

THE Home Field



A good type of Southern country churches of which Southern Baptists have twenty thousand.

"From here to where the louder passions dwell,
Green leagues of hilly separation roll."

— Sidney Lanier

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— of the —
SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

Regular Meeting 3:00 P. M., the First Thursday of Each Month

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Christmas Joy for Glad Hearts and Sad Hearts.

FOR UNTO US a Child is born, unto us a Son is given; and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.—Isaiah, 9:6.

BEHOLD, A VIRGIN shall conceive and bear a Son, and shall call his name Immanuel.—Isaiah, 7:14.

BUT THOU, BETHLEHEM EPHRATAH, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Micah 5:2.

FEAR NOT; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord.—Luke 2:10, 11.

AND SUDDENLY there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:13, 14.

AND IT CAME TO PASS, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord has made known unto us. And they came with haste and found Mary and Joseph and the babe lying in the manger.—Luke 2:15, 16.

THE HOME FIELD

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No. 12

The Perils of Russellism

ALEX. W. BEALER, Eastman, Georgia.



RUSSELLISM makes absurd the story of the second coming of Christ. It never hesitates to ignore the plain teachings of the Bible, when they interfere with its plans. Russell bends the Bible to support his plan, instead of seeking to show that his plan harmonizes with the Bible.

The Bible says, that no man knows the day or the hour of Christ's second coming. Russellism says that the Wise Virgins went out to meet the bridegroom in 1844, which was just thirty years before his second coming. The exact date of his second coming was 1874. The churches, which are the body of Christ, rose in 1878. Since 1878 the faithful who have died have gone into the presence of God immediately, and they will will have no resurrection. In October, 1914, the work of the Lord will be finished, and he will begin his reign of a thousand years on earth. During this time Adam, Cain, the Sodomites, Judas and all others who have died in wickedness will have been led by their experiences to see their mistakes in having been sinners and they will turn to the Lord for salvation. If any are so stubborn that they shall not repent during the Russellism Millennium, they will be annihilated and this will be the sure-enough final annihilation of these persons.

The Bible on the Last Days.

HOW TAME is the story of Russellism when compared with the sublime words of the Bible in telling of this great event! Here

is the way as appeared to Zechariah: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall move



ALEX. W. BEALER.

toward the north and half of it toward the south."

Jesus told the story in these striking words: "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory."

Paul's account is no less striking: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise first; then we that are alive shall together with them be caught up in the clouds to meet the Lord in the air."

John tells us that as soon as Christ comes back the devil will be chained and cast into a pit where he will be sealed up for a thousand years.

Has the reader heard of any great upheaval in the neighborhood of the Mount of Olives, of any one who has seen the Lord coming in the clouds of heaven? Have you heard of any one who has hearkened to the voice of the archangel and the trump of God, of any one who has been changed in a moment and caught up to meet the Lord in the air? Have you heard any rumor that would lead you to believe that the devil has been chained? All these things must take place before Christ comes back and we must conclude that the story of Mr. Russell is an impudent fabrication.

Russellism Tears Down But Does Not Build.

RUSSELLISM would put the churches of Christ out of business. Russellism says (volume one, page 269) that, since the Kingdom of God is in the future, there is no need to be concerned now about saving the world. The best thing is to let it alone, as it is a waste of effort, worse than useless, to try to influence it for Christ in the times in which we live. But our Lord says: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned."

Russellism would disband every church, recall every missionary, close every Christian school, break down every institution that works for the betterment of mankind. This is exactly the plan that appeals to the most depraved and the most unenlightened people in every community.

Russellism says that God has turned his back upon the so-called churches, but fails to account for the wonderful work of grace that is going on in many communities. He fails to account for the thousands who are

forsaking sin at the call of Christ through the churches, and are devoting their lives to the worship and service of God.

Russellism repudiates the doctrine of regeneration. Jesus said to Nicodemus: "Ye must be born again." Russellism says this means that Nicodemus and all others will have to be regenerated in the time of restitution, after they have all been annihilated.

THE MAIN THEORY of Russellism is that in the Millennial Age all who have not accepted Christ will have a second chance to do so. This second chance theory is designed to make Russellism attractive to the persons who wish to live sinful lives. Russellism says (Vol. 1, P. 124) that God has designed to permit evil because having a remedy to relieve man from sin he would be led to see its exceeding sinfulness and would thus learn to love his creator, for providing virtue and truth to which he could turn. Sin is not the hideous thing it is painted to be in the Bible. The way to learn to love virtue is to plunge into sin. By sinning man will learn about sin and will learn to hate it when he has drained the last bitter dregs of the cup. "A man's sin in this life will be but an angel, a black angel perhaps, but an angel nevertheless to lead him to the powers of virtue in the life that is to come." Men may sin as much as they please in this life and in the life to come they can turn away from it and receive the approving smile of God.

This fearful "second chance" theory makes it consistent to belittle the churches and repudiate regeneration. It does away with the necessity of the Holy Spirit, whom Jesus said he would send as a Guide. Therefore, Russellism has very little to say about the Holy Spirit.

Religious Purpose of Russellism.

IT IS A PURPOSE of Russellism to break down the present church organizations. This has been its actual history everywhere it has found a foothold. Its promoters delight in creating a division in a local church and in changing peace into discord. Like its sisters, Mormonism, Spiritualism and Unknown Tongueism, it makes little effort

among the unregenerate but seeks followers from among the organized churches.

It is the purpose of this so-called religion to exalt its founder, Mr. Russell. A man of rather humble origin, he is ambitious; with masterly skill in advertising he has managed to get his name and his picture in thousands of papers and his religion bears his name.

The chief purpose of Russellism is to make money for its leader. With an impudence born of the father of lies, Mr. Russell declares that the world will come to an end in the year nineteen hundred and fourteen. Now that the time is upon us he is reported in the press as saying it may be a few years later instead of nineteen hundred and fourteen. Absurd as are his claims of special knowledge on this subject, thousands of his ignorant and misguided followers will accept any new date which he may set in professing to know a definite date for the end of the world, which our Lord Jesus said no man knows. It is a profitable thing for Russell to get his followers to believe the end is nigh. In this fact they will find their earthly goods of less value and he will find it easier to separate their possessions from them. Many of his followers have already willed their property to the Watch Tower Society, which is but another name for Mr. Russell.

Russellism's "Free Gospel" Demagoguery. THIS MAN claims to be without money, and poses as a faithful ambassador of the penniless Christ. He preys on the prejudice of the people by advertising that he takes up no collection in connection with his meetings. As a matter of fact he does not need to get money this way, he has a more artistic manner in which to separate the people from their possessions. A few years

ago he sued the Washington Post for defaming his character and in the course of his trial it developed that he had two hundred shares in the United States Coal & Coke Company, capitalized at one million dollars and that he also had shares in a number of other stock companies, among them the Watch Tower Society which received \$150,000 for the sale of its literature in 1910. Many people have left money to the Society, and it was brought out in the trial of Russell's wife for divorce that the "Pastor" was quite a plunger into the commercial world. One witness swore that Russell's investment in one concern had brought him in about two million dollars in the last ten years.

And yet there are poor deluded people in scores of sections throughout the South who are pinching themselves in order to circulate the pernicious books of this man, helping to make him a multi-millionaire. In scores of sections throughout the South where faithful and true men have lived out their lives before the people and have taught the whole truth of God in Christ, there are misguided and ignorant people who turn a deaf ear to the truth, that they may follow the anti-Christ teachings of a discredited and self-seeking man.

Paul said: "Though an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be accursed."

We may in the spirit of righteous indignation apply the words of the Apostle to the perverse teachings of this unholy man. His teachings are a caricature of the Christian religion and he is a reproach and a stumbling block in his own life. In the name of Christ who loves men and would save them, let Russellism be accursed.

The Brethren Among the Mountains

J. C. OWEN, Mountain Evangelist.

PERHAPS no part of our entire Southland can show as large a per cent. of its population consisting of ordained Baptist preachers as can our Southern Highlands. In almost every Baptist church, while the membership may not be large,

you will frequently find several ordained Baptist preachers. These men as a class have had very little acquaintance with our schools. They grew up during those hard days just preceding and following the war when an education was practically beyond

their reach. Many of them are still in the vigor of manhood with many years of service before them. Some of them are growing old and their days of service will soon be ended.

What shall we say of them as to their usefulness in a certain line of work. We have but to note that among the mountains a larger per cent. of the population are members of Baptist churches than in any other part of the entire country. These men, in spite of the fact that they have had to work on the farm generally to support themselves and families, have been among the most earnest evangelists that we have, and now many of them can go to their own congregations and succeed better in evangelistic efforts than perhaps any regular evangelist in our ranks. Almost nothing has ever been said to them, or by them to the churches, on the subject of money. They have not received it, they have not preached it, and their churches are doing little or nothing for any sort of benevolence.

But what shall we do with these preachers? They are among us; they are going to remain, and have they not as good a right to exist among us as any other people on earth?

