

THE HOME FIELD

JANUARY 1916

The Baptist Advance X

I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth.

Psalms 121:1,2.

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— of the —

SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

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

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VOL. XXVII

JANUARY, 1916

No. 1

The Star of Bethlehem and Southern Baptists

M. E. DODD, Pastor First Baptist Church, Shreveport, Louisiana.

THE STAR OF BETHLEHEM moves westward. Two thousand years ago it hovered around Jerusalem. During the first century it moved across Asia Minor. In the second and third centuries it lingered over Southern Europe. Then it passed to England, and four centuries ago crossed the Atlantic and shined its brightest in New England. It is still westward bound, and its first glad gleams are beginning to lighten up Japan and China, while its latter twilight lingers on America's Eastern coast.

It seems the inevitable that evangelical faith and hope will ultimately be driven from our own fair land. But it is our blessed privilege and duty to stay off that sad day as long as possible.

I heard a returned missionary speak the other day of her fourteen years' experience in China. She told of a missionary conference she attended in China which was participated in by native preachers and Christians. They were discussing their obligation to do foreign mission work—that is, to support missions beyond the borders of China—and the chief point of discussion was the necessity and duty to help mission work in America. They proposed a collection for our Home Mission Board.

When Bethlehem's Star stands in its zenith over China and Japan, they will be doing more in America than we are doing for those places from which the Star departed before coming to us.

It is the God-given opportunity to Southern Baptists as to no other people in all

the world to stay off that sad day of the Star's departure.

I called upon a great evangelist of international reputation. For twenty-five years he has been known around the world by his evangelistic tours through his books. He is not a Baptist. On the fundamentals of the evangelical faith he is orthodox to the core. I asked him out of his wide experience and close observation to tell me what was the outlook of the orthodox faith. He replied: "The hope of the orthodox faith is in Southern Baptists."

The agency through which Southern Baptists are to co-operatively maintain the orthodox faith, and to say the departure of the Star, is the Home Mission Board. The Evangelistic Department of this Board alone is a mighty denominational wheel as well as conserving power. The Mountain School Department and co-operative missionary activities of the Board also contribute much more than we think to denominational preparedness. Preparedness and conservation must have much attention.

Every Southern Baptist who loves the cause of Christ and the truth of the New Testament and the souls of men and his own native land, should enshrine the work of the Home Mission Board deep in his most ardent affections and let it have a large place in his gifts.

Wise men guided by the Star of Bethlehem brought gold and other gifts to Jesus. Every man among Southern Baptists who is wise will do the same.

Our Finances as We Begin the New Year

B. D. GRAY, Corresponding Secretary.

THE REPORT OF TREASURER MELL is found elsewhere in this issue of The Home Field. It shows that receipts are \$8,276.16 ahead of those for this date last year, which is somewhat encouraging.

But the increase is due almost entirely to Kentucky with her monthly remittance of one-twelfth of her apportionment. Kentucky's increase is about ten times as much as the combined increase of all the other States! If the Kentucky plan were in vogue in all the States, where would we be? Why, out of debt, with prompt payment each month of one-twelfth of our obligations! A great saving on interest account! The enthusiastic endorsement of our business men because of our good business methods! Wouldn't that be worth while? Well, that is our ideal. Let's work to make it real. Let the States catch the step. Several are already proposing to do it, but they are going to wait till May, the beginning of our new year Home Mission year.

What Shall We Do in the Meantime?

Two-thirds of our year have passed and we have received less than one-fifth of the apportionment, and we have appropriated the full amount of the apportionment. We have borrowed more heavily than ever before at this season of the year. Our bankers are looking serious. Our credit with them is reaching the nervous point. Nothing can calm this nervousness, but a strong stream of deposits flowing in from the churches. Really from now on we ought not to borrow from the banks. They have carried us eight months, let's carry ourselves four months till the close of our year, April 30th, and pay the banks all we owe them. We can do it, we ought to do it, we must do it! Do I hear a ringing shout, "We will do it!"

Hard Times?

We did have hard times last year. The war, low prices of cotton, general depression in business, the uncertainty attendant upon the inauguration of the new currency system. But that was last year, and with last year it is all gone, except the war. And the war has brought high prices for all good supplies and live stock, munitions, etc. The earth never yielded so bountiful a grain crop. This year's grain crop in the South is worth \$250,000,000 more than any other year's crop. Cotton has gone from six cents in 1914 to twelve cents in 1915. Cotton seed from eighteen dollars a ton in 1914 to forty-five and more in 1915. Though much smaller than the crop of 1914 the 1915 crop brought more money.

The railroads, the great barometers, as well as carriers of commerce, are more prosperous than they have been, and are hundreds of millions in improvements and enlargement of facilities. The prophets of the financial and commercial world are optimistic over the outlook. But we common people have eyes. We see the contrast with the conditions a year ago!

Some Reflections.

The State Conventions meet in the fall. From the meeting of the Southern Baptist Convention in May till the meeting of the State Conventions, Home and Foreign Missions are not stressed, State interests being given the preference with vigorous campaigns put on just before the conventions.

Now, during the State Convention period of 1914-1915, we had hard times the first half of the period and improved times the second half. With what results as to State Missions? In most States there was a splendid advance in gifts to State Missions, while in some cases State Mission receipts broke all previous records. During that same period receipts for Home and Foreign Missions fell off heavily in nearly every State and in some States the slump was fearful. How can we explain the rise in State Missions and the fall in Home and Foreign Missions?

In most of the States we have general mission boards, (not State Mission Boards) which give attention to all departments of missions alike. This must be the explanation: The special Home and Foreign Mission season came during the first half of the 1914-1915 period, or hard times' period, and State Missions during the second part when good times came.

Although the State Mission period was preceded by the season of depression, a vigorous campaign in behalf of that department of our work helped to overcome the depression and put State Missions in great shape. With hard times forgotten, with months of prosperity already to our credit and the future full of promise, we are able to do far better for Home and Foreign Missions than we did for State Missions during the fall campaign. We enter upon this campaign with prosperity behind and before us.

Let us come heartily and universally to the help of the State Secretaries as they throw themselves into the campaigns for Home and Foreign Missions.

Systematic Giving.

Hundreds of our churches are planning to begin regular, systematic offerings, weekly or monthly, to our mission work, as well as to current church expense, and that we plead for most cordially and have done for more than twelve years as Secretary of the Home Mission Board, but we must make up the deficit when we undertake the systematic work and the deficit now on Home Missions is tremendous, two-thirds of the time gone and less than one-fifth of the money raised! Thousands and thousands of the churches, even among those that support Home Missions, have given nothing so far this year.

In order to avert the uncertainty and anxiety of the closing days of the year in April, that we may sustain our credit and pay our notes at the bank, be ready to close the year without debt, and able to seize the greater opportunities that await us in every department of our work, let us begin in January.

"Preparedness" is the watchword of the day. It fell often from the lips of our Lord: "Be ye also ready." May we be also and always and everywhere ready. Yes, and especially now in this great task let us be ready.

The Mission of the Country Church

D. H. HOWERTON, Bunceton, Missouri.

THE COUNTRY CHURCH is concerned primarily with the people in the immediate locality. But she has not completed her mission when the gospel has been preached to the utmost boundary of the neighborhood, even though every unsaved man and woman be won to Christ.

The task of redemption is world-wide, and the range of a church's sympathies and efforts must be equally extensive. The same power is required to save a sinner whether he live near at home, in the field of Home Mission endeavor, or across the sea in foreign lands. And be they far away, or near at hand, the lost are equally precious to our Lord who poured out his life blood that all might have eternal life. The need for salvation is the same in either case, and since the command of Jesus is universal and world-wide, every church that fulfills its mission must function in missionary evangelism both at home and abroad. Loyalty to our Lord, and gratitude for what he has done for us require that,

We relieve another, wherever he may be,
Who needs the touch of Jesus quite as much
as we.

by projecting our efforts for both Home and Foreign Missions, as well as expending our energies for redeeming the lost about us, and in caring for our local work, we fit ourselves into the program of Jesus and be-

come co-workers with him in the glorious task of revealing the Father and of bringing salvation to the sons of men.

Educational Need of Rural Churches.

HOW MAY WE bring our country churches up to the point of highest efficiency in fulfilling their task? We would reply first by education. The criticism frequently heard that country churches do not want to make progress is not true to fact. The average member of a country church is as anxious as any other to see a soul saved, and rejoices in every move for reaching another who is lost. When shown his duty he responds quite readily and heartily. He is willing for progress along all lines. But country folks are conservative, and wait for concrete demonstration of the wisdom of any new line of service or method of operation. They do appear to move slowly. But they do move. And by wise perseverance and patience in leadership they may be induced to move forward.

Unfortunately their opportunities for education along all lines of denominational and church endeavor are limited. Many of the pastors do not read the denominational literature, and so cannot keep their churches informed about the denominational movements. And even though he be thoroughly informed, and awake to every progressive movement, the pastor who ministers to more than one church, or two at most, can do but little to develop his people. Preaching to a church only once a month is not



sufficient for presenting the entire program of the Kingdom.

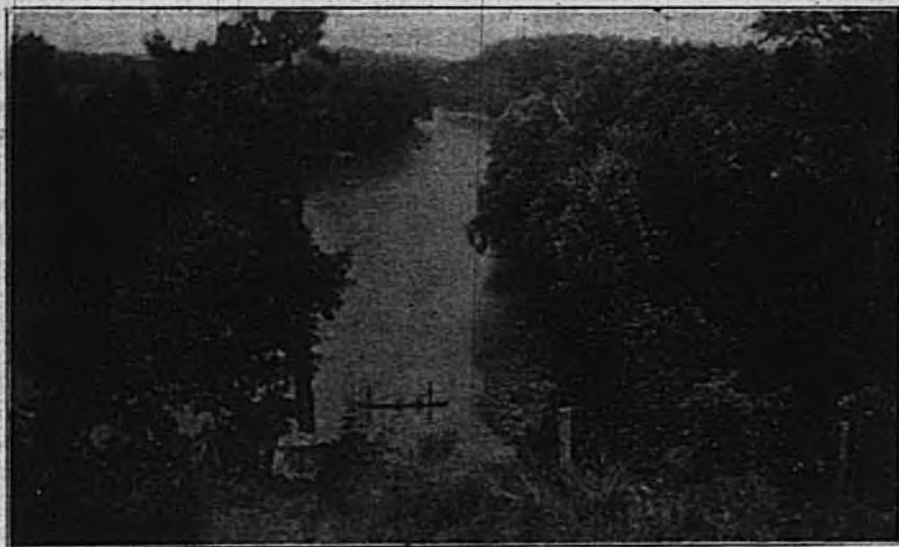
So the first step toward a proper educational method for our churches is to devise a plan for locating a man on each field for at least half of his time, and preferably for his entire time. Let him be located in the midst of his people, so that he may know all their interests, and become a participant, if not a leader, in all their efforts for community uplift.

