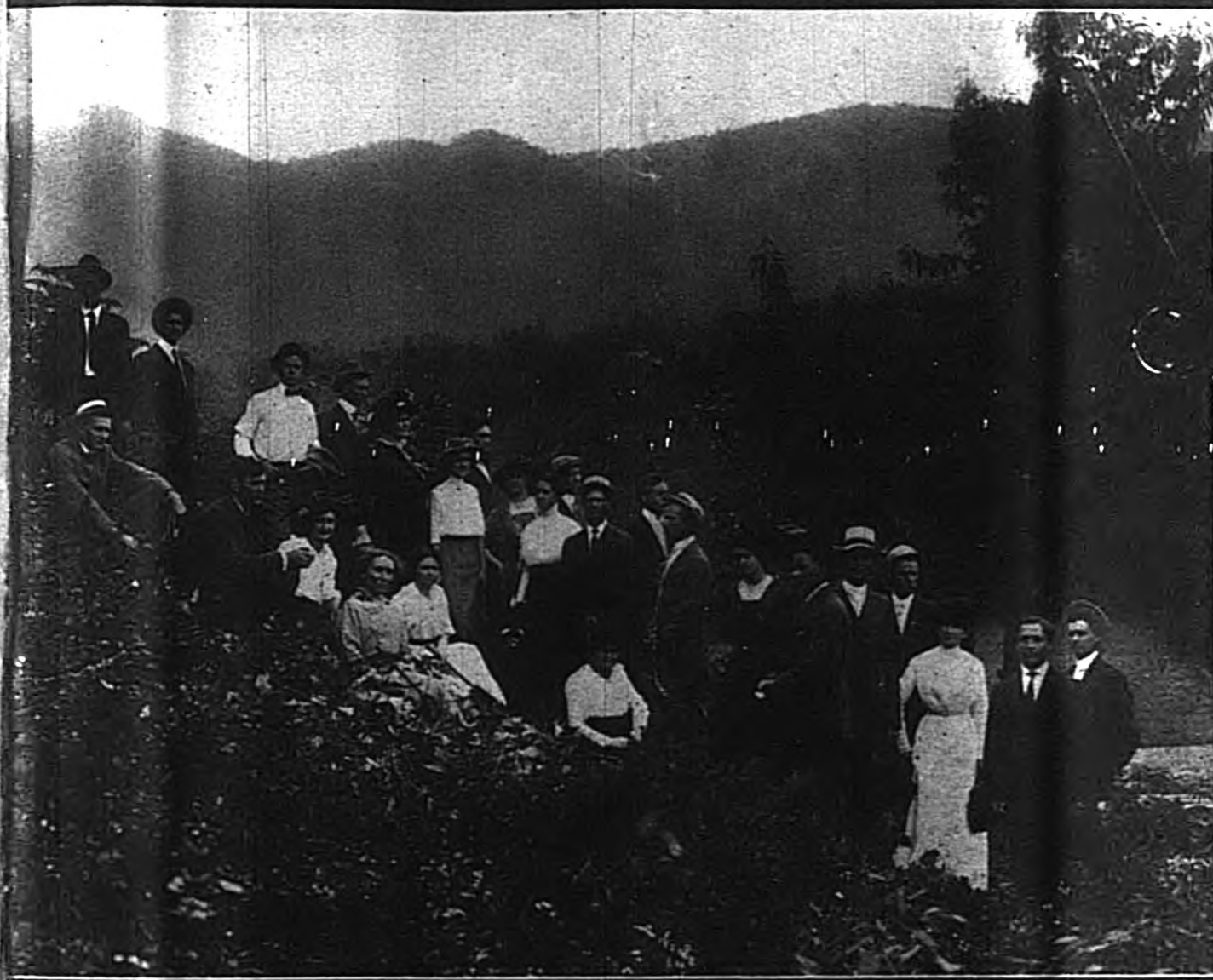


THE HOME FIELD

SEPTEMBER ---- 19

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



Oh, fair and blessed hills of God!
To you our eyes are lift,
In you a grateful nation owns
Heaven's dateless priceless gift.

-- CHARLES LEMUEL THOMPSON.

HOME MISSION BOARD

— of the —
SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

Regular Meeting 3:00 p. m., the First Thursday of Each Month

OFFICERS AND MEMBERS OF THE BOARD

JOHN F. PURSERPresident
B. D. GRAYCorresponding Secretary
VICTOR I. MASTERSEditorial Secretary
M. M. WELCHRecording and Office Secretary
ARCH. C. CREEEnlistment Secretary
WESTON BRUNERSecretary of Evangelism
LOUIS B. WARRENSecretary of Church Building
P. H. MELL.....Treasurer
CHAS. A. DAVIS.....Auditor

OTHER MEMBERS.

JOHN M. GREEN,
E. L. CONNALLY,
A. D. ADAIR,
L. M. LANDRUM,
SAM D. JONES,

JOHN E. WHITE
J. E. RALEY,
S. C. CALLAWAY
W. W. GAINES,
CHAS. W. DANIEL

A. H. GORDON.
E. R. BLACK,
WALKER DUNSON,
L. E. BARTON,
M. G. CAMPBELL,

VICE-PRESIDENTS

POWHATAN JAMES, Selma, Ala.
JOHN E. BRIGGS, Washington, D. C.
J. E. SAMMONS, Griffin, Ga.
W. E. HUNTER, Somerset, Ky.
H. P. JACKSON, Baltimore, Md.
C. C. PUGH, Hazlehurst, Miss.
F. D. CAMERON, Muskogee, Okla.
W. H. MAJOR, Covington, Tenn.
G. W. ALLISON, Marion, Ill.

H. F. VERMILLION,* Las Cruces, N. M.
J. C. MOSS, Lynchburg, Va.
GEO. W. TRUETT, Dallas, Texas.
JOHN F. VINES, Anderson, S. C.
C. E. MADDRY, Raleigh, N. C.
S. E. EWING, St. Louis, Mo.
M. E. DODD, Shreveport, La.
C. W. DUKE, Tampa, Fla.
F. F. GIBSON, Fort Smith, Ark.

Superintendent Mountain Missions and Schools—A. E. BROWN.....Asheville, N. C.
Superintendent Cuban Missions—M. N. McCALL.....Havanna, Cuba.
Superintendent Missions for Mexicans—C. D. DANIEL.....El Paso, Texas.

STANDING COMMITTEES.

Administration—Charles W. Daniel, Jno. E. White, A. H. Gordon, Walker Dunson, S. C. Callaway.
Co-operative Missions—Sam D. Jones, John E. White, A. C. Cree, J. E. Raley, John M. Green.
Church Extension—A. D. Adair, M. M. Welch, E. L. Connally, Walker Dunson, L. B. Warren.
Cuba and Panama—E. L. Connally, M. G. Campbell, S. C. Callaway.
Custody and Investment Funds—C. A. Davis, L. M. Landrum, A. H. Gordon, J. E. Raley, P. H. Mell.
Evangelism—A. H. Gordon, C. W. Daniel, John E. White, Weston Bruner.
Finance and Appropriations—A. D. Adair, John M. Green, E. L. Connally, C. A. Davis, L. E. Barton, Sam D. Jones, E. R. Black, John E. White, A. H. Gordon, C. W. Daniel, P. H. Mell.
Foreigners, Indians and Negroes—John M. Green, Walker Dunson, W. W. Gaines.
Legal Advice—E. R. Black, W. W. Gaines.
Mountain Missions and Schools—John E. White, M. G. Campbell, J. E. Raley, L. M. Landrum.
Publicity—L. E. Barton, C. W. Daniel, Walker Dunson, V. I. Masters.

THE HOME FIELD

PUBLISHED BY THE

HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION

SUBSCRIPTION PRICE - 35 CENTS PER YEAR.

1004-5-6-7-8-9-10 HEALEY BUILDING. ATLANTA, GA.

VICTOR I. MASTERS, Editor.

M. M. WELCH, Business Manager.

CONTENTS FOR SEPTEMBER, 1914

| | PAGE | | PAGE |
|--------------------------------------|------|---------------------------------------|------|
| Frontispiece | 2 | Baptist Alignment in Oklahoma...18 | |
| The Schools and Home Missions... 3 | | Secretary J. C. Stalcup. | |
| Dr. John M. Moore. | | Kerrville Mexican Baptist Church...20 | |
| Evangelism Among the Negroes... 5 | | Superintendent Daniel. | |
| V. I. M. | | Editorial | 21 |
| Transformation in the Appalachians 6 | | Home Missions and the War. | |
| Dr. Fred F. Brown. | | The Vain Gospel of Humanitarianism. | |
| Conference of Teachers..... 8 | | "The Other Side." | |
| Prof. A. J. Hutchins. | | Highland Teachers and St. | |
| Mountain School Progress.....11 | | Armageddon? | |
| Superintendent Brown. | | Armageddon? | |
| Religious Instruction in the..... | | Circulating Home Mission | |
| Schools | 12 | Literature. | |
| Church Clerks and Statistics.....13 | | Paragraphs. | |
| V. I. M. | | Woman's Department | 28 |
| What Russallism Teaches.....15 | | Mrs. B. D. Gray, Editor. | |
| Dr. I. M. Haldeman. | | Honor Roll | 32 |

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

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

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

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

CORRESPONDENCE AND REMITTANCES should be addressed to THE HOME FIELD, 1004 Healey Building, Atlanta, Georgia.

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

Home Mission Receipts.

| | Apportionment for year | July 15-Aug. 15 | May 1-Aug. 15 |
|----------------------------|---------------------------|-----------------|---------------|
| Alabama | \$ 30,000 | \$ 928.40 | \$ 1,783.92 |
| Arkansas | 11,000 | | 9.82 |
| District of Columbia | 3,500 | 87.72 | 202.81 |
| Florida | 11,000 | 74.43 | 671.51 |
| Georgia | 60,000 | 1,261.43 | 7,678.20 |
| Illinois | 4,000 | | 563.77 |
| Kentucky | 35,000 | 943.12 | 6,745.58 |
| Louisiana | 12,000 | 926.28 | 2,189.39 |
| Maryland | 9,000 | 546.05 | 1,549.54 |
| Mississippi | 31,000 | 721.64 | 893.71 |
| Missouri | 19,000 | 847.21 | 2,721.92 |
| New Mexico | 1,750 | | |
| North Carolina | 40,000 | 519.95 | 1,297.34 |
| Oklahoma | 6,500 | 99.57 | 456.51 |
| South Carolina | 37,000 | 1,379.43 | 3,406.55 |
| Tennessee | 27,500 | 561.92 | 1,566.57 |
| Texas | 80,000 | 109.72 | 429.92 |
| Virginia | 43,000 | 4,309.28 | 4,877.18 |

Totals.....\$461,250 \$13,316.15 \$37,044.24

Note—The State agency expenses are included in above figures.

Total contributions last year, same period.....\$36,975.83

Important Notice: It will result in great good to the cause of missions if all the churches will make a careful study of the above figures. One-fourth of the \$461,250 apportioned by the Southern Baptist Convention at its last meeting fell due July 31st, viz: \$115,310. Only \$36,419.62 of this sum has been paid into the treasury of the Home Mission Board, leaving a deficit of \$78,890.38.

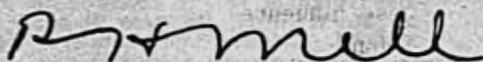
It must be clearly understood that the obligations of the Board cannot be suspended even though the treasury receives insufficient funds from the churches with which to pay these obligations.

Because of the blighting effects of the War now raging in Europe, the Board is meeting with serious difficulty in borrowing from the banks and we cannot tell what will be the conditions in the near future. What shall we do in this emergency? We will not recall our

What shall we do in this emergency? We will not recall our missionaries; such a step would be fatal to the cause.

The entire responsibility of the situation rests upon the churches. The two million five hundred thousand Baptists in the South can easily lift this burden from the shoulders of the Home Mission Board by a little sacrifice on the part of each church member.

Will they rally to the support of the Board in its present crisis?



Atlanta, Ga., August 15, 1914.

Treasurer.

THE HOME FIELD

VOL. XX ✓

SEPTEMBER, 1914

No. 9

The Schools and Home Missions.

JOHN M. MOORE, D.D., Home Secretary Methodist Board of Missions, Nashville, Tennessee.



THE YOUNG MEN and young women of the United States must face in their day and generation the greatest issues, social, political, economic, and religious, which have ever arisen in the history of the race. The day of industrialism has had its dawn within the last twenty-five years and already the world's life, thought, and activities have been revolutionized. What another quarter of a century will bring forth through the forces which are now centered in the world's industries no living man can foretell. Much will depend upon the moral influences which shall be potent in affecting the men and women who control conditions of industrial life and those who live in and by those conditions.

