, \$10.50; George's Creek, Goran, \$2.70; Cross Hill, \$6.55; Fairmount, Williston, \$2.35; Bellview, Woodruff, \$19.10; Wolf Creek, Landrum, \$13.54; J. W. Michaels, Evang., Cedar Springs, \$6.25; Abner Creek, Greers, \$10.90; Mt. Pleasant, Ridge Spgs., \$7.84; Bethany, McCormick, \$5; Mt. Bethel, Belton, \$5.24; N. Pacolet, \$7.50; Dillon, \$7.68; Clemson College, \$10; W. M. U., by Miss Jessie King, retained for expenses, \$25.10. Total, \$940.17.

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