While his primary task is to present the gospel of salvation to the lost and, to lead his church in all the work of the Kingdom, yet he can more effectively reach the people for this end by keeping in close touch with them in all of their other interests. His presence at the various community gatherings, and participation in the labor of the neighborhood for public improvement,

Kingdom. Those who do not are but little concerned about spiritual matters further than merely being saved, unmindful of obligation beyond the range of the immediate neighborhood.

What they need is information. Many will not pay the price of a subscription who would read a paper if put in their homes. Thus they, or some members of the family, getting the knowledge thereby afforded would become interested, and ultimately make efficient workers in their churches. It is said that if one is not willing to pay the price of the paper he will not take enough interest to read it. But the children will read, and even the older folks do, as is shown by so many of them being easily led off after the heresies of Russellism by the free literature put into their hands.

If the country church is to be adequate



A Beautiful River Scene in Missouri.

will give him a strong hold on those whom he seeks to win and to train for Christ.

Denominational Literature Essential.

ANOTHER NECESSARY advance step is to place the denominational papers and mission journals in the homes of all the members of the churches. Would it not be money wisely expended if our Boards would supply every family of our constituency with one of our denominational papers and the mission journals? The majority of the people who read the religious journals are, more or less awake to the interests of the

enlisted it must be accomplished through education, and the pastor on the field for his full time, and the religious paper in the home of every member will be the chief factors in bringing it about.

It is, without doubt, true that a large per cent. of the churches do not co-operate in the task set for itself by the denomination. But many churches do not know that there is any particular task before the denomination as a whole. Are they then not co-operating as far as their training for co-operation has gone?

Surely we need to devise some means by which we can take training and development to our unenlisted churches. We think we are obligated to take the gospel to the sinner. Would not a successful effort to enlist an unenlisted church be a considerable factor in the salvation of souls in that community, and in the saving of the world through the men and the money such church would be induced to contribute for the spread of the gospel?

Allow me to join others in the suggestion that our Boards co-operate with the State Boards, and they in turn with the District Boards in the formation of a broad and comprehensive scheme for reaching, interesting and enlisting every member of every one of our churches in the entire program of the denomination. It is, to be sure, a stupendous task. But why should we not undertake the greater tasks? And so long as so many churches are unenlisted the task will remain unfinished. Already an effort is being made through the Enlistment Department of the Boards. But the available force is, as yet, unequal to the task, and this department of our work must be materially strengthened before it is able to cover the territory.

A Pastor on the Field a Prime Essential.

ONE OF THE STEPS to be undertaken, then, is to help the backward churches to help themselves in securing pastors and in placing them on the field. With all due respect to the services rendered in the past by such, the once-a-month preacher, living from twenty to a hundred miles away, cannot minister adequately to the churches of the present time. He never did perform the pastoral function adequately, and conditions now, more than ever, demand that the preacher be in every sense of the word a pastor, who shall enlist, educate, train, and feed the members of the flock if the church is to be built up and the members strengthened in the faith of the gospel. The solution is to be found in a measure, in showing these churches that, if they will, they can have services half time, or every Sunday. And when that is not practicable, induce several churches in contiguous communities to co-operate in locating the same man on one great common field. Thus will be elimi-

nated the matter of time, money and energy expended in travel over long distances.

As it is, there is too much "lost motion," too much time and expense incurred by several pastors located far from their fields and overlapping each other in reaching their various churches. The time, energy and money thus expended ought to be utilized in pressing the claims of Christ upon the members of the flock over which the Holy Spirit has made them overseers.

I raise the question here if there is any Scripture warrant for one man being pastor over more than one church. Does it accord with common sense and good business judgment for a church to call as pastor a man who lives seventy-five miles away for one Sunday a month and then allow him to go equally as far in a different direction to preach the other three Sundays? What part has the Holy Spirit in making such arrangements in the selection of overseers of the churches?

Paul tells us that the pastor must be apt to teach. But one is not "apt to" teach very much when he can visit his field only on one Saturday and Sunday and never be among his people again for another month. The place for the pastor who will lead his people to the highest achievements in spiritual things is right in the midst of his people every day of the month.

Agitate Much and Be Patient, Great Things Grow Slowly.

WE MENTION agitation as another means of bringing the country church up to where she may fulfill her mission. Any forward movement is of necessity brought about by oft repeated effort to get it before the people. "If at first you don't succeed, try, try again," is pertinent in this connection. One visit from a representative, one article in a journal or tract, one great address from a leader is far too little to arouse dormant churches to action. [It surely is. But it has until now been about all Baptists have done to inspire the mass of their churches. —Ed.]

If at first the larger matters of the Kingdom are treated indifferently, if the people are slow to respond to propositions for enlargement, let there be neither disappointment, impatience, or ridicule. [Amen!] Just

keep the matter wisely before the people, and after "line upon line" they will catch the vision and there will be hearty and enthusiastic response.

The marvelous attainments of some of our greatly developed churches were not accomplished in a day. The great program of the Kingdom was presented over and over again until it became a vital part of the church. It must likewise be the method with the country churches. Before we have a vigorous vital church life adapted to present conditions and needs, there must be earnest, patient, sympathetic and considerate agitation that will stir to the very heart the members with a passion for larger things.

When the country churches are thus led to see their own latent possibilities, and induced to throw their entire strength into the cause of Christ, there will be a mighty advance of the hosts of Jehovah against the armies of the evil one.

Another element in the solution of the country church problem is adaptation. Changing conditions of farm and community life have come through a long process of education and agitation. Certainly, "things are not like they used to be." And, formerly conditions were different from those of the present time. Whether we like it, or think it for the best, times have changed, are still changing, and will continue to do so.

Unfortunately our country churches have not kept pace with the changes. The churches in many instances are from fifty to seventy per cent. behind the material, intellectual, social, and moral institutions in the country, such as the rural mail, good roads movements, the public school, rural clubs, and the like. The churches have not been quick enough to seize the opportunity presented by these changes to inject new methods into their activities. The result has been that the community has almost run away from the church, and in many localities today she is fast losing her hold on the people.

But the church must hold the country community and save it for Christ. To do so

she must fall in line with the current changes and adapt her work accordingly. There is no more reason for a church to be content with meeting once a month, with a service on Saturday, and one or two on Sunday, and house closed for the remainder of the month; or for paying the pastor the same he received twenty-five years ago; or for giving little or nothing for missions and benevolences; or for doing nothing to train the members in Christian service; or for allowing the Sunday-school to be closed for three or four months in the year; or for taking no interest in the general movements of the neighborhood for community welfare, than there is for plowing our ground with a wooden plow drawn by a yoke of oxen, or cooking our meals in the open fire place, as in the days of our fathers.

The country now has its rural delivery and parcel post, bringing the daily mail and the city market to the door. The telephone and the automobile have eliminated the problem of distance, while a thousand other conveniences unheard of a generation ago have revolutionized country life. Let every one rejoice in these privileges. But let the churches, the pastors, the denominational leaders, in fact let all of us lay hold of everything in the way of progress and seize it for the Kingdom, and thereby inject new life into the church and add attractiveness to the services so as to win the entire country constituency to the Kingdom. Plan for all sorts of teaching and training agencies that will fit for Christian manhood. Become all things to all men. Let the church and the pastor take active interest, and often leadership, in every movement for community uplift and demonstrate fitness for specializing in spiritual things and worthiness to be followed by the thinking folks of the neighborhood. Let there be no satisfaction with Kingdom matters of merely local interest, but wisely and sympathetically project the work on a basis of world-wide human obligation. And while mediating the redeemed life to the immediate community you will become a partner with other churches and with your Lord in mediating the redeemed life to the whole wide world.

TEXAS' HOMELESS CHURCHES

Your Home Mission Board is in Receipt of the Following Communication:

"Dallas, Texas, Nov. 20th., 1915.

This is to say that, following unanimous action of the Baptist General Convention of Texas, I will ask all the churches of Texas to take up the Church Building Work of the Home Board, and put it on their program for annual contributions.

It is also my purpose to give assistance in securing Memorial Gifts to this fund as opportunity is offered.

J. B. Gambrell

Cor. Secy. Executive Board,
Baptist General Convention of Texas."

THE CHURCH BUILDING LOAN FUND has been officially placed in the budgets of 4,600 churches.

The unanimous action of the Texas and Oklahoma Conventions has placed the work in line for annual collections by all the churches of these States.

Dr. J. B. Gambrell and Secretary J. C. Stalcup have addressed communications to the Home Board, stating that they will earnestly and actively seek the enlistment of all their congregations in behalf of the movement.

Annual collections by their churches have been the basis of Church Extension work in other denominations.

The Loan Fund of the Disciples last year received \$14.40 from the collections of the churches for every \$1.00 received from individual gifts.

Southern Methodists this year assess their churches \$300,000 for their Department of Church Extension.

These denominations are advancing marvelously. The percentage of increase shown by the Disciples far exceeds that of Southern Baptists. Southern Methodists, with an annual increase of 100,000 a year for the past five years are now entering a campaign whose goal is 250,000 members in the next twelve months. As God gives the increase, they are prepared with buildings and equipment. They are ready for the immediate enlistment of those who come to them. We are not.

Both of these wonderfully growing bodies hold two points as basic:

(1) That successful Church Extension work is the foundation of general denominational growth, and

(2) that the basis of successful Church Extension operation is in annual collections by the churches.

Giving our Church Building Loan Fund place in the budgets of our churches will solve the problem.

OKLAHOMA'S HOMELESS CHURCHES

Your Home Mission Board is in Receipt of the Following Communication:

"Following unanimous action of the Oklahoma Baptist Convention to the effect that the CHURCH BUILDING LOAN FUND of the Home Mission Board be incorporated into the budgets of the churches of Oklahoma, and that each church take an ANNUAL OFFERING in this behalf, I shall earnestly and actively seek the enlistment of our churches to the end that EACH OF OUR CHURCHES TAKES AN ANNUAL OFFERING for this greatly needed and greatly needy work."

Fraternally yours,

J. C. Stalcup

Cor. Secy. General Baptist Convention of Oklahoma."

Annual collections in its behalf will soon put us on a parity of operation with other religious bodies.