These brethren who have won the people to Christ have felt that they were to be neglected and discarded, and it was only natural that their converts should be inclined to stand by them and against the new ideas suggested. These men have borne the burden and heat of the day. Shall we attempt to push them aside now? Instead of

beating the burden bearer, would it not be better to get under the burden with him? Many of these brethren never had the opportunity of education in the schools. Now they are too far advanced in years to take this education. They cannot be dispensed with if we were willing that this should be done, but the burdens have been, and are now, too heavy for them. We must in some way get under the load with them. How may we do this?

I suggest that an arrangement in our associations be effected by which some wise and prudent brother will gather all these preachers into a conference at which he will not expect them to listen to his lectures or sermons, but at which he will simply by his superior knowledge, direct the discussion on all the vital matters of Bible interpretation, Bible study, Sunday-school work and general methods in benevolence, and all the forms of our church activity.

To do this it will be necessary for him to so direct these brethren in the discussion as not to waste time on generalities, but to reach the heart of each of these subjects. If they are directed in this way they will work out together a plan which will be more workable in their own environment than any of us could possibly make for them, and when they have done this they will go back and put the method into practice because it is theirs. Brother Editor, would not some such plan as this be both feasible and worth while, and would not the results amply repay all the effort?

Ghost Dance Among Oklahoma Indians

HARRY BOCK, Missionary to Pawnee Indians, Pawhuska, Oklahoma.



ABOUT 1890 Sitting Bull, an Arapaho Indian Chief, journeyed to Nevada to learn about the Messiah that was to come to the Indians, and the dance they were holding there pending his coming. Sitting Bull returned to his people in Oklahoma and told them that the Messiah that had come to the white people, and had been killed by them, that he was going to return soon, and would with a wave of his

hand destroy the white man and all his ways and works.

Then all the good Indians long since dead and recently dead would come to life again, the good old days would return to the Indian and he would come into his rights again, as they were before the white man came.

About 1895 a delegation was sent from the Pawnee tribe to Sitting Bull to learn of him about the Messiah. They returned and

introduced the doctrine and dance among their people. Prior to this time the tribe had been living quiet and prosperous lives, but when told that the Messiah was coming to give back to the Indian his rights of long ago and that the hated white man would be destroyed, they left the ways of



Chief Sitting Bull in Indian Costume.

progress and took up with the Ghost Dance and other ways of retrogression.

The Ghost Dance is the chief ceremony of this belief, and is so called because the dancers are all arrayed in white, or rather have a large white sheet wrapped shawl fashion about the person when dancing.

The dance takes place in the open, and no matter what the condition of the weather, it continues until finished. The dance has been known to continue during a severe snow storm, and many times in heavy rain and wind storms.

The dancers stand in a large circle facing inward and to the beating of the tom-toms and drums sing the Messiah song. To the rhythm of the song, they slightly bend the knees and this imparts to the body a bobbing, swaying motion. They keep this up for hours until some fall to the ground exhausted, unnerved and in a kind of trance condition, brought about by the motion and song and by the waving of some animal skin or a cloth in the hand of the chief dancer, or leader.

While in this exhausted or trance condition, the victim claims to be talking with

some dead relative and many claim to see Jesus and to hear him tell what he is going to do for them in the future.

The dance as originally practiced was very harmful to the participants, in that they did themselves bodily injury. So the United States government prohibited all practices that worked bodily harm to the dancers. Still, as practiced today, it is working very much harm, morally, mentally, physically and spiritually, and it is hoped that legislation can be effected that will stop, not only the Ghost Dance, but all other dances that hinder the advancement of our Indians.

When a Ghost Dance is called all that are to participate, drop all work they may be doing, however much it is needed to make a good crop, load the camp outfit on a wagon, and hurry away to the dance grounds. There they set up their tents and camp from one to two weeks or longer. The older people being interested in the dance, give very little attention to the younger people. Free from all restraint whatever, the boys and girls are thrown together in a way that works much harm, and much patience and teaching will be needed to offset this wrong influence of the dance camp and its life. The little children see and hear all that is taking place, and their young minds are poisoned by it, and made almost impervious to the teaching for good, that the government and missionaries are endeavoring to give them.

There are smart, educated men among the tribe who know the Ghost Dance is working harm to their people, but who, in order to work out their own base ends, are telling them that the Ghost Dance way was given to the Indian in which to worship God and the Jesus way for the white man, and that the Indian need not take up



Sitting Bull in American Clothes.

with the white man's way to worship God.

The sanitary condition of the camp is frightful. Usually they live in walled tents, cooking, eating and sleeping in the same tent. The tent is generally securely fastened down to the ground on all sides excepting the door end, and when we remember that from eight to fourteen persons live,

about 1890 and to the Pawnees about 1895, and still he has not come in the way they looked for him. Their condition in this respect is much worse than it was before the beginning of this Messiah craze.

Their only hope is in Jesus, and Sitting Bull, the one who introduced the craze among the Oklahoma Indians, said, at the



Chief White Eagle and His Descendants at the Indian Baptist Association Encampment

eat, cook and sleep in that small tent, we may possibly conceive of the air that is breathed by the occupants. This condition works terrible havoc for the Indian. Many are so weakened physically that tuberculosis is rife and many are being carried away by this dread disease. During the past three years there has been a death on the grounds or immediately after breaking up of the Ghost Dances held here.

From a spiritual viewpoint there is nothing in favor of the Ghost Dance. It gives nothing on which the spiritual life of a people can feed. It takes all the spirit out of them and leaves them in total and absolute darkness and doubt.

The Messiah was promised to the northern Indians about 1880, to the Arapahoes

meetings of the Oklahoma Indian Baptist Association, held on Left Hand's place, Greenfield, Oklahoma, July 23-26, 1914:

"I want tell you people, I am the man what give you the Ghost Dance; you all call me Big Prophet, you all give me money, I was a big man among you all. But now I want to tell you, I tell you all lies. There was no truth in what I told you then. Now I in the Jesus Way, I tell you truth this time. I know what I talk about, for I tried both ways. Ghost Dance way devil way. Jesus Way only way.

"I want you all listen to me now like you did long ago, come out of devil way, and come into Jesus Way. Seems like I in new world altogether now, Jesus make it so, it is the true way."

We are praying and trusting that this testimony of Sitting Bull will be used of God to overthrow the evil of the Ghost Dance, and also that we may be able to impress upon the minds of our legislators and the Indian Department, the need of stopping this most evil of dances among Indians. I am glad to be able to say that the Indian Department has taken steps to stop this dance entirely, and is also taking steps to curtail the use of other dances that interfere with the advancement of the Indians.

"I am so glad all you children in the Jesus Way.

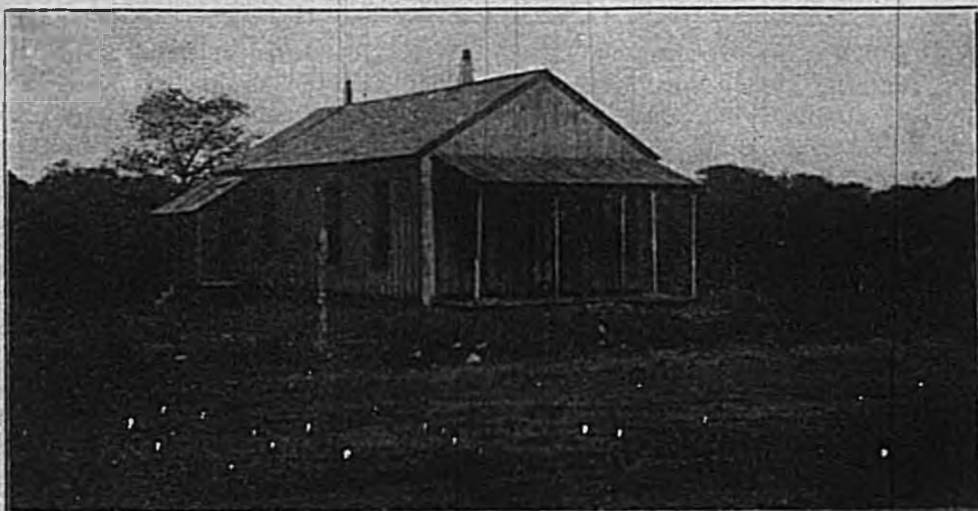
"Now we all walk together.

"He make my heart glad.

"I know the old way was wrong, I want all you Jesus people pray for me so I get strong in Jesus Way."

After her return from the Association she was laid low by disease contracted in her old life, and on September 30 she fell asleep in Jesus.

Her last words to her son were:



Eating House of the Indians at the Pawnee Mission. The Indians spend all day Sunday at Church and therefore need permanent arrangements for the midday meal.

It was my privilege at the recent Oklahoma Indian Baptist Association, to lead into the baptismal waters one of the strongest Ghost Dancers of the tribe. Just before the Association she had held her dance, contrary to the ruling of the agent. Her son who is a Jesus man, remonstrated with her; she felt guilty and promised that if I would consent, she would attend the Jesus meetings at Greenfield, which consent was gladly given and her attendance urged. She came under deep conviction and surrendered to Jesus at the Association. Before going into the water she said to her son:

"I am not going to stay with you long.

"You will not see me any more in this life, but I am happy in Jesus, and not afraid to go because I am going to him and will wait for you all to come to me.

