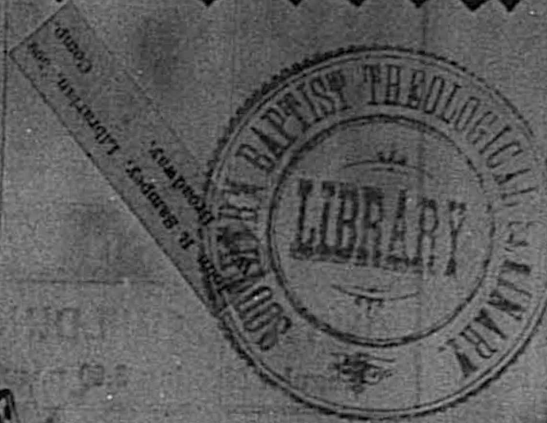
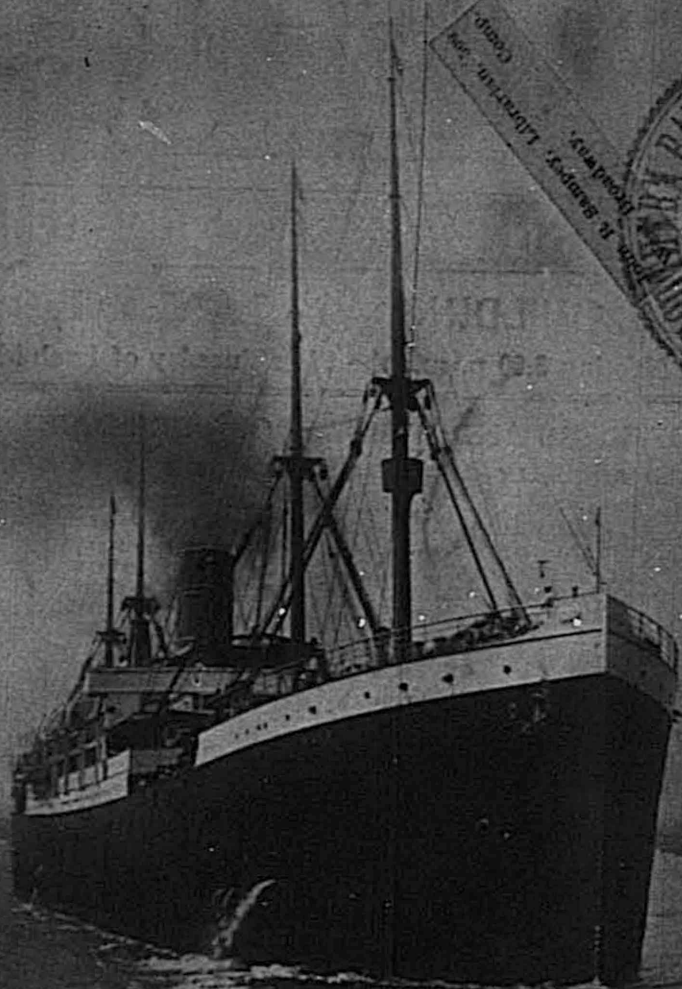


The Home Field



Immigrant Ship
Approaching Baltimore

JANUARY
1910.

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

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The Home Field

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Help Home Missions Now

When collections fall behind Home Mission work suffers. When the last word is said a falling behind in collections is the voice of the brotherhood to the Board commanding entrenchment.

But there ought to be no retrenchment. By the blessing and favor of the Lord God, there shall be no retrenchment. There never was a time when facts and conditions in America called more loudly than now for a large advance by Southern Baptists in their home mission work.

Beloved brethren, look at the following table of figures. See how, with the mandate of the Southern Baptist Convention on it to advance its activities greatly, in scope, the Home Board is in receipts \$3,270 behind what it had received at the same date last year.

We pray that the pastors, elect women, and laymen throughout the South may put our needs on their hearts and on the hearts of the churches. Let collections be taken everywhere for home missions.

STATE	To Dec. 15.	Apportionment	
	1908-09	To Dec. 15.	Fiscal Year.
Alabama	\$ 9,461.28	\$ 4,204.31	\$ 24,000
Arkansas	712.00	187.89	13,000
D. C.	392.32	405.99	4,000
Florida	1,087.82	832.52	7,500
Georgia	9,496.21	8,418.83	45,000
Kentucky	6,907.40	5,492.33	25,000
Louisiana	1,512.01	2,057.88	9,000
Maryland	3,225.15	3,399.21	9,500
Mississippi	4,191.14	5,613.33	26,000
Missouri	8,457.12	6,239.19	21,000
N. C.	6,750.96	8,698.79	21,000
Oklahoma	785.58	862.55	3,500
S. C.	6,007.58	8,138.33	20,000
Tennessee	4,731.21	6,072.42	20,000
Texas	5,043.15	6,300.11	60,000
Virginia	7,595.14	6,695.50	32,000
Miscellaneous	285.61	352.05
Aggregate	\$77,241.68	\$73,971.23	\$343,500

The Home Field

VOL. XXI

JANUARY, 1910.

No. 6

The Washington Agreement

DR. J. F. LOVE, Assist. Cor. Sec.



IN THE FIFTEENTH of last April, representatives of the Home Mission Society of New York and the Home Mission Board of the Southern Baptist Convention met in Washington, D. C., and entered into an agreement whereby the Home Mission Society was to be relieved of work in New Mexico, and that Territory become a part of the field of the Home Mission Board, upon certain conditions set forth in the agreement and upon the ratification of that agreement by the Home Mission Society, the Southern Baptist Convention and the churches of New Mexico.

Since that agreement became public, many requests have come to me for information concerning it. I have refrained from a public discussion of it until the matter should be passed upon by all the parties to the agreement. The time has now come when we can, without impropriety, give to Home Field readers the history of this interesting and instructive case of denominational comity and missionary procedure. This we shall do in the present article, and in subsequent issues of the Home Field shall review some facts and problems which this incident calls the denomination to face.

As these articles deal with important phases of Baptist history, polity and great home mission problems, we trust that many pastors will want to preserve them for future reference and use.

This article will give as accurately, as the necessary brevity will enable me to do, the history of the Washington agreement.

What Led to the Washington Conference.

To begin with, we will state the facts which led up to this Conference. For several years there have been coming to the Secretaries of the Home Mission Board letters from pastors and churches in New Mexico, asking if it was possible for them to secure co-operation with the Home Board in strengthening and extending the Baptist cause in that Territory. Through courteous regard for the organized work in New Mexico, the Secretaries declined to make favorable response to these appeals.

In May, 1908, the present writer received, unsolicited and unexpected, an invitation to go to Roswell, New Mexico, in June and preach the sermon on the occasion of the dedication of the meeting-house of the First church in that city. The invitation was accepted and the visit made.

On the Monday following the dedicatory exercises, the executive board of the New Mexico Convention met in Roswell, and upon invitation I was present at its sessions. Upon the suggestion of Rev. H. F. Vermillion, president of the board and pastor of the Roswell church, I laid before the brethren present the facts relative to the requests for co-operation referred to above, and left the matter with the board for consideration at a future meeting. Both the Territorial secretary and Rev. Bruce Kinney, representing the Home Mission Society, were present at this meeting.

Shortly after my return home, I received a letter from Dr. N. B. Rairden, district secretary of the Home Mission Society, protesting against my visit to the Territory.

Dr. Gray also had a similar letter from Dr. H. L. Morehouse, corresponding secretary of the Home Mission Society, making even a more vigorous protest. These letters are interesting.

The correspondence thus started continued for some time between Dr. Morehouse and Dr. Gray. At last, in order to arrive at an amicable and full understanding of the questions raised by Dr. Morehouse, and with a view, if possible, of securing a more equitable division of territory between the two great denominational agencies than now exists, the Home Board asked for a conference with the Home Mission Society.

What the Conference Did.

This Conference was held in Washington City on April 15, 1909, and after a prolonged session, the following agreement, prepared by the representatives of the Home Mission Society, was adopted:

"In view of the increasing numerical and financial strength of Southern Baptists,

"Resolved, That we recommend that the Home Mission Board upon the consent of the New Mexico Convention relieve entirely the American Baptist Home Mission Society of further responsibility for mission work, in that Territory, on the understanding that the Home Board give assurance that they will put into the work in New Mexico next year an amount equal to that expended by the Home Mission Society this year, and will take over the Navajo mission property at its cost to the Home Mission Society.

"Resolved further, That we recommend that the question of territorial adjustment on the part of both Boards be considered settled for a period of at least five years.

"Resolved further, That in case of the approval of this arrangement by the Southern Baptist Convention and the American Baptist Home Mission Society, a joint communication be addressed to the New Mexico Baptist churches to this effect, expressing the hope that they will regard this arrangement with favor.

"H. L. Morehouse, Chairman.
"John E. Briggs, Secretary."

This agreement was written by a representative of the Home Mission Society, being a modification of the wishes of the Home Board, but was accepted by the majority for the sake of a peaceful and harmonious agreement.

It should be said at this point that the clause in the first resolution, "upon the consent of the New Mexico Convention," should read, "and with the consent of the churches." I do not think that any one is to be blamed for this mistake in the published document, but feel that attention ought thus to be publicly called to it, as the secretary of his meeting, Brother John E. Briggs, informs me by letter that the latter clause is as it stands in his original draft of the minutes. The mistake doubtless occurred in transcribing the paper.

For the resolution, "Resolved further, that we recommend that the question of territorial adjustment on the part of both Boards be considered settled for a period of at least five years," the writer offered the following substitute: "That neither the Board nor the Society shall within five years take the initiative in disturbing territorial lines thus established."

We urged earnestly its adoption to make it plain that no interference with or abridgment of the rights of the churches was even implied in the agreement. To the adoption of this amendment, Dr. Morehouse objected on the ground that the churches themselves might, if they chose, take the initiative and thus disturb territorial adjustment.

To this it was replied that the churches had the right to do this, whatever the two outside organizations might say, and the amendment was offered in order to make it plain that we recognize this right; but that if the committee would adopt that amendment, I would not, as the Western representative of the Home Board, within five years try to influence any church or pastor in the Southwest to use this liberty in disturbing territorial lines as recognized by the two Boards.

The representatives of the Home Mission Society would not agree to such recognition of the rights of the churches and the agreement as drawn by them was passed by the Conference.

What the Board and the Society Did.

This agreement then went up to the Home Mission Society and the Home Board, and was carried by the latter to the Southern Baptist Convention, where it was referred to a special committee headed by Dr. J. B. Gambrell, which committee on May 15th reported as follows:

"We recommend that the agreement of said conference be approved, with the understanding that nothing in the agreement shall be so construed as to limit any church, association, or other Baptist body in the free exercise of the inalienable right to make such alignments for co-operation as will, in its judgment, be for its own good and for the furtherance of the work it is in," etc., etc.

A month later at Portland, Oregon, the following resolution was adopted by the Home Mission Society:

"In view of the fact that the Southern Baptist Convention, at its meeting in Louisville in May, gave such a qualified approval to the agreement as practically to nullify the five years' clause thereof, and furthermore, approved the report of another committee containing the statement, 'Nor is it unlikely . . . that the time will soon come when Arizona and Southern California will be recognized as belonging to the Southern Baptist Convention,' it is therefore

"Recommended, That the American Baptist Home Mission Society consider the principles of comity as expressed in the Fortress Monroe agreement in 1894, and approved by the Southern Baptist Convention and by this Society in 1895, as still binding in matters of this character; and inasmuch as the action of the Southern Baptist Convention at Louisville apparently is a nullification thereof, that this Society withholds its approval of the proposed arrangement in regard to New Mexico, and refers the whole matter back to the Executive Board for such further action as it may deem advisable to take."