That this will be done seems certain. At the Texas Convention, following a proposition by Dr. Truett, the hands of seemingly all the pastors present were raised pledging their churches to annual collections for the

Loan Fund, and since that time scores of letters have been received in enthusiastic approval and in hearty promise of support.

Other States will come into line with the movement, and the MILLION DOLLAR CHURCH BUILDING LOAN FUND will be raised at comparatively small cost to the denomination.

Episcopalian Duplicity and Church Union

V. I. M.

THE EPISCOPALIANS have been among the Christian bodies the chief sponsors in America of the modern Church Union propaganda. Compared with several other evangelical bodies the Episcopal body is small. In the South, where, during the Colonial Period, they had all religious prerogatives corralled and tethered for their own particular use, they have under religious liberty, which was only gained by forcibly displacing them as the Established Church, made a pronounced failure to win the people. In the South Atlantic States, where there are, by the last Religious Census, 1,877,000 Baptists and 1,464,000 Methodists, the total of Episcopalians is 126,000, nearly one-half of whom are in Maryland and District of Columbia.

In the whole country there are fewer than 1,000,000 Episcopalians, while there are more than 6,000,000 each of Methodists and Baptists, 2,000,000 each of Presbyterians and Lutherans and more than 1,000,000 Disciples, not to mention other evangelical bodies. Yet the Episcopalians have been the religious body from which in recent years the most insistent demands have come for Church Union. We can conceive of some rough man remarking anent this, that, having failed to win the people of America to Christ, the Episcopalians desire that the bodies who have won the people, shall turn them over, by way of acceptance of the "historic episcopacy," and other Episcopal requirements, and the giving up of the "narrow and bigoted" tenets which would hinder this consummation, into the expert hands of the once-Established Church, so it may still have due exercise for its managerial gifts.

By what tokens may other evangelicals be assured that the Episcopal brethren are

worthy to be thus made the custodians of their faith? Surely not from the fact that the Episcopalians themselves have learned how to dwell in realms higher and more salubrious than the contemned fields of divergent views and troublesome scruples of conscience, which have made the Union protagonists lose so much sleep. Witness the controversy now on among the Episcopalians about whether or not they shall participate in the Latin-America Missionary Conference at Panama, next February. Some of them wish to do so. They say, as all other evangelicals do, that Romanism has failed to supply the religious needs of the South American peoples. But other Episcopalians say that Romanists are as good as other Christian bodies, and therefore we must let them alone. They will not participate in a Conference the purpose of which is to convert the deluded followers of Romanism. Some Episcopalians of this kind boast that they are nearer Rome than they are to the evangelicals, and most evangelicals will credit their claim.

The most surprising revelation of duplicity of the Episcopalians in their Church Union efforts in this country occurred in Philadelphia recently. The story is told in the Watchman-Examiner of New York, by Rev. Peter C. Wright. The paper vouches for the article in an editorial in which it says, after characterizing as "chicanery and duplicity," the Philadelphia performance: "Let the Episcopalians realize that they have for the present forfeited their leadership in the matter of the reunion of Christendom." The article presents a matter of such importance that we give it here in its entirety. With the remark that Christian unity, when it comes, will come by a sincere effort to follow our Lord in all his appointed

ways and not by the craft and chicanery of shrewd men, we yield the floor to Brother Peter C. Wright:

"Philadelphia is in the throes of a denominational controversy brought about by the effort of an Episcopalian church club to force Episcopacy upon the men of the city.

"Trinity chapel is a part of Holy Trinity Episcopal church, Rev. Floyd W. Tomkins, D.D., rector. Rev. H. C. Stone is vicar of Trinity chapel. An organization among the men of the chapel was formed some time ago which received a decided impetus from the Sunday campaign a year ago. It was known as the Stonemen Club. The growth was so rapid following the revival of last year that Mr. Stone, in consultation with George Wharton Pepper, conceived the idea of making the club a great interdenominational organization, for which the latter prepared a ritual composed of three degrees. In preparation for each of these degrees men were to learn a catechism of belief. The club was to be a secret order, though not sworn to secrecy. No man should be admitted to any of the meetings without his card of membership. It was the intention to make the club purely religious, uniting the men in a pro-Protestant movement.

"Patriotic orders have been agitating anti-Catholic sentiment in the city for several years, one of which came to be known during the fall as the No Name Society. Its influence became quite wide-spread during the recent political campaign for the election of a new city government. This sentiment was seized upon by the new Episcopalian pro-Protestant organization, and the men flocked to the Stonemen Club by thousands, until it is said that more than 100,000 men have been enrolled. There had been a fine field prepared for the efforts of the club by the success of the organized Bible classes in all the churches last year, at which time about 50,000 men had been added to their membership. Thousands of these men joined the Stonemen Club. All joined innocently enough, thinking that the organization aimed at establishing more firmly among men the Protestant principles as they related to the home, the church and the State.

"The first degree proved innocent of any other idea, and men grew enthusiastic. The club seemed to be launched with great pros-

pects. The men were told that a wealthy person had left a large sum of money, the income of which was to be used in the support of the organization. There was talk also of a fine club house in the center of the city. During the fall the club held its weekly meetings on Saturday evenings in the great Convention Hall, so great was the attendance. Other meetings, secret in nature, have been held in Baptist, Methodist, Presbyterian and other churches. Pastors, deacons, elders or even sextons could not attend these gatherings unless they held a Stonemen Club card of membership. In these meetings the catechism for degrees was taught under degree masters. When the men began their preparation for the second degree some became a little suspicious of the doctrine which they were being taught. Little suggestions were dropped, and an investigation began which resulted in finding that the second and third degrees are Simon-pure Episcopalianism, even to the High Church degree. So objectionable were the teachings, in fact, that several of the leading Episcopalian ministers, such as Rev. David M. Steele, D.D., and Rev. Carl E. Grammer, D.D., have come out publicly against the organization. The following is quoted from the catechism:

"Question: What ancient form of words contains an outline statement of your beliefs?

"Answer: The Apostle's Creed, which is as follows: (The Apostle's Creed.)

"Question: Is the celebration of the Lord's Supper or Holy Communion something in which our Lord and you alone have a part?

"Answer: No, for in each Holy Communion all those, living and dead, who have come to the knowledge of Jesus Christ are thought of as one great fellowship pleading before the Father Christ's unselfish life and his sacrificial death upon the Cross.

"Question: Through what sacred initiation is admission gained to this blessed company?

"Answer: Through the Sacrament of Baptism.

"Question: What is the initiation to the second degree?

"Answer: It is the Sacrament of Baptism for all who are unbaptized and for :

others it is the solemn renewal of their baptismal vows.

"Question: What is the initiation to the third degree?

"Answer: It consists in admission to the Holy Communion according to the Apostolic Rite of the Laying on of Hands and the stirring up of the gift of God's Spirit in all upon whom hands have thus been laid."

"It is further stated in describing the third degree: 'It shall include the laying on of hands by the honorary chaplain of the fellowship, who is hereby declared to be the Bishop of Pennsylvania.'

"Bishop Rhinelander, Mr. Stone, Dr. Tomkins and Mr. Pepper have all been consulted, and out of these conferences have come the admission that the third degree is practically confirmation into the Episcopal Church. Mr. Stone, when asked by a company of ministers whether any other bishop than the Episcopal bishop could officiate at the third degree, said that none other unless it might be a Catholic bishop, for the reason that none other would be in Apostolic succession. Mr. Stone also told the company of ministers that there could be no hope of uniting the religious leaders in a great

church unity plan, but now he had the men they would finally be compelled to unite. In a signed article published in The Public Ledger on November 19 Mr. Stone and Mr. Pepper say: 'If all men are willing to add to their existing professions a recognition of the fact of episcopacy a way to corporate communion is opened without discussion of denominational differences.'

"It should be remembered that these leaders and their co-workers have gone into churches of other denominations, under cover of secrecy, to teach these doctrines to the laymen of those churches. This has been done without giving the men to understand the purport of their organization, or first consulting with the spiritual leaders of other denominations."

This hypocritical performance will excite the indignant protest of all serious and manly men. So this is the heart of the much-loving, sweet-seeming twaddle with which Episcopal and Y. M. C. A. leaders have framed a foreground to put before their storm-cloud of scurrilous detraction for the denominational principle in constituted Christianity!

The Georgia Evangelistic Campaign

WESTON BRUNER, Superintendent.

THE DEPARTMENT of Evangelism of the Home Mission Board in conjunction with the State Board of Missions begins a State-wide Evangelistic Campaign in Georgia January, 1916. This is the most elaborate and comprehensive campaign yet undertaken by the Evangelistic Department and we confidently expect wondrously blessed results from such wide spread and unified evangelistic endeavor.

Those who are to participate in this campaign as evangelists are, first, many pastors who will hold their own meetings; second, volunteer pastors who will place themselves at the disposal of Dr. Cree to go anywhere needed; third, three or four State Board evangelists, and fourth, largely the staff of twenty-five Home Board Evangelists. With such a combination as an evangelistic staff it is hoped to reach practically all the churches within the State and under God

to witness the greatest spiritual awakening that Georgia has ever known.

The Strength and Beauty of Co-operation.

THE SCRIPTURES declare that "one shall chase a thousand and two put ten thousand to flight." There is strength in united effort and beauty in such fellowship. One of the happy results of the work of the Department of Evangelism is the strengthening of the spirit of co-operation in all Kingdom-enterprises. We as Baptists can never attain the maximum of power and influence in the Kingdom until we learn thoroughly to co-ordinate all our forces and interests, and continually to cultivate the fine art of co-operation. We have no Pope or Bishop to plan for us or order us. We are a great spiritual democracy. Now, the essence of democracy is that each individual shall recognize the right and worth of every other individual, and that each shall work for the

good of all. When this spirit prevails team work becomes possible.

In this campaign in Georgia each church can have whomsoever it may choose as its Evangelist—its own pastor, one of the volunteer pastors, one of the State Evangelists, or a Home Board Evangelist. Here is the recognition of the authority and interest of the individual church, and here is the recognition of the spirit of co-operation. The value of the New Testament church autonomy and the New Testament doctrine of brotherhood is seen here.

For convenience we have divided the State into four Zones, in the hope that as far as practicable there may be simultaneous meetings in all the churches in each Zone. The First Zone is bounded on the South by the northern boundary of Florida and on the north by a line running west from Savannah, and includes about one-fourth of the State. The Second Zone comes far enough north to include Macon, the Third Zone far enough north to include Atlanta, and the Fourth Zone takes in the northern end of the State. We rejoice in the evidence that co-operation on the part of the pastors throughout the State is to be general, and we are confident that when our campaign is fully launched there will be from one to two hundred meetings going on at the same time, with an increased number in each succeeding Zone.

