

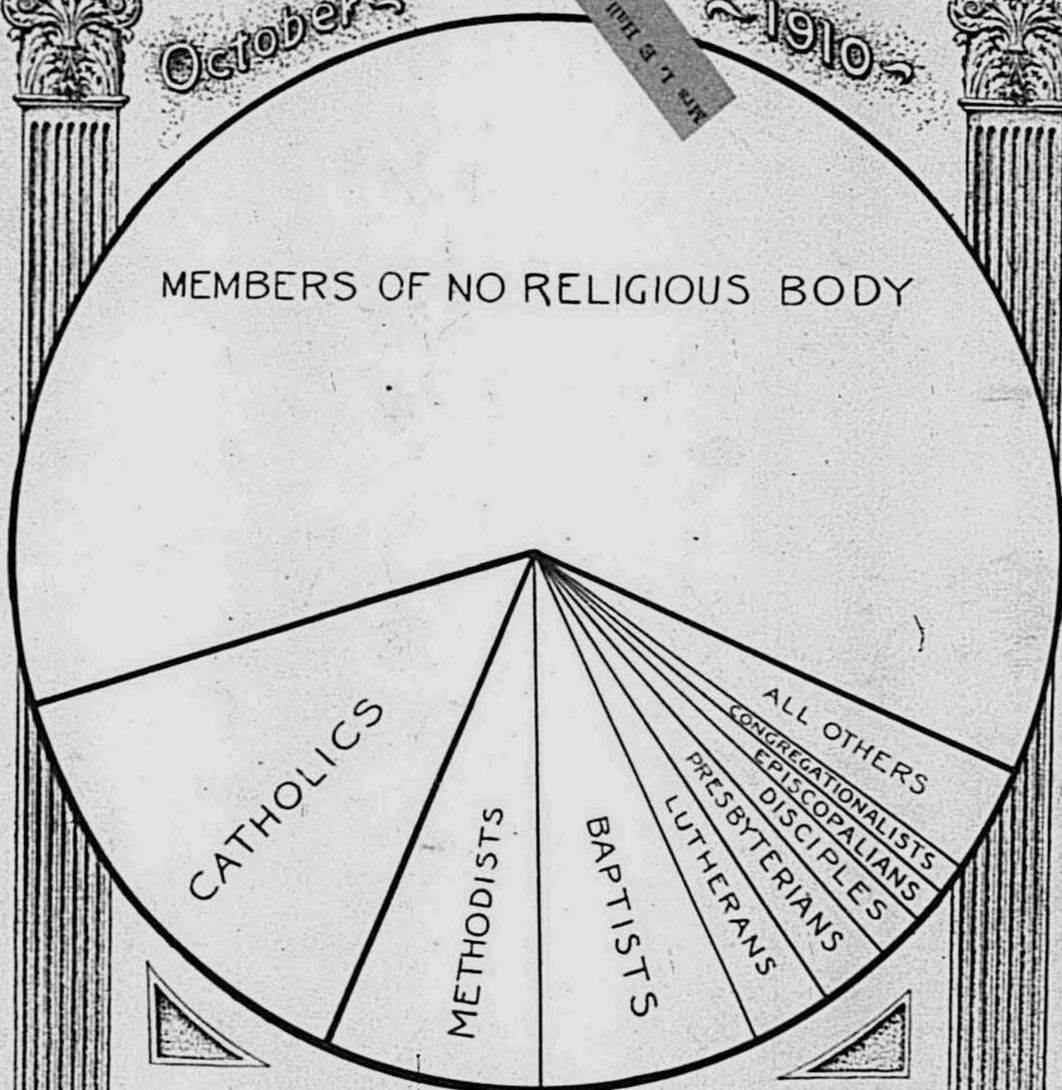
THE HOME FIELD

October ~

~ 1910 ~

Miss L. B. Hall, Recd. Box 32
1101 1/2 Ave

MEMBERS OF NO RELIGIOUS BODY



THE RELIGIOUS SITUATION IN AMERICA

Unevangelized	60.9	Percent
In Evangelical Bodies	24.1	"
Roman Catholics	14.3	"
All Other Sects	.7	"

Home Mission Board

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AUSTELL BUILDING. ATLANTA, GEORGIA.

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

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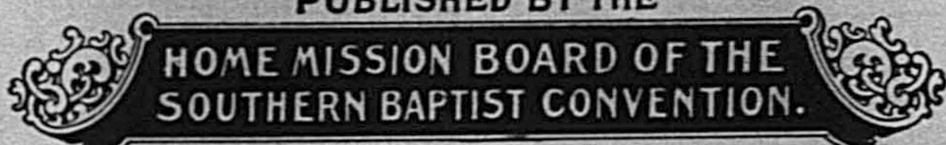
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The Home Field

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WHAT MAKES A NATION GREAT

Not serried ranks with flags unfurled.
Not armored ships that gird the world.
Not hoarded wealth or busy mills.
Not cattle on a thousand hills.
Not sages wise, or schools or laws,
Not boasted deeds in freedom's cause—
All these may be and yet the State
In eye of God be far from great.

That land is great which knows the Lord.
Whose sons are guided by His word.
Where justice rules twixt man and man.
Where love controls in act and plan.
Where breathing in his native air
Each soul finds joy in praise and prayer.—
Thus may our country, good and great,
Be God's delight—man's best estate.

—ALEXANDER BLACKBURN.

The Home Field

Vol. XXII

OCTOBER, 1910

No. 3

The American Carnival of Crime

THE Southern Baptist Convention more earnestly and emphatically than any other religious body stands committed to the doctrine that it is a Bible duty of the churches to uphold not only the divine laws, but also human laws for the suppression of crime. The relation of Southern Baptists to this great question is brought very prominently to the front in a notable address recently delivered by Judge George Hillyer, of Atlanta, once an honored member of the Home Mission Board, before the Georgia State Bar Association. It was by no means his first utterance on the subject. Beginning as far back as 1894, before that same body, as well as often in both the secular and religious press and before our Baptist Conventions, Judge Hillyer never ceased to plead for reform in administration of the criminal law.

It is peculiarly the province of The Home Field, under the solemn and earnest behest of our Convention, to speak with emphasis touching this same great evil. We are glad to give here portions of the illuminating and convincing address of Judge Hillyer. It has been printed in pamphlet form and we regret not having space to give it in full.

Judge Hillyer makes the startling statement that whilst people of the North expend a larger sum, the Southern States raise by taxation and lay out every year in the failing attempt to administer the criminal law as much as two hundred million dollars. He shows that these figures are rather below than above the true amount, and that, while this enormous burden is not entirely wasted, it is nearly so, and that crimes of violence are all the while increasing.

This startling amount, \$200,000,000, spent by the South every year on her criminals is as much as at present rate our Board will spend for domestic missions in four hundred years!!

More than ten thousand murders or homicides occur yearly in the United States, against only a few hundred in such countries as England, Germany, Switzerland and Canada. The difference is that in those countries they amend and improve criminal procedure as civilization advances so that criminals are punished. Here in the United States such changes as we make are too often such as obstruct and defeat justice, so that criminals are not punished. The law fails to protect innocent and good people as it might, and men are losing respect for the law.

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Judge Hillyer's whole argument is focused on the point that the forms of procedure and methods of trial are cunningly contrived to shield the guilty, and that the remedy is to amend the law so as to put away all partiality towards criminals, and give innocence at least an equal chance before a court and jury.

THINK of it! 10,000 homicides, 100 legal executions, something over seventy-five lynchings every year. These figures are all approximate, or in round numbers, and not claimed to be exact, but they are nearly so. They have been often repeated and nowhere denied; so that they may be here assumed as reasonably correct. What they show is bad, unspeakably bad. One hundred executed legally, but the other 9,900, what of them? Why, a few were

find some remedy, or what mitigation may be possible, by amendments in procedure so as to make the law effective.

How to Stop Lynchings.

The best way to stop lynchings is to stop the crimes which provoke lynchings. Lynchings are a great evil and are always wrong. Let me quote here from Chief Justice Bleckley, of Georgia:

"The larger the mob and the more secure of immunity, the more criminals are lodged in the bosom of society; and each man is no less guilty than if the crime of the whole mob had been committed by himself alone. This is true both legally and morally. Murder is none the less wicked because perpetrated by a crowd. Nothing would be needed to convert a State into a colony of criminals, but that its mobs should be large enough and numerous enough. Whoever is unwilling for the whole State to become a mob, ought to be unwilling to encourage or share in mob violence."

It is a mistake when good men concentrate all their endeavors against lynchings and shut their eyes to crime generally. Say that 100 lynchings occur annually; 10,000 homicides also occur annually, and surely as a mere matter of figures the individual crimes appear to be the larger evil.

All good men must strive against crimes and lynchings, and as declared by one of our great religious bodies, "Amend the laws so that both the criminal and the lyncher may know that the law has become both willing and able to do complete justice in every case."

As our remedial procedure in criminal cases now stands, it is easy to convict a friendless Negro or any poor and friendless person who has neither money or influence to employ counsel or canvass the jury lists.

Is anybody ever hung who has money—plenty of it—with which to employ counsel, canvass jury lists and circulate petitions? The poor and friendless are sometimes executed, but the rich and powerful never, or



Judge George Hillyer.

lynched, but very many of them secured, as we may well understand, "real good legal talent," as President Roosevelt so aptly puts it, and by taking advantage of the numberless delays, technicalities and pitfalls in the method of trial, effected a reduction of the penalty in some instances; and most of the perpetrators go scott free.

How can we escape the appeal that we ought to strike squarely at these evils and

almost never! Can such things be? Well, yes, and they are; but they are not right. How long will they continue? The answer is plain. Just so long as the pulpit and religious press, the legal profession and good men everywhere fail to do their duty by demanding and obtaining from the Legislature the needed reforms in the law of criminal trials.

The South Spends \$200,000,000 a Year on Crimes.

Recur again to the figures above given and to the armies of officials and police—two hundred million dollars expended by the South every year on her criminals. What a pity that such expensive machinery should have been allowed to get rusty and run down—inefficient and nearly useless. It needs repairs. Take out the bad parts; put in new and better parts. Look where you will in our civilization and you find improvement, progress, with better results everywhere but here, where improvement is necessary and essential more than

anywhere. It is declared in the constitution, the very fundamental law, both State and national, that the primary duty of government is protection of life and property. In our boasted civilization I think we are warranted in saying that at this day such protection is far less adequate and complete than it was a hundred years ago.