Two or three remarks should be made on this action. The first is that the interpretation of the five years' clause by Dr. Gambrell's committee, so as to make plain that no infringement of the rights of the church-

es was intended, is considered by the Home Mission Society a sufficient cause for breaking the agreement.

The second remark is that, in order to strengthen this untenable position, they quote from another report to the Convention which is without pertinence to the case under consideration, namely, the reference to Arizona and Southern California.

The Convention by the adoption of Dr. Gambrell's report laid down specific grounds on which churches, whether of Arizona and Southern California, or elsewhere, must come into the Convention, if they came at all, namely, on the exercise of their rights and their preferences and not by any designs or coercion of the Southern Baptist Convention.

The rights of the churches is the only question at issue between the Southern Baptist Convention and the Home Mission Society.

A remark should also be made upon the recommendation of the Home Mission Society that "the principles of comity as expressed in the Fortress Monroe agreement in 1894" should still be binding.

Light Upon the Fortress Monroe Agreement.

When the representatives of the Home Mission Society requested at Washington the representatives of the Home Board to submit to them the Board's request concerning territorial adjustment, the Corresponding Secretary of the Home Board put the question plainly as to whether the brethren of the Home Mission Society regarded the Fortress Monroe agreement as perpetually binding in such matters. It was only when assured that this agreement was not so considered that we submitted to the Conference the question of new territorial adjustment.

It is out of date, therefore, for the Home Mission Society now to plead the Fortress Monroe agreement.

But, the action of that Conference out of the question, the Fortress Monroe agreement has been used by the Northerners for more than it implies. Two matters that agreement involved: One referred to certain conditions affecting the Home Mission Society's work among the Negroes in the

South and the other related to work by the two societies in contiguous territory.

The Home Mission Society long ago disregarded that part of the agreement which regulated the conduct of its Negro work, and by that act invalidated the whole agreement, while that part which referred to work in contiguous territory is so phrased as to shut out either Society from a locality occupied by the other. "Locality" is the word used in the Fortress Monroe agreement, and locality can never be applied to a whole State or Territory like New Mexico.

Subsequent Action of the H. M. S. Representatives.

The reference of the Washington agreement to the executive committee of the Home Mission Society presupposed, as indeed the recommendation to refer it says, "further action," and a subsequent announcement to the Home Mission Board of the nature of that action. But it was not until August 5th that the Home Mission Society notified the Home Mission Board of the fact that the agreement had even been referred to the executive committee, and on that date Dr. Morehouse wrote, "I beg to say that the Society withheld its approval of the proposed arrangement and referred the whole matter back to the Executive Board for such further action as it may deem advisable to take."

He has not since that date written Dr. Gray of the Home Board further concerning the matter. On the contrary, and in the face of the last clause in the Washington agreement, Dr. Morehouse published a lengthy paper on the subject in the New Mexico Baptist, throwing the weight of his office and the influence of the Society in New Mexico against the agreement.

Thus the effort was made to conclude the agreement without further consultation with the Home Board or reference to the Southern Baptist Convention. All men may judge for themselves as to the fraternal comity of a course like that.

What Happened at the New Mexico Convention.

The question involved in the agreement was brought before the New Mexico Convention at Las Vegas the first of December, being introduced by the corresponding sec-

retary of the Territorial Convention in a supplement to his annual report, declaring for continued co-operation with the Home Mission Society.

Las Vegas is so situated that a representative attendance could not be secured, and so there were but nineteen out of the 135 churches in the Territory represented by messengers.

Foreseeing that a representative attendance could not be secured at this point, and that a matter so important should have the attention of the largest representation from the churches possible, certain brethren had sought to have a change made with regard to the place of meeting, but the friends of the Home Mission Society would not agree to this change.

When the matter was introduced to the Convention, Brother W. C. Taggart offered as a substitute for the supplemental report a resolution to the effect that, in accordance with a well recognized Baptist principle which accorded to Baptist churches the right to determine their own alignments, the matter be referred to the churches with the request that they take action on it and make known their wishes to the Executive Board, which should thereby be instructed to conduct the work in accordance with the wish of the majority of the churches.

The friends of the Home Mission Society opposed this reference to the churches and it was voted down. The supplemental report then came up for brief discussion, with speeches limited. The friends of the Home Mission Society urged its adoption and carried the Convention by a vote of nineteen to twelve. The moderator presiding at the time, Rev. Geo. R. Varney, declined to allow the introduction of letters sent up by thirty-odd churches which had taken action for co-operation with the Home Mission Board.

It was a singular spectacle to see a representative of the American Baptist Publication Society joining with those who opposed the policy of the Southern Baptist Convention and the rights of the churches.

At the Texas Convention, a few days before, the time had been divided between Dr. Seymour, representing the American Baptist Publication Society, and the writer, representing the Home Board. The action

of the Southern Baptist Convention on this Washington agreement is harmonious with the action taken at Birmingham under which the Publication Society has had an open door in the South for these nineteen years. Dr. Gambrell, who framed the report of the committee on the Washington agreement, and had much to do with the Birmingham resolution, declares that the principle in both is the same. In the face of these facts, friends of the Publication Society were against the Southern Baptist Convention and the Washington agreement at the New Mexico Convention.

The Local Independence of Baptist Churches at Stake.

This, in brief, is as straight-forward an account of this matter as I can give. What is the significance of it? Emphatically great and far-reaching.

This case has brought to the front a plain issue between the friends of the Home Mission Society and the Home Board and they have taken a strong position on the opposite sides of that issue. The issue is, Have Baptist churches the inalienable right to determine their own alignment or is that right limited by the policies of outside and so-called general bodies? That is the issue, plain, simple and squarely faced in this case.

It is made plain in the respective documents of the Society and the Southern Baptist Convention and was clearly brought out in the discussion before the New Mexico Convention. Dr. Gambrell's committee took an unwavering position in the report to the Southern Baptist Convention and said that "nothing in the agreement shall be so construed as to limit any church," etc.

The issue being thus forced, the Home Mission Society came out boldly in opposition to such acknowledged rights of the churches.

So far as the Home Mission Board is concerned the matter of New Mexico alignment is now left with the churches of New Mexico. These churches are competent to manage their own affairs.

But, speaking of this incident as it affects Baptist polity, we regard it as an occasion for surprise, deep regret and most serious alarm.

It is a sad day for Baptists when any one, and especially influential men in our ranks, can say that the churches "know nothing about the issues," etc., and on that ground to argue for one moment the unwisdom of allowing the churches to decide matters which affect their usefulness. That is the old argument of aristocracy and hierarchy against democracy. The right of the churches is fundamental in our polity and marks our distinct differentiation from hierarchal and pseudo-hierarchal ecclesiasticism.

This right of our churches should be sacredly guarded by them and no organization should impinge it. For no such reason as that the church or its pastor has been a beneficiary of denominational benevolence, distributed by a board, should a church or a pastor surrender this right, nor should a board, appointed to dispense for the denomination its benevolences, plead a disbursement, whether to a church or to a pastor, as ground for claiming the support of that church or individual contrary to this principle. Boards are servants not masters, and can not by bestowing of the denomination's trust fund pile up for themselves gratitude and make for themselves friends against the day when the will of the churches contravenes their policies.

Nothing among us needs more speedily to be rebuked than every appearance of this sort of thing.

Dallas, Texas.



Among The SOUTHERN MOUNTAINS

The Man Behind the Mountains

JOHN E. WHITE, D.D.



AFTER the battle of Santiago, which resulted, as Puck pointed out at the time in Spain's sudden acquisition of the largest submarine navy in the world, we heard a great deal about "the man behind the guns." It was wholesome talk.

Now that we have viewed the remarkable achievement of Southern Baptists in the mountains and exhibited the splendid policy of the Home Mission Board for ten years, it is worth while to say something about the man behind the mountains—the man who has pushed them out upon us and pulled us in upon them.

A Story and its Point.

ONE dark and foggy day in London, for so the writer always begin a London story, a little Arab of the streets tried to sell a paper to a tall, elegant gentleman. Whether the gentleman bought the paper doesn't matter. He bought the boy.

"What is your name?" he asked of the lad.

"My name is Mike, sir."

"Well, Mike, I want you."

Then he took him and showed him a large room filled with basins and bottles and books, and said: "Mike, how would you like to be a chemist?"

"It's not fer the likes of me, sir."

"But," said the gentleman, "I'll help you and teach you stay with you and you will stay with me and we will manage it."

The point of that story came out several years afterwards when some one asked Sir Humphrey Day, for he was the tall elegant

gentleman, what he regarded as his greatest achievement in chemistry. Sir Humphrey promptly replied:

"My greatest discovery in chemistry was the discovery of Michael Faraday."

For "Mike" had become the most famous chemist in the world.

If you ask those who know about it what was the most important event in connection with Southern Baptist work in the mountain region, they will tell you that it was the discovery of Albert E. Brown in 1899.

There was the vast region existing as the background of seven States. There were the million of Baptist folks sequestered within the folds of isolation. There was the unspoiled and almost unbroken field of immense human possibilities. And there was the day actually come when the searchlight of Northern philanthropy was playing upon the land which the Review of Reviews was calling out us, "The richest American reserve of red blood and new brain cells."

Here was the Southern Baptist Convention busy about Cuba and China, and in its rapidly accumulating spirit of missionary resolution ready to launch itself upon its opportunities wherever they were made clear.

That was in 1899. The mountain people and their situation was not unknown in the annals of convention oratory. The Patrick Henrys had spoken. Everything was ripe but nothing was doing. Somebody must end the era of words and lead in the era of works, "the aristocracy of oratory must give way to the democracy of deeds."

THE HOME FIELD.

The need for a man who could incarnate the spirit and institutionalize the emotions which had been aroused was the critical necessity. For every great cause needs its man, every redemption requires an incarnation. Some man of the Baptist sort, coming from within, must preach the mountains out upon the Southern Baptist Convention with a proposition ruled down to practical enterprise; and yet he must be a man from without, as well, who could negotiate philanthropy on the line of co-operation—a sort of daysman betwixt the Southern Baptist Convention and its duty and betwixt the mountain people and their opportunity.

Not to have found the right man, to have blundered among the seven sons of Jesse unguided, would have been a fatal blundering, and would have left us and the mountain people very far away from where we are, thank God, today. Round pegs do not fit square holes. The peg must be more than half square, more than almost square, if the leakage is prevented.

"Oh, the little more and how much it is"

And the little less and what worlds away!"

In the work of the Kingdom nothing is truer than this. Men are wasted by misfits and opportunities are murdered. The right men in their right places is God's economy, so often missed. When we strike it or, better, when we go aside from cocksure judgments of our own and personal considerations and interested recommendations and almost blindly fall into God's trap, the result is simply beautiful.

The Man and His Mission.

THAT, I think, about describes what took place in the discovery of A. E. Brown. It all seems simple now and quite the natural thing to have done. But I am quite sure that the four men who met and prayed over the problem in the little room of the Baptist church in Asheville deserved no

credit for it. Brown himself was one of the four men. He was at that time pastor of the West End church in Asheville and very content to be that.

