

# The HOME FIELD

November 15



"Come, ye thankful people, come,  
Raise the song of Harvest Home!  
All is safely gathered in,  
Ere the winter storms begin.  
God our Maker doth provide  
For our wants to be supplied.  
Come to God's own temple, come,  
Raise the song of Harvest Home."

— HENRY ALFORD.

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HEALEY BUILDING

ATLANTA, GA.

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

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# THE HOME FIELD

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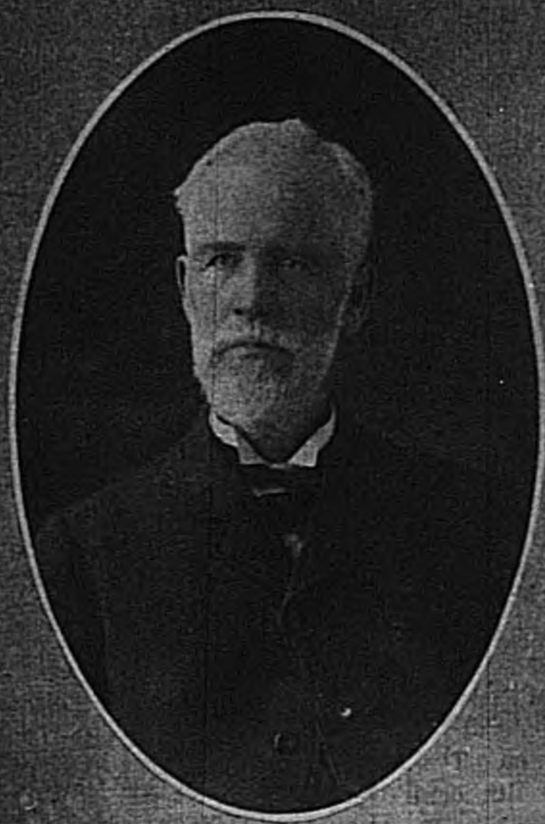
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Yours cordially  
J. B. Gambrell



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NOVEMBER, 1915

No. 10

## Concerning Denominational Loyalty

J. B. GAMBRELL, D. D., Corresponding Secretary of the Texas Baptist Convention.

I AM WRITING this article, moved there-  
to by the insistence of an eminent jur-  
list whom I recently met on a train. He  
is a Baptist and insisted that more ought to  
be said about denominational loyalty in our  
Baptist churches and papers.

He had only a few days before attended  
a Methodist meeting and heard a strong  
plea by the preacher for Methodists to be  
loyal to their church and denomination. He  
thought, from a Methodist standpoint, the  
plea was most reasonable. And why not?

Denominational loyalty is an altogether  
different thing from bigotry. It is an ad-  
mirable, indispensable thing, while bigotry  
is hateful and always hurtful. No church  
member ought to be a bigot. Every church  
member ought to be loyal to his church.

Personally, I deeply feel that there ought  
to be but one denomination. The multipli-  
city of denominations results unquestionably  
in serious departures from "the faith of  
the gospel." It is a sin to keep up needless  
division in the ranks of God's people. But  
there are many denominations, and those  
who adhere to New Testament teaching, are  
not blameworthy. Those who conform to  
the traditions of men rather than the teach-  
ings of Scripture, are to blame for the divi-  
sions now existing.

Turning to the Baptists, it can be said in  
simple truth, that their principles force  
them into a group by themselves. Fidelity  
to the Scriptures as the word of God and the  
only guide to faith and practice compels  
them to hold to a converted membership, to  
spiritual regeneration, as against baptismal  
or any sort of formal regeneration. Bap-

tists can not submit to any sort of heretical  
government, nor to an alliance between  
Church and State. They can not agree to  
changes in baptism or the Lord's Supper.  
They can not be otherwise than they are.  
Their status is unalterably fixed by the  
word of God, which endureth forever.

Baptists are organized around the su-  
preme the unchangeable authority of Jesus  
Christ, as expressed in the Holy Scriptures.  
Their mission is to bring the world back to  
the simple "faith of the gospel." Christ  
has set us to the task and we can not avoid  
it without treason to the King in Zion. To  
let down anywhere in Christ's program is  
disloyalty, grievous and damaging the souls  
of men, where ever men live, around the  
whole world. This is flat and plain. We  
can not falter. We can not compromise.  
We can not soft pedal the truth. We can  
be silent where God speaks.

This is not bigotry. It is no narrowness.  
It is plain, simple loyalty to Jesus and to  
the souls of men. It can't be wrong to be  
right, and it is right to be loyal to truth,  
even to die for it, as many have done.

But there is another view quite worth our  
attention. It can be admitted and I cheer-  
fully admit it; yea, more, I insist on it.  
Other denominations hold vital truth.  
Much of it is held by them very inconsis-  
tently; but, God be thanked, they hold  
truth and do much good. They could do  
more good if they held more truth and  
were more consistent.

The point now is, people are organized  
around certain doctrines and practices.  
They are organized for efficiency in the

propagation of their doctrines. If their principles are worth professing, they are worth propagating. The only way to propagate them is to organize and then to be loyal to the organization for the truth's sake.

To come now to our own Baptist people, my people, my word is that our chance to be of service to the world in the spread of the gospel, is to be loyal to the people we are with. A straggler in an army is a hinderance, not a help. No one who does not support the organization he is in, can be a force. In every city are professors, who wander from church to church. They are not a force, but, rather, a disadvantage.

The judge was right. The time has come to sound out a clear call to our Baptist people to be loyal to their churches and to their denomination. In this way they hurt no one but help everything their people stand for. They will help other denominations by setting a worthy example, and by deeply impressing the truth on others. And more, they will make their churches and

their denomination efficient and powerful for Jesus and his cause.

I will never get away from the example of the Oxford (Misa.) Church, where I became pastor. There were thirteen of us with a neglected meeting house on the wrong side of town, behind a livery stable. Every member was loyal. All gave. All attended services. Not one could be switched to any other place. Each helped all, and all helped each. Together they strove and prayed and worked. They won victory after victory. That was forty years ago. Now, that church stands at the front in everything. Simple loyalty did it, with God's blessings on it.

Loyalty is at the bottom of all success everywhere. I plead for it. I beg brethren to talk it, preach it, pray it, live it, all of us from the least to the greatest. Let's grow it into the very blood and bones of God's people; into their deepest souls, till nothing can divide us; till we move all together, full strength, to do the will of Him who called us into his holy service.

## A Negro Meeting and an Octaroon Girl.

V. I. M.



EARLY IN OCTOBER it became my privilege to go to Alcolu, South Carolina, to participate for two days in the great religious campaign for Negroes conducted there under the patronage of the Alderman Lumber Company by Rev. Richard Carroll, Home Board Evangelist to Negroes.

Alcolu is a thriving town built by Mr. W. D. Alderman and his sons and practically owned by them. It is one of the greatest, if not the greatest, of the lumber plants in the South owned by a single family. It is in the coast-belt section of the State, in the midst of the long-leaf pine region, and the plant includes a railway of perhaps fifty miles.

The Aldermans are Baptists and are of that kind of wealthy Baptists for which we may well thank God, while we pray for their number to be increased. Largely by their support there is in the town a handsome and adapted church building for the

white Baptists and a capable pastor, Rev. H. K. Williams, in charge.

The lumber company employs many hundreds of Negroes, besides whites. There is no adequate force for the development of spiritual stamina and moral integrity among the Negroes in most of the little churches of the blacks in the region near Alcolu and along the line of the Alderman railroad. Mr. Robert J. Alderman conceived the idea of inviting Rev. Richard Carroll, with his large and handsome tent, which the gifts of Mr. Alderman and two other white friends enabled him to secure, to hold an evangelistic meeting for the blacks. This Brother Carroll did in a way that will not soon be forgotten in all that section.

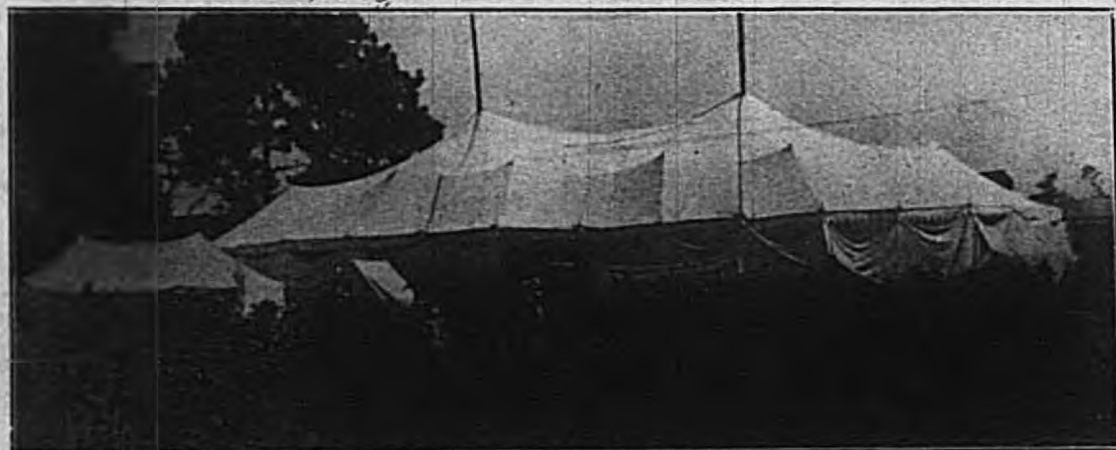
On Sunday afternoon there were in the tent at a men's meeting not fewer than 1,000 Negro men and perhaps 300 white men, while meetings were in progress elsewhere in which there were 600 to 800 Negro women and children. The Alderman rail-

way ran an excursion train, on which hundreds of Negroes came from the lumber camps and elsewhere, and a great many came in from the surrounding farms, making a total of probably 1,800. On the next day the great lumber plant was closed down for two hours while the meetings were in progress, a thing perhaps not before done for a Negro meeting by a large industrial plant.

Richard Carroll told a story before the meeting for men only which showed his wonderful tact in dealing with the embarrassing facts in the relation of the races, and which made the white men present think seriously about a particularly obnoxious injustice which the superior race is responsible for shouldering on to the weaker group. I cannot discuss the case here with

was expecting to marry again and she wanted to get the mother of Mazie out of the way and this child of her husband provided for in a way that would safeguard the girl's character at an age when it would almost surely be contaminated if she was thrown out on the world.

Though seven-eighths white Mazie must be honest and pure, if at all, by the help of the blacks. Brother Carroll told the widow he and his wife could not keep Mazie because of his constant evangelistic traveling. In this emergency, the President of a Negro College at Sumter, S. C., himself and his wife being nearly or quite full-blooded Negroes, took Mazie and promised to try to educate her, though there was no means



Perspective View at Alcolu of Evangelistic Tent Belonging to Rev. Richard Carroll by the Gift of White Friends.

the frankness the speaker used in the men's meeting, but yet it is practicable to present the leading outlines of the case of Mazie.