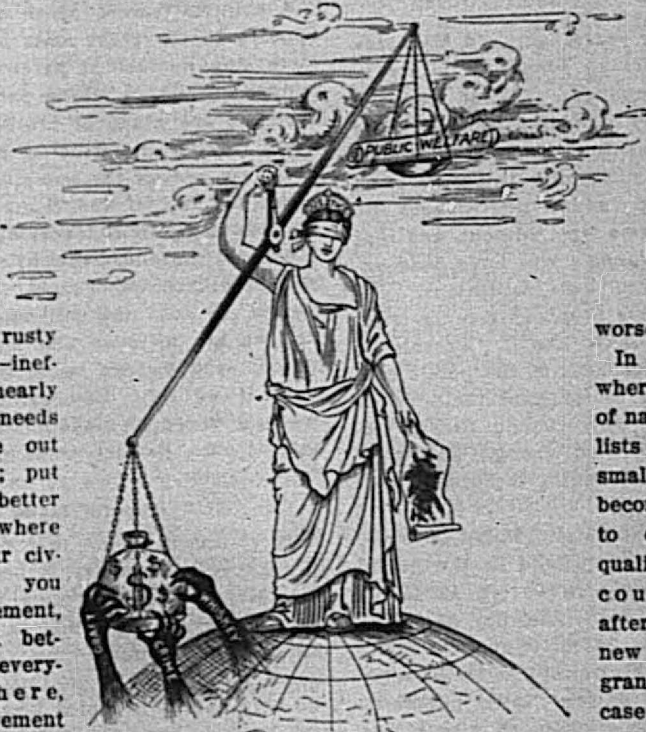
The existing state of things is a disgrace to our civilization. We ought to deal with it like men; find the remedy and then adopt that remedy.

For the sake of added emphasis, let it be repeated that the motive in this discussion is not one of vengeance for crimes already committed. They, alas, can not be undone or recalled, and as to them we can only give our tears and sympathy for the victims. But the motive here is prevention of crimes that have not yet occurred, which surely will occur, and will continue and increase if nobody does anything about it. The very highest motive which can animate any good man touching such a problem is preservation of human innocence. Every time you prevent murder or crime you save

the life and purity of the victim and you also ward off guilt from one who otherwise would have rushed into the murder or other horrible deed worse than murder.

In some counties where the number of names on the jury lists is necessarily small, it sometimes becomes impossible to obtain a duly qualified jury in that county, especially after one or two new trials have been granted. In such case the venue can not be changed, or the case removed to

another county without the prisoner's consent. In other words, the accused can move to change venue, but the State cannot. With the result that the case cannot be tried at all until new jurors grow up, or move in! Thus the wheels of justice are completely blocked. We do not say it was so intended when originally passed; but in its practical effect, was there ever such an unreasonable obstacle in the path of justice.



A Fearful Prophecy.

In well governed countries like Switzerland, Sweden and England, or even Canada, they have very little crime as compared with what occurs in this country. For instance, in the year 1905 ten thousand homicides in the United States, and only 325 in the British Islands; that is England, Scotland, Ireland and Wales. Those of us who are contending for the amendment of our criminal administration so as to make it pure and good and successful, like criminal administration is in the countries named, are working in the interest of the truest humanity.

More than fifty years ago Lord Macaulay prophesied concerning America's future in the following language: "Your Republic will be as fearfully plundered and laid waste in the twentieth century, as the Roman Empire was in the fifth, with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own institutions."

Alas, alas, is this prophecy coming true? The times really look like it. Prevalence of crime and callousness of the public conscience in regard to lynching really looks like it. Are we wise enough to see the danger, and also wise enough and good enough to set about finding the proper remedy?

Utterances of like purport might be made from what has been printed in the public press from President Roosevelt, President Taft, New York's State Attorney or Solicitor General Jerome, Associate Justices Brewer and Brown of the United States Supreme Court, as well as scores, indeed hundreds, of other of our most eminent jurists and statesmen. Similar utterances have emanated from the National or United States Bar Association, though I have not the materials at hand for accurately quoting from the latter source.

I have before me a clipping from one of the great dailies in Chicago which states that in a recent address on enforcement of the law in large cities, Judge Kavanaugh says that "The United States is the most criminal country in the world; the jury system the most loose and antiquated and the law open to attack." The Atlanta Even-

ing Journal of June fifth publishes an article written for that paper from London, speaking of crime in the United States, which says: "Ten thousand persons are murdered each year—shot, strangled, poisoned, stabbed or beaten with a club * *

* *. Chicago, with a population of one-third that of London, had one hundred and eighteen murders in one year as against twenty in three years in our capital (London). Seventy-five per cent. of the criminals, who are arrested in New York for petit larceny and thieving are freed through the intervention of ward politicians."

A painful feature which more and more appears in the great mass of crime is the increasing number of parents killing their children; children killing parents; brothers shedding the blood of brothers; husbands, wives, taking the lives of one another!!! This was one of the symptoms which preceded the fall of the Roman Empire and reminds us again of Macaulay's prophesy.

It is not contended that by reform in criminal procedure our people will reach perfection, or that the millenium will come. But we are as wise and strong as other nations, and we can be as well off and as good, if we try. Perhaps we have other qualities where we make up for defects here pointed out. But let us do the right thing in this also.

Hopeful Signs.

It is a hopeful sign that public opinion throughout the country is becoming aroused. Most of the religious bodies in the country, as also the Masons, have spoken out in no uncertain terms. I will be pardoned for quoting from just one of them, the only one as to which I have the proper materials at hand for speaking accurately.

At a recent session of the State Convention of the Baptist denomination of Georgia, a thoroughly representative body, very distinct and earnest resolutions were adopted from which I make the following extract:

"The evils above named and the remedies needed are confined to no part of the United States, but crimes and lynchings have become so general and so frequent in nearly all parts of our common country as to form an appalling aggregate—enough to make any Christian shudder or sadden the heart of a patriot.

"But what shall we do about it? The answer is, Make the law better and make it stronger. Amend the law. Give it more promptness, and more wisdom and more justice, and more certainty in its own enforcement. Astonish the murderer and the rapist by its quickness and its certainty. If the law will protect the innocent and the good in all the States, the innocent and the good in all the States will respect the law. Enlarge the powers of the courts. Take away the unreasonable provisions, by which so many advantages are given to the criminal in the trials. Give the State the right of appeal or to have a writ of error just like the criminal has; and in every criminal trial put the State and the accused upon terms of perfect equality; so that innocent and good people may rely on the law for protection rather than rush into irregular and dangerous force under methods of their own."

It should be further explained that a similar utterance in very nearly the same form of expression had a short time previously emanated from the Convention of the same denomination representing all the Southern States.

This body numbers amongst its constituency something more than twenty thousand organized churches, and more than two million communicants of adult age, or years of discretion. In the entire body during the discussion of the subject and when the resolutions as reported by the committee came up for action, there was not one solitary voice or question of dissent touching the truth, wisdom or righteousness of any word or expression therein contained.

Our Laws Good: Their Enforcement Bad.

With us it is only the worst of crimes that are made capital. Our laws are discreet, humane and merciful. The difficulty and the danger is not in what our laws declare and define as crime; or in the penalties prescribed; but in the forms and methods of procedure, for their enforcement. Our judges are men of conscience, learning and wisdom; and as a rule impartial. As a matter of fact and of truth the judge presiding over a criminal trial is of all other living men best qualified to aid in ascertaining the truth and promot-

ing justice; and yet this unwise statute we are attacking puts a gag on the judge. The gag law, or "dummy act," as Judge Bleckley used to call it, bad for the innocent but good for the guilty, ought to be repealed.

It is truly remarkable and a fact well confirmed by long observation and experience how apt juries are to do right if you give them half a chance, or when they are not misled; but sometimes juries are misled or overreached or go wrong. In any contest about property, whether it be of the value of a few dollars or a great estate, both sides are equal under the law. Both sides and each side have the right to except, and the same right of appeal for the one as for the other. But when it comes to a question of innocence, then immediately the law of procedure by the strangest paradox that has ever grown up and become embedded in human history and civilization, the right of exception and the right of appeal are given in the broadest terms and most liberal, easiest, cheapest and most favorable methods, to the side of either alleged or real guilt, but are absolutely denied to the side of innocence, no matter how obvious and real.

I firmly believe that this antiquated and illogical doctrine that no person charged with crime shall be twice "put in jeopardy" has had more to do with the menacing evils that have grown up to endanger the public peace and safety than any other one matter or thing. A guilty person ought never to succeed in cheating justice or get out of jeopardy until he is punished. And the contrary rule ought to be eradicated absolutely and completely. Put the prisoner and the innocent victim upon a perfect equality. Let the State have the right to except and to have a new trial and have errors corrected with the same facility which the law gives to the prisoner. Do away with technicalities as far as possible touching either side. But so far as they do exist let them apply to the guilty or the accused as well as to the State, both equally and alike.

Crimes of violence, though so alarming in the signs of the time, are not all of this great problem. Consider also the crimes of perjury and graft and forgery and fraud and bribery! Look at what has recently

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happened, or is happening in Philadelphia, in Albany, in Harrisburg, in Springfield, in Chicago, in Pittsburg!!! Shames such as these latter are hardly known at all anywhere in the South. Let us keep it so. Reform our Criminal Procedure, so that the law may continually warn business men and especially public men that in Georgia at least there is no escape for the guilty; and that the way and the only way to keep out of prison is by remaining innocent. Enact the reforms now. Do not wait until the destruction comes; but act now, and thus prevent the evil.

Then follows a number of amendments, proposed by Judge Hillyer for the purpose of doing away with the senseless legal technicalities and delays, so as to put the State and the prisoner on an equality, and so that the court shall be presided over, not by a "dummy," but by a judge, after giving which Judge Hillyer concludes as follows:

What is above written is with a great faith, but no spirit of self-assertion. Innocent and good people are suffering terrible martyrdom as matters now stand. The business man, or the working man, the professional man or the farmer, scarcely dares leave his wife or his daughter at home. Cupidity, anger or jealousy cause assassinations and murders. There is nothing sacred, and nobody safe from the despotism and cruelty of crime. The law ought to protect the innocent and the good, but it does not. If anarchy is not already here, we are very near it.

Defects in the law of criminal procedure call loudly for amendment. The martyr, John Wycliffe, used to cry out: "Lord, give the King of England Light." And so let us hope that all good men everywhere may now say: "Lord, Give the State Legislatures Light."

I would not disparage the power of moral suasion, but we have had moral suasion all along—moral suasion and these bad laws; and with them crimes and lynchings. Riots, bloody, shameful and disgraceful riots, have grown and increased until they are as the resolutions above quoted say, "enough to make any Christian shudder or sadden the heart of a patriot." Now, let us still have the moral suasion, and more of it and stronger than ever; but with moral suasion let us have better and wiser methods of criminal procedure.