I am not for making any great matter of a little meeting of four men or of a little contented pastor of a little church, also well content with him. But everything important in history gets important a long time afterwards when God has worked out a grand result from it. And mostly the important dates and incidents of history were at the time without any great significance or promise. There would be no

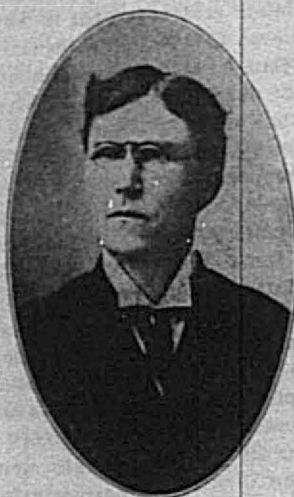
"great" acorns but for the great oaks. It is the oak that makes the acorn worth mentioning. When we have interpreted prophecy in the light of history, we can begin to study history in the light of prophecy. History is prophecy unfolded, and prophecy is chapter of Bible history infolded in that history infolded. There was a considerable little prayer meeting in Asheville in 1899.

When the four men went out of the room the man for the mountains

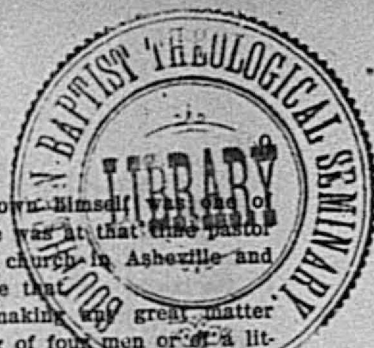
had been paid hold on and the outcome was foreordained from that hour.

The little Baptist church, content with its contented pastor, did not see it, but they had no right to him. There were peculiar facts about his character and personal quantity which constituted a sort of cosmic injunction against the very pleasant arrangement they had fixed up between them.

In the first place, he wasn't "Ab Brown," the mountain-born, with a rustic nickname, and so just the size and sort of God's man for a narrow corner in the mountains. He was Albert E. Brown, born in Jefferson City, Tennessee, under the shadow of Carson and Newman College, of which his father was a graduate. He was Albert E. Brown, graduate of Judson College, of which his father was president. He walked about in the mountains under the alias "Ab," not quite



A. E. Brown, Mission School Supt.



as long as Moses rusticated in Midian, but a good deal longer than Saul of Tarsus needed to spend in Arabia.

He taught school for eleven years, was called "Professor Ab," and grew great roots into the hearts of the mountain people who claimed him as their own.

The part of him that I know for a fact was that as a preacher at Beaver Dam he was always lifting at the mountains in a broad way. He was not satisfied with the feat of the mountain preacher, who carried three or four weak churches under his arm on one side as a crutch for a support and depended on a farm for the other crutch. The second sermon the writer ever preached was in that same Beaver Dam church, and it was the talk around that our friend had put all of himself into his business and was the only preacher in the whole country region who was wholly supported by his ministry.

I knew him again, seven years later, as the President of the Western North Carolina Convention—who led the sixteen mountain counties down to join forces in a body with the rest of the State in one great convention. After that the next time I saw him was in the holy conspiracy of the prayer meeting when he was cut off from his growing little church and his growing little family and was launched out in the then dim hope of building schools for the mountain people.

A Great Idea, a True Spirit, and an Unsurpassed Fruition.

THE question of his fitness for the task was not the large question with Brown in that adventure. It was the fitness of the task for somebody who would be will-

ing to die for it, some other man if possible, but he, his church, his wife and children on the altar, if that must be. It was that which was and had to be. How much the man has tried to do and how much he has done the Secretary of the Home Mission Board and the Board's committee on mountain missions and schools and the Board itself knows very well. Brown thinks the Home Mission Board has done everything most of the time. That is when he is thinking of blessings which have come to his people. Other times he thinks that the mountain people have done everything. That is when he is pleading with the Board for the larger work which he prays must come about in his life time.

The Board has its own opinion as to the main man behind the mountains. If he could drive his team out of the mountain mud, and away on the level roads and luxurious highways of our prosperous Southern Baptists, and let them see him and the cause of the mountain boy and girl in him, and let them hear him read the epic story that speaks in him and let them get some real conception of what the Home Mission Board has done and is doing in the mountains, I avow I believe the work would get the \$50,000 it ought to have next year to go into mountain counties in which the opportunity is every white as inviting as any the Board has accepted in the work it is now doing in only twenty-five, out of the one hundred and seventy-seven counties of the mountain country.

That is another evangel looking for its man, since Brown can not lay down the mountain's long enough to paint Southern Baptists to them.



A Car Window Glimpse of the Southwest

V. I. M.

WHAT does the country look like? Out on the plains the horizon is expanded beyond all one expects. It looks more like the ocean than anything else—minus, of course, the ocean. Several times I was ready to believe the waves of the Atlantic would be found playing on the sands just beyond that elevation at a distance of one, two, ten, or fifteen miles. Sometimes you get a view of the horizon, sixty or seventy miles away.

Out in the region in which we were mostly, the plains were rolling or even hilly. Sometimes they were mountainous. Ordinarily the elevations were bare of tree-growth. Possibly as much as one-sixth of the country in northeastern Oklahoma is wooded with rather stunted post oak and black-jack. By the streams, which do not abound, are sometimes found willows. As if to prove to him who has eyes to see that these stunted trees do not mean poor soil, there is now and then a hickory tree of vigorous growth.

Some of the hills are clad with forests. Usually the tree-growth holds to a valley or stream. Many of the taller hills are barren of even grass. I do not know why. Apparently they are of sand and have not been rained on enough either to get washed away or to stimulate a growth of grass to prevent their washing.

Up until now farming operations have stayed almost entirely away from wooded tracts. They have remained on the open plains. Except in the valley of the Arkansas river I did not see where a single tree had been cut that farming might be done.

Speaking of that river, we rode down its valley one hundred miles. It is of wonderful fertility. In places it is miles across. It is being farmed, but not yet half to its producing power. There is no need to intensify when you have all out doors to farm in.

The rivers themselves are spectacles to look upon. Either they just stand day after day in watery laziness, waiting for the power to live that the annual June freshet gives; or else, if there is vitality enough to keep going, you behold a sand river of from

a quarter to half a mile across, adown which golden-grey waste meanders in solitude a forlorn stream of water, from fifty to one hundred yards wide. This water seems cowed and ashamed on its overgrown bed of sand. It wanders from side to side in a kind of abandon, as if it would be glad to run away if it could, for fear of being absorbed in the porous and all-too-copious bosom that lies beneath, to devour rather than to nourish.

I saw much of the Southwest, but not a tithe of what there is to see. It is The Great Southwest!

I have not yet told of the thing that more than all else impressed me. I believe the strongest impression was of the people who ride on the trains, who wherever the train goes, however destitute of life the plains seem, however far apart the stations are, throng each car.

Most of the time we rode in the day coaches. The pioneers even of this day do not as a rule indulge in the several-dollars-a-day comforts that are provided by the sleeping car people; therefore, we saw on the day cars the people who are to be the makers of the new Southwest.

They ride on these cars, everywhere, on every train, at all hours, in throngs, in scores. We rode with them for days. In future years the memory of those throngs will abide in my thoughts, not unpleasantly, but with a great pathos.

The trains are filled with men, women and children, especially women and children. Some are, no doubt, going to their husbands who went ahead to carve out a new home. Some are moving on to a new place. Some whole families are going together. All have turned their backs on the old home in an older State and upon all the tender, sacred traditions of the old home. With hearts that are brave, though sad, and faces that are stamped with a resolve to endure hardness without flinching, these women sit quietly and so patiently on the train. There is little bolsterousness, even among the rough looking men. If babies cry, worn mothers quiet them and always with that unostentatious, pathetic patience.

Scarcely a garment worn by the many scores of women I saw for all those days showed any effort after fashion, and I am sure that in all those days I did not see a coiffure à la mode, puffed out with any peck-measure of fluffy, unsanitary stuff whatever. Not a hat boasted of style nor luxuriated under costly plumes of the fowls of the air and the earth. Not a single flirtatious miss on all those trains. Simple gowns, always neat, faces usually stamped with the marks of care, or even toil; quiet, tired faces, but wholesome, always wholesome. Those throngs of women somehow reminded me of how the pioneer women of long ago must have looked, who uncomplainingly endured hardness and bore and reared a race of American freemen.

These people have not "struck it rich." They do not appear to be seeking after sensational opportunities. They are home-builders and nation-makers in embryo. They are not highly educated, nor yet illiterate. Largely through reading the desire grew on them to try a tussle with fortune on the great mysterious and lonely plain. At an insignificant looking station dozens get off the train and dozens more get on. It does a wearisome "clack-a-sock" stunt across miles more of plain and the act is repeated at another cluster of houses and tents.

You look out across the landscape for houses where all these folks might be living. Small results reward your quest. There is a deal of farming and a deal more of unturned native soil covered with the prairie grass. Now and then a cottage like a speck is seen in the distance and beyond are some tents. In such places these pilgrims of hope abide.

Have Southern Baptists bowels of compassion for these brave hearted men and undeterred, toil-worn women in whose faces the care-lines have come and who, like the pioneer mothers of old, have little or nothing of beauty in their new surroundings to make them glad, nor anything to adorn themselves withal? Only the one great passion to be true mothers and to help make a chance for their bairns seems to remain.

These silent, patient crowds of the trains

that roll in scores daily through the Great Southwest! There is a welling pathos in them! These are thousands and thousands of true people, whom the buffeting of fortune can not deter, who are ready to endure hardness and the heart-hunger of loneliness, and the fight against the primitive conditions of the frontier, if so be they may make homes and a chance for their offspring.

These train-loads of plainly dressed, care-marked, patient, native-born American women, moving even as the readers scan these lines and moving always out across the great plains of the Southwest—they haunt my vision. Are such people worth saving? Are they worth sympathizing with and helping? Are they worth sending the gospel to, to help them set up Christian homes, while they are engaged in the strenuous business of subduing the wilderness?

I believe Southern Baptists' largest single opportunity in America today, if not their largest single opportunity anywhere, is, by doubling their contributions to this work, to place many missionaries out in this new country which lies just beyond the first tier of trans-Mississippi States, so that these rugged empire builders in their struggles for the material foundations of comfort and welfare may find with them the man of God to sympathize and to aid and to point the way to the Lord Jesus, who is the burden-bearer of us all, and especially, I think, of weary women with tired faces and lives into which not much of sunshine comes.

If we help these folk now, they will be a tower of strength to our denomination when they become strong—as they surely will. But the chief reason why we should help them is that their needs are great, and because the need and the opportunity are the command of Christ to us to render the aid.

Southern Baptists today have a greater mission opportunity in this splendid new country than they have ever had before. They have a greater opportunity than any other denomination in this country. They have there a larger opportunity than they themselves will ever have there again.

God give to our brotherhood minds to grasp and hearts to cherish these incomparable needs and opportunities.

The SOUTHWEST FRONTIER

Some Southwestern Conventions

J. F. LOVE, Assistant Corresponding Secretary



THE ARKANSAS CONVENTION this year registered the high-water mark for Arkansas Baptists. Every department of the work was brought up abreast in great style.

All phases of mission and educational work made a great showing.

Progress and Heroism in Arkansas.

The Convention itself was full of power and enthusiasm. Nothing like it could have been dreamed of as a possibility for Arkansas Baptists ten years ago. With a thousand difficulties besetting their progress, the friends of this Convention have moved steadily forward with a courage and a devotion nothing less than sublime.

There is no finer example of denominational loyalty and missionary heroism than these Convention Baptists of Arkansas have displayed in recent years.

At the recent Convention Rev. J. S. Rogers made his first annual report as missionary secretary. It was a great report and re-

cited great achievements. The spirit of this young man has been an inspiration. He is an Arkansas product, educated at Ouachita College and the Southern Baptist Theological Seminary. The difficulties and tasks of the year have tried him truly and he has not been found wanting. With a flaming zeal and an intense spirituality he has called Arkansas Baptists to follow in the performance of a great work. Good men everywhere will rejoice in the success which has attended his administration.