Mazie, said Brother Carroll, is fourteen years old and so fair of skin that she could go where she was not known and pass as white. A certain white man in the State had sent for Carroll a year or two ago and asked him to take this child and educate her. The mother, who lived on the white man's place, was a quadroon. Before anything was done to provide for the support of Mazie in her education, the white man died.

Before a great while the wife of the man sent for Brother Carroll to come to discuss with her the case of Mazie. The lady

whatever in sight for her support. He is Dr. J. J. Starks.

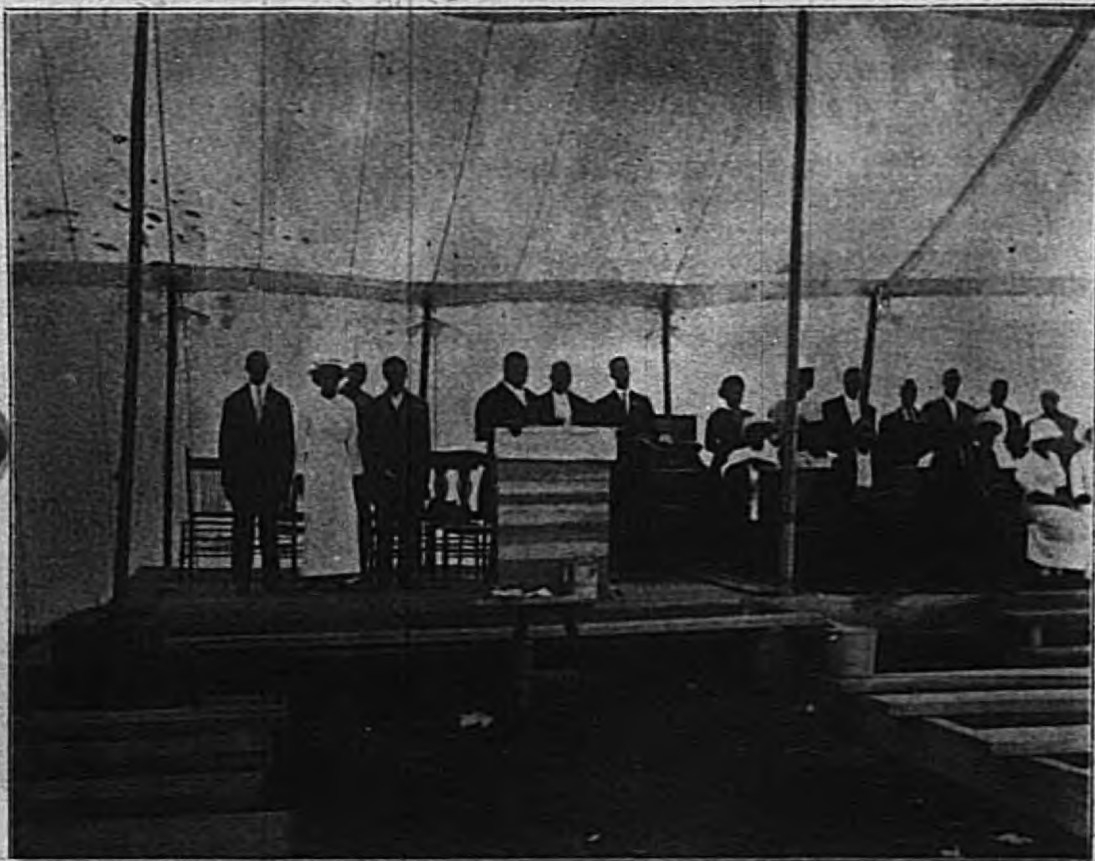
The white men under that tent were brought to a close view of the fruit of white man's sin which habitually makes a liability and burden to the blacks, while the whites sidestep. Ah, it was a lesson which struck in. To turn that girl loose at fourteen, white and yet a Negro, was practically to turn her over to a life the end of which is shame and ruin. Rather than let her go, faithful Negroes took her, like the Good Samaritan did the wounded man on Jericho road, while the whites passed by on the other side.

At a later hour, when the women were in the tent, Carroll without remark had

Mazie to stand out on the platform. Then he had the Negro crowd march up with their small coin and put something on the table to help educate Mazie. Meantime I proffered to go with a hat among the whites. Many of those white men contributed.

I could wish that incident could be staged as it was at Alcolu in every community in the South. In a most impressive way it

business man who directs large interests, is a new venture. Its success depends in part upon good will of the average white citizens of an essentially rural community and on the support of some commanding white personality. It had both of those at Alcolu and the result was large, blessed and gratifying. The hope is here expressed that there will be other large employers of



Inside View of Evangelistic Tent at Alcolu, Showing Richard Carroll (at the Stand) and His Group of Helpers.

would bring home to white men the truth that the way of the transgressor is hard and it would crystallize the manhood and decency of any average group of men so that they would feel the cutting indignation which it deserves against that sin of white men which eventuates in the situation the presence of that practically white young girl in Carroll's tent typified.

For three years the Evangelistic Department of the Home Board has done work among the Negroes. The effort has been almost unbelievably successful and beneficial. The effort at Alcolu, made possible by the religious concern of a white Baptist

Negro labor who will follow the example of the Aldermans at Alcolu in arranging for evangelistic campaigns for their Negro people.

Rev. Richard Carroll himself is half white and half Negro. He has truly remarkable gifts for helping the Negroes and for bringing about between the races a better understanding and a sense of mutual responsibility. Wherever he has gone in his work throughout the South with the Home Board, he has made for himself a reputation with white people similar to that which he has enjoyed in South Carolina for many years. One of Carroll's strongest methods of helping the Negroes is to get the white

## THE HOME FIELD

people to stand by him while he does it, and in this I have never seen him equalled. Not only does he gain the good will and support of the more thoughtful and responsible whites. If once the class of whites hear Carroll who help to make race trouble and who fan the fire of prejudice and pas-

sion they are no longer disposed to breathe forth slaughterings against the Negroes, or at least against Carroll. God bless him and give him even in larger degree the support of both races in the good work which he is doing.

## Strenuous Work for Foreigners at Johnston City.

ANTHONY SISCA, Home Board Missionary to Italians.

*WE HAVE ON FORMER occasions published letters from Rev. Anthony Sisca, our devoted and earnest Missionary to the Italians at Johnston City and other points in Southern Illinois. It is a mining region and the foreign population is very large. Brother Sisca has wrought for his people there as a Home Board Missionary several years with unflagging zeal. He has to deal with some very hardened opposers, including the Mafia, an anarchist cult imported from Italy. Recently there was a killing in the circle he seeks to serve and great confusion followed. Brother Sisca appears to be fearless as well as adroit. He has the good will of the responsible citizenship of Johnston City and also of Dr. Throgmorton and other leading Baptists. He is rendering a most valuable service. In the following we have preserved the quaint idiom in which he writes the English.*

**M**Y DEAR DOCTOR: Our Lord is with us. After all these hundreds of Italians had evidence of my sincere sorrow for the past tragic happenings, many of them accepted my liberal proposition to organize all in Christ. But they made the formal proposition: "Out of the American Church." I understood that kind of exception because I knew of a certain feeling, viz: the revenge, having caught here and there certain Sicilian words of a bad sound. Therefore, first of all through Mr. Duncan, one of our prominent brethren, in whose house for safety an American person and his wife live, I gave the warning to be watchful and not trust such a person in the course of time or changing of events. Also I gave evidence of certain other important things.

Then through good aged Italians, my friends, (though they do not belong to our church) who have their families and homes here, I passed the warning in their own dialect, (which, like many other dialects, I know very well) that might be better understood in its peculiar meaning by the black-handers, "mafia," traitor parties, that: "All must keep off, because any further outrage to the peaceful American people in their own country would bring great troubles and consequences on all the colony; and therefore all good Italians must

take care and interest for the peace and welfare in Johnston City, as well as for the honor of Italy, which always has had the dearest sympathy of the people and government of the United States, especially some eight years ago in the great misfortune of the earthquake in Sicily. Moreover, any diplomatic trouble between the two most friendly nations over the devilish work of some outlaw, would mean "to go home" and there is not a good stay for certain persons especially, and for all generally.

After I had done carefully such new kind of evangelization work among people of crude heart, putting some fear in them, I wrote an attractive program headed: "Italian Circle Civilization and Progress" with meetings in the splendid basement of the First Baptist Church (allowed very kindly and promptly by the pastor, Rev. C. Hodge) for them of good will, so as to divide the sheep from the goats. And because the ground had been prepared in all the ways, well cleaned of all the obstacles and thorns of the enemies, (whom I gave a very strong fight with the sword of God's word) then good many Italians (about twenty-five till now) came in saying:

"We want to have nothing to do with the others from whom right now we intend to divide, and ask to be members of the Civilization and Progress Italian Circle, and we

will do according to the program, which is a very reasonable one for us. Also we want to pay for all the expenses of printing in bringing on the civilization in the colony, as you have said in the appeal."

Certainly I will send you the translation of the introduction to the program, or better the appeal, with my next report or earlier. It is so that my trunks (about ten, with books in some and clothes in the others) still are not here. But you will have an idea from quoting a part of the first paragraph: "\_\_\_\_\_ and promotes the respect to the sacred liberties in the observance of God's Law and the laws of the United States\_\_\_\_\_."

So we trust in our blessed Lord that the

black-hand in Johnston City (where the most abominable criminals have fixed their nest) shall be isolated, confined and controlled through the gospel, and if any outrage (God forbid) should be attempted against Americans, I will protest directly to the Italian General Consul in New York and to the Ambassador at Washington, that the Italian government may think.

Brethren and leaders in Christ, when you and your country have nothing to hope any more from the black-hand and anarchists, then you have but one thing to do: Fight them and you will break the work of hell. In so doing you have your communities and your people.

## Two State Secretaries

V. I. M.



**VERY ORGANIZED** agency of service maintained by Baptists is a bond of fellowship. It had its birth in the spirit of fellowship in service, and tends to increase the power of that spirit.

Among all our agencies, however, the State Mission Boards and the State denominational papers give the most

intimate and characteristic expression to the unity of spirit and purpose of our Baptist body, and do more to cultivate a denominational consciousness among the rank and file of the churches. The paper does its work through its weekly visits into the homes of the brethren and the State Board mainly through the personal contact of its Secretary and his helpers with the actual ordinary life of the denomination.

The Baptist State paper has many functions, but it rises to its best only as it becomes a sympathetic medium for interpreting the life and spirit of fellowship of the brotherhood. Weighty pronouncements are all well enough, even necessary. But the Baptist paper which stakes its claim for a place in the hearts of the brethren on the weight of semi-official promulgations of principles in theology and policies of denominational practice, has already relegated to comparative obscurity the greatest means it has for making the people love it and rejoice in its weekly advent.