The destiny of the nation must depend upon its political leaders and the conditions out of which political theories may spring. What is the birthplace of the major portion of the new political platforms which have been adopted by the partisan parties of the country? Is that birthplace in the sacred keeping of the high and holy principles of those early founders of the nation who wrought for God and humanity while they built systems for themselves? Religion, Christianity, worship in accordance with conscience, influenced and inspired the founders of the republic. Shall the men who guide this nation in its larger and world-affecting life be less influenced and inspired by our holy religion?

The social and domestic interests of a people are vitally related to their progress

and full development. Solitariness creates only individual needs, but society, with its increasing complexity, calls for all the psychic forces with which men are endowed, or which they may develop. Not only individuals but communities, States and Nations must learn the fine art of being neighbors. Social development must frequently wait upon a social regeneration, with its new social altitude and social purpose. Social service would be a poor substitute for a vital personal Christian faith, but no Christian faith would be vital, or even respectable, in these days if it did not express itself in the very largest social service.

Back of all our movements, and underneath all our humanitarian plans must be a commanding religious motive, purpose, and power. The nation, the industrial enterprises, the social welfare work must be upheld by a religion that is powerful enough to command, hold and direct the forces which are masterful. No nation can be great that is morally corrupt. No progress is worthy of the name which fails to lift all the people to higher moral levels. No social attentions can be of any avail that do not bring man to communion with God. Christian men and women will not retire from the position that life, however expressed, must find its meaning, its value, and its salvation in Jesus Christ.

Shall not our young men and young women in the schools of the land, and especially those of the church be made acquainted with the religious forces and the religious needs of our great country?

How many of them have had brought to

their attention the need for Christian workers in the religiously destitute sections and communities of our country?

Have they had brought to their view the dire religious neglect of the people in our Western States from which so many new ideas, political, industrial and social, have come and are coming.

How many of them have been made to realize that sixty per cent. of the people in this nation do not belong to any church or religious organization of any kind?

How many of them know that one-third of our people are foreign born or of foreign parentage, and that our very national ideals and religious convictions are imperiled by this vast horde of alien and untrained people?

Of the 13,900,000 foreign born people here 9,640,000 live in our cities. Since the larger majority of these immigrants are peasants from impoverished rural sections, it can be easily seen that the problem of the cities of the country is greatly complicated by these who are strangers to all they find in America.

Shall not our young people, the pick of them, be duly and deeply impressed with the fact that, as Dr. W. R. Harper once said, "America is the world's greatest mission field because of what it is to be?" The problem of world-evangelization is peculiarly an American problem. If only the world could see in America a truly Christianized nation the rush to Christ's standard would shake the earth. The non-Christian people are beginning to know how Christian America is, through our tourists and theirs, through the millions of immigrants who report or return to tell the story of what they saw. The problem is no longer the evangelizing of the heathen nations, but the Christianizing of the American nation. The two must go together.

If this be true, why do our schools, colleges, and seminaries so frequently make "Mission Day" only a Foreign Mission day? In recent times it has been known in all our churches that some years have passed with only one or two of the appointed mission days in the college year devoted to Home Missions, while eight or nine have been devoted almost, if not entirely, to Foreign Missions. Shall this continue? Shall our young men and young women be

made to feel that it is a higher service, calling for a higher consecration, to go to China or Africa than to go to the Chinese or Africans in this country? The "Volunteers" have their eyes on distant fields and fail to see the dire needs at home which are the obstacles in the way of success abroad.

The work of a home missionary is difficult and discouraging, without glamor or glory. The people to whom the home missionary goes are discounted, branded with humiliating epithets, and make no appeal to the average high-headed member of the church and community. The people who see continually the people to whom home missionaries are sent, as a rule have no hopeful word to utter and they usually send their money away to support a missionary to the people that they have not seen. It is simply another case of "Distance lends enchantment," while "Familiarity breeds contempt." This explains the actions of young people in volunteering for foreign fields and in passing by the needy home field. Many religious leaders say that a missionary spirit can be developed only by supporting a foreign missionary. Human nature is full of freaks, but none more unreasonable than this of having all missionary interest attached to some far away land and people.

The call of the homeland, clear and strong, should be sounded in the ears of our young people in school and out. The utter neglect by churches of the millions of our American people should be shown to these students who are so soon to lead in the national life.

What does it mean that ten million of the boys and girls of this country, under sixteen years of age, have never been in a church or Sunday-school? What does it mean for a million and more a year of immigrants from southern Europe to come to us fresh from Romanism and Greek Orthodoxy? What of the cities, the neglected country, the forsaken Negro, the poorly-reached miner, the estranged toiler, and the thousands of factory, lumber and railroad people?

What should a Church school teach in view of these claims upon Christianity? The mightiest call to men today is Home Missions. Let all the schools give the

picked young people of the land a chance to hear it. Let "Mission Day" be observed in the interest of the morally and religiously needy of our land with just the same devotion and conscientious care as it is observed in the interest of the people living in foreign lands.

Let the young people know of the urgent need among the unreached masses of this

country for missionaries, Bible women, social settlement workers, teachers in mission schools, missionaries to various immigrant people, and qualified religious workers in the cities and the country. The schools, colleges and seminaries are urged to give aid in finding, training and placing missionaries in the home field.

Evangelism among the Negroes.

V. I. M.

ABOUT THE CLOSE of the year nineteen hundred and twelve, the Home Board begun a new activity for the Negroes. That is, it employed in the Evangelistic Department, a Negro Evangelist, whose work is under the direction of Dr. Weston Bruner, Evangelistic Secretary.

The work has now been in progress a little more than a year and a half, long enough for its quality and worth to be esteemed. It has been notably successful.

Rev. J. W. Bailey, a full-blooded Negro preacher of Texas, was employed as a Negro Evangelist. The first seventeen months of his work shows three thousand three hundred and twenty-three additions to Negro churches.

In addition to the great good accomplished by building up and instructing the Negro churches and by the number of converts brought in, this work has proven a great value in several ways. The other work of the Home Mission Board for the Negroes is the employment and part payment of Negro preachers as Missionary Superintendents in various States. These men preach and instruct in Bible Institutes and they have accomplished much good. Much care is taken to employ only well reputed and useful men.

But a disadvantage of this work is that it fails to bring the white and black Baptists into a more vivid realization of their fellowship and into personal helpfulness which can only come from personal contact.

Contrasted with this, great advantage has been found to accrue through the new evangelistic work of Rev. J. W. Bailey in bringing a sense of mutual responsibility and better understanding between the white and black Christian people in the cities where the work is conducted. At the central meeting for Bible study in these City Campaigns the Negro pastors are asked to come and participate with the white pastors and evangelists. In other ways, the Negroes are made to understand the genuineness of the interest which their white Christian brethren have in the welfare of the Negro race.

Recently Rev. Richard Carroll of Columbia, South Carolina, has been added to the Evangelistic staff as its second Negro Evangelist. Brother Carroll will join Brother Bailey in the work which has already proven so successful. Like Bailey, Carroll is highly esteemed among the better class of white people of the State where he has lived and labored, and he is a man of decided gifts and remarkable eloquence.

Perhaps there is no work among all the successful and blessed activities conducted by the Home Mission Board, which is bringing as large results in proportion to the monetary outlay required, as is this work of the Evangelistic Department of the Home Mission Board for the Negroes. Evangelist Bailey, since the coming of Evangelist Carroll, is hoping and praying for six thousand additions to the Negro churches during the present fiscal year and it is not beyond probability to expect that number.



Transformation in the Appalachians.

FRED F. BROWN, Th.D., Harrodsburg, Kentucky.

BORN AND LARGELY REARED in an obscure section of Western North Carolina, in that picturesque land of valleys and peaks and of a retarded civilization, Dr. Fred F. Brown, by way of Mars Hill, a mountain school of the Home Board System, and of Wake Forest with an M.A. degree and Southern Baptist Theological Seminary with a Th.D. degree in 1913, has come to his life work as a minister in the pastoral care of the Harrodsburg, Kentucky, Baptist Church. The present article is part of Dr. Brown's graduation thesis at the Louisville Seminary and was accepted by the faculty with commendation. Dr. Brown has included West Virginia in his statistical statements, which explains especially the discrepancy in the number of Highland counties as given by him and as set down in the Home Board tract, "Mountain Baptists and Schools."

THE PROCESS of transformation is now going on in the Southern Appalachians. This great section of country is being led into the currents of thought and activity that have hitherto swept by it.

A study of the mountain towns and cities will show that industrial forces led the way in their building and development.

These same forces, augmented by the general industrial awakening of the South, are now calling the capitalist to the more isolated portions of the Highlands. An economic army is marching over the barriers of seclusion. Napoleon said: "Let there be no Alps," and there were no Alps. Captains of Industry are saying: "Let there be no separating mountains," and they are being removed. Mountains are being penetrated by new lines of railroad. Coal and iron are being exploited, timber is being utilized and water power is being harnessed.

As these advance guards of civilization enter this hitherto inaccessible territory,

they are leading the outside world into the Highlands and introducing them to their belated brethren. Speaking of how this economic transformation is introducing the mountain people to the world beyond the mountains, John Fox says: "Charles Egbert Craddock put them in the outer world of fiction, and in recent years railroads have been linking them with the outer world of fact."

Not only are these industrial forces introducing the mountain people to the outside world. They are also introducing the people of the hills to each other. Public roads are everywhere being improved. Telephones are being extended up the valleys. Transportation and communication are being made possible. Some of the host of intermediate ties which go to make up a community and form connecting links between the family and State are being moulded. Group is meeting group. Group contact is gradually developing a social mind—a real community.

Poverty is being removed by the develop-

ment of trade and markets. Remunerative employment is increasing the circulation of money. But not all of the influences of this industrial transformation are elevating. Evil forces are travelling the same highways of steel, hand in hand with the good forces. With his economic advancement, there is a tendency for the proud mountaineer to become servile and dependent.

He is beginning to imitate some of the worst qualities of those who are bringing the new life to him, and is inclined to conform to their standards. (Too often the summer resort has been a curse rather than a blessing). Home life, with its simple, informal hospitality, is being interrupted.

Regard for the Sabbath is passing. Social impurity is increasing. From many of the towns and cities poisonous influences are being sent into the surrounding hills and coves.

Educational development has not kept pace with economic progress. While this is true, the past few years have seen a strong impulse for education enter the Southern Appalachians and begin its work. Public schools are being improved. School terms are being lengthened. Better teachers are being employed. Log school houses are being replaced by frame buildings. An educational sentiment is being created.

As indicating the progress along educational lines, the writer gives the following from his own observation. Not so many years ago a young man, now one of the leading lawyers in North Carolina, decided to go to college. He lived just across the road from me in a secluded mountain village, twenty-three miles from the nearest railroad station.

What an event that was! The State University! How far away it seemed! We boys gathered around him and timidly told him good-by. Ten years later the writer graduated from college and, recalling this incident, noted that there were two men from that same little village taking degrees there that year, while others from different portions of the country were in other colleges of the State.

This is but an illustration of the educational progress of the past few years. It shows that from the position of never hav-

ing heard of a college, numerous mountain boys and girls are finding their way through the mountain tunnels and gaps to the college beyond.

(By the way, Mr. Editor, it is interesting to recall that the young man whom we bade farewell as he started to the State University is Hon E. F. Watson, of Burnsville, North Carolina, a consecrated layman, trustee and staunch supporter of the Home Board school at Burnsville and the leading spirit in his section. Moreover, do you call it a coincidence: he was prepared for col-



FRED F. BROWN, Th.D.

lege and inspired to go by the present Superintendent of Mountain Schools, Rev. A. E. Brown, D.D., who was then Professor A. E. Brown, an humble school teacher in Western North Carolina).

One explanation of the readiness with which the tide of evil influences that inevitably attend economic development has spread in the mountain region is found in the fact that religious progress has not kept pace with industrial and educational progress. Here is presented a rural church problem intensified.

Here we have a people startled, almost

rudely aroused by the strange forces that have come so recently into their midst, a people led and influenced by new standards in every department of their lives, and they are without adequate religious leadership. Everything else moving, the church standing. It is true that the different Boards of our denomination are seeing the situation and making heroic efforts to command it. But the task is a great one, the responsibility heavy, the opportunity magnificent. The next ten years will see the different denominations outline and realize policies in some measure adequate to the situation, or will see the development of such a complex problem that it will take fifty years to do the work which is now possible in ten.

We have mentioned some of the dangers that attend the rapid changes which are taking place in the Highlands. But no one can fail to see that the total result of the great transformation is good. In most of the territory there has come a new respect for law and a determination to enforce law. No longer is the man with the greatest reputation for fighting "the dangerous man," the hero of the mountains.

Mountain feuds are at an end. In some of the darker spots bloodshed is still frequent. But already there is a realization that it must stop. The better element of the people in each community are taking a firm stand by the side of the officers of the law in making it impossible for men or even clans to resist constituted authority.

