

THE HOME FIELD

Mrs. L. E. Hall, Mrs. Box 32,
Jan 1912

FEBRUARY

1911



REACHING OUR SHORES

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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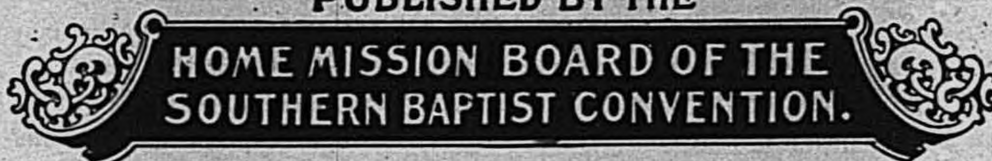
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The Home Field

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CONTENTS FOR FEBRUARY, 1911

	PAGE		PAGE
1. Dr. Mable's Philosophy of Missions	3	8. Why a New Baptist Convention—An Official Pronouncement from New Mexico.....	17
B. D. Gray, D.D.		10. Editorial	28
2. The Traffic in Girls.....	7	Money.	
Mrs. W. J. Neel.		Crying Aloud for Aid.	
3. Saving America to Save the World	9	Woman's Missionary Union and Home Missions.	
4. Port Work Among the Immigrants	10	Mrs. Margaret McD. Welch.	
5. What Shall We Do With the Vision?	11	11. Evangelism Department.....	33
Miss Edith Campbell Crane.		12. The Death of Mrs. J. B. Gambrill	34
6. Associational Missionary Campaigns	13	B. D. Gray.	
Dr. J. T. Henderson.		13. Woman's Mission Department	35
7. A Visit to the Home Mission Rooms—V. I. M.....	14	Mrs. B. D. Gray, Editor.	
		14. Honor Roll.....	38
		15. Receipts	39

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IF a pastor's heart is burdened and his conscience aroused for Home Missions, he cannot preach on the subject without arousing his people too. Through the pastor's heart is the best road Home Missions can travel to the hearts in the pews—and to the pocketbooks! We want to reach both the hearts and pocketbooks of our people, and reach them now.

IF the churches will stand for New Testament order and doctrine, Baptists may in the next twenty-five years win more victories than they have in 500 years. If, instead of that, we throw down the fences all round, break through the hedges, and go into petty interdenominational politics, doubtful experimentations and speculative heresies, our strength will all waste and be lost.—J. B. Gambrell, D. D.

AN adequate home base is of fundamental importance to the welfare of Foreign Missions. To have an adequate home base means that early and late, and with the whole heart, we must magnify Home Missions—must be effective agents in making our own nation really Christian. Home Missions—for the sake of lost, sin-burdened men, for the sake of our country, for the sake of our Lord, for the sake of the world!

IN the face of the adverse currents in American life—currents of infidelity, corporate greed, social unrest, doctrinal flabbiness, religious sentimentalism, selfish materialism—no pastor in the Southern Baptist Convention can be indifferent to the present urgent need and financial burdens of the Home Mission Board. To be indifferent in such circumstances is to disregard that which is very close to the heart of our Lord. May the Lord open the hearts of our pastors and people to the appeal of Home Missions.

WE have done a great year's work in Home Missions. The laborers have been greatly blessed. We are deeply in debt at the banks. Nobody can help us except the brethren and the churches. They can easily make it possible to pay every dollar of debt. Or they can turn a deaf ear to our appeal, and close up the doors of the heart to the cry of the lost and sin-beset of our country. Many faithful ones will remember the needs of Home Missions. We are praying that God will put the cause deeply on the consciences of the Southern Baptist preachers everywhere, and through them on the consciences of the people.

NO one should fail to read the article by Mrs. W. J. Neel on the White Slave traffic. The most fiendish and vile human vampires have thrived in the nefarious vocation of luring to their ruin pure American girls, and it has been possible only because of a false modesty which has made the professing Christian people of the country ignore the very existence of a traffic which would destroy the homes, the religion, the national spirit and safety of this country. It is horrible that human beings can reach the unspeakable moral abasement and callousness indicated in this cold-blooded ensnaring and selling into a bondage worse than death sweet, innocent girlhood. It almost gives one the nightmare. As Mrs. Neel says, it is a call to Christian people for humiliation and prayer to our God, that he may not smite the nation, and rebuke us who name his name, for our inefficiency in fighting sin.

The Home Field

VOL. XXII

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No. 7

Dr. Mabie's Philosophy of Missions

B. D. GRAY, Corresponding Secretary



R. H. C. MABIE has written a new book on missions the title of which is: "The Task Worth While, or the Divine Philosophy of Missions." The volume is published by the American Baptist Publication Society, Philadelphia.

It consists of lectures delivered to the faculties and students of practically all of the Baptist Theological Seminaries in the United States and Canada, and also before the Reformed Church Seminary, New Brunswick, New Jersey, during the session 1909-10. The author sets forth the motive of the lectures in the preface, where he makes it clear that his treatment is to be chiefly from the viewpoint of Foreign Missions.

There is much in the book which is good. In the early chapters Dr. Mabie presents the cause of Foreign Missions with fine force. He shows the momentousness of the task, its imperative importance and the manifold difficulties connected with it. He capably replies to criticisms on foreign mission work and exposes the superficiality of those critics who measure the success of the work by the small number of conversions in comparison with the whole number of the heathen.

He vigorously sets forth the great and wonderful things accomplished through foreign mission effort, in addition to convert-making and as a prerequisite to and concomitant of it. He names among these the translation of the Bible into hundreds of languages, the upheaval of thought among heathen people, the leavening effect of a Christian civilization growing up in heathendom, the dissipation of barbarism and cannibalism from the isles of the sea and the dark continents.

As to Mission Map Making.

Dr. Mabie justly arraigns the critics who make maps in which they compare heathen and Christian countries, a white dot in the center of a big black map representing the Christianized part of the heathen country. He says: "The map that would do justice to the situation is not a mass of jet-black with only a small dot of white in the center to represent the Christianized part. A truer representation would be a gray mass, and even this planted with centers of new life resembling the nerve ganglia in the human body, with filaments

shooting in myriad directions through and through the gray, these electric with potential alterative power over the whole body of heathenism."

The criticism of Dr. Mable is well taken. And yet Dr. Mable is equally unhappy and superficial when he declares that ninety-five cents of every dollar raised in this country for Christian work is applied here, and only the five cents remaining goes to the heathen. The training of theological students in our seminaries who go to foreign lands, their previous tutelage in college and the academy, their conversion and Christian training, the endowment of our seminaries, colleges and academies, the reaching out after the lost in America with a view to enlisting them in helping to sustain the work abroad, the development of the churches at home in culture and benevolence—these are all potentially a part of the foreign mission work.

It is, therefore, as inadequate and superficial to say that only five cents out of a dollar given to Christian work goes to Foreign Missions as it is for the critics of Foreign Missions to make a map of heathendom as dark as ink, with only a small white spot in the center to represent the results of Christian mission work among the heathen.

Some allowance can doubtless be made for this unfair comparison by Dr. Mable, for he seems to have been provoked to this comparison by some criticisms that have been made on the Undenominational Laymen's Missionary Movement because they declined to include anything except Foreign Missions in their program.

Dr. Mable's Philosophy.

A more appropriate title to the book would have been, "The Task Worth While, or Foreign Missions." It is better for the label on the bottle to correspond to the contents. It is very evident that he has Foreign Missions chiefly in mind, and this becomes more evident in chapters 12 and 13, where the main effort of the author is made at philosophizing on his subject. There is cause for rejoicing that so many books are being written on Foreign Missions, but it is confusing, not to say unfair, for writers to make books on "Missions" and in them treat as an altogether subordinate matter

or else entirely ignore a subject of so great and fundamental importance in world-redemption as the philosophy of making real Christianity in America. Dr. Mable is not the only missionary writer of today who falls into this unfortunate and misleading habit of nomenclature.

The author sets forth more fully his philosophy of missions in Chapter 12 and 13, entitled respectively, "The Distinct Functions of Missions, Home and Foreign," and "For a Witness and a Consummation." It is in Chapter 12 especially that an effort is made to show a primary distinction between Home and Foreign Missions by calling them different types, Home Missions being, according to the author, a secondary type of missions as compared with Foreign Missions, "the apostolic type."

The author disclaims any intention of disparaging Home Missions, but in fact does so by the relative importance which he attaches to Foreign Missions compared with Home Missions, and by the implication that Home Missions is not of the apostolic type and does not stand so much for "the supremacy of the Kingdom as does Foreign Missions." He calls Home Missions a subordinate matter, "a secondary type of missions as compared with the apostolic type with its great emphasis on the supremacy of the Kingdom."

In setting forth the functions of Home Mission activities he instances: Evangelism, church extension and Christian edification, denominational propagandism, immigrant work, work among the island possessions of the Philippines and Porto Rico, and work among the Indians of America. These subjects are given relative approval, but are by implication disparaged by the stronger stress that is laid upon Foreign Missions.

For, listen: "But who would challenge the statement that this [work among foreigners in America] is missions in a minor sense also compared with the major apostolic idea of giving the gospel itself in its fundamental elements, say to ancient Sinim, or Arabia, or to India?"

To preach the gospel to East India, a foreign field, is apostolic, but to preach that same gospel to the West Indies is missions in a minor sense, for that is Home Missions!

Dr. Mabie calls Foreign Missions that work which is done among peoples "wholly pagan." He would therefore leave out Roman Catholic countries as Foreign Missions.

A Distinction Without a Difference.

To justify his position that Foreign Missions is distinct in type from Home Missions, he presents features of foreign mission work, viz: The necessity for expatriation, involving pain and trial, the subordination of the family tie, the acquisition of foreign languages, the learning of the pagan and ethnic systems of religions, the mastering of the psychology of strange races, and incidentally the heavy expense of foreign mission work in the way of cost for travel, cost for extended furlough, cost for medical treatment, cost of educating children under unnatural conditions.

Granted that all these things are required of foreign missionaries—and who disputes it?—are not substantially the same qualifications necessary in home missionaries? The lonely frontier missionaries of the homeland see their families about as seldom as the foreign missionaries do. They are not as well supported as the foreign missionaries and their physical sufferings and pain are quite as great.

As to the acquisition of foreign languages, that calls for industry and gifts, of course, but does it change the nature of the work? Does it make the work a different thing? Home missionaries among foreigners have to learn foreign languages. Our Home Mission Board has stressed for years the necessity of studying modern languages on the part of our young men and young women. Eleven different languages are spoken by missionaries of the Home Board and some twenty-five or more by the missionaries of the American Baptist Home Mission Society.

Surely the acquisition of languages does not constitute a difference in the type of missions, and it is equally true that the learning of ethnic systems of religion and the psychology of strange races calls for good gifts of intellect, but does not change the type of missions. And the fact of the expensiveness of foreign mission work, as set forth by the author, does not make that

a different type of missions any more than difference of cost in the prosecution of home mission work in the cities compared with the cost in the country-side would make the two fields different types of missions. Different methods and qualifications of missionaries? Yes, these are everywhere to be recognized, but not different type of missions.

In other words, it appears to the writer that Dr. Mabie has made a distinction without a difference.

As to "Major and Minor Apostolic Missions."

The viewpoint of Dr. Mabie in the opening paragraph of chapter 12 shapes his philosophy in the discussion. That viewpoint is contained in the following statement: "Missions in its early etymological sense took its rise from the idea of the apostolate to the Gentiles. It was a service which implied the going out of one race to another."

But is that a correct interpretation of the mission idea of the New Testament? It is not expressed or implied that missions is the going out of one race to another, but rather it is the going out of the saved to the lost of all races and nations. The great Commission of our Lord, "Go ye into all the world and preach the gospel to every creature," is at variance with Dr. Mabie's interpretation.

Peter's mission to the Jews was as purely apostolic as Paul's mission to the Gentiles, and even in his mission to the Gentiles as a rule Paul first went to the Jews and the synagogue, and through them made conquests among the Gentiles.

This idea that missions implies the going out of one race to another, rather than the going out of the saved to the unsaved, may account for the fact that Dr. Mabie considers school work, hospitals, Bible translation, and the study of ethnic faiths in foreign lands as "major apostolic missions," while doing the same thing in America is minor or secondary apostolic missions.

Concerning work among foreigners, the immigrants in America compared with work among foreigners in pagan lands, he propounds this question, and thus gives his attitude as to the relative importance of the two missions: "But who would challenge the statement that this [work among the immigrants and foreigners in America] is

missions in a minor sense also as compared with the major apostolic idea of giving the gospel itself in its fundamental elements, say to ancient Sinim, or Arabia, or to India?"

"A counter question. Wherein is the former missions in a minor sense, and the latter missions in the major apostolic sense? Is not Home Missions a giving of the gospel in its fundamental elements? That kind of work ought to be done for all in America as well as in Arabia, for the Indians of our Western plains as well as the Indians of the far East, for the African in our Southern cotton fields as well as the African in the Soudanese jungles.

Happily Dr. Mable in a measure in chapter 13 contradicts the position above quoted. For witness, when he concedes that though the "mission enterprise has got on more rapidly among our Anglo-Saxons than it has with our Chinese or African brethren," still, "it is essentially the same sort of work, justified by the same sanctions, dependent on the same atoning work, wrought by the same spirit, and has its part of the Divine plan of world-renewal." This latter is sound scripture and sound philosophy alike.

As to the Second Coming of Christ.

Another point. The author from his viewpoint so stresses what he calls the "cosmic, redempto-centric" Christ that much latitude and freedom of utterance is indulged in. Says he: "The second advent of Christ to earth is also a matter of cosmic rather than temporal order." From that he discusses the frequent "parousias" of our Lord in such way as to rather minimize the second advent of our Lord by making it one of many appearances. "The question has been much discussed," he says, "whether

the second advent of Christ—as if that advent were always covered by a single, definite form of return, and that spatial—is a coming that is imminent."

What about the message of the angels to the gazing disciples who beheld Jesus as he went into heaven? "Ye men of Galilee why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Isn't that simple, definite, clear and spatial? Do not the scriptures afterwards in speaking of the second advent make that distinct and glorious? Is it not in contrast with his first great advent in the flesh?