The representatives of the General Boards come to Conventions or other large gatherings, and either make or are expected to make a big speech about their work. Such a representative had better make a good speech, if he has the ingredients for one anywhere about him. Poor lonely man, well reputed for his work's sake and sometimes for the distance from which



Dr. Livingston Johnson.

he hails, that speech is about all the means most of the brethren will ever have to judge whether he is fit for responsible tasks entrusted to him, though nine-tenths of those duties may be something different from speeches. The brethren will mostly credit him with having the gifts of a Moses, if he will show forth before them the gifted tongue of an Aaron. So his tongue had better hold forth in a way that is effective, nor trip or stumble.

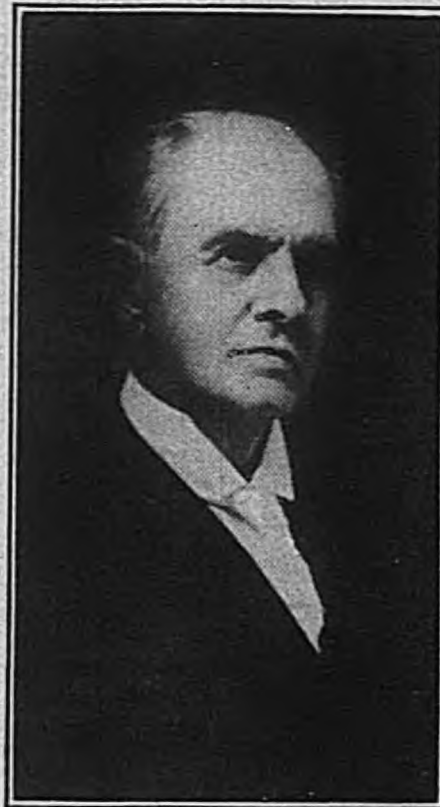
But whether his speech succeeds or not, it is all one with him so far as his opportunity to enter the actual life of the brethren in any section is concerned. That speech done, he bles homeward afar, or goes across State boundaries to another great Day of the Feast, where a strong speech is what brethren expect.

Compare with this the State Secretary. Yonder is a church to be dedicated in that remote community where the missionary has made hearts blossom with good cheer and in organization purpose. The State Secretary goes to rejoice with the people on their good day. Yonder are the Association meetings, with actual every-day Baptist laymen as delegates and actual average preachers. The State Secretary goes. They hear him gladly, for he speaks in terms of their needs and opportunities. hitches his idealism in his heart and words on to the limitations and needs of the actual rank and file of the churches, and they go home to do better. He goes home, weary from such a trip, to new burdens in his office. But he goes with a song in his heart. He knows and loves the people, the actual folk of the churches, and they know and love him too.

Baptists can never too much thank the State Secretaries and the Baptist papers for what they do in cultivating the bond of fellowship among the great inconspicuous body of our people and in directing it to high and holy ends. There is nothing else in our Baptist system that stands even second to these agencies in touching the common life of our people.

The announced purpose of Dr. W. B. Crumpton to retire from the Secretaryship of State Missions in Alabama after the meeting of Alabama Convention, and of Dr. Livingston Johnson of North Carolina to do

the same, has suggested the above train of thought. Dr. Johnson has served North Carolina Baptists as Secretary for fifteen years. His work has greatly endeared him to the Baptists of the old North State and



Dr. W. B. Crumpton.

has led to his becoming a recognized leader in interstate affairs of Baptists as well as in his own territory. Endowed with an unusual fund of practical wisdom, imbued thoroughly with the Baptist democratic idea, as every State Secretary is, gifted as a speaker and writer, and a capable and fearless defender of Baptist principles, Dr. Johnson is loved by a great mass of Baptists in his State as it is the privilege of few men to be loved, and has the confidence of our leaders throughout the South in a degree certainly not surpassed by any man of his age among us.

He retires among almost universal expressions of regret from his brethren in North Carolina and elsewhere. He will become pastor of the Baptist church at Rocky Mount, a great church and pastorate. May he be as happy and blessed there as he has

been in his more conspicuous Secretarial career.

Dr. W. B. Crumpton of Alabama is the nestor of the State Secretaries in the South who are until now in active service. In 1885 he succeeded Dr. T. M. Bailey as Secretary in Alabama in the going of Dr. Bailey to the Secretaryship of the South Carolina Baptist Board. With the exception of a few years intermission at one time, Dr. Crumpton has served in Alabama ever since, making a total of twenty-eight years as State Secretary.

Dr. Crumpton is a man of mature wisdom and an immense practical knowledge of our Baptist life. He knows and loves the Baptist people as few men in the South. His retirement from the active leadership in Alabama will bring sorrow into hundreds of homes throughout the commonwealth, both of the well-to-do and of the plain people of limited circumstances. Into these homes he carried cheer and good will, and into them he has sent hopefulness and high purpose. Much as he was worth in his contact with the Baptists at the Associations, like most other State Secretaries he rendered an invaluable service about which even his own Board probably does not know in his contact with the people in their home life.

Baptists cannot too much honor such men as these. In our simple democratic organization they are in many States almost the only leaders who go among the people to cheer and help the pastors and to aid in bringing the brotherhood to the touchstone

of active co-operative effort and worthy ideals. Baptists are tardy and reluctant about engaging the services of men for the purpose of serving the life of their whole denominational body. In Alabama it was only a brief while before Dr. Crumpton took hold that they would not have even a State Secretary. Dr. Bailey broke the ice and with wonderful tact overcame the Baptist reluctance. Dr. Crumpton has bullded well a structure of denominational spirit and progress where his honored senior had laid the foundations.

It is pretty much that way in every State. Our churches are yet more developed in individualism than in co-operation. They are yet afraid of employing many workers to serve the whole Baptist body, lest somehow or other their independence and freedom should be taken away from the churches. Some day we will learn better what we have now partially learned, that it is possible to co-operate generously and adequately and to employ workers sufficient to perform the tasks which such co-operation makes necessary, without parting with any of the independence of the local church.

The going of these two honored brethren from the active service of the State bodies in North Carolina and Alabama, suggests how fleeting and changeable is the tenure of the individual in carrying on the work of the Kingdom. But we thank God that the work itself stands permanently on the foundation of the love of our people for Christ and on our common purpose to obey him in the fellowship of service.



## "The Evangelistic Note"

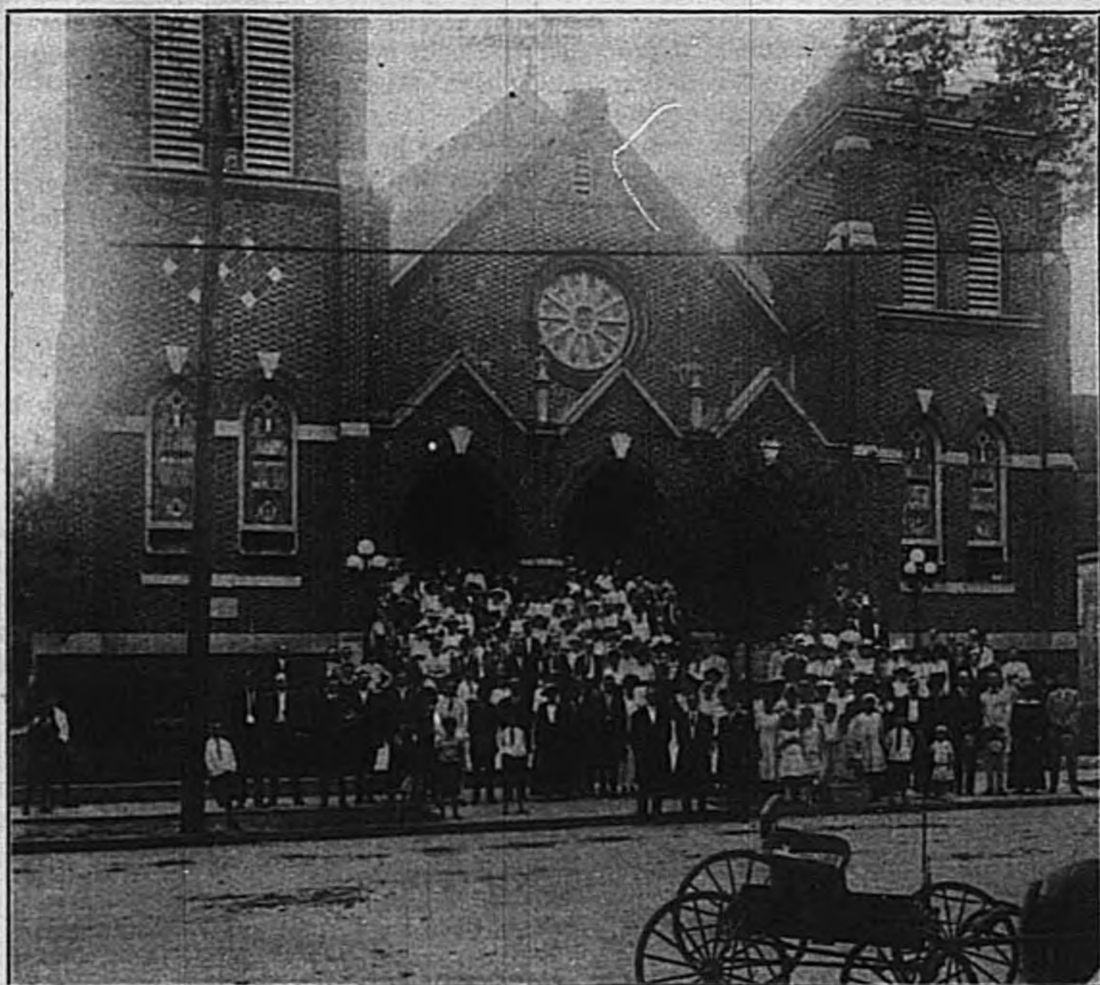
WESTON, BRUNER, Superintendent of Evangelism.

**F**ROM MANY sources there come to us evidences of a wide-spread work of grace throughout the land. God is speaking in thunder tones to this age that had grown deaf to the still small voice. Men are listening—wondering—and many are repenting.

Billy Sunday is a modern John the Baptist, calling the indifferent Christians to re-

many reasons that convince me that we are to lead in this world-wide evangelism.

First of all we are to lead because ours is the highest type of government yet known to man. We have more nearly attained to the ideal democracy than any other nation, notwithstanding there are many blots in the 'scutcheon of our national life. But the mighty American conscience which has sustained our great Christian President, in



Picture of Congregation and Building of First Baptist Church, Goldsboro, N. C., Taken at Close of Recent Meeting Held by Evangelist Ray Palmer. Evangelist Palmer, Singer J. M. Babbitt and Pastor George E. Watkins Shown at Front of the Group.

pentance and renewed surrender to God for Kingdom service; and calling the unsaved to "repentance toward God and faith toward our Lord Jesus Christ."

God is speaking to our own land in an unmistakable way that it is our mission to lead in world-wide evangelism. There are

these trying months, is helping to remove these blots, and the grafter is more certainly doomed than the boll weevil.