This change of sentiment has a striking illustration in the position that the entire mountain section has taken on the prohibition question. West Virginia, North Carolina, Georgia and Tennessee are dry States. We find the following portion of the mountain counties of the other States included in our study dry by local option: Virginia,

twenty-four out of forty-two; Alabama, fourteen out of seventeen; Kentucky, thirty-four out of thirty-six. All of the mountain counties of South Carolina are dry by local option. So we find that in Appalachian America, a territory embracing 248 counties, the manufacture and sale of whiskey is legalized in only twenty-three counties.

This glance at the transformation which is now in progress in the Southern Appalachians has shown us a population of over five millions of people who have been static for more than a century, dwelling in the heart of a progressive civilization, yet out of touch with it—beginning to move. The entire social life of the people is making a transition of more than a century within a few years. Such an abrupt speedy journey in social progress could be possible with no other than a strong race of people. And even to them it is attended by the inevitable perils which always go with sudden change. The future of the Southern Mountaineers largely depends upon the character and content of the new environment which is so rapidly being placed about them.

Our Home Mission Board is in the midst of this economic and social change with His message and His method—evangelization and Christian education. Each one of the splendid chain of Home Board schools is endeavoring to combine both the message and method in every department of instruction and in the personal lives of all the teachers. Perhaps I am prejudiced in favor of this work, for I am a mountain man, prepared for college in a mountain school, but my deliberate conviction is that the money Southern Baptists are spending in the mountains is counting for as much in bringing in the Kingdom as money spent anywhere on earth.

Conference of Mountain School Teachers.

PROF. A. J. HUTCHINS, Burnsville, North Carolina.

THE SECOND ANNUAL conference of the mountain school teachers, held at Ridgecrest, North Carolina, June 12-16, had a total enrollment of thirty-two, representing seventeen schools. The con-

ference is doing much to get the schools and teachers acquainted.

On Friday evening Dr. Brown outlined the work of the conference and gave a brief review of the work done since the

organization of our mountain schools. In sixteen years these schools have trained 330 preachers, 185 lawyers, 213 doctors, 24 trained nurses, 2,387 teachers, 37 missionaries, 15 civil engineers, 2,893 farmers, 868 mechanics, 38 bankers, and 18 legislators. Are the mountain schools meeting the needs they were intended to meet? More than seven thousand workers are doing this part in the world's work.

I doubt if any other conference at Ridge-

crest will stick so closely to the work in hand. of the Spartan Academy presented an experiment in teaching that he thinks meets a need of most pupils. Each student gets two periods for each recitation, one half to be given to study under the direction of a teacher and the other half for recitation. No other school in the system seems to have time for this study period. Professor Riley told how he had taken a small farm and with an expenditure of \$100 for labor and \$43.23 for fertilizer had produced enough



Mountain School Teachers in Annual Conference at Ridgecrest, North Carolina.

crest will stick so closely to the work in hand.

The conference was reorganized with Dr. A. E. Brown as chairman and A. J. Hutchins as secretary. On Saturday morning J. C. Owen presented the Personal Workers' Band. The band helps because it makes the leader a fuller, rounded man who has a humble appreciation of his own value. It trains boys and girls in active Christian service and raises the general moral tone of the school. Dr. Ralph Wright's "The Fisherman, Tackle and Bait" and Dr. Torrey's "Personal Workers'" were recommended for use in the band.

Following this discussion, Professor Riley

vegetables to feed eighty pupils for one term with a cash expenditure of \$1.86 per month for each pupil.

In a brief discussion of how to teach the Bible Professor Riley said, "Do not deal with objections, but teach the Bible."

In answer to the question of how to deal with the morally delinquent, Professor Moore of Mars Hill said, "Deal with him as a chum; find his center of loyalty and reach him in that way; love him earnestly and sincerely."

Professor Moore gave the following qualifications for a teacher:

1. He must be educated.
2. He should not know too much.

3. He should be married or not wanting to marry.

4. He should know the value of a dollar.

5. He should be willing to stay.

6. He should have common sense and a willingness to work.

7. He should value his own life aright.

8. He should have a real abiding faith in God and man.

Dr. Brown emphasized the need of men and women who are not mercenary.

It was agreed that each school had a right to demand that each pupil attend Sunday-school and church, since the school makes certain requirements that are known to the pupil before he enters the school. The question of moral and religious training took a great part of the conference. Professor Haynes, of Round Hill Academy led the discussion of B. Y. P. U. in our schools. Dr. Burroughs, of the Sunday School Board issued a note of warning against inter-denominational movements, since there is often an attempt to unify without finding the truth as a basis of unity.

Professor N. A. Melton, of Fruitland, in discussing the teaching of the Bible, said that a firsthand knowledge of the text is the first requirement. The Bible must be the basis with other books as reference books only. The Bible is needed to be taught because young people need the scriptures to insure spiritual development; more are needed who know the books.

One of the most important questions raised was that of endowments for the mountain schools. If they are to be permanent there must be some substantial financial backing. Some of the schools have already taken steps to procure funds for this purpose.

Our schools have dormitories, but they are run as homes, not as boarding houses. Miss Sullinger, of Fruitland Institute, told how she made a school home a real home. In no other school are expenses quite so low. Careful buying on the part of the managers and careful planning of meals eliminate practically every bit of waste. Board and room rent in some cases run as low as \$6.23 for the girls and \$7.50 for the boys. Every possible effort is made to give the most at the least possible expense, thereby putting the schools in reach of all.

In discussing the obligation of the school

to the community Professor Hawkins of the Yancey Institute, would justify the existence of the school only on condition that it train boys and girls to enter into all phases of community life. He must enter into the social, religious and industrial life, or he fails to fulfill his mission as a citizen. Each school needs to connect itself directly with the community life.

Professor Moore of Mars Hill thinks that more attention should be given to the regular work and less given to special departments.

The following teachers were present:

J. C. Owen, Asheville, N. C.

G. C. Wilkinson, Unaka Academy, Erwin, Tenn.

L. B. White, Haywood Institute, Clyde, N. C.

N. A. Melton, Fruitland Institute, Hendersonville, N. C.

I. C. Woodward, Fruitland Institute, Hendersonville, N. C.

Miss Martha Sullinger, Fruitland Institute, Hendersonville, N. C.

E. W. Davis, Haywood Institute, Clyde, N. C.

Miss Zelma Parnell, Haywood Institute, Clyde, N. C.

J. C. Cox, Oak Hill Academy, Kindrick, Va.

R. L. Moore, Mars Hill, Mars Hill, N. C.

Mrs. Griggs, Mars Hill, Mars Hill, N. C.

J. A. Lowry, Barbersville Institute, Barbersville, Ky.

E. E. Hawkins, Yancey Institute, Burnsville, N. C.

A. J. Hutchins, Yancey Institute, Burnsville, N. C.

Mrs. I. W. Wingo, North Greenville Academy, Tigerville, S. C.

L. H. Simpson, North Greenville Academy, Tigerville, S. C.

Mrs. I. H. Simpson, North Greenville Academy, Tigerville, S. C.

Miss Verta Odell, Beeson Academy, Pisgah, Ala.

H. L. Riley, Spartan Academy, Landrum, S. C.

Miss Margaret Owen, Visitor.

W. A. Bowen, Lee Institute, Pennington Gap, Va.

L. Q. Haynes, Round Hill Academy, Union Mills, N. C.

E. R. Settle, Mountain View, Hays, N. C.

Mountain School Progress.

ALBERT E. BROWN, Superintendent of Mountain Schools.



ON SUNDAY, July the 19th, we dedicated the buildings of the Cosby Academy. The school is situated in Cocke County, Tenn. During the past year we have erected a school building containing eight rooms and a dormitory containing sixteen rooms. This leaves one dormitory to be built.

There gathered on Sunday the largest concourse of people ever assembled at Cosby Creek to witness the dedication. The property has cost about \$8,000. There was a debt of \$1,500 on the building. This was raised on the day of dedication. Those who had given came forward with additional gifts. Others who had not contributed when they saw the buildings gladly rendered assistance in clearing off the indebtedness. It was a day of triumph; it was the greatest day in the history of that section of the country; it was a day of rejoicing on the part of some who had been carrying burdens. Those who read these lines cannot understand what a great day it was, even when you stop to picture to yourselves a people who had never undertaken anything larger than building a little church house. You cannot then understand what an undertaking it was for these people, and yet the task has been accomplished.

Rev. William Weaver was the Financial Agent, and he and his brother gave all the timber that went into the buildings. Joe Padgett, another member of the Building Committee, gave unstintingly of his time as well as giving \$500 worth of land. Sam McSween, a merchant in Newport, has shown unlimited interest, leaving his business and making frequent trips carrying the Superintendent out to look after the work. Rev. J. W. O'Hara, the Newport pastor, not only contributed liberally of his means and induced his people to give, but has borne the burden of leadership in the enterprise. Let me say just here that one of the most useful men in the Southern Baptist Convention is Brother O'Hara. Notwithstanding the heavy demands made upon him by his pastorate in Newport, he takes

a personal interest in the work of every church in the county, and can call the men by name, and makes frequent visits to them helping the pastors and encouraging them to larger work.

One of the gifts made on the debt, Sunday, was by Mr. John Holder, a modest man without education, and he is now on a bed of affliction from which he is never expected to rise. Brother Holder had given \$150 in the beginning of the work and sent \$25.00 Sunday morning and a message that if that was not enough to complete the payment of the debt he would give \$25.00 more. Brother Holder has never had any children, and notwithstanding his lack of education, he is one of God's noblemen.

The school will open the last day of August with Prof. L. C. Kinsey as principal. Prospects are bright for a career of usefulness for this school. Another dormitory is badly needed, and one man now is considering furnishing the lumber for it.

The present dormitory is being furnished by the ladies' missionary societies of three or four churches, the Newport society taking as their part the furnishing of the kitchen and dining-room.

For two years the Superintendent has been visiting the East Tennessee Association, which is one of the most backward in the State of Tennessee, and talking to them about this work, and it is gratifying to see the new interest which is easily apparent in any gathering where the interests of this school have taken root. These are a great people. When developed they will be a power in bringing the Kingdom of our Lord Jesus.

Long Creek School: On a recent visit to the Long Creek School, which is in Oconee County, South Carolina, I found the building was making splendid progress, and will be finished by the time the school is to open in the fall. It will be a handsome structure and is attracting wide attention in that section of the South Carolina mountains. The building of this school has already awakened considerable interest in

the churches along the foot of the Blue Ridge.

Fruitland Institute: Foundation for the new administration building of this institution is finished and the structure will be commenced at once. This is one of our best schools and has been hampered for years by insufficient accommodations. Students are indeed hungry for an education who will put up with the inconveniences and exposures to which they have been subjected in the old building, which was a great undertaking at the time, but which the school has long since outgrown.

Lee Institute: The walls of the girls' dormitory, to take the place of the one burned last spring, are rising. Great enthusiasm characterizes the movement.

Spartan Academy: The property of this institution was sold last month and the location changed from Landrum, S. C. to Groce, where fifty acres of land had been donated by Deacon Groce. Plans are being perfected for the new buildings, and it is hoped to have two of them ready by the first of January.

Considerable improvements are being made on the Sylva Institute. We installed water works at this school last winter, bringing the water from a cold spring on the mountain above the school.

A commodious dormitory for girls has just been completed for the Unaka Academy at Erwin, Tenn.

The new building for boys at Yancey

Institute is nearing completion. This will give us two boys' dormitories for this school.

Brick are being burned for the administration building of the Mountain View Institute in Wilkes County, North Carolina.

At the Oak Hill Academy in Grayson County, Virginia, we are converting the old school building into a boys' dormitory. Prof. Cox hopes to have it ready by the opening of the fall term.

At Round Hill Academy a new dormitory for boys is being built, and will be ready for the opening of the fall term.

A girls boarding hall of the Stoctons Valley Academy in Fentress County, Tennessee, is to be dedicated next Sunday.

A lady of means, who loves the Lord and his work, plans to build a new dormitory for girls at the North Greenville Academy and equip it with all modern conveniences. This is only a partial list of improvements being made.

We have about completed our teaching force for the next session. Among them are some new men and women who will add greatly to the efficiency of our work. One of these, Rev. John L. Ray, will have Gaylesville Academy, Alabama. Noel Johnson will have the Eldridge Academy in Alabama. D. E. Reynolds goes to Bridgeport from Morganton, Ga. G. C. Mangum takes the Long Creek School. We have retained most of our old teachers—we cannot do without them.

Religious Instruction in Mountain Schools

DR. ALBERT E. BROWN, Superintendent of Mountain Mission Schools of the Home Mission Board, has sent us the following course of Bible and other religious study which is required in the thirty-four mountain schools of the Home Mission Board system.

We invite our readers to a close scrutiny of the subjects covered in the two years of study required in this course. We are delighted and gratified. It might well be adopted by our Baptist Colleges. The list follows:

First Year.

Old Testament, text book, Heart

of the Old Testament, (Sampey) revised 16 lessons
New Manual, Conventional Normal Course 34 lessons
Home Missions (Masters) 10 lessons
B. Y. P. U. (Leavell)..... 10 lessons
Second Year.