Almost throughout the volume the author uses the word "Church" in an unscriptural sense, as "The American Church," "The Church in China." Doubtless he was using it after the popular fashion, but a scriptural phrase could have been used as easily and appropriately and the Baptist conception of a gospel church maintained in his nomenclature.

Now and then a man of straw is set up and knocked down, which in some cases would engender prejudice among the uninformed and will not command the approval of the well informed for the fairness of the author.

It is a common occurrence for writers on missions to make missions and Foreign Missions synonymous or to exalt Foreign Missions above Home Missions, making the former apostolic and major missions and Home Missions a minor affair. For this reason and because Dr. Mable's treatment in his philosophy of missions is so inadequate and partial the subject has been given special emphasis in this article.



The Traffic in Girls

MRS. W. J. NEEL, Cartersville, Ga.

EDITORIAL NOTE—Every ounce of religion and manhood in the reader will be stirred with a deep indignation as he reads the story of Mrs. Neel. If anybody doubts the capacity of unregenerate human nature to sink into deeds that are fiendish, devilish, unspeakably vile, let him consider the vampires who thrive on the moral ruin of the innocent and inexperienced young American girls whom they betray and start on the way to a hell for both body and soul. There may be some who doubt the awful statements made by Mrs. Neel. But the statements are abundantly verified. We can give verification to any who wish it. Some may with prudery object to this subject in THE HOME FIELD. If THE HOME FIELD cannot touch a matter so vital as a touchstone of our religion, our humanity and national life, it had better confess to an unworthy impotence. It was necessary for some woman to speak who has a character strong enough and courage great enough. Mrs. Neel has both the requisite force of character and the courage, and is also one of the most honored and beloved Baptist women leaders in Georgia.



As we write the very subject of this article, there comes over our soul an awful sense of its hideous and revolting nature and a cowardly call to forsake the task. But the blood of a host of martyred girls has long been crying to us, and should nerve the weakest heart to

"Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce. O
shame!

Stand up, speak out, and bravely, in God's
name."

While we as Christians and humanitarians were being stirred to tears and prayers for the slaughter of the innocents in heathen lands, where babes were being sacrificed to the crocodiles of the Ganges, or to a burning Moloch, and child-widows were being destroyed on funeral pyres, and young lives snuffed out in zenanas and harems, there was stealthily, but with deadly poison, developing in our home land a far more awful curse—a leprosy of body and soul, eating into the very vitals of our fair American girlhood. While we slept the enemy sowed his tares among our precious wheat.

For many months newspapers and magazines, pulpit and platform, have been making disclosures to the public as to the reality and enormity of the traffic in girls. Ev-

ery proof has been to demonstrate that it is a thoroughly organized syndicate, which has its ramifications throughout Christian America, with clearing houses or distributing points in all of the larger cities. It is national and international in its scope, and is literally consuming thousands of girls—clean, innocent girls, many of them—every year. It is being operated with a cruelty, a barbarism, that is almost beyond belief in a civilized land.

Awake, awake, Oh, Christian America, and put on thy strength to destroy this gigantic and accursed evil! This is no longer a problem of the Orient, nor one alone for the immigrant commissions and port missionaries.

It is not, as many of us may believe, a problem for only Chicago and New York, or other Northern cities to cope with. Harry A. Parkin, assistant United States district attorney of Chicago, says:

"I think it safe to say that every city, village and hamlet whose daughters are fair to look upon, has been or will be, as time proceeds, the hunting ground of some procurer or agent for the white slave syndicate. I make this statement for the purpose of sounding a warning to that resident, that mother, that daughter, who sits in the school house or church pew and believes that she is safe from the snares of the traffickers, because of the remoteness

or the inaccessibility of her peaceful village. It is not alone the large cities that furnish beautiful girlhood to lives of shame and debauchery. It is not necessary to go to Chicago, New York, Pittsburg or Kansas City to procure beautiful and attractive girls. It is well known that out on the prairies of Texas, in Missouri, in Kansas, in fact, all over our great country, there are as beautiful types of womanhood as ever graced God's footstool. It is these that the trafficker is seeking. They are the ones that furnish the easiest victims for his snares."

The recent examination of more than two hundred "white slaves" in Chicago disclosed the awful fact, that from our own midst, from our beloved Southland, thousands of beautiful, innocent girls are being lured to prison and slavery every year. False promises of good business positions are the attractive bait that carry the majority of our girls to their ruin.

Mrs. Charlton Edholm, author of the book "Traffic in Girls," and herself for many years a rescue worker, makes the appalling statement that of the 300,000 fallen girls in our country, one-half have come from Christian homes and Sunday-schools, and three-fourths of them from country homes.

Their average life is five years. With bodies diseased, spirits crushed, hope gone, like a tender plant, they wither and fall into premature decay.

"Bound for the haven of nowhere,
Hailing from parts forgot;
Feared and hated—an outcast,
Craving a resting spot.
Gleams there no light or beacon,
Looms there no friendly land.
The soul that was mine died in me,
For lack of a guiding hand."

Oh, Christian America, as you look upon this poor, helpless human derelict, do you

not hear the King say: "Deliver the poor and fatherless, do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked? 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 putrifying sores. They have not been closed, neither bound up, neither mollified with ointment." "I was sick and in prison and ye visited me not."

Commercial America will spend her millions to exterminate the gipsy moth or the boll weevil, when shade trees and cotton stalks are in danger. The whole nation is stirred to action, freely offering muscle and money, when scientists call for warfare against the mosquito and the once harmless house-fly. We hear much of conservation of our natural resources—forests and water falls. Such questions are of mighty interest to commercial America. What will Christian America do for the conservation of her infinitely more precious human resources—her fair young womanhood?

When a great calamity befalls our nation, when one high in authority is taken away by death, the people mourn, bells are tolled and flags fly at half-mast. Might we not for one day, as God's people, proclaim a fast, clothe ourselves, if need be, in sack-cloth and ashes, and let all the world know that for the hurt of the daughters of our people are we hurt?

Then let us go from our knees, not to committee meetings, but to the slums, into the dens of vice, where in His name we may lift up the fallen, care for the dying, and reclaim many a beautiful life. Down in the heart of these leprous lives feelings lie buried that love may restore. They perish for the Bread of Life. Christian America, lovest thou thy Lord? It is His loving message: "Feed my lambs!"



Saving America to Save the World

This article is prepared primarily to meet the needs of our Women's Missionary Societies in studying "The American Crisis," which is the program for Monday, March fifth, in the Week of Prayer.



WHY does so high an authority as Dr. Josiah Strong say: "He does most to save the world who does most to save America." And why does Austin Phelps say: "If I was a missionary at Canton, China, my first prayer every morning would be for American Home Missions, for the sake of Canton, China." Let us in a few paragraphs try to answer.

We will never save the world unless we save our own country. The Commission of the Savior embraces Jerusalem and Judea and Samaria as truly and essentially as it does the uttermost part of the earth. And that kind of religion which is not effective in Christianizing the people in our own land, where it has the best chance, we can not sanely expect to be strong enough to Christianize the heathen nations.

It is as fatal to neglect one part of the Commission as another. It is as fatal to neglect spiritual destitution in our own land as it is to neglect it in other lands. In fact, our first duty is to those around us and we can not shirk responsibility for the crying needs around us by going into ecstasy over the heathen who are far away. The Moravians tried this and their faithfulness to one part of the Commission has been a beautiful example to all Christian denominations. But they shut themselves up from the recognition of their obligation to the people about them. This explains why, while there were 200,000 Moravians in 1617, there were in the whole world less than 100,000 Moravians in 1911.

We can not expect the spiritual level of our ministries to the heathen to rise above that of the churches from which the messengers are sent out and maintained. If the spiritual level of the churches at home is so weak and ineffective that it can not grapple prevaillingly with the religious destitution about our very doors, how can we think that it will be strong enough to lift heathen nations into spiritual life?

Let us remember that the nations of earth no longer live like hermits. They are as in one neighborhood. The shrewd Chinese says: "We like the samples of your religion, but your Founder has said: 'By their fruits ye shall know them.' What has this religion done to uplift your own nation?"

Have not the heathen a right to ask this question? If China sees how we have failed to make the religion of our Lord dominant in the business relations of our country, and how instead selfishness and grinding greed characterize the relations of men in business, why should we think it a strange thing that China is skeptical about our Christianity and its probable value to China?

The World Missionary Conference at Edinburgh recognized the fundamental importance of effective Home Mission work in America when it sent forth the following words in the letter which it addressed to members of churches in Christian lands: "There is an imperative spiritual demand that national life and influence shall be Christianized so that the entire impact of the West upon the East may confirm and not impair the message of the missionary enterprise."

In America there are more than 90,000,000 people. Of these only 20,000,000 are members of evangelical denominations. At least 70,000,000 people in the United States need missionary work. In fact we have so largely failed to enlist many of those whose names are enrolled on church records that there is no doubt that a great deal of mission work is needed in America among folk who are members of churches.

The figures show the need of saving America. And what do the facts show? Turn any way you wish and they indicate the maddening, corrupt hold of sin upon society. Every newspaper gives its horrible record of crime—of killing and of corruption and greed and social vanity and sensuous indulgence and mad worship of mammon. Of such stuff largely is made up that

which, to our shame be it said, even professed Christian people call "the news." The majority of these same church people are sadly indifferent to such periodicals as tell of the things that are clean and high and make for the coming of the Kingdom of God on earth. Do we not indeed need Home Mission work in our own land?

Let us not excuse ourselves in not doing more to win souls for Christ in America by saying: "They have a chance." What one of us was ever saved by having "a chance?" The love of Christ constrained us. We had the abundance of chances that love gives. To do such talk about the lost at home is to separate ourselves utterly from the spirit of our Savior. Neither at home nor abroad can we expect to save men by just giving them "a chance."

Dr. Wm. E. Hatcher says: "It may take ages to save the world, but Baptists can lose the South in a few years. He that slights Home Missions grinds up the seed corn of a missionary harvest in heathen lands."

We ought to do far more than we are doing to save the lost in other lands. We ought to send out more missionaries. But we may not only accomplish the God-given task of an exalted and exultant patriotism without throwing our hearts and consciences unreservedly into the Home Mission task. We shall also in doing the work which God has placed before our very doors to be done, greatly strengthen the efforts which we are putting forth to save the lost in heathen lands.

PORT WORK AMONG THE IMMIGRANTS

This article is prepared primarily to meet the needs of Women's Missionary Societies in studying "Our Port Missions," which is the program for Tuesday, March sixth, in the Week of Prayer.



THE Home Mission Board conducts various classes of Mission work among the immigrant people who come into the South.

The Board has some missionary pastors among Germans and Swedes in inland cities in Missouri and Alabama and Texas. Then, there are women workers among people of foreign speech in St. Louis and Oklahoma and Texas. There are also the Mexican brethren who are pastors of about twenty-five Mexican churches in Texas under Superintendent C. D. Daniel of the Mexican work. But we will now address ourselves only to the workers among the foreign people in the coast cities.

Let us begin at Galveston. Galveston has become the second seaport in the United States in point of its seagoing tonnage. Vessels visit Galveston from all parts of the world. Already it is fifth among the American seaports as a point of entrance for alien immigrants. During 1910 an average of 125 immigrants a day came into Galveston.

The Home Board has at Galveston Rev.

J. H. Meyers, a cultivated and capable German missionary, who is working among the immigrant people. The Board also has engaged in this work Miss Clara Sievers at Galveston. Rev. R. D. Wilson works for the most part among the American population, but also aids in this work. Our immigrant work at Galveston is making fine progress, though it is somewhat new.

At Tampa there are more than 15,000 Cubans and Spaniards and about 10,000 Italians. We have seven missionaries at work among the Italians and Spanish-speaking people in Tampa. The workers for the Italians are: Rev. Laurence Zarrilli, Rev. Giuseppe Papia, and Miss Nellie Dekle. Our missionaries for the Spanish-speaking folk are: Rev. J. B. Silva, Miss Gertrude Joerg, and Misses Candida and Matilda Martinez. The work of the Misses Martinez is that of teaching in a school. The other missionaries are engaged in various activities that are more directly religious in their nature—preaching, teaching night schools, visiting the people, teaching Sunday-schools, and in every way trying to get hold of them for the Master.

Our missionaries in Tampa are capable and faithful. The city has grown with wonderful rapidity and the needs of the foreign population are great. A fine work is being done by our seven port workers at Tampa.

In Norfolk the first of the Home Board's proposed two workers among the foreigners, has recently taken hold of the work. This is Miss Margaret Tweedy, a capable young Georgia woman, who has finished her work at the Louisville Training School and is most highly recommended. The foreign population at Norfolk and surrounding cities is considerable and increasing all the time. It is also very varied as to the number of nationalities it represents. Among these are Greeks, Chinese, Jews, Hungarians, and Italians. The prime effort in this work will be to get hold of the foreign children and to teach them in Sunday-schools and other ways. It is hoped that Miss Tweedy's proposed co-laborer may soon be found.

In Baltimore, which outranks Galveston as a port of entry for immigrants and which is the largest port of entry in the South, the Board has the veteran and beloved Miss

Marie Buhlmaier and her faithful co-worker, Miss Bertha Froehlich. The port work in Baltimore has been greatly blessed to the accomplishment of good in the leading to Christ of many souls among these strange and pathetic folk who come up out of the steerage of the ships on to the strange American shores. Misses Buhlmaier and Froehlich have carried joy to many a weary, sad heart. In fact such sweet ministries are a large part of the service rendered by all of our port missionaries.

This is a brief survey of the Home Board port mission work. The number of workers ought to be increased especially in Baltimore and in Norfolk. Besides this, there is need that port workers should be put at several other ports of entry on the Atlantic and Gulf Coasts. As the immigrants enter this new country their hearts are lonely, and they are easily susceptible to the influence of unselfish sympathy and Christian love. We shall be poor strategists for Christ if we do not enter for him the hearts whose doors are thus opened.

What Shall We Do with the Vision?