I am profoundly convinced that we are chosen to lead in world-wide evangelism because we have here, in the South at least, the purest type of Christianity. After the

fourth century of the Christian Era, paganism, combining with unregeneracy in the Kingdom, through the union of Church and State, produced the great Roman hierarchy and shrouded the whole world for more than a thousand years in spiritual darkness. It looked as if the primitive and pure type of Christian teaching and life, such as was handed down by Jesus and his Apostles, had perished forever from the face of the earth.

Now and then there were spasms of effort to throw off the yoke of paganism and tyrannical tradition; then came the many crusades and the local reforms and finally the great Reformation.

But it has been left to America to produce the purest type of Christianity that has been known since the early days. We are unfettered by the bonds of State Church. We are not blind to the unproved and unprovable claims of Rome. We are irrevocably committed to "a free church in a free State" propaganda. We believe in the rights of all religiously as well as civilly. We recognize that each individual must respond to the call of his God according to his own conscientious conviction and his own interpretation of duty.

Then again our country is called to lead in world-wide evangelism because we alone of all nations are bound by bonds of blood to every nation and kindred and tribe on earth. Our nation is the offspring of all nations. We can see the hand of God in bringing the Negro here to learn of our Christ in order that he might go back to the teeming millions in Africa with the glorious gospel message. His years of bondage and untold suffering will be as nothing in that day when he shall behold his Africa redeemed and "the world's open sore," as Livingston put it, healed by the oil of grace.

The Teuton, the Celt, the Anglo-Saxon and the Slav are here, their blood mingles with our citizenry but not theirs alone. We are bound by blood ties to them and likewise to all the races of mankind, for the

red man is here and the yellow man and the brown man as well as the black and the representatives of European races. We are thus prepared to go sympathetically and understandingly to any and all the nations of the world with God's message of peace and good will, for every nation has been to some of us the fatherland.

Then again we alone of the nations that are called Christian are prepared financially for this world-wide conquest. Ours is the richest nation on earth and we are becoming richer with every tick of the clock. The other great nations are piling up debt beyond measure while we are storing up riches incalculable. But riches will blight and blast and burn and destroy; they will canker and, like a hidden cancer, sap our very life blood unless we use them in defense of Christianity and in an offensive propaganda of the pure faith of the early churches. By our very wealth of resources of every kind, God is calling us to save the race by giving them heaven's richest blessing and man's only hope, the simple gospel of the Son of God.

All the world knows that the Jewish nation was the only nation of old founded upon the principle of righteousness. All the world should know that since the founding of the Jewish nation ours is the only nation founded on righteousness. Our forefathers, whether they were the Pilgrim fathers or the followers of William Penn or Lord Baltimore or the Cavaliers of Virginia or the Huguenots of the Carolinas and Georgia, were impelled to our shores seeking a land where they might give the gospel of Christ to its inhabitants and worship God themselves according to the dictates of their own conscience. Thus our nation was founded on the principle of righteousness. Just as God chose Israel to give to the race the Christ; so God has chosen us to give to the race the knowledge of this Christ. Let this be the evangelistic note that shall sound its trumpet voice around the world.

Again the table of the year is spread  
From east to western sea,  
Our millions by Thy goodness led  
And by Thy daily bounty fed,  
Lift this, their thankful chant to Thee—

"We love thee, Lord." —Chas. L. Thompson

# Good News from the Mountain Schools.

ALBERT E. BROWN, Superintendent, Asheville, North Carolina.

**A** RECENT TRIP through the mountains of South Carolina revealed that our four schools in this State are in a very flourishing condition.

At Long Creek Academy Prof. Mangum has more than doubled his enrollment over last year. This school is without a boarding hall for boys. We had hoped to supply this necessity this fall, but thus far we have not realized our expectations.

At Six Mile Academy Prof. Garner opened with ninety-one students, seven of whom are preparing for the ministry. The school spirit is fine. I have never looked into the faces of more earnest boys and girls. Prof. Garner has been fortunate in associating with him Rev. L. M. Willis and wife. Brother Willis was discovered by a mountain school. After graduating from college he entered the pastorate, but all along his heart kept turning to the boys and girls in the hills, and he is making good both with the people and with the students. The talent and training of Brother Willis' wife in vocal music is greatly appreciated by the students and the local community.

The North Greenville Academy opened as usual with its accommodations taxed. The spirit of the student body is fine. The teachers are delighted with their work. The improvements made on the grounds under the direction of Mrs. Wingo has added much to the attractiveness of the school.

At the Spartan Academy Prof. Riley is laboring under the disadvantages of having only one building, the girls' dormitory. The school is being taught in temporary quarters. The boys are being housed here and there as best we can. Judge Gentry is in the field raising money for the erection of a boys' dormitory. Col. Bomar assures us that when the boys' dormitory is provided, the administration building will come easily.

Riley is the greatest farmer in the whole bunch of school principals. It seems that the ground yields more readily for him than for any one in my knowledge. He has put up five hundred gallons of tomatoes, five hundred gallons of beans, two hundred gallons of fruit, eighty bushels of peas, three hundred and fifty bushels of sweet potatoes, besides feed for a number of cows.

He has fattened four hogs. The enrollment at this school is one hundred and four. Fifty girls made application for positions to work their way through school, only fifteen could be accepted. Eighty boys applied for work while only nine could be accommodated.

We attended the Twelve Mile River Association. The attendance was good—the spirit fine. Prospects for a better year's work very good. We also attended the



Kiddies at One of the Highland Schools.

Pickens Association. This association while not so large in numbers as the Twelve Mile is stronger in trained men and women. They are taking larger and larger views of their duties as Christians.

Reports from all the schools are very gratifying. Ingram reports that his boarding facilities must be enlarged at Sylva. White reports that his new girls' dormitory is rapidly filling up. Moore reports upwards of four hundred at Mars Hill while Hawkins has an increased enrollment at Burnsville. Melton is not only burdened with a large school at Fruitland Institute but with looking after the completion of the new administration building.

I go next to Virginia and Kentucky.

## A Call to Thanksgiving.

B. D. GRAY, Corresponding Secretary.

PRESIDENT WILSON has issued a proclamation to the people of the United States, calling upon them to assemble in their various places of worship on the last Thursday of November to give thanks to Almighty God for a year of blessings. The Governors of the States throughout the land have issued Thanksgiving Proclamations likewise.

At no time in our history have we had greater occasion for Thanksgiving than now. It has been a wonderful year with us. Peace reigns throughout our borders, while the great European War rages from the Baltic to the Black Sea, with nearly all the nations of Europe engaged in the terrible struggle. Millions of lives have been sacrificed and billions in property destroyed. The nations seem bent on mutual destruction. In the midst of the stupendous struggle, our Nation has remained neutral, thanks to the leadership of our great, Christian President, supplemented by the well-nigh universal support of the American people. In the midst of international complications we have maintained our diplomatic relations with force and dignity.

The troublesome situation in Mexico has caused us great anxiety and at various times threatened the most serious consequences. We have ground for thankfulness that we have been spared the evils of intervention. It is a matter of congratulation that our Government has secured the co-operation of the leading South American and Central American Governments in the plan that has been adopted for the permanent establishment of constitutional government for Mexico.

We have another ground for thankfulness in the fact that our American people are so generally at peace among themselves. The bitterness and evil results of political campaigns have not befallen us during the year. Our people are advancing on various lines of progress without the evil effects of so much partisan and sectional strife as we have suffered in years gone.

Great material progress has been our portion. The earth has yielded

her increase. Fruitful fields and smiling harvests have been our portion. The heavens bend over us with blessings and the earth is full of plenty. Never in our history have the forests and fields and mines yielded so abundantly their rich treasure. In the South it is estimated that the corn crop alone is worth two hundred and fifty million dollars more than last year, and this is but illustrative of the great material progress that has come to us in every direction. A year ago cotton was bringing from  $5\frac{1}{2}$  to 6 cents; now it is  $12\frac{1}{2}$ . The value of a bale of cotton now, lint and seed, is about \$85.00. This means the payment of debts and the supplying of the comforts of life in our rural homes. Surely our people have every reason for thanksgiving to God for His abundant blessings upon us and upon the work of our hands.

It is especially appropriate that our rural people should observe Thanksgiving Day, for the blessings upon them have been, if possible, more abundant than on any other class of our people.

Southern Baptists have special reason for gratitude and thanksgiving. Notwithstanding the financial stringency that was felt so sorely during a large part of the year our work has made steady growth. There has been some drop in our gifts to missions and benevolence, but the Lord has, in a marvelous way, put His favor upon our denominational work.

We are thankful for the great degree of peace and harmony that exist among our people. Our differences are chiefly as to methods. Our people are becoming more and more conscious of their great mission to the world at home and abroad. We have immense resources and imperial numbers. Let us be thankful to God for all this. It conditions all the future.

Let our people everywhere in the cities and towns and villages and the great country side make this Thanksgiving season a day of real thanksgiving. Let all the people praise the Lord for His goodness and for His mercy and let our gratitude be the cause of our pledge for greater loyalty and fidelity to our God in the days to come. Wherever it is practicable, it would be eminently appropriate in separate churches or groups of churches to hold special Thanksgiving Services. Surely a people never had more or greater reasons for gratitude than we have. Let us give thanks unto God.

# An Abraham of the Highlands

FRED O. SANDERS, Principal, Stockton's Valley Institute, Helena, Tenn.

**C**HRISTOPHER COLUMBUS CHOATE was sixty-two years old when he became a Christian. His early life was spent in Tennessee, North Alabama and Kentucky. It was the rugged life of the pioneer. The boy hunted bear, turkey, deer and wild cats through the mountains and did the pioneer work which has given to the mountain folk their rugged characters and strong bodies.

Reared among Methodists, Campbellites, and vehemently Anti-Missionary Baptists, the subject of our sketch shrewdly observed them all from the outside until in 1910, largely under the influence of his devoted wife, he became a disciple of Jesus Christ. It was in the usual way in a little mountain church, and protracted meeting was in progress. The visiting preacher was preach-well in the Baptist church.

The demure and lovable Mrs. Choate, in the midst of the meeting on Sunday night burst into shouting. She exclaimed: "He is saved! He is saved!" In a few minutes her sixty-two-year-old husband surrendered. When I baptized him he said, just before he went in the water, "Put me clear under." His sweet eight-year old grand-daughter was baptized at the same time.

And now, the crux of the story, which shows that this good and strong man was "put clear under" and really surrendered his remarkable native powers for the use of the Master. In 1909 Bro. Choate and his son-in-law Reagan, founded Stockton's Valley Institute. They engaged the principal for the first year and paid him out of their own pockets. They were groping along trying in the best way they might to put the school on its feet. Unpracticed as they were in such effort, their anxious concern and devoted effort were not without pathos, while at the same time they were beautiful and edifying. Bro. Choate said he wanted "the missionaries" to take hold of the school.