"I want you all walk straight in Jesus Way so He glad to have you come to Him too.

"Tell my people I sorry for the life I lived and hope they all turn away from bad ways to Jesus Ways."

Jesus is the only hope for the Indian, as He is of all people.





Great Campaigns in the Old Dominion

WESTON BRUNER, Secretary of Evangellam.

IT HAS BEEN two years since our Lynchburg campaign which was our last in Virginia, although individual meetings have been held in the State. This Fall our program included campaigns in Petersburg, Roanoke, and Richmond.

Petersburg.

WE OPENED OUR batteries in Petersburg during the heart of the State-wide campaign for prohibition. In the very nature of the case it was impossible to have the undivided interest of the Christian people for soul winning. It was likewise difficult to keep from laying aside temporarily our soul winning work to enter the fight for prohibition. Our men fitted into the situation however, with their accustomed wisdom and zeal. Petersburg went dry, as did the State, and the six churches had large ingatherings. It was personally a great joy to be with my old friend, Dr. Roper. He is doing a magnificent work at the old First Church, and his fellow pastors are a noble band of devoted men of God, all of whom are winning worthy laurels.

Rev. Richard Carroll made the beginning of his work in this campaign and wrought well with Pastor Brown and the other colored pastors who joined with them. The Board made no mistake in electing him to be associated with Evangelist Bailey in the special work among the colored people.

Hot Springs, Arkansas.

DURING our Petersburg campaign, Evangelist Raleigh Wright and six others led in a giant campaign in Hot Springs, Arkansas. This campaign was rarely blessed among both white and colored churches, and resulted in large ingatherings. Brother

Wright displayed splendid skill in its conduct, and the Evangelists associated with him wrought nobly. There were nearly 300 additions and a wide spread awakening in the churches.

Roanoke.

THE ROANOKE CAMPAIGN was the most remarkable it has been my privilege to conduct. The preparation was unusually thorough. The unity, devotion, and faithfulness of the pastors could not have been surpassed and God gave victory after victory as the pastors and churches, Evangelists and Singers went forth in His name preaching and singing the gospel and personally witnessing for Christ. The shop meetings were great, the street meetings were great, the school meetings were great, the theatre meetings were great, the personal workers' meetings were great, the union inspirational meetings were great and the meetings in the individual churches were great. "Like a mighty army moves the church of God" was true with each local church, and the strongholds of sin crumbled before the mighty howitzers of God's eternal truth. The total additions to the eight white churches in and around Roanoke were 923, the average additions to each of the five churches in the city were 170, the total additions to the colored churches were 277, making 1200 in all.

"On to Richmond."

THE CAPITULATION of Richmond was a happy experience indeed. No city has given us a more cordial welcome. From the get-together service at the city auditorium, where three thousand gathered on the opening day of the campaign, to our jubilee

hour which marked the close of our inspirational day services, there were harmony, earnest effort, fervent prayers and shouts of victory from North Side to South Richmond and from East End to Westhampton. Too much could not be said in praise of the splendid ministry of this noble city, nor of their churches which responded with a hearty loyalty that was indeed inspiring.

Although the Evangelists and Singers were worn on account of the strenuous campaign in Roanoke and the glorious individual meetings in El Paso, Birmingham, Washington and elsewhere, they set themselves to the task of winning Richmond to Christ with a fervor and zeal, with a devotion and a passion which are ever characteristic of this noble band of soul winners. With such a combination of pastors, churches, Evangelists and Singers victory under God was assured from the very outset.

The work in Richmond among the colored churches was slow in beginning and never was supported by a united effort, but toward the close of the campaign the work matured in rich fruitage which amply repaid Evangelists Bailey and Carroll for their earnest toil. During the last week Evangelist Ray Palmer conducted special services for the Fourth Baptist Church, colored.

The completed figures show the additions to the twenty-one white churches to be 1,393 and the additions to the colored churches somewhat beyond 300, making a total for the campaign over 1,700.

A marked feature in all the work this Fall has been the number of men won to God. Men who think at all are thinking seriously now. Never since our own Civil War have men been shocked into seriousness as they are today. God's hour has struck for the winning of the men of the Southland! Oh, that every pastor would begin a soul winning campaign and every church join in a united effort to make the gospel music ring around the earth! If ever God did call us to heroic, self-sacrificing effort this is the hour! How truly does Dr. Laws say "America must be the central power station of the Christian world for years to come." We Baptists are in a position, under God, to direct this power as no other people. God trusts us. Shall we fail him?

When this goes to press the entire staff of Evangelists and Singers will be in the midst of a campaign in Louisville, Kentucky. Pray that God may use us there even more mightily than in Roanoke and Richmond. For Louisville is a strategic city for the Baptists and the Kingdom interests in the Southland.

A Great and Wonderful Meeting

Editorial in The Religious Herald.

MONDAY MORNING will be long remembered by those who were fortunate enough to be present at the First Church of Richmond, when pastors, evangelists, singers, and Christian workers gathered for the last general service connected with the great evangelist campaign. Weston Bruner, the beloved, was in charge of the exercises, which went on without fixed program. Song and prayer, reports from happy pastors, brief and stirring addresses, a timely word now and then from the presiding genius, everybody rejoicing, and all as merry as a marriage, while a note of tender gratitude and devotion ran through it all.

Several churches go on with their special

services until Wednesday night, at least, but most of the evangelists and singers have gone to Louisville, where they open their work this week.

Let it be said at once that the visiting brethren and sisters are a goodly company. There is not a scrub among them. Without exception, they are sensible, strong, devout. They do their work without resort to any sort of questionable methods and with a view to permanent as well as to present results. Twenty-one of our white Baptist churches co-operated, and here are the reports from nineteen of them, showing total additions, including Sunday, to membership as a result of the meeting: Bainbridge,

Street, 48; Stockton Street, 39; Oak Grove, 37; Weatherford Memorial, 14; Leight Street, 30; Broadus Memorial, 34; East End, 49; Fulton, 157; Fairmount Avenue, 40; Venable Street, 111; Tabernacle, 83; Randolph Street, 73; Pine Street, 152; Grace Street, 28; West Hampton, 18; Barton Heights, 28; Northside, 15; Grove Avenue, 30; First church, 73. These make a total of additions to the white churches of 1,059. [Later results are given in Dr. Bruner's article.—Ed.]. To these must be added the accessions to Immanuel and Woodland Heights, for which we haven't the figures. The colored churches also shared in the evangelistic blessings. Over one hundred additions were reported from them, and at several of these churches special services are either continuing or just beginning. The

Second Baptist Church, white, did not enter into the movement for special reasons, but pastor and people were thoroughly sympathetic, and on Sunday morning Dr. Bruner, by invitation, visited their Sunday-school, and there were thirty-five professions of faith. These are not included in the foregoing figures, as none of them has yet been received into the membership of the church. Dr. Bruner, who has kept a watchful eye on every phase of the movement, thinks that the number of additions will easily go beyond 1,200.

The whole atmosphere, at the closing meeting on Monday morning, was full of the spirit of praise and thanksgiving and of high appreciation of the invaluable service of the visiting brethren and sisters.

The Baptist Meetings

Editorial in The News Leader, Richmond, Virginia.

WE HAVE HEARD only praise for the great series of meetings which the Baptists of Richmond concluded yesterday. The power of the evangelists, their splendid organization, their admirable supporting singers and their manifest consecration have gained, as they have merited, the profound respect of Richmond people.

In a measure, this series of meetings was a novelty to Richmond. We have had co-operative meetings, both denominational and interdenominational, and we have had simultaneous service of like character in a large number of churches, but never have we had on so large a scale a concerted spiritual effort to the same high end under the direction of a group of trained ministers representing the same church. The success of the plan should commend it to all the denominations of the South.

As we remarked when welcoming these ministers to Richmond, the meetings, if successful, will only begin when they end.

The real ingathering and the fruits of awakened church life can only be apparent in the months that follow. If the enthusiasm which marked the closing exercises yesterday is indicative of the power aroused by these meetings, Richmond will continue to reap where these evangelists have sown. With all our heart, we trust it may be so.

The director of the corps of visiting ministers, Dr. Weston Bruner, was no stranger to the thousands who remember his brilliant pastorate at Calvary Baptist Church. Richmond is proud of his achievements since he left the city, and is glad that he could come back to a people he served and could increase, by his leadership in this revival, the debt we owe him.

To him and to his colleagues The News Leader wishes all success in the magnificent work they are doing; to the churches and the city inspired by these services we look for new labors in making Richmond the best of American cities.



STATE of the CHURCHES in APPALACHEE ASSOCIATION

D. W. KEY, D. D., Monroe, Georgia.



PREAD OUT a billowy territory along the north border of Middle Georgia, including the counties of Jackson, Clarke, Morgan, Greene, Oconee, and Walton, a section well watered by Alcovy and Appalachian rivers and numerous creeks, dot the country with many homes and fertile fields in a good State of cultivation, and one has a bird's-eye view of the home of the Appalachian Association. Churches of other associations also occupy part of this territory.

Social Conditions and Church Service.