EDITH CAMPBELL CRANE



LITTLE foreign woman stood on the platform at the annual meeting of the Woman's Missionary Union in Baltimore, and looked with wonder at the friendly greeting waved to her by the floating handkerchiefs of the assembled delegates and visitors.

A sudden access of shyness came over her, and she retired with a little sob to the friendly shelter of Miss Buhlmaier's shoulder, quite overcome by all the interest and sympathy evident in that great throng. She had spoken no word, for their language was still a strange tongue to her even after several years of residence on the longed-for soil of "Amerika." But no more eloquent address was made in that Convention than the silent appeal of this dear soul and others like her, who came to greet the "Schwestern" gathered there and to give them a Home Mission lesson.

A few days later, in the mission of which she is a member, she came upon Miss Buhl-

maier, and grasping her eagerly by the hand, poured into our missionary's ready ear the story of her pleasure in the experience of meeting the women of the Union face to face.

"Are they all really sisters?" she asked, meaning fellow believers in Christ.

"All," answered Miss Buhlmaier, "all professed followers of the Master."

"And they cared about us humble Christians? O, it is wonderful, wonderful! I did not know there were so many believers in the world! And how glad they looked. I see them now, whenever I go to sleep, with those beautiful waving white handkerchiefs, waving at us, to me. I shall never forget it!"

So in the heart of the little German woman who loves Christ and her "Schwestern" there lives a great, singing joy, because of that memorable day when the Woman's Missionary Union had its great demonstration of Home Mission needs and possibilities. There are other hearts among us in

which there dwells a vision seen that same day. Who among us that was present there and that later saw the throng of immigrants landing at the pier, can be rid of the deep impression, first of the tremendous need of the lives that come over seas to live among us; and second, of the reality of Christ's power to fill and transform them into channels of his grace?

We all love to have our thought about a great problem personalized; and we who were at the Baltimore meeting know, as we never knew before, the hunger of heart in these foreigners and the deep satisfaction that answers it when Christ becomes Savior and Lord. There are women back in our home churches who were not privileged to be there at the Convention and hear the appeal for work among foreigners that came to us. What shall we do with the vision?

On one hand are the women of our churches, comfortable, able, many of them earnest, but so very many unaware of the real vital needs in this line of Home Mission work; and on the other, thousands of women, and their children, of the same blood and environment as this little German friend of ours, but lacking the spiritual life that makes her so happy and so useful.

Shall we not give them the chance to know our Christ? We can do it by maintaining more missionaries. Will you help to give the Baptist women of your town the facts? Will you be a transmitter, and not an insulator, of the knowledge which means greater offerings and more prayer by our women for the work among foreigners?

Here is our special object for Home Mission work this year—foreigners such as this, living in every Southern State, within arms' length of us "Schwestern." If there is not a great leap forward in our practical helpfulness to the Home Board in this work, must we not feel that some one has been disobedient to the heavenly vision we had at the Baltimore Convention?

But I believe we shall not be disobedient. May the breath of the Spirit of God blow upon the spark kindled in our hearts until it becomes a mighty flame of purpose and of generous giving.

The sight of such a great number of incoming foreigners as were seen that day at the pier—May 13, 1910—suggests to the

thoughtful mind a great truth that is just beginning to dawn in the Christian consciousness; the subtle relations that must exist between these new-comers and ourselves as American citizens. The social fabric of our national life is woven in one piece, and the introduction of these new threads into it makes queer patterns along side of our own symmetrical, neatly planned scheme of living.

Shall the new threads threaten the whole fabric with moral rottenness? The ultimate pattern makes but little difference, if only the material be sound and good. It will be so, if it be Christian.

We want then, to have every contact of ours with the foreigner bring him the force of the message of Christ. The social aspect of Christianity needs our careful thought. It is, to say the least, a poor business principle which would let us give hearty assent to the call for more missionaries among the foreigners, and at the same time permit us to countenance the bad conditions of life and work in cities which help to make the new citizens feel the grind of money-love rather than the throb of Christ-love. These are matters for our business men and ministers, for the most part. Is there nothing the women can do? I should say, very much.

First, by being intelligent about the foreigners in your town and the conditions in which they live; second, by using your influence to create a public sentiment for social Christianity; third, by bringing to your Society some plan for reaching with personal service the women and children who live within touch of your home. There is much that needs to be done in correcting the cruelty, greed, thoughtlessness that seem to rule our city life; but let us not wait until that is all done before we deliver the message to people living now and needing help now.

The Woman's Missionary Union is this year laying especial emphasis on personal service to be rendered by the Societies. Here is room for a great expansion of usefulness; and there is hardly a pastor who would not welcome the offer from the women of the Missionary Society in his church to co-operate with him in the doing of this closest, most intimate type of home mission

work. And as our contact with the needs of women and children in our towns deepens, we shall be more large-hearted and sympathetic toward the Board charged with doing this work throughout our territory, on a large scale.

It hardly needs to be said that the aim and the ideal in our Home Mission work is to minister to the deepest need of men and women—the spiritual one. Let us keep the spiritual aim in view, in all its intensity and clearness, while we try to work it out in right relations and conditions of every-day life here and now. Then we shall be filling out our program of service with the vastness and the beauty of Christ's thought of redemption.

If the Woman's Missionary Union has any contribution of noble thought, intense purpose, spiritual power and prayer, to make to the Home Board's work (and we believe it has) let us make it unstintedly and unceasingly. We have set a monied aim of \$95,000 which we have a reasonable hope of reaching. Let our steady contribution of gifts of money be the register of the unseen, spiritual, eternal service we long to render to the Board and our country—most of all, to Christ, who has made us what we are.

We must keep in mind the practical importance of giving, but not substitute it for the deep rich heart-service of which it should be an evidence.

Associational Missionary Campaign

J. T. HENDERSON, General Secretary, Bristol, Va.-Tenn.



MULTANEOUS campaigns in all the Baptist District Associations of the South during February, March and April next would do much to deepen the interest of those already enlisted, and to enlist many that have not hitherto been supporters of our mission work.

Such campaigns should be planned by the Executive Committees, Laymen's Committees, or interested laymen and pastors in the various associations, and should be conducted in the interest of all our Boards. The details should be worked out by the leaders in each association. The Movement should have the support of all our periodicals, the agencies of every Board, and both pastors and laymen.

The rallies should be held on Sunday at eleven a. m., when large audiences may be secured and at least two capable speakers from the outside should deliver addresses. In every case the pastor should be looked to for direction and support.

While the help of the preachers is indispensable in this movement, very liberal use should be made of capable laymen.

Although these campaigns should be chiefly educational and inspirational, it may seem wise in many cases to distribute pledge cards and take subscriptions to be paid by April twentieth, secure the appointment of a church committee to extend the subscription list, and to give close attention to the collection of the pledges. A cash collection should be taken at each rally to accommodate those who are unwilling to make pledges and those who desire to pay a part or all of their pledges.

Several Associations have already signified their purpose to conduct such a campaign and there is good prospect that this movement will prove to be quite general.

If thoroughly supported it will bring a large increase to the revenue of our Boards. More than two million Baptists moving together with an aggressive spirit and according to scriptural methods should accomplish wonders.



A Visit to the Home Mission Rooms

V. L. M.



RECENTLY we had a letter from a bright young woman who conceived the idea that she wanted a member of her mission society to tell of an imaginary visit to the Home Mission Board Rooms at Atlanta.

We were busy—we always are—but we found time to write something, and in writing the thought came to me to develop the idea and give it to The Home Field readers in this number which we are trying to make useful to the Woman's Missionary Societies.

I am afraid of reminiscences, afraid to get in the habit of chatting about the things of long ago, lest I should convince myself that I am getting old. But suffer this: When I came to the Home Board two years ago one of the first things I did was to start to write a free and easy story about the organization and office work of the Home Board. I laid it aside. It now rests in one of the drawers of my much tumbled-up editorial desk. I have just never had time to get back to it again.

Dr. Gray remarked to me one day, as we were walking along the streets of Atlanta, that a worker with a general mission board could wear himself out and use all of his vitality and nobody would know it. And on the other hand he could "fall down" on his job, and for years most people would not know it.

And that is true. But of course no man who is worthy to do the work would do less than enter into it with all his power and devotion. In writing to our young lady friend to aid her in getting up that imaginary visit to the Home Board offices I told her how our friends sometimes come in to see us at the office and how we smile and try to be pleasant, and how we are conscious that many of them go away thinking we have a very easy time. That is, some friends may misjudge us from our very efforts to be courteous. They, of course, do not see the earnest application to work that transpires as soon as they leave.

And it does not matter. It is just as well

for people to think you are having an easy time. In fact any work that is well done looks easy. Furthermore, Southern Baptists are exceedingly generous to the workers with their general mission boards and often treat them with a consideration that they could not in modesty make up their minds to allow, did they not recognize in it a generous regard for the work they are trying to do rather than personal laudation.

But I am getting away from the visit that I wish to help the readers to have to the Home Board offices.

You have come to Atlanta and you have found the Austell Building. You have come up in the elevator shaft, and come to the four rooms on the seventh floor on the western side of the building, in which the Home Board offices are.

The building itself is nine stories high. It is one of the Atlanta sky-scrapers. It was built in the days when these tall buildings were not quite so ambitious to climb high as they now are.

You will find in the offices, unless some of us are out making addresses somewhere, Dr. Gray, Mr. Welch and Mr. Masters, who are aided by four or five young women, three of whom are stenographers, while one of them regularly looks after the literature department.

From the windows of the offices toward the west you look down on a busy railway scene and your ears are assailed by the raucous noise of engines puffing up and down, and now and then you get a whiff of the ascending smoke. Out toward the west, if the day is clear, you see the good green open country and Kennesaw mountain of war fame.

And what are these folk doing in these offices? The catalogue of the details of the business that is transacted here for a single day would require more space than this article should take.

It would really do no harm if people would get it out of their minds that religious work is not work. A young woman who acted as stenographer temporarily in our offices

one day confided to me that she had had an idea that our work would be easier than that of a regular business office, but that she found it much harder and more strenuous. We were pleased rather than otherwise. We at least convince a few that there is work doing in the offices of the Home Mission Board.

Let us take a sample of the day's work. On the desk of Dr. Gray there are today three applications for him to go somewhere to make addresses. One of these asks him to "send Masters," provided he can not come. It would take not less than a week to go to the three points to make these addresses. Dr. Gray also has several letters asking for co-operation and speakers in campaign work in different States. And there is an urgent request for him to come to New Orleans to help straighten out some kinks there in connection with the five or six progressive churches that are mission churches of the Home Mission Board.

There is a letter from Assistant Corresponding Secretary J. F. Love, who has his office in Dallas, Texas, bringing up several large problems in connection with the work west of the Mississippi river, among them New Mexico. (There are a good many problems just now in New Mexico.) There are three requests for aid in establishing and maintaining a mission to foreigners in as many cities, and five requests for aid in erected new houses of worship. Before any one of these requests can be passed on by the Board every bit of information in each case must be gotten in hand about the situation of the church, about the town and the need.

Our Corresponding Secretary is rushing through with this matter because he has got to get ready to go to Cuba in February, and on to Panama.

Turning now to the work of Office Secretary Welch: Every application for aid in building a church or for a loan, every payment to every one of 1,200 missionaries, everything about office supplies and management, all of the details of correspondence that bears upon the Negro work, the correspondence in connection with the loan of our stereopticon slides for lectures, the endless correspondence necessary to get definite information and definite reports, so that the Board can have and keep its work

always in an intelligible condition,—these are just some of the things that our faithful and unusually efficient Office Secretary has to do.

Brother Welch has been with the Home Board longer than anybody who is working with it and has a knowledge of its work that is of the highest value. He and his work are highly appreciated by the Board.

Leaving the work of the stenographers, which is naturally mixed up with all of the other work done, take a glance at our literature department. Besides *The Home Field*, which has 25,000 circulation, and ought to have 75,000, if we had the time to give to writing the thousands of letters that would be necessary to enlist the aid of well-meaning but thoughtless Baptists,—in addition to *The Home Field* we send out every year hundreds of thousands of pages of tracts.

It is a pity that some folk won't believe a thing is worth while until they see it in a tract. We can put the very best material that can be had in *The Home Field*, and a lot of dear sisters and brethren will overlook it and come presently begging for a tract on the very subject that was treated in *The Home Field*. But we have no fault to find. We are not here to make folk over, but to serve them.

A young lady in the literature department is busy all the year round sending out literature for use on the subject of Home Missions. In the literature room today we are mailing out a letter to every one of the 325 Associational Vice-Presidents. We are in addition sending a package of literature to each of these. In addition we are sending large packages of literature to several State Vice-Presidents and to several women State Secretaries, etc.

And what does the Editorial Secretary do? I may not without immodesty say much along that line. In the popular mind, for aught I know, he is supposed to edit *The Home Field* and sit up and behave nicely and have an easy time between times. That is all right. If brethren think that, they are very generous not to get after the Board for having such a leisurely gentleman around.

Suppose I tell you what the Editorial Secretary ought to do and leave alone trying to tell you what it is he does. He ought to

be able to keep up a regular correspondence with 825 Associational Vice-Presidents besides fifteen State Vice-Presidents. He ought to write or get written and keep always on hand a stock of up-to-date tracts. He ought by all means to write many articles for the denominational press. He ought to make them worth while by the character of the matter he puts in them. If he does this he ought to study. But he will have to do that studying hurriedly, if he does the varied useful work that in so many ways are open before him.

He ought, if possible, to write original newspaper articles, to each of these twenty-five Southern Baptist papers. That is to say, if possible he ought to be a genius, so as to be able to produce a hundred or two first-class articles on Home Mission subjects every year, without duplicating. And all this is only an incidental part of the work which is required of him.

This Editorial Secretary ought to make *The Home Field* a bright, helpful, instructive monthly. If he possibly can, he ought to make it so good that after awhile the nineteen-twentieths of the Southern Baptist masses, who scarcely know there is such a thing as *The Home Field*, would wake up to realize that it exists, and that it is worth while. Theoretically this Editorial Secretary ought to be able to touch in a helpful way every one of 12,000 pastors in the South. Theoretically the Home Mission Board needs to reach 2,200,000 Baptist church members and put Home Missions on their consciences. Besides the ways in which we try to do this, there are scores of others if we could ever get to them.