While we are planning on such a large scale, we are ever mindful of the fact that "It is not by might nor by power, but by my spirit saith Jehovah of Hosts." Consequently we earnestly covet the prayers of God's people everywhere to the end that God may move upon us with his Spirit, that He may revive his people and send conviction and salvation to the multitudes of the lost within our midst.

The Negro Churches.

WE ARE HAPPY to know that the Negro Baptists of the State are arranging to co-operate fully in this State-wide revival effort. The work carried on by the Department of Evangelism of the Home Mission Board among the Negroes has been phenomenal during the last six or eight months. Evangelist J. W. Bailey, of Texas, and Evangelist Richard Carroll, of South Caro-

lina, our two Negro evangelists, have given themselves without reserve to this great work, and God has richly rewarded their labors. Then we have had during these months the help of a number of special Negro Evangelists, and likewise a large number of Negro pastors, who have conducted one or more meetings.

The spirit of co-operation among the white and colored pastors wherever these men have gone is a happy omen of a better day for both races, and the fact that God has so marvelously blessed their work together strengthens our belief that such effort has the divine approval. May we not urge that every white pastor shall get in sympathetic and fraternal touch with the Negro pastor or pastors in his community in order that this spirit of co-operation may be strengthened? He will find our colored brethren ready to respond and co-operate in a most fraternal spirit. Religion, and religion alone, holds the solution of our race problems.

A Word Personally.

I WISH TO express my sincere appreciation of the many gracious words of commendation concerning the administration of the work of the Department of Evangelism, elicited by the announcement of my resignation. The judgment of the brethren enables me to see clearly the path of duty.

For fifteen years I was a pastor and trust I have the shepherd heart. I have always believed that I am better equipped for the pastorate than for any other work, but the unanimous conviction of the Staff of Evangelists and the unanimous conviction of the Home Mission Board itself, together with a similar conviction on the part of many brethren throughout the South, led me to see that it is my duty, certainly for the present, to remain with the Department of Evangelism. There is much compensation for the burdens of the work in the loving fellowship of the Evangelists who share with me in the toil and sacrifices, and there is likewise compensation in the approval by the Board and by the brethren, of the work we are endeavoring to do. I most sincerely covet your prayers that God may give me sufficient grace and wisdom to conduct the affairs of this Department with ever increasing faithfulness and efficiency.

An Ideal Rural Church

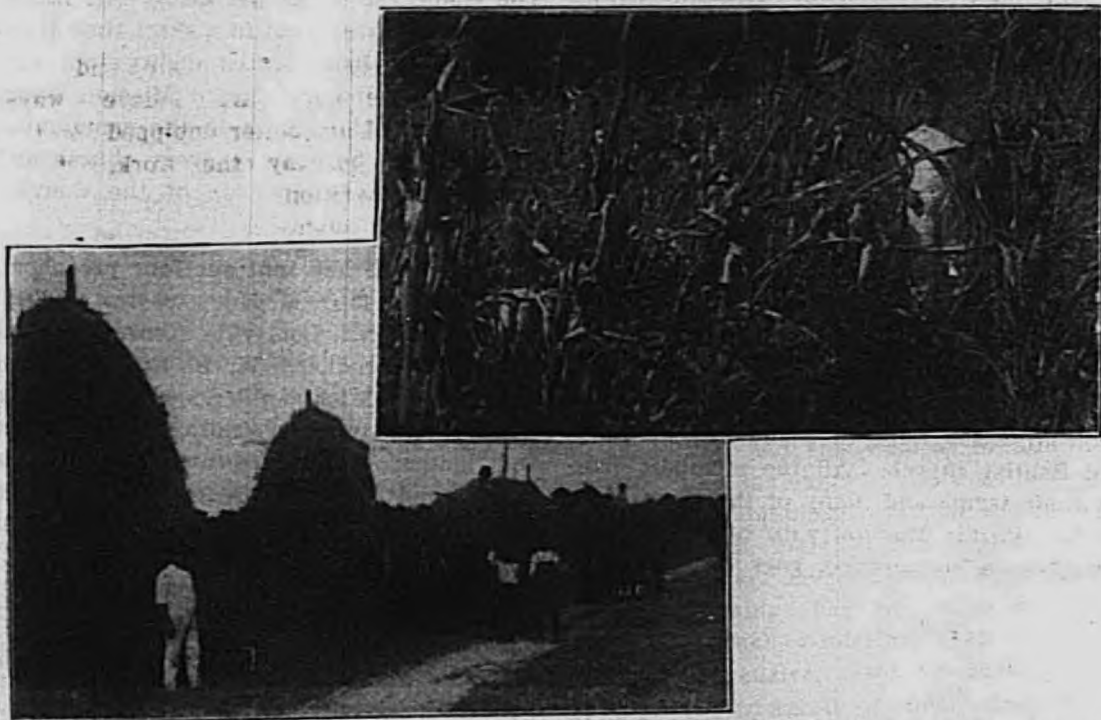
J. A. SCOTT, Home Board Evangelist.

MOST OF THE REALLY GREAT and worthy things are simple. They are at the pole opposite to sensationalism. Character building is slow work always, though it is the most tremendously worth while of all pursuits. If Big Bone Church had never done anything but produce W. B. Riley, it would have justified all its labors of love. There we go, hunting for a spectacle on which to fix the startled and admiring gaze of everybody. Dr. W. B. Riley is a great spirit and not a sensation, except in blessed potencies. But Dr. Riley himself is not one percent. of all the good to society done by Big Bone Church. It makes the heart glad to read this simple, ungarnished story by Bro. Scott of a really great church. Thank God for such country churches! THE HOME FIELD will gladly publish stories of other rural churches which have attained a high degree of community efficiency. Is this Enlistment? Yes; it is the thing Enlistment exists for, prays and preaches for, labors for. There are not a few, yet too few, such churches in the South. Who will write their story? We hope their pastors will. We hope retiring modesty will not keep these men from telling what great things God has done in scores of quiet but magnificent country communities throughout the South. The attractive picture of the church miscarried in the mails, but will be published later, and also that of the pastor.

THE BIG BONE BAPTIST CHURCH in Boone County, Kentucky, (near Union) is far on the road toward solving the rural church problem. This church was organized May 26th, 1843, in a log school house, near where the present house stands. Robert Kirtley was their first pastor. They began with twice-a-month preaching.

He served the church until 1859, when Dr. J. A. Kirtley, his son, who was his associate

pastor from 1851, became pastor and labored there for forty-one years to December 1900, when he died. W. S. Taylor was pastor from March, 1901, to December, 1903. Layton Maddox was pastor from June, 1904, to May, 1906. Under Pastor Layton Maddox the church went from half to full time preaching, and he projected the splendid parsonage which was completed in 1907. J. T. Betts served as pastor from October,



Where Men Live by the Sweat of the Brow and the Blessing of God, Rather than off of Each Other. Still, Human Nature is Alike in Country and Town.

1906, to October, 1907. Wm. McMillan served the church from April 1908 until October, 1914.

Rev. Albert Maddox, the present pastor, began his work January 1st, 1915. The church built a large brick edifice in 1844, which still stands and accommodates the great crowds who are in regular attendance each Sabbath. The church was organized with four white and three colored members and now has 295 members. Here Dr. J. A. Kirtley lived and wrought out his life work. You will find the touch of his beneficent hand and the imprint of his magnificent life there and his great gospel preaching is seen and felt in nearly every home in this large community.

The church owns several acres of ground on a beautiful hill-top, and in a few steps of the church door stands a well furnished parsonage with eight rooms. There are several acres for a good garden, which is well cultivated by Pastor Maddox, and on the same plot of ground stands the public school building, which serves to make this the center and public gathering place for a large community. This makes this church, largely the only place for public gathering for many miles. This being true, almost everybody attends services at Big Bone Baptist Church.

The character of preaching which has been done by Dr. Kirtley and others, has been thoroughly orthodox, with no uncertain sound concerning the inspiration of the Scriptures, the Divinity of Christ, the certainty of an endless life to be spent in an eternal hell or heaven, with a doctrinal type of preaching that makes Baptists who are broad and liberal, yet not ashamed nor ignorant of the great truths for which we stand.

With these surroundings almost everyone that professes faith in Jesus Christ, joins the Baptist church. All the members live on their farms and many of them are well to do. Pastor Maddox with his horse and buggy as a conveyance, goes out into the

homes, visits, dines and in every way identifies himself with every moral and educational and spiritual interest of the church and community at large, and with all that he also presents to the church every denominational phase of our work. To my mind this is approaching the ideal for the rural church. Every church ought to see to it that all its new members are thoroughly trained in doctrine in practice and in soul winning as this pastor is making constant effort to do.

A short time ago the writer, with Evangelistic Singer and Mrs. J. L. Blankenship of the Home Board, assisted in a meeting in this great old church, which resulted in fifty-four additions to the church, almost all of whom were received by experience and baptism. In the presence of hundreds of people Pastor Maddox baptized this large number on a Wednesday morning in the Ohio River which is just a few miles from the church.

The community for many miles around quit work and attended the holy ordinance of God's house with a solemnity and reverence which I have seldom witnessed.

A contest for securing subscriptions for The Home Field was put on by Mr. Blankenship and myself, and in a short time three young ladies had secured eighty-eight subscribers, placing our Home Mission organ in nearly all the homes in the community, which should be done in every church and community in the bounds of the Convention.

This church has sent out four preachers, one of whom is O. M. Huey, pastor of Crescent Hill Church, Louisville, Kentucky. This community produced W. B. Riley, now of Minneapolis, Michigan, one of the leading Baptist ministers of America. His father and mother were once members of this church and some of the members of this church helped him in securing his education.

Dr. Masters' New Baptist History

B. F. RILEY, D.D., Birmingham, Alabama.

ON ACCOUNT of his recognized scholarship and unusual knowledge of Baptist history, we are deeply grateful for Dr. Riley's all-but-too generous commendation of our new book, Baptist Missions in the South. It did require painstaking toil and patient research to get together many facts which needed to be known first-hand. But if the great Baptist brotherhood shall profit by perusing these facts, we feel amply repaid for every moment of labor expended. In fact, it was a great privilege to do the work.