When recently we asked Judge Hillyer for some further expression on this great subject, he said:

"The situation is far more serious and the danger far greater than generally supposed. I do hope The Home Field may rouse a sentiment and active effort in pew and pulpit. Shall we have a country governed by law, or through the coming anarchy relapse into barbarism?"

"Preachers sometimes say that murderers and bad criminals do not come to church and so there is no use to preach against them. But jurors and voters always come and sometimes politicians, as well as members of the Legislature. Let The Home Field be like the prophet Jonah, who by inspiration, observed the signs of the times and cried through the streets of Ninevah. It may be that the Legislatures, like Ninevah, will repent before the destruction comes."



Home Missions and Civic Righteousness

JOHN A. BRUNSON, D.D., Ellmore, S. C.



Y THE PHRASE, civic righteousness, we mean conformity to recognized standards of right in the administration of all the affairs of government, national, State, county and municipal; and in all matters of commerce.

That civic righteousness is fundamental to the substantial and permanent growth of a nation is a trite saying, and trite because it is true; but despite its triteness it needs to be often repeated with increasing emphasis.

"Righteousness exalteth a nation" is the dictum of Holy Writ; that corruption degrades and destroys a nation, is the conclusion of observation and experience. The most solemn lesson which history teaches is that the nation whose government and commerce are maintained and conducted in flagrant violation of the rules of right, must, sooner or later, lapse into decay, disruption and death.

It was the observance of this truth that led Carlyle, the sage of Chelsea, to exclaim: "Through all time, if we read aright, sin was, is, will be the parent of misery." And, behold, sin is ever present. Not only individual sin, that is, the sin of my neighbor and of your neighbor, considered as individuals; but corporate sin, sin firmly and securely entrenched in government rings and business corporations, daring, dominant and dictatorial, and enjoying a prescriptive right as old as man and swaying a sceptre as cruel as death. No nation has been, nor ever will be so long as man remains as he is, free from the dangers that arise from the ubiquity and treachousness of sin.

Civic Situation in the United States.

Our own nation, the "land of liberty," whose widely heralded slogan is "justice to all and special privileges to none," has made grievous departures from its self-erected standards of excellence; and it is becoming one in which the plutocrat and the demagogue, firmly leagued in evil conference, hold the reins of authority. Corruption in high

places exists to an alarming extent, both in politics and finance.

The Encyclopedia of Social Reform,* published by Funk and Wagnalls, says: "Corruption in commerce and government has admittedly developed in the United States as a social phenomenon, very much more than in any other civilized country. This is not to say that the average American business man, or even the average American legislator, is more dishonest than the average European. That is another question and would lead us far. Generalizations in morals are unsafe. Yet, when all is said, corruption in commerce and government is undoubtedly carried on in the United States in a larger and, certainly, in a more open way than in Europe." Then follows an article bristling with facts that stick and sting and are illumined with figures that burn and blister, which reveals some of the corruptions that exist in commerce, in elections, in municipalities and in State and national legislation.

It then proceeds to trace the source of the corruptions to the abuse of a wise principle of government, which has been generally accepted both by the Jeffersonian and Hamiltonian schools of political thought, viz., that the best government is that which governs least. Pursuant to this principle the government has undertaken for its citizens only those things which private initiative could not or would not do, and has allowed an unusual degree of freedom both in the conduct and control of business enterprises.

Evil Fruit of a False Policy.

This policy has greatly stimulated individual activity, and has given enormous opportunities to men of ability and shrewdness. Consequently, in a country with almost boundless resources, colossal fortunes have been made, mammoth corporations have been formed, and a fabulously great amount of money has been concentrated in the hands of a few. The above mentioned Encyclopedia quotes The World's Work as follows: "One-twelfth of the estimated wealth of

the United States is represented at the meeting of the board of directors of the United States Steel Corporation.

"They represent as influential directors more than 200 other companies. These companies operate nearly one-half of the railroad mileage of the United States. They are the great miners and carriers of coal. The leading telegraph system, the traction lines of New York, of Philadelphia, of Pittsburgh, of Buffalo, of Chicago, and of Milwaukee, and one of the principle express companies are represented in the board. This group includes also directors of fire insurance companies, two of which have assets of \$700,000,000. In the Steel Board are men who speak for five banks and ten trust companies in New York city—including the three greatest banks in the country. Telephone, electric, real estate, cable and publishing companies are represented there, and our greatest merchant sits at the board table."

It then quotes from Mr. Moody's "Truth About the Trusts," and sets forth the enormous holdings of the Rockefeller and Morgan groups of financiers, holdings that aggregate of several billions of dollars.

Dr. Charles B. Spahr, in his book on "The Present Distribution of Wealth," says: "Less than half the families in America are propertyless; nevertheless, seven-eighths of the families hold but one-eighth of the national wealth, while one per cent. of the families hold more than the remaining ninety-nine."

We do not say that these corporations of concentrated wealth are responsible for all the great amount of political and commercial corruption that exists, but we do believe that the business principles for which they stand have been powerful and fruitful contributor thereto. Corporation magnates and political bosses have combined their forces and the results have been legislation in behalf of a favored few, regardless of the interests of the many. Money and demagogism are a mighty force. By them votes are bought; crafty and conscienceless men are elevated to positions of trust; weak and timid men are awed into silence; congresses are dominated and courts are influenced. In short, civic righteousness, wherein lies the safety of the government is dis-

placed by civic corruption, wherein lurks the seed of disruption and death.

The Remedy For the Trouble.

Various remedies may be proposed. For example, a campaign of education involving a complete exposure of the rascality that is known to exist would do good, for rascals dread light more than they do anything else. Moreover, by this means the people would become aroused and with one voice would demand a wholesale ejection from office of the dishonest and unworthy.

Inflicting upon the criminals a punishment severe enough to have a deterrent effect upon others with criminal bias would do good. And so would the strict enforcement of statutory law. But these measures, taken separately or combined, together with others of like nature that may be suggested, only accomplish a temporary reform, for the simple but sufficient reason that they are only superficial. They do not and can not from the nature of the case reach the source of the trouble.

The corruption that is apparent is not a moral disease. It is only the symptom of such a disease. To find the disease itself we must look below the symptoms. We must inquire into the nature of unregenerate man.

And when we do this we discover that the cause of the trouble lies in the natural selfishness of the human heart which leads man to deeds of dishonesty and even of violence in order to gratify his greed. For selfishness is essentially self-willed and hence lawless. Therefore the only real remedy can be that which changes the human heart and subdues its selfish and sinful propensities.

Inadequacy of Repression.

Repressive measures, such as have been suggested, may be and ought to be employed, but they are only palliative not remedial—they scotch but do not kill the serpent. The slightest relaxation of the grip of power or of vigilance will always be followed by a recrudescence of the disease. Hence we repeat that the one efficient remedy lies in the gospel which is God's power unto salvation, because it sets forth a way whereby God can bring into right relation with himself, and therefore into right relation

with his fellowmen, one who has hitherto been selfish and vicious.

In a word, the gospel is the remedy needed because it relieves the symptom by destroying the disease. It sweetens the stream by purifying the fountain. It grapples with the evil at its origin. The gospel turns selfish men into unselfish ones; lawless men into law-abiding citizens; bad men into good men. And good men are the greatest contribution that can be made to civic righteousness, and the only one that can give any promise of permanent relief amidst the prevailing corruption. Good men, true men, righteous men, are the great desideratum.

"God give us men; A time like this demands

Strong minds, great hearts, true faith and ready hands;

Men whom the lust of office does not kill,
Men whom the spoils of office can not buy,
Men who possess opinions and a will,
Men who have honor, men who will not lie;

Men who can stand before a demagogue
And scorn his treacherous flatteries without winking—

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,

Their large professions and their little deeds
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps."

The remedy I repeat is good men, and the gospel alone can furnish them.

Home Mission Work.

Home mission work is only an extension of the work conducted by the local churches. The Board through which the Home Mission work is accomplished is an agent of the churches which, in their conventional capacity, have created it, and to which it ultimately looks for sustenance. It might be regarded as the lengthened arm of the churches extending into destitute fields which lie beyond their reach. Its purpose is one with the churches. And since the work of the local church is, or ought to be,

through the preaching of the gospel to create a society of good men correspondent to the ideal of Christ, the Home Board in its work endeavors to accomplish in the sphere of its operations a like work in a like manner.

Its agents are preachers of righteousness whose first and most important work is to preach the gospel with the idea of saving men from unrighteousness. These agents are sent forth with messages of light into the midst of moral darkness, and whenever their labors bear the stamp of the Master's approval, light-centers are established through the bringing together of truth-enlightened men into brotherhoods, and every such light-center is a rebuke to corruption and a contribution to civic righteousness; for the constituent units of these centers are sound men and every man who has truly tasted the Lord's salvation is an uncompromising enemy of sin in all its forms, civic and social as well as individual.

The City Problem.

The large cities present the most fruitful field for Home Mission work. Here is where population is densest and darkness is greatest. Here among the vicious masses who neither understand the world beyond them nor are understood by it, the political boss is at his best, and when he is at his best the results are worst for humanity. Here is where corporate wealth has least conscience and does its most effective work against honest government. Here is where civic corruption exists in its most dangerous and repulsive form. Mr. Andrew D. White some years ago speaking of the government of American cities, says:

"Without the slightest exaggeration we may assert that, with very few exceptions, the city governments of the United States are the worst in Christendom—the most expensive, the most inefficient, and the most corrupt. The city halls of these larger towns are the acknowledged centers of the vilest corruption. They are absolutely demoralizing, not merely to those who live under their sway, but to the country at large. Such cities, like the decaying spots on ripe fruit tend to corrupt the whole body politic."

Here, then, is corruption's stronghold, its Gibraltar, and here is where the need is greatest. Here is where the strength and wisdom of Home Mission work will count

for most. Here is where our godliest and strongest men and women are most sorely needed, men and women who believe implicitly in the power of the gospel and who will stake all upon a "thus saith the Lord." Here is where no compromise can be made, for the issue is between Jehovah and the gods of Egypt; between the gospel, which is God's power unto salvation to every one that believes, and organized, aggressive sin, which is the power of Satan unto damnation to every one that yields.

These leprous spots must be cleaned or the contagion will spread until Isaiah's description of ancient Israel will be applicable to modern America: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is

no soundness in it; but wounds and bruises and fresh stripes."

