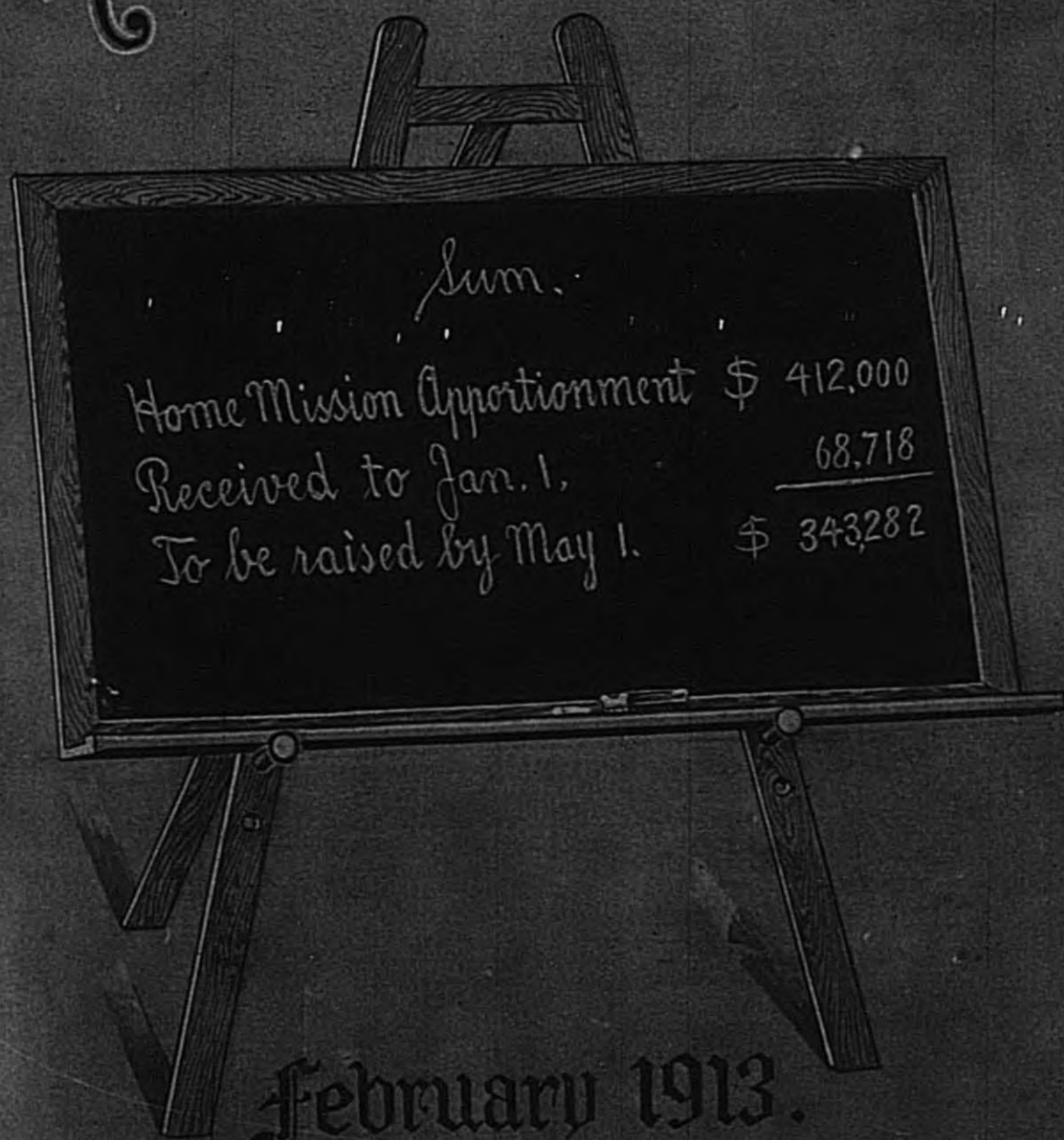


# The Home Field

Rev. B. P. Alford Dec 1913  
PORTALE, N. MEX.



Sum.

Home Mission Apportionment	\$ 412,000
Received to Jan. 1,	<u>68,718</u>
To be raised by May 1.	\$ 343,282

February 1913.