New Testament (McLear)

abridged 16 lessons
The Adult Bible Class (Watts) 7 lessons
Winning to Christ (Burroughs) 16 lessons
The Doctrines of our Faith (Dargan) 18 lessons
Primacy of State Missions 10 lessons
Foreign Missions (Ray) 10 lessons

Clerks and Denominational Statistics.

V. I. M.

THERE IS A GOOD REASON to believe that the statistical and financial report are incomplete in many District Association minutes. Therefore, it is practically certain that our denominational statistics are incomplete and that we are in a measure striking in the dark in our efforts to get a survey of the conditions.

In two of the Associations we have recently attended, the record was confessedly only a partial exhibit. In one of them by an oversight on the part of the clerks of some of the churches the financial showing was incomplete and it was the judgment of the Association clerk that it would be impracticable to get the complete record without an undue delay in bringing out the minutes.

In the other Association, out of thirty churches, eight had sent no letter to the body and several of the eight had no letter at the annual meeting a year ago. In such instances the associational clerk sometimes

minutes are actually published. But it is for the most part a slow and indifferent lot of men to whom he writes, or else the church letter would have been at the Association to begin with. And the Association clerk is very likely to be forced to publish his minutes without being able to incorporate the statistics from some of the churches.

This is a serious matter. In our Baptist system there is no practicable way to get together reliable statistics that does not hinge upon faithful and capable work on the part of the church clerks. We wish that there might be in our papers and from our denominational platforms such an agitation in behalf of dependable church clerks as would make it uncomfortable for brethren to hold this responsible office, while at the same time they lazily or indifferently neglect to perform the task which the church has elected them to perform.

We could wish there might be a faithful looking into this matter at the Association



On the Church Yard at the Association.

simply puts in the record of the church at its last report. But this is unsatisfactory, even when the last report was only a year prior. It is practically worthless when it is older than that.

Sometimes the Association clerk conducts a system of correspondence with the negligent church clerks with a view of getting these brethren to make out the report of the church and send it in before the min-

meetings this year. It might help the cause for the Association to pass a resolution asking the churches which are unrepresented by letters to see to it that their neglectful church clerks perform their duty or that someone is elected who will do it. Bad as it is to have the Association minutes delayed, we are of the opinion that it is better for them to be delayed for two or even three months rather than that their statis-

tical showing should be almost useless from their lack of a complete record. The Association clerk can do much to remedy the evil by persistently writing to the non-co-operative church clerks and to the pastors, deacons and other responsible members of the unreported churches, with the purpose of "starting something" in the vicinity of the go-easy church clerks.

All of this is a detail in the work of our Baptist body, but it is a detail of importance. It is one of the "practical" tasks which must be performed in the Kingdom, that we may have some real knowledge of the progress or lack of progress of our churches. But the neglect of such practical tasks, suggests that the negligent churches are in a backward condition, in which they do not co-operate enough with their brethren of other churches in the ongoing of the Kingdom to really care much about the statement of what they are doing themselves to the end that Christ may reign in the hearts and lives of the people.

Last month we advertised in an editorial on the "State of the Churches" that the Publicity Department of the Home Mission Board would on application, send blank printed forms that may be used in getting up an actual survey of the situation in the Association. It was our purpose, of course, not that this should take the place of the report of the clerk, but that it should form the basis for the discussion of the state of the churches before the Associations.

How often we see this subject slighted at the Associations. And not seldom, even when a good hour is provided for the discussion, there is evidence of lack of real work and preparation to make the hour mean something. This ought to be the most important and interesting hour at the Association meeting. It can be made so. But it will take work.

We have received a number of requests for the blank printed forms indicated in our former editorial. We find that these blank forms are all used up. We are immediately putting these forms on the press again and will be prepared to furnish them in response to future orders.

Shall not our Associations see to it that a real record is made which will show what the churches have done in the way of monetary gifts, and what has happened to them in the matter of increase and decrease of members?

Much more ought to be shown. The minutes ought to show how many Sundays the churches have preaching and what Sundays in the month. They ought to show the condition of the Sunday-school and whether the church is going forward or backward. They ought to show many other things. But certainly the Associations must insist that they have a correct record of the growth or decline of the membership and of the financial situation. Without this record the value of the minutes is very small indeed.



What Russellism Teaches.

I. M. HALDEMAN, D.D., Pastor First Baptist Church, New York City.

LAST MONTH we had an excellent article from Dr. Haldeman on Russellism, and we are glad to present another this month. Dr. Haldeman is the best known writer in America on this subject and is a busy and much-read writer as well as pastor of a church in the great metropolis. He consented to write the articles we are giving THE HOME FIELD readers on our representation of the great effort this false faith is making to mislead the people in the South. Our readers will share with us appreciation of the fraternal kindness of Dr. Haldeman in furnishing his vigorous expositions of this pernicious and destructive teaching.



RUSSELLISM teaches that death is non-existence.

All who have died, have ceased to exist.

They have been utterly destroyed—body and soul.

God created the Archangel Michael.

He was the beginning of the creation of God.

In obedience to the will of God, he gave up his spirit being, and was born of the virgin Mary as a human being.

He was known on earth as Jesus.

He had but one nature—an animal, human nature.

He was precisely like Adam before Adam fell.

He came into the world to be a substitute for man, die in his stead, and redeem the whole race from death.

As death is the extinction of being, when Jesus died on the cross, he ceased to exist.

His humanity was destroyed forever.

On the third day God caused him to be created again as an invisible spirit, he was then, for the first time, made a partaker of the divine nature.

The body in which he died was never raised from the dead.

Russellism does not know what became of it.

Russellism says it may have been dissolved into gases.

The body in which Jesus appeared to his disciples after his death was a body created by him for the occasion.

The clothes he wore on that body were manufactured by him for the occasion.

When he was done with the specially created body, it dissolved into thin air.

The clothes also dissolved into the air.

Jesus Christ is no longer a man.

He is an invisible spirit.

Although he is an invisible spirit, he is called the Second Adam, and will be the father of mankind during the Millennial Age.

This is the age of election.

Through the Gospel God is now calling out a select number to be members of the "Body" of Christ.

They are justified by faith and "reckoned" as Adam was before he sinned.

They become members of the body of Christ only as they devote the Adam nature to death.

They devote it to death by crucifying self.

Those who deny self will be given "inherent" life—that is—the divine nature.

Attainment to this divine nature is purely a matter of personal merit and human perfection.

Those who break their consecration will not be lost.

They will cease to be members of the body. They will no longer be elect, but in the Millennium they will be permitted to live forever by eating food.

The seventh thousand year of the world began in 1872.

Jesus himself came back to the world in 1874.

He has been invisibly present in the world ever since.

In 1878 all the Apostles, and all the dead who had consecrated their human nature to the Lord and lived the perfect Adam life, were raised from the dead and changed into spirit beings like the Lord.

Russellism agrees perfectly with Hymenaeus and Philetus.

Hymenaeus and Philetus taught that "the

resurrection is past already." (2 Timothy, 2:17, 18).

The call to the elect ended in 1881.

But as some of the elect have fallen by the way, and others no doubt will, people may go on consecrating themselves in the hope that they shall be allowed to take the places of those who have failed.

"The Times of the Gentiles" will end in 1914.

The prayer, "Thy Kingdom come," will be fulfilled in October, 1914.

In October, 1914, the Lord will set up his Kingdom in power.

In October, 1914, the kingdoms of the world will become the Kingdom of this invisible, spirit Lord.

The inauguration of the Kingdom will take place in the midst of national, political, social, and financial storms.

These storms will be the proof that the Kingdom in power has begun.

These will be the Lord's judgments in the earth by which the nations are to learn righteousness.

The invisible Lord and his invisible Church will be at work regulating the affairs of the world.

Abraham and the patriarchs will be raised from the dead as visible, glorified men.

They will be the "princes in the earth."

They will act as the intermediaries between the invisible Church and the world.

They will be the agents of the invisible Church to carry on the work of righteousness.

In 1914, the Jews will be restored to their own land and be the head of the nations.

Jerusalem will be the capital of the world.

Every living person will be on trial for everlasting life.

Those who will accept the Lord and own him, will be given at least one hundred years in which to make progress backward to the State of Adam before he fell—to become perfect in Adam nature.

If at the end of the hundred years they have made no progress they will die and be blotted out of existence.

Those who conform "outwardly" to the laws of the Kingdom, may continue to live till the end of the thousand years.

At the end of the thousand years they will be tested.

The test will be "heart loyalty" to the Lord.

If they can stand this test, they can go on living forever.

They will live forever, not by virtue of "inherent" life (that belongs only to the elect of this age) but by eating food.

All the dead who have died since the beginning of the world (and Russellism estimates them at fifty thousand millions) will be brought to life again. Each will be given a certain measure of health and strength. This resurrection will not be simultaneous. It will occur continuously through the Millennium.

It is true—they have been, some of them, non-existent for thousands of years, body, soul, and personality, destroyed.

This presents no difficulty to Russellism. Not even the total destruction of personality.

All who shall be made alive again, will be brought to know the Lord.

All shall know him from the least unto the greatest.

Each will be given an opportunity to live the perfect Adam life.

Like the living, they will have an opportunity for, at least, one hundred years, in which to make this effort.

If they see fit to conform "outwardly" to the laws of the Kingdom, they may live on to the end of the thousand years.

At the end of the thousand years, they may choose eternal non-existence, or live forever.

Russellism illustrates this doctrine of the dead who are called to life by citing Nero, Emperor of Rome.

Russellism quotes a passage in Daniel twelfth, wherein it is stated that the time is coming when many that sleep in the dust of the earth shall awake, "some to everlasting life, and some to shame and everlasting contempt."

Although, according to Russellism, Nero has been dead and utterly annihilated for two thousand years, yet will he be "awakened (?)"

He will be awakened from the dead with exactly the same character in which he died.

He will be given a measure of health and strength.

All will have read or heard of his poison contracts with Locusta, his reported incest, and the unspeakably abominable and brutal murder of his mother.

He will find himself, in this new era of righteousness, covered with shame, and the object of contempt.

But the experience he has had in sin and wickedness will be a "valuable asset" to turn him in the direction of righteousness.

If Nero sincerely seeks to make progress toward human perfection; if he do nothing more than keep his life "outwardly" decent, he can live in good health and comfort for a hundred years.

Then, if he wish, he can go back into non-existence.

If he prefer, he can go on living till the end of the thousand years, growing every day in favor with the world.

At the end of the thousand years, if he is willing to surrender himself to the will of the Lord, he can go on living forever by eating food.

He will then enjoy life just as he did in the old days when he feasted sumptuously at the banquets in his royal palace, or ate and drank in his splendid villa at Baiae; but, this time, in cleanness and righteousness, honored in heaven and in earth.

Thus, Nero will be awakened to shame and everlasting contempt; just long enough to prove that neither the shame nor the contempt are everlasting, and that Daniel made a mistake when he said so.

That is Russellism.

The Dominican monk, John Tetzel, in the days of Luther, offered indulgences of the Pope to all who would buy them.

For a certain sum of money you could buy forgiveness of any sin you wished to commit.

With the Pope's indulgence in your pocket you could commit your sin, look at the indulgence in your pocket, and be assured you were forgiven—your sin wiped out.

With all his offered premium on sin, Tetzel did not offer it on nearly so large and generous a scale as Russellism.

Russellism teaches that you can live like Nero, commit all his crimes, die, and meet

no greater punishment than the extinction of being. After that you will be brought again to life. You will come forth in health and strength. You will be permitted to live a hundred years; that is, if you are careful not to commit "outward" sin. If, after living a hundred years, you prefer to be annihilated, you can have your wish fulfilled in the second death. If you would live forever, you need only come out fully for the Lord. You will then be permitted to live in a world where Christ is ruling; where all evil is restrained; where every man has his own vine and fig tree.

You can maintain this life by eating food.

Your daily meal will be the guaranty of your eternal life.

Russellism is the message that brings glad tidings of great joy to every criminal, to every robber, every murderer. It takes away the fear of the hangman's rope and the dread of the electric chair. The criminal can afford to laugh at them. Even if he should suffer death by these means, he would not suffer afterwards. To him there will be the peace of non-existence till brought to life again; and if, then, he is tired of sinning, he may turn over a new leaf, and live forever in that age of ages where he shall have nothing to do but eat to live and live to eat.

Here is a religion that offers a premium on every crime in the calendar, guarantees eternal life and felicity to every wicked man who ever lived, and assures the wicked of today that his very wickedness will be a great advantage, a "valuable asset" to help him to live a life of joy and peace forever.

All this is offered in the name of our Holy Bible, and in the sacred name of our Lord and Saviour Jesus Christ.

No better way to encourage the elements of crime in human nature could be found than by circulating the books and preaching the doctrine of Russellism.