IT IS ONE of the older sections of the State, and has within its limits the battlefield of Jack's Creek, near Monroe, where a battle was fought during the Revolutionary War. The country is thickly populated, the rural homes are comfortable almost without exception and many of them give evidences of culture and refinement. Winder, Monroe, Watkinsville and Madison are county seats, none of them having more than 4,000 population. There are numerous villages and small towns.

The Georgia, Seaboard, Central of Georgia, Gainesville-Midland, and the Greene County railroads supply transportation facilities. Rural free delivery, telephones and automobiles have enriched the country homes. Several cotton mills are in successful operation and a few cotton-seed oil mills, but other manufactories are so few as to be negligible in this study. It is truly an agricultural section, and the churches, with only two or three exceptions, are in the country or in towns so small as to maintain country conditions.

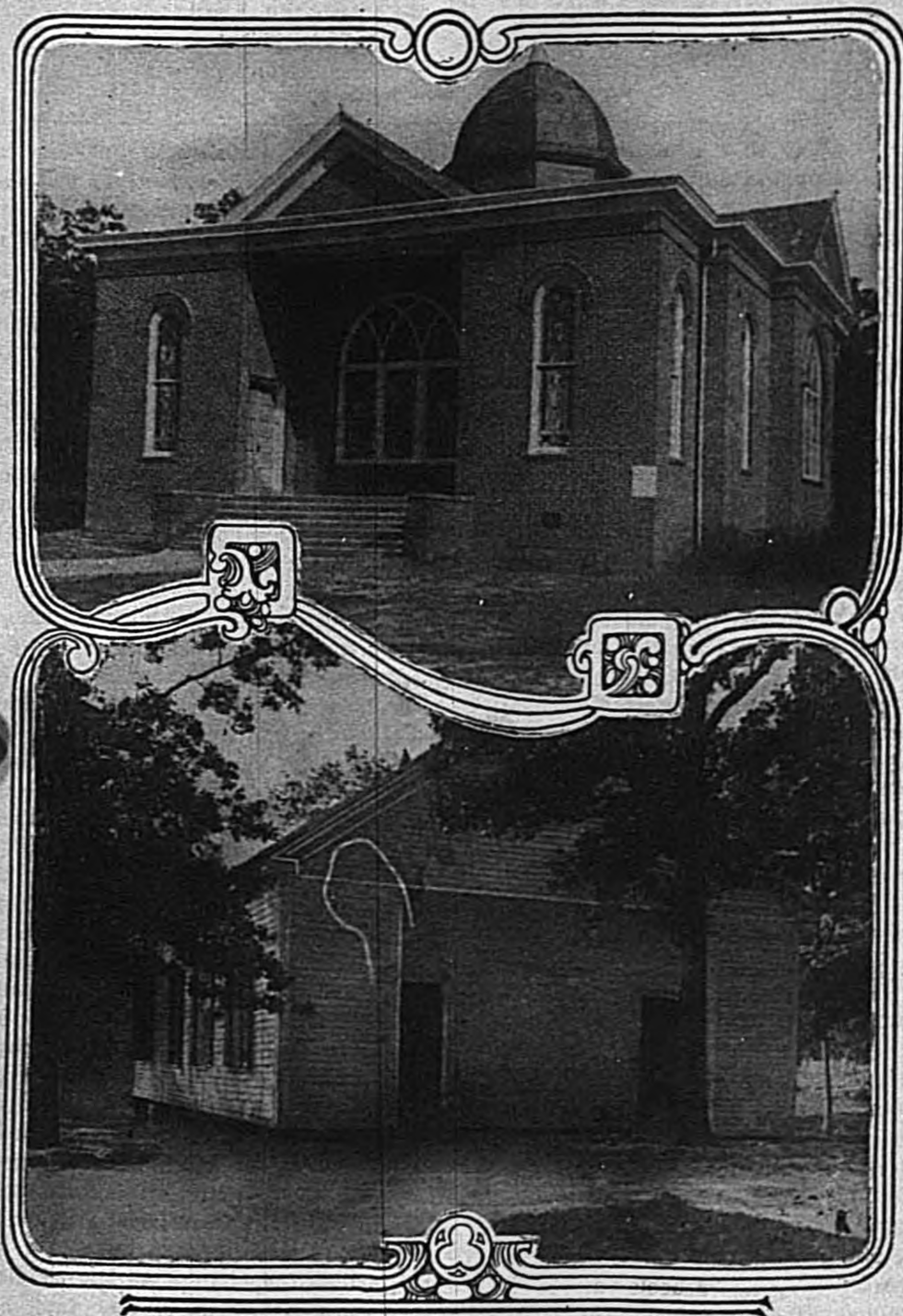
There are twelve churches in towns and villages, namely: Rutledge, Buckhead, Watkinsville, Bethlehem, Winder, Monroe, Walker Chapel, Bogart, Appalachian, Farmington, High Shoals, and Gibbs Chapel. That rural conditions prevail is evident from the fact that only the Monroe and Winder

churches have pastors for full time and preaching every Sunday, morning and night. Three churches—Buckhead, Walker Chapel and Rutledge—have preaching services two Sundays a month. There are only two parsonages—Monroe and Winder—in the Association. There are a few pastors resident in the country on their own farms, other pastors are resident in towns within the bounds of the body and still others live outside our territory.

An Example Worthy of Broad Imitation.

BETHABARA CHURCH has this year been given a new brick house of worship by the Carithers brothers, J. H. Carithers, of Athens, and R. J. Carithers and Hugh A. Carithers, of Winder, in commemoration of their parents, long-time members of Bethabara, twelve miles in the country from Monroe or from Athens; and also 160 acres of land adjoining the church lot and cemetery. The proceeds of this land are to be used in the upkeep of the church property, the pastor being desired to live on the premises.

It offers an unrivaled opportunity for some pastor that knows how to adjust himself to living in the country. It is hoped that the congregation will be able to advance to preaching twice a month and to co-operate with other churches in locating a pastor. The Carithers brothers, now blessed with large means and full of happy memories of the country church, have made this investment with a desire that the little country church that had grown so weak and had become so isolated that its existence was maintained with increasing strain, might take a fresh start in its mission and look forward with joy and hope to a long future. It is the view of all the people in this section of the State that they have erected a worthy monument in memory of their parents and at the same time have made an investment that will pay dividends every Sunday and every day of the week for an indefinite future. This singular gift



Bethabara Church in Appalachee Association. The old building shown at the bottom, and the new building, given by the Carithers Brothers of Munroe, in appreciation of what the old church had done for them and must do for others. An example worthy to be followed by hundreds of Baptist business men in the South.

appeals to the imagination as one portrays the possible streams of blessing this country church may send forth for all time to come.

Equipment and Life of the Churches.

THE CHURCHES are not grouped with a view to forming pastorates of churches in adjacent territory, and the churches have not developed the spirit of co-operation or provocative rivalry in good works to any great extent. Because of this detachment, both pastors and churches carry on their work in conditions that prevent the highest

churches sent messengers to the annual woman's missionary union, though a few of them did not have organized woman's societies.

There are eighteen ministers resident within the bounds of the body, though some of them are pastors of churches outside the territory, and some have no pastoral work. Fifteen pastors are engaged within the bounds of the Association, some of them having only one church, and others only two, since they are engaged in other associational fields.

In round numbers the total amount paid



Inside View of the New Building at Bathabara.

efficiency. Eight churches show a decrease of membership last year, while two are stationary. Taking the churches as a whole the rate of increase in membership was nine per cent, a very satisfactory growth in numbers. Five churches have a membership of more than 200; twelve have fewer than 200 and more than 100; thirteen have fewer than 100; four have fifty or fewer. There are twenty-eight Sunday-schools, two churches having two schools each, and six churches having no school. The total enrollment in the Sunday-schools is 2,424 pupils, rather more than half as many as the total church membership. Half of the

to the pastors was \$7,000, which would make a pastorate of four country churches, after omitting from the count the two churches with preaching every Sunday, yield a support of rather less than \$600 a year. Ten village and rural churches pay their pastors \$200 or more, and fourteen give their pastors \$100 or more, but less than \$200, thus leaving only four churches that give less than \$100 for support of the pastor.

By a grouping of the churches with a view for forming convenient pastorates, it would seem feasible in theory to link the weaker churches with some of the stronger bodies and make the pastoral support about

\$700 for every group of four churches. A committee is now taking steps towards bringing about such a grouping, but it involves larger issues than appear at first sight, and the complications make progress difficult.

The total contributions last year footed up \$11,942.57, of which sum \$8,873.23 went for home expenses, covering pastors' salaries, building and repairing, and \$3,069.34 for benevolences. This would make an average of a little less than \$100 for each church. But the average is a hurtful fiction. Two churches gave three-fourth of this sum, while three gave a little more than \$100 each, leaving about \$1,000 to be distributed among twenty-seven churches.

More churches gave to State Missions than to any other object fostered by the denomination, Foreign Missions coming second, closely followed by gifts to schools and colleges. Thus emphasis is placed upon missions and education, the two lines along which the denomination has moved with growing interest since the Southern Baptist Convention was organized in 1845. Out of a total budget of \$11,942, only \$520 went to Foreign Missions, giving little ground for any who are indifferent to the great cause of spreading the Kingdom in the regions beyond to assert that too much is given to the heathen.