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THIRD NATIONAL BANK BUILDING, ATLANTA,  
 Regular Meeting 3:00 p. m., the First Tuesday of Each Month

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# The Home Field

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*A SELF-SERVING SPIRIT in a church is contrary to the spirit of Jesus and kills the church life. Many a church is dying simply for lack of a good reason for being. Can you not hear the voice of the Master saying: "The church that would save its life shall lose it, but the church that is willing to lose its life for my sake shall save it"?—G. Walter Fiske.*

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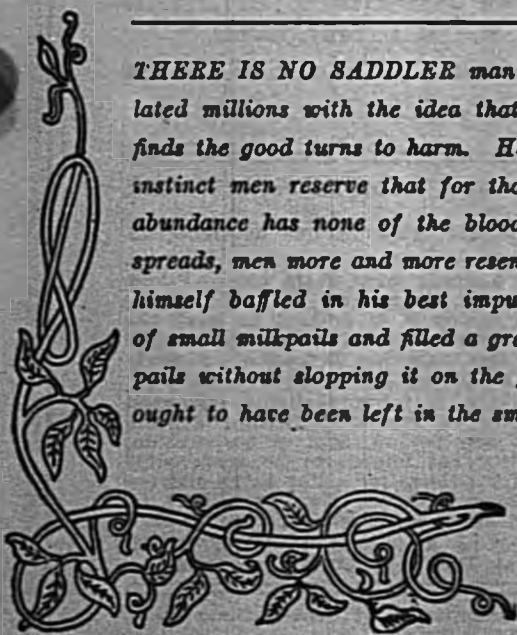
*THE SUPERFICIAL EXALTATION of the spiritual function of the church is sometimes merely a cloak for laziness, unless a man is pure spirit, the work of the church is more than "saving souls." Christian service is necessary to conserve the results of evangelism. But the church should not scatter its energies and "dilute its evangelism" by attempting to DO everything as an organization. Let it discharge its responsibility for social welfare INDIRECTLY when possible. Its broadest service will ever be to furnish the inspiration and the dynamic for many secondary agencies for social service and human betterment.—The Challenge of the Country.*

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*THERE IS A GENUINE LOVE of human life in modern society. But alongside of great sympathy for single cases of suffering runs an astounding indifference to suffering and death in the mass. We strain out the gnat of football accidents and swallow the camel of Pittsburg steel industries without winking. More than 15,000 persons are annually killed in work accidents and some 500,000 are injured. Industry is like a guillotine dropping minute by minute, year in and year out, on some part of a human body. The total number of casualties suffered by our industrial army is sufficient to carry on perpetually two such wars at the same time as our Civil War and the Russo-Japanese war.—Walter Rauschenbusch, in Christianizing the Social Order.*

---

*THERE IS NO SADDLER man that a disenchanted philanthropist. He has accumulated millions with the idea that some time he will do good with them, and then finds the good turns to harm. He rarely gets genuine gratitude. With an unerring instinct men reserve that for those who suffer for them. A gift out of unearned abundance has none of the blood of the Cross on it. As the spirit of democracy spreads, men more and more resent the philanthropic attitude. So the rich man finds himself baffled in his best impulses. He has taken a little milk from thousands of small milkpails and filled a great tub; now he tries to pour it back into the small pails without slopping it on the ground, and finds it turning unclean and sour. It ought to have been left in the small pails in the first place.—Walter Rauschenbusch.*





# The Home Field

VOL. XXIV

FEBRUARY, 1913

No. 2

## Evangelizing the Jews

*We are fortunate in being able to present the two articles that follow by Christian Jews. Rev. L. J. Ehrlich, a Jewish Baptist minister, was ordained in the Second Baptist Church in Atlanta. Brother Lewis P. Newman for a number of years has been a beloved member of the First Baptist Church at Florence, South Carolina. Both of these men have impressed the brethren who know them with their earnest devotion to the cause of Christ and their humble, child-like faith, and both of them are zealous for the conversion of their Jewish brethren.*

### AN APPEAL TO THE GENTILES

LOUIS J. EHRLICH

*"I say the truth in Christ, I lie not, my conscience also testifying with me in the Holy Spirit, that I have great grief and unceasing anguish in my heart. For I could wish to be myself accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites."—Romans 9:1-4.*



**F**RIENDS, it is a pleasure to have the privilege through The Home Field to send a message of information to you. I want you to read for a lesson, Romans 9:14, then Romans 10:1-4, Romans 10:12-15. After reading these passages would you kindly turn over to Mark 16:15?

There must be some mistake in this passage, or else the Christians have not noticed it at all. I firmly believe that when Jesus gave that command he meant my people, the Jews, as well as the Negroes, Chinese, Japanese, Indians and all other people.

Just think of it! There are more than 12,000,000 Jews in the world; in New York, 1,875,000; in Baltimore, 125,000; in Philadelphia, 225,000; in Chicago, 100,000; in our own Atlanta, 12,000. But there is not a single missionary among all these people paid by the Home Mission Board of the Southern Baptist Convention, or by any

State Mission Board in the South, so far as I know.