Every victory gained by Jehovah's forces over the powers of darkness amassed in the great cities of today will be a distinct and valuable contribution to civic righteousness. The cities are the nation's index. Morally clean cities mean a morally clean national government. Morally unclean cities mean a morally unclean national government. Therefore wisdom dictates that the forces of righteousness should concentrate in the name of Jehovah-Jesus and engage in vigorous campaigns against these mighty strongholds of vice till the enemy is driven from his places of concealment into the open field there to wriggle and writhe beneath the gaze of the public eye. Break the devil's hold in the cities and you shake the pillars of his throne.

Home Missions a Test of Individual Faith

J. H. MITCHELL, Landrum, S. C.



THE Home Mission enterprise is a test of every denomination's faith and of the faith of every church, and so far neither has been equal to the test. A part of each denomination has stood the test, and a part of some churches. Sometimes it has been a small, sometimes a large part. But the greatness of the Home Mission enterprise is best set forth when thought of as a test of the individual. It is an enterprise that appeals neither to the weak nor to the narrow. It is a call for the qualities of the Christian statesman. It tests the ability of each Christian to invest money and prayerful interest beyond the bounds of his own community, where none of the influences operate that are so often supposed to be religious. There is no personal contact with the need to arouse sympathy, or pity, no hope of reflex returns from the investment. This is a task that calls upon each one to divest himself of personal interest, of un-Christian self interest, and serve simply in the capacity of a Christian.

It tests the individual's ability to believe in the future of other people in other States, and in other social conditions, and

to be solicitous for their spiritual welfare. He is asked to be non-factional-non-sectional.

It tests his ability to distinguish between temporal prosperity and religious prosperity. He is called upon to see that a country can be on the eve of great political power and great moral and social influence, and already coming into the possession of great wealth, and still have an urgent and rightful claim upon him for the development of spiritual values without which material wealth is a curse.

He is called upon to see the Home Mission enterprise as a basis of world-evangelization. He must save his own country for the world's sake. Our missionaries cannot Christianize heathen nations, unless they can show them a nation that Christianity has saved.

There are other points, in which the individual is tested, but they may be summed up by saying that to support Home Missions one must be a man in Christ Jesus, not a babe. He is asked to be the strong brother, not the weak. He is asked to be Christlike.

And this and whatever else may be said in this line points to the greatness and worthiness of Home Missions.

Home Board Evangelism

J. W. PORTER, D.D.

EDITOR'S NOTE:—The following article was first delivered by Dr. J. W. Porter, Editor of the Western Recorder, as an address before the Southern Baptist Convention, and has at our special request been prepared by the author in its present shape for publication in The Home Field.



IN THE morning of time, standing upon the threshold of life, gazing upon an unconquered creation, man heard the command to subdue the earth. With a genius akin to that of the God who created him, he addressed himself to this task of toil and tears.

He found the earth thick with thorns and thistles, and plunging the plow into its surface, it burst forth into bloom and beauty about him. Distance defied him, and a trackless continent challenged his onward march. He fashioned his reply into bands of steel, with which he belted the globe, and speeded away more than conquerer. Not content to stop with "the watery plain," he laughs at wind and wave and calmly listens to the throb of the engine in the heart of the mighty deep.

Flushed with victory, he turns to the transportation of thought, and the telegraph and telephone stand as waiting messengers to do his bidding. Even the viewless air that he breathes becomes vibrant with thought and speech.

Gazing upward at the everlasting pathway of the stars, he almost realizes the dream of David, that he might have the wings of dove and fly away and be at rest. Unfettered with fear, like a swift-winged god, he flies through perilous space. Like a warrior, wearied with victory, he rests for a moment to contemplate his conquests.

Beginning at Jerusalem.

Christ's final and crowning command was to evangelize the world, beginning at Jerusalem. That this command shall be obeyed is no longer a prophecy, but a performance that is gladdening the heart of humanity.

To the evangelization of our sunny Southland, the Home Board has addressed itself with infinite enthusiasm and consummate skill. The Board has rightly realized, that if we cannot convert the heathen at home,

we have but little hope of converting them abroad. It is a staggering but blessed fact that the Home Board has to do with some of every nation to whom our foreign missionaries are preaching. Kingdoms of darkness are at our own doors, and heathendom in our own town. Unless we shall meet the problem here, sooner or later we shall withdraw our forces from beyond the seas.

If further proof were needed of the supreme importance of domestic missions, it was seen in convincing abundance in the



J. W. Porter, D.D.

immigrants who stepped upon our shores this morning. It seemed nothing less than providential that an immigrant ship should have landed while our Convention was in session. It has forced upon us an object lesson of the work and worth of domestic missions. Surely no one of us saw the landing of these immigrants without thanking God for the noble work which Miss Buhlmaier and Miss Froehlich are being permitted to accomplish in Baltimore, and in which, in some humble way we have been allowed to participate.

A Sane Evangelism.

The character of the evangelism that is encouraged by the Home Board has justly earned for itself the title of "Sane Evangelism." The efforts of the Board in this connection have resulted in the development of a purer spiritual taste and placed evangelism upon a higher plane than it has hitherto occupied with many of our people. Unfortunately, much of the evangelism of our day does not have to run the gauntlet of the pure food law, or it would long ago have been pronounced impure and prohibited.

Your committee feels that it cannot too highly commend the scriptural methods that are being pursued by the Board's evangelists. Safe, sane and scriptural, it is no doubt destined to become the accepted type of evangelism.

In the opinion of many who have concerned themselves with this question, the Home Board and its evangelists have gone far towards solving the perplexing problem of city evangelism. How to convert and make Baptists of our city population has been one of the most difficult questions with which Baptists have had to do. This was quite natural, in view of the fact that the Baptists, like the Apostles, were not a city people, and the further fact, that the gospel they preached was not adapted to the compromises of city civilization.

Baptists have preached, and we trust shall evermore preach, that there is but one gospel for all men, and that everything that conflicts with the commands or spirit of this gospel, is necessarily sinful, and should therefore cease to exist. We believe that the plans and specifications of a Christly life, and the rules and regulations of a righteous life, are essentially the same for all men and everywhere. This rugged and uncompromising gospel has at times rendered us *non persona grata* to the advocates of an effete and sinful civilization. It is therefore a Christlike compliment to the Baptists that they have not been known as a distinctively city people. The Baptists are for all the world, but for all men on one platform—"one Lord, one faith and one baptism."

Loyalty Versus Liberalism.

The spirit of denominational loyalty that has characterized the evangelistic labors of the Home Mission Board, is worthy of all commendation. In spite of the spirit of sentimental unionism, which seems to dominate our times, the Board has steered clear of all "entangling alliances," and with love to all, pursued the even tenor of its God-ordained way. It has strictly heeded along all lines the injunction of the Louisville Convention to attend to its own business. This, too, has been done in such a wise and marvelous manner, that it has received the blessing of God and merited and received the commendation of the brotherhood.

The Board has borne in mind the fact that it is not only a Home Board, but a Baptist Home Board, and though the conduct of the Board in this connection may to some seem "narrow," the Bible and the blessed results of their labors have amply justified their course of conduct. This "narrow way"—

Was good enough for Broadus,
And for Eaton in his day,
And we are glad that we can travel
In the good old-fashioned way.

The results of liberalism have justified the conclusion that the ratio of one's love for his church is the usual ratio of his love for Christ. Baptists believe, or at least ought to believe, that truth is absolute and indivisible, and therefore to contend for the truth at all, they must contend for the whole truth. Ex-Vice-President Fairbanks recently said that "America could never pay its debt to the Baptists." We would beg leave to differ with the statement to the extent of saying that America can only pay its debt to the Baptists by every regenerate American becoming a Baptist—a consummation devoutly to be wished.

It is a significant fact, worthy of remembrance that the modern revival had its genesis with the Baptists and it is therefore natural that Southern Baptists should magnify evangelistic work. Nor do we know of any department of mission work that has met with such signal success, and in so short a time as the Department of Evangelism of our Home Mission Board. We can and must meet its demands.

The needs of this department of our work are apparent—means, men and the Master's continued blessing. No longer need we ask "Who will go?" for multitudes have heard the command, "Go work in my vineyard!" But how shall they go unless they be sent, and how shall they be sent, unless God's people provide the means to send them?

Patriotism and Zeal For The Truth Needed.

Patriotism alone is a sufficient motive to us to labor and sacrifice for the salvation our beloved Southland. We must evangelize or become paganized. The leaven is already at work, which if not counteracted will mean the destruction of our Christianity and our civilization. Well may we ask:

"Breathes there a man with soul so dead,
Who to himself, hath never said,
This is my own, my native land!"

If further motive was necessary, it could in the judgment of the speaker be found in the fact that Southern Baptists are in a special sense the custodians of his truth. About one-half of the Baptist population of the world is to be found within the bounds of the Southern Baptist Convention. To us, then, must the world at last look for the success or failure of Baptist faith and polity. Shall it look in vain? God Almighty forbid!

From the Atlantic to the Rio Grande, from the Gulf to the Ohio, God is calling us to conquest. If we fail to advance, we must leave the labors of the past, and the victories of the future to other hearts and other hands. If we shall but press forward, the time is nigh at hand when from every quarter of our country, shall come the glad chorus "Redeemed! Redeemed! Redeemed! by the blood of the Lamb!"

*There is not a finer field on earth for Home Missions than the South as there is not another situation so intricate. The brethren of our Home Mission Board are really pivotal characters. Light, light, light for every child and every commonwealth of the South is the supreme duty of the hour. I endorse heartily the following words once used by a friend of mine: "The greatest force for good in the South is the unused religious sentiment."
—Pres. S. C. Mitchell, of the University of South Carolina.*

OUR SPANISH Speaking Neighbors

A Thrilling Incident

CHAS. D. DANIEL, Supt. Mexican Missions



ROMISH priest recently declared: "Every Protestant of Latin speech returns to the Catholic church at death. This statement is only partially true. An unconverted Latin Protestant may return to Romish church at death, for drowning men will grasp at worthless straws. But no converted, regenerated, saved Latin ever did or ever will turn to the Romish church.

Every Christian of every nationality and tongue trusts Christ only for salvation. Therefore, he does not trust priest, nor preacher, nor virgin, nor images, nor saints, nor works, nor obedience, nor ordinances, nor Church. Whether sick or well, poor or rich, on land or on the sea, living or dying, Christ is his only refuge.

From among many thrilling examples I mention the case of Sister Maria A. de Sanches, a Mexican lady, who went down to the door of death and back to health, simply leaning on Jesus' arm, while a Romish priest and nun urged her to return to Rome for confession, pardon, absolution, etc.