A Primitive Church Which Excluded Bro. Nunnally for Giving.

THESE CHURCHES have emerged from a community preoccupied by Primitive Baptists, quite a number of their churches remaining in the territory occupied by the Appalachees. Bethel, one of our oldest churches, if not the oldest, was established in 1837, in the time of The Split. The father of Dr. G. A. Nunnally, who now lives in Monroe and near Bethel Church, was excluded from Jack's Creek Primitive Baptist Church for making a contribution of five dollars for Foreign Missions. Others then asked for letters of dismissal from Jack's Creek and formed a missionary body on the opposite side of the road in plain view, though about half a mile distant, and named it Bethel. The two churches stand facing each other today.

This year one of the weaker churches has withdrawn from the Association, and has

adopted foot-washing and a non-co-operative policy. This reversion is partly due to local environment made up of not a few Primitive Baptists. Partly it is due to the neglect of the churches of the Association to know the state of the churches and to help them to grow in knowledge and in grace.

That hour when an association in its annual meeting undertakes to inform itself of the state of its churches, to make itself aware of their weakness and need, is one of the most important moments in the session. There is divinely imposed upon these stronger churches the obligation to help the weak. Perhaps this year one of the weakest and youngest of our churches will die, since there was never a very good reason for its being constituted. There are one or two more churches that are living at a very low temperature and are in peril. It is far more difficult for a weak church to use help wisely than it is for a strong body to give help.

Growth and Needs.

THAT THE CHURCHES are growing is shown in the addition by baptism of 182 persons and 167 by letter. But as 229 went out from the churches by letter, there is proof of a removal to other churches outside, chiefly in the cities. Appalachee Association is making progress in some respects as rapidly as its population and social conditions permit, but in other respects it is lagging behind. Unrecognized and unused resources, if rightly employed, exist even in the weak churches that would enable them to grow rapidly.

There is little reason for thinking that many of the churches need financial help so much as they are in need of sympathy and fellowship from their sister churches, and their own interest and united effort in building themselves up. To this end greater stress should be placed on meeting every Sunday for prayer and praise and study of the Bible in Sunday-school, or more properly Bible school, even though the pastor can be present only one Sunday a month. By proper self-activity and direction it is feasible for a church to make progress at a far more rapid pace than is now common, even with once-a-month preaching. Next

to increasing the times of preaching from once to twice a month, is the need of making the Bible school more effective and increasing the zeal and effort of consecrated leaders.

There is no more inviting field for a career than a rural church offers to Christian men and women, even though it has preaching only once a month. The Sunday-school is the best organization for helping the church to develop when the pastor is non-resident and comes only once a month. The Sunday-schools of the Appalachee report ninety-six of the 182 baptism for the year as coming out of their classes, and it is assumed that the Sunday-school has been helpful in leading them to Christ. The

Sunday-schools appear to flourish least where most needed.

Finally, one ventures to suggest that the matter of church attendance is of vital importance. It indicates and generates interest, it sets an example that will grow in its influence as it grows older, it is a source and a distributor of spiritual joy, and it binds people together in the highest fellowship. Presence, companionship, even in silence, is a mighty factor in impressing youth. Most persons that belong to churches that have preaching once a month might attend other churches of the same denomination regularly two or three Sundays and by their presence help both themselves and the church where they visit.

Some Reviews

The Church and the Kingdom, Jesse B. Thomas. Published by Baptist Book Concern, Louisville, cloth, 310 pages \$1.25 post-paid. Dr. Thomas is one of the clearest and most forceful writers of our time. Much of the discussion in Christian literature today centers around the terms "church" and "Kingdom." Dr. Thomas has a clear word here, where clouds and uncertainties have prevailed. The volume is a powerful exposition of things fundamental in deciding the right attitude on current religious problems. The author's rare knowledge of Church History enables him to speak with added authority in the field of enquiry covered by the book. In our judgment it is a book which ought to be studied by every pastor and Bible student.

The Church a Field for Service. Charles H. Rust. American Baptist Publication Society, 145 pages, 55 cents. This is a good book to put into the hands of young men and women. So many of them think the church offers no place for employment of their gifts. The author in twelve well written chapters shows how great their mistake is. It will be inspiring to members of Young Peoples' Societies and also to their elders.

The Kingdom and the Farm. Harlan L. Feeman. Revell Company. Cloth, 120 pages,

75 cents. Another country church book. On the reviewer's book shelf are more than twenty separate volumes on rural church and rural life problems, all of which have appeared within the last four years. They make a valuable library of information on this topic, valuable because the theme is of such vital importance. There is much practical wisdom and inspiration in these books. But three-fourths of them hold forth on the "narrowness of sectarianism," and promise a cure for all the ills of rural Zion when all the denominations combine. Which is foolishness, but it is foolishness not only set forth by gentlemen who take themselves seriously, they are taken seriously by many others. None of their books pretends to know much about the South, which is perhaps fortunate.

In the Red Man's Land. Francis E. Leupp. Revell Co., cloth, 160 pages, 50 cents. The author is former Commissioner of Indian Affairs. He writes from intimate knowledge. The book is informing and interesting. Leaders and students of Home Missions will find it valuable and helpful. Attractively illustrated.

True Wealth, or What is He Worth. J. S. Wallace, Griffith & Rowland, Philadelphia. Cloth, 160 pages, 50 cents. At present there is a swelling tide of interest among South-

ern Baptists in Stewardship. This book is a real contribution to the discussion, a strong protest against the materialism of the present. It is pervaded with earnest Christian spirit and is well written. We believe laymen will find the volume particularly informing and inspiring.

The Twelve Gemmed Crowns. Samuel J. Porter. Sherman, French & Co., Boston. Cloth, 155 pages. The author, now the gifted pastor of the First Baptist Church at San Antonio, Texas, is well-known among the large Baptist group throughout the entire South through his former service as Field Secretary of the Foreign Mission Board. This book is a series of expository and devotional discourses on the Book of Hebrews. It will be found helpful alike to the Bible student, the preacher and the devotional reader. It would make a suitable Christmas present.

The Youths Companion. Perry Mason Co., Boston. Weekly, \$2.00 per year. This national family weekly fills a place which no other American periodical does. It has performed a service of almost incalculable value in furnishing for the American home, especially for young people, a paper the moral tone of which is above criticism, and which is equally valuable for recreation and educational reading. The Youth's Companion attracts the mature as well as the young but youth is more impressionable than older persons, and more depends upon the kind of impressions received. Next to the religious weekly we do not know of a paper we would more regularly urge our people to place in their homes than this high-class American weekly. Give it to your boy or girls for a Christmas present. Look up The Home Field for October or November and read the advertisement of The Companion on the last cover page.

FROM 1890 to 1910 Southern Baptists increased slightly more than 1,000,000, leading all other American evangelical bodies. From 1904 to 1914 Southern Baptist gifts to State, Home and Foreign Missions increased from \$641,000 to \$1,601,000. In our search for efficiency, let us not forget to take cognizance of and to thank God for the marvellous progress we are making already.



HELPING THE CHURCHES OF CHRIST.

BOTH BY EXPERIENCE and temperament, Dr. D. W. Key, whose study of *Appalachee Association in Georgia* is published elsewhere, is fitted for the service he has rendered in this survey.

Native of Tennessee, most of his ministerial life has been given to the cause in South Carolina and Georgia, in both of which States he has held important pastorates, but never in cities so large that his sympathy and helpfulness did not have something left to contribute to the common life of the whole brotherhood in the environing rural communities, as well as beyond. In fact, Dr. Key is one of those admirable spirits, of whom Baptists have many but still not enough, who without side-stepping the exacting cares of urban pastoral service, yet cannot be content without reaching out and seeking fellowship and participation with some of that great eighty percent of our Southern life which is still rural.

We cannot put our hearts and minds too much or too often to the consideration of the needs of the common church life of Southern Baptists. Many special tasks are to be performed today and many intricate conditions and problems tie brethren to special activities, but the stream of our common Baptist life still flows serenely amid the quiet fields and forests.

A reading of Dr. Key's survey of *Appalachee Association* will bring before the mind in miniature the kind of composite our average Southern Baptist life really is, and will suggest to the thoughtful mind what our methods and program must be if we expect really to develop our common life into a larger spiritual comprehension and participation in the co-operative tasks of the Kingdom. Really, the *Appalachee Association* churches as a group are better than the average for the entire South.

Comprehension First, Efficiency Second.

WE PUT SPIRITUAL comprehension or vision before co-operative tasks. We have been somewhat against the word "efficiency," as frequently used. What the great mass of our non-co-operating churches needs is vision first and efficiency next. This order is necessary to keep efficiency from degenerating into a cold and mechanical utilitarianism. Spiritual comprehension, which comes from being taught in all the ways and purposes of the Lord—that is the great first need of our thousands of non-participating churches.

Our whole body had a conscience to teach men the way of salvation and the duty of church membership. The people heard the message of Christ; they believed and came into the churches. We had no general denominational conscience for "teaching them all things whatsoever I have commanded." Our whole body, our every mission or other denominational board, reinforced the pastor and the missionary worker in implanting the Christ-life. But it did not reinforce him in developing the implanted life. About this its first and last word has been: The pastor is the key to the situation.