By virtue of the calling of this present incumbent he is due also to be a field worker, to make addresses where needed as far as he can find time to do it, and attend denominational gatherings.

I believe that the reader will agree with

me that there is work to do at the offices of the Home Mission Board. Here before me lies a communication from the brethren in New Mexico. It is about twenty pages of typewritten matter. It is an official document. Brother F. P. Alldredge, who sends it, writes with true Western breeziness: "You want to read the proof of this article with your life in your eye, or hold a six-shooter on the other fellow while he reads it." As I have no six-shooter and do the proof reading myself, I will try to give faithful attention to that proof reading, and do several other things besides.

But the hour draws nigh for me to depart on a train to make an address down in Georgia, that Dr. Gray was to have made, but he has been prevented from going. Did the reader ever go to make an address that somebody else was to have made, and that somebody else a prominently known and eloquent speaker, while the assembled audience perhaps never has heard of the eleventh-hour man who fills the advertised speaker's place? Well, it is not any fun exactly, and doesn't add to one's eloquence.

But, good-bye. I am going now.

P. S. With bag in my hand I stop to add this thought: If every one of the Home Board Secretaries was multiplied by two, the increased force could find more urgently-needed and productive work to do than he could accomplish. We love our work. We do not pose for sympathy nor deserve it. It is a privilege to serve Southern Baptists. Instead of complaining, we would be happy if we could do more, more. But we could wish more of the brethren might understand the magnitude of the Home Mission task, and put forth larger efforts in enlisting every member in its behalf. For the enlargement of the Southern Baptist conscience for Home Missions we labor and pray, and at every sign of its coming we rejoice.



Why a New Baptist Convention



HE Baptist General Convention of New Mexico was organized on November 12, 1910, at Tucumcari. The organization of this body has already been the subject of much comment in and out of the territory. It is, therefore, proper that those who are responsible for this new organization should give reason for the course they have pursued; and this reason may be stated as follows:

We organized a new Convention because the time came when New Mexico Baptists were forced either to organize a new convention or else knowingly and flagrantly to break away from and trample underfoot one of the most sacred of the inviolable

and zealous to resent the curtailment of the rights of our New Mexico churches and the outside encroachment and domination of the Home Mission Society over all the affairs of our New Mexico Convention.

Our people as a whole, however, have learned by a bitter experience that every effort and every movement and every person who made an effort or favored a movement which accorded to the churches themselves the right to pass upon the question of their own convention alignment has been opposed and hedged against and fought to the bitter end by every agent of the Northern Convention; though loudly asserting the while that "every Baptist believes in the independency of the churches," and that "that is not the issue," etc.



New Mexico Baptist Convention at Tucumcari Before the Split

ble Baptist principles, viz., the rights and independency of the churches and of the Convention itself.

To be more explicit, the New Mexico Baptist Convention as hitherto organized and supported by our Baptist people is a party to such agreement with the Home Mission Society of the Northern Baptist Convention as unequivocally abrogates and annuls the sovereignty and independency not only of the churches of New Mexico, but of the Convention itself. And while few of our people have understood the precise nature of this un-Baptistic agreement or the full sweep of its denial of Baptist principle, many of them have been quick to perceive

It remained for the Convention at Tucumcari, however, to dissipate all the contentions of the Home Mission Society of holding to Baptist principle, to dispel every doubt as to the episcopal program for which they stand in New Mexico, to tear off the last vestige of their Baptist mask and to reveal them using all the political arts of man's device, all the force and leadership and all the prestige and personal prowess of the great representatives of the Northern Convention to defeat the plain and unmitigated declaration of the independence of the churches and the State Convention, to assert the claims of purchased property rights and priority of service in New Mexico, to

split New Mexico into factions rather than modify the un-Baptistic articles of co-operation with our Convention when such a modification would have healed the breach forever, and, in the face of loud claims of desiring peace above all things, to force New Mexico Baptists either to join with them in outraging and abrogating the rights of the churches and denying flatly and unequivocally the independence of our Convention, or else go out and organize another convention which would stand for and conserve Baptist principle and usage.

The Proof Submitted.

We now set down the facts, and ask candid men to consider them and judge our actions accordingly.

1. The form of the application blanks for aid from the Home Mission Society violates both in letter and spirit the rights of the churches and the independence of the Convention.

Every Baptist minister in New Mexico who applies for aid of our (old) New Mexico Convention, in reality applies "for aid from the American Baptist Home Mission Society, 312 Fourth Avenue, New York" [I am quoting from the regular form], and a foot note warns the applicant as follows: "The original application must always be forwarded to the New York office."

In fact, the Roswell office and the old New Mexico Convention have nothing to do with these applications for aid, accept to endorse or refuse to endorse them, as the New Mexico committee or agent of the Home Mission Society; and in either case, the New York office reserves the right to reject such applications, even after they are approved by the Roswell Board and the local churches. Many of our pastors have supposed that they were missionaries of the New Mexico Convention. This is not true. Every application for help is addressed to and must be sent to New York, and the appointment in every instance must come from New York; and no matter if the local church has selected such an applicant for pastor and desires his services, the New York Board can cancel his appointment, as missionary of the old Convention, any hour it chooses.

On the back of every application blank,

moreover, may be seen seven "Rules of the Board," and ministers applying for aid are warned that unless they answer "all questions accompanying the blank form," the application "in no case will be presented to the Committee on Missions for its consideration." We have no word of censure for those ministers who have used this blank and appealed for the help of the New York Board. Many of them did so because they had no choice, and perhaps others did so because they did not grasp the full import and significance of such a procedure, but there can be no doubt that such a program is a subversion, absolute and unqualified, of the independency of the churches and the old Convention.

In a letter, issued some time the past summer by the Roswell Board, addressed "To the churches of the New Mexico Baptist Convention," and signed by several of the Board, this statement is made: "Never has your Board even asked from what part of the country an applicant came." And yet on the second page of every blank application, made out by every minister who asks aid of the New York Board (the old Convention Board at Roswell as local committee or agent), the applicant is required, and not simply asked or requested, to answer several personal questions, among them the following:

"3—When, where and by whom were you baptized"?

"5—Where were you educated"?

"6—Where have you labored since"?

"7—When and where were you ordained"?

Here it is for you: the old New Mexico Convention does not and cannot appoint a solitary missionary; it can only act as local agent or committee in passing upon applications which in every instance must be forwarded to the New York Board for appointment or rejection. Our New Mexico ministers co-operating with the old Convention, do not apply to the Roswell Board, but to the New York Board; and the New York Board passes upon every application, sees from what section of the country the applicant comes and, no matter what the local church desires or what the old Convention has recommended, the New York Board reserves the right to recall the com-

mission of any applicant at any hour. God help a Baptist people that will be a party to such a contract and such a program! As for ourselves, we utterly repudiate it, both in principle and practice.

2. The articles of co-operation between the Home Mission Society and the New Mexico Convention also abridge and render void all claim to independency on the part of the old New Mexico Convention.

In article four of these "terms of co-operation," as they are called, it is distinctly stated that the Convention Board at Roswell, along with the representative of the Home Mission Society, "shall nominate missionaries, fix their salaries and determine fields of labor," but that the Home Mission Society is "to appoint and pay those so nominated [see who it is that does the appointing], so far as it may approve of the plans devised, the terms and persons nominated."

Now, what does that mean? does that look like a partnership business in which both parties are to be consulted, such as Dr. Barnes and others were at such pains to explain to us at our recent Convention at Tucumcari?

Not at all. On the contrary, the old New Mexico Convention never has been and never can be, under these "terms of co-operation," anything but a local committee or agent for the Home Mission Society. It is the long arm and strong hand of the New York Board extended out across the country in an effort to grasp and grip the life of New Mexico Baptists. It is the prelat-ical coat, labeled "Baptist," thrown over the New Mexico organization; it is the New Mexico figure-head which "nominates, plans, fixes salaries, determines fields, etc., ONLY as the New York Board directs or allows; and according to these "terms of co-operation," it is allowed but one privilege, namely: that of "nominating." It cannot guarantee that even one of the missionaries which it may nominate will receive appointment.

For, if the New York Board disapproves of the "plans devised, the terms and persons nominated" by this old Convention, at

its recent session at Tucumcari, for example, it can and will set aside the whole farce.

But can such an agreement upon such terms of co-operation bear the remotest suggestion of conserving Baptist principle? A partnership! Yes, the same terms as the partnership entered into between the whale and Jonah. And Dr. Seymour went on record at Tucumcari as favoring exactly this kind of partnership as the only possible solution of the problem of territorial adjustment between the Northern and the Southern Conventions. The New Mexico Convention and the Southern Baptist Convention should in his mind play the part of Jonah, and quietly be swallowed alive.

The American Baptist Publication Society.

But New Mexico Baptists are denied even the right to nominate missionaries, in so far as the work of the American Publication



Baptist College at Alamogordo

Society is concerned. And, while we do not object to their work or the Society which sends them out, we call attention to the following facts:

First, as stated by Dr. Seymour at Tucumcari, the American Baptist Publication Society "came into New Mexico without the invitation of New Mexico Baptists, and will get out when we get ready." That is Baptist and brotherly, and calculated to help on a spirit of harmony and good feeling in New Mexico, isn't it?

Second, Dr. Seymour, presumably speaking for this Society, utterly repudiated the "open door" policy accorded his Society all over the South, and declared this Society

would withdraw all workers and help rather than work with the Southern Convention in New Mexico.

Third, no one has more to say or exercises more authority about the work in New Mexico—whether local, associational or State—than the field secretary in New Mexico of this same Society, though New Mexico Baptists have nothing whatever to say in his election or his removal. This, too, is Baptistic, is it not?

Fourth, New Mexico Baptists have but one right left them in dealing with the American Baptist Publication Society, viz., to dissent and to withhold all further co-operation and contributions until we are accorded the right to have at least some voice in the selection of those missionaries who shall exploit our churches in this capacity; and in the meantime to co-operate with the Sunday School Board of the Southern Convention, which does not enter a field until invited, and does not stay when they are not wanted.

Does the brotherhood understand that, in spite of these open and unchecked abridgments of the rights of the churches and the independency of the Convention; in spite of the protests which again and again have been lodged against this prelatical program; in spite of its promises that the Home Mission Society was ready to hear and consider such changes as would bring about a peaceable settlement of the issues; and in spite of the unanimous vote of the body, now composing the new Convention, and the public offer of leaders of this protest, to set aside all personal antagonisms and side-issues and go on and work in harmony with the old Convention, if only they would recognize and declare for the sovereignty of the churches and the independence of the Convention—that in spite of all these considerations, the friends, agents and representatives of the Northern Convention, at Tucumcari, flatly, repeatedly and finally denied and disallowed this old-time inalienable Baptist principle?

3. The old New Mexico Convention has disallowed, protested against and, along with the agents of the Northern Convention, has made war upon the exercise upon the part of our churches of their inalienable

right to align themselves with the Southern Baptist Convention.

Acting on their rights, some of our churches, several years ago, began to make request of the Home Mission Board of the Southern Baptist Convention for aid to enable them better to do their work and meet the imperious demands of vast and growing religious destitution in New Mexico. When this fact was made known, the Home Mission Society promptly meddled with the affairs of our churches by sending to the Home Mission Board a protest against giving aid to the churches, and in this way sought to forbid New Mexico churches from inviting representatives of the Home Board into New Mexico for any reason, although the societies of the Northern Convention were doing work in every State of the South.

The Society was not able to meet the needs of this field, and yet was unwilling for our churches to get aid from the Home Mission Board.

To intimidate us and embarrass the Home Mission Board, the officers of the Society talked and wrote much about the amount of money the Society had put into the territory, and our obligations to the Society, as if a Society through which the denomination distributes its missionary offerings can by this use of trust funds purchase proprietorship of territory and of churches, and dominate individual consciences. We are grateful for all the help given our churches by our brethren of the North, and have never by lip or pen said anything to the contrary; but we resent the implication that either we or our churches forfeited our independence by receiving such help.

A denominational Board or Society does not distribute its own money, and cannot by distributing trust funds given it for distribution, build up its own autocracy.

Our appeal to the Home Board was made on the ground that New Mexico is naturally Home Board territory, as Minnesota or South Dakota is Home Mission Society territory; that more than two-thirds of the Baptists of America are in the South, and less than one-third are in the North; that the two-thirds living in the South have at present a home mission field less than one-

third that of the Baptists living in the North; that the Home Board territory adjacent to us is strong in Baptist influence, aggressive and successful in missionary and evangelistic work, while the Home Mission Society territory adjacent to us is pitifully destitute and in great need; and that the Societies of the Northern Convention are neglecting their own specific territory in an ineffective effort to cultivate the Southwest, which should be considered specific Home Board territory.

The Society has done more for us than it could afford to do in justice to its rightful territory, but the fact nevertheless remains that after sixty years of occupancy of New Mexico about which it has written and is

ment of the rights of New Mexico churches for five years.

The simple story of the failure of this agreement is this: The Southern Baptist Convention in adopting that agreement in toto, explained that "nothing in the agreement shall be so construed as to limit any church, association or other Baptist body in the free exercise of the inalienable right to make such alignments for co-operation as will in its judgment be for its own good, and for the furtherance of the work it is in."

If the Society did not want to limit the churches and associations in the free exercise of inalienable rights, why did it object to this explanation of the Washington



A New Mexico Baptist Association

writing so much, there were less than one hundred churches and three thousand church members in New Mexico when some churches turned to the Home Board for assistance, and the majority of these members came as Baptists from distinctly Home Board territory.

Why, in the face of these facts, did the Home Mission Society seek to abridge the rights of the churches in New Mexico from getting help from the Home Mission Board? On what ground can such intermeddling with the affairs of churches be justified?

4. The Washington Agreement failed, was annulled by the Home Mission Society, solely because the Southern Baptist Convention refused to be a party to the abridg-

ment? But the Society considered it such a crime, such a breach of comity, such an innovation to make a clear-cut declaration for old-time Baptist principles, that it felt compelled to annul the whole agreement, without even granting the Home Board the courtesy of a further conference on the subject, and to announce its purpose of remaining in New Mexico "indefinitely," with or without the consent of the churches. Indeed, it was declared to be none of the churches' business; "the Convention would settle that."