You Gentiles have received all the religion you got from the Jews. Your Bible is a Jewish book. Every separate book, except two in the great volume, was written by Jews, the exceptions being Luke and Acts. Luke was no Jew. The twelve disciples were Jews. The Seventy were Jews and the Seven, and also the One Hundred and Twenty. On the day of Pentecost 3,000 Jews were converted, and yet there is no missionary to the Jews paid by any Board among the great Southern Baptist denomination, so far as I know.



Rev. Louis J. Ehrlich

*IN EIGHT MONTHS the Home Board has received only \$81,674 out of \$412,000 for the year; \$330,000 must be raised before May first.*

It has been my privilege within the last ten years to bring into the Kingdom of our Lord seventy-three Jews. At one time there were fourteen Jewish members of the Baptist Tabernacle in Atlanta, but today there is not one there. They were persecuted by the Jews and neglected by the Gentiles. It is sometimes awful hard to stand the persecution we Christian Jews have to endure, but through Christ we must endure and we do.

#### These Forsook All For Christ.

It was my privilege to stand on a wagon at Hot Springs, Ark., during the Southern Baptist Convention there, and speak from the text, "What is man?" God used the message to the saving of two Jews there, and it was a pleasure to me and a joy to the other preachers to hear these two men give their testimony for Christ.

The brother of one of these converts was in business in Hot Springs. When he heard of his becoming a Christian he forbade him ever again to enter his home. Coming to Little Rock, Ark., I spoke in the First Baptist Church on a Sunday night, and while speaking a young Jewish woman stood on her feet and cried out to me from the depth of her soul:

"Brother Ehrlich, Brother Ehrlich, I have been trying to find this Jesus for many years, but no one will tell me of him. Won't you?"

I had her come to the front seat there in the great room, and Brother Ben Cox and a Christian woman spoke to her until I finished my discourse. Then I also went and spoke to her, and there she accepted the Christ.

Her brother, who was with her, ran home and told her parents, and that night she was turned out into the streets, and today she is working among the people of Arkansas without a salary for her labors, both Jews and Gentiles.

Oh, how I wish there was some provision made to present the Christ to the Jews who are dying in their sins.

#### A Whole Family Saved.

It was my first privilege to visit a Jew who lay sick for a long while, and who was

converted in the presence of his wife and three children and myself. While speaking to him of his condition, I mentioned the Messiah. At first he did not seem to like this. But when I pressed upon him the question of where he would spend eternity, he began to study. Being told by his physician that he could not live, he telegraphed to his wife in New York City to come to him, and she and the three children came.

I was introduced to them and he explained that I was a Christian Rabbi. They did not appear to be shocked at this, as I naturally expected. He took notice of this and after some remarks I left, asking them to send for me if they should need me, and assuring them that I would gladly come back.

I had only been gone about an hour when a messenger came, urging me to come at once, because Mr. Abrams was dying. When I arrived I saw he could not live long, so I began to talk to him about his soul. His wife had already told me that she was a Christian, so the way was open on her part for me to speak more freely. While I was talking to the dying man he asked his wife to listen, and then he cried out, "What do you think of that?"

She, with tears of joy flowing down her cheeks, said to him: "Papa, I am a Christian. I gave my heart to Jesus more than two years ago." Then the two boys spoke up and said: "Yes, father, we, too, have gone into the Baptist Church. We believe in Jesus as the Messiah."

Then their daughter, a beautiful brunette of eighteen, looking at the dying father, stooped and kissed him and said: "Oh, I am so happy, because I, too, know him of whom the prophets have spoken."

With eyes wide open the sick man asked me to pray that he also might know Jesus. All four of us knelt there at the bedside and I prayed that my sick Jewish brother might know our great Elder Brother, and it was my joy to hear him say, "I do believe that Jesus is the Christ, and I now accept him as my Saviour and King."

There were five happy hearts there around the bed of that dying man. I heard



*IN MARCH the Women's Missionary Societies will have the Week of Prayer for Home Missions. Let every society give earnest attention to the urgent needs of this cause.*

him pray: "Help me, Jesus." We looked, and with his hand in mine and his eyes wide open he began to praise God, and with a smile on his face he went home to Jesus. Do not tell me that my people cannot receive Christ.

Did you ever read the 142 Psalm and sense the appeal of a lost soul, as the Psalmist cries out, "No man cared for my soul?" So the Jew today feels.