Sister Sanches, twenty-seven years old, went to a Romish hospital for an operation. A nun urged her to confess and prepare for death, as the operation was exceedingly dangerous. Sister Sanches told her that Christ was her all sufficient Savior, and begged to

be left alone with her God for a few moments before the operation. But the nun had a priest called, who continued to harass her, and insulted her by saying she had been bought from the church, to Protestantism with a bag of flour. Pagan priests in China call our converts "rice Christians." Papal priests in Texas call them "flour Christians."

Just before going on the operating table, Sister Sanches, in the presence of a Romish priest and nun, bowed in earnest prayer to God to be spared to her helpless little children.

God granted her request, graciously restoring her to health. She is yet a faithful member of El Paso Mexican Baptist church.

Beloved, have you ever done anything for the evangelization of these hundreds of thousands of Mexicans and other foreigners who are flocking into our country at the rate of a million a year? We must evangelize them, or they will wither and blight and doom and damn our land.

Don't forget for a moment that our Home Mission Board is saving America, and in saving into our country at the world. Are you, your pastor, your church, your B. Y. P. U., your Sunday-school and your women's societies giving liberally or niggardly to help the Board save America?

Box 428, El Paso, Texas.



Chas. D. Daniel



MENACE OF CATHOLICISM IN AMERICA

THOUGH Roman Catholics are far and away ahead of all other religious denominations in keeping secrets, it is being openly asserted by them that they are going to set plans now to win America to the hierarchy.

Archbishop Ireland has boastfully asserted: "We can have the United States in ten more years." From other quarters have come like declarations of the cult that is intent to get control of religious affairs in America.

The International Catholic Eucharistic Congress, recently in session in Montreal, Canada, was made the occasion of an even louder boast than we have before heard. Father Bernard Vaughan, a prominent priest from England, in a sensational address declared that the Catholics will soon rule the United States. He said:

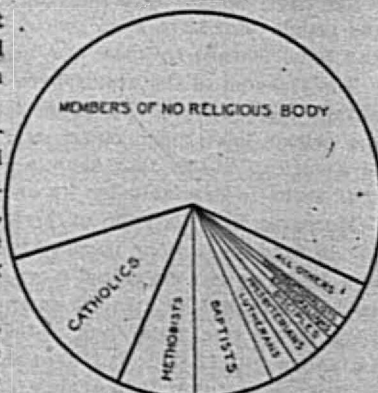
"From what I hear of conditions in the United States, the Catholics will soon control that country through force of numbers. Christian fecundity is fighting sterile paganism, and the battle for the possession of the world will soon be narrowed to the Catholic Church and the destructive forces of agnosticism. Protestantism is disappearing."

Southern Baptists show for the most part only a lukewarm interest in the question of Roman Catholicism in America, largely because our section is comparatively free from Romanism. It is a subject which merits deeper concern on their part. Among all the religious denominations, Baptists and Roman Catholics are furthest apart. The history of Catholicism for a thousand years shows that it is ever ready to persecute, and ready for relentless conflict whenever it thinks there is any additional power to be had for the hierarchy through conflict.

Such assertions as we have quoted indicate that these people believe they will gain the religious control of America. They must feel very sure of their ground, or they would not in their exultation make the tactical blunder of openly boasting about it.

Catholicism is losing out in France, Spain and Italy. Wherever it has had the best chance to show what it could do to lift up nations, the nations have repudiated it. On the other hand, it is gaining in Germany, and there is a drift of Episcopal clergymen in England toward Romanism that seems to indicate bad things for England.

Let us briefly take stock of the situation as it appears in America. The National Religious Census shows that in 1890 Catholics had thirty percent



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church membership in this country. In 1906 they had 36.7 percent of the membership in the religious denominations. In 1890 there were 6,241,000 Catholic members in this country; in 1906 there were 12,079,000 Catholic members.

In the United States Baptists have in five States a larger membership than all other denominations combined. These States are Virginia, South Carolina, Georgia, Alabama, and Mississippi. All of them are in the Southern Baptist Convention. The last census shows that Catholics have more members than all other denominations in sixteen States: They are Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Michigan, Wisconsin, Louisiana, Montana, New Mexico, Arizona, Nevada and California.

In the territory of the Southern Baptist Convention Catholics have 13.9 percent of the membership of the religious denominations; in the rest of continental United States Catholics have 48.9 percent of the entire membership in religious organizations!

We have no disposition to overstate the menace there is to American institutions in this large growth of Catholicism. The figures given are subject to a discount. In the first place, Catholics count their whole population as members of their denomination. That is, they count all baptized persons, and they religiously sprinkle every child they can. Such is their domination of the consciences of the people that there is little doubt that they baptize practically all of them. If getting into the kingdom of heaven was a matter of ceremonies and sprinklings, the hierarchical institution would be the world's greatest helper toward the Better Land.

The Census Bureau has taken off fifteen percent of the Catholic count in its figures, which is the estimated discount for children under nine years of age. Still, it would appear that for any just basis of comparison the Catholic figures should be divided by perhaps two.

The Catholic menace decreases somewhat more when we consider that a very large part of the membership is made up of raw recruits to American citizenship from the peasantry of Europe. For the most part such religious instruction as these people have had has produced no fruit in their characters other than superstition and the blind observance of forms. Man for man and woman for woman there is no comparison between the mass of these folk and the people who have been reared in the freedom of the American atmosphere and have learned to know our institutions and to reverence and serve God.

The freedom of the atmosphere of America is such that the priests of Rome have a hard time of it keeping their recruits in harness. In the old country the priests have much power over the peasants, but when these people taste of American liberty they show a disposition to turn away from the institution that seeks to dominate for its own ends the conscience and the life.

Moreover, the Catholic authorities have not yet become very active in trying to hold on to their people by an aggressive mission policy. Between 1890 and 1906 Baptists organized more than 8,000 churches in America and Methodists more than 7,000. In the same period Catholics organized only 2,000. Baptists have a total number of 54,800 churches in America, Methodists 64,700 and Catholics only 12,400. It is true that the membership of Catholic organizations is much larger, but it is evident that the Romanists have not yet reached out in any great missionary effort to get hold of the people in America.

But, if the Catholics have been quiescent in domestic mission work as it is understood by the evangelical denominations, it must not be thought they are inert in educational matters. They have nearly as many colleges, universities and academies as all of the evangelical denominations of America combined. Thus it will be seen that they are doing a mission work of their own kind,

seeking to train to greater effectiveness for their purposes the hosts that they claim as Catholic members. Not only are they doing a vast educational work for their sect; they are not neglecting to put in every blow possible against the American public school system in which they rightly see a mighty foe to the secret and cunning devices of Romanism. They are now also becoming aggressive in preaching their doctrines to the non-Catholic population.

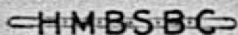
The chief danger from Catholicism in America is to be found in its complete and centralized organization and in the fact that we have no reason to believe that Catholic authorities will balk at anything that will help them to attain their ends. This finds a situation suited to its purposes in the comparative lack of organization and aggressiveness that exists among the evangelical denominations in America. When we have discounted all such items as we have mentioned above the evangelical denominations yet have upon them an immense responsibility of teaching the truth as it is in Christ to these immigrants who have come to America, as well as to every other lost soul in the land.

In a striking article in the May number of *The Home Field*, Dr. W. H. Young, of Atlanta, made the point that there is a real danger of our losing this country to the Catholics, not for any lack of ability among the evangelical denominations to save the people and the nation, but from the negativeness and indifference of such a large part of the body of the people to be found in the evangelical denominations.

Baptists have the truth. The truth will prevail. But it has never prevailed except as it was personified, loved, labored for, and sacrificed for in the lives of those who hold it.

Southern Baptists are strong enough to evangelize every misled and uninformed foreigner who has cast his lot on the soil of the South and then to go out and help evangelize those who are in other districts. May God give us the heart and purpose to do this!

We do not believe that any such calamity will happen to America as the domination of Rome. God reigns in heaven, and we believe in the future of this great country. But our faith is conditioned upon the fact that the Lord will arouse the Christian people of America to the saving of their own land from all that is vicious and corrupt. First, by saving individual souls and teaching them the truth, and second by a patriotic determination that that which is righteous and just and clean and open and above-board shall rule in this great Republic.



UNTENABLE POSITIONS OF A MISSION SECRETARY

IT is unfortunate for an advocate of any particular phase of missionary work to allow his zeal for it to betray him into distorting the facts as to the whole scheme of evangelizing the world.

Dr. Robt. E. Speer is the Secretary of the Board of Foreign Missions of the Northern Presbyterians. Northern Presbyterians are unusually vigorous and progressive in both Home and Foreign Missions, and Dr. Speer is prominently known in religious circles and is the author of not less than sixteen books. One of these books, which is just from the press, has come to us for review. It is "Christianity and the Nations." If the other volumes are as large as this one the literary output of Dr. Speer has been about 6,500 pages.

There is much informing matter in the the volume, but the distinguished author displays a surprising lack of balance in his estimate of the relation of mission work at home and abroad, and in a long chapter on Missions and Unity throws himself enthusiastically into the forces that are working for a

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union of the denominations on foreign fields, while he evinces a kindly squint towards the same consummation in America.

Dr. Speer says: "Home Mission work has had most of its roots in the foreign missionary spirit." If Dr. Speer means that foreign mission activity has been the agency which has developed home mission work, or the home mission spirit, in America, he is stating something which is contrary to the facts as shown by the history of the growth of missions in this country. If he means that the spirit which leads the Christian to carry out the principles of our Lord in missionary work in foreign lands is also the spirit which will lead him to carry out the principles of our Lord in missionary activity in the home land, he is stating a truth, but such a statement of the truth is inadequate and misleading. The only adequate statement of this kind would be to the effect that a Christian man who desires to save the lost in any one place will naturally desire to save the lost anywhere else.

It is surprising that such a statement as the above would come from such a high source. The need of world-wide missions is too great and its appeal is too compelling for its advocates to need to use as argument such untenable statements as the above. In fact, we are persuaded that the time has now arrived when our brethren will see that to use an argument of this character for any phase of our missionary endeavor is rather to injure than to aid the cause.

Dr. Speer in the next sentence says: "In America it was foreign missions which originated home missions." This statement is contrary to the well known facts of the history of the development of religion in America, even though it comes from the secretary of a great mission board.

Then he says: "To recall the foreign missionaries and curtail the work would be ultimately to annihilate home missions and the church herself." Yes, it would; but the statement is not pertinent. If the people of God in America were to stop city missions, or State missions, or synodical missions, or conference missions, or home missions, it would be to paralyze and "ultimately to annihilate" the forces of Christianity in America, and also their foreign mission work. When there are so many motives that are compelling as to our obligation to do the stupendous work of taking the gospel of Christ to the whole world, why should speakers on foreign missions allow themselves to resort to the unhappy, not to say unfair and unrighteous, expedient of seeming to minimize and throw discredit on the significance of other great activities for which we as a Christian people are responsible?