HOUGH MODESTLY calling his work "Baptist Missions in the South," Dr. Masters has presented in a volume of 239 pages an admirable outline of Southern Baptist history. It is wrought with admirable skill, scientific balance, and an adjustment of parts, most apt. While holding with steady grip to the unity of the subject assigned him by the assemblage of State Secretaries to prepare a handy volume for missionary study, he has drawn to his line of movement so much else of denominational history, that he has evolved a general framework of history that should challenge the admiration of all alike. While never losing sight of the dominant thought by which he was guided, he has amplified its significance by re-enforcing it with other thought, in doing all of which he has given a symmetrical contour to our general denominational history.

The task assigned him was not an easy one. In its assumption the author had first to have a conception, and then set about to equal it. With his picture in the air he began to equal his conception by the "filling in" process, gathering his material whence he might. How was this to be done? As he tells in his introduction, no history of Southern Baptists had ever been written. After a stretch of two hundred and thirty years, being among the most momentous and eventful in the world's history, and literally packed with brilliant and marvelous Baptist history, extending from the earliest colonial times up through the Revolutionary period, even to the present, the gifted author found no history of Southern Baptists yet written. He speaks of it being to him "a startling fact" which he encountered in the outset of his undertaking, seeing that Baptists had wrought so much and so long, and yet were without a record of their achievements.

At certain junctures he was loyally compelled to assume, for the nonce, the attitude of the polemic, not for the sake of aggressiveness, but for that of actual fact. If that which others had arbitrarily assumed were true of that achieved by their denominations, then his statements were not, therefore he must needs clear up from contemporaneous history, sometimes embracing statements from the writers of the denominations to which these later assumptionists belong, and thereby set in order the truth of history. This occurs most notably in his brief but clear recital of the struggles of the early Baptists of Virginia, struggles which lasted through three-quarters of a century, resulting in giving to the world for the first time complete political and religious freedom, as well as effectual divorcement of Church and State. In this connection he bears himself well and with consummate dignity, while he puts the stamp of misstatement on the arbitrary and practically monopolistic claims of others. In all this there is not the slightest tang of the militant mood, only in so far as that is required to make becoming and conclusive answer, hence it is done in a manner at once courteous and commendable.

The choice of Dr. Masters for the consummation of this really difficult task cannot be too highly commended, and as one closes the manual he finds it difficult to decide to whom congratulation is more due, the successful maker of the manual, or those who had the wisdom to know whence to look for one who could do it so well. Without stopping to chaffer about to whom the credit more belongs, which is altogether another and a distinct proposition, the fact remains that we have in the standard manual of missions that which in the comprehensive grasp of historic information, compactness of clear statement, and distinctiveness of artistic finish, a work that

deserves a high niche in our denominational literature.

The enthusiasm which the author brought to the work is clearly undisguised. Its grace is on every page. He was thoroughly and earnestly in love with his subject. His research was necessarily laborious because of the absence of any standard denominational history of the Baptists of the South. He was forced to ransack every variety of fractional and desultory matter in order to spy out the facts to be set in due order. From

these he winnowed the facts sought, and dreadfully needed, and has furnished to the denomination a manual of reference, especially missionary, for which there is due the author perpetual gratitude. For one, I highly prize the valuable volume. In character unique, in comprehensiveness rare, yet in detail most remarkable, and true throughout to historic fact, the manual is worthy of all praise. The work is well done, the denomination benefited, and the author is worthy of all honor.

Among the Mountain Schools

ALBERT E. BROWN, Superintendent.

I WAS GRATIFIED to find the Magoffin Institute, Salyersville, Kentucky, enjoying such a prosperous fall term. This is one of the schools that has always had small enrollment in the fall but overwhelmed with students for the spring term. The occasion for this in certain schools is that our advanced students teach the free schools in the fall, and then come back in the spring for a "little more education."

Prof. Austin has associated with him a band of as willing workers as we have anywhere. Some additions have been made to our buildings, but the indications are that we are facing a much greater enlargement.

The industrial departments are taking well. The boys in the carpentry, notwithstanding the brief training, exhibit much natural ability, and I am persuaded that their homes will be transformed by many little conveniences they are learning to make in the shop.

The domestic science class is also gripping the people, and the young ladies are throwing themselves into the work with gratifying results as was shown by a supper they gave one night while I was present.

The church is fortunate in having secured Rev. Isaac Morgan as pastor, who, with his good wife, are great additions to the community. The church building is nearing completion. It is a stone structure and located where it will be convenient both for the school and the town. The brethren have been slow in building, but when they finish there will be no debt.

They expect to have their Christmas service in their church building. The members of the church are hopeful and enthusiastic. They have a splendid Sunday-school. I preached twice for them during my stay, and, as usual, in the Methodist Church, which has always been thrown open to us, the members of which are among our very best friends.

Hazard Institute is in charge of Prof. Charles Hatfield this year. Brother Hatfield is a young man of serious purpose and is taking hold of his work in a way which gratifies me very much. The situation here is such that changes will have to be made in the school so as to offer better facilities than we are now offering. We must plan to train the students in this great territory for living in the mountains, and to that end we must provide some special departments for them. There has been a marvelous change in Hazard since my first visit to it fifteen years ago. Then it was forty-five miles from a railroad, and it required about two days hard driving to make this forty-five miles. The L. & N. Railroad System has built a line through the town in order to reach the valuable coal beds in this and adjoining counties. The town responded to the new life. Many of the old buildings have been torn away and new structures have taken their places.

I found Dr. J. A. Lowry of the Barbourville Institute enjoying his fall work, which is for the most part spent among the churches and rural schools. Dr. Lowry is getting a strong grip upon the country

churches, and has accepted the pastorate of a number of them. The school here, as usual, is small owing to the fact that the more advanced students are teaching the free schools of the county, but the spirit was fine, and they are looking forward to a larger number for the spring term.

Prof. E. E. Hawkins of the Yancey Institute, North Carolina, in a recent letter, appeals for a modest equipment for the Do-

mestic Science Department, a small cooking stove for demonstration purposes with a few vessels and dishes. His request could be gratified with an expenditure of not more than \$25.00, and yet I am unable to lay my hands on this \$25.00. Somebody who reads this will volunteer to supply these needs. It is an opportunity for making \$25.00 do more than in any other place perhaps in the world.

Home Mission Receipts.

P. H. MELL, Treasurer.

STATES.	May 1—Dec. 15, 1915.		May 1—Dec. 15, 1914.	
	Gen. Fund	Evangelism	Gen. Fund	Evangelism
Alabama	\$ 5,630.35	\$ 1,946.51	\$ 5,099.70	\$ 1,573.32
Arkansas	58.44	724.70	.....	561.96
District of Columbia.....	599.70	1,898.86	529.46	31.00
Florida	972.53	.....	1,093.50	3.11
Georgia	8,306.92	9.50	8,746.04	2,385.78
Illinois .....	.....	985.65	4.00	559.77
Kentucky	20,126.68	196.95	11,850.52	240.46
Louisiana	1,287.61	166.10	846.14	1,690.83
Maryland	3,996.18	303.53	3,450.63	.....
Mississippi	2,935.06	266.22	6,030.19	438.06
Missouri	7,446.34	150.70	6,799.72	.....
New Mexico	14.35	322.05	24.34	.....
North Carolina	9,184.03	1,764.56	8,723.59	1,622.79
Oklahoma	1,416.38	402.05	805.97	662.03
South Carolina	8,952.99	1,029.09	6,867.17	988.14
Tennessee	2,641.47	380.97	3,479.37	120.11
Texas	128.49	3,536.93	97.97	1,131.38
Virginia	11,839.63	1,712.37	11,691.13	4,936.96
Totals.....	\$85,536.15	\$15,246.74	\$76,138.94	\$16,945.68

"THE EYES OF THE LORD GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth."—Amos 9:8. No prophecy has been more often fulfilled. Israel and Judah, Assyria and Babylon, Greece and Rome, trusted in themselves and refused to keep God in their knowledge to obey him. They and all other nations like them have been destroyed. We may not with certainty prophesy the results of the present colossal European struggle, but we may with perfect safety be assured that whatever the immediate effect seems to be, the God of Nations is over all and out of it all will come the destruction of those nations which refuse to keep God in their knowledge. Has America, the great Republic, on which the ends of the ages have fallen, the faith to worship God and enthrone him in the hearts of her people, or shall we go, as so many nations have, like dumb cattle to the slaughter? It depends upon whether we shall serve God or Mammon.



A BRIDGE TO CARRY US ACROSS.

THE FISCAL YEAR FOR STATE WORK in all the States, except Florida, closes in the fall and early winter. Florida will hold its Convention just after the middle of January. A brave and gratifying year's work was recorded in the State meetings. In some places educational and other interests still have much money to raise in order to meet urgent demands, but everywhere there was manifested a determination and resourcefulness which indicate that the denomination is competent to provide for its needs in a large and worthy way.

With the passing of the winter solstice Home Missions again comes to the front of the platform. It has been a sympathetic spectator from the rear seats since last May. It has thrilled at the fine presentations made by other agencies of service. It has said some things to the great Baptist audience out in front, now and then, by way of reminder, but has accepted in good faith the order of business, which put State interests on the program for the morning, afternoon, and night sessions.

Now it is the turn of Home Missions and Foreign Missions. We speak for Home Missions. At this first session we do not wish to tire the audience, and everybody must go away in a good humor. Still, our speech shall be about money. Many times we are vendors of high and worthy idealism. It is ours to try to visualize to the common Baptist heart the tremendous issues in American life which wait upon a triumphant and whole-hearted program for saving the South, and educating our people in the Christ life.

But it is of money we would speak now. Home Missions needs money. Its 1,500 workers, and its obligations to aid in erecting church houses where the need is greatest, can be cared for only as the churches supply the "sinews of war." For the present fiscal year \$441,750 is the amount to be raised, and as we pass the winter solstice, with only four months ahead before the Home Board shall be called upon by the Southern Baptist Convention to give an account of another twelve months of stewardship, the amount received from the churches totals \$85,536, (see Treasurer P. H. Mell's statement on page 19) and leaves \$353,000 to be raised in four months. But for the brave plan of paying the apportionment monthly which is on in Kentucky, the deficit would be about \$10,000 more.

Usually our churches have not really gotten the "current on" for Home Missions till February 15 or March 1. From that time on some devoted and chivalrous service is done by hundreds of pastors and laymen, the while some of our brethren deplore the "high pressure" campaign method of raising money, on which every cause seems so largely dependent, and say: "Is there not some better way we can do?"