#### My Own Conversion.

My own conversion to Christianity was similar to that of most Jews, in that when I accepted the truth I simply gave up all, well knowing that it meant sacrifice of the most intimate and tender personal ties. Full of joy in my conversation, I wrote to my parents, telling them of the beauty of the gospel of love and peace. I marked a New Testament and sent to my mother. She burned it without reading it.

Father announced that his son Jacob was dead. And to all intents and purposes I am dead to them, as dead as if I reposed

in the silence of the cemetery. They used every possible argument to turn me from my decision. At length, finding that I was in earnest, my father had the undertaker to make all the preparations for a burial, then invited our friends and had the Rabbi conduct a solemn funeral service over the coffin. They accompanied it to the cemetery, and today I am lying dead practically to them, in the cemetery in the city of Baltimore. Before his death my father willed me my part of the fortune, on the condition that I would return to the Jewish faith. It is needless for me to say that I am still penniless—preferring to be the lowest, humblest, poorest servant in the house of the Saviour, than to rule in the house of Mammon.

May God help us to look this situation squarely in the face. Will you not pray and give to help in the work of saving the Jews? I wish our pastors would let me come and bring a message to their people, to lead them into the light of a Christ for the Jew.

## WHAT ARE WE DOING FOR THE JEWS?

LEWIS P. NEWMAN, Florence, South Carolina

*"For there is no distinction between Jew and Greek; for the same one is Lord of all, rich toward all that call on him." Romans 10:12.*

**I**N MARK 16:15 we have the command of our Lord. In John 3:16 we have the results. It seems to me that a great many of the professed Christians are falling in obeying the commands of their Lord and Master.

I want to make an appeal to the Christians for my people, the Jews. For the past eighteen or twenty years, I have tried to follow in the ways of my Lord. I have noticed that while the professed followers of Christ are seeking to save others, they are doing almost nothing to bring the Jews to Christ. Sad to say, I have noticed this in my own church. I want to ask that a greater effort be made towards giving the gospel to the Jews.

I speak from experience when I say, that for a Gentile to accept Christ usually means no sacrifice, loss of friends and loved ones and persecution of the bitterest kind. Yet there are lots of Jews that are ready and willing to make the sacrifice, if the Christian people would only do their duty and



Lewis P. Newman

go to them with the message of the Master.

*WE PRAY for the greatest campaign among our churches for Home Missions that they have ever had. Let the brethren give gladly and cheerfully, and give speedily to this cause.*

loved ones and persecution of the bitterest kind. Yet there are lots of Jews that are ready and willing to make the sacrifice, if the Christian people would only do their duty and go to them with the message of the Master.

Let me tell you my own experience, and trust you will pardon me for going into personalities, for my story may be the means of causing someone to think and act. I was reared a strict Jew and taught to look upon Christianity as a farce, and preachers as frauds.

My first blessing was in marrying a godly, consecrated, praying Christian woman. For seven long weary years my devoted wife prayed day and night for my conversion. It was no spasmodic praying, but a steady, regular, earnest plea to God to save the soul of her husband.

God in his mercy opened my eyes and I was led to Christ. Persecution set in. I lost the love of those near to me by the ties of blood, and nothing was too vile to say or do to me. As I look back over the years, I thank God for all the persecution for it made me see in a small way what Jesus had to suffer, and I am happy and proud that I could suffer for Him who suffered so much for me.

But this good and noble wife did not stop. Soon, one of my brothers was brought to believe in Christ, simply from the fact that he realized that there was a reality in the Christian religion by its fruits in the lives of those whom he loved, and by the earnest appeals that were made to him about his soul. But that is not all. When this brother died, my invalid mother was brought under our roof to live. Mother told us she wanted to hear nothing about Jesus. She wanted to die as she had lived, a strict Jewess.

This mother was later called to rest, but she had found Jesus, and died one of the brightest Christians I have ever seen. In her last years, I saw in her the "childlike faith" lived day by day.

Think of this: her last wish was to be buried by the side of her husband, but her own people would not let her be so buried, because she had "forsaken the religion of her fathers." But she said: "It's all right, I have found Jesus, and it does not make any difference now where I am buried."

Thus three Jews were led to Christ by the faithful efforts of one Christian woman, who believed in following the command of her Lord: "Preach the gospel to every creature."

During all this time, there was only one Christian, besides my wife, who spoke a single word to me regarding the salvation offered by Jesus, or who seemed at all interested in my salvation and that man was the first preacher of the Word I ever went to hear, but whose life was lived day by day as he preached to others to live.