However, it is not our purpose here to present an argument to show the magnitude and primal importance of the work for Christ that needs to be done in America, both for the sake of America and for the sake of the heathen world. We are content to call attention to this prominent instance of an unwise advocacy of a great cause.

Toward the close of this book Dr. Speer speaks at length on his dream of unity of mission forces on the foreign field. According to him, this unity must be nothing less than union. "It contemplates," he says, "a united church, not a compact of several units but one corporate and manifested life."

In another place he speaks thus: "The supreme method of dealing with denominational differences is not adaptation, or absorption, but transcendence." In the elaboration of this thought, Dr. Speer says that we will rise to higher levels of Christian life in which we will find reconciliation of our theological differences, "not by a re-statement which balance them afresh," but by rising above them.

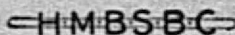
That bit of idealism will sound strange to Baptist ears. Unless we have misunderstood the character of that great missionary, the apostle Paul, we are

sure it would have sounded very strange to him. Paul was a great missionary, but he spent his time largely dealing with doctrine and combatting destructive errors.

Let us have all the unity possible by rising to a higher and more devoted Christian life. As we rise thus, we will indeed come nearer together, whatever may be our differences of conviction on special matters of doctrine or principles. But we will never really rise as the Lord would have us rise, if we sacrifice conscientious beliefs for the sake of having formal agreement with each other.

It appears to us that what constituted Christianity in the different denominations needs, far more than the formal expression of unity, is a greater love, for the Lord Jesus and a greater reverence for his teachings and more of faith in carrying out his commands. And when we have these things as we ought we shall win the world, and there will be no need to try to stay its censorious criticisms by hot-footed efforts to present to it the spectacle to an outward conformity among the adherents of Christianity.

The book by Dr. Speer is published by Revell & Co., New York. It has 400 pages and may be had for \$2.00.



HONOR TO WHOM HONOR IS DUE

WE have at various times called attention to the leading position in Home Mission activities occupied by the Northern Presbyterians. The Northern Presbyterians are perhaps doing more Home Mission work than any denomination in the country and they are well in the lead in creating Home Mission literature and in getting a definite grasp of the different issues at stake.

This denomination last year gave a million and a half dollars to Home Missions, besides two hundred thousand to Church Building. This is in addition to the five millions given by a single bequest by a Northern Presbyterian gentleman to Home Missions and Church Building work. If we should add all these amount together it would make nearly seven million dollars toward the accomplishment of the work of American Home Missions.

The Brick Presbyterian church in New York gave \$49,000 to Home Missions. So far as we know, this is the largest amount ever given in America by a single church to this cause. The Fifth Avenue church was not far behind. Its Home Mission gift was \$41,000. One of the Chicago churches gave about \$15,000.

Of equal significance is the adequate and comprehensive way in which Northern Presbyterians are getting hold of the various Home Mission problems. For instance, they have created a Department of Church and Labor in their Home Mission Board that is doing a work toward bringing about the closer relation between the laboring men and the churches that is a blessing to the whole nation. This work is under the leadership of Rev. Charles Stelzle.

Though the Northern Presbyterian backward church problem is a small thing compared with the same problem of Southern Baptists, the Presbyterians have a number of trained men under their Home Mission Board for the specific purpose of service in developing and enlisting the backward churches in the country and elsewhere.

These Presbyterians have not only taken hold of the immigrant problem with a grasp that is more thorough and far-reaching than that shown by others; they have even divided the problem of reaching the immigrant up into depart-

THE HOME FIELD

ments, so that the activities may be adapted to the special needs of the classes of foreigners to be reached.

The Christian denominations of America are under obligation to our Presbyterian brethren at the North for leading out so intelligently and competently in taking hold of the varied and involved problems of Home Missions. Home Missions is nothing less than the philosophy of making real a Christian civilization in America. It is involved and complex. It is great and worth while. May the Lord quicken our own large Southern Baptist brotherhood to a readiness to play the great part in this work for Christ and for America that they are well able to play.

—HMB-S-B-C—

NEGRO BAPTIST PROGRESS IN ORGANIZED WORK

WE have read with interest the fifteenth annual report of the Home Mission Board of the National Baptist Convention of which Board Dr. R. H. Boyd is the Secretary, to the Convention at its meeting in New Orleans, September 14-19.

The report speaks at length about the co-operative work done by the Home Mission Board of the Southern Baptist Convention with the National Baptist Convention Home Mission Board, for the Negroes.

It appears that some criticisms have arisen among the Negroes against this work. The report naively pays its respects to these people. The criticisms do not seem to be serious, but only of that nature that may be expected among a people who are just in the beginning of their organized life in constructive work.

We pray the blessing of God may be upon Dr. Boyd and upon his Board and upon the whole Negro Baptist denomination in its effort to take hold of Christian work in an organized way. We think our colored brethren are doing admirably when it is considered they are so new in conducting their affairs in this large way.

—HMB-S-B-C—

STAND BY THE BAPTIST NEWSPAPER

A NUMBER of the Baptist newspapers in the South are making strenuous efforts in their columns to enlist their constituency in an effort to enlarge their subscription lists and to get the tardy subscribers to pay up.

Editor Frank Willis Barnett, of the Alabama Baptist, with good-natured facetiousness declares: "If our delinquents would pay up we could buy a touring car, an air ship and a submarine."

The delinquent subscriber is a very serious proposition with the denominational weekly. The wise editor always speaks semi-humorously when he refers to the delinquents. It is better policy, and also saves him from offending some of the faithful sheep of the flock who have unthoughtedly strayed into this large band of goats. It is a large question and one upon which it is particularly difficult for this editor to write with sufficient brevity, once he has started. We stand ready to defend the proposition that all our State papers are better than the Baptists of the several States have any right to expect when one considers how they treat the paper.

There is no agency of such large value in any State to the constructive Christian work of the denomination as the denominational newspaper. Our papers have tried nearly every kind of expedient to increase their circulation so as to reach most of the Baptist families among their should-be constituency.

It must be confessed that they have almost universally failed to meet with response that they merit.

We know of only one way to change this condition. It is the way that was fostered in our last Southern Baptist Convention when an hour of the time of the Convention (not a very good hour, by the way) was given to magnifying the mission of the denominational journal.

The only way to reach the rank and file of our people in this behalf is in our State Conventions and associations and churches to put the subject squarely on the consciences of the people. It merits this serious treatment. So far as we know every other expedient has largely failed. We do not believe this will fail.

The only thing is so to get hold of the leaders and workers that they will find that they stand in the way of the general education and enlistment of our Baptist membership by not magnifying the denominational press as the agency of prime importance in creating a sense of denominational loyalty, in disseminating information about the progress of the Kingdom, and in standing for civic righteousness and moral cleanliness in politics.

If the brethren would heed this appeal, they would incidentally set in operation forces that in the end would do far more for Home Missions than we can ever hope to do directly from our Atlanta office. And they would help in like degree every other benevolent and religious work to which the Baptist brotherhood is committed.

Without apology, on the important occasions as well as the smaller ones, in season and out, put the mission of the denominational paper upon the consciences of the brotherhood. This, we believe, is the effective and the only effective means of enabling our Baptist papers to get and maintain as large lists of subscribers as they ought to have.

It is the only method by which we succeed at any other work we undertake for the progress of the Kingdom. As long as we treat the denomination's newspaper as an exception and as unworthy of such magnifying, so long will they be crippled in their efforts to do good.

—H-M-B-S-B-C—

MISSION WORK FOR IMMIGRANTS

IN a recent number of the Maryland Messenger, Dr. Eldridge B. Hatcher, the gifted Secretary of State Missions in Maryland, speaks as follows about the work for immigrants in Baltimore:

"We ought to have one or two gifted seminary graduates giving their lives to work among the foreigners in Baltimore. The labors of Miss Buhlmaier at the pier ought to be supplemented. The Home Board ought to take hold of this work in larger fashion, and we must help them to do it. We ought to have an agency at the pier where these foreigners embark for America, as well as at the point where they disembark in America; and how good it would be if the Home Board had a missionary who would live upon the boat and travel with the foreigners."

There is no doubt that our mission workers for the immigrant people who are coming to the South ought to be increased. There are several centers in which this work needs to be done and the Home Board now has about fourteen missionary workers at port cities. This number might well be increased. Miss Buhlmaier and Miss Froehlich are working nobly at Baltimore, but there ought to be not less than a half dozen workers for the foreigners flocking to and in that city. The Home Board has taken steps to enlarge its immigrant work somewhat during the present year.

The suggestion is interesting of Dr. Hatcher that there should be a mission

agency at the pier where the immigrant's embark for America and at least one missionary who would journey to and fro on the immigrant boats. There is now a movement on foot among Christian denominations at the North looking to the placing of missionaries on the immigrant vessels. We believe the Home Missions Council has taken up this matter, and, while Southern Baptists have shown that they regard it undesirable for the Home Board to be a member of this Council, such an interdenominational agency confessedly is at an advantage in instituting activities of this particular kind, where gaining the approval of the government and large transportation companies is necessary.

We believe that missionary activities on the immigrant vessels would be a very desirable thing, but feel sure that Southern Baptists will prefer that the Home Board shall greatly enlarge and strengthen its work for the foreigners now in America, before instituting new and untried methods of reaching the aliens who flock to our shores.

—HMBS—B—C—

HOME MISSION RECEIPTS

IN this season of the year our brethren in the various States are giving their main attention to closing up the year's work before the meeting of the State Conventions. This means that State Missions, denominational education and other benevolences are just now receiving the largest attention.

However, a large number of our churches are beginning to use system in their gifts to the various causes that distribute their gifts to all objects with some regularity throughout the year. This plan deserves the greatest encouragement. Its general adoption would mean a remarkable advance in all our religious activities.

For the first time this year we are calling attention to the receipts for Home Missions from the various States up until September 15th. The period covered is more than one-third of the fiscal year. In this period less than seven percent of the amount which has been apportioned to be raised for Home Missions in the present fiscal year, has been received at the Home Board office. With a considerable advance in the work and in the expenses, we have received about \$2,500 less than we had received at the same date last year.