About that we would remark that a number of our churches have adopted a regular systematic plan of giving to all objects. This number is small, but it is gratifying. Let it be remembered that it is still a small number. Let us bring ourselves to face the probability that it will take many years to bring our whole body up to this plan.

There is in this no reason for discouragement and no just cause for complaint. Of our nearly 25,000 churches, from 16,000 to 17,000 meet for worship

only once a month. They are scattered in the countryside throughout a territory of 1,000,000 square miles. How can we expect to accomplish with churches which have so small an opportunity for instruction a transformation in a year or two that most of our churches with full-time preaching have not yet been able to make? It has taken 100 years to develop our present numerical strength and evangelistic efficiency. We will surely not complain if it takes one-fourth that time to develop a great conscience for Christian service.

Moreover, the campaign method is a method. It has been the method in which we have for generations trained our churches. So far as it goes, it is good. Paul encouraged the brethren to take a special collection at Corinth to make up for their lack of success in following a more ideal system. We make bold to say that Baptists should praise the bridge which has so often carried them over, rather than discredit it. True, it is of wood and some planks are warped. The cracks are many and the traveler must be wary in crossing, lest he come to grief. When the freshet comes there is danger that those old wood-pen and cobble-stone pillars will wash away. But it has carried us across many a time, and we praise it. That new iron bridge which is building hard by, will be a great help. The pillars are of concrete and go 'way down; the metal arches will hold, no doubt. We are for the new bridge.

But we have no complaint at the old bridge. We are under obligations to it for many a safe passage. In fact, we unblushingly affirm our intention of crossing by the old bridge while the new one is being completed. We know about the cracks and we have lost sleep over what might happen if after a rainy Sunday or two in some April freshet, the pillars should wash away. But Southern Baptists will cross by it while they are building the new structure. For that is a far sifter and better thing to do than not to cross.

We admonish the pastors and other brethren that we can all get along better concerning the old bridge, if we will distribute our traffic over it through the next few months, instead of letting it all congest into the all-too-brief days of April.

The Home Board, in response to the denomination's apparent desire for economy, has fewer workers on its official staff than it has had for several years. Each man may be depended on to do all he can. But we are more dependent on pastors who shall take the initiative and do the work themselves than ever, though we have always been dependent on the pastors and always will be.

Come to the aid of Home Missions, brethren! Lead your churches to raise their apportionment. Come to our aid, sisters of the Woman's Missionary Union, you whose past faithfulness has been an inspiration to us all. Come to our help, Home Board Associational Representatives. Get in touch with your State Member of the Home Board and counsel with him. Help us, laymen! Within a few years, you have developed into a potent force in our denominational work, under the leadership of Secretary Henderson. The Home Board needs and covets your gifts to aid in stirring the churches to help our great and needy cause during the next few months.

There they are, the old bridge and the new. Yonder are some agile ones already crossing the new, though it is all unfinished. We greatly admire them. There is the old bridge. Whatever we think of it as an engineering feat, we shall not grumble at it just now, shall we? For we are not querulous. We want to get across. We want to come to the aid of our great mission activities, and we will do it. We will be patient with the Boards when they plead with us to come on across and we will praise the bridge which has carried us across so often, and will use it again, cracks or no cracks,—yes, until we get the handsome new metal structure ready for use!

TEN MONTHS OF EFFORT BY A FIELD WORKER

AT THE END of the fiscal year we will be able to give in full the report of the work of the Home and State Board Enlistment workers in the South. For some reasons it is even more edifying now and then to make a digest of the work of a single man. The editor at the Louisiana Convention got possession of the report for ten months of Dr. C. E. Perryman, who is one of the Field Workers in Louisiana, his working mate being Rev. A. C. Watkins, whose territory is in the northern, while Brother Perryman is in the southern part of the State.

During the ten months Dr. Perryman secured 107 additions to churches, forty-three of them by baptism. He organized two churches and assisted in settling two pastors where they were much needed. He grouped seven churches in compact fields, got a number of subscribers to the mission magazines and State paper, visited fifty-five churches, held 266 services, travelled 8,730 miles, etc. Most of this being the tabulated material which really means much, but which loses its life and meaning for lack of some exposition of its contents.

For instance, to organize two churches means to establish a light-house in each of two communities where before was darkness. It means weeks of labor getting acquainted, getting the brethren together, and eliciting and combining their interest and increasing their faith and courage.

Conscious as we are that many of us are too prone to measure results by money raised, yet we are much impressed with the financial results of Field Worker Perryman's labors. For the most part he labored among people whose means are very limited indeed, and his instructions and his efforts were to go after them rather than their money. Yet in ten months he raised \$1,000 cash and \$31,605 in subscriptions. This money was raised to build houses of worship, increase pastor's salary, and to enlarge the contributions to various missionary and benevolent objects.

In other words, going after the people rather than their money, to help them rather than secure their help for others, with even his salary and expenses provided by the Home Mission Board, yet Bro. Perryman reaped from among poor people a rich harvest of money for the Lord's work.

We beg Southern Baptists, who have good naturedly let us preach to them the doctrine of Enlistment for six years, to look upon these results and behold in epitome what it is we have at heart when we write and plead on behalf of Enlistment or Cultural Missions. Enlistment is the strong helping the weak, the privileged sharing their possessions with the unprivileged. It is brotherly love showing itself in patient fellowhelpfulness. It is the disciple obeying the command of Christ to give of what he has to help everyone who can be helped. The Enlistment Worker—he is the consulting church doctor, ready ever at the call of the pastor, the regular physician, to come and counsel about how the patient may be brought up to abounding health. It is one of the greatest things in principle that Southern Baptists ever undertook!



AN INTER-DENOMINATIONAL CONFERENCE.

AT COLUMBUS, OHIO, in December, an Inter-denominational Church and Country Life Conference was held. Many notables spoke, including President Wilson. This conference enjoyed the services of an exceedingly alert press agent. Long before the body met he bombarded the papers with his material, and now that it is a matter of history this bright one discovers new "sensations" about the conference and rushes them out to the waiting and expectant public.

On December 18th, a week after the conference, he broke loose in a new place, and in an imposing envelope, on which is printed in bold letters, "News, Rush. Editor open immediately," he considerably adds his contribution to the editorial drawer of *The Home Field*. We do not desire to be facetious. We desire rather to believe that much good was accomplished at the Columbus meeting. The subject of discussion was one of tremendous importance. We do plead guilty to the charge of failure to be impressed by sensational, sky rocket, crazy-quilt news' methods in giving publicity to information about religious and moral uplift gatherings. If the public cannot be brought to read something more substantial, it will not really learn much which is worth while about such subjects.

We are not surprised that the press agent hunted up some scurrilous fling at the denominations from among the utterances of the speakers and set it forth among the matter which he sent broadcast in the hair-raising envelopes. That was to be expected. It is what the average secular newspaper is supposed to be silly enough to prefer. Listen to press-agented wisdom from the lips of Fred B. Smith of New York City: "The church ought to be strongest in the rural places. It is proverbially and horribly weakest there. The aloofness of denominational attempt at this problem has proved a flat, ridiculous failure."

Our Lord said that the kingdom of heaven cometh not by observation. Men of the type of the above speaker apparently think differently. If the well abused and contemptuously referred to denominations would only turn themselves over to the crafty experts, their precocious wisdom would rectify all the difficulties. The denominations have done about all of that which has been done for both country and city, while many of the experts have not yet even learned to nurse at the milk bottle of spiritual reality and patient service. But this is all naught, says the brilliant Mr. Smith, who is, we are informed, an International Secretary of the Y. M. C. A., and who is reported publicly to have expressed the belief that the denominational bodies as such in America are doomed, in favor of so-called Church Union.

The above-quoted utterance by a prominent Y. M. C. A. Secretary seems to put that organization on record as opposed to the principle of denominationalism. He makes a stinging charge against the various Christian bodies in the most public way. Moreover, any well informed Southern Christian knows that his sweeping arraignment is false, at least so far as the South is concerned. Query: Have we in the Y. M. C. A. and the Episcopal Church at last located the center of the astute schemes, which have been noted in this country for the last ten years, to kill loyalty to denominational group? If so, we have thus made some real progress. In this connection see the article on page eleven of this magazine. Its contents are both startling and instructive.

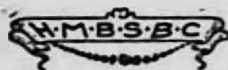
Is it wrong to use sarcasm with such men? We think not, but because of our doubt, we decline to do so. The utterance of Mr. Smith presumably passed as wisdom before that great gathering. It certainly impressed our detonating press agent. But it would be almost impossible to put more untruth more conceitedly into fewer words, so far as the country churches in the South are concerned, and the South has at least half the country churches in America. Regarding the alleged expert speaker at the average inter-denominational gathering, our attitude is expressed by the quaint phrase of Josh Billings: "It is better not to know so much, than to know so much that aint so."

We are not opposed to the principle of inter-denominational conferences. Such gatherings, if they really represent the responsible leadership of the various religious bodies, (which very often they have not done) should be

helpful and edifying. For the denominations are fellow helpers in bringing Christ's Kingdom, not enemies. It is the pretentious and precipitate performances of adventurous and irresponsible speakers seeking notoriety, which palls upon us and does most, we think, to keep many of the more thoughtful Christian people of the country out of such meetings.

In general, like all similar country church conferences about which we have read, this gathering seems to have directed practically all its attention to social and community service on the part of the country churches, and almost none to the necessity of quickening the life and improving the internal methods of the churches themselves. This, we think, is a radical defect in the various inter-denominational country church conferences held so far. What is needed is not more belts and pulleys and machines through which the church power may act to turn out the finished product of community service, nor even a new kind of oil to make the wheels go easily. What is needed is more teaching of the gospel of Jesus Christ in the churches themselves, more training of the disciples for lives of service.

Country life is simple. We wish the social machine-fixers and makers would keep busy in town. As for the country, it will go along well if the churches of Christ, which serve its community interests, are really brought into vital touch with the teachings of Jesus concerning the use of their talents. Social service is needed, but it will require no expert speeches to bring it, if we can get the churches really to be alert and alive. Hundreds of communities in the South which have such churches verify this assertion. The Home Mission Board and various State Boards are conducting their Enlistment Work in country churches in the South in terms of the needs of the local churches, that they may be made able to spiritualize the life and enlarge the ideals of their environment, and the work is being wonderfully blessed.



WHAT THE BRETHREN SAY ABOUT THE BOOK.

WE ARE GRATIFIED at the hearty reception which the new mission study book, "Baptist Missions in the South," has received. We have reason to believe that the demand for the book is going to be beyond that of any other we have thus far issued.