Does this expression so truly embody the whole truth of the Word on

this matter that we must never seek further? Is it consistent to put every force of our body behind the first part of the Commission, and then decline to bring to bear the mighty impact of our whole body behind the last clause of the Commission? Is there no truth here for all of us to receive as an obligation and precious opportunity of all? If we receive the blessing of God in putting our whole body behind the task of evangelistic or extensive missions, is there no blessing awaiting us when we bring our whole spiritual body to bear upon the task of teaching or intensive missions?

Is Missions Intensive as Well as Extensive?

SHALL WE BE CONTENT to say there is no intensive missions? that the thought is visionary and negligible of bringing the passion of Christian love in the hearts of us all to bear upon helping into a larger life and service our brethren in Christ who have had fewer opportunities and a more contracted horizon than some of us have enjoyed? Do these superior opportunities put us in a class where we can only deplore the condition of our less favored brothers and sisters, while we fold our hands and sigh, but do not help our brothers?

Is it just to the average pastor of undeveloped and non-participating churches to close the whole great question with the words: The pastor is the key to the situation? Poorly paid, sometimes insufficiently educated, sometimes with meagre opportunities to mingle with others and catch the heart-beat and inspiration of a great body moving onward for Christ; often lonely, seldom noted or honored by the world to make which better they give their lives, the country preachers of the South have done just about all which has been done to make pure and sweet and full of hope the lives of the great mass of our citizenship. Most of that which has been done to bring law and order and to create desire for education and better living among the people, these poorly paid, often neglected, but faithful men of God have done.

But we desire Efficiency, and we need it and should work for it. In our search for it we soon come up against a very sizeable fact, namely, that fifty percent of our churches, nearly all of them rural, are doing no mission work and giving nothing to missions, and are entirely without fellowship in our co-operative work of the Kingdom. Confronted thus, we seem to be in doubt whether it is a blank and impassible stone wall, or whether it is a perverse stump to be blasted out of the way by the words: The pastor is the key to the situation. Really it is neither.

Must Our Program Include Cheer and Inspirational Help to Churches and Pastors?

WE SHOULD at least observe that after many blasts the stumps are still very numerous. Moreover, that the men to stir whom to larger and better work the formula is used, will average up very well with the rest of us in Christlikeness, in love for the lost and in the spirit of sacrifice. Sometimes we think they average better than most of us in patient adherence to doing what they can, under many restraining difficulties, not the least of which is lack of a fuller comprehension and understanding on the part of their own brethren.

We have strayed from our purpose to point out how Dr. Key's article sets forth in epitome our average Southern Baptist life, but it speaks adequately for itself. What does the reader think of it? As he comprehends it, does he feel his heart moved with love and a desire to help churches such as many

of these to pulse with a larger life, to function more efficiently in their own environment? Does his program for our Baptist ongoing embrace ideals by which the best of every section of our Baptist life shall be at the service of each other section of our life, according as it has need?

If there is not adequate largeness of outlook, of understanding and vision, on the part of just such groups of churches as Dr. Key has portrayed, where does our Southern Baptist greatness abide? They are the majority of us. If we have not love and a passion to help inspire to that which is best, our brothers who may not have the spiritual outlook and fellowship in service which some of us may have, wherein inheres the completeness of our fellowship? We rejoice that a vast company of 2,500,000 in our churches have the fellowship of faith through the Cross of Christ. If that joy of fellowship is genuine, do not bowels of compassion, rather than a criticism which is sometimes impatient and restive, become us as we contemplate the needs of our unenlisted churches?

We thank God that Southern Baptists have committed to the Home Board the execution of a constructive task of helpfulness toward undeveloped churches. The Enlistment Department of the Home Board is the answer of Southern Baptists to such thoughts as we have set forth. No greater, worthier, more promising, more gracious work was ever undertaken by our spiritual body, since it first committed itself to the fundamental task of winning lost souls.



A GREAT EVANGELIST AGENCY

NOT IN THE SPIRIT of boastfulness but with enthusiastic appreciation of the blessed fact, we assert that in carrying out the order of Southern Baptist Convention the Home Mission Board has developed the greatest Department of Evangelism possessed by any religious body in the world. A few other American religious bodies have made investigations looking to the establishment of such a department, but no other general body has actually done so.

Dr. B. H. Carroll, that great and gifted spirit whom God gave to Southern Baptists, recently gone to his reward, in 1906, at our Convention, made a speech which fused our Baptist thoughts into a determination to establish such a department. Through all the years our body has been characterized chiefly by the power of its churches to win the lost. It was felt that the current remarkable development of material life in the South was making the task more difficult. But the Baptist body, full of holy purpose so to adjust its efforts that it should lose nothing of its effectiveness as an agency for leading souls to the Master, responded to the appeal of the great Texan and a Department of Evangelism was projected and the Home Board instructed to put it into operation.

Eight years have passed. From modest beginnings the Department has grown to a group of twenty-five trained and able workers. Last year it reported more than 12,000 persons brought into the churches, nearly three-fourths of them by baptism. If it shall, for the next four months, keep up the average of the first eight months of the present fiscal year, it will this year report more than 15,000 persons brought into the churches.

Elsewhere, Dr. Buner tells of the recent city campaigns, all of which were successful. The Religious Herald published an appreciative story of the meetings, which we reproduce. The editorial published of The News Leader, a

daily paper in Richmond, shows that this secular publication was distinctly impressed with our Department of Evangelism as a mighty power. This is the more significant in that secular newspapers are not ordinarily easily impressed with the spiritual activities of Christian bodies.

When this comes to the reader the evangelists will be in Louisville, Kentucky, in the midst of a campaign in which twenty-three white Baptist churches are scheduled to participate, in addition to some Negro churches. It is a year in which the Department is doing more city campaign work than in any former year. This Department labors in strong churches and weak and in country churches as well as in the city. It knows how to reach the man on the street as well as the people who attend church. Its record embraces a number of meetings held where there were no church buildings at all and out of its work vigorous churches have been organized.

Persons who have read *The Home Field* will not accuse us of lack of belief in agencies adapted to meet the needs of our great body of rural churches. We are not, however, indifferent to the more difficult and perplexing though less extensive problems of the cities. Adapted to meet the needs of all classes of our churches and people, it is due to be said that the enginery of this group of evangelistic specialists finds its greatest strategic value in meeting the needs of city populations.

This is because this body of brethren have been for years trained in team work. The twenty-five men working together in a city are probably more efficient than fifty such men would be working independently in a city. The strength of each man in the group tends to become as great at each point as is the most pronounced gift of each worker.

We feel that it is generally expected by the brethren that such an agency for denominational service as this Department, should seek to render a service adapted to all classes of churches and to all classes of population. This the Home Board Evangelistic Department does with notable success. But, we repeat, its greatest strategic value is in conducting city campaigns, and it is felt that it is proper that it shall be much engaged in this service. We do not here take time to argue this assertion, further than to say that in conducting such campaigns in a way that marshalls and develops the work of the whole Baptist body in a city, it is performing, not the largest, but the most difficult task and surely one of the most important tasks, of evangelism to be found in our present civilization.

Southern Baptists have cause for gratitude in that God has blessed them so that they are maintaining under the more difficult conditions of the present an efficiency in winning the lost which is comparable to the pronounced success of our fathers in the faith in the simpler life of the country in the generations preceding the present. We have come to stress intensive missions. The new emphasis means much and is evidence of a blessed enlargement in the vision of our denomination. But no new emphasis, however necessary and important, must ever be allowed to obscure the fundamental importance of the great work of bringing lost men to God by way of the Cross of Christ.



IF IN DOUBT GIVE A BIBLE

CHRISTMAS is our anniversary celebration of the birth of the Child whose coming was to change the whole world and make and unmake nations, the stone which the builders rejected, but which became the head of the corner.

The Bible tells of him, of the promises of his coming, of his birth and his

life and his death on the cross; of his resurrection and his ascension to the right-hand of the throne of God where he ever liveth to make intercession for his children. The Bible is a lamp for our feet, a light unto our paths.

The Bible has been published in more languages and in larger numbers than any other book. A greater number of books have been written about the Bible than about any other book. Still there are reasons to believe there is a decline in Bible reading in our day. Among the reasons given for this is the present enormous output of the literature, especially of the more ephemeral type, which at its best serves no more useful purpose than that of recreation while at its worst it excites morbid passions and desires and weakens the moral tone.

Another cause is the nerve-exhausting whirl of modern business. With the pace of life already quickened almost to the breaking point, we are seeking in the name of Efficiency how we may gear the human unit to a larger production of "results," meaning those results which are so tangible and material that they can be measured, catalogued and filed for report-day. This concept of Efficiency is inadequate for human beings, whether the purpose be economic or moral and religious. In the long run it is inadequate even for the largest dollar-getting.

In this situation it would seem that every means which may contribute to more Bible reading is worthy of approval. And as the Christmas season approaches we feel moved to suggest that one of the most appropriate presents one can give his friend is a Bible. They may be had from ten cents up to \$25, and the cheapest edition is all of the Bible. But it will probably have more effect as a present to give a well-bound edition in a good type face, and it will be worth something if the donor will inscribe the gift with some sentiment suitable to the purpose of the giver.