The above statement is startling, but we fear it loses much of its effect from the fact that it is so much like the statements that the Home Board has been compelled to make on so many former occasions. We ask the pastors, and the speakers at conventions and district associations to stress regularity in their gifts to Home Missions. The record from the States is given below. It shows the receipts of the Home Board from the close of the last conventional year to September 15th:

Alabama	\$ 604.15
Arkansas	272.00
Florida	447.22
District of Columbia	111.08
Georgia	3,016.63
Kentucky	2,718.70
Louisiana	323.31
Maryland	1,565.28
Mississippi	2,462.52
Missouri	3,484.57
North Carolina	824.63
Oklahoma	529.39
South Carolina	3,034.23
Texas	1,335.46

THE HOME FIELD

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Tennessee	1,575.18
Virginia	4,703.05
Miscellaneous	417.54
Total	\$27,425.94

~~H M B S B C~~

HOME MISSION BREVITIES

The Home Board will at once take up mission work for the foreigners at Norfolk. This work has been in contemplation for quite a while and many people will be glad that it will now be actively prosecuted.

Rev. J. H. Coin, of Greenville, Miss., one of the most gifted pastors of that State, has been engaged by the Board for work in Panama, beginning October first. A capable additional worker is greatly needed in the Canal Zone and the Board congratulates itself upon getting this capable man.

Rev. J. B. Silva has been secured as the successor to Rev. Y. E. Barredo as missionary to work among the Cubans at Tampa. Brother Silva is a native of Cuba and for several years has been employed jointly by the Home Board and the State Board of Texas for work among the Texas Mexicans.

The Home Board has just issued a new map showing the location of the Mountain Mission Schools now being supported by the Board. It is attractive and ought to be in the possession of every Woman's Mission Society in the South. The map shows the changes and additions in the schools being aided, since last year.

We regret to announce that Miss Clara Sievers, our lady missionary at the Galveston, Texas, port, has found it necessary to give up her work temporarily on account of ill health. We sincerely trust that this faithful and valued missionary may be blessed with the renewal of her strength for the work she loves so well.

The Fruitland Institute of North Carolina, which is one of our Home Board schools, is reported to be "running over" with pupils. So great is the pressure for room that the Home Board has found it necessary to appropriate an additional five hundred dollars to increase the dormitory space. All of our Home Board mountain schools have opened with a large attendance.

The Evangelistic Department of the Home Mission Board has engaged two additional workers. One of these is Rev. H. R. Holcomb, of Mississippi, and the other is Rev. H. A. Hunt, of Missouri. As a matter of fact, Brother Hunt was with the Evangelistic Department until a few months ago, but resigned in order that he might take a period of rest and travel. We are delighted that he has come to be again with our splendid band of evangelists. Brother Hunt is a man of sweet spirit and of unique and striking gifts.

Mrs. J. H. Willson Marriott at Washington, D. C., is editor of the missionary department of Kind Words, published by our Sunday School Board, and knows a good thing when she sees it. Mrs. Marriott writes as follows: "There is so much valuable information in every copy of The Home Field that, when one subscribes to the magazine, I don't see how he can ever get his consent

THE HOME FIELD

to give it up again." If the dear Southern Baptist saints all loved and served the cause of missions as devotedly as does Mrs. Marriott, they would not give up The Home Field. Per contra, each one would wish to hasten out and get up a large club of subscribers for us.

In response to requests that have come from Baptist churches in New Mexico and in conformity to the instructions of the Southern Baptist Convention at Baltimore, the Home Board is now giving assistance to a number of needy mission churches in New Mexico and also to the Baptist College at Alamogordo. There is a larger opportunity for Baptists in New Mexico now than there has been before. This is on account of the recent immigration from many quarters to the new-born State. May the blessing of God be upon the churches of New Mexico and upon the efforts put forth by the brotherhood in helping them to minister in large degree to the great spiritual destitution in that State.

Dr. Love is very busy at this season attending Baptist gatherings in the great Southwest. The largeness of the undertaking will be better appreciated if it is remembered that the territory in which Dr. Love's movements are is larger than all of the South east of the Mississippi river. The religious needs in the Southwest are great and the opportunities rich for missionary aid. The local Baptist forces are alert, resourceful, capable. They are the exact kind of folk who will make the most effective use of any assistance the denomination at large may give. Let us give it unstintingly.





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.

October Topic—Mexico



WE MAKE the following extract from "Our Mission Field" for October: Southern Baptists began work in Mexico in 1880. We have at present present fifteen men and eighteen women missionaries, with twenty-one ordained

Mexican ministers and twenty-eight unordained Mexican workers. This force is scattered over the republic. Their central stations are located in the large populous cities of Guadalajara, Leon, Toluca, Morelia, Saltillo, Hermosillo, Torreon, Chihuahua, Zacatecas, C. P. Diaz and Durango.

In many of these places the Foreign Board owns good property. From these centers, following out the Pauline plan, outlying stations have been opened and many earnest congregations of "baptized believers" are now found in a number of the smaller towns and villages, giving evidence yet of the "power of God unto salvation."

There are forty-seven organized churches, with more than forty out-stations, and a membership of 2,000 represent the visible proof of work being done. There are fourteen schools of varying grades, which enrolled last year 779 pupils. There have been established small but effective printing plants, from which are being issued our Sunday-school literature, tracts, etc., and which are proving a great help in every department of our mission work.

Daniel Webster once referred to Mexico as "our sister republic in mortal agony." Nor was he mistaken. After three hundred years of Spanish misrule the first decisive blow for freedom was struck by Hidalgo in 1810. With this effort begun a new chapter of history, not only for Mexico, but for all Central and Southern America. With good reason they are celebrating this year as their Centennial of Freedom. As we have seen in other studies this was, however, but the beginning of a fifty-year struggle of "mortal agony."

In 1821, after eleven long years of struggle, during which period it is claimed "rivers of blood were shed and thousands of lives were sacrificed," Mexico became free from Spanish rule. But she was not free from internal strife; from 1821 to 1862 she had fifty different rulers, each president, dictator or emperor, with an average term of less than ten months. Too often the hand of the church prevailed, for Mexico's independence from Spain had only served to increase her wealth, and consequently her arrogance. But again we see the patience of heaven and of men. The struggle continued for nearly four decades, till at last in 1857 the so-called liberal element triumphed and the constitution under which they now live, and which was modeled after that of the United States was adopted.

THE TREASURY OF THE LORD

Home Mission Receipts from Aug. 15 to Sept. 15, 1910

ALABAMA—Gordo ch. by W. T. H., \$3.14; Billingsley Children's Day Col. by J. C. B., \$1.76; New Hopewell, by J. P. B., \$1.63; Tr. Fd., by R. E., 60c; Dr. W. T. Berry, Birmingham, \$12.50; Miss I. J. L. Lelita, for Mtn. school work, \$18.60. Total, \$38.23. Previously reported, \$565.92. Total since May, \$604.15.

ARKANSAS—W. Hartford, by W. G. C., \$2.00. Previously reported, \$270.00. Total since May, \$272.00.

DISTRICT OF COLUMBIA—C. E. Society, Bethany Ch., Washington, by A. C. S., for student at Mars Hill, \$77.35. Previously reported, \$33.73. Total since May, \$111.08.

FLORIDA—S. B. Rogers, Cor. Sec., \$61.21. Previously reported, \$386.01. Total since May, \$447.22.

GEORGIA—Taylorsville, by Rev. W. P. Price, for Evang., \$60.00; Dr. H. R. Bernard, and \$657.56. For Indians: From Temple Sun, 50c; Union Point Sun, \$53c; Franklin Sun, 30c. For Mtn. Schools: From 1st Columbus Y. W. M. S., \$5.00; College Park W. M. S., 10c; Capitol Ave. W. M. S., for Mtn. Girls, \$2.00; Darien W. M. S., 50c; Greensboro, Y. W. A., 70c; S. S. Albany, \$12.29; 1st St. Columbus Jr. Y. W. M. S., \$4.25. For Miss Perry: Thomasville W. M. S., \$1.50. For Cuba: Mansfield Sun, \$2.23; Vienna W. M. S., \$1.75. Total \$750.25. Previously reported, \$2266.38. Total since May, \$3016.63.

KENTUCKY—Dr. W. D. Powell, Cor. Sec., \$1477.80; Tates Creek Assn. by J. E. C., \$21.00. Total, \$1498.80. Previously reported, \$1219.90. Total since May, \$2718.70.

LOUISIANA—Mt. Hermon, by Rev. W. P. Price for Evang., \$46.44. Previously reported, \$276.87. Total since May, \$323.31.

MARYLAND—Baltimore churches: Brantley, by C. W. W., \$29.25; 1st Ch., by J. R. G., \$80.94; Eutaw Place by H. W. P., \$51.82; Seventh by O. M. L., \$11.96. Total, \$173.95. Previously reported, \$1391.33. Total since May, \$1565.28.

MISSISSIPPI—Tylerstown, by J. R. G. H., for Evang. service of Rev. H. R. Holcomb, \$71.29; Mt. Horeb by R. W. S., \$3.65; County Lines by Rev. Otto Bamber, \$26.00; Calvary Ch., Silver Creek, by W. A. McComb for Evang., \$98.75; Tr. Fd., \$10.00; Ex., \$3.10. Total, \$212.79. Previously reported, \$2249.73. Total since May, \$2462.52.

MISSOURI—A. W. Payne, Tr., \$865.56; W. M. W., \$234.30. Total \$1099.86. Previously reported, \$2384.71. Total since May, \$3484.57.

NORTH CAROLINA—Walters Durham, Treas., \$500.00; W. M. S., \$5.50; Harmony 1st., by Miss A. L. L., \$7.00; Y. W. A., 1st Ch., Asheville, by Miss H. L., \$30.00; Spencer Ch., by Mrs. J. S. E., \$60.00. Total, \$597.00. Previously reported, \$227.63. Total since May, \$824.63.

OKLAHOMA—J. C. Stalcup, Cor. Sec., \$161.25. Previously reported, \$363.14. Total since May, \$529.39.