In 1911 Dr. Albert E. Brown, that eagle-eyed mountaineer who superintends the great system of mountain schools for the Home Mission Board, came over into the Cumberlands to take a look at Bro. Choate and his school. When two such capable

and original characters meet concerning a cause dear to each of them, something is likely to happen. What did happen was that the Home Board became participant in helping to its full fruition of usefulness this school, the establishment of which was as beautiful an illustration of human devotion and native concern for the common welfare as can be found in the pages of history.

Once when Bro. Choate was sitting in my office, he looked up and saw my diploma on the wall, he said: "I would give all I have yet, if I could just rightfully own that." Bro. Choate and Bro. Reagan had built the main building of the school and the former had deeded it and six acres of land to the Home Board for school purposes. Since then, with the aid of the Board, they have built a beautiful Girls' Home.

One cannot possibly understand the heroism involved in this story, unless he could see the isolation of religious destitution in this section of the Cumberland Mountains. I could not effectively bring out the magnanimity and nobility of the soul of Bro. Choate without telling here that he signed the deed to the Home Board with his "mark," so poor have been his early educational opportunities.

One day he and I were sitting in his store. We were discussing the school. Some boys were in the store. He looked around at the boys and said: "These are the fellows I'm after." Ah, there stands forth the bigness of the man. A smaller man might have said: "These fellows do not need a school. I have succeeded and they have got a better chance than I had."

One day I asked him how he had risen above his environment, "I had an unusual mother," he said. That is a sufficient explanation of many a useful man.

When the school was built it formed a new center for the community. It was necessary that the church should be in this center. Brethren Choate and Reagan, with the help of the State Board and what help the other brethren brethren would give, built the new house, and again Bro. Choate deeded it to the church. This is the best

away-down-in-the-country church house in the State. One day Bro. Choate told the writer he was going to put "a bone-yard behind the church." I could not at first see what he meant, but it was made clear when he said, "I want my carcass laid there." Oh, for more Kit Choates! as he is popularly called. He is squarely behind every movement fostered by the denomination.

When he is laid in that beautiful hill behind the church, it will be under the shadow of the school and the church, the greatest

monuments that could be erected to human memory. Many a mountain boy will weep over that grave. Many a girl will drop the tear of love-seasoned sorrow there. And over there the Chinaman and the dusky Jap and redeemed African will be on the committee that will present him to the Master, because they were led to Christ by some young missionary who got his inspiration and early training in this school. May God give to this Abraham a posterity as great in kind as he has given to our father Abraham.

## Talking Shop with Our Friends.

**T**HE HOME FIELD exists to expound a worthy and adequate Home Mission objective and to impart information about the work and about the needs on the field.

A worthy Home Mission objective involves instructive and adequate surveys of the needs of society. It involves an adequate presentation of the problems of the day, with particular reference to instituting through missionary effort of a spiritual dynamic sufficient to solve the problems for Christ and human welfare.

Stories of the work, cheer and impel the heart. Information as to the needs, calls the churches to supply them. Articles on high and worthy ideals thrill the heart. Competent definitions of confronting problems

challenge the mind and the will to impart the gospel of Christ so adequately that the problems may be solved.

For such purposes The Home Field exists. Like everything in the denominational life, Home Missions owes an immense deal to

the Baptist papers in various States for their information to the people. The paper serves each week a dozen objects for the Baptists of its territory. The Home Field once a month presents its cumulative story about one great phase of Kingdom work in which all the churches are concerned. The paper properly ranks first—it serves everything. The Mission Magazine ranks second; it serves its own appointed field with an intensified presentation, and its message goes to persons specially



Four Ladies Who Got Up a Club of Sixty-Four Subscribers to The Home Field in First Church, Goldsboro, N. C.

interested in its phase of missionary effort throughout the whole denominational body.

The denominational paper is taken by about one Baptist family in five in the South. The Mission Magazine is taken by not more than one in twenty-five. But 25,000 subscribers to The Home Field, while far less than the number to be desired, is yet a great constituency, in that it embraces the people who are most interested and who lead their churches in Home Missions throughout the South.

We are planning greatly to enlarge our circulation this winter. It has grown, but no special effort was made to make it grow. Our friends did it for us in the natural course of things. Now we are going to try to push a big subscription campaign. We are under no illusions about it. We cannot ourselves go to places to get subscriptions for a publication, the club rate of which is only twenty-five cents. We are expected to be at more difficult tasks than that. If one got 20,000 subscribers in a year, it would

take most of it to pay traveling expenses and his own support.

There is no other way: The only subscription campaign possible is one in which our friends in the churches help us by getting up a good club of subscribers. The group of ladies pictured herewith got a club of sixty-five subscribers at Goldsboro, North Carolina, during a meeting held by Dr. Ray Palmer. There are bright young women in thousands of churches well able to do such work. There are thousands of pastors from whom a two-minutes' talk followed by a bit of effort would accomplish the desired result. We are going to try to enlist their aid.

Will not the reader send us a card, signifying his willingness to help us. We will gladly send him sample copies and subscription blanks. Moreover, we offer our beautiful Home Mission Album as a premium for a club of ten, or our great set of Home Mission Charts for a club of fifteen. Who will come to our aid for a greater Home Field family?

## Home Mission Receipts.

	General Re- ceipts May 1-Oct. 15, 1915	Collected By Evangelists	Total Re- ceipts May 1-Oct. 15, 1915	Total Re- ceipts May 1-Oct. 15, 1914
Alabama .....	\$ 2,964.38	\$1,045.26	\$ 4,009.64	\$ 4,022.37
Arkansas .....	58.44	714.80	773.24	481.61
District Columbia ..	246.00	1.00	247.00	282.58
Florida .....	621.79	.....	621.79	944.72
Georgia .....	4,215.94	9.50	4,225.44	11,459.60
Illinois .....	.....	888.15	888.15	563.77
Kentucky .....	14,236.68	196.95	14,433.63	8,936.77
Louisiana .....	536.25	166.10	702.35	2,908.86
Maryland .....	2,543.68	122.00	2,665.68	2,631.81
Mississippi .....	303.58	266.22	569.80	1,375.95
Missouri .....	6,793.84	50.70	6,844.54	6,646.31
New Mexico .....	14.35	322.05	336.40	.....
North Carolina .....	3,109.03	833.65	3,942.68	4,918.92
Oklahoma .....	1,220.88	402.05	1,622.93	911.51
South Carolina .....	6,554.65	904.66	7,459.31	5,698.93
Tennessee .....	1,682.75	380.97	2,063.72	2,637.72
Texas .....	114.99	3,529.13	3,644.12	758.39
Virginia .....	7,500.60	155.11	7,655.71	8,888.42
Totals .....	\$52,717.83	\$9,988.30	\$62,706.13	\$64,078.06

The receipts for 1914-15 are \$1,371.93 behind those for 1913-14.

P. H. MELL, Treasurer.



## THE PRINTED PAGE AS A MEANS OF RELIGIOUS INFORMATION AND INTEREST.

THE RELIGIOUS HERALD tells the story of the demonstration recently at a well-known District Association in Virginia that, leaving out the ministers and moderator, no one in the body could tell where the Home Mission Board was located. The Herald adduces further similar instances tending to show a general lack among our Baptist people of information about the organized work and life of the denomination.

It is distressing but doubtless true that there is among the mass of the members of our churches a lamentable lack of knowledge of the work and agencies which, in the absence of ecclesiastical restraints, are the main forces which hold the Baptist denomination together as an organic body. The fellowship of the churches is an organizing force, but without the welding power of co-operative service, it never has been and will not be able to weld the denomination into a united dynamic power.

The Religious Herald makes a strong point for the value of the denominational weekly as a means of remedying this evil, and there is hardly any other ready-to-hand remedy which promises so much.

It is a theme too large for proper treatment in a brief editorial. We suggest here a possible aid of which we have often thought, both as a newspaper writer and as a Mission Board educational writer. It is the method of a primary school presentation of our work in our publications. The leading advantage would be putting information in terms which can be understood even by those who have not before read of the subjects treated. The greatest disadvantage would be the reiteration of a b c matters in a way which could not but be tiresome to those who have read the papers and mission magazines and who care most for them—who, in fact, make it possible to publish them.

Is there a way in which to serve those who habitually use the publications and who appreciate the best they do in the way of new facts and thoughts about the work, while at the same time we put in some kindergarten material for the uninformed?

Some of our people, especially scholarly pastors, are likely to think the best we do now is of too little worth to justify their reading. On the other hand there is the great mass who have not read at all of the work and to whom our "Fourth Reader" is as a strange tongue, seeing they have not yet mastered "First Reader" in the Kingdom service series.

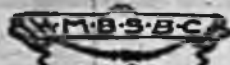
On the one hand alert women appreciate the best and fullest tract service our Home Board feels able to render, and call anxiously for many more which we feel unable to publish. On the other hand hard-headed business men may see no good in these tracts, and aver they see no use in publishing them.

It sometimes seems to us that our Baptist Zion is a bit ill and fretful on the whole business of the printed page. Please God, we must find how to use as wisely as possible that mighty power for spreading the truth, the printing press.

Last year the Russellites claimed to have circulated 3,000,000 pages of tracts in Georgia alone. Georgia's religious membership is fifty-six per cent.

Baptistic. Many of those tracts were evidently ready by Baptists. Enquiry from the Georgia State Board and our knowledge of the Home Board's output, leads us to venture the assertion that the Foreign, Home and State Boards together used in Georgia last year fewer than 1,500,000 pages of tract literature.

It is a very large subject—the printed page in religious service and propaganda. It will be well if our people shall study it in its many phases, which are not even mentioned above, study it with largeness of view—it is no small thing to be decided easily.



### THE PIONEER BAND AT THE SEMINARY.

WE ARE MUCH GRATIFIED to announce that a group of students in the Southern Baptist Theological Seminary have organized a Pioneer Band, the purpose of which is to study the problems of Home Missions.

Without being apprised of the particular forces which gave rise to this organization, we may safely say that it is a response to the increasing conviction among thoughtful Christian men that the problems of American Home Missions have greatly increased in number and become supremely important in any balanced scheme for projecting with its fullest effectiveness our Baptist body into the civilization of today, both in America and in all other lands.

Never in history did so many unsolved problems of religious adequacy thrust themselves on the Christian bodies. Society questions everything, and very many things of tremendous importance to the commonweal are in an unsettled condition. Society questions the Christian denominations, as to whether they are what they should be. Some orate against them, accusing them through their differences of standing in the way of religious progress, and demanding in effect that they give up the job to wiser men in a Union Church, the wiser ones not yet being named. Social problems, race problems, immigrant problems, problems of materialism, backward-church problems, educational problems, religious freedom problems, (with Romanists trying to lock the door)—capital and labor, eugenics, child-welfare, cotton mills, frontier, false doctrines denying Christ, problems of lawlessness and anarchy—problems everywhere. Whether the wax in the candle of the life of this generation is of superior quality or not we may leave for the next generation to say, but that it is burning with nerve-racking speed we ourselves can see.