Probably the friend already has one or more copies of the Bible. But a carefully selected copy, attractive and easy to handle, will encourage more use of it, and the thoughtful love which is expressed in this gift will often be more potent than a sermon on Bible-reading. It is easy to withstand argument in the pulpit or out of it, but few are proof against the appeals of love, even if there is no utterance of words.

If the donor should be in doubt as to the most suitable edition to give as a present, with perfect confidence he may write any denominational book-store, setting forth what he wants and the price he is willing to pay, with the assurance that the dealer will furnish him the best and most adapted Bible for the price. Two of our Baptist book houses are advertised in this magazine and the reader may without reservation entrust his order to either of them with the assurance that it will receive prompt and expert attention. And the same is true of any of our denominational book-stores.

Particularly would we suggest that a Bible is a fit present for parents to give their children, or for a Sunday-school teacher to give a student, or for classes to give their teachers. We know of scores of ministers who could use to advantage, a good Teacher's Bible, though they probably have several copies of the Scriptures. Among the presents which have come to this writer there is perhaps not one he appreciates and uses more, or which he is more likely to hand down to his own children to be treasured by them, than an inscribed copy of the Book presented by the venerated and honored Dr. T. M. Bailey, of Greenville, South Carolina, who was quite aware the recipient already possessed copies of the Scripture.

If in doubt, give your friend a copy of the Bible as a Christmas present. In the quiet times he may study it. In the deep-water times it will lead him

to God's comfort and suggest his friend's sympathy. In the joy-times it will help him to be happy without being selfish and foolish. For this Book is the revelation of God's love and of the salvation of man through the cross of the now highly exalted Christ.



BAPTISTS ADOPT SINGLE ALIGNMENT

WE REJOICE THAT we are able to announce that Oklahoma Baptists have come to single alignment with the Southern Baptist Convention.

While we are not without a natural human satisfaction in our brethren coming to our Southern Baptist body, it is not in this spirit that we would give expression of feelings of gratification. The interests involved are of the Kingdom of Christ and far outweigh the personal desires of any man or group of men. It is because we regard single alignment with general agencies desirable for each local group of brethren that we rejoice in this consummation. Such alignment tends to lessen confusion about the activities supported, and to increase efficiency.

A telegram from Dr. J. F. Love, who was at the Oklahoma Convention, gives us the first information of the action of that body for single alignment. Dr. Love says the action was hearty and without friction. Dr. Love, as Assistant Corresponding Secretary of the Home Board, has himself been one of the most useful and influential workers in Oklahoma and the rest of the Southwest for the amicable adjustment of denominational alignment. No Baptist history in the future will be complete without the recognition of his able and significant service.

As we have remarked before, there are unquestionably, brethren in Oklahoma who have yielded to the movement for single alignment with a distinct sense of personal sacrifice. No such readjustment is ever effected except at this cost. These brethren are worthy of the most generous appreciation of the majority body in Oklahoma and of Southern Baptists in general. May everyone be so considerate of them and so unselfishly devoted to the ongoing of the work of the Lord that brotherly love and Christian progress may be unconstrained.



ROMANIST AGGRESSIONS

WITHIN RECENT YEARS there has come about in America a considerable awakening as to the menace of Roman Catholicism as a political power. The evangelical bodies cannot meet Romanism on its own grounds when it goes into politics. To do so would be to become, like Rome, a political power.

We have here no criticism against Roman Catholicism as a religious faith. But as believers in civil and religious liberty we have considerable dislike to the Romanist cult, for it is openly and confessedly the enemy of both. Rome sometimes puts an innocent face on its political ambition and speaks smooth, soft words about the relation of its religious claims to the faith of the people. Recently it seems to be throwing to the winds these pretenses, and in this we rejoice. We rejoice not in evil, but that people who prophecy peace, peace, in the face of Roman aggression, will scarcely have the temerity to do so in the face of Rome's own confession that it does not propose to stop at anything which is necessary to give it religious and political control in America.

One of the favorable omens of recent years has been the growth of a

patriotic anti-Romanist press. Of course this is not the daily press, which for the most part seems to be unable to see any harm in the impudent and un-American propositions of Romanism. One of these patriotic anti-Roman publications has developed a circulation of a million and a half in three years. This publication is adapted in its methods to educate the mass of American citizens. It is particularly hated by the Romanists, who have made one effort after another to have it denied the rights of the United States mails, though Catholic publications are equally obnoxious to evangelical Christians and other non-Romanist citizens.

Another anti-Romanist publication is The Protestant Magazine of Washington, D. C. This is a monthly magazine. Its method is more dignified than that of The Menace and therefore its appeal is to a smaller though more select constituency. We wish that these two publications were in very general circulation among our Baptist people. They are not religious but patriotic publications.

The average citizen has no idea in how many ways the hierarchy is endeavoring to get its fingers on the government. A recent instance was the sending of a government vessel out into New York Harbor to meet a Roman Priest, Cardinal Farley. Many are still wondering why President Wilson as President of the Republic had a message of condolence on account of the death of Pope Pius X. Certainly this government stands for religious liberty and it is entirely contrary to the genius of our government that our official representatives should give special recognition to any religious body. Would the President thus officially note the death of a distinguished evangelical minister?

Evangelical Christians cannot meet the Roman hierarchy on its own ground. There are two things, however, which we can and ought to do. As citizens we ought to get posted on what this religio-political body is undertaking to do in America. Largely through immigration it has increased its population to fifteen millions, and it claims all these as Catholic, apparently for the purpose of trying to frighten politicians and weak-kneed evangelicals.

It has not made headway, though it is now making great effort in that direction, in winning native American converts. It will be unwise to conclude that it cannot make headway. It has even come South and begun to establish institutions to take care of young Negroes, with the purpose of making Catholics out of them. Their age-long shrewdness has taught these Romanists that they cannot get hold of the South without winning the Negro, and though the task seems long and difficult they have actually begun an effort in this direction, as schools for Negro children will prove.

It is the duty of good citizens to get posted as to what the hierarchy is actually seeking to do in America. Then it is the duty of evangelical Christians, who believe in the open Bible and in salvation by faith in Christ, instead of salvation by works and saint worship, to seek to convert the poor followers of the Roman faith to the true religion. We feel no hesitancy in saying that the Roman hierarchy is not a true exponent of the religion of Christ. We have respect for the faith of the individual Catholic. Unquestionably there are good people among them, but they are good in spite of the ambitious, money-getting, world-coveting, hierarchical institution which they follow, instead of by its aid. These poor people need converting. Many of them are being converted, but our observation is that members of evangelical churches do not ordinarily seem to believe that a Catholic can be converted from the error of his way. We need more faith and should manifest it by going after these folk in every right and tactful way.

Since writing the above, elections in various No

States have defeated

Romanist candidates. The priests and a number of daily papers are howling that this is religious bigotry. No; it is American patriotism, repudiating the vicious efforts of a body which, claiming to be religious, is yet with cunning scheming seeking to get into its hands for selfish ends the American government: Ever may such Americanism dominate in this Republic!



WE CONGRATULATE the brethren in the various States on the excellent financial showing being made this fall at the meetings of State Conventions and General Associations. Not a few State Boards report out of debt, and in some States more money was raised for various activities than the preceding year. The timidity occasioned by the European war has not been felt as much as feared in the work of the churches. The severe trial to faith probably lies before the general Boards in the period between now and May. The Home Mission receipts kept up well till October, but our Treasurer's report shows a deficit as compared with last year of about \$15,000 on November 15. Let everyone read Dr. Mell's statement elsewhere. The time has come when much attention must be given to raising the money to pay for the great Home Mission work which is being done.



HOME MISSION RECEIPTS

	Apportionment for year	Oct. 1 to Nov. 15.	May 1 to Nov. 15.
Alabama	\$ 30,000	\$ 1,940.67	\$ 5,963.04
Arkansas	11,000	70.44	561.96
District of Columbia	3,500	235.64	518.22
Florida	11,000	91.05	1,035.77
Georgia	60,000	1,150.00	12,609.60
Illinois	4,000	563.77
Kentucky	35,000	2,760.55	11,697.32
Louisiana	12,000	453.11	3,361.97
Maryland	9,000	790.76	3,422.57
Mississippi	31,000	4,907.75	6,283.70
Missouri	19,000	500.57	7,146.88
New Mexico	1,750	24.34	24.34
North Carolina	40,000	81.52	5,000.44
Oklahoma	6,500	265.36	1,176.87
South Carolina	37,000	1,679.07	7,377.90
Tennessee	27,500	981.59	3,619.31
Texas	80,000	1,026.91	1,785.30
Virginia	43,000	6,134.35	15,022.77
Totals	\$461,250	\$23,093.68	\$87,171.73

Note: The State agency expenses are included in the above figures.