SOUTH CAROLINA—Y. W. A., Poe Mill, by F. M. O., \$7.50; W. M. S., \$5.50; Harmony 1st., by E. H. F., \$10.00; Cross Hill, by E. L. W., \$8.00; Holston Creek, by F. F. E., \$2.00; Mispah, by G. F. C., \$1.00; Doctors Creek, by J. O. G., \$3.21; Victor, by C. W. P., \$2.00; Antioch, by Z. H. L., \$15.53; Hepzibah, by J. S., \$4.00; Beavardam, \$8.24; Andersonville, \$2.92; Double Spgs., 50c.; Shiloh, \$1.25; West Union, \$3.00; Pendleton St., Greenville, by W. W., \$2.00; Liberty, by W. T. O., \$8.51; Beulah, by J. M. W., \$5.00; Little River, by S. F. E., \$4.52; Broad River Assn., by J. B. B., \$12.87; 1st Ch., Rock Hill, by J. W. H., \$7.96; Rocky Creek, by D. H. C., \$1.73; Mrs. A. C. S., N. Augusta, \$1.50; Beaver Dam, by D. J. O., \$7.67; Montmorenci, by D. L. T., \$3.15; Fellowship, by J. R. M., \$1.80; 2d Ch., Ninety Six, by J. R. M., \$80c.; Waterloo, by H. D. W., \$2.38; Appelech, by G. M. T., \$2.34; Mt. Ebal, by D. H. C., \$2.10; Buch Swamp, by Miss L. R., \$1.00; Enon, by H. D. S., \$2.50; Cheraw, by Mrs. A. L. E., \$8.20; Union, by T. P. Y., \$20.00; Bethabara, by R. S. G., \$5.55; N. Greenville Assn., by Z. H., \$14.01; Denmark, by B. F. A., \$13.00; Bethel, W.D.T., \$10.85; Treas. Ex. Bd. Saluda Assn., by R. M. B., \$18.81; Union Hill, by T. W. N. F., \$1.00; Ebenezer, by J. P. S., \$10.00; Fork Shoals, by E. L. K., \$2.53; Hurricane, by H. N., \$4.65; Easley 1st, by R. B. H., \$2.00; Lower Fair Forest, by L. C. E., \$1.87; Cannon St. Ch., by A. J. N., \$2.50; Marion, by E. B. H., \$1.51; Caanan, by M. K. A., \$2.01; Parksville, by J. M. B., \$3.25; Elko, by W. H. W., \$5.75; White Plains, by W. J. J., \$1.00; W. M. U. of S. C., by Mrs. J. N. Cudd, \$89.32; Indians, \$36.53; West End, S. S., Newberry, by T. D., \$3.00; Welcome, by T. M. B., \$4.00; Saluda, by J. R. J., \$3.44; Gethsemane, by T. B. B., \$1.48; Summer-ville, by Mrs. L. J. V., \$3.65; Circle 1 W. M. S., Warrior Creek, by F. B., \$8.19; Mtn. Creek, by J. D. A., \$33.75; West End Ch., Rock Hill, by Miss E. J. D., \$4.30; Mt. Pleasant, by E. S. L., \$4.55; Lawtonville, by H. R. C., \$5.00; Darlington, by G. H. E., \$39.37; Corinth, by J. S. H., \$12.00; Sardis by J. W. P., \$4.26; Terrells Bay, by A. T. R., \$4.21; Little Bethel, \$3.20; Rudy Creek, \$2.77; Mt. Zion, by W. L. S., 65c. Total, \$546.10. Previously reported, \$2488.13. Total since May, \$3034.23.

TENNESSEE—W. M. Woodcock, Treas., \$372.20; Indians, \$577; Mtn. Schools, \$5.00; O. T. Finch, \$200.00; Cuba, \$5.00. Total \$587.97. Previously reported, \$988.21. Total since May, \$1576.18.

TEXAS—F. M. McConnell, Cor. Sec., \$60.81. Previously reported, \$1274.65. Total since May, \$1335.46.

VIRGINIA—B. A. Jacobs, Treas., \$1500.00. Previously reported, \$3203.05. Total since May, \$4703.05.

MISCELLANEOUS—W. J. Q., \$8.00; J. W. Michaels, Evang., \$36.17. Total, \$44.17. Previously reported, \$373.29. Total since May, \$417.56.

AGGREGATE—Total, \$7458.18. Previously reported, \$19,967.78. Total since May \$27,425.96.

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The Home Mission Board, besides the set of slides used by the official force in stereopticon lectures, has a duplicate set of slides for loan to pastors and Baptist workers who wish to present a lecture on Home Missions. An outline lecture is furnished with the slides. There is no charge, except the express charges both ways and payment for any breakage. Where desired we can loan sufficient number for two lectures.

The slides are unusually beautiful and well adapted to the purpose of impressing the magnitude and far reaching effects of Southern Baptist Home Missions. Most of the slides are artistically colored in lovely tints. They show every phase of the work of the Home Board. Persons who wish the slides should make application as far as possible ahead of the time it is desired to present the lecture.

PUBLICITY DEPARTMENT, HOME MISSION BOARD, Atlanta, Ga.

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J. MANLEY MORGAN, A.B., President.

Striking Home Mission Charts

THE HOME BOARD has issued a set of six Home Mission Charts that have been received by Baptists throughout the South with enthusiastic approval. They are printed on a fine quality of heavy paper, 18 x 22 inches. They show at a glance the religious situation in America, and what they show is calculated to arouse in the beholder a strong interest in Home Mission activities. They are very instructive. They have been used in the pulpit with fine effect by pastors in preaching sermons on Home or State Missions. The several charts are as follows:

**Religious Denominations North and South.
Is America a Christian Nation?
Mountain Mission Schools of the Home Board.
Do We Care for the Stranger Within Our Gates?
Does America Need Mission Work?
Baptist Opportunity in the Great Southwest.**

Every woman's mission society ought to have these Charts, and they ought to be on the walls of every Baptist church in the South. They are eminently suited for the Sunday-school room, or for the use of B. Y. P. U. or other mission study classes.

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Dr. Josiah Strong, the famous American Sociologist of New York, says: "The Charts are especially effective."

Mr. William Ellyson, Corresponding Secretary of the Virginia State Mission Board, says: "There is much in the Charts to inspire Southern Baptists, and yet how they reveal the great work yet to be accomplished!"

Mrs. J. B. Gambrell, Corresponding Secretary of the Texas W. M. U.: "They are the best appeal for Home Missions. I will do all I can to circulate them."

Dr. J. B. Lawrence, Pastor of First Baptist church, New Orleans: "These Charts should be in the hands of every pastor in the South."

Biblical Recorder: "They present striking facts, and should be placed before our people."

The price of the set is only twenty-five cents. For this amount they will be sent post-paid and securely wrapped to any address.

We also offer the set as a premium for a club of ten subscribers to The Home Field.

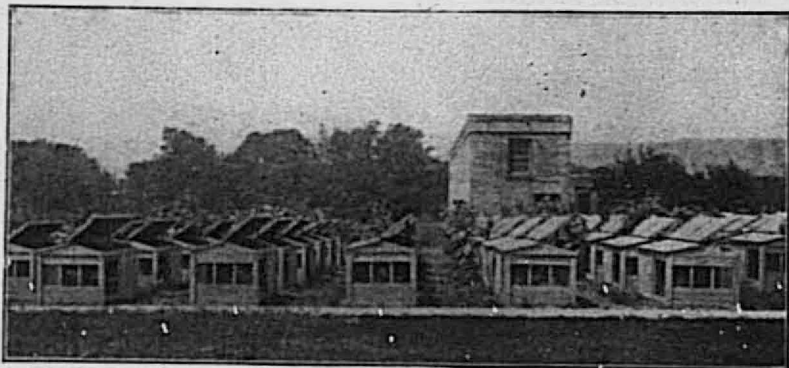
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THE NEW SYSTEM COVERS ALL BRANCHES OF THE WORK NECESSARY FOR SUCCESS

from selecting the breeders to marketing the product. It tells how to get eggs that will hatch, how to hatch nearly every egg and how to raise nearly all the chicks hatched. It gives complete plans in detail how to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner.

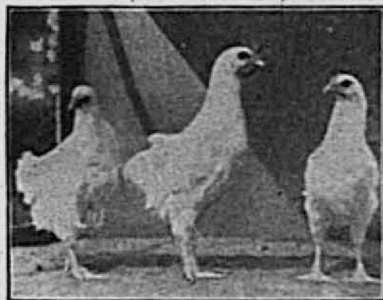
TWO-POUND BROILERS IN EIGHT WEEKS

are raised in a space of less than a square foot to the broiler without any loss, and the broilers are of the very best quality, bringing here 3 cents a pound above the highest market price.

OUR SIX-MONTH-OLD PULLETS ARE LAYING AT THE RATE OF 24 EGGS EACH PER MONTH

in a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using.

Our new book, **THE PHILO SYSTEM OF POULTRY KEEPING**, gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand directions that are right to the point, and 13 pages of illustrations showing all branches of the work from start to finish.



Three-pound Roasters Ten Weeks Old

DON'T LET THE CHICKS DIE IN THE SHELL

One of the secrets of success is to save all the chickens that are fully developed at hatching time, whether they can crack the shell or not. It is a simple trick and believed to be the secret of the ancient Egyptians and Chinese which enabled them to sell the chicks at 10 cents a dozen.

CHICKEN FEED AT 15 CENTS A BUSHEL

Our book tells how to make the best green food with but little trouble and have a good supply any day in the year, winter or summer. It is just as impossible to get a large egg yield without green food as it is to keep a cow without hay or fodder.

OUR NEW BROODER SAVES 2 CENTS ON EACH CHICKEN

No lamp required. No danger of chilling, over-heating or burning up the chickens as with brooders using lamps or any kind of fire. They also keep all the lice off the chickens automatically or kill any that may be on them when placed in the brooder. Our book gives full plans and the right to make and use them. One can easily be made in an hour at a cost of 25 to 30 cents.

TESTIMONIALS

MR. E. R. PHILO, ELMIRA, N. Y.

SOUTH BRITAIN, CONN., April 19, 1909.

DEAR SIR:—I have followed your system as close as I could; the result is a complete success. If there can be any improvement on nature, your brooder is it. The first experience I had with your system was last December. I hatched 17 chicks under two hens, put them as soon as hatched in one of your brooders out of doors and at the age of three months I sold them at 55¢ a pound. They then averaged 2 1/2 lbs. each, and the man I sold them to said they were the finest he ever saw and he wants all I can spare this season. Yours truly,

A. E. NELSON.

ELMIRA, N. Y., Oct. 20, 1909.

MR. E. R. PHILO, ELMIRA, N. Y.

DEAR SIR:—No doubt you will be interested to learn of our success in keeping poultry by the Philo System. Our first year's work is now nearly completed. It has given us an income of over \$200.00 from six pedigree hens and one cockerel. Had we understood the work as well as we now do after a year's experience, we could have easily made \$1,000.00 from the six hens. In addition to the profits from the sale of pedigree chicks, we have cleared over \$300.00 running our Hatchery plant consisting of 16 Cyclic hatcheries. We are pleased with the results and expect to do better the coming year.

With best wishes, we are,

Very truly yours,

(MRS.) C. F. GOODRICH.

Special Offer Send \$1.00 for one year's subscription to the **POULTRY REVIEW**, a monthly magazine devoted to progressive methods of poultry keeping, and we will include, without charge, a copy of the latest revised edition of the **Philo System Book**.

E. R. Philo, 1258 Lake St., Elmira, N. Y.

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