Lest any should doubt the Nero illustration, I would state it may be found in Vol. 6, pages 712-718 of "Studies in the Scriptures," published by the "Watch Tower Bible and Tract Society." Brooklyn, N. Y.

Baptist Alignment in Oklahoma.

SECRETARY J. C. STALCUP in Baptist Messenger.

STATE SECRETARY J. C. STALCUP of Oklahoma has an article in a recent number of the Baptist Messenger setting forth the action concerning denominational alignment in Oklahoma, of the Board of Directors of the Baptist General Convention of Oklahoma in its meeting of July 28. The action of the Board is of such general interest to Baptists throughout the South that we reproduce here Bro. Stalcup's story of it in the Baptist Messenger.



N ACCOUNT of the developments upon alignment in Oklahoma during the current year, resulting in the failure of the action of the Joint Committees, to whom this question was referred by our Convention, last November, and the manner and extent of the co-operation with us by the American Baptist Home Mission Society, during the year, it appeared wise to the Board, to take up and consider the whole matter and decide upon some recommendation to our Convention, when it meets next November. This was done.

Because of the far reaching importance



J. C. STALCUP,
Oklahoma State Mission Secretary.

of this action, I think it entirely proper that the churches over the State should know what action was taken, and the cir-

cumstances and conditions causing such action.

It will be remembered that the American Baptist Publication Society, on their own initiative, withdrew from further co-operation with us, in November, 1913. An extended correspondence between the writer of this article and the Corresponding Secretary of the Home Mission Society, during that year, indicated, quite strongly, that the Home Mission Society might pursue the same course. Later on, however, they decided not to do so, and expressed the opinion that the initiative should be taken by our State Convention.

Our Board was decidedly of the opinion that it was best for all phases of the work, for the initiative to be taken by the other two Societies, as the Publication Society had done, to avoid possible division and friction in the Oklahoma churches, if the matter had to be settled in our Convention. Failing to be able to have the matter adjusted in that way, knowing that it would be impossible to keep it from coming into our State Convention, the Board last year asked our State Convention to refer it to the Joint Committees, already appointed by both the Northern and Southern Conventions, and a like Committee from our State Convention, so that we might have the friendly co-operation of these committees in determining the best possible course to pursue. The Committee of the Southern Convention, complying with the request of our Convention, appointed their Sub-Committee and instructed them to confer with the other Committees upon the matter referred to them. The Committee of the Northern Convention declined to act, among other reasons given saying: "In our judgment the decision lies wholly with the Baptist General Convention of Oklahoma in consultation with such denominational agencies

as have been in active co-operation with it."

That is precisely what we were trying to do when we referred it to this Joint Committee; but when that failed, knowing that the question would certainly be brought back into the next session of our Convention, when our Committee of Nine made their report and explained that they were unable to perform the duty referred to them because the Committee of the Northern Convention declined to act, it appeared prudent for our Board to take up the question and agree upon some recommendation, thoroughly considered, to be made to the Convention, so that due consideration might be given to it, before the Convention was called upon to take final action upon so important a matter.

In the consideration which was given to it, a portion of the Report of the Joint Committee on New Mexico, made by the Committee of the Northern Convention to that body in May, 1912, was read and had much weight with our Board in reaching a conclusion upon the question before them.

Conditions mentioned in that report and principles applied to them are so analogous to those in this State at the present time, that I will quote that portion of the Report.

Pages 95-6 of the annual of 1912 are these words: "In view of the splendid work done for many years in New Mexico by Home Mission Society, which has involved the expenditure of large sums of money in the prosecution of the work of evangelism and in the building of churches, it is only proper that we should indicate some of the considerations which led us to recommend the Mexico to the Home Mission Board of the Southern Baptist Convention."

"It is essential to the highest unity and efficiency of the work that there should be one State Convention, and not two, and affiliation with but one general missionary organization."

"New Mexico lies south of the parallel of latitude which constitutes the northern boundary line of the Southern Baptist Convention. This alone, however, we do not regard as the determinative factor in the solution of the problem. The chief consideration in the minds of the committee was the fact that in recent years the tide of emigration from Texas and other Southern

States into New Mexico has been so great that the population of New Mexico has become largely Southern in tradition and sympathy and preference. This condition taken in connection with the other considerations which have been mentioned, seemed to the Committee a sufficient ground to warrant it in adopting the plan above mentioned." And then recommend, further on in their report, that "the entire body of the membership (of a convention) follow the majority in its co-operation with any general body."

It is a very remarkable and significant fact that the conditions recited, as existing in New Mexico, exist in Oklahoma, in a larger measure than they did in New Mexico, so far as its citizenship is concerned. It is also true that the same principles apply here, viz: It is essential to the highest unity and efficiency of the work (in Oklahoma) that there should be but one State Convention, and not two, and affiliation with but one general missionary organization. Applying these principles to the facts as they actually exist in this State, the Board's duty was plain, and when the vote was taken it was unanimous in favor of single alignment with the Southern Baptist Convention, after this year.

In voting to make this recommendation to the Convention the Board fully realized the importance and far reaching effect of the step they were taking. They were not at all unmindful of and did not in any manner fail to appreciate the valuable services rendered to this State, and the two territories out of which it was formed, by the Societies of the Northern Convention, especially by the Home Mission Society, in the past. In no sense were they led to this step by any prejudice against any of the Societies with whom we have co-operated so long, and so satisfactorily. They were led, wholly, by the conditions above mentioned and some other like conditions, all of which deeply impressed the Board, that in the Providence of God the time had come when it was best, all things considered, for the work in Oklahoma, and for the two national Conventions, to take this step; thus relieving the Societies of the Northern Baptist Convention of further financial responsibility in carrying on the work in

this State, and enabling them to invest their funds in other needy fields within the geographical limits of their Convention.

The recommendation refers only to the joint work in this State, and does not refer to the distinctive work being done among the Oklahoma Indians by the Home Mission Society or the Home Mission Board.

I think I may say in closing that personally, for some three years after agitation begun upon this question, in and out

of the State, I discouraged it in every possible way. After the report was made at Des Moines, above referred to, and the agitation was renewed and the Societies began talking about withdrawing, I saw that single alignment would inevitably come, and since that time I have sought to do everything I could do to let it come in the most natural way, and with the least possible friction over it, and the least possible harm to all phases of the work.

Kerrville Mexican Church.

CHAS. D. DANIEL, El Paso, Texas.

I HEREWITH send you a picture of the recently organized Kerrville Mexican Baptist church. Ex-Priest, Felix Buldain, of San Antonio, is the pastor, who visits the church once a month. He stands near the center of the picture, is clean shaved, dressed in white, with a black cravat.

Mrs. Ida Nations Smith, out of whose Mexican Sunday School this splendid work

forced me to arrange for a public debate with him, backed down from the debate, for which he was solely responsible, in a most insulting and cowardly manner, after having circulated through that section, the false report that I had backed down.

This braggart's cowardly conduct has been worth much to the cause of Christ in Kerrville, in that it gave us the ear of the



Kerrville Mexican Baptist Church.

grew is the American lady standing to the left of the picture.

About a year ago Pastor D. P. Airhart, of the American Baptist church, invited me to Kerrville to preach to the Mexicans. The Romish Priest of the place butted into my second service, publicly insulted me,

Mexican population and enabled us to accomplish in one year, more than we otherwise could have accomplished in several years. When the devil oversteps his bounds, God's servants have better opportunities to advance the interests of the Kingdom of Christ.



HOME MISSIONS AND THE WAR!

JUST BEFORE we go to press Treasurer P. H. Mell, of the Home Mission Board, announces that within the last three weeks he has received only about \$1,000!

This is no doubt accounted for by the European war. Banks and individuals are holding their money, not being sure what economic difficulties the immediate future may contain.

If the receipts should continue to lag in this way, it would seriously cripple the work of the Home Mission Board. We would lay the situation on the hearts of faithful men and women in our churches. Let church treasurers forward promptly amounts collected, and let the brethren remember the work of the Home Mission Board in their prayers and gifts.

The imagination is staggered at the immensity and awfulness of the titanic conflict in which European powers are grappled. Let earnest prayer be made that God will so influence the hearts of rulers and the fortunes of the field of battle that peace may come soon and through it great advance to the cause of godliness among the people.

And may God grant that our own nation shall be preserved from participation in this war, on account of which millions of women and children are in the greatest distress and poignant grief while their men are being made food for cannon on the field of carnage. May the God of Nations look down upon this spectacle of men destroying their fellows and out of the nightmare of human passion and selfish ambition bring glory to Himself and peace to suffering humanity.

In the face of so immense a need of deep and abiding spiritual impulse among the war-torn nations, we do not know of a cause more worthy to engage the attention and elicit the support of American Christian bodies than Home Missions.

America's power to help the war-swept countries will depend upon the spiritual quality of her citizenship. And our power to bless and save the millions who are sure when the war is over to flock from wrecked homes to this Land of Opportunity, will depend upon the quality of the religious faith of our civilization into which they shall come. Greater than ever now is becoming our spiritual obligation which can only be expressed in a devoted and loyal support of Home Mission work.

THE VAIN GOSPEL OF HUMANITARIANISM.

THE GOSPEL OF THE KINGDOM, the monthly publication of the American Institute of Social Service, has in its August number a leading editorial exalting Humanitarianism. The editorial sings a song of congratulation to the effect that the religion of good will and pity has now become dominant.

The editorial says that between the time of Jesus and now "lie the vast and dreary wastes of history," during which the nations stumbled in much darkness and organized egoism, the which things "mere theological doctrinalism" could not drive away. But the wise and liberal Humanitarians have come now to teach the people better things, to show them that through the deification of pity and compassion at the expense of the outworn doctrines of the holiness of God and his wrath against sin, and of sin and repentance and salvation through the crucified and rejected Christ, the salvation of society may be had.

Says the editorial: "At last the greatest discovery of time has been made. The greatest thing in the world is man."

By which sapient utterance it is meant that the recent agitation about social justice is the first real and adequate discovery of man and his needs which has been made. We read in the Scripture that our Lord knew what was in men, but apparently his followers had lost the knowledge until the Humanitarians came.

True, "mere doctrinalism" (this is the faint praise by which the editorial expert damns Christianity through all those days of its darkness before the Humanitarians came to teach it and enlarge the contents of its message!)—True, "mere doctrinalism" had had a message for the weary, sinful world, of salvation and soul-peace in Christ. True, these unenlightened shepherds preached the precious truths of the New Testament, and through making good men and women units in society, did a thousand times more to bring improved social conditions and furnish a dynamic competent to keep them improved than these modern experts and uplifters have done who have now made "the greatest discovery of time."

But these shepherds of the flock suffered for lack of light. The Humanitarians had not yet come, or else they had been too busy with bigger things to find time to teach constituted Christianity the "broader doctrines."

Before these condescending experts took to interpreting the Scriptures, the ministers of Christ had taught that man was the greatest thing in the world, but that the greatest thing in man was in his soul and his eternal destiny and that the welfare of the spiritual life of men was of higher significance than their temporal welfare. But now the experts have made "the greatest discovery in time," and the people of God must be docile while these gentlemen, instead of the fish of soul-peace, which the sin-cursed world needs and yearns for, give to us all the beautifully painted stone of a "social gospel" which either ignores personal salvation, or takes it for granted, or actually counts it selfish to care for it!

Within a week of the day of the publication of this highly inflated utterance, almost before the ink was dry upon the words, there broke out in Europe a war of larger magnitude than the world has ever seen and civilized mankind stands aghast at the fearful and unparalleled carnage being wrought by man upon his fellowmen, wondering if Armageddon has come. If such vain words of the Humanitarians as those to which we have called attention, were worthy of so overwhelming a disaster by way of reproof, certainly they have it in this European war, before which their weak concoction of pity and philosophy, set forth as a religion, looks as silly and impotent as it really is.

What humanity needs is a personal Saviour from sin. This Saviour was preached and saved millions before the Humanitarians came. It has ennobled the lives of multitudes and given the nations their only availing lesson in kindness and brotherhood. This personal Saviour is moving mightily in the hearts of his real disciples today in protest against the horrible cataclysm of war in Europe. In Him is our hope that the evil ambition and heartlessness of kings and rulers who ignore Him may be so overruled that out of the terrible clash of millions on the gory battlefield peace and human fellowship may be advanced.

Long after these complacent doctrines of Humanitarianism have been forgotten, along with those of every other cult which conjures with pretended respect with the name of Christ but denies the power of His salvation, the hearts of sin-burdened men will respond to the appeal of the name of Jesus, until that day when—

"Jesus shall reign where'er the sun,
Does his successive journeys run;
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more."



"THE OTHER SIDE."

FATAL TO TRUE RELIGION as is such a dedication of Humanitarianism as is characterized in the above editorial, there is another side to the question.

Lack of sense of obligation to the general social body on the part of not a few church members who claim to magnify personal salvation, is a stumbling block and a snare to the world. To such our Lord says: "Why call ye me Lord, Lord, and do not the things which I say?"