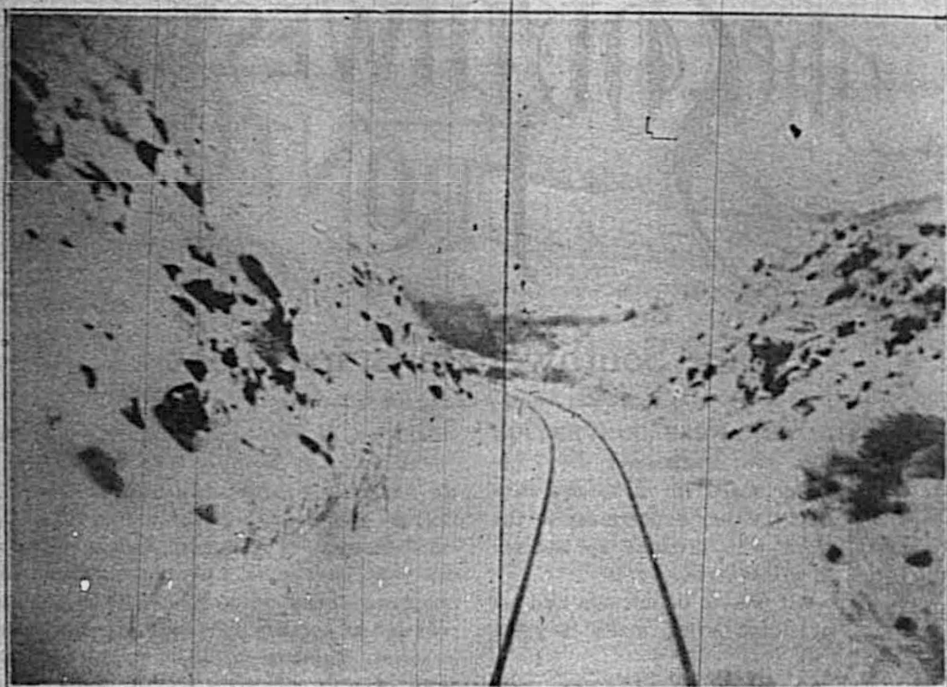
Rev. R. G. Bowers, the educational secretary, has already realized what seemed as near an impossibility for a people as any undertaking which our people have laid their hands to in recent years. With a mighty effort he has lifted the Baptist schools out of debt. All the future looks bright for Arkansas.

Louisiana Baptists Glow and Grow.

What has been said of Arkansas as an achievement can now be said of Louisiana as a prospect. For years I have watched with keenest interest and anxiety the prog-



Delegates and Visitors to the New Mexico Convention

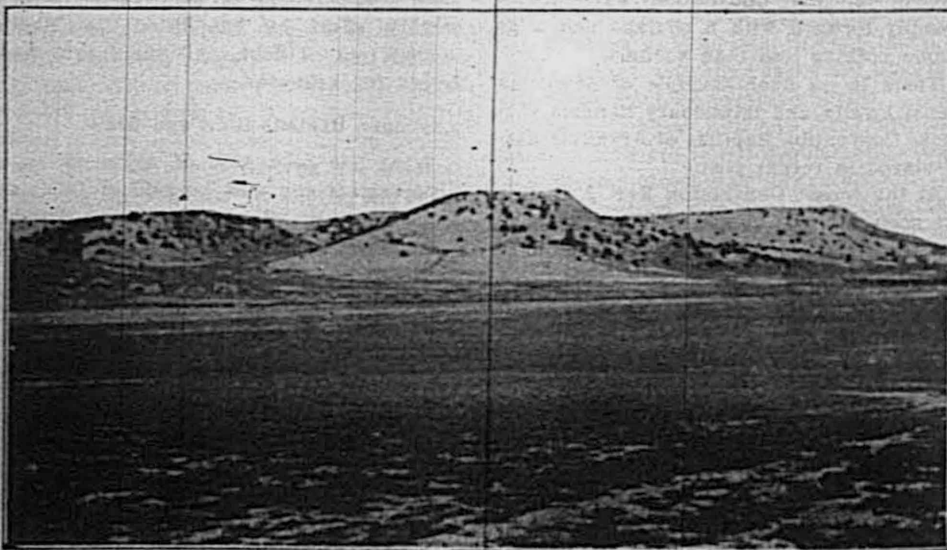


Train-end Winter View in the New Mexico Mountains

ness of Baptist affairs in Louisiana. I was present at the recent Convention and came away rejoicing in spirit.

There is no harder mission problem on

the continent, if indeed there is one in all the world for Baptists, than in Louisiana, and even in their own ranks there have been difficulties besetting our Baptist people. At



Snow-Covered Mountains Seen from Las Vegas, New Mexico



Las Vegas, New Mexico, where the Convention Met

the recent Convention, hearts melted into one and in a spiritual glow wills fused into a common purpose for the work of Christ in Louisiana. It was a great Convention and it was good to be there. State Missions and Education got a new grip upon the hearts of our people.

Rev. J. B. Lawrence is another young man recently forced to the front and harnessed with great responsibilities. As Corresponding Secretary of the Convention and editor of the Chronicle, Brother Lawrence has shown himself to be a man capable of leadership. Rarely does one find a young man possessed of such gifts as preacher, editor and missionary leader all combined in one man. Let all good men pray for Louisiana and entertain strong hope for her.

Noble Spirits in New Mexico.

The New Mexico Convention was in strong contrast with all the other Conven-

tions of the Southwest in respect to numbers. Only nineteen churches were represented in the recent Convention at Las Vegas, but numbers do not always give us the standard of excellence. As a body of Christian workers, New Mexico Baptists will command the respect and admiration of any one who cultivates their acquaintance. Many of these workers have endured the direct hardships of frontier missionary work and bear the honorable marks of their toll and fortitude.

With the material developments now taking place in this territory, we may hope for a new growth and prosperity to attend our Baptist people. In this great Territory there are only 135 Baptist churches and about 5,000 Baptist church members. What a field and what a need New Mexico presents to the denomination!



Methods in Our Home Mission Work



LARGE PART of the work of the Home Mission Board is in territory in which there are already existing agencies of the denomination engaged in supplying the missionary needs. Many of these agencies are entirely unable to supply fully the local needs, while on the other hand, some of them are very competent to do the work.

The different stages of denominational development in the different states of our Southern Baptist Convention, coupled with the varying methods in vogue of aiding the mission work in the several States, are responsible for the various adaptations of the Home Board in its methods for rendering aid where it is most needed.

It is a far simpler matter to conduct mission work where there are no existing agencies of the denomination besides our own, than it is to work efficiently in conjunction with agencies which already exist. For instance, the Home Board has an exceedingly simple proposition in administering its mission work in Cuba and Panama. Our work in these two places is really a foreign mission work in essence which, in the Providence of God, is in the hands of our Home Board.

The Home Board is deeply grateful that it can present to the denomination hearty assurance of the success and fraternal spirit with which it has been able to do the intricate business of co-operating with State boards and other agencies of our denomination in conducting its mission work in the Southern States. This, we believe, reflects credit both upon the various State organizations and upon this Board.

The various plans under which the work of the Home Board is conducted may be classified as follows:

1. We have the work of several special departments, which is sustained and administered entirely by the Home Board itself. These departments are Evangelism, Mountain Mission Schools, Cuba and Panama, church building and special work among foreigners and in cities.

2. Co-operative work. The co-operative work of the Home Board is in general co-

operation between this Board and various State mission boards in conducting mission operations in the different states. It would manifestly be a breach of Christian courtesy for the Home Board to project its work into a given State without the full approval of the denomination in each case. The co-operative methods not only guarantee this approval, but also provide the advantage of the keener knowledge of local conditions which is possessed by the brethren whom their own State has honored by putting them in charge of the State mission work. In this co-operative work the Home Board supplies from the bounty of the denomination the local lack under the most favorable administrative conditions. It is in principle the same method which is in use between State Boards and district associations all over the South.

3. The Board does a certain amount of work that can scarcely be classified properly under either of the above heads. In Oklahoma the work is indeed co-operative, except for our Osage and Pawnee Indian mission work, our lady missionaries and our aid in setting the Oklahoma Baptist College at Blackwell on its feet. The co-operative work in that State is a three-cornered affair. In this the Northern Baptist Home Mission Society, the Oklahoma Baptist State Mission Board and our Home Board are jointly engaged. It is an open question as to whether such an arrangement is the best. It is simply the best that the Home Board could make at the time it was made. Its inauguration prevented probable bickering and confusion at that time.

In Missouri the co-operative work is done in St. Louis in connection with the State Board, and the St. Louis Association and the Northern Baptists. Besides this the Home Board does quite a good deal of special work of its own in the State.

In Texas most of our work is co-operative. The Board is spending independently this year about \$6,000 for the conduct and building up of the Mexican mission work. On the other hand, some of the Mexican mission work is co-operative and our general arrangement with the Texas Baptists is co-

operative. In Louisiana, the State work is done co-operatively, while the New Orleans mission work is done entirely by our Home Board. The Board is spending a considerable sum in New Orleans each year. It is in spirit acting under instructions given by the Convention two or three years ago.

The Negro work is mostly done in co-operation with the National Baptist Convention. It is evangelistic work for the Negroes, and the \$12,000 appropriated to it is being spent with greatest care and with most fruitful results.

In the co-operative work in the various States the appointment of the missionaries is generally in the hands of the State Board. This method of appointment does to an extent militate against definiteness in the Home Board's field. But when this is said everything has been said that can be said derogatory to this method of work. For the work itself has proven abundantly successful wherever it has been tried and has contributed more than the denomination in general recognizes to the unifying of the various States into one great homogenous body.

This co-operative work is really not as large a part of the work of the Home Board as is generally supposed. In the several States in which the Home Board does co-operative work the average amount of money expended on work which the Home Board does independently in those States is larger than that which is expended on the co-operative activities. And this leaves out of account the evangelistic, mountain school and other lines of activities in these different States. In fact, the co-operative work for the present year is less than one-fifth of the Home Board budget for the year. It is not optional with the Board whether it will do this co-operative work. It is in effect acting under the instructions of the Convention. (See By-laws, paragraph 1.)

Outside of the co-operative work, the Home Board appoints all of its own missionaries and workers. In the case of our mountain school work the appointments are not usually made directly from this Board, but they are made through its agent, Dr. A. E. Brown, superintendent of mountain missions, and are subject always to the Board's approval. The entire corps of evangelists, nearly all of the women workers, many of the special missionaries in various States, all the workers in Cuba and Panama, and, with the modifications just noted, all the teachers in the mountain schools are direct appointees of our Home Mission Board.

In very many cases the salaries of the Board's workers are paid direct from its Atlanta office. In some cases, as in our Cuban mission work, the salaries are paid the missionaries through the superintendent of that mission. In Cuba our superintendent is Rev. M. N. McCall at Havana. Appointments may also be made through the recommendation of the superintendent.

The salaries of the missionaries of the Home Board, like the salaries of the pastors of churches in our own country, do not provide a salary except for the minister himself, though the wives labor and sacrifice with their husbands. Perhaps the average amount of this salary varies from \$500 to \$800. This exceedingly modest sum maintains the minister and his wife and his children.

The Home Board outlines its work for each year at its meeting on the first Tuesday afternoon in July. Acting under instruction of the Convention, the work is outlined for the present year on the basis of considerably more than 300,000. Up to this date the increase of gifts has not been in proportion to the enlargement of the work.