5. At the Las Vegas Convention, the friends and agents of the Northern Convention and the old New Mexico Convention voted down the only proposition which ever

offered a final, peaceable and permanent settlement of our issues in accordance with Baptist principles, simply because this peace proposal referred the matter to the churches; a procedure which was repeated at the recent session of the Portales Association, where the following resolution was carried by an overwhelming vote over their protests:

"Resolved, That a full meeting of the Board of Managers be called at an early date to which the Home Mission Society and the Home Board are asked to send each a representative, and the Home Mission Society and the Home Board, through such representatives each present to our New Mexico Board of Managers a statement of their side of the issues involved in the present agitation, which documents, when stripped of all personalities, are to be published along with a letter from the New Mexico Board itself and sent to all the churches in the territory, which churches shall, without outside interference or manipulation from either side, and in view of the facts thus set before them by the Home Mission Society and the Home Board, give expression to their choice of alignment in the quiet of their own church homes and send such expressions of choice in this matter to the New Mexico Board of Managers against a fixed time when said New Mexico Board of Managers shall come together and canvass the results of such expressions, and declare our alignment according to the majority of the churches so expressing themselves after due and public notice."

"(Signed)

"S. M. Edwards,

"G. W. Stroud,

"E. P. Alldredge,

"Committee."

The resolution to let the churches settle this matter for themselves would have secured peace for all time to come in New Mexico, on New Testament terms; but Secretary Longfellow was so opposed to such recognition of the rights of the churches to decide the matter for themselves that he went the length of moving to table a similar resolution at the Las Vegas Convention, and in this was backed by the employees of the Home Mission Society

and the Publication Society, and all whom they could control in the Convention.

When the foregoing resolution was offered at the Portales Association last summer, every representative of the Home Mission Society and Publication Society present again fought against letting the churches decide for themselves. Why so? Because the resolution is unfair or un-Baptistic? Not at all; but simply and solely because they knew if the question were ever put up to the churches they would align with the Southern Convention for all time to come.

These brethren have in this controversy been so consistent in nothing as in this denial of the rights of the churches to decide their own missionary policies, and to say whether they wanted to remain in co-operation with the Home Mission Society.

6. The attitude of the Home Mission Society and all the agents of the Northern Convention toward the New Mexico Baptist College at Alamogorda is unparalleled in the history of New Mexico Baptists for its outrage of the spirit of Christian comity and consideration, as well as for its high-handed attempt at outside domination.

For not only did the Home Mission Society refuse financial and moral support to this struggling but worthy mountain school, when this same Society was helping and supporting twenty-eight Negro schools in the South—a thing which the Alamogorda people have never understood or appreciated and which the Home Mission Society has never explained—but the friends and agents of this Society joined hands at the Las Vegas Convention to kick this school out from under the fostering care of the New Mexico Convention; and not only succeeded in throwing the school out upon its own resources, but refused to stand for the indebtedness which the school had incurred while it was under the control of the Convention. And then, after relinquishing all obligations and all control over this school whatsoever, this same Society, through her local agents in New Mexico, undertook to prevent and forbid the trustees of this college from appealing and applying for help to the Home Board of Atlanta; and, after the Home Board had heard the appeal and had taken the college into its system of

"Mountain Schools," the present corresponding secretary of the old New Mexico Convention, who also holds the office of "superintendent of missions for the Society in New Mexico," through the public press and in person upon the floor of the Lincoln Association, attacked the integrity of the trustees, both personally and for their official acts in securing aid from the Home Board, and held up to scorn and ridicule the pretensions and the possibilities of the school as well as the self-sacrificing efforts of the teachers and trustees, in the effort to discredit both the institution and the men connected with it in the eyes of the people of Alamogorda and New Mexico.

We will let our readers judge how far removed from the spirit and practice of a full-fledged hierarchy is this sort of procedure. If the Home Mission Society preferred to help the Negroes of the South to helping these worthy mountain white people, no one has any right to object. But why does she feel compelled to try to prevent and forbid this school from securing aid elsewhere; and when they secure aid, why does she try to drag down the names of men of unimpeachable honor and integrity and allow her agents to go right into the habitat of the school, Alamogorda, and try to get this worthy institution by the throat and choke the life out of it?

7. Following the Las Vegas Convention in 1909, the agents and friends of the Home Mission Society and the old New Mexico Convention began to assume the role of bishops in New Mexico, and to oust Southern men and to install Northern men in their stead.

H. F. Vermillion, of Roswell; T. J. Talley, State Evangelist; W. J. Downing, of Clovis; C. R. Steward, of Melrose—all of these men at different intervals were caused to resign and most of them to leave New Mexico, either by the intolerable situation in which they were placed by the relations of New Mexico Baptists to the Northern Convention or by the direct efforts of the friends and agents of the Northern Convention and, so far as possible, their places were filled by distinctly Northern men.

Moreover, not satisfied with a mere beginning, they have gone on the ground in other local fields and exerted their utmost efforts

to unsettle and oust other pastors; and, in two instances at least, have gone to churches which had passed upon the question of alignment favorable to the Southern Convention and have torn the churches all to pieces in the effort to make the churches reverse their decision. Are we not justified in entering our protests against such usurpations of the rights of our churches and brothers in Christ?

8. The Tucumcari Convention (1910) was the culmination of the real issue in the struggle of New Mexico Baptists; the friends, agents and representatives of the Northern Convention and of the old New Mexico Convention absolutely refusing, flatly, repeatedly and finally, to allow the



A Catholic Church in New Mexico

rights and independence of the Convention and the churches; and the forces which now compose the new Convention absolutely unwilling longer to be a part of or a party to a Convention which denied and disallowed these inalienable Baptist principles.

The first half day of the Convention proper was spent in an effort to unseat the messengers from the Lincoln and Southwestern Associations, not for heresy, nor yet for a failure to contribute to the work of the Convention, but only because these churches had decided to co-operate with the Southern Convention. And yet there sat an honored pastor in their own ranks who had been declined ordination at the hands of those supporting this protest, against whom our forces might have lodged what we regarded as a valid protest and what would certainly have been a successful one,

since our enrollment and every vote of the Convention that day showed that we had a handsome majority. But we utterly refused to consider protesting this brother's right as a messenger, although he voted to exclude a large body of our messengers, on the ground that no one of our forces ever had or ever could afford to bring personalities, "sectionalism" or anything else but the principle involved, into this vital issue. We only hope and pray that there may be such a clearing up of the difficulties and misunderstandings in the way of this estimable brother's ordination that he may yet receive this highest testimonial at the hands of his brethren. And yet the fact that a messenger had been declined ordination was, in the eyes of those who were bringing this protest against the messengers of Lincoln and Southwestern Associations, a very small offense, in comparison with the awful crime of a church of Jesus Christ exercising its own inalienable right to choose its own Convention alignment.

It is also true that these churches, the rights of whose messengers to a seat in the Convention was contested, had never been denied the right of representation so long as they chose to co-operate with the Home Mission Society; but now that they had chosen to co-operate with the Southern Convention, it was an altogether different matter! The majority of the Convention, however, could not go the length of this high-handed attempt to abridge the rights of the churches, and accordingly voted it down, but not without the vote of every friend and agent of the Northern Convention, save four, being registered for the unseating of these messengers.

The next movement of the Convention was upon a resolution to align with the Southern Convention; and a whole half day and almost a half night was spent in bitter attacks upon us personally, and in offering one subterfuge and filibuster motion after another, until the patience and the strength of the people were exhausted and several had given up in disgust and gone to their rooms or left town; so that when the vote was finally taken, at eleven o'clock at night, it was lost by a bare majority.

That the forces of the old Convention were in reality in the majority is absolutely

untrue, as shown by the enrollment of the two Conventions, and by all the votes, except two only. But after another day's wrangle and the re-election of Dr. Longfellow as Corresponding Secretary by a complimentary vote of four messengers from the forces of the new Convention, the real crisis came when the forces of the new Convention agreed to accept Dr. Longfellow as Secretary, although he had slandered us personally, and to put aside all minor issues, provided only the Convention would declare for the independence of the churches and the Convention. Accordingly, E. P. Aldredge offered the following resolution:

Resolution Which Divided the Convention.

"Resolved, That the articles of co-operation between the Home Mission Society and this Convention be so modified as to concede: (1) the rights of the Convention to elect its own officers and workers and control its own affairs without outside supervision, control or interference from any Society or other Baptist body; and (2) the right of any Baptist church within this territory to make its own alignment with any Baptist body outside New Mexico, without thereby disqualifying the messengers of such churches from membership in this Convention."

Those opposed to thus recognizing the independence of the Convention and the churches, opposed this resolution. A determined fight was brought on. The representatives of the Home Mission Society knew that by the articles of co-operation the Society did not leave the Convention independent, and determined that it should never be so. Desiring peace, and if possible the unity of the Convention, the friends of the resolution finally, and at the request of the opposition, consented that the matter be referred to a committee of four, two from each side, to report the next day. But the committee was equally divided and brought in the following reports, respectively:

"In view of the demand made that this Convention so change its terms of co-operation as to give the American Baptist Home Mission Society no voice or advice in spending money and appointing missionaries, we find it impossible to agree to the

proposed change in our terms of co-operation.

"(Signed) P. H. McDowell, Milton Reece."

The other report: "We recommend the absolute independence of this Convention of any outside board or body, and that it shall have the right to elect its own missionaries and workers without consulting any outside organization, and that all funds expended on mission work in the territory be placed in the hands of the executive committee of the New Mexico Baptist Convention to be distributed by them according to their best judgment."

"(Signed) E. T. Dunnaway, W. L. Williamson."

It will be seen that the above are not majority and minority reports, as has been declared by Dr. Longfellow in the Bulletin, but simply the reports of a committee equally divided, holding pro and con views respectively as to the independence of the Convention and the churches.

Notwithstanding we had at the request of the opposition consented to the appointment of the committee, the report of Messrs. McDowell and Reece was rushed through the Convention before Messrs. Dunnaway and Williamson had reached the house with their report, and when they offered the latter report the chair ruled that it was out of order. Then the following resolution was offered:

"Resolved, That this Convention put its unqualified approval upon the findings of Brothers E. T. Dunnaway and W. L. Williamson of the special committee, which findings are attached hereto, and declare for the absolute independence of this Convention and the churches of New Mexico in the transaction of their own affairs, without dictation or control from any other Convention or outside body."

"(Signed) A. E. Boyd."

The chair also ruled this resolution out of order, but appeal being taken, his decision was reversed. A motion was then made by the opposition to lay the resolution on the table, but this was lost. Then a motion was made to postpone discussion indefinitely. The brethren were in desperation! But failing in all these tactics to defeat the resolution, and yet determined that the churches and the Convention should

not thus be declared free and independent, a new and remarkable turn was taken.

A Sudden Development of Pious Anxiety.

Seeing that the friends of the resolution had a majority, as was evidenced by failure on these forced votes, and that the resolution declaring for the independence of the churches and the Convention would be carried if a vote should be allowed on it, the pastor of the church and moderator of the Convention, and a supporter of the Society, arose and protested against further discussion of the matter in his church, alleging that the church had invited the Convention there, that it had cost his church \$500 to entertain the body, and that his church was now being seriously hurt, and the discussion was defeating a prospective revival which he planned to begin the following Sabbath, and that the world was mocking and sinners would be lost because of what was going on.

It must be borne in mind that no such objection had been raised to discussion so long as the opposition had a hope of winning, and that now discussion was at an end, if only they would allow the matter settled by a vote which we were asking and beseeching to be taken, but which they were endeavoring by all sorts of tactics to prevent.

The pastor's well conceived speech, together with earnest protests and appeals on the part of two of his deacons against further discussion of the matter and insistence that those in favor of the resolution should withdraw and organize a new Convention in keeping with their views, the Convention was allowed to adjourn, our brethren not being willing to be put in the light of so grossly abusing hospitality and injuring a church of Christ.

Meeting for New Convention Called.

That afternoon those whose consciences would not allow them to surrender the time-honored Baptist principles of the independence of Christ's churches, and who felt estopped from further insistence upon this principle in the Baptist church house, met in the Presbyterian church, kindly tendered for their use, and passed the following resolution:

"Resolved, That in view of the fact that the Territorial Convention of New Mexico under the sanction and suggestions and wishes of the agents and representatives of the Northern Convention, have twice refused absolutely to recognize or allow the rights or independence of the churches and the New Mexico Baptist Convention, as shown by twice defeating a resolution declaring for these inalienable Baptist principles, and by publicly declaring that those who insist upon these principles were destroying the harmony and the work of the New Mexico Baptist Convention; Therefore, be it resolved (1) that since we have now left us no choice but to acquiesce in this denial of the independence of the churches and other Baptist bodies, or to organize another Convention which shall preserve inviolate this ancient Baptist principle, we consider the advisability of organizing such other Convention.

"(Signed) E. P. Alldredge."

This resolution was unanimously adopted, and the body proceeded to organize a provisional Convention, subject to the endorsement of the churches of New Mexico.

There were present at the first meeting called of the new Convention, fifty-eight (58) messengers, representing about twenty-eight churches, and others were enrolled later, making sixty-four, constituting a body much larger than the Las Vegas Convention and larger than the old Convention then in session.

The independence and inalienable rights of the churches and the Convention are set forth in the Constitution of the new body in terms which cannot be mistaken. All who believe in these principles, have now a chance to co-operate with a Convention which protects them.

We are glad to be in co-operation with the Southern Baptist Convention, and the Home Mission Board, which do not require any plan of co-operation which gives them, as outside bodies, any right to superintend, manage or control our Convention or our churches, but respect the rights and independence of both.