It was a matter of gratification that the first large order for the book for class use was from the Pioneer Band of young ministers in the Theological Seminary at Louisville. A number of State Secretaries are sending in large orders for the book, and from our women in several States comes assurances of their purpose to use it in mission study. Secretary G. H. Crutcher sold about 100 copies of it at the Louisiana Convention.

There are three or four special features in the book which we think should recommend it for mission study use. It covers not only our organized work, but a very important period in our development as a denomination before the date of co-operative organization. In the organization period it deals with both Home and State Missions, and at the same time does not leave out of view the great missionary work done by the educational and other institutions. It adheres, as all the Home Board text-books have done, to the denominational approach to the great problems of saving America. Though most of the Mission Study books, until today, are of inter-denominational origin, we are decidedly of the conviction that the denominational approach is sound pedagogically, and it commends itself to the responsible religious leadership of America, irrespective of denomination.

We were able last month to present strong commendatory words from several brethren. Below we give some extracts on the same matter from a few of the letters we have received since.

Dr. J. M. Frost, Corresponding Secretary of the Sunday School Board, writes: "I read through your book at two sittings, every word of it, and with increasing interest to the end. You have rendered an invaluable service and our people must hold you in grateful appreciation for it. The book throughout is wonderfully informing, inspiring, compelling, and sometimes thrilling, as you tell the story of our people, their struggles, triumphs and achievements. What a wonderful history they have made for themselves."

Dr. B. F. Riley, of Birmingham, Ala., who probably has written more Baptist history and knows more about Baptist history than any other man in the South, says: "For one, I highly prize the valuable volume. In character unique, in comprehensiveness rare, yet in detail most remarkable, and true throughout to historic fact, the manual is worthy of all praise. The work is well done, the denomination benefited, and the author is worthy of all honor."

Miss M. M. Lackey, Corresponding Secretary of the Women's Missionary Union for Mississippi, writes: "The book is fine and so splendidly suited to the needs of our sisters. Not only the subject matter but the superb style in which it is written will make it a delightful study book."

Dr. H. F. Vermillion, State Member of the Home Board for New Mexico, writes: "It is superb; it is written in charming style; its arrangement is both convenient and logical. Its contents are a real exposition of the life, spirit, and progress of our Southern Baptist people. It is a marvel to me how you crowded so much of our Baptist record into so small a space."

Dr. A. T. Robertson, Professor of New Testament Interpretation at the Southern Baptist Theological Seminary at Louisville, Kentucky, writes: "It is very useful, and I hope that God will bless it greatly for the work of the Kingdom."

Dr. W. B. Crumpton, the venerable retiring Secretary of Baptist State Missions in Alabama, writes: "A good book! When I looked at the title page and saw the word 'impact' I said: 'Yes, here he goes, writing a book for the masses in a language they cannot understand.' But except that word, I found only two or three words not in common use. You have done your work well. Now how shall we get it read?"

We will get it read by letting the people know they will make a mistake not to read it (if we can do that). There are many men and women in the South who ought to help in that job, but just a score of friends can accomplish the result.

Dr. Powhatan W. James, State Member of the Home Board for Alabama, writes: "A book long needed! The right man was chosen to write it. He has done his work superbly and the publishers have put it in attractive and usable form. I should like to see it studied by classes in every Baptist church in the South; such study would be an immense help to the whole cause."

One of our Baptist colleges in the West now has under advisement the matter of putting in the book for Mission Study use in the student body. We suggest that the book is worthy of examination by other school men with this purpose in view. It contains much material which is not familiar to some of our well educated men, and which is of vital importance.

On the recommendation of the committee of State Secretaries, under whose auspices the book was produced, we are advertising it at 50 cents, cloth, and 35 cents, paper, net. It is 55 cents, cloth, and 40 cents, paper covers, post paid. It may be had from the various State Secretaries, from any Baptist Book Store, from the Foreign Board, or from the Home Board.

TO DR. DUKE AND TO ALL, NEW YEAR'S GREETINGS.

DR. CLAUDE W. DUKE, pastor of the First Baptist Church at Tampa, Florida, is a royal spirit, whom any well-regulated man would be glad to have for his friend. As a matter of fact, he is the valued friend of a great company of people.

Dr. Duke is admittedly one of the most influential citizens of his city, a great pastor and preacher, and a member of a lot of our denominational Boards, including the Home Mission Board, and just now he is also by way of bearing on his shoulders certain editorial burdens, honors, and prerogatives, he being one of four or five well-known brethren who edit between-times *The Baptist Witness of Florida*.

Familiarisms are taboo in *The Home Field*, and we must restrain our impulse to say that it was really cute of Dr. Duke to send to each of the gentlemen of the Home Board office a good picture of his lovely family group. Let *The Home Field* readers look upon the reproduction here of this picture. Let them note how amiable a State Member of the Home Board appears in his own home circle, how reliable his taste is in choosing a charming woman to be his life-mate, how even his winsome youngest children seem to be of a literary turn.

The above paragraph is intimate but yet permissible. We know something of the brilliant record of the graceful young lady who stands at her father's shoulder. We are not sure what our friend may think of the liberty we are taking in publishing the picture of this capitaviting family group he so kindly sent with good Christmas wishes. He may take us to task, but our readers will be on our side, and in their strength we stand unmoved.

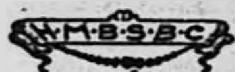
To Dr. Duke and all who abide beneath his roof, to every State Member of the Home Board, every Baptist Editor, every State Secretary, every man or woman who serves Southern Baptists in any responsible place—and of them there are hundreds, aye, thousands—to all of these elect men and women, and to every child of God, though his life be never so inconspicuous, and his place



Dr. Claude W. Duke, Mrs. Duke, and Their Children.

of service never so remote and unknown to fame—to every one of this great brotherhood of the people of our Lord Jesus, we offer our sincere New Year's greetings and well wishes.

May it be for every interest of the Kingdom of Christ, every church, every school of high and low degree, every woman's society, and for every one of our great spiritual fraternity, a year full of blessing and usefulness. And, oh God of grace, may it be a year when peace shall be brought again among nations on this weary-hearted, war-torn earth, and may our own great Republic, in these twelve months, make triumphant progress in justice and love and the fear of God!



MISSION STUDY BOOKS AND CLASSES.

WITHIN TEN YEARS there has been a remarkable and gratifying development of mission study classes among the Christian bodies of this country. Before that time there were very few books adapted to such use and the demand for them was small. Now there are scores of such books, and the demand is growing larger yearly.

There are some indications that the future historian will characterize the opening of the twentieth century as a period of unprecedented growth in missionary conviction and support. He will find his proof largely in the statistical tables of the various missionary agencies. But he will also discover it in the birth and rapid growth of mission study and of books and periodical literature adapted to that end.

In November, 1906, at the call of the Foreign Mission Board, Dr. T. B. Ray became its Educational Secretary. Dr. Ray was the pioneer among Southern Baptists of the mission study class. He organized classes, supplied them with material, and showed them how to do the work. The new activity met with a hearty and instant response among Baptist churches in the South, and a service was rendered which has been a large gain, not only to Foreign Missions, but also to Home Missions and measurably to State Missions. In fact, this new approach to missions has to an extent changed and enlarged our Baptist program for the understanding and support of all our co-operative work.

Come to think of it, it seems strange how our missionary work prospered as much as it did before the day of mission study, with so few means for educating our people, as to the character and needs of the work. We had only the tracts and the newspapers and the occasional big speech from the Secretary. The Secretary was not really ubiquitous, though he made some effort in that direction. The tracts were few in number and did not reach a large segment of the supporting body. The newspapers were invaluable then as now, but the newspapers had many subjects to cover then, as they have now, and could not possibly do the constructive and sustained work accomplished in the instruction given in mission study classes.

The day of the study class did not dawn too early for Southern Baptists. They were ready for it and they will yet give it even a larger vogue and extent of reach. Dr. T. B. Ray, as Educational Secretary of the Foreign Mission Board, accomplished a service in establishing mission study among Southern Baptists, which is of very great value. The Home Board has reaped benefit from this work of Dr. Ray, in a measure only second to that which came to the Foreign Board.

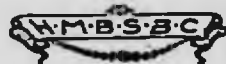
It transpired, before mission study had well developed as an institution, that certain interdenominational groups became very active in the out-

put of books for this purpose. By far the larger number of such books are today issued from interdenominational sources. This business is a peculiar function of the Missionary Educational Movement in New York.

The Foreign Board and the Home Board have made a judicious use of these interdenominational books. It was soon discovered that not a few of them contained viewpoints antagonistic to beliefs held by Southern Baptists. Some of these same books, however, had in them much that was good. Thus there was thrust upon both the Home Board and the Foreign Board the necessity of trying to decide how our people might get the greatest benefit from these books without injury. This, in turn, involved deciding which books were too objectionable to use at all, and which could be used, if explanatory material accompanied each volume, calling attention to its weak and objectionable points.

Dr. Ray for the Foreign Board and the writer, who is responsible in this work to the Home Board, have sought to weed out these books and to recommend only that which is good. It has been a matter of no small difficulty, and the judgment of the responsible persons of each of the Boards of course was not infallible. However, the Boards are becoming more and more independent of these interdenominational books by preparing a larger number of first-rate study books of their own. The Home Board has prepared three such books within three years, and has provided an appropriation for the preparation of a second volume in the present year.

We salute the mission study class. It has come to mean much among our people and will mean more. All over the South they are coming to be centers of discriminating knowledge about the work conducted by our Boards. This is good for the Boards, for the student, for the churches, and for the great work itself. We urge upon pastors who have not yet done so the propriety of inaugurating mission study classes, or using the study books in the midweek prayer meeting. To pastors who wish to look into the feasibility of doing this, we will, on request, send a copy each of Baptist Home Missions and of Baptist Missions in the South for examination. If the books are returned, the pastor will pay postage. If kept, he will send the price of them.



Without Ancestors or Descendants.

THE BEST THING of which we have heard that was said at the Inter-Denominational Country Church Conference at Columbus, Ohio, seems to have escaped the press agent. It was reported to us by Dr. Homer McMillan, Secretary of the Southern Presbyterian Home Mission Board, as being part of a speech made at the gathering by Dr. John M. Moore, Home Mission Secretary of the Southern Methodist Board of Missions. Dr. Moore declared before the conference that the "Federated Church" has neither ancestors nor descendants, and that no descendants were to be expected. Good for Dr. Moore! A Southern Baptist or a Southern Presbyterian could not have said it better. We presume Dr. Moore has not been to school to Inter-denominational Secretary Smith of the Y. M. C. A., or to the Episcopal brethren who started the Episcopal "inter-denominational" secret society at Philadelphia. By the way, what is the difference in principle between that Episcopal performance and Jesuitism? "The end justifies the means," seems to be the fundamental of both. Dr. Moore's utterance is said to have provoked applause for its very daring in that portentous atmosphere of contempt for the denominations. But his temerity subjected him to a severe castigation from Gifford Pinchot, one of the subsequent speakers.