May God open the hearts of Southern Baptists to give largely and promptly to the activities of their constituted agency for the redemption of the homeland.

The Margaret Home

MRS. E. C. WATSON



WE ARE glad to tell the many Home Field readers something of Margaret Home. Having been furnished and opened November 1, 1905, it is near the completion of its fourth year. So it is an established institution with a bit of history behind it, and a large work before it. The Home Field can help it to be useful by letting the many missionaries of the Home Board know the opportunities it offers for their children.

The institution can accommodate twenty or more children. The best educational advantages are afforded to children in the Home, Greenville Female College and Furman University giving free tuition to the children. The best public schools are also convenient.

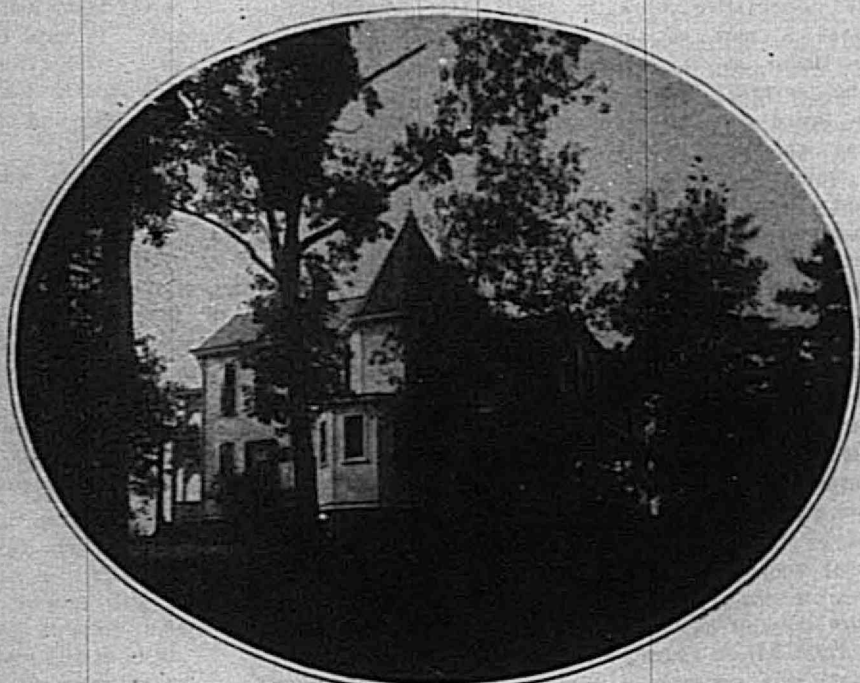
The family is unique, in that it is ever changing its personnel. Brother Nelson, of Brazil, was the first to enter three of his boys. They remained three years and nine months. Last August, their parents came and found their boys grown to be hand-

some, manly Christian children. Two were of age to leave the Home. We hope to have the youngest back when his parents return to Brazil.

Rev. J. J. Taylor, of Brazil, found it a happy home for four of his children, when he needed its services. Brother Owen, of China, gave us his three little ones to keep during Mrs. Owen's stay in a sanitarium. Brother Tipton, of China, put his three little motherless children in our care till he found them a new mother and established a home of his own. The going away of these children grieves us, as we learn to love them as our own, and we follow them with earnest prayers and loving interest. Most of them are expected to return in the future to pursue their education.

This is a beautiful possession of Woman's Missionary Union, and it is our desire that many of our daughters shall enter the training school in Louisville to be fitted for larger Christian service. To this end we work and pray.

Greenville, S. C.



The Margaret Home for Missionaries' Children, Greenville, S. C.

The Wagon and Its Driver

C. C. BROWN, D.D.



SI WAS PASSING along through the wilderness of this world, I chanced to come upon a certain place where I would rest, and there I fell asleep. And as I slept, I dreamed.

The road which I saw in my dreams ran uphill, and the way was steep. Full before my eyes, a wagon had come, and stopped, and thereupon the perplexities of my dreams began.

The driver sat in his place, and the horses were there; but instead of moving on up the hill, they twisted and turned about in the road, the wheels cutting deep ruts in the mud. Why the driver did not control them, and drive them straight ahead, I could not tell.

Suddenly, from the oak woods on each side of the road, men began to come forth—men whose forms and faces I knew. First one and then another of them whooped to the driver, but he paid no attention to them. One of the men climbed a tree, and breaking branches, threw them at the struggling horses. Others continued to yell, and wave their arms; but all to no avail. The horses jerked each other from side to side, and failed to take the load up the hill.

Finally, a big, stopt fellow, whom I saw in my dreams to be Dr. B. D. Gray, beckoning to the other men, said, "We can do nothing by standing here yelling; the driver is asleep."

The sound of Gray's familiar voice awoke me, and I lay there in the night, thinking of my dream and its interpretation. And this is how I made it out: I am the driver, and my church represents the loaded team. Those good fellows out there in the woods and in the tree-tops are the secretaries of our Boards. In my folly, instead of keeping awake, and preaching a lively and spirited gospel, I had fallen asleep, and the church, whose chief human helper I am supposed to be, was moving about in one place, making no progress, and becoming disheartened over a way that became rougher and heavier every moment, all for want of proper help and guidance from me.

There is a kernel of truth in the dream. Say what we will, the pastor holds the key to the situation in the churches. If he does not, he ought to move on to a place where the church will give him a key and allow him to hold it. There is no use to have a lock if one has no key.

We preachers may all be mighty good fellows; but we spend too much time thinking of what we would do if we could, and too little time in realizing what we can do if we try.

There are very few churches which are too heavily loaded. They fail to go up the hill only because they lack pastoral guidance and stimulation. The driver on the box is asleep. If he would wake up, climb down, and put a shoulder to the wheel, and talk encouragingly to the team, they would make the hill.

Being a sort of preacher myself, I am aware of the fact that to keep awake all the time, day and night, three hundred and sixty-five days in every year, is not as easy to do as it is to write about. Drowsy times will come—blue days—misty, foggy days—days when the lazy worm gets to work—days when one almost reaches the awful conclusion that he is a failure—days which lie close upon the murky realm of despair—days when the liver is on a strike, and goes out of business, and when the voice of many failures seems to say, "Oh, what's the use of trying!"

I have been along these thorn-strewn paths; but the fact still remains, the pastor holds the key to the situation. To pelt the disorganized and jerky team from the roadside will never amount to much. The hundreds of dollars expended in sending letters to pastors represent money wasted (but it has to be done.)

We await the coming of the genius who will show us pastors how to keep awake and at work all the time. The man who knows how to whoop merrily and cheerily to his people will win in the end.

But he must keep awake:
Sumter, S. C.



BAPTIST HOME MISSION WORK, NORTH AND SOUTH.



IT IS INTERESTING and edifying to study the domestic mission work of our Baptist brethren at the North as compared with that which is being done by the Baptists in the Southern Baptist Convention. This is especially true in the light of the evident reluctance of the Home Mission Society to yield any territory whatever to their Southern brethren, as indicated in their turning down the proposition that looked to our Home Board doing work in New Mexico.

Other Northern brethren conduct missions through the Home Mission Society in Cuba, Porto Rico, and Mexico, as well as in the Northern and Western States. Besides this they do special mission work in the South in educating the Negro. The total territory in which they labor is 4,419,484 square miles, considerably more than the entire area of the United States. Southern Baptists conduct missions through their Home Board in a relatively smaller territory. The area covered is 973,500 square miles. In other words, Northern Baptists' home mission operations cover more than four times the territory touched by the Southern Baptists in their home mission work. The Northerners maintain their work among a total of 104,500,000 of population. The Southerners among 31,000,000.

After a look at these figures one would be ready to suppose that the Northern Baptists are a more numerous people than their Southern brethren, but such is not the case. The last available statistics give them a membership of 1,176,380, which includes Negroes and foreigners, while in the Southern white Baptist churches are 2,139,000 members.

There is on the average one Baptist to eighty-eight persons in the territory in which the Northern Baptists do all their mission work (except what they do for the Negroes of the South). There is one white Baptist to fifteen of population in the territory in which the Southern Baptists work. If we include the Negro Baptists, one to every seven and one-half of population.

The Home Mission Society this year reported fifteen per cent. of its 1,560 missionaries as working in Southern States. This suggests the small account this Society is disposed to take of the Southern Baptists as an agency for doing work in disseminating Baptist principles and evangelizing the lost in America.

In 1909 our Northern brethren raised from all sources \$904,000 for home missions, while our Southern brethren raised \$303,324. Here Southern Baptists do not appear to stand so well in the comparison. Still, their situation is not relatively so bad as the figures make it appear. The contributions for general home mission work made by Northern Baptist churches themselves to the Home Mission Society for the last year amounted to only \$232,590. The rest of the total amount which they raised came from various other sources. \$103,000 came from individual gifts, \$89,000 from co-operative conventions, \$139,000 from legacies, and about \$85,000 from annuity and trust funds.

It will thus appear that only about one-fourth of the amount of money

raised for home missions by the Northern Baptists was gotten from the churches. On the other hand, \$283,000 of the \$303,000 given by Southern Baptists for home mission work through the Home Mission Board came directly from the churches. That is to say, fourteen-fifteenths of all the amount given came from the churches. Southern Baptist churches gave directly to home missions more than Northern Baptist churches.

While our Southern churches are not developed in mission activity as we could wish, it appears that the rank and file of them do not suffer in a comparison with the Northern churches, the members of which latter churches are on the average far wealthier than our Southern folk. The Northern Baptist advantage in home mission gifts is unquestionably in the few wealthy donors who give large amounts.

While on this subject, it is fitting that some attention should be given to the fact that Southern Baptists last year gave \$443,000 to State mission work in our fifteen States, while Northern Baptists in all the other States of the Union gave for State mission work only \$306,000. That is to say, Southern Baptists did fifty per cent. more for State mission work than did the Northerners. In making this calculation we have credited to the Northern Baptists the proper proportion of the gifts in Missouri, Oklahoma and District of Columbia.

As the indications are that State mission gifts among Southern Baptists for this present year have advanced more than thirty per cent. over those of last year, it is probable that the Southern advance would be even greater, if it were practicable to give the present results from all of the States in this work.

There is no question at all that a broad and unprejudiced view, looking to the general dissemination of Baptist principles in America, would indicate the desirability of the territory of Southern Baptists being largely extended in home mission work. We think that the facts above speak loudly and sufficiently in the support of this conclusion.

But if there is any question remaining, let us in a brief final word glance at the comparative results that attended the activities of Southern Baptists and Northern Baptists. With an expenditure of a total of \$900,000 last year Northern Baptists were able to report through their home mission work 8,462 baptisms. With an expenditure of \$300,000, Southern Baptists were able to report 25,109 baptisms through their home mission agency. At one-third the expense Southern Baptists attained three times the results, as measured by the baptism of converts into mission churches. However, our Northern brethren did an educational work among the Negroes that was valuable, and took some of their money.

Representative Northern brethren themselves have sometimes come to us and said in their public speeches that much hope for the future of Baptist principles rests in the success of Southern Baptists. We have a very deep and abiding conviction that this is the exact truth. It appears strange to us that our beloved brethren at the North should be so jealous of the activities of the Southern Baptists spreading out into the regions beyond. The Northerners came down South after the War without asking Southern Baptists anything about it and entered upon mission work for the Southern Negro. We were prostrate and weak and supposedly they did not think it worth while to trouble to ask.