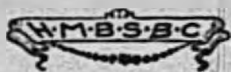
In such a day as this we rejoice greatly that our great School of the Prophets at Louisville is through the work of this Pioneer Band of the students to give more of that large and whole-hearted and detailed attention to these things which condition our Baptist life and frankly challenge our every resource as a denomination.

It is a day of problems. Baptists have done well in their midst, and capably. God has greatly, richly blessed their efforts. They have not been confused by the babel of cries about them, prescribing many strange cures for all sorts of real and alleged ills. By the blessing of God, they will still do well. God will give the victory, if we are consecrated enough and alert enough, enough awake. We hail this move among the Seminary students with particular joy. These are the men who in the coming years must help point the way for this great Baptist people, the way of service and of Christian statesmanship. They and their kind much furnish that great sane and progressive leadership to our body, to hold in the way of truth and great efficiency this great body of Southern Baptists to make which many of our fathers suffered and thousands labored till God took them.

Particularly gratified we are that the Pioneer Band will take up the study

of the new State and Home Mission Study book, Baptist Missions in the South, as soon as it is from the press. Indeed the first advance order for a large number of this book for class use has come to us from the Theological Seminary.

Nothing in our recent Baptist life concerning Home Missions and State Missions has more enheartened us than this club of Seminary men organized to study Home Missions. We promise the brethren they will find plenty to study and of interesting, fascinating material.



## PANAMA PRIEST ASSAILS PROPOSED RELIGIOUS CONGRESS.

AT THE WORLD CONFERENCE of Missions held in Edinburgh, Scotland, some years ago, some of the bishops of the Church of England declined to have anything to do with the Conference unless it left out of consideration Roman Catholic countries in its missionary survey. Though the Church of England was only a small part of the religious membership represented in that gathering, and though nearly all of the participant bodies had missions in Catholic countries, the participants gave way to the objectors.

Now it is proposed by the Evangelical bodies to have a Missionary Congress for Latin-America at Panama City, next February. This anticipated gathering has greatly aroused one Guillermo, Catholic bishop of Panama, who comes to bat with a printed document for the Catholics of Panama City and the surrounding country, to the effect that the proposed Congress is going to be a very wicked thing. After showing many ways in which it will be wicked, the bishop says in the document, which has been sent to us by our Home Board missionary, Rev. S. M. Loveridge, in Canal Zone:

"We, therefore, for the fulfillment of our paternal duty and using powers bestowed upon us, do hereby formally prohibit, under penalty of mortal sin, to all the Catholics subject to our jurisdiction, to attend to the sessions of the proposed Congress in question, which, as announced, is to be held in this City of Panama from the 10th to the 20th of February next, even if their attendance might be prompted by curiosity. (Notice.—In a Protestant Conference recently held at Edinburgh, Scotland, it was decided not to send any more envoys or missionaries of the Protestant religion to Catholic countries, whether Latin or Greek, nor to mispend any more money in such task. Because it was then said, the gospel has already been preached in those countries. However, in the opinion of the bitter anti-Catholics of the United States we continue to be dumped into the darkness of barbarism and ignorance. By the way, we may state that they are partly right, for we are in complete ignorance as regard the Protestantism, for which we fervently thank God)."

The bishop proceeds to say other things which he intends so to stir up the ignorant and prejudiced of his Romanist followers that they will keep away from the meetings of the Evangelicals, or possibly even make a riot.

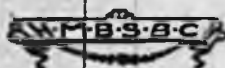
Our only concern here is to call attention to this fruit of the action of the World Conference at Edinburgh in deciding not to treat of the needs of the nations in which the Catholics hold forth, however great the depravity, ignorance and sin among the people in those countries. It occurs to us that Bishop Guillermo has the best of Mr. John R. Mott and the other leaders who helped to bring about the exclusion of Catholic countries from consideration at Edinburgh. If Catholics are supplying the spiritual needs of the countries where they have the sway so well that Evangelicals do not need to consider them in their missionary outlook on the world, there is surely very little need to hold

the Congress about Latin-America. The people who were responsible for this have thrown themselves into a very inconsistent position.

There is no doubt about the great need of Evangelical missionaries in Latin-America. Largely through the Foreign Board and successfully on a smaller scale through the Home Board, Southern Baptists are doing an excellent mission work now in Latin-America and could well do a much larger work.

The Catholic bishop quotes the Scriptures against the coming Congress in the following words: "Beware of false prophets which will come to ye clad with sheep furs, but they really are wolves in their interior. They will be known through their actions."

Perhaps if the Romanist's trade does not accomplish any other good, it will help to awaken some of the extreme religious liberals in America from their pleasant and complacent dreams about an all inclusive religious body to take the place of the much defamed sects. They will perforce at least limit their pipe dreams somewhere outside of the hierarchy, though it is clear that the Church of England bishops did not intend to do that at Edinburgh. In connection with that attitude of the Church of England, it is interesting to know that this same body is losing a lot of its preachers to Romanism, a result to be expected on the part of men with such haziness and flabbiness of faith.



### "TEACHING THEM TO OBSERVE ALL THINGS."

BRETHREN ARE GIVING more thought recently to the exegesis and implications of the last clause of the Great Commission. Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board, in an article in the Review and Expositor, says that the words doubtless include the idea of safeguarding the ordinances and the gospel message, but that they include more than this. The task with the converts is not completed until they are engaged in "doing the truth." Dr. Love applies the principle especially to teaching the people to support Foreign Missions. It includes that great work and everything between "Jerusalem" and that. It includes all kinds of our organized mission work and a number of other greatly needed services, some of which are not embraced in our organized work and not ordinarily comprehended in our definition of missions.

Dr. John Henry Barber of Mississippi, also in Review and Expositor, says that in the last clause of the Great Commission relatively too much emphasis is put on the word "teaching," and too little on the "observe." The teaching must issue in the practice of the truth taught. He quotes Bruce's Expositor's Greek Testament as follows: "The teaching is with the view not to knowledge but to practice, the aim not orthodox opinion but right living." One wonders how Dr. Bruce knows that orthodox opinion is not included in the aim of our Lord, and may even safely say that he does not know. But we are under obligations to him for his clear statement of the thought that the teaching is to be done to get results in the actual practice in the lives of Christians of the principles set forth by our Lord.

That teaching may properly be applied to raising money for missions, but to do this and shut our eyes to its fuller and richer implications is a sad mistake, and one which will eventuate in less monetary increase than would follow the patient, loving helpfulness which real Christian teaching always and everywhere involves. We have no brief against the one-day-at-a-place missionary campaign. We believe it has accomplished much good. We hope it will

accomplish much more good. It is certainly much better than nothing. But to limit our Baptist approach to tardy churches to this whirlwind work of sowing by many waters while the automobile waits, our perfectly pure and wholesome budget of oral missionary idealism, is simply to touch intensive or educational missions on the hem of the garment.

Eight State Boards and the Home Board are conducting demonstration plants among churches which need the service, through eighteen Enlistment Field Workers. They engage in church to church campaigns, when that is the best they can do, but their generic work involves staying longer with a church. It involves helping the church to get a new grip on itself and on its community—these things first and everything else second, including gifts to State, Home and Foreign Missions.

The Home Field editor has preached this doctrine through many a page within the last six years. The Enlistment Field Workers have done that which is more convincing than that, they have performed the doing of it. Frankly, the great body of our brethren, for whatever reason, have not seemed to catch the ideal. They have seemed to be patient with our insistent propaganda, however, and in that we take hope.

The last clause of the Commission includes Christian education in all grades. It includes nearly every general agency which serves Southern Baptists. But the State and Home Boards have a particular concern in the premises. It is the application of the principle in their own fields of service. That field of service on the evangelism side is making churches by saving the lost—obeying the first clause of the Commission. On the Christian development side it is strengthening the churches by teaching them to perform the doing of the things required by Christ—obeying the last clause of the Commission.

In what terms shall we go about applying this principle to tardy churches? There they are, by companies and regiments. They are open only once a month for preaching, most of them. They are not supplying for their own communities a spiritual dynamic sufficient to make a full and satisfying life, and keep the people from running away to live in towns. Many of them are not holding the community together noticeably or furnishing for it leadership and commanding ideals. They are living at a poor dying rate, many of them.

What do such churches need? Do they need that the great denomination to which they belong shall pass them by on the other side, as a certain priest did the wounded man on Jericho road? Do they need that we shall go and look upon them in their often pathetic plight, and then pass on, as did the Levite upon the helpless sufferer? No, they need a love, a sympathy and understanding which shall eventuate in patient helpfulness.

If Southern Baptists as a body have no time to give thought and cheer to these needy ones more than to hasten by for a few hours with an appeal for missions, of whatever kind, with an assurance that giving as prescribed will cure the church from its infirmities, then God help us to awaken to a realization that this is not a policy worthy of the churches and their needs nor worthy of our professed faith in the Lord Jesus, whose own body they are!

Giving as prescribed will not cure the lack of needy, tardy churches. It is nonsense to say so. If any of us have been doing this to get a quick decision and forced results, we do not hesitate to say he ought to quit it. The tardy church needs to give some intelligent and earnest thought as to its own needs and the needs of its community. And it needs that a "church doctor" shall come as a brother in Christ and offer himself to the pastor and the church to find out what is the matter. He must be a man who will put a

shoulder against the wheel and push a mighty push to help to get the church up out of the rut.

Are those tardy churches so dull of heart that love and help will not win them? Let us not dare to say it, since we have so seldom made the trial, and since those who have made it are without exception men who carry a song in their hearts. Every Field Worker of the Home Board is a man with a passion for his work. Numbers of them have refused larger salaries and the comforts of a regular home life, that they might hold on to a work which the Lord is so richly honoring and which sends them away from each church they aid with the appreciative love and the prayers of the people of God, who have been benefited by their aid.

Much as we need to get more money for missions, we need still more to see and enter the big fields of service which God has opened to us, in which we must strive first for something else besides money for missions. Not less of appeals for the help of distressed Boards and the support of missionary pastors on yon lonely advance lines, but more of this other thing.

Let us milk the poor cow, if we must. But for pity's sake let us feed the cow. She will give more milk then. Let us shake, if that is best, the unpruned tree till the lonely apple at the top falls, but with ordinary, sensible consideration for its future fruitfulness, let us dig around that tree. If our total of energy is fixed either for shaking or digging, by all means let us give a larger proportion of it to digging. The feed given the cow is not, like milk, marketable tomorrow morning. Digging about the roots is a proceeding which brings backache and leaves the soil torn up. Neither is good material to swell the statistical reports for the impressing of the nervous and the hasty. But wisdom and love combine in urging the digging and the feeding. The aptness of these illustrations will atone for their homeliness.

"Teaching them to observe all things whatsoever I have commanded you." 24,500 churches, more than 16,000 of which meet for worship only once a month; one Sunday open, three Sundays closed. That is the glaring outstanding fact of a situation which is a reproach to the efficiency of our Southern Baptist life. With tremendous sincerity we insist upon the Bible as the only rule of faith, and then content ourselves with a programme which provides less opportunity to teach the Bible from the pulpit than any other large Christian body in America. How long will we allow it to be so?