Circulating The Home Field.

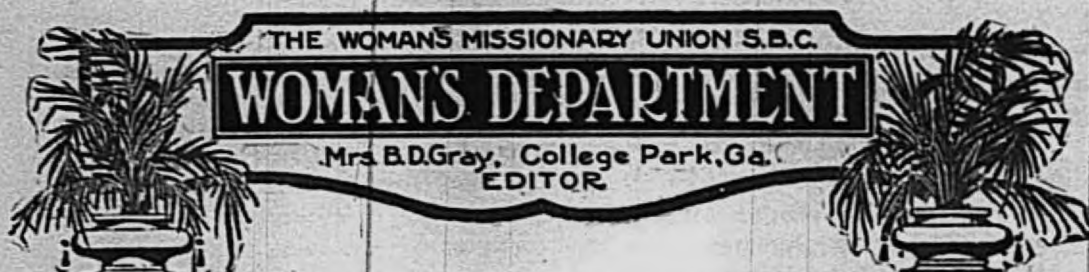
A GLANCE at the Roll of Honor elsewhere will show who some of the helpful and esteemed friends are who are putting **The Home Field** into the homes of our people. Just as we are writing these words there comes in a list of approximately one hundred subscribers sent us by Evangelistic Singer J. L. Blankenship of the Home Board staff. Among the friends who help most in this useful service are a number of the Evangelists, several of the Enlistment Field Workers, some of our noble Baptist women, and just now **The Baptist Standard of Texas**. At other times **The Religious Herald**, **The Alabama Baptist**, and other papers have used our magazine for clubbing purposes. The Home Board highly appreciates the helpful service of all these brethren and sisters, and we earnestly desire to enlist many others. Especially do we covet the more general aid of the pastors and Baptist women. It is an easy thing to get subscribers for **The Home Field**. Let brethren send for sample copies and a subscription blank, and try it.

Appreciated Words from a Negro Leader.

In a peculiar sense it always gives us pleasure to have the approval of our Negro brethren concerning our attitude on race relations and other matters of special interest to them. We have before us a letter from President E. C. Morris of the National Baptist Convention in which he says in part: "I always enjoy reading **The Home Field**, but I am especially pleased with the December number and wish to thank you for the two strong editorials on 'Fighting Missions' and 'Booker T. Washington.' It is gratifying to note the high estimate which you place upon the life and work of Dr. Washington. Your splendid tribute will be appreciated by many friends throughout the country." We are glad our Negro brethren understand and value the white Baptist effort to manifest the spirit of Christ toward their black brethren. It is always a distinct pleasure to the Home Mission Board to say and do those things which shall be a clear testimony to our sincere Christian concern for the welfare of the Negroes of the South. We rejoice in the many evidences of the confidence and esteem of the Negro Baptists of the South for their white brethren. It is creditable to both bodies. May this confidence grow as the years pass, and may both Baptist bodies make a suitable and increasing use of the opportunities which it opens to serve our Lord Jesus more fully.

A Seminary Department of Music.

We note with interest that the Southwestern Seminary at Fort Worth has established a Department of Church Music, and has called Professor I. E. Reynolds, for five years one of the Home Board Evangelistic Singers, to direct the work. Only less than the sermon is the influence of music on the spiritual life of the church. The Moody Bible Institute has for years carefully trained young men to lead and to train choruses to lead in congregational singing. Evangelistic to the core, Southern Baptists have been unexpectedly slow to see the marvelous advantage of the trained music leader or to discern the widespread need of the service. In not a few places our churches tend to let the music take care of itself the best it can, and in some others there is a tendency toward displacing the old hymns of Zion by the classical music rendered by paid choirs. Between these two deplorable extremes there is a happy middle ground, which is abundantly worth cultivating, and Professor Reynolds is a gifted exponent of its rich value, as are the other Evangelistic Singers of the Home Board. We hail with delight this move on the part of the Southwestern Seminary.



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

WOMAN'S DEPARTMENT

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

MISS FANNIE E. S. HECK,
President, Raleigh, N. C.
Union Headquarters: 15 West Franklin Street, Baltimore, Md.

MISS KATHLEEN MALLORY,
Cor. Sec., Baltimore, Md.

The Amanda Tupper Hamilton Memorial

LOUIS B. WARREN, Superintendent of Church Extension.

THE WOMAN'S Missionary Union of Alabama, at the recent Convention held in Montgomery, paid glorious tribute to the memory of Mrs. T. A. Hamilton in the establishment of "The Amanda Tupper Hamilton Chapel Loan Fund."

The memorial is in the sum of \$5,000 and is to be raised in three years.

Its operation will be identical with that of the Tichenor Fund, conjoined with which it becomes a part of the great Church Building Loan Fund of Southern Baptists. Its loans, however, will be limited to the churches in the State to which Mrs. Hamilton gave so much of her life in untiring and consecrated service.



Mrs. Amanda Tupper Hamilton.

Alabama, according to the reports rendered by about two-thirds of her Associations, has 212 homeless congregations and 274 congregations worshipping in buildings which are inadequate and unserviceable. The Amanda Tupper Hamilton Chapel Loan Fund will be devoted exclusively to the relief of these churches, and to the upbuilding of others which may be organized within the limits of the State. Devoted to this

exclusive use it will go far toward revolutionizing the present condition. Lending \$2,500 to each church, in a generation the Fund will aid sixty churches. Lending \$500 to each church, in the same length of time it will aid 384 congregations. Lending \$250 to each church, aid will be given to 700 needy fields.

Mrs. W. F. Yarbrough, writing of the Memorial in the Alabama Baptist, gives a wonderfully clear and beautiful account of the purpose of the Fund and the manner of its establishment. She says:

"Often times we hear of a weak, struggling country church almost ready to give up and perish by the way because of no church house of its own, or because of one in dilapidated condition, and the encouragement and help of a small loan will go a long way towards establishing a faltering work and putting new courage and hope into it, so that they will arise and build and in course of time become a center of influence for righteousness.

"Then, too, it is better to loan these churches the money than to make them a gift of it, for when they return it with interest it is again reinvested in another church and thus becomes an endless chain of beneficence perpetuating itself through the years, and these churches become independent instead of being pauperized or becoming dependent upon the State Board.

"There is a movement now 'back to the country,' and as the country church is the social as well as religious center of rural community life, the creation of this fund is very timely. As country people are largely Baptists we do well to set in motion such an enterprise in order not only to hold the

ground already gained but to build for the future.

"Now as to who are to have part in this fund we want to say a few words. We know that the Sunbeams will want to be first, because was not Mrs. Hamilton known throughout the State as their 'Sunbeam Mother,' and all the other young people's organizations will not want to be left out for were they not once Sunbeams, and besides did she not give herself in a peculiar way to the young people of the State, even dedicating her story, 'Little Alabama,' to the Y. W. A's? And who of the women's societies would want to be left out? None, no, not one, for was she not our State organizer, and did she not do for us a most constructive work as she served us throughout the length and breadth of the State? All over the country-side did she leave her gifts of love and loving service, and surely these country societies who rise up and call her blessed, these societies especially whom she brought into being, and tended so lovingly, will want to have even the greater

part in this beautiful and fitting memorial. Our city societies will also want to give magnificent gifts to this fund by way of appreciation of her who like her Master, went about doing good, for have not most of the city sisters but moved to town from 'the little church in the wildwood' and don't our hearts yearn to help them in this beautiful way?

"Then, there are those women among our ranks who have been blessed with a goodly heritage of money, and how better could they invest \$500 (more or less) than by putting it into a self-supporting cause whose influence ends only with eternity.

"Baptist women of Alabama, the call is to you. Will you heed it and thus honor not only our beloved Mrs. Hamilton, but above all honor your Lord and Master, your King and your God."

In each of our Southern States there have been and are today golden-hearted women whose lives of service will be perpetuated by similar Memorials in the days that are to come.

HOME FIELD HONOR ROLL NOV. 15 TO DEC. 15, 1915

E. C. Routh, Dallas, Texas.....	258	C. F. Crockett, McMinnville, Oregon....	11
Dr. Ray Palmer, Washington, D. C.....	106	Mrs. A. H. Pettett, Mobile, Ala.....	11
J. L. Blankenship, Dallas, Texas.....	100	Mrs. Anna G. Schimp, Baltimore, Md....	10
Dr. W. D. Powell, Louisville, Ky.....	81	Rev. J. E. McManaway, Greenville, S. C.	10
Rev. Raleigh Wright, Tula-homa, Tenn...	51	Mrs. J. M. Wylie, Ft. Worth, Texas.....	10
Miss Laura L. Patrick, Montgomery, Ala.	40	Rev. A. J. Freeman, Bladenboro, N. C....	10
Dev. J. W. Hickerson, Louisville, Ky....	35	Mrs. Sam Hillman, McDade, Texas.....	10
E. O. Ware, Alexandria, La.....	29		
Rev. L. C. Wolfe, Muskogee, Okla.....	29		
Miss J. Viola Mellichamp, Agricola, Miss.	20		
Mrs. W. G. Williams, Franklin, Va.....	19		
C. C. Edwards, Grand Cane, La.....	17		
T. T. Gooch, Oakland, Miss.....	16		
Miss Evie Campbell, Atlanta, Ga.....	15		
Mrs. C. V. Edwards, Ft. Worth, Texas..	14		
W. L. Miller, Pauline, S. C.....	14		
Rev. W. C. Barrett, Gastonia, N. C.....	14		
Rev. E. B. Atwood, Albuquerque, N. M...	12		
J. O. Colley, Albertville, Ala.....	12		
B. F. Rodman, DuQuoin, Ill.....	12		
Mrs. J. K. Taylor, Bowling Green, Ky....	11		

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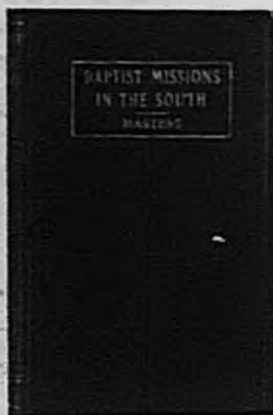
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