Now we are strong, and stronger still we are growing each year, under the blessings of God. We have sought by fraternal conference with our brethren of the North their approval of our spreading out just a little in some territory where the local brotherhood has desired that we shall come. But these friends who have not been wont to ask for permission when they desire to make a

THE HOME FIELD.

move, now seem to think that we are mischief makers in our desire to spread further afield.

It is without any bitterness, but with a deep concern for the future of our country, that we confess our wonder that these Northern brethren wish to do all the Baptist home mission work so far afield when the problem of foreign immigration and godlessness hangs as a great, dark, threatening pall over so many of the Northern cities at their very doors. We Southerners tremble as we think of conditions in those cities. We realize that our country is one, and that if sin and shame shall rule in the Northern cities our whole country must suffer together in consequence.

The time has unquestionably come in the Providence of God when Southern Baptists ought to take a larger hold of the numerous religious and sociological needs of the American country.

We have no jealousy of our Northern brethren. We pray God abundantly to prosper them in all of their good works. But we will be recreant to the strength and resources which God has graciously given us as a people if we sit quietly down with no desire or purpose to do our utmost to spread Baptist principles as far in America as our strength and the Providence of God may indicate.

OUR TRACTS ARE FREE.



EXCEPTING special tracts on evangelism, all tracts issued by the Home Mission Board are free to all our people on application. We have several tracts just from the press, and they will be found both stimulative and instructive. The Hand-book is of special value to those who wish to have a complete view of the work of the Home Board. All the others deal with special subjects. Some of our recent tracts are:

Our Mountain Schools A. E. Brown
The Foreigner in Our Midst J. F. Love
Southern Problems for Southern Baptists..... Victor I. Masters

(This tract ought especially to be in the hands of every Woman's Mission Society to use during March, which month is devoted by our women to the study of Southern problems.)

Great Southern Wealth and Its Consecration..... Richard H. Edmonds

(The great demand for this presentation, which first appeared as an article in the Home Field, has led us to furnish it in neat tract form. It should be read by every prayerful and patriotic man or woman in the South.)

Salvation of the City..... O. C. S. Wallace

Some Cuban Contrasts M. N. McCall

A Visit to a Mountain Home R. R. Acree

Catechism About the Indians..... Mrs. Victor I. Masters.

The Red Man and the "Jesus Read" Victor I. Masters

A Home Mission Abbreviature.

Southern Baptists and the Frontier.

Annual Hand-book for 1909-1910.

Address all orders to the Home Mission Board, 723 Austell Building, Atlanta, Ga.

REMARKABLE GROWTH IN STATE MISSION INTEREST.

THERE is cause for great rejoicing among Southern Baptists about State missions.

Elsewhere in this number of the Home Field we are presenting an article that exhibits some methods of our home mission work. The object of that article and this present editorial is to furnish some material for a study of the bases of mission work. The Woman's Missionary Union gives January to this study, and as the Home Board is sending out no special tract on this subject, we beg that the women will encourage the use of the article referred to, and the facts which we shall give in this editorial, as well as the matter presented by Mrs. Gray.

It is unquestionably unfortunate that there has been so little opportunity for Southern Baptists as a denomination to take stock of the remarkable and blessed results that have accrued in the evangelization of our Southland through the State Mission Boards in the various States. One reason that there has been no such showing is that the State Boards do not report to the general denominational organization, which is the Southern Baptist Convention.

Still these State Boards are in essence as truly wholesome and efficient agencies of the brotherhood for advancing the kingdom as are the general boards themselves. It is because we recognize this that we propose at the earliest date possible to give a special number of the Home Field to the State mission cause. We put the brotherhood on notice that the summing up of the results in the various States will be illuminating in the extreme, and will be a far larger showing than any one may be ready to expect.

In the first place the brotherhood is raising a great deal more money for this work than is understood. Twelve years ago Southern Baptists in the various States gave a total of \$125,000 to State missions. Last year they gave a total of \$443,000 to this object, an increase of 242 per cent in twelve years.

More striking still is a glance at the advances that have been made in this present year in the States in this work. A hasty glance at the reports of several State Conventions, that lie on our desk, shows that the advance for the present year over last year was: In Oklahoma, \$12,000; in Arkansas, \$9,000; in Texas, \$30,000; in South Carolina, \$14,000; in North Carolina, \$12,000.

The increase in new Oklahoma was 130 per cent in one year, while conservative old South Carolina was not content to do less than a fifty-eight per cent increase.

Texas Baptists this year report \$7,000 more for State Missions than the entire Southern Baptist brotherhood gave to this object twelve years ago!

The five States that I have selected by chance and presented above made an average gain of forty-one per cent in their State mission contributions for this year.

There is not a more remarkable fact connected with the life and activities of the Southern Baptist denomination in this fiscal year than this remarkable growth of interest in State mission work.

Now, as to the results. We will not here take the time to make a digest of them. We happen to remember that in Texas there have been this year between nine and ten thousand persons baptized as a result of State mission work, and a copy before us of the Baptist Chronicle, of Louisiana, shows that in this State, where Baptists have been weak, there were more than nine hundred baptisms from State mission work. The other day at the North Carolina Convention, we heard a speech of remarkable power on State missions by Secretary Livingston Johnson. Among other things, Dr. Johnson called the attention of that body to the fact that the State Mission Board of North Caro-

lina planted every church except two at which the North Carolina State Convention had met during the last fifty years.

A study of various States would show a like result. These results are scarcely less than marvelous. Among other things that will impress, is this, that in those States in which cotton factories have grown up as if by magic, there has been a grasp of the needs of the mill population on the part of the various State Boards that merits the congratulations and thanks of the entire denomination.

But we are anticipating in some small degree facts which we wish to present in our State mission number.

By the way, that number will be desired as a permanent possession by many people throughout the South. We will appreciate it if pastors, secretaries and leaders of women's mission societies everywhere will send forward orders for extra copies of the Home Field that month. They will be furnished at five cents a copy, a dozen at fifty cents, or two dozen at seventy-five cents.

ENTHUSIASTIC APPROVAL OF OUR HOME MISSION CHARTS.

AN enthusiastic wave of approval has been developed all the way from Maryland to the Rio Grande on account of our new set of Home Mission Charts. State secretaries, editors, W. M. U. leaders and pastors join in one great chorus of approval. Orders are coming thick and fast and the prospects are that this is only a beginning.

One pastor in North Carolina ordered twenty-five sets, one for each church in his association. A beloved brother in Kentucky ordered sixteen sets. We wish especially to commend the charts to pastors, Sunday-schools and mission societies. The lesson which they teach is exceedingly striking. Associational vice-presidents of the Home Mission Board can render a large service by seeing that each church in the association provides itself with a set of these charts to be mounted on the wall of the building.

The charts present their teaching not only by the diagrams but by the printed explanations that accompany the diagram.

If you wish to make an appropriate and inexpensive holiday present to your church or pastor or the president of the woman's mission society or the superintendent of the Sunday-school, give us an order for these charts for that purpose. We will send the charts, if it is wished, directly to the person designated to receive the present.

The following are a few of the hearty words of endorsement that have come to our desk:

Mr. William Ellyson, Corresponding Secretary of the Virginia State Mission Board: I thank you for furnishing the valuable information these charts contain. There is much therein to inspire us Southern Baptists, and yet how they reveal the great work that is yet to be accomplished if we are to take this country for our Lord.

Western Recorder: These charts are both valuable and instructive. By all means let our people obtain them, as no church or church society should be without them.

Mrs. J. B. Gambrell, Corresponding Secretary of the W. M. U. for Texas: They are the best appeal for home missions. * * * I wish there was a set of the charts in every Sunday-school room, church and mission station in Texas. I will do all I can to help circulate them.

The Word and Way: They would be valuable in presenting in a striking way, most important information if placed in a pastor's study or in a meeting house. They would form a basis of interesting and profitable studies.

Mrs. W. H. Matlack, Editor W. M. U. Department, in Baptist World: If you want something that will startle even the indifferent into serious thought—something that will make Baptists stop patting themselves on the back and get down to earnest work—send for this set of charts and hang them in your place of meeting.

Dr. J. B. Lawrence, State Mission Secretary, Louisiana: I think these charts should be in the hands of every pastor in the South, and I will do everything I can to put them in the hands of our Louisiana brethren.

Biblical Recorder: These charts set forth graphically a religious status of the South and the country at large. They present striking facts and should be placed before our people.

Dr. J. N. Prestridge, Editor The Baptist World: These charts present graphically to the eye profoundly important opportunities and obligations of Southern Baptists. They ought to have a place on the walls of every Baptist church and mission room, and also in our Baptist schools and colleges.

Dr. E. B. Hatcher, Superintendent of State Missions, Baltimore: It is surely a good work that you have done in preparing this information in such clear, succinct form.

Baptist Record: They can not fail to be of great help to our people, if they are taken and read.

Miss Willie Lamb, Secretary and Treasurer W. M. U. of Kentucky: If only our people would read. These charts with the hand book of the Home Mission Board should thrill every Baptist in the South. If only our people would read.

South Texas Baptist: They ought to be placed in every Baptist church in the South.

Mrs. Julian P. Thomas, Editor Women's Department, The Religious Herald: These charts are entirely reliable, being found on statistics published by the United States Department of Commerce and Labor. * * * The small sum of 25 cents asked for the set by no means covers the cost of getting them up, and every missionary society should take advantage of this unequalled opportunity to provide itself with a set.

Christian Index: A study of them ought to stimulate our people to greater activity in making this country not only Christian, but Baptistically so.

A THOUGHTFUL friend, who does not give his name, has sent us two dollars from Eulonia, S. C., to be used as a Christmas present for some needy missionary. As the faithful frontier workers are among the most needy of our large force of workers we have forwarded the amount to our Assistant Secretary, Dr. J. F. Love, of Dallas, Texas, to be used in brightening the life of some lonely worker on the plains. We are also in receipt of \$25 from Bro. T. P. Eastland, of Dallas, Texas, to be used in purchasing a horse for Rev. Primo Navarro, our country-side missionary in Santa Clara Province, Cuba. We gave the story of this remarkable and faithful worker in the November Home Field. It will take \$100 to provide the horse. Superintendent McCall of Havana assures us that Bro. Navarro needs the horse and that the animal would add materially to the extent of his work. We will be glad to receive other amounts from brethren and sisters towards purchasing the horse for Primo Navarro.

WE beg pardon of the ladies. We were in error last month in the amount credited to the Woman's Missionary Union for home missions for the fiscal year. The amount to November 15 was \$26,867. Though only about one-third of the amount undertaken for the year, it is relatively ahead of general receipts.

ITEMS FROM THE CORRESPONDING SECRETARY.

THE SUNDAY-SCHOOL BOARD has again come liberally to the help of the Home Mission Board. They have just contributed \$5,000 for our building loan fund. We thank Dr. Frost and the Sunday-school Board most heartily for this generous, timely and gracious benefaction. It will go on through the years doing good in the great work of helping to build houses of worship in our Southern Zion. It will be known as the Sunday-school Board Loan Fund. We hope that this splendid gift of the Sunday-school Board will stimulate a large number of individual brethren throughout the South to come at once to our help. We ought to have a score of brethren who would individually put a similar amount in the hands of the Home Board for this great church building enterprise.

It is a matter of sincere regret to our Home Board that Rev. Luther Little, who has done splendid service as an evangelist of our Home Mission Board, returns to the pastorate. Dr. Little held many successful meetings in various parts of the South and led the simultaneous campaign a year ago in Baltimore with great success. The prayers and best wishes of the brethren of the Home Board will follow Dr. Little in his new work as pastor of the Worth Baptist church, Fort Worth, Texas.