THE WOMAN'S MISSIONARY UNION

WOMAN'S DEPARTMENT

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

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

FOR TWENTY-SIX YEARS Rev. Sidney L. Gulick has been in Japan as a missionary of the American Board of the Congregational churches. He was one of the organizers of the Oriental Peace Society of Kyoto, and from the first one of the Vice-Presidents of the American Peace Society of Japan. Mr. Gulick is visiting leading cities under arrangements made by the Federal Council of Churches of Christ in America which includes thirty Protestant denominations; to represent the missionaries of Japan concerning American relationships with Eastern races. While our own Southern Baptist Convention is not a part of this Federal Council of Churches for reasons that we deemed wise, nevertheless we can learn some valuable lessons from Mr. Gulick's presentation of this subject. Hence we quote largely from his recent lectures delivered first before the Senate Committee on Immigration January 31, 1914. From a Home Mission view-point we must love the Chinese in America if we would convert the Chinese in China.

In advocating the limitation of all immigration to five percent. annually of those already naturalized Mr. Gulick sees our hope for the future. He also urges a Bureau of Registration; a Bureau of Education; a Bureau of Naturalization. In presenting his plea he claims to speak the sentiments of seven hundred missionaries in Japan alone.

What Mr. Gulick says about China is of vital interest to us just now as we study China in our W. M. U. and as we plan our annual Christmas gift to our Foreign Mission work among the women and children of China. May God speed the day when the Chinaman in America interests us spiritually as he does in his far away home.

It is a significant fact that this wonderful address was delivered in January, 1914, six months before this horrible war began that looks now like it might involve all nations. Let us heed the warnings.

CHINA

FOR AGES CHINA was so vast, preponderant, self-sufficient and self-satisfied that she simply ignored the white man when he appeared on her horizon.

Even the wars by which England forced opium on China did not apparently disturb her much. But when port after port was taken by foreign powers; and even an entire province, as when Germany took Kiao Chao for the killing of two missionaries; and when Russia took Port Arthur after it had been forced back from Japan; and when foreigners were gaining mining rights and railroad concessions throughout China, Chinese began to realize that something

must be done, or they would soon cease to exist as a self-governing people.

Failure of Exclusion Policy.

China's first reaction was a policy of exclusion. That brought on the Boxer uprising (1900). It was, however, too late. The armies of the Allies relieved Peking and proved to China that the White man and Western civilization could neither be excluded nor ignored.

China Learns from Japan.

In 1905 came Japan's victory over Russia. China listened and learned that the way to hold one's own is to learn all that the white race knows.

One month after Japan made peace with

Russia, China abolished her system of classical education, over 2,000 years old, and started on the new policy.

Since then China has been introducing Western education, Western political life at a tremendous rate.

The Manchu dynasty is gone! The characteristic Chinese queue is gone.

We now have a new China, ambitious, energetic, resourceful, progressive, and becoming self-conscious.

Her young men are in all the Capitals of Christendom learning Western knowledge, tens of thousands of Chinese students have studied in Japan. Some decades will doubtless be needed before China will reach the stage of occidentalization already reached by Japan. But she will get there as surely as time moves onward.

China's Friendship for America.

At present America holds an enviable position in China. Above all other nations we are recognized as having been her friend. We have never seized a foot of her territory nor squeezed her for indemnities. On the contrary our dealings over there at least, have been friendly and helpful. We helped her at the critical time of the Boxer uprising. We returned the surplus Boxer indemnity. We would have no part in the grasping Six-Power loan; we were the first to recognize the Republic. Our missionaries throughout China have displayed that characteristic spirit of American democracy which wins the common man. The new Chinese education is practically in the hands of Americans. China is cordially our friend and admirer today, as Japan was for several decades.

But how long will this last? When China secures inner political stability, a system of popular education, newspapers in every city and telegraphic communication with the world, and has the news of the world at sunrise as Japan has, and when China learns that in spite of all her history, national prestige, power and progress, her citizens in America are subjected to indignities and treatment accorded to those of no European people,—not because of personal defect or wrong, but wholly because of race; when she learns that for decades Chinamen in America were helpless victims of local race antagonism, were indeed on occasion

even murdered, and that nevertheless the United States as such never sought to aid or protect them and never attempted even to punish the guilty murderers; and when China, as a nation, awakes to the fact that America has made no effort to keep her treaties with China; when she learns that America promised in a solemn treaty that "Chinese laborers now (1880) in the United States.....shall be accorded all the rights, privileges, immunities, and exceptions which are accorded to the citizens and subjects of the most favored nation" and yet that the authorities at Washington allowed California to deprive Chinese subjects in that State of the right to buy and sell land or to lease it on terms allowed to other aliens; when China learns these things, as learn them she will in time, is it likely that Chinese friendship for, and trust in America, will be maintained? And when China learns that America, like all the other peoples holding Canada, Australia and South Africa, has established high walls of exclusion based entirely on race grounds, is she likely to be quite complacent?

America is the only country in the world to which is offered the opportunity of mediating thus between the East and the West. Our conduct during the next few decades will settle for centuries to come the relations of East and West.

"Asia is a sleeping giant" said Napoleon; "let her sleep, for when she awakens she will shake the world."

That prophecy is now coming true. Events mighty and significant are crowding upon us. The situation is dramatic and threatens to become tragic.

Man's modern mastery of nature with the practical collapse of space, have created a new world situation. Races and civilizations, for ages self-sufficient, proud, ambitious, determined are now face to face.

Shall mutual misunderstandings, suspicions, aggressions, resentments, indignation, with mutual exclusion between East and West, grow ever more acute, culminating in fierce military conflict? Shall 800,000,000 in Asia, united and armed with Western Science, bayonets and battleships, be pitted in race war against the white nations of Christendom armed to the teeth?

SECOND QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION,
Mrs. W. C. Lowndes, Treasurer.

August 1, 1914, to
October 31, 1914.

August 1, 1919, to October 31, 1919.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	</
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The above amount for the Training School includes \$2,212.45 for the Scholarship Fund.

Jubilate Offerings Reported by State Treasurers in Addition to Above.

W. M. S.—Foreign ..	\$ 370.00	\$ 46.00	\$ 10.00	\$1,906.23	\$ 604.68	\$ 22.45	\$ 760.08	\$1,032.84	\$ 304.16	\$1,292.91	\$1,724.92	\$ 7,973.26
Home ..	13.00	12.50		10.00	5.75	12.80	264.10	23.02	64.67	724.06	734.06	2,395.58
Y. W. A.—Foreign ..	37.00			1,265.78		30.85	50.37		84.80	223.09	223.09	539.96
Home ..	2.00					3.40	13.98		17.52	26.58	26.58	206.46
G. A.—Foreign ..												
Home ..												
R. A.—Foreign ..												
Home ..												
Sunbeams—Foreign ..				2.25			8.61		1.00	13.50	13.50	16.00
Home ..				2.25			4.30		84.80	6.00	29.79	135.45
Totals ..	\$ 422.00	\$ 67.50	\$ 24.50	\$3,172.01	\$ 620.43	\$ 69.50	\$ 1,101.44	\$1,065.86	\$ 611.69	\$1,292.91	\$2,767.94	\$11,308.78

Value of Boxes to Missionaries.

W. M. S.—Home ..	\$ 294.50	\$ 7.79	\$ 382.05	\$ 34.35	\$ 108.72	\$ 827.41
Y. W. A.—Home ..			5.85			5.85
Totals ..	\$ 294.50	\$ 7.79	\$ 387.90	\$ 34.35	\$ 108.72	\$ 833.26

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

Dr. W. D. Powell, Louisville, Ky.	180	Rev. Leland Malons, Carthage, Texas..	12
Rev. E. O. Ware, Alexandria, La.	41	Rev. M. R. Cooper, Crewe, Va.....	11
Rev. Sam H. Campbell, Little Rock,	37	Mrs. A. McCammond, Mansfield, La....	11
Rev. S. O. Y. Ray, East Lake, Ala.	33	Rev. G. M. Daniel, Tyler, Texas.....	11
Rev. S. W. Kendrick, Nashville, Tenn. ..	29	Mrs. J. H. Moore, Dallas, Texas.....	10
Rev. F. D. King, Charlotte, N. C.....	28	Mrs. Dent F. Green, New Dacatur, Ala..	10
Rev. W. F. Fisher, Lynchburg, Va.....	28	Rev. E. C. Davis, Louisa, Va.	10
Rev. Ray Palmer, Richmond, Va.....	24	Rev. L. Peyton Little, Blackstone, Va..	10
Mrs. A. B. Boykin, Humbolt, Tenn....	24		
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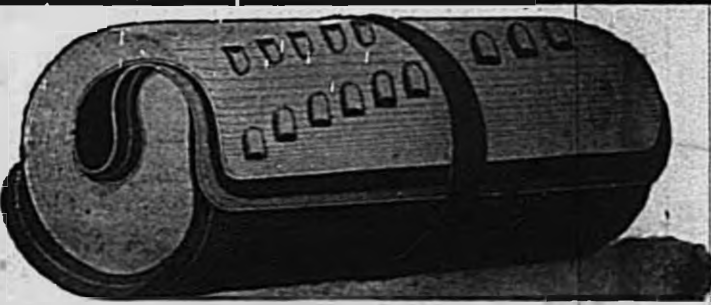
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