Some churches do not like to hear from their pastor or others sermons on their social obligations. If the preacher goes after the whiskey evil, child labor, and the obligations of stockholders to provide wholesome conditions of living for the laborers at their machines, and not to oppress them in wages, he is likely to be told to stick to the "old gospel," and not to presume to meddle with business. This has given certain extreme social agitators their excuse to sneer at the "old gospel."

The old gospel has done more than all other forces in the world to drive out oppression and bring economic and social justice. Yet the churches should be clear of winking at the social responsibilities of their own members. There are more temptations and opportunities to do wrong in this way than ever before, for the organization of business is no longer simple, but exceedingly complex, and the relation of employer and employee is no longer personal, but often mechanical.

A church which will not permit its pastor to warn it in love of the duty of its members to vote for clean measures and men, and to vote for that which is just, whatever the financial cost, is in a very grave condition. What is needed to remedy this evil among members of churches, is not some new foundation on which to build, some large and philanthropic acceptance of the deductions of science as they may apply to social salvation. What is needed fundamentally is that they shall build upon the only true foundation, which is Jesus Christ as Saviour of the soul and inspirer of the life.

To the shirker who professes personal salvation and shuts his eyes to

consequent social obligations our Lord says: "Ye are my friends if ye do whatsoever I have commanded you."

We pray that God may save our people from a stagnant faith, which professes personal religion, but winks at its obligations to others, and we also pray that God may deliver us from the fatal mistake of seeking a social millennium through our own supposed wisdom and human sense of justice. That wisdom and sense of justice have always failed and must always fail, except as they are the fruit of salvation from sin through the suffering and blood of Him who died to save sinners. A social gospel that does not take root in a gospel of personal redemption has no dynamic strong enough to make the goods which it professes will remedy all our human ills.

He who puts God first and man second, puts man higher than he can ever be placed by putting him first. Man's duty to man is immense in its claims, but man's duty to God is supreme in its claims.

To point to church members who have professed personal salvation but who deny their consequent social obligations, is to convict the churches of grave imperfection in their performance of duty, but does not and cannot change one iota this great foundation truth of revelation and human need.

May every true Church of Christ hasten to clear itself of the charge of unfaithfulness in its social obligations, and at the same time humble itself before Him who loved the church and gave himself for it, and who alone has given society its power to feel the need of betterment, and to men the faith and love to strive for its realization through bringing the people to Christ.



HIGHLAND TEACHERS AND STUDENTS.

THE BEAUTIFUL cover design shows teachers in Home Board Mountain Schools who were able to be at the Conference of Mountain School Teachers at Ridgecrest this summer. The beautiful Highland, background to the picture is a worthy setting for the strong faces of the men and women in the group. Still another view of the teachers will be found in the story of the Conference published elsewhere.

We are glad to present that story. The reader will discover the serious purpose which actuates these teachers in conning the story. We are particularly interested in Prof. H. L. Riley's accomplishment of the feat of boarding eighty boys at the cost of \$1.86 per month per boy, plus the cost of running the farm. If the term is four months in which the farm cost \$1.43, total cash expenditure for board and farm was \$738 for four months. This is \$2.30 per month for each student.

In the other schools it appears that the amazing feat is performed of boarding students for not more than \$7.50 per month. But Professor Riley has knocked \$5.20 off of this \$7.50, or for eighty boys for four months he saved \$1,664. In nine months the saving would be \$3,744! In the nine months it cost Professor Riley in cash expense \$1,656 to board eighty boys.

This shows two or three things. One is that the mountain folk know the secret of side-stepping the "high cost of living." Another is that these schools, their teachers and students alike, have in them a large element of the heroic. Another is that the farm as an adjunct of the school is "making good" in the Highland System of School.

ARMAGEDDON.

THE PATHWAY OF HISTORY has been so crimsoned with blood, as nation has risen against nation, that thoughtful followers of Christ in each generation have wondered if the time was at hand of the fulfillment of the words of our Lord: "And ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation and kingdom against kingdom."

Never before did the world face a situation which seemed so completely to fulfill this prophecy as it does today, when nearly every nation in Europe, besides others in the East, has declared war. In the sixteenth chapter of Revelation is a prophecy that unclean spirits like frogs, spirits of devils, shall go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty. This is Armageddon.

We may not certainly interpret prophecy, but it is impressive to read chapters sixteen to twenty of the Revelation in connection with the titanic struggle now in progress in Europe. Surely the world has never before witnessed a struggle which so impressively fulfilled the conditions foretold in the great visions of Revelation.

Immense as is the scale of the European conflict, it seems to have grown out of a mere bagatelle. The crown prince of Austria and his wife were murdered by a Servian. This was serious in itself, but does not seem to have involved responsibility on the part of the Servian nation. Austria made conditions in her demand for reparation impossible for Servia to comply with, probably seeking a pretext for war. Germany aided with Austria and Russia with Servia. France came to Russia's aid. Germany starts troops across neutral Belgium to whip France. England tells Germany to keep out of Belgium, and on Germany's refusal, declares war on Germany.

Italy gets stirred up, also Turkey, also Greece. Japan sees a chance to engage in naval target practice, driving the Germans from a naval base on China's shores, and China gets ready to have a hand in this same game. At this writing most of the named nations are actually in the war, and every day or two, the despatches tell of another which has entered.

What does it mean? Dr. Z. T. Cody in a thoughtful editorial in The Baptist Courier thinks it is the fruit of suspicion and plotting drawn out through a generation or more, and suggestively compares this atmosphere of suspicion to the unclean, frog-like spirits mentioned in Revelation. This sudden fruitage of suspicion, of plot and counter-plot, seems a probable reason for the war. The suspicion has led European countries, especially Germany, to maintain armies which are impoverishing the country. Germany dares not lessen her army and faces bankruptcy if she continues to maintain it. Therefore she forces the whole issue to a conclusion in this war.

A German-American writer, who has just come from the Fatherland and who has kindred both in America and Germany, writes in the Atlanta Journal an interesting article in which he says that the victory of the armies of the Kaiser in this conflict will set back democracy in Europe by fifty years. He says that the growth of Socialism in Germany, which is the same as Democracy in America, has made the Emperor decide to risk all in one great conflict, rather than see his kingly powers limited gradually by growing democracy.

Shall not all Christian men and women in America pray for a speedy termination of this horrible war, which is on a far larger scale than the world ever witnessed before, and in which the modern improved instruments of carnage make sure such a demon-like orgy of death as will stagger the imagination? Shall we not pray that the godless ambitions of kings and rulers be rebuked and humbled, and that a peace may emerge which shall be permanent and in which human rights and justice among the people shall displace forever the fearful doctrine of the "divine right of kings."

CIRCULATING HOME MISSION LITERATURE.

REV. ROBERT P. WALKER, our Vice-President in the Piedmont Association at Greensboro, N. C., is among the number of our Home Mission workers in the Associations who are bringing things to pass. In a letter in which he encloses thirty-three subscribers to *The Home Field* gotten by himself and special representatives whom he has appointed in the churches in his Association, he says:

"I received the tracts and envelopes with the printing on the back: 'Give the Lord fifteen minutes of your time by reading the enclosed literature on Home Missions.' You have struck on a fine idea. That is excellent. That will appeal to the person to read what is on the inside of the envelope. That envelope can be used to great advantage. Tracts are so often thrown away, but this will make them read them. Please send me some more. I will not only use these in my church, but with others that I am acquainted with. I thank you for sending them to me."

We will gladly send these nicely printed envelopes with tracts to go into them to any associational Vice-President or to any pastor. They are suitable for use at Associations. A package of Home Mission tracts is made up and placed in the envelope, which in turn is handed to the delegates and others. This will insure reading of the tracts when the delegate gets home and has time. Tracts are never read at the Association. A nice receptacle, which will lead the brother to take them home, is a good guarantee of their being read.

This is an equally good way to get the members of the churches to read the tracts. They may be handed out in connection with the regular service. It is lamentable that Baptists do not give more attention to the putting of good tract literature on our work and doctrines into the hands of the people. The Publicity Department of the Home Mission Board is ready within the limit of its ability to do anything to aid in a larger circulation of tracts at the Associations and in the churches.

We have sent out packages of tracts to every associational Vice-President. We would gladly send four times as many tracts if we knew that our representative would use them. We here beg that our Vice-Presidents who feel the need of a larger tract circulation will make their orders to us. We will not only fill the orders as long as the tracts last, but will set the printing presses to going again to make more tracts to supply the demand.

For the Home Mission cause it is equally important, or even more so, that large clubs of subscribers to *The Home Field* be gotten by our representative at the Association. Especially do we want pastors and delegates on our subscription list. We will gladly send special material to aid representatives in getting a good club. We have already sent to each representative a few sample copies of *The Home Field*. Our representatives should also insist on the appointment of agents for *The Home Field* in each church. Brother Walker has tried it in the Piedmont Association in North Carolina with pronounced success. We see no reason why it should not be equally successful throughout the South, if worked with equal energy.

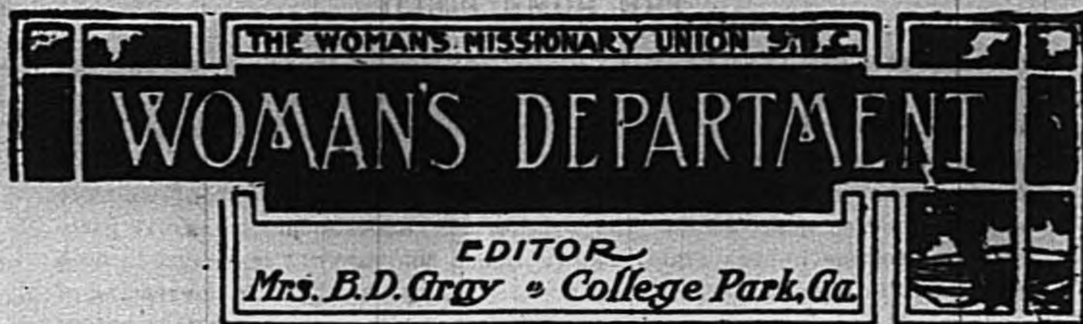
If our Vice-Presidents will give their particular attention at the Associations this fall to increasing the circulation of our monthly magazine, we will be able to put into the homes of the people a monthly setting forth all the problems and opportunities and inspirational appeals of this great work of making a Christian people and a really Christian civilization in America. If we can do that, we shall elicit a vast untouched well of prayer and sympathy and interest and monetary support, for a cause upon which hangs stupendous issues in the future of our nation and the whole world.

"CHRISTIAN STATESMANSHIP," a book for Mission Study Classes on State Missions in North Carolina, by Dr. Livingston Johnson, Corresponding Secretary of the North Carolina Baptist Convention, has recently appeared. It is attractively printed and bound, its theme is intensely interesting and the treatment is thorough and statesmanlike. We expect to give this volume more extended notice next month. The over-topping importance of a great State Mission program in each State suggests that a similar work is needed in each for classes in the churches. We commend Dr. Johnson's book to the reading of our leaders and students of the Kingdom everywhere. Order from the author at Raleigh, North Carolina.

RUSSELLISM, as pointed out in Dr. Haldeman's article, prophecies the end of the world in October, 1914. As the date drew near and before the European war broke out, Russell became fearful of the failure of his prognostication. He gave out an interview to a New York paper, saying the end might not come in 1914, but in 1915 or 1916 or 1917 or later. If he had waited till this horror of war spread over the world he would doubtless have had more assurance in clinging to 1914. The titanic struggle in Europe makes sober men and women think of the probability of the last days being upon us. Whatever may betide, it is sure that Russellism, which rejects the resurrection of Christ, and preaches a second chance for the wicked, knows nothing about the end of time, for it does not even know the plainest truths of God's Word.

THE NATION MOURNS with President Woodrow Wilson, on account of the death at the executive mansion on August 7 of Mrs. Wilson. Mrs. Wilson was the daughter of a Presbyterian minister and a native of Georgia. The burial was at Rome, Georgia, where her mortal remains will lie beside other members of her father's family. She was a woman of beautiful and exemplary character and her influence as first lady of the land was wholesome and good. If other cares are consciously felt when the soul is absorbed in an overwhelming grief, there is added poignancy in that this deep personal bereavement should have come upon the President when the burdens of national leadership weighed particularly heavily on account of the European War. Our President should be an object of the prayers of all the people.