## "PRACTICAL" AND OTHER DOCTRINES.

IS THERE A DANGER to the conservation of a well-rounded religious faith today in the tendency to be impatient with all doctrines which do not eventuate promptly in practical missionary effort or in uplift endeavor through social service? We ask the question without any purpose to undertake an adequate discussion of it, but in the belief that it is timely.

We have institutionalized our propaganda for missions and for Christian education and certain benevolences, but not for many other precious doctrines of the Scriptures, except as the Sunday School Board and the Theological Seminaries conserve these. The influence of these agencies is immense and invaluable, but they cannot reach the rank and file of our people with pronouncements and persuasions for the great body of doctrines which make the content of our faith, as fully as the speakers at Conventions and elsewhere and printed propaganda of the Boards reach them with definite missionary purpose.

**Vast Work of Missionary Education Yet to Do.**

SOUTHERN BAPTISTS still have an immense missionary educational work to do, before we shall have adequately enlisted the consciences and resources of our people in missionary effort. We have hardly more than well begun what we ought to do in that direction. We must do more and more. Not all which is done by the religious newspapers and the tract and magazine efforts of the Mission Boards really reaches directly more than twenty-five per cent. of our people, nor does all the educational agency work of all the Boards, State and General, accomplish even this much. The pastors themselves, though their influence at the last is more far reaching than all other efforts, do not touch a majority of the people with an effective missionary appeal, nor do the Women's Societies, powerful as these are.

In such circumstances it would surely be unwise not to seek always to increase the efficiency of our educational propaganda for missions and enlarge its compass, and particularly to thrust it out into large regions of our Baptist life yet almost untouched. We are in no danger of emphasizing missions too much.

We would dwell on this with all possible emphasis. The work of missions has never gotten hold of our people half like it ought and must. We would rather never write a word which discusses our devotion to missions as compared to our devotion to other doctrines, than to seem to lay ourselves open to the charge of minimizing the supreme importance of enlarging missionary conviction and effort by speaking and writing, in Convention addresses, at Associations and in the churches and Sunday-schools and Mission Societies—everywhere and in every way we should pray and labor to open the eyes that are holden to the greatness of this work which was so dear to the heart of our Master. It is a matter of constant joy to the writer that he is entrusted with a responsible task and gives his whole time, looking to this very end. Rather would he prefer never again to write a line than to say that which would justify anyone in thinking he did not give the entire consent of life and heart to this supreme task of the people of God.

**Other Doctrines Must Be Conserved Also.**

BUT WE WOULD PLEAD that we also give great and due emphasis to the other great doctrines of the Scriptures. It so happens that not a few of our undeveloped churches and some tardy sections, emphasize other doctrines much which do little or nothing for missions. They are lopsided and backward about obeying the Lord. They need further teaching. But it would be an enormous loss to our usefulness in God's hands if those churches which most heartily accept the doctrine of missions and act upon it, should fail to give equal emphasis to the other great doctrines of the word of God.

Christian Missions does not normally unfit a man or woman to believe in the other doctrines. It will rather increase his concern for the integrity of the whole body of truth which God has revealed. Therefore it is unfortunate that there have been whirlwind missionary campaigns (interdenominational) throughout the South, which, while they put a properly strong emphasis on missions, by implication discredited as narrow and archaic that concern for other doctrines which has expressed itself in the Christian groups which body those doctrines forth.

**The Deity of Our Lord Attacked.**

THE CENTER OF THE FIGHT in doctrine is gathering ominously around the very heart of Christianity, the deity of our Lord Jesus. Dr. Weston Bruner, who, as Superintendent of Evangelism, has had for the last several years exceptional opportunities to make first hand observations in practically all

parts of the South, declares with deep conviction that this is the supreme trial to which Christianity is being subjected today. It is a doctrinal trial. With Dr. Bruner we are confident of the victory of the truth of God's revelation. But that victory is conditioned upon the doctrinal convictions and faithfulness of our religious teachers. Great as is the cause of missions, the most profound and impressive presentation of it would become empty and tawdry, if it was not the exponent of the saving grace of our divine Master, who was equal with God but made himself of no reputation and took upon him the form of a servant, and humbled himself and became obedient unto the death of the cross, and whom God has highly exalted and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and every tongue confess that Jesus Christ is Lord.

Our country is filled with false faiths today more than ever in its history. From Mormonism to Eddyism, from Russellism to Shintuism, the temples of false religions rear their domes in America, all agreeing on one thing, that they will not obey and serve Christ as the divine Son of God; at one with them in purpose are the few Unitarians, too dignified to preach their placid dogmas, which indeed are not worth preaching. But worse than organized Unitarianism and more subtly dangerous is the tendency among some church members to forsake the Christ of revelation and be practically Unitarian!

#### **Baptists Will Emphasize Both Practical and Other Doctrines.**

IN THESE CIRCUMSTANCES it will not do for Baptists to fail to emphasize the doctrines. How helpless and shorn as Samson we would be if we did mission work and welfare work under the most tremendous pressure, only to find when it was too late that we had so mutilated our New Testament by concessions and negations, that we had no gospel worth preaching and no Christ to save a poor sinner from his sins.

We need and we must earnestly pray and continually labor for missionary enlargement, but we need along with it and Baptists will have along with it, a proper emphasis on the other doctrines of the New Testament. For, however far to a casual observer these doctrines may seem from being necessary as an aid to secure quick missionary results, they are yet essential. Let us project the message with ever increasing volume and intensity. With equal zeal we will also look after the fullness and adequacy of the content of the message which we project. Not to do so would be not only to withhold our due to those who receive the message, but to weaken the spiritual fibre and resoluteness of those who must be depended on to send the message.

#### **Social Service Without Christ is Like Sawdust as Food for a Starving Man.**

WHILE IT IS IMPOSSIBLE to emphasize missions too much, and while we have never emphasized it enough, it would easily be possible to emphasize social service too much at the expense of other doctrines. Social service emphasis is good, but if in trying to enable the people to get the measure of it we should leave off teaching them about salvation by faith, the competency of the soul to deal with God, believer's baptism, the deity of Christ, or any other doctrine of the New Testament, our social service preachments would supply the needs of the souls of men no better than sawdust would revive the body of a starving man.

Just before sending this article to press we find the following in an article by Dr. A. T. Robertson of the Louisville Seminary, in the *Watchman Examiner* of October 21. Under a subhead "Emphasis on the Practical Side," Dr. Robertson says: "Doctrinal preaching is not so common as it used to

ought to be. Doctrinal strife is not so sharp, but doctrinal backbone is not so much in evidence. One result is enormous Baptist losses of the young people in the towns and cities who have not had the denominational training given by the older preaching. The new accent on social ills and civic problems was needed and has done much good. It is telling on the civil life in a clean-up campaign that was sadly needed. We are having a higher type of righteousness in private and in public life. Christianity is seen to deal with the life that now is, as well as with that which is to come in heaven. But, after all, Southern preachers fail to see that sociology is the sum total of Christianity. They insist on grace and goodness as the most efficient means of bringing in the Kingdom of heaven, while sympathetic with and active in the wider aspects of the Kingdom of God."



A MONTH AGO a storm swept in from the Gulf which did much damage and caused considerable loss of life in the lower Mississippi Valley, particularly in Louisiana. New Orleans suffered severely. Five of our Baptist churches there were injured. As the Home Mission Board is aiding most of these, Dr. Gray found it necessary to visit the Crescent City to advise with the brethren about rehabilitating their places of worship. While so many of the buildings were damaged, we are glad to report that none of them was destroyed or damaged irreparably. Each church will be able to continue the use of its building while repairs are in process.

NOVEMBER will see the meeting of most of our Baptist State Conventions or Associations. Indeed eight State bodies will hold their annual meetings within ten days, between November 10 and November 20, as follows: Mississippi, Georgia, Kentucky, Alabama, Tennessee, Arkansas, Texas and Virginia. This will require that every available man working with the general denominational Boards shall be in attendance at some of the Conventions. We pray God that his Spirit may be in great measure upon the brethren in these vastly important annual gatherings and that he may give them great wisdom in all that they shall do.

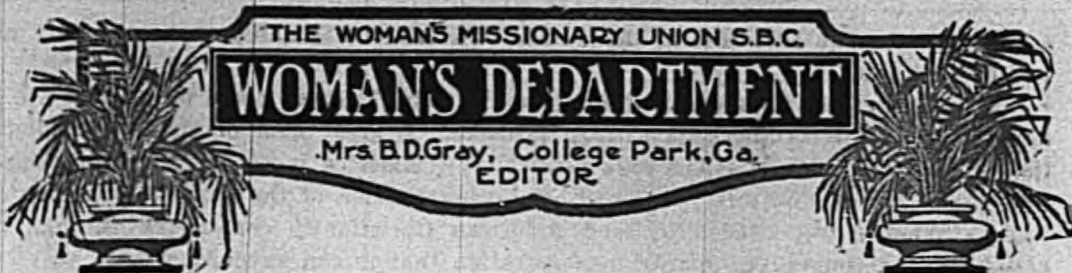
ANNOUNCEMENTS have been made in the press of the call of Dr. Weston Bruner to the pastorate of the First Baptist Church at Little Rock and also the St. Charles Avenue Church at New Orleans. Dr. Bruner has offered his resignation to the Home Board as its Superintendent of Evangelism to take effect if practicable, January 1, 1916. The Board has not yet acted on his resignation. Meantime expressions of regret have come from many quarters and brethren are pressing upon the Board to try to keep Dr. Bruner in the leadership of the truly great and matchless work which he has led with wonderful success and satisfaction to the brotherhood. Pending the Board's action, The Home Field does not now wish to give fuller expression concerning the matter, except to say that the Board highly appreciates Dr. Bruner, both as a man and as the Superintendent of one of its greatest and most blessed activities.

THE FOLLOWING IS NOT the utterance of a Negro "conjure doctor," working the rabbit's foot. It is the sermon of the Reverend Gallagher, a Redemptionist missionary priest (whatever that may be) in St. Paul's Catholic Church, Scranton, Pa., as reported in the Daily News of that city of November 10, 1914. Listen to the priest's astute words on the relative seriousness of various be, and, in truth, the best kind of doctrinal preaching is not as common as it

crimes: "You say that intemperance is the gravest sin, others of you say that murder is the most serious crime; many charge up immorality, but far greater than these, which are indeed serious, is the crime—the mortal sin—of missing the holy sacrifice of the mass, the one place where our Lord comes down to earth so that we may enjoy his union and company." This quotation is from a spokesman of the politico-religious body that wants to control America to "save it" from the thralldom of evangelical faith! You must carry your buck-eye and rabbit's foot when you cross the big swamp on a dark night or Ole Red Eye and the haints will git you.