Contrast this with the un-Baptistic encroachments of the Home Mission Society of the Northern Convention, which says: "The Convention Board [at Roswell], in

conference with the Superintendent of Missions of the Society, shall superintend the work in the territory, nominate missionaries, fix their salaries and determine their fields of labor, the Home Mission Society to appoint and pay those so nominated so far as it may approve of the plans devised, the terms and persons nominated." Well did Dr. Barnes say, when the resolution was offered declaring for the independence of the churches and the Convention in New Mexico, that if this resolution prevailed the Society would have to revise its whole scheme of co-operative work throughout the whole country; and he showed conclusively by his active personal opposition to the resolution that he was not ready even to consider so sweeping a change as would align his Society with this old time Baptist principle.

After we had withdrawn from the old Convention, and could no longer restrain it from excesses in admitting outside domination, we learn it passed the following resolution:

"That this Convention define a co-operating church referred to in Article IV, Section 1, of our Constitution as a church that must support with at least one annual offering, if she be able to do so, the work of our Territorial Missions, and also the work of the American Baptist Publication Society. This in view of our articles of co-operation with these two societies and in view of the fact of the \$20,000 or more which they are putting each year into the work of New Mexico."

Un-Baptistic Position of the Old New Mexico Convention.

Membership in that Convention is not, therefore, determined by loyalty to New Mexico and the New Mexico Convention, but to an outside organization, of which it is simply and only the local agent or committee. Whatever churches may do for New Mexico, and whatever they may contribute of their money and loyalty to the New Mexico Convention, unless the messengers of the churches testify that their churches have contributed to these two outside organizations, the American Baptist Home Mission Society, and the American Baptist Publication Society, unless they were

unable to do so, they will not hereafter be allowed seats in the old Convention. In adopting the above resolution the Convention has taken but another step consistent with the entire course it and the Societies have pursued in establishing the supremacy and domination of these two outside organizations over the New Mexico Convention and the churches which co-operate with it.

In clear and unmistakable confirmation of all that has been said concerning the purpose of the Home Mission Society to control the churches of New Mexico through its agents—the old New Mexico Convention—it is only necessary to recite the following from a circular letter which Dr. Morehouse, Secretary of the Society, addressed to the Convention at Tucumcari: "Brethren of the New Mexico Baptist Convention: The American Baptist Home Mission Society recognizes you as the constituted authority of the denomination collectively in the State."

No Convention of Baptists known to history ever pretended to be the "constituted authority of the denomination collectively"

of any State. The doctrine here set up is repugnant to Baptist principles, and all Baptist teaching, but it is a consistent climax of the teaching of the representatives of the Home Mission Society throughout the whole history of this debate. As Baptists we cannot approve it or live under it.

With a conscience void of offense toward God and all men, with no feeling of personal spite, and no purpose to make strife among brethren we have in view of the facts thus recited taken our stand on a New Testament principle, which we could not without organizing a new Convention in New Mexico defend and propagate. We are willing to meet the responsibility for what we have done at the Judgment, and we ask no further approval of men than is justified by the facts.

Read and approved by the Convention Board of the Baptist General Convention of New Mexico, Clovis, December 20th, 1910.

S. B. Callaway, Alamogordo,

A. E. Boyd, Artesia,

E. P. Alldredge, Portales,

Committee of Baptist General Convention of New Mexico.

LET every church and every pastor and every Mission Society get busy. It is no matter of pale sentiment in which the Home Board is engaged. It is a matter of life and death to thousands of human souls; a matter of purity and brotherly love against viciousness, corruption in society; a matter of weakness and decadence against moral fibre and greatness in the nation.

WE have very much about New Mexico this month. The brethren there have stood nobly for a principle, and will be vindicated in the eyes of Southern Baptists. God bless them. Their victory is won. Our present deep concern is that the attention of every helper of the cause be given in aiding to win another and an immensely important victory that is still in doubt. We are asking the Lord that he will put it on the hearts of Southern Baptists to help us win the victory of paying the bill for a year's work of Home Missions that has been gloriously successful. Baptist foundation principles are of prime and deep importance. We must safeguard them always. But foundations are to build on. The Home Board missionaries build not with wood, hay and stubble, but with silver, gold and precious stones.

God approves their labors. Will the brotherhood show its approval and sanction by paying the bill? We need volunteers in every church who shall lead in an effort to help us pay the bill!



MONEY



ONEY is morally complexionless. "The love of money is the root of all evil"—not all the evil there is but all kinds of evil. The consecration of money is the root of all kinds of good.

A man's attitude toward money—what he does to get it and what he does with it—is an unfailing test of character. The Christian religion not only saves people; it builds up character. Our Lord has very much to say on the question of what one's attitude shall be toward money, just because our attitude toward money is so vital to character—to the whole spiritual man. Christ teaches that we are stewards of our material possessions—that we are to use them to serve him with and not for indulgence and selfish pleasure.

Men want money for many reasons. But there is a simple underlying principle that will account for the mad effort of many to lay up worldly possessions. We do not wish to feel any dependence on others, and money enables us to feel independent. We do not wish to feel a sense of obligation to others, and money enables us to feel free from obligation to our fellow men.

But our Lord teaches that we are in fellowship under obligation to each other and that we should be willing to be in mutual dependence on one another. This power of riches to lift us out of the sense of fellowship and sympathy with the rank and file of mankind is the basis of much of the curse which is in the love of money—is the basis for many of its snares.

The money is not evil in itself; its consecration makes it good. There is a poem somewhere which expresses the thought that what we keep we lose, and only that which we give we keep.

We have the power to transform money into an agency for creating spiritual values. When we do that the thing the love of which is a snare becomes a blessing.

Except the continued favor of God upon its work, there is nothing the Home Mission Board wants so much right now as money, a whole lot of money, \$300,000 of it. We are the Southern Baptist general agency for transforming money of Southern Baptists into the creation of spiritual values by saving the lost in our own land.

We have been abundantly blessed of God in expending what Southern Baptists give us. No missionary dollar on earth goes farther in producing spiritual results than does the missionary dollar expended through the Home Mission Board of Southern Baptists.

Does Home Missions pay? Take a general view: The churches gave \$329,000 last year to the work. There were more than 27,000 baptisms by the missionaries, and more than 52,000 additions to our churches. Did some other money help in the results? Yes, indeed; and faithful men and women not a few helped. But the results are three times larger than those of any similar Mission Board in America, each and all of which also do co-operative work.

Does Home Missions pay? A concrete illustration: A church in Memphis was put on its feet by aid from the Home Mission Board year before last. Last year by itself it supported a missionary on the foreign field!

Does Home Missions pay? Yes, if justice among men, the salvation of lost souls, unselfishness in society and the doing away of crime and misery and sin pay, Home Missions pays.

The Home Board uses the money of Southern Baptists in an investment that pays larger dividends than any investment made, in this day of money-getting and much increase of goods, by the greatest money-getter of them all.

There are 22,000 churches and 22,300,000 church members who have or ought to have stock in our enterprise. But only one-half the members of one-half the churches have been reached at all. When we pipe to them they do not dance; when we mourn they do not lament. They do not seem to know about the Board and its blessed work for our country, for our children, for our God.

The Home Board wants money. It wants a lot of it and wants it quickly. We ask it urgently of the great brotherhood that has put us here to ask it and to administer it. We want \$300,000 in three months. We almost blush to say it, for the great work we are asking an average of twelve cents each from the Baptists of the South! Or, if we can not at all have in our great enterprise one-half of the number, we want twenty-five cents a member from the other half! Or, if one-half of these can not be reached, we want fifty cents a member from one-fourth of our Baptist membership!

The South rolls in prosperity and is girding itself for more prosperity still. Baptist wealth in the South increases more than \$1,000,000 a day. The Home Board pleads for less than one-third of one day's increase of Southern Baptist wealth, wherewith to round up a great year's work for Southern Baptists in saving our own beloved land, and trying to get people to look to something higher than dollar-getting.

Shall we have it? Yes, if the brotherhood will come to our aid and come promptly. When the greatness of the cause is considered, it seems a shame to ask for so little of our people when they are so abundantly blessed of God in material things.

We are set to help to hold the South to an idealism that is born of the dominance of the spiritual life over material things. We beg and work and plead and pray. For, woe unto the South if our people's ears, so intently attuned to the call of Mammon that their possessions are not available for the overthrow of sin and selfishness and for the salvation of the millions of lost souls in our own Southern country!

~~HMBSBC~~

CRYING ALOUD FOR AID

ONE of the things Southern Baptists have put us in charge of the Home Mission Board to do, is to cry aloud when we find the cause in jeopardy and distress, and to try to enlist the brotherhood in a liberal response to the appeal of lost men in the homeland. The greatness of the need, the slowness of the response, the disaster that a large debt would mean—these are the things that press us to the task of crying aloud to the brotherhood on behalf of Home Missions.

We Ask—

That each pastor in the South prepare and preach at least one sermon on Home Missions in his church or churches between now and the middle of April. We will gladly furnish valuable and suggestive material on request.

THE HOME FIELD

That in each church the pastor and brethren see to it that at least one special and liberal offering be taken for Home Missions between now and May first. It should not under any circumstances be a casually-taken hat collection. It should be a special collection, worthy of the great cause, it is to help, and taken after prayer and study as to the Home Mission needs.

That each Woman's Missionary Society observe the Week of Prayer for Home Missions in March with an earnest study of the subjects presented in the program and in a prayerful discussion of each subject.

That each Society shall carefully provide that a liberal collection for Home Missions be taken. Lovely envelopes are furnished for the purpose by the Woman's Missionary Union at Baltimore. We ask that Leaders of the Y. W. A., Societies, Sunbeams and Ambassadors shall do the same.

We Want—

To close without debt the greatest and most blessed year's work for saving the lost in our country and for the uplift of Society, that has ever been done by the Home Board of the Southern Baptist Convention.

To receive \$300,000 from the churches and Missionary Societies within three months, in order that we may close the work of the year without a damaging debt.

Southern Baptists to have an enheartening consciousness, based upon their deeds, that they really care for making and keeping our Southern country Christian, and that they care for the tens of thousands of backward people, lost people, weary, sin-sick people, burdened, over-worked people, who are today on Southern soil.

Why—

Because to close the year with any considerable debt on the Home Board is to give an injurious setback to the cause of Home Missions.

Because there is need for us to double the work we are now doing for Home Missions. The urgent and worthy applications for aid that were received by the Board this year that had to be turned down for lack of means almost would have doubled the expenditures of the Board. Besides these, there are other fruitful fields of service which we long to enter, but are restrained for lack of means.

Because Southern Baptist churches are plenty able to do this thing without feeling it, if we could only enlist their hearts and consciences on this behalf. Averages are deceitful and unsafe, but they are suggestive: An average of \$14 from the Baptist churches in our Convention would raise the \$300,000 we need. There is scarcely a church that can not give this amount and be better for the gift. But our faith balks at the belief that every church will do it. More than 10,000 last year did not give a cent. Probably four or five thousand of the rest gave less than \$14.

Because, if the constructive forces of Southern Baptists will come to our aid in a large way, the Home Board, in addition to its varied work, will be able to do a great work in enlisting these thousands of non-participating churches in the work of the Kingdom of God, and thus strengthen our denomination and take away from us our greatest reproach.

WOMAN'S MISSIONARY UNION AND HOME MISSIONS

THE Woman's Missionary Union proposes to raise \$95,000 for Home Missions this year. The Home Board urgently needs every dollar of the amount, if we are to close the year free from debt. Indeed, we would be greatly rejoiced if our devoted sisters would go above their apportionment this year.

During the first half of the fiscal year the Societies and Bands gave a total of only \$7,828 for Home Missions. It is perfectly apparent that most of the \$95,000 must be raised during the Week of Prayer if at all. The Home Board pleads with every Society and Band to do its full part. Let us gird ourselves for heroic effort in the greatest and most blessed enterprise for the welfare of America that was ever undertaken.

Our Home Mission work was never more needed or more successful than now, and our receipts were never further behind. With \$40,000 more expense than last year the receipts are less than at this date last year. We are heavily in-debt at our Atlanta banks, for the modest salaries of the workers must be paid or else they will actually suffer.

These workers are for Southern Baptists creating untold spiritual values in our own land—values that are the only sure basis of safety for our children and our own country. We can not neglect the work or the workers except to our own reproach and injury.

We earnestly beg that every member of every Society, with a prayerful study of the needs and opportunities, will make a liberal contribution to Home Missions during this Week of Prayer.

Following is the apportionment of the Union by States for Home Missions this year:

Alabama	\$ 5,500	Mississippi	3,300
Arkansas	1,900	Missouri	4,000
Dist. of Columbia	400	North Carolina	8,800
Florida	1,700	Oklahoma	800
Georgia	17,300	South Carolina	12,500
Kentucky	6,550	Tennessee	6,500
Louisiana	2,300	Texas	9,000
Maryland	1,850	Virginia	12,600

~~HMBSBC~~

Says a writer in the Alabama Presbyterian: "We are sadly lacking in esprit de corps here at our Synod, and that is where the Baptists have got us all on the run." It sounds good to be told by our friends of other denominations that we excel in esprit de corps. We wish both they and we had more of it. We are not going to write a letter to this brother and tell him that there are 10,000 Southern Baptist churches who would not recognize esprit de corps in the work of the Lord if they met it in the middle of the big road. For there are 10,000 that literally give nothing to any constructive work of the Kingdom. We love them and we are jealous of their lost power, just because we know it is so splendid, if we could once get it enlisted.

There are more than 16,000 foreigners in the Birmingham mining and furnace district and ten distinct nationalities are represented among them. They are still coming in ever-increasing numbers. By all means, Baptists ought to take hold of that situation in a large way. It is a fine field for Home Mission work.

MRS. MARGARET McD. WELCH

THE Grim Reaper has been actively at work during these last months. He has taken from the Southern Baptist ranks precious personalities whose elbow-touch and enheartening fellowship we shall sadly miss. They were the inspiration and a help to all our people who labor for the coming of the Kingdom of Christ among men. Within the last month we have been called upon to mourn the going from among us of—

MRS. J. B. GAMBRELL, Dallas, Texas.

DR. WM. H. WHITSITT, Richmond, Virginia.

MRS. M. M. WELCH, Atlanta, Georgia.

These were yoke-fellows of us all. They rejoiced in our successes. They helped to bring our success in every good thing, whether by their own deeds or by the impress of a life fashioned after the image of the Master.