The Nashville Campaign, under the leadership of our Home Board Evangelists, was a great success. More than 500 additions to the churches, which was about 15 per cent. increase to the membership, the unifying of our Baptist people in the capital city of the Volunteer State were some of the results. All in all it was one of the greatest city campaigns our evangelistic force has ever waged. Rev. Dr. R. W. Weaver, chairman of the local committee of arrangements, is all aglow with praise for the great achievements of that great campaign. We are being urged to go to other cities in similar campaigns. Let the brotherhood everywhere pray for the blessings of God upon this department of our work.

We have only four months until the Southern Baptist Convention. Let us not say there are yet four months and then comes the harvest, but lift our eyes up now upon the fields that are already ripe unto the harvest. This is the great season for offerings to our home mission work. Surely the brethren will come to our help. Every phase of our work is being marvelously blessed of the Lord and the outlook is glorious for our cause.

B. D. G.

Woman's MISSIONARY Union.

Editor, Mrs. B. D. GRAY, College Park, Ga.

Union Headquarters: Wilson Building, 15 West Franklin Street, Baltimore, Md.

MISS FANNIE E. S. HECK,
PRESIDENT, RALEIGH, N. C.

MISS EDITH CAMPBELL CRANE,
COR. SEC., BALTIMORE, MD.

STATE SECRETARIES.

Mrs. D. M. Malone, Watts Bldg., Birmingham, Ala.
Mrs. E. Longley, 1011 West Sixth St., Little Rock, Ark.
Mrs. W. H. Truett, Washington, D. C.
Miss J. L. Spalding, De Land, Fla.
Miss E. L. Amos, 1007 Candler Bldg., Atlanta, Ga.
Miss Willie Lamb, 120 E. Oak St., Louisville, Ky.
Mrs. J. L. Love, 1423 Valence St., New Orleans, La.
Miss L. T. Pope, 15 W. Franklin, Baltimore, Md.
Mrs. W. R. Woods, Meridian, Miss.
Miss Eleanor Mare, 703 Metropolitan Bldg., St. Louis, Mo.
Mrs. Hight C. Moore, Raleigh, N. C.
Miss Sue O. Howell, 1506 West 26th St., Oklahoma City, Okla.
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Mrs. B. H. Allen, 306 Russell St., Nashville, Tenn.
Mrs. J. B. Gambrell, 303 Worth St., Dallas, Texas.
Mrs. J. P. Thomas, 12 E. Main St., Richmond, Va.

January: Study Topic "The Home Base"

Year's Motto: "The people that know their God shall be strong and do exploits." Dan. 11-32.

A Study of the Boards—S. B. C.
Woman's Missionary Union and Its Branches.
Margaret Home and Training School.

Is Our's a Christian Nation?
Population of U. S. (about) 90,000,000.
Protestant Members, 20,000,000.
Other Sects, 12,000,000.
Unevangelized, 58,000,000.
What say you?

"Happy New Year."

HOW good it sounds! What a chance it gives to get a good running start on the new work of the year!

The lingering good-bye to the old year does us good, as we sit and ponder over the

many things we have failed to accomplish. Somehow, signs of promise are in the future after a season of meditation and self-examination. A contemporary writer, the editor of the Keystone, says of meditation:

In the whirl of modern life, few make use of the closing hours of the year for this rather mediaeval habit of mind; but to those few come the vision and the promise.

A life of activity offers many charms; to see, to touch, to handle, to hold are processes understood by all grades of intellect; but to the man or woman of vision and wisdom—meditation brings into play new joys and higher delights.

Living is not what one has in this work-a-day world, but what one is. The power of personality comes from what one thinks, rather than from what one gets and holds.

It is more the power to give out than to take in. As we review the types of our acquaintances, we are so often impressed with this mysterious power which gives forth love, sympathy and helpfulness; this power which whispers confidence, respect—esteem.

Then, as the old year passes, let us steal

away from our cherished ambitions and analyze our ideals, and perhaps in the silence the vision and the promise of the New Year may become clear and serene."

Isn't that a beautiful message? We thank Miss Poppenheim for putting into words these thoughts that dwell unspoken in so many minds.

And now, dear sisters, may we not enter into a compact with each other for renewed zeal—more loyal service to the Master for 1910. Let prayer be our watch-word.

Let the dear "shut-ins" gather strength from meditation and prayer and realize that they are a mighty bulwark to the tollers upon whom the burden of W. M. U. work must rest—if we accomplish all that our motto calls for.

May the Heavenly Father be an ever present reality to each and every one, is the prayer of your editor for the sisters during the year 1910.

Home Mission Board Recommendations to W. M. U.

AT the beginning of the New Year it will be well to refresh our minds with the requests of the Home Board for 1910, made at the Louisville Convention last May. They were as follows:

"We are profoundly grateful to the women of the Missionary Union for their co-operation in the great work of home missions. We have had a most wonderful year of blessings and beg our sisters to join us again in helping us to win our dear Southland for Christ. The demands for enlargement are so urgent that we must have greater zeal, larger liberality and more profound prayer for Divine help. The following recommendations express some of the thoughts that burden our hearts:

"1. More than ever do we need information concerning our home mission work. Without information, there can be no inspiration. We beg that our sisters continue their help in circulating home mission literature: The Home Field, good books on home missions, tracts, leaflets and booklets. The Board furnishes free tracts and leaflets on all phases of our work. The Home Field is greatly improved and is invaluable for its fresh information. We earnestly ask the help of our sisters in adding 20,000 new

subscribers during the year. Let every society send a club of subscribers.

"2. We ask the Union to raise \$85,000 for the new year. Of the amount to be raised by the women's societies, we ask that \$35,000 be raised for our Mountain Mission School work.

"We recommend that the young women be asked to give \$8,500 for our immigrant work and that the Sunbeam Bands be requested to raise \$8,500 for our work among the Indians.

"3. In order that more time may be had for emphasizing and gathering the Self-Denial offerings, we recommend that the first week in March be selected instead of the third week in March, as at present.

"4. We have need of constant prayer for God's blessings upon us in the mighty task before us. We beg, therefore, that our work and workers may be constantly remembered by you at the Throne of Grace."

How much of the \$85,000 asked of the Union has been raised?

We must give \$35,000 for our Mountain Schools. We must help the Young Women to raise \$8,500 for Immigrant work.

The Sunbeams must give \$8,500 for the Indians. Sisters, are we at work in earnest?

A Word for Leaders Y. P. S.

THE Home Basis of Missions is our subject for the month of January.

Where is the true home basis but in the heart of the individual, and where may I ask, is this basis laid except in the heart of a little child?

It is a solemn thought, yet an inspiring one, that the missionaries and supporters of the church of tomorrow must come from the children around us of today. Endless possibilities are wrapped up in their young lives. Dr. Lyman Abbott once used this illustration:

"I pluck an acorn from the greensward and hold it to my ear, and this is what it says to me:

"By and by birds will come and nest in me. By and by I will furnish shade for cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who are under the roof. By and by I will be the strong ribs of a great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic."

"Oh, foolish little acorn, will thou be all this?" I ask,

And the little acorn answers: "Yes, God and I."

Borrowing Dr. Abbott's thought, Dr. J. R. Miller has applied it to a little child, and Miss Belle M. Brain has in turn applied it to the missionary possibilities of a little child. I look into the face of a company of little children and I hear a whisper saying:

"By and by I will be a blessing to many. By and by I will give money to the Lord Jesus for his work. By and by I will teach many to love the cause of missions. By and by I will carry the gospel to those who have it not. By and by I will turn many to serve the loving God. By and by I will finish my course and be among the glorified with my Redeemer."

"You, frail, powerless little one?" I ask,

And the little child makes answer: "Yes, Christ and I."

We have known children whose lives were strengthened and deepened, whose ambitions were inspired by this beautiful little story. Take courage, you who are so fortunate as to be leaders of Young People

Societies, and know that God has given you the laying of a basis for time and for eternity.

MRS. A. M.

THE NEW MISSIONARY CALENDAR OF PRAYER.

The following notice speaks for itself: The new calendar is beautiful and at the price—fifteen cents—every woman should have one.

A dear woman in College Park religiously prays daily for the missionary named on the calendar. One night after the devotional exercises were over her daughter said:

"Well, Mamma, that's a new one tonight that I never heard of before."

Then the mother related all about the consecrated missionary and his field in far away Brazil.

Pray, mothers, and your children will preach. At any rate, you are preaching by your own example.

But here is the notice, read it:

Missionary Calendar of Prayer for 1910.

Price 15 cents, including postage. Send orders to Woman's Missionary Union Literature Department, Fifteen West Franklin Street, Baltimore, Maryland.

POPULAR AND INSTRUCTIVE CHARTS.

THE Home Mission Board has developed a set of exceedingly instructive charts which show the need of home mission work in America and also the relative denominational strength in this country.

We are delighted to be able to tell the sisters that the charts have developed an unusual popularity. A reference to an editorial in another place in the magazine will show the character of comment the charts are exciting. Let the sisters read these comments.

The charts are sent carefully packed in a large tube postpaid on receipt of 25c. They are 24 by 18 inches and printed on a high-class, strong paper. The price only pays in part for their production. The editor of this department begs to urge the women's societies everywhere throughout the South to provide a set of these instructive charts to be mounted in the room where the mission society meets or on the church walls.

The Precious, Precious Book!

MISS BUHLMAIER, Port Missionary

T IRED AND WORN from the exertions of the day, we were thinking longingly of home and rest after our day's work at the pier recently. Nevertheless we were not satisfied to leave before making another inspection to make sure that no one had been overlooked whom we could serve. And, sure enough, there in the baggage room we saw a family!

They had evidently been detained and only just released. The mother was bending over the baggage, which had just been examined, in the endeavor to tie it up properly before checking. I stooped to ask whether we could assist her, when, for the moment, she rested her hands, looked up into my face and exclaimed:

"Ah, it is you! And so you are still alive!"

Then, straightening up, she grasped my hands and continued:

"How glad I am to see you again! Oh, how I have been praying God for this opportunity, that I might tell you and thank you for the good you have done me! Often have I prayed, too, that your life may long be spared and vigor and health given you to continue in this blessed work."

I was utterly astonished, for I had absolutely no recollection of ever having met her before, until she herself told us the following facts:

About four years ago she came here the first time, was met by us and given a New Testament. With grateful heart she accepted the gift and, by faithful perusal, it proved a great blessing. She was compelled to work hard, for her family was still on the other side and in very poor circumstances. She could not attend church, but the little book more than made up for it. Through its sacred pages she found the One altogether lovely, the true

Rose of Sharon, filling the very atmosphere with sweetness and making hard tasks easy.

Having prepared the way for her loved ones, she sailed for home about eight months prior to the incident of which I am speaking and had at last succeeded in bringing them in. The little Testament was her constant companion, much loved and dearly prized. Yet before leaving home this second time she felt called upon to part with it. She presented it to her married daughter, who could not come away with them, with the solemn wish and earnest prayer that the Lord would also bless it to her soul as well as to the rest of her family.

"I thought I might get me another," she said with trembling lips, "but daughter could not; and, oh, may the Lord help me to lead also these, my dear husband and children to know him!"

How glad we were that the box had come with a new supply and that, with happy hearts, we could offer her another copy of the blessed Book!

They had come from Austria—great, parched, destitute Austria! Austria, whose people know very little of the beauty and power of a truly spiritual life, and from whence God was and still is directing many to this, our glorious country of wonderful opportunities, true, unawares to most of them.