IT WILL BE SEEN in the article elsewhere by Secretary J. C. Stalcup, of Oklahoma, that the Oklahoma State Board has unanimously recommended single alignment with the Southern Baptist Convention. The recommendation will be offered for adoption by the State Convention, which meets this fall. There will be general gratification among Southern Baptists that Oklahoma is ready to adopt single alignment. In this there is not any lack of love for Northern Baptists, who have been the other body with which Oklahoma Baptists have had alignment, or any lack of appreciation of the Home Mission Society in its good work in Oklahoma and many other States. There is among Southern Baptists, we think, no partisan spirit in their relation to their Baptist brethren of the North. It is in the spirit of the utterance concerning New Mexico, framed by a committee of both Northern and Southern Baptists, that we rejoice in the probable coming of Oklahoma to single alignment. That utterance was: "It is essential to the highest unity and efficiency of the work that there should be one State Convention and affiliation with but one general missionary organization." We recognize that such a change cannot be made without the breaking of ties and preferences that are dear, and we pray that in Oklahoma the brethren may be so considerate of one another that there shall not in connection with the proposed change be left any remnant of rankle or wounded feelings.



Union Headquarters: 15 West Franklin Street, Baltimore, Md.
 MISS FANNIE E. S. HECK, President, Daleigh, N. C.
 MISS KATHLEEN MALLORY, Cor. Sec., Baltimore, Md.

PROGRAM FOR SEPTEMBER

"Church and College vs. Cathedral and Convent."

1. Hymn. 2. Prayer. 3. Bible Study. 4. Hymn. 5. Roman Catholicism—a Backward Glance (Paragraphs 1 to 3). 6. Strong—Yet Weak (Paragraphs 4 and 5). 7. The Image Set Above The Word (Paragraphs 6 and 9). 8. Hymn. 9. Political Activity (Paragraphs 10 and 11). 10. Roman Catholic Education (Paragraphs 12 to 15). 11. The Plea for Church and College (Paragraph 16.) 12. Prayer. 13. Dismission.

Bible Study—The Missionary Apostles. To the command to go (Matt. 28:19 and 20) Christ added for the guidance of the apostles a more detailed program (Acts 1:6-8). Source of power for their task (Acts 2:1-21). Beginning of the task and its furtherance by seeming ill—persecution (Acts 8:1). Sending of the first foreign missionaries (Acts 13:1-3). The Gospel carried to Europe (Acts 16:6-10, cf. Rom. 15:18-24). The unfinished task—What part are we, who are the "heirs of all the ages," to take in the "Evangelization of the World in this Generation?"

To get a full appreciation of the conditions that can prevail whenever the Cathedral and Convent have undisputed sway, we should recall what Italy was before a central government had any power there. Before 1860 there was no "Kingdom of Italy"—there was only a collection of petty states, some of which were ruled by dukes and kings, and many of which were governed by the Pope and his cardinals. Only in 1870 did the united Italian troops overthrow the political power of the Pope and win deliverance and independence for Italy.

We are told that the Roman Catholic Church is always the same, and if we find

any difference in it today from the Romanism of 1860, the difference is due to repression from without rather than to a change in its heart and spirit. It is perfectly fair to ask what were the ideals and the methods of Romanism in those days, and what it did for Italy by means of Cathedral and Convent: and to judge from that what it has to offer to Italy and all other lands today. Gladstone, the great English statesman and Christian, wrote that the rule of the Pope in the Papal states before 1870 was "an outrage upon religion, upon civilization, upon humanity and upon decency." What were some of the misdeeds of the government that made Gladstone so write?

Alexander Robertson, an Englishman long resident of Italy, in his volume, "The Roman Catholic Church in Italy," gives a careful study of the wrongs by the Church in its political control of the people. Patriotism is found to have been the greatest crime in the eyes of the priests, and even the reading of a newspaper that had not passed the Pope's censorship was punishable, and the name "Italy" might not be spoken without penalty. This was the case until the establishment of civil liberty in 1870. Again, there was no personal liberty, for men, women and children were watched by papal spies; there was no justice, for the word of a priest could prevent an accused and imprisoned sufferer from even being brought to trial: there were torture and drugging for prisoners, death for even those whose innocence had been proved. Absolute lack of sanitation, streets so filthy as to be impassable, and the consequent epidemics of small-pox, made Rome a by-

word even before other cities had begun to learn cleanliness as we now strive for it. Agriculture, discouraged in the Pope's domain, was so neglected that the land was "malarious swamps and desert wastes." And so poverty and beggary was everywhere the rule, and worst of all, robbery and brigandage were encouraged by the church. There seems to be no doubt, from trustworthy historical records, that robbers could get absolution for all crimes, provided they divided their spoils with the church.

This then is the effect and result of Roman Catholicism when unchecked and unlimited. These are historical facts to be verified by reference to any mediaeval and modern history. Let us now come a little closer in examining this great organization which Ruskin has called "The Church of the Unholy," and see in what consist its power and its weakness.

The Bible.

And what is the Cathedral teaching with regard to the Bible? Without any violence of feeling or language it is necessary to make plain that the attitude and action of Romanism have always been hostile and unscrupulous toward the Word of God. Corruption of its text has already been illustrated by the quotations from the Psalms in which Mary's name is substituted; and by decree of the church's great councils all historical investigation of the text is forbidden—the church has power to settle questions of text. The Bible itself has always been opposed by the Popes. "On the accession of 'Bloody Mary' to the throne of England, in 1553, there existed a painting in London of King Henry VIII, in which he was represented standing holding in one hand a sceptre and in the other a Bible with the words on the cover *Verbum Dei*. This exhibition of the 'Word of God' was so offensive to Papal eyes, that it was obliterated, and a pair of gloves painted in its place."

To come to later times, in 1903 a newspaper in Pernambuco, Brazil, reported authentically the burning of 214 Bibles, in front of the largest church in the city, while the people cheered for the Catholic faith, the Virgin Mary and Pope Leo XIII.

Dr. Robertson tells of a personal friend of his who when a zealous Catholic, ob-

tained a New Testament and showed it to a priest. The latter immediately said "That is a very bad book. It was printed in hell." Fortunately this so roused the young man's interest that he read it and was soon converted. Another priest has recently written these words: "The day in which the priests and Catholic believers give themselves to the reading and study of the Bible, that day will be the last for the Roman church, for the priests, for the Monsignors and for the Papacy." And Signor Crispi, one of the great Premiers of Italy, has said: "Woe to the Roman Catholic church when my countrymen get hold of the Old and New Testaments, then they will know the difference between Jesus Christ and His so-called Vicar."

It has been said, "Wherever the Roman church is in power it is a political institution, and wherever it is out of power it is a political conspiracy." There is much significance in this, and it shows at a glance the position of the Cathedral and Convent with regard to civil government. Signor Crispi, quoted above, wrote about twenty years ago, "To be a sincere Catholic and a friend to Italy is, to the Italian, a contradiction." To quote Dr. Robertson again "The famous phrase 'A free Church in a Free State' . . . Italy found was a delusion. . . . It meant a church free to damage and destroy that State." And so we are not surprised to learn that Italy as a government has had to pass laws which restrict priests from civil spheres, and so keep them from using their spiritual authority for their own political ends.

Let us look back a few hundred years and see how Romanism stood with relation to education. Dr. Robertson says: "It is often asserted that, before the Reformation, learning was entirely in the hands of the clergy. To a certain extent it is true. But what they knew—speaking of them as a whole—was entirely, during the later centuries, unworthy of the name of learning. They could read and write, which the greater number outside of their ranks could not do; but this acquirement was valued by them, not for any useful purpose, but because it enabled them more effectively to dominate over the minds of others. And the knowledge they had and imparted was

utterly useless and often mischievous. It consisted of theological hair splittings, and of fables regarding the saints, always incredible and childish, and often scandalous and immoral."

"As a matter of fact, European education dates from the Reformation. But for Luther and Melancthon we might still be living in the Dark Ages. The schoolmaster was the direct creation of Protestantism. Wycliffe, by his translation of the Bible into English, long before Luther's day, too, helped to 'roll the stone from the well's mouth'; and the English Reformers were those who enabled the common people to draw from that well living water, and opened for them besides many a well of wholesome secular knowledge. . . . The public provision now made in every civilized State, for the securing to all those born within the realm the blessings of a good sound elementary education, is the direct fruit of Protestantism."

Enough has been said to show "the utter hopelessness of creating an educated people if education is left, or placed, in the hands

of the Roman Catholic Church. As well might one expect figs of thorns and grapes of thistles, as the fruits of culture and learning in those who receive only a clerical education."

"Now, as education demands the exercise and development of all the manifold and wonderful faculties with which God has endowed us, and as the Roman Catholic Church demands the very opposite, as it demands their atrophy through continued disuse, therefore it is and must ever be, the enemy of knowledge, of culture, of education."

The opposite side of the question is implicitly already presented in this array of facts about the results of unchecked Romanist rule. The benefits spiritual and temporal that mankind desires are not secured by this system: they follow in the wake of the Bible and true education. And surely there need be no long pleading that we may recognize our God-given task in bringing those benefits to the people under Roman Catholic sway as well as those who are pagans.

TOPICS FOR 1915.

January—Our Local Organization.
February—At Our Own Door.
March—The New Patriotism or Patriotism and Home Missions.
April—Japan of Today.
May—New Africa.
June—The Union.
July—Home Mission Schools.

August—Mexico of Today.
September—Home Mission Survey.
October—Foreign Mission Survey.
November—The Brotherhood of Man.
December—China of Today.
Miss Mallory kindly sent us the foregoing schedule for next year.

THE TICHENOR MEMORIAL FUND.

DR. MELL, OUR TREASURER, tells us that since the last printed word on this subject the following funds have been added to the Tichenor Memorial Fund.

From Mrs. T. A. Mooring's estate (Alabama) \$1,266.05.

From South Carolina, \$45.00.

This being added to the fund the total now stands according to the treasurer's books, \$32,295.65.

When we remember that the original fund ten years ago was \$20,000, the increase from other gifts and accrued interest to the above figures seems most gratifying.

Especially is this true when we know that seventy-three churches have been helped by this money.

The States gave as follows:

Alabama, \$1,326.69; Arkansas, \$160.75; Florida, \$1,340.49; Georgia, \$1,847.75; Kentucky, \$2,601.49; Louisiana, \$530.30; Maryland, \$1,417.74; Mississippi, \$184.57; Missouri, \$929.73; North Carolina, \$2,088.36; Oklahoma, \$27.50; South Carolina, \$1,897.46; Tennessee, \$5,237.21; Texas, \$432.48; Virginia, \$212.51; Indian Territory, \$24.25; District of Columbia, \$33.00. Total, \$20,282.28.

TREASURER'S REPORT FROM MAY 1, 1914 TO AUGUST 1, 1914
FIRST 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 | | | | GIRL'S AUXILIARIES | | | | ROYAL AMBASSADORS | | | |
|----------------------|--------------------|--------------------|------------------|-------------------|---------------|---------------------------|-------------------|----------------|-----------------|--------------------|----------------|---------------|----------------|-------------------|-----------------|---------------|----------------|
| | Foreign | Home | S. S. Board | Tr. School | Marg. Home | Foreign | Home | S. S. Board | Tr. School | Foreign | Home | S. S. Board | Tr. School | Foreign | Home | S. S. Board | Tr. School |
| Alabama | \$ 362.16 | \$ 155.33 | \$ 5.50 | \$ 127.12 | \$ 1.00 | \$ 8.50 | \$ 33.78 | \$ 10.00 | \$ 1.75 | \$ 2.05 | \$ 1.00 | \$ 1.00 | \$ 1.00 | \$ 1.00 | \$ 1.00 | \$ 1.00 | \$ 1.00 |
| Arkansas | 202.06 | 168.82 | 5.20 | 1.00 | 1.00 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| District of Columbia | 40.00 | 33.00 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Florida | 108.07 | 141.26 | 6.35 | 23.20 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Georgia | 1,661.10 | 878.15 | 15.18 | ... | ... | 357.23 | 165.12 | 25 | 17.97 | ... | ... | ... | ... | 11.01 | 8.06 | ... | 1.64 |
| Kentucky | 843.18 | 312.63 | 30.50 | 604.30 | 3.60 | 146.40 | 34.50 | 4.01 | 53.90 | ... | ... | ... | ... | 1.00 | 1.00 | ... | 1.00 |
| Louisiana | 111.10 | 143.40 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Maryland | 163.47 | 126.63 | 5.25 | 28.75 | ... | 2.71 | 2.75 | 2.00 | 47.91 | ... | ... | ... | ... | ... | ... | ... | ... |
| Mississippi | 859.54 | 601.67 | 11.00 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Missouri | 315.57 | 164.19 | ... | 132.77 | ... | 32.00 | 2.50 | ... | 30.00 | ... | ... | ... | ... | 75 | 58 | ... | ... |
| New Mexico | ... | ... | ... | 3.75 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| North Carolina | 2,520.44 | 5,235.56 | 25 | 71.08 | ... | 314.40 | 931.02 | ... | 4.50 | ... | ... | ... | ... | 44.53 | 47.40 | ... | 1.00 |
| Oklahoma | 156.18 | 71.81 | ... | 38.63 | ... | 3.50 | 1.00 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| South Carolina | 1,479.56 | 970.25 | 77.55 | 298.09 | ... | 177.6 | 143.20 | 7.75 | 75.00 | 13.62 | 13.15 | 1.75 | 10.50 | 43.96 | 18.73 | 3.00 | 7.65 |
| Texas | ... | ... | ... | 8.35 | 4.50 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Virginia | 3,563.08 | 1,873.67 | 74.30 | 1,255.57 | ... | 309.81 | 275.16 | 7.00 | 288.91 | 77.00 | 64.64 | 3.10 | 14.22 | 67.70 | 110.39 | 2.35 | 7.08 |
| Totals | \$12,385.49 | \$10,876.37 | \$ 231.08 | \$2,591.61 | \$9.10 | \$1,352.70 | \$1,589.03 | \$21.04 | \$528.19 | \$92.37 | \$79.84 | \$4.85 | \$25.72 | \$168.95 | \$187.16 | \$5.35 | \$18.37 |