It has been a little more than a month since the Home Board circle was called upon to mourn the loss of another treasured spirit in the death of Mrs. B. F. Abbott, whose husband is an honored and beloved member of our Board.

The little magazine does not lend itself well to the expressions of our appreciation of honored and loved spirits gone to their reward. Dear Mrs. Gambrell is fittingly memorialized elsewhere in this magazine. The beautiful, sweet, patient, long-suffering spirit of Dr. Whitsitt will be recalled on many a printed page and enshrined in many a heart. How we shall miss and treasure these dear ones gone!

Peculiarly sad to the Home Board circle is the going of Mrs. Welch, who departed this life on Sunday, January 22. She was the daughter of Dr. Henry McDonald of revered memory, who was for eighteen years pastor of the Second Baptist church in Atlanta, and for a number of years President of the Home Mission Board. She was a woman of devout character, a personality that charmed and blessed those who had the privilege of coming into the circle of its influence, a beloved member of the church of which her father for many years had been pastor.

The sorrowing husband, to whom the affectionate sympathy of many will go out in this hour of his severe trial, has been the Office Secretary of the Home Mission Board for eighteen years. Indeed, Brother Welch has been longer with the Board than any of us who work with it. All over the South there are friends of this faithful and beloved brother who will join us in our sincere condolence for our treasured co-worker on account of the great loss which has come to his home.

May the God of all grace comfort and strengthen all whom he afflicts. For these who have gone from us death has been swallowed up in victory through our Lord Jesus Christ. For the days that remain to us may the aroma of these lives and of all such as these that have gone from our sight move us, while we remain, to take to ourselves the admonition of the apostle:

"Be ye steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."



CAMPAIGNING IN VIRGINIA'S SEASIDE CITIES

WESTON BRUNER, General Evangelist



NUMBER of the Home Board Evangelists are in campaigns during January in Portsmouth, Norfolk and Newport News, Va. The following evangelists are associated with the General Evangelist in their campaigns: John M. Anderson, H. R. Holcomb, H. A. Hunt, W. P. Price, W. M. Vines, W. L. Walker, A. A. Walker, Raleigh Wright, J. T. Riddick and J. R. Dogan. Singers: I. E. Reynolds, J. M. Babbett and E. L. Woelzel. Hundreds of souls have already been reached for the kingdom, and many added to the churches.

The Wants of the Pastor.

No man realizes more fully than the evangelist how the pastor can help or hinder the meeting. It has been one of the supreme joys of these great campaigns to witness the alertness, the zeal, the spiritual fervor of the pastors. The jealousies that are sometimes seen among ministers do not exist here in these cities, or if they do, they were suppressed or wholly eradicated. There is no more noble work than that of the pastor—not even that of the evangelist.

Day of Fasting and Prayer.

Tuesday, January 10th, was set apart as a day to be observed in fasting and prayer by the people of Portsmouth. From ten o'clock in the morning until four in the afternoon, the auditorium of Court Street church was crowded with devout worshippers.

There was no display or parading that we might appear unto men to fast. Neither

was there any spasmodic outburst during the day. But there were many testimonies, and confessions. There were many hearts that were searched by the Spirit of God and when the sin that hindered or beset was discovered, it was abandoned.

At one time the entire congregation were on their knees in supplication to God for mercy and salvation for Portsmouth—and deep was their contrition for their own sins.

At another time a great flood of tears came when a brother greatly beloved made request for prayer that the Great Physician would now do for his beloved what earthly physicians had been unable to do. We believe this petition is for God's glory and will speedily be granted.

Request was made by one of the evangelists that prayer be made for salvation of an old lady who was seventy years old that day. She was not in the city but a messenger came to her daughters the next day that she had given her heart to God.

Dr. Garrett, pastor of the Court Street church, declared that the Christian life of Portsmouth would be influenced for years to come by this day's wonderful experience.

Street Meetings.

As in other campaigns, a feature of our work has been preaching on the street. A man needs religion to preach anywhere, but he needs it especially to go out onto the streets and preach to the throngs of people. The entire city seemed impressed with the remarkable gatherings out on the streets. Have our men on at their very best.

EVANGELISTIC NOTES

Evangelist Geo. H. Curther has gone out to New Mexico for the remaining winter and the spring. He is just the man whose grace and wisdom and tact fit for the highest service in this new State.

Evangelist McComb, after two remarkable meetings in the fall with over 100 additions, has now gone to Louisiana, Mo. God is wonderfully using him wherever he goes.

Evangelist J. T. Riddick began his work with us by holding a meeting with the Berkeley church in connection with the campaign in Norfolk. Many have been its commendations of him as a man and gifted evangelist. Sunday afternoon, January 15th, all

the Baptists of Newport News gave him a touching farewell.

We rejoice in the addition to our force of Dr. W. C. Golden, formerly secretary of missions in Tennessee. Rev. T. O. Reece, Rev. John M. Anderson and Rev. J. E. McManaway. They are all men who have been greatly blessed of God and will add strength to our force. Dr. Golden will, for the present, remain in Nashville. Evangelist McManaway will have headquarters at Greenville, South Carolina. Evangelist Reece will remove to Birmingham, Alabama, and Evangelist Anderson will make Morristown headquarters after June first.

THE DEATH OF MRS. J. B. GAMBRELL

B. D. GRAY

JUST as we go to press we are startled and appalled by the tidings of Mrs. J. B. Gambrell's death in Dallas, Texas, January 15, 1911.

This distressful news will bring heaviness of heart to thousands who have known and loved her for her worth and work's sake. In all the Southland, from Virginia, her native State, to Texas, whose soil is made sacred in giving her sepulture, her friends and admirers are legion. And there is scarcely a mission field of the Southern Baptist Convention in foreign lands where her personal friends are not found.

It has been my good fortune to know her since my college days at Clinton, Miss., where Dr. Gambrell was pastor and editor of the Baptist Record. How the college boys love her, especially the poor boys, for to them she stretched forth her helping hand. They were her boys. Her home and her hands were open to the needy.

I became her pastor at Clinton, Miss., shortly after completing my Seminary course. It was then I learned of her unselfishness, her genuine liberality, her deep consecration, her wonderful gifts and attainments.

With all her brilliancy of intellect, vivacity of spirit and versatility of attainments

she was everywhere and under all circumstances the sincere and devout handmaiden of the Lord.

How this good woman did so many things so well was the constant wonder of all who knew her. Indeed her versatility was extraordinary. She was a gifted musician, an accomplished linguist, a writer of virile and trenchant prose, and she not infrequently expressed her thoughts in graceful, soulful verse.

For years her pen constantly enriched the columns of the Baptist Record, the Baptist Standard and the Missionary Worker. On the other hand, she was equally efficient in managing the details of a printing office or as office secretary of a great mission board. O, what a rare, gifted one she was! When shall we see her like again?

Reared in another religious fold she came to the Baptists from conviction and no martyr in all the tides of time surpassed her in devotion and loyalty.

Dear, noble, elect lady, you were our joy and crown! Fadeless in our memory you will abide till we meet in the Better Land and for your sake we will love your children better and share and bear the sorrows of that good, great man whose life was so enriched by your priceless companionship.

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

WOMAN'S DEPARTMENT

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

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 MISS FANNIE E. S. HECK, PRESIDENT, BALTIMORE, N. C.
 MISS EDITH CAMPBELL CRANE, COR. SEC., BALTIMORE, MD.

MISS BUHLMAIER AND THE IMMIGRANTS



HE following letter from our consecrated port missionary, Miss Buhlmaier, is too good to be reduced by a single word. With Dr. Gray's hearty endorsement we print it all, knowing that it will do its blessed work.

It is only a monthly report, or rather a little running account of the happenings of the month, sent in connection with the statistical report. It speaks eloquently of what some might consider prosy things. But in my mind I go over again that day I spent with Miss Buhlmaier in the Baltimore hospitals last May. A heaven-born tenderness filled her heart and with that was united a courageous faith of a Lutheran. The prayer-meeting held in that hospital room will remain in my memory when minor events have faded away.

It is easy to talk beautifully of the foreigner when he is safely out of sight and hearing; but when he comes to our shores sick, helpless, calling for our sympathy, how many of us respond joyfully? How many of us love with the same rapture that filled our breasts when oceans rolled between us and the object we now loathe?

Sisters, let's have a little self-examination and be honest with ourselves. When we can look with the deep, abiding, all-consuming abandon of our consecrated missionary, Marie Buhlmaier, then truly Home and Foreign Missions will be one.

But here is the letter. Let it speak for itself:

Dear Dr. Gray: I am delighted to tell you that my health seems much improved and that I have been enabled to take an active part in the work for the most of the month, for which I am profoundly grateful.

It is also my privilege to inclose herewith \$6, a thank offering from two Baptist families whom it was our privilege to meet and minister to. One of these hailed from far-off Siberia, and upon arrival here, were detained eleven weeks before all was well and they were legally admitted and allowed to proceed to Montana, their intended future home. Before leaving they handed us two dollars for Missions besides thanking us for what we had done for them.

The other family, Germans also, from Russia, found, too, that their way was blocked by order of the examining physician, inasmuch as two of their six children who came with their parents were sick. Soon the trouble, which seemed slight at first, took on a serious form and the smallest of the two died.

They were loath to have the arrangements for burial made without first consulting us and therefore caused a message to be sent and soon we were there, accompanied by our pastor, to console and advise with them. The following day the funeral took place, but great was our surprise when, after reaching there, we learned that another

er child had died and would also be buried at this time.

The little coffins stood side by side, but, oh, what a difference in the mourners. Here could be seen the hope eternal; there nothing but darkness and suffering with no one to uphold. Our pastor conducted the double service and we accompanied the bereaved parents to the burying-place and back.

A few days later we had hoped that the doctor might release the other child, who seemed improved sufficient to allow the family to depart with it, but we were all much disappointed when instead he ordered it removed to another hospital for special treatment. Following this decision of the doctor, the family agreed to separate—the father to leave Baltimore with four of the children for their future home, and the mother to stay and accompany the child to the hospital.

Before they separated they gave us \$4 as a thank offering to missions for help received while here. This was early in the month and the mother hoped that she would at least be allowed to go in time to spend Christmas with the rest of the family. (They had fifteen children.) But no, it was not to be. So it became our privilege to arrange a Christmas treat for them. On Christmas eve we set out to purchase a Christmas tree and trimmings; took it to the hospital with some toys, etc., and soon in the hall outside the ward, we had it set up and trimmed, and while the mother left the room with her child for a few minutes we brought the tree in, placed it on the table, arranged the toys, etc., and when they returned to their room we noticed the child's face and were convinced that we had succeeded in giving her great joy and a thorough surprise. (This happened in the same hospital and in the same room to which dear Mrs. Gray accompanied us last May while here in Baltimore).

We were looking for our steamer by

Christmas, but she was delayed until Thursday after Christmas. There were over 900 passengers and also some children. Through the kindness of some friends it was possible for us to also provide a Christmas treat for these and before the signal to board the train was given, we had gathered them in a private room on the pier, and after explaining our intentions and also leading in a word of prayer and thanksgiving, we called them up by families and gave each a toy or book, together with a little bag of sweets. You should have seen their delight and reverence! And, oh, how happy it made us!

And now for the New Year we have our hope set on the living God and desire to be used of Him continuously to "encourage the faint-hearted, support the weak, to be long-suffering toward all" and to lead many to a knowledge of our blessed Lord! May his smile and benediction rest also upon you and all his servants, granting you rich success in all your endeavor for him. Yours in humble service,

Could anything be more beautiful than this simple, clear recital of every-day experiences in the life of this godly missionary? We who know her personally, realize the sincerity of her life and the joyousness of her heart as she ministers to these sea-tossed immigrants.

Oh that we might catch something of her spirit as she outlines her plans for the New Year!

How many of us—members of the W. M. U. sheltered in comfortable homes—have any real agonizing passion for soul-saving?

Can we truly say: "We have our hope set on the living God" and desire to be used of Him continuously to encourage the faint-hearted, support the weak, be long-suffering toward all, and to lead many to a knowledge of our blessed Lord?"

God grant that we may catch the spirit!



MRS. J. B. GAMBRELL

MRS. GAMBRELL dead? Impossible, it cannot be! She has always been to us since childhood, the very impersonation of life and light. Many times we have feared that her frail body was over-taxed and yet she radiated sunshine, even through suffering.

We cannot think—we are stunned by the blow. Heaven help her loved ones left behind!

What a loss! how can we live without her? And yet, she herself has taught us. Through the most harrowing phases of sorrow and loss she has steadfastly praised the Lord with willing, aye, even cheerful service. What an example she set the world! Unparalleled in my experience. How I personally loved her, and what an inspiration she has been to me!

What she has been to the cause of missions and to the organized work of the women throughout the whole Southland, an abler pen than mine must record.

In counsel ever true, in judgment clear and almost unerring; in compassion as tender as a mother; in courage a veritable Spartan; in consecration beyond compare; in loveliness of soul surpassingly beautiful, she has at last been translated to heavenly rest to dwell forever in the presence of her Lord and King.

We give in closing a poem from her own pen, written in Louisville, Ky., two years ago, during the meeting of Woman's Missionary Union.

She was chairman of committee on obituaries, and after paying loving and appropriate tribute to the sainted ones, including

Dr. Geiger, of Florida, and Dr. Manley Breaker, of Missouri, she closed with this psalm of praise. All hearts were touched as she read in her own inimitable way this beautiful death song. We deem it fitting to reproduce it here as typical of her own self:

"Do we grieve that the storm-tossed sailor
When dangers and perils are past,
Across the rolling billows

Homeland has "sighted" at last?
Or when the battle-scarred soldier
The laurel of victory has won,
Do we grieve that the strife and the conflict
For him, forever are done?

Or when, from the sighing prisoner
Is lifted forever the chain,
Do we weep that those galling fetters
Can bind him never again?

Then, why weep when the touch of Death's
fingers

Have pressed down the eyelids in sleep
To open with spirit-orbed vision
In a land where no one shall weep?
Death's cloud that seemed to receive them

Merely hid from our vision, the while
It bore them up, up thro' the empyrean
To bask in Christ's welcoming smile,
And soon from the regions of glory

The Master himself shall descend,
And with shout and voice of Archangel
Call together lov'd friend with friend,
And tearless, and painless and sinless

By the promise of God's own word,
We shall, with these lost loved ones,
Be forever with our Lord."