DR. GRAY ELSEWHERE sets forth some great reasons why our people should be filled with thanksgiving and praise and why there should be in our churches a general observance of Thanksgiving Day this year. On many accounts it would be a happy circumstance if Southern churches would more generally than they have ever done observe Thanksgiving Day. And as country churches have neglected the custom most, it seems fit to remind them that the integrating thought behind the observance was primarily the blessing of God upon the fields and flocks. For peace and prosperity there has never been a time when the incitements to thanksgiving were more impressive. America's welfare is conditioned upon America's faith; so is her power to aid and bless other nations. What could be more appropriate than for churches and individual Baptists this Thanksgiving to show their gratitude by sending a special thank offering to the Home Mission Board, our great Baptist agency for projecting into life those saving forces which have made possible our prosperity and peace and which are our chief hope for future prosperity and peace? With half the year gone the Home Board has received only \$62,700 out of the \$441,700 which will be needed for the great work of the year. The appeal of present necessity as well as of opportunity, would confirm the prosperity of Thanksgiving Offerings from the churches for Home Missions.

ROMAN CATHOLICS claim 15,000,000 members in America. But in doing this they count their entire population. If Baptists and Methodists counted the entire population which is by preference affiliated with their bodies, they would have 20,000,000 each. One of the greatest reasons for the Catholic boasting is to intimidate unprincipled politicians and weak-kneed newspapers. Another is to appeal to the sheep instinct of the untaught masses of people, which makes the weak and thoughtless follow the crowd. Mass for mass, Catholics have more ignorant people than any religious body in America. They are very far from having them under the perfect control which they would like for anti-Catholics to believe. Still Romanism has many centuries of experience in the political leadership of untaught people and is astute in its appeals to their prejudices and superstitions. It is an unpleasant subject to contemplate, and many evangelical preachers and non-Catholic writers particularly dislike to touch the subject. For, in a day when the pendulum has swung far to the practice of prophesying only in pleasant terms, to treat political Romanism is to become so aroused by the insolent arrogance of its program as to be compelled to prophesy things which are not smooth. We cannot think America will ever become Catholic, but we see no way to prevent it except by informing the people of what is already going on looking to that end. This teaching will not be pleasant reading to persons who will not hearken to any prognostications concerning Zion save those of peace. Unless God by a miracle should utterly change Romanism from its consistent history of sixteen centuries, it will be impossible for the evangelical lamb and the papal lion to lie down in peace together, except the lamb be on the inside of the lion. Rome is ravenously hungry and is already stalking the game in the preserves of the Republic.



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## THE BROTHERHOOD OF MAN.



AT THE PRESENT MOMENT of world crisis, it seems almost a travesty to write under the above caption.

Instead of being brothers, men seem to be proving that the elemental call of the wild is still in their blood. One dreads to open the morning paper lest the recital of some unprecedented disaster, by sea or land, greet the horrified gaze. Everything that science and inventive genius can compass has been brought into play to speed this holocaust; this wholesale destruction of human life on the battlefield.

The world reeks with human woe and bloodshed—the result of brother's hand raised against brother's hand. Oh! that the glad day of "The Brotherhood of Man" had arrived! But not until the nations enthrone Christ as King will this be consummated. Then, the good of all mankind will take precedence over the more selfish motive of acquiring more national territory; establishing one nation as supreme over another.

Joseph Cook said sometime ago: "The nineteenth century made the world a Neighborhood, the twentieth century makes it a Brotherhood. Ah! yes, we admit that the conquering power that sways the forces of nature today has put us in touch with the whole world; but in the light of recent facts are we making this Brotherhood an actuality? More than a year ago a wise man said: "The monoplane is the scientific miracle of the twentieth century; but let it sail never-so-high it will not draw all men unto it." But Jesus Christ our Lord and Master said: "And I, if I be lifted up will draw all men unto Me."

Oh! Christian women, are we lifting up our Lord and Master at home and abroad?

His drawing power is the same; but are we doing our part in lifting Him up? The gospel of the Son of God is the only saving agent for all people. Let us not make the mistake of putting Humanitarianism in the place of Christianity. Bishop Candler of the Methodist Church warns his people not to "Dethrone God and Delfy the Ballot."

In all of our Social uplift work we must bear in mind that regeneration of the heart, and acknowledgment of Christ as King is the supreme point to guard. So much latitudinarian teaching is permeating the literature of the day that we as Baptists must put a double guard around our orthodox beliefs. The great and sainted Dr. Wm. E. Hatcher once said in a speech on "The Social Element in Christianity": "It is in Christianity but it is not Christianity. The social element is the servant of the King. It is like the porter-girl Rhoda, who serves at the gate. She may deck herself in bright adorning and serve with winning courtesies; but we must see that strangers do not come to court the maid rather than honor the King."

We take for granted that all Christian people long for the coming of Christ's Kingdom upon this sin-cursed earth. But, a close study of results in missionary work does not justify the taking for granted that all Christian people are working toward the bringing in of the Kingdom of our Lord. Ah! that is the sad part of the human side. We are redeemed by His blood but we are not linking ourselves to the great agencies that

are trying to make Him real to the world. We take for granted that somebody else will do that thing.

We boast of our numbers; but what are we doing? If we could only wake up, we might help in this brotherhood of man problem. A great man of another denomination writing on Home Missions says forcefully: "America is big with destiny, opportunity, and responsibility in relation to the evangelization of the modern non-Christian world. What is yet needed to send American Christianity conquering through the nations? The simple, yet mighty demonstration that it can save America."

The concern America feels for the welfare of new-comers should be that of a patriotic citizen's feeling for the future of his country, of his family, of his own self-preservation. Some one has paraphrased the teaching of the Apostle thus: "If a Christian love not the aliens in our own country, whom he hath seen, how can he love their tribes-men in foreign lands, whom he hath not seen?"

Before the real Brotherhood blossoms in our own hearts, we must do some deep, heart-searching investigation into our own motives and desires.

America is not given to us liberty-loving, care-free people simply for our own enjoyment. While we sleep the great flood-tide of sin is sweeping in upon our people. Our coasts are being invaded by foes more stealthily than an invading army on military conquest bent.

The 400,000 Mexicans now in Texas would be the solution of Mexico's troubles if only we could have given them the gospel during the past ten years.

Do not many of you, my readers, remember Mrs. J. B. Gambrell's incessant pleadings for these people? Cannot you see her now in Louisville on that Sunday afternoon as she sat in the vestibule of the church awaiting Miss Heck's coming? Bro. C. D. Daniel was with her and many other of our Mexican workers who could not speak our language, but who knew the great Brotherhood in Christ Jesus.

Why are we playing at missions? We have the people, we have the Lord's money in keeping—as His stewards. What is lacking? Let me tell you a story: A train was much delayed at a railway station; as usual, the gentlemen got out to see what was the trouble. One of them said to the engineer: "What are you waiting for, isn't there any water?" "Water enough", roared the engineer, "but it isn't boiling." Ah! that is the point, Christian Effort and Enthusiasm isn't at the boiling point.

We have problems enough: at our ports; on our Canal Zone; in Cuba; on our frontier; in our densely crowded cities; upon our mountain tops. Yes, and God's people have money enough and enough organized machinery to meet and solve these problems. But what we lack is warmth of love in our hearts. A real yearning, burning desire for the salvation of the souls of lost men and women, will melt away the barriers that are keeping us from efficient service for the Master. Only boiling water generates steam and it takes steam to drive the wheels of commerce and carry great cargoes to safety.

Can we face our own souls in the presence of God and truthfully answer the question "Am I my brother's keeper?" "Lost! lost! eternally lost without God" is what we must tell our brother who knows not our God. We must not flinch from duty because it is hard. Let us be flaming evangelists of light in our Master's service if we would usher in the glad day of the real Brotherhood of Man.

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### "THE HOME FIELD" HONOR ROLL, SEPTEMBER 15 —OCTOBER 15, 1915.

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## HOME MISSION CHARTS

THE PUBLICITY DEPARTMENT of the Home Mission Board has just issued an entirely new and much enlarged set of Home Mission Charts. Each chart is 42 inches deep and 28 inches across. The white paper used is of high-grade and is heavy and strong enough for the purpose. The charts are printed in red and black. The letters are large enough to be read across a church auditorium of average size, and the leading idea of each chart is also set forth in diagrams.

The charts bear the following names:

**HOME MISSIONS IN 1915**  
**A WORLD OPPORTUNITY**  
**IS AMERICAN CHRISTIAN?**  
**RURAL CHURCH PROBLEM**  
**SOUTHERN HIGHLANDS**

To illustrate the value of the charts, we may say that the first one named above carries an outline map of the South and shows in red ink the population, number of white Baptists and number of Home Board Missionaries in each State. Each of the charts sets forth in the briefest, most graphic form some big idea. A set of these charts should be possessed by each church and each Sunday-school and Mission Society. Sent securely packed post-paid for 50 cents the set of five. Or will be given as a premium for a club of fifteen new subscribers to The Home Field, if request is made in the letter enclosing the subscribers. Address

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# Christian Herald

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An illuminating series of Christian experiences in the lives of men and women of our own time who have made the world better for their having lived in it.

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An evidential article illustrating the decadence of formalism and skepticism. How the nations have come to seek God as their only helper and Christ, all of which is expected to lead to the decline of churchianity and the triumph of Christianity.

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The wonderful story of how the Great Book came down through the ages by way of the linguistic stream of Hebrew, Syriac, Greek, Latin and Anglo-Saxon, by the editor of the "Christian Herald."

### **RELIGIOUS TRAINING FOR THE YOUNG**

A plea for the daily inculcation of the truths of the Bible in the minds of the boy and girl and the methods whereby this may be done.

### **THE UNSELFISH CAREER**

Some denominations are making a special campaign to turn the minds of young people from plans for a selfish search for success to a life of sacrifice and service for others in the name of Christ. This article will tell of this movement and voice this appeal.

### **NEW METHODS OF CHURCH WORK**

Ministers who stick to old methods and ministers who have adopted new plans of church work will narrate their experiences and tell how they achieved success.

### **THE MINDS WONDER WORLD**

Scientists have discovered a new world in the mind. Their explorations throw amazing light on the problems of health, religion, society. How their discoveries will help people to be healthy, good and useful.

### **THE CHURCH AND THE MOVIES**

Do they conflict? Are they competitors? Should they get together? Can they be of mutual benefit? Here is a big subject handled in a big and convincing way.

### **OTHER FEATURES**

Stories, articles and poems by writers of wide reputation will be published in the "Christian Herald" during 1916. There will be a sermon by some well-known preacher published every week.

The Sunday School Department will be conducted as heretofore by authoritative writers. The Bible and Newspaper page by Rev. Ferdinand C. Inglehart; the Editorial Forum; Our Mail Bag, with its informative answers; Bible Questions; the Daily Meditations, one for every day in the year; Week in the World's News, which will keep you abreast of the times; articles by Margaret E. Sangster, Jr.; the Christian Endeavor Topic; the Epworth League Topic; the Baptist Young People's Union Topic, etc. These will be served weekly in the "Christian Herald."

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