The above amount for the Training School includes \$295.58 for the Scholarship fund.

| STATES | SUNBEAM BANDS | | | | | TOTALS | JUBILATE OFFERINGS REPORTED BY STATE TREASURER IN ADDITION TO ABOVE | | | | | | | | | | | | |
|----------------------|---------------|------------|------------|-----------------|------------|-------------|---|------------|-------------------|----------|-------------------|------------|---------------|------------|---------------|------------|---------------|------------|-------|
| | Foreign | Home | S.S. Board | Training School | Marg. Home | | STATES | | WOMAN'S SOCIETIES | | Y. W. AUXILIARIES | | GIRL'S AUXIL. | | ROYAL AMBASS. | | SUNBEAM BANDS | | TOTAL |
| | | | | | | | Foreign | Home | Foreign | Home | Foreign | Home | Foreign | Home | Foreign | Home | Foreign | Home | |
| Alabama | \$ 13.23 | \$ 11.72 | \$ 54.33 | \$ | \$1.00 | \$ 788.47 | Alabama | \$ 17.50 | \$ 12.00 | \$ 10.00 | \$ | \$ | \$ | \$ | \$ | \$ | \$.25 | \$ 39.75 | |
| Arkansas | 92.28 | 1.00 | | | | 470.36 | Arkansas | 8.83 | 18.35 | | | | | | | | | 27.18 | |
| District of Columbia | | | | | | 73.00 | District of Columbia | 27.00 | | | | | | | | | | 27.00 | |
| Florida | 25.80 | 2.50 | 4.50 | | | 312.05 | Florida | 27.00 | 27.00 | | | | | | | | | 54.00 | |
| Georgia | 101.71 | 84.58 | .73 | 20.31 | | 3,323.04 | Georgia | 162.65 | 3.98 | 191.20 | 13.50 | | | | | 1.15 | 8.50 | 380.98 | |
| Kentucky | 21.05 | 13.50 | .25 | 15.37 | | 2,086.22 | Kentucky | 771.65 | 5.00 | 19.70 | 8.00 | | | | | | | 804.35 | |
| Louisiana | | 2.40 | | | | 256.90 | Maryland | 104.90 | 67.60 | 19.20 | 12.80 | | | | | | | 204.50 | |
| Maryland | | | | | | 379.51 | Mississippi | 11.25 | 11.25 | | | | | | | | | 22.50 | |
| Mississippi | | | | | | 1,472.21 | Missouri | 141.00 | 13.00 | | | | | | | | | 154.00 | |
| Missouri | | | | | | 678.36 | North Carolina | 1,237.16 | 13.25 | | | | | | | | | 1,250.41 | |
| New Mexico | | | | | | 3.75 | Oklahoma | 277.90 | 232.06 | | | | | | | | | 509.96 | |
| North Carolina | 237.28 | 571.23 | | 3.00 | | 9,981.69 | South Carolina | 518.49 | 15.00 | 26.00 | .75 | | | | | 8.45 | 4.00 | 572.69 | |
| Oklahoma | 1.00 | .75 | | | | 272.87 | Virginia | 2,535.08 | 452.45 | 174.83 | 14.75 | 80.27 | 2.50 | 20.15 | 25.00 | 15.18 | 24.32 | 3,344.53 | |
| South Carolina | 192.69 | 171.48 | 22.45 | 30.76 | | 3,758.78 | Totals | \$5,840.41 | \$870.94 | \$440.93 | \$49.80 | \$80.27 | \$2.50 | \$20.15 | \$25.00 | \$24.78 | \$37.07 | \$7,391.85 | |
| Texas | | | | | | 12.85 | | | | | | | | | | | | | |
| Virginia | 513.22 | 197.80 | 80.93 | 41.87 | | 8,827.87 | | | | | | | | | | | | | |
| Totals | \$1,198.26 | \$1,056.96 | \$163.19 | \$111.31 | \$1.00 | \$32,697.97 | | | | | | | | | | | | | |

VALUE OF BOXES TO MISSIONARIES. North Carolina, Woman's Societies, \$235.00. Virginia, Woman's Societies, \$657.67; Young Woman's Auxiliaries, \$84.00; Total value of boxes, \$1,026.67.

MARCH ON.

March on, my soul, nor like a laggard stay:
March swiftly on. Yet err not from the
way

Where all the nobly wise of old have trod,
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy

guide;

Follow, and honor what the past has gained,
And forward still, that more may be at-
tained.

Something to learn and something to forget:
Hold fast the good, and seek the better yet.

—Henry van Dyke.

FACTS THAT TALK.

More than 1,000 Chinese, the flower of their people, are now studying in American schools and colleges. They are distributed in forty different institutions, and are likely to be joined by many more in the future. In the English universities and higher schools 1,200 young Hindus are at present matriculated.

A site has been secured on the San Francisco Exposition grounds, on which an auditorium is to be constructed for the use of Protestant churches of the nation. Preaching services will be held daily, and the leading speakers of Christendom are expected to be present during the summer.

There will also be evangelization services in various languages of Europe and Asia, exhibitions of church work and much else.

The American Bible Society has 1,200 colporteurs and correspondents distributing the Scriptures. The largest circulation of foreign Scriptures in the United States during 1912 was in Italia—77,000 volumes; Polish came next with 55,000; Spanish third with 50,000. Of French 25,000 copies were circulated and of Russian 24,000.

About one quarter of the 4,000,000 school children in France are being educated in Catholic schools without subsidy from the State.

HOME FIELD HONOR ROLL FROM JULY 15 TO AUG. 15

| | | | |
|---|-----|---|----|
| Rev. W. D. Powell, Louisville, Ky..... | 107 | Mrs. D. A. Perritt, Seneca, S. C. | 11 |
| Rev. E. K. Cox, Jefferson City, Tenn.... | 86 | Miss Haynes, Asheville, N. C. | 11 |
| Rev. J. A. Scott, Stillwater, Okla..... | 47 | Rev. R. Drummond, Newhebron, Miss. .. | 11 |
| Rev. S. O. Y. Ray, East Lake, Ala..... | 34 | Mrs. J. B. Edwards, Baker, La. | 10 |
| Mrs. Herbert Jenkins, Aulander, N. C. .. | 27 | Rev. J. D. Ray, Birmingham, Ala. | 10 |
| Rev. Jno. M. Anderson, Morristown, Tenn. | 18 | Mrs. L. R. Powell, Memphis, Tenn. | 10 |
| Rev. Ray Palmer, Warrensburg, Mo... .. | 16 | Mrs. L. M. Tynes, Gloster, Miss. | 10 |
| Rev. L. C. Wolfe, Muskogee, Okla. | 15 | Rev. J. P. Harrington, Columbus, Miss.. | 10 |
| Mrs. O. M. White, Palmyra, Mo. | 14 | Mrs. W. P. Wham, Lowndesville, S. C... .. | 10 |
| Rev. L. W. Sloan, Sildell, La..... | 13 | Rev. G. L. Jenkins, Stigler, Okla. | 10 |
| Mrs. W. D. Cobb, Brooksville, Fla. | 12 | Rev. W. W. Rozzell, Mt. Vernon, Tex. .. | 10 |
| | | Rev. A. H. Miller, Durant, Miss. | 10 |

BAILEY MILITARY INSTITUTE

Greenwood, South Carolina.

A HIGH CLASS Military School for boys, in which military discipline is administered in definitely Christian spirit and with the purpose of building character and not simply storing the mind. Experienced faculty. U. S. Army drill master. Healthy climate. Easy to reach. Twenty-three years successful record. For catalogue and terms write

BAILEY MILITARY SCHOOL.

Greenwood, South Carolina.

CUTS & DESIGNS
 THAT MAKE BUSINESS
 FOR ADVERTISERS MANUFACTURERS and PRINTERS

WE MAKE
 CUTS
 TO
 ILLUSTRATE
 YOUR PRINTED
 MATTER
 OF

BUILDINGS
 PORTRAITS
 LETTER-HEADS
 CATALOG ILLUSTRATIONS
 ADVERTISEMENTS
 LABELS TRADE MARKS
 MAPS AND POSTERS
 IN ONE OR
 MORE COLORS

CHRISTOPHER ENGRAVING CO. Inc.
 RICHMOND, VIRGINIA

**SOUTHERN
 ENGRAVING
 COMPANY**

The great art of the
 HIGHEST GRADE PRINTING PLATES
 COPPER AND ZINC
 HALFTONES
 CATALOGS AND NEWS PAPER
 CUTS

ES

Constitution Bldg. Atlanta Georgia

THE NEW HYMN BOOK THAT HAS CAPTURED THE CHRISTIAN PUBLIC.

"IMMANUEL'S PRAISE"

The Latest and Best in Gospel Song.
 INSPIRING, DEVOTIONAL, AWAKENING

Edited by

CHAS. M. ALEXANDER, and J. FRED. SCHOLFIELD

Containing 224 pages. Has songs for all ages and all occasions. For EVERY DEPARTMENT of Church and Sunday School Work, Solos, Quartets, Duets and Choir Pieces. Church Hymns, Missionary Hymns, Children's Hymns, Hymns for Prayer and After Meetings, Hymns for Guidance and Leading Hymns on the Second Coming of Christ.

150,000 COPIES SOLD BEFORE THE BOOK GOES TO PRESS.
 UNHEARD OF IN SONG BOOK HISTORY.

OVER SEVENTY STANDARD OLD HYMNS.

STYLES AND PRICES:

LIMP CLOTH—Single Copies 25 cents, postpaid; per dozen, \$2.50, carriage extra; per hundred, \$18.00, carriage extra.

CLOTH BOARD—Single Copy, 35 cents, postpaid; per dozen, \$3.60, carriage extra; per hundred, \$25.00, carriage extra.

BAPTIST BOOK CONCERN

650 FOURTH AVENUE

LOUISVILLE, KENTUCKY.

HOME BOARD'S MISSION STUDY BOOK

Baptist Home Missions

By VICTOR I. MASTERS, D. D.

JUST FROM THE PRESS

A MANUAL for Mission Study Classes, replete with information for the general reader. Attractively printed, 176 pages, paper covers, 25 cents. Postage 5 cents additional, \$2.40 per dozen, carriage extra.

As a study book it takes the place of "The Home Mission Task." There are ten chapters. It is the best exposition of the work of the Home Missions among Southern Baptists which has been published. Each chapter is followed by a set of test questions. It is being received with general and cordial approval. A few commendations follow:

Dr. R. J. Willingham, General Secretary of the Foreign Mission Board says: "I regard it a fine piece of work. The information has been put in a clear, succinct way, so that the people can get at it, and the book is written in a style admirably suited for Mission Study Classes."

Dr. B. W. Spilman, Field Secretary to Educational Institutions of the Sunday School Board says: "It is a clear and intensely interesting story of Home Missions as fostered by Southern Baptists. In this volume Dr. Masters has rendered a superb service to the cause of the Kingdom upbuilding."

Dr. H. E. Truex, Corresponding Secretary in Missouri for Home and Foreign Missions, writes of the book in the Word and Way: "For those who wish to know why Northern and Southern Baptists are divided in their service for a common country, without doctrinal differences, and how the sphere of influence has widened and grown into its present tremendous proportion, this book is invaluable. The second chapter is indispensable to those who wish to know the methods of co-operation with local Baptist bodies."

Dr. George H. Crutcher, Corresponding Secretary of the State Board of Missions in Louisiana: "The author has given valuable information which multitudes of our people need to know and which ordinarily is not included in missionary addresses. Pastors should urge Mission Study Classes to include it in their courses of study."

The Western Recorder: "To our thinking it is the best thing which has yet appeared on this subject. The author has rendered the denomination a real service and we congratulate him on his splendid achievement."

Baptist Advance: "The author does not discuss problems of Home Missions so much as he discusses the methods by which the Home Mission Board of the Southern Baptist Convention is doing its work. The volume is informing, will make a splendid text book for Mission Study and will render a magnificent service to the Kingdom of our Lord."

ORDER FROM YOUR BAPTIST BOOK STORE OR FROM
PUBLICITY DEPARTMENT

Baptist Home Mission Board

1004 Healey Bldg.

Atlanta, Georgia