UNION MAIL

FANNIE E. S. HECK



O it now, is a motto that hangs in many business offices. We hang this over the reports made this year by the States for the Training School. A very simple sum in subtraction will show what is lacking. The Union agreed to give \$3,000 for current expenses and \$7,000 to enlargement. Leaving aside outstanding pledges on endowment, this makes \$10,000. From this subtract the figures at the end of the following column:

Receipts from April 30, 1910, to January 4, 1911.

Alabama	\$ 88.12
Arkansas	8.00
District of Columbia.....	5.00
Florida	48.51
Georgia	555.03
Kentucky	717.75
Louisiana	16.25
Maryland	40.50
Mississippi	140.74
Missouri	77.78
North Carolina	307.80
Oklahoma	181.36
South Carolina	743.49
Tennessee	106.62
Texas	66.50
Virginia	677.54

Total Contributions\$3,780.99

The unprecedented demand for Christmas offering programs and envelopes leads us to believe that this occasion was very widely observed. When this reaches you it will be high time to begin to plan for the observance of the Week of Prayer and Offerings for Home Missions, the 1st week in March.

It is the earnest wish of thousands of Union workers that we signally increase our gifts to Home Missions this year. They will have no better opportunity to do this than by making a strong and continued effort to draw all the women of the church together during this week of gifts and prayer.

There are three Mohammedan Mosques in London. Can you tell how many heathen temples there are in America? It is no silly and unfounded cry to say that lands once Christian may become heathen. If history repeats itself, look at Constantinople and the Mosque of St. Sophia, once the chief Christian church and now the chief Mohammedan Mosque, and be convinced. The fight against heathenism is not yet fully over, even in America.

If any one is looking for trouble, let him come to "Our Town" and criticize our manners, our streets, our morals, our churches. Use and custom are twin brothers who go about the world blinding thousands to their best interests. If we will not let any one else point out our defects, let us at least endeavor to look for them ourselves.

Mark out the plan of a spotless town, morally as well as physically, and lay the conditions of "Our Town, the Beloved," beside this plan.

After this a question—Do you need a clean-up day?

You may infer the connection when after this question follows the announcement that the Personal Service Manual, largely the work of Miss Emma Leachman, teacher of Practical Missionary Work in the Training School, and published by the Woman's Missionary Union, is ready for distribution.

Honor Roll, December 15 to January 15, 1911

THE Honor Roll is not quite so large this month as it has been for several months. It does us good to see the Alabama Baptist, the Religious Herald, and the Baptist Courier lists have figured so largely in our Honor Roll for the last sev-

eral months. They have made even Dr. W. D. Powell, the beloved Kentucky State Secretary, take second place, and Dr. Powell is not used to taking second place in anything that he undertakes.

We put everybody on notice now that if

our denominational papers feel about it as we do The Home Field will be offered for clubbing purposes next fall to every one of our papers in the South.

We send out about 25,000 Home Fields a month. Our subscription list ought to be not less than 75,000. It could be made that very easily if we could only enlist enough helpers among our ministers and Baptist women. And we could do that, if we could lay down everything else and give our time to it. But there are too few of us; we must keep to the work that looks most urgent and then keep pleading for the aid which we believe the cause deserves and that can be given without hardship to anyone, in increasing our circulation.

If we have in these words touched the conscience of any kindly reader, let him or her write at once for sample copies. Better still, go on and get up the club without waiting for that.

Editor Frank W. Barnett, Birmingham, Ala. 113
Editor J. C. Keys, Greenville, S. C. 87
Editor R. H. Pitt, Richmond, Va. 86
Dr. W. D. Powell, Louisville, Ky. 43

Mrs. W. G. Mahaffey, Brooksville, Miss. 37
Rev. E. O. Ware, Alexandria, La. 24
Miss E. M. Dickinson, Washington, D. C. 22
Mrs. J. T. Harrell, Windsor, N. C. 19
Rev. C. N. James, Oxford, Ala. 19
Mrs. T. J. Walne, Dallas, Tex. 17
Mrs. E. L. Bass, Memphis, Tenn. 17
Mrs. E. C. Babcock, Chester, S. C. 15
Mrs. R. M. Seymour, Macon, Ga. 15
Mrs. S. M. Kellogg, Bowling Green, Ky. 14
Mrs. W. H. McKinnon, Hahira, Ga. 14
Rev. W. W. Burr, Houston, Tex. 14
Rev. W. E. Thayer, Laurens, S. C. 14
Miss Mary E. B. Platt, Baltimore, Md. .. 13
Rev. Jas. B. Herndon, Grand Cane, La. . 13
Mrs. F. W. Withoft, Ft. Valley, Ga. 13
Mrs. J. F. Kitching, Kitching's Mill, S. C. 12
Rev. B. F. Halford, Walterboro, S. C. ... 12
Miss Maud Bates, Lexington, Mo. 12
Mrs. O. Lee Chestnutt, Tifton, Ga. 11
Jennie and Lena Hughes, Burgin, Ky. ... 11
Mrs. Frederick Kendall, Amarillo, Tex. . 10
Rev. H. J. Goodwin, Luray, Va. 10
Miss Annie R. Hunter, Washington, D. C. 10
Mrs. W. H. Reed, Nashville, Tenn. 10
Rev. G. T. Gresham, Eulonia, S. C. 10
Miss Eugenia Hall Poff, Bloomfield, Ky. 10
Mrs. J. W. Wildman, Sanford, Fla. 10

Home Mission Receipts from Dec. 15, 1910 to January 15, 1911

ALABAMA—Troy 1st, by Rev. W. L. Walker for evang., \$248.25; Mt. Olive, by A. M., \$2.68; Dr. W. T. B. Bigham, \$10.00; Mobile 1st, by J. W. L., \$40.89; Dr. W. B. Crumpton, cor. sec., \$159.40; mountain schools, \$5.00; Indians, \$3.00; W. M. U. of Ala., \$313.99; Mtn. schools, \$5.00; Indians, \$9.50. For educational purposes in Alabama from Alabama Baptist Convention (being proceeds of sale of Scottsboro property), \$3,000. Total, \$3,834.21. Previously reported (revised), \$3,980.83. Total since May (revised), \$7,815.04.

ARKANSAS—Conway 1st, by I. R. Reynolds for evang., \$100.00. Previously reported, \$403.26. Total since May, \$1,509.26.

DISTRICT OF COLUMBIA—Grace ch., Washington, by H. C. H., \$8.00; Centennial, by J. M. T., \$10.00; Temple, by F. A. R., \$47.12; Washington 1st, by J. W. W., \$23.29. Total, \$58.41. Previously reported, \$525.48. Total since May, \$583.89.

FLORIDA—S. B. Rogers, Cor. Sec., \$159.23. Previously reported, \$807.40. Total since May, \$966.63.

GEORGIA—Mrs. A. C. S., Augusta, \$1.50; Duffy St. ch., Savannah, by Otto Bamber for Evang., \$11. H. R. Bernard, Aud., \$387.21. For Indians from Union Point Sunbeams, \$1.25. Social Circle L. M. S., \$2. For Miss Perry: West Point W. M. S., \$5. Mt. Vernon W. M. U., \$4.01. Sunbeams, 70 cts. For Mtn. Girls, by Capitol Ave. W. M. S., \$5.30. Vidalia Y. W. A. for Immigrant Work, \$1.55. Total, \$419.52. Previously reported, \$8,948.74. Total since May, \$9,368.26.

KENTUCKY—Mt. Moriah ch. by Mrs. D. S. P., Kansas, Ill., \$25; Madison Ave. ch., Covington, by Rev. H. A. Hunt for Evang., \$155; Latonia, by W. P. Price for Evang., \$104.07. For Evan-

C., \$3.62. Previously reported, \$1,135.68. Total since May, \$1,144.30.

gellism through Dr. Weston Bruner, Covington, First, \$440; Dayton, First, \$200; Newport First, \$125; Belleview First, \$65; Ledlow First, \$55; Immanuel ch., Covington, \$90. Total, \$1,259.07. Previously reported, \$6,438.40. Total since May, \$7,697.47.

LOUISIANA—Leesville ch., by Rev. L. C. Wolfe for Evang., \$112. Previously reported, \$695.31. Total since May, \$807.31.

MARYLAND—Baltimore chs., Grace, by W. E. M., \$60; First ch., by J. R. G., \$32.22; N. Ave., by C. M. K., \$27.71; Wilson Memorial, by W. M. G., \$17.53; Eutaw Place, by H. W. P., \$620.96; Huntington, by L. S. C., \$9.97; S. S. Fourth, by F. J. D., \$4.15; Seventh, by O. M. L., \$32.47; Tract Fund, by A. B. Jr., \$1.54. Total, \$806.45. Previously reported, \$4,098.40. Total since May, \$4,904.95.

MISSISSIPPI—Choctaw Assn., by J. C. M., \$6.50; Macon, by Rev. Otto Bamber for Evang., \$50; A. J. R. Osyka, \$2; Collins ch., by Rev. W. A. McComb, \$125. Total, \$183.50. Previously reported, \$6,418.54. Total since May, \$6,602.04.

MISSOURI—A. W. Payne, Treas., \$734.73. Missouri Women, \$50.50. Total, \$785.23. Previously reported, \$6,983.17. Total since May, \$7,768.40.

NORTH CAROLINA—Hendersonville First, by J. T. W., \$10; Tabernacle ch., Raleigh, by Rev. W. L. Walker for Evang., \$65; Asheville First, by W. E. R., \$38.98; Charlotte First, by H. H. H., \$12.15. Total, \$126.13. Previously reported, \$7,474.58. Total since May, \$7,600.73.

NEW MEXICO—Total since May, \$135.

OKLAHOMA—B. Y. P. U., Tyrone, by W. H.

SOUTH CAROLINA—Pleasant Grove, by J. W. F., \$3; Philadelphia, by M. A. F., \$17.40; Waccamaw Assn., by J. C. S., \$25.02; Wolf Creek, by B. F. O., \$5; Ridgeland, by H. J. S., \$8.84; Edgfield, by O. S., \$26.80; L. M. & A. S., \$19.25; Williston, by W. A. B. N., \$7.35; Eutaw, by J. K. D., \$5.40; Ephesus, by H. G. W., \$4.36; Beulah, \$2.76; Union, \$1.50; Pleasant Hill, by E. L. C., \$1.70; Manning, by F. O. R., \$16.20; Terrell's Bay, by D. A. S., \$3.03; Fork Hill, by J. T. H., \$3.55; Mt. Moriah, by J. B. B., \$15; Lower Macedonia, by W. T. R., \$2; Greenville First, by J. S. M., \$59.49; Fairview, by Z. H., \$1.21; Gap Creek, 50 cts.; Cedar Shoal, by E. S. C., \$1.70; Bolling Spgs., by J. J. C., \$9.80; Double Pond, by J. P. C., \$1.50; Greenwood First, by J. E. C., \$11.22; Red Bank, by J. W. B., \$1; Thomas Memorial Bennettsville, by C. A. J., \$25.87; S. S., Central, by W. D. N., \$31.13; Congaree, by W. T., \$1; Berea, by A. J. S. T., \$5; Sardis, by J. W. P., \$3.11; Bethlehem, by H. E. B., \$1.40; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$44.20; Indians, \$21.95; Osage, \$14.70; Evergreen, by W. A. W., \$1.28; New Prospect, by C. C. R., \$23.63; Sumter First, by D. W. C., \$25. Total, \$445.10. Previously reported, \$6,973.81. Total since May, \$7,418.91.

TENNESSEE—Morristown, by Rev. W. P. Price for Evang., \$106.50; Nashville First, by H. E. F., \$50; W. M. Woodcock, Treas., \$477.92; Indians, \$100; Mtn. Schools, 75 cts. Total, \$735.17. Previously reported, \$3,760.02. Total since May, \$4,495.19.

TEXAS—Total since May, \$1,457.31.

VIRGINIA—B. A. Jacob, Treas., \$300. Previously reported, \$8,482.62. Total since May, \$9,282.62.

MISCELLANEOUS—W. Y. Quisenberry, \$16; Insurance Ybor City Mission Tampa, \$500; Louisville Traction Co., by S. G. B., \$50; A & W. P. R. R. Dividend, \$12; J. W. Michaels, Exp., \$40.99; Copenhill Land Co. Dividend, \$125. Total, \$743.99. Previously reported, \$884.82. Total since May (revised), \$11,623.31.

AGGREGATE—Total, \$10,606.73. Previously reported (revised), \$63,608.77. Total since May, \$90,215.50.

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TO the average poultryman that would seem impossible and when we tell you that we have actually done a \$1500 poultry business with 60 hens on a corner in the city garden 40 feet wide by 40 feet long, we are simply stating facts. It would not be possible to get such returns by any one of the systems of poultry keeping recommended and practiced by the American people, still it can be accomplished by the



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THE PHILO SYSTEM IS UNLIKE ALL OTHER WAYS OF KEEPING POULTRY and in many respects just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of results that are hard to believe without seeing.

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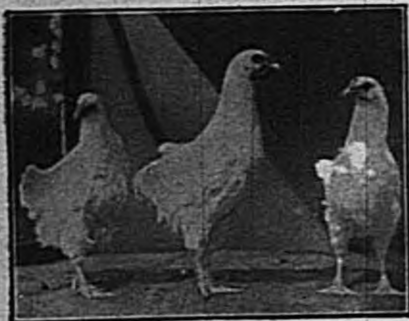
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are raised in a space of less than a square foot to the broiler, and the broilers are of the very best quality, bringing here 3 cents a pound above the highest market price.

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.

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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.

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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.

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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, 1908.

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 50c. 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. 30, 1908.

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 \$500.00 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 \$200.00 running our hatchery plant consisting of 66 Cyclic Hatchers. We are pleased with the results and expect to do better the coming year.

With best wishes, we are,
Very truly yours,
(Mrs.) C. P. GOODRICH.

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