We were greatly pleased to find that where they were going we have a regular German Baptist church, and lost no time in notifying the pastor of their coming. We trust that he was successful in locating and bringing them into the church, for this, in our humble judgment, is the only way to assure lasting results.

Baltimore, Md.

Honor Roll from November 15 to December 15, 1909

Mrs. Alexander Miller, Rock Hill, S. C. . . . 93
Rev. John Jeter Hurt, Conway, Ark. 61
Dr. W. D. Powell, Louisville, Ky. 61
Rev. F. Willis Barnett, Birmingham, Ala. 35
Rev. Chas. E. Maddry, Statesville, N. C. . 30
Mrs. J. W. Leek, Nashville, Tenn. 24
Mrs. E. C. Babcock, Chester, S. C. 23

Miss Lillian Caldwell, Montgomery, Ala. . 20
Miss Sadie Culpepper, Portsmouth, Va. . . 20
Mrs. W. R. Branch, Shawnee, Okla. 19
Rev. E. T. Mobberly, Booneville, Miss. . . 19
Mr. J. R. Owen, Brevard, N. C. 16
Mrs. M. F. Taylor, Columbus, Ga. 14
Mrs. T. C. Carleton, Memphis, Tenn. . . . 13

Miss Mary Northington, Clarksville, Tenn 13
 Mrs. F. B. McMath, Denton, Texas..... 13
 Rev. A. T. Cimmamond, Senatobia, Miss.. 13
 Rev. J. W. Crow, Louisville, Ky..... 12
 Mrs. C. R. Phillips, Chickamauga, Ga.... 12
 Dr. W. B. Dirkins, Greenwood, Miss.... 12
 Miss Jessie J. Willis, Williston, S. C.... 12
 Rev. C. F. Almond, Winnsboro, La..... 11
 Miss Josephine Winn, Ooltewah, Tenn... 11
 Mr. D. W. Smith, Gaffney, S. C..... 11
 Miss Ruth Voris, Burgin, Ky..... 11

Rev. W. W. Beall, Modoc, S. C..... 11
 Mrs. W. C. Harley, Barkada, Ark..... 11
 Mrs. W. O. Talbert, Brinson, Ga..... 11
 Mrs. M. E. Bell, Birmingham, Ala..... 10
 Rev. W. H. Bruton, Norton, Va..... 10
 Mr. M. M. Lackey, Clinton, Miss..... 10
 Mr. W. E. Pettus, Huntsville, Ala..... 10
 Rev. B. F. Halford, Varnville, S. C..... 10
 Mrs. T. F. Galther, North Fork, Ky..... 10
 Rev. R. S. Young, Sardis, Miss..... 10

Home Mission Receipts from November 15 to December 15, 1909.

ALABAMA: 1st Ch. Mobile, by J. W. L., \$100; W. B. Crumpton, Cor. Sec., \$2,084.86; W. T. B. Birmingham, \$10; Pine Barren Ass'n., by J. F. F., \$22; Clayton St. Ch., Montgomery, by J. W. O., \$6.29; S. S., \$1.11; S. S., Attalla, by B. S., \$1.69; J. R. G., for Tr. Fd., 20c; total, \$2,226.15. Previously reported, \$1,978.16. Total since May, \$4,204.31.

ARKANSAS: Total since May, \$187.89.

DIST. OF COLUMBIA: W. M. S. Immanuel Ch. Washington, by Mrs. C. J. G., \$5.25; W. Washington Ch., Circle, by Mrs. E. L. D., \$1.50; total, \$6.75. Previously reported, \$399.24. Total since May, \$405.99.

FLORIDA: S. B. Rogers, Cor. Sec., \$91.92; Eaton St. Ch., Key West, by E. D. S., \$37.50; total, \$129.42. Previously reported, \$702.10. Total since May, \$831.52.

GEORGIA: H. R. Bernard, Aud., undersigned fund, \$3,159.33; Mrs. J. J. G., \$100; W. M. S. Dawson, for J. L. Wise, Panama, \$25; Capt. Ave., for Mtn. girl, \$7.90; Cedar Creek for Bibles, Miss Buhlmalter, 25c; Moultrie, for the Indians, \$2; Cuthbert, for Miss Perry, \$14; Cassville, for M. N. McCall, Cuba, \$4.40; from Sunbeams: Elam, for Cardena Chapel, 50c; for Indians from Jeffersonville, \$1; Reidsville, \$1.05; Omaha, \$1.10; East Macon, \$5; Lawrenceville, \$5; total, \$3,326.53. Previously reported, \$5,092.30. Total since May, \$8,418.83.

KENTUCKY: W. D. Powell, Cor. Sec., \$1,002.76. Previously reported, \$4,489.57. Total since May, \$5,492.33.

LOUISIANA: J. A. B. and wife, Lula, \$2. Previously reported, \$,055.88. Total since May, \$2,057.88.

MARYLAND: Druid Park Ch., Balto., by G. W. L., \$7.03; Fulton Ave. Ch., Balto., by O. B. F., for Tr. Fd., \$3; S. S. 1st Ch., Brunswick, by C. E. F., \$1; Calverton S. S., Balto., by E. E. S., \$5; Grace Ch., Balto., by W. E. M., \$20; North Ave. Ch., by C. M. K., \$21.27; Brantly Ch., by C. W. W., from Gen. Miss Fd., \$47.80; Wednesday Evening Fd., \$14.12; total \$119.22. Previously reported, \$3,279.99. Total since May, \$3,399.21.

MISSISSIPPI: Shelby Ch., by Rev. Otto Bamber, \$52; Mr. Jas. Sample, Merigold, \$20; Dr. A. V. Rowe, Cor. Sec., \$500; Hazlehurst Ch., by W. L. Walker, for Evang. Ex., \$22; Kingston Ch., Laurel, by Rev. W. P. Price, for Evang., \$65; total, \$659. Previously reported, \$4,954.23. Total since May, \$5,613.53.

MISSOURI: A. W. Payne, Treas., \$1,062.73; W. B. H. M. S., \$35.93; German Ch., Concordia, by H. L. S., \$20; Tr. Fd., by D. H., \$3; total, \$1,121.66. Previously reported, \$5,117.53. Total since May, \$6,239.19.

NORTH CAROLINA: W. M. S., Calvary Ch., Asheville, by A. L., for Cuban Missionary, Rev. R. R. Machado, \$10; H. C. B., \$75; W. M. S., Rehoboth Ch., by J. L. S., \$3.55; Walters Dur-

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ham, Tr. \$4,500; total, \$4,588.55. Previously reported, \$4,110.24. Total since May, \$3,698.79.

OKLAHOMA: Sue M. U., through W. B. M., of Okla., by Miss W. O. Howell, \$254.96. Previously reported, \$607.59. Total since May, \$362.55.

SOUTH CAROLINA: Beaufort Ch., by A. D. H., \$25.31; Donalds Ch., by T. W. G., \$15.75; Liberty Ch., by T. A. M., \$5; Great Swamp Ch., by H. J. S., \$9.87. Heath Spg. Ch., by H. P. M., \$12; Cheraw Ch., by Mrs. A. L. E., \$11.44; Pine Creek Ch., by W. J. C., \$2.25; Phillips Ch., by J. S. W., \$5.40; Beech Branch Ch., by L. M. B., \$50; Charleston Ass'n, by S. M. G., \$10.62; Allendale Ch., by E. H. O., \$2.60; Dorchester Ass'n by R. L. D., \$2.41; Lawtonville Ch., by S. M. M., \$100; Macedonia Ch., by A. H., \$2.90; Darlington Ch., by G. H. E., \$106.98; 1st Ch., Rock Hill, by J. C. H., \$12.47; Florence Ch., by W. J. B., \$55; Mt. Olivet Ch., by J. E. R., \$70; Mizpah Ch., by P. E. S., \$7; B. Y. P. U., Gloversville Ch., by H. J. M., \$1.00; Ridgeway Ch., by L. E. H., \$7.25; 1st Ch. Sumter, by D. W. C., \$30; Wolf Creek, by B. F. O., \$36.39; Washington, by A. B. B., \$5; Savannah River Ass'n, by E. W. B., \$69.73; S. S. Towns-ville, by J. B. D., \$10; S. S. Ravenna, by C. P. C., \$2; Pleasant Valley Ch., by T. W. C., \$2; Mt. Carmel Ch., by F. F. B., \$5; White Plains Ch., by J. W. B., \$16; W. M. S., Keowee, by L. M., \$1.70; Spartanburg Ch., by Rev. W. L. Walker, for Evang., \$108.20; Whiting Ch., by A. J. M., \$12.83; 1st Ch., Greenwood, by J. E. C., \$10.05; Ft. Mill Ch., by Rev. W. L. Walker, for Evang. Ex., \$9; Welch Neck Ch., by A. M. S., \$6.92; Camden Ch., by T. E. G., \$91.05; New Prospect Ch., by T. L. S., \$23; Mt. Elam Ch., by H. H., \$8.05; 1st Ch., Columbia, by D. J., \$3.05; C. H. Roper, Treas., Laurens Ass'n, from 1st Laurens Jrs., \$3.10; Lanford for Osage Indians, \$1; W. M. S., Highland Home, \$2; Rabun Creek, \$2; S. S., Barnwell, by W. S. M., \$17.37; Indian Hill Ch., by P. W. H., \$4.14; Red Dam Ch., \$1; New Hope, by B. H. B., \$2.15; T. M. Bailey, Cor. Sec., \$12.51; J. A. L., Ravenel, \$2.50; Victor Ch., by E. G. R., \$4.90; Franklin Ch., \$3.50; Batesburg Ch., by A. C. J.,

\$12; S. S. Connie Maxwell Orphanage, by A. T. J., \$4.59; Rock Hill Ch., by T. O. C., \$2; S. S. Parkville Ch., by J. E. B., \$1.90; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$117.90; Indians, \$20.24; Mtn. Schools, \$35.85; Bethel Ch., by G. M. B., \$3.19; Florence Ass'n, by S. M. G., \$69; Mt. Olivet Ch., by J. E. R., \$50; Wolf Creek, by B. F. O., \$11.01; Waccamaw Ass'n, by J. C. S., \$20.08; total, \$1,161.75. Previously reported, \$6,926.58. Total since May, \$5,989.33.

TENNESSEE: For Evangelism from Belmont Ch., Nashville, by W. A. McComb, Evang. \$50; Southside, by Rev. W. L. Walker, Evang., \$57.80; Centennial, by Rev. C. A. Stewart, Evang., \$43.75; 3rd Ch., by Rev. G. H. Crutcher, Evang., \$181; Grandview, by Rev. W. D. Wakefield, \$28.03; Central, by Rev. Luther Little, Evang., \$80; Ch. at Milton, by J. M. B., \$10; total, \$480.55. Previously reported, \$5,591.84. Total since May, \$6,072.42.

TEXAS: T. P. E., Dallas, Horse for Primo Navarro, \$25; A. B. J., for Tr. Fd., \$1.60; Worth Temple Ch., Ft. Worth, by Rev. Luther Little, for Evang., \$125; total, \$151.50. Previously reported, \$6,148.61. Total since May, \$6,300.11.

VIRGINIA: Total since May, \$6,695.50.

MISCELLANEOUS: J. W. Michaels, Ex., \$42.42; Mt. Olive Ch., Hutsonville, Ill., by Mrs. O. M., \$5.21. Total, \$47.93. Previously reported, \$304.12. Total since May, \$352.05.

AGGREGATE: Total, \$15,278.76. Previously reported, \$58,642.47. Total since May, \$73,921.23.



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