What are we doing to save the Jews? Are we "at ease in Zion?" "If ye love me," said Christ, you will "keep my commandments," and the last command he gave was to "preach the gospel to every creature."

Are we showing our love to Christ by the way we are "preaching the gospel" to the Jew, thousands of whom are only waiting for you and for me to tell them the old, old story of Jesus and his love.

What answer will you Gentile Christians give when Christ asks you on that day: "Did you hold up Christ" to Jews about you, as the "only hope?" May God help us to be faithful in this, so that we may receive from him the "well done, good and faithful servant."

### LOVEST THOU THE JEW

Twelve men once walked in Palestine,

They saw the Saviour still the sea:

They marked the miracles he wrought

In old Judea and Galilee.

And each one gave his life that we

The gospel story sweet might hear;

And suffered untold agonies,

That we might know the Saviour dear.

Each one of these was just a Jew.

Dost owe them aught? Ah, what think you?

One day in loved Jerusalem,

There rushed a shrieking, maddened crowd

Upon a lowly kneeling form

Before his God and Saviour bowed.



*THE HOME MISSION* apportionment for the year is \$412,000. The appropriations cover that full amount, though they lack much of covering all the needs and opportunities.

And when with cruel stones they crushed  
His beautiful and gentle life,  
He prayed the Father to forgive  
Their ignorance, and raging strife.

This man was Stephen, lo, a Jew,  
Who died for Christ. Would I? Would you?

See, far upon a lonely isle,  
An aged man with snowy locks,  
Exiled to labor in the mines,  
His only temple wind-swept rocks.  
Ah, once he leaned on Jesus' breast,  
And gazed with fond adoring eyes  
Into that face, where love divine  
Still beams upon us from the skies.

This man was John, beloved, a Jew,  
Witness for Christ. Am I? Are you?

A Galilean fisher stood  
Amidst a fierce and angry throng;  
No tremor spoke of hidden fear,  
His face was peaceful, calm, and strong.  
And when they nailed him to a cross,  
As they had nailed his blessed Lord,

He gloried thus to die for Christ,  
And counted it a rich reward.

This man was Peter, yes, a Jew,  
Who died for Christ. Would I? Would you?

A captive bound was brought one day  
To Nero's judgment seat at Rome;  
For Christ he wore the heavy chain,  
For Christ he had no wealth nor home;  
The noblest martyr Rome could boast,  
Of all the thousands that she slew,  
The great apostle sent of God  
To Gentiles, with the message true.

This man was Paul, e'en Paul the Jew,  
Who died for Christ, Would I? Would you?

When Jesus veiled his glory bright  
In human flesh, that he might bear  
Our sins, and died that we might live  
And all his radiant heaven share,  
He came in Jewish flesh and blood;  
A Jewish mother's tender arms  
Encircled his sweet babyhood,  
His Jewish life of sad alarms.

—Unknown.

## Spanish Priest Becomes Baptist Missionary

Superintendent C. D. DANIEL, of Texas-Mexican Missions.



**AM CONFIDENT** a short description of the conversion, education and ordination of Felix Buldain to the Baptist ministry, who was recently converted from Roman Catholicism, will be of interest to your readers.

Brother Buldain is a native of Spain. At the age of twelve, having completed his primary studies, he was sent off to college under the management of the Capuchin Monks. The monks soon convinced him that the Roman Catholic priesthood was the most important calling to which a man could devote himself. He therefore began to prepare himself for the priesthood.

At the age of twenty-three, having grad-

uated in literature and theology, he was ordained as priest. Soon after his ordination he was appointed direct from Rome to the Philippine Islands. He traveled through the Islands preaching to the Catholic missions. Just before the beginning of the Spanish-American war he was appointed secretary to the superior of his order to travel with him through the Argentine Republic, Chile and Uruguay. He also constantly preached to the Catholic missions in those places. Having discharged this mission he returned to his native Spain to resume again the work of preaching.

Perhaps it would be of interest to state here that Brother Buldain is personally acquainted with the present Pope, it having been necessary for him to have three interviews with him. During a trip to Barce-

lona he fell in with an Englishman who was well versed in the holy Scriptures. The conversation soon drifted into religion channels.

After the discussion of various dogmas of the Roman Catholic Church, the impossible dogma of trans-substantiation came up. The Englishman convinced him from the holy Scriptures that it is not a Christian doctrine.

Having been shaken in his belief in trans-substantiation, he began a close review of Roman Catholic doctrine from a Bible view-

point, using in his study the Latin Vulgate. He said nothing to any one of the disturbed condition of his mind, but for five years made a close, prayerful study of God's Word, which led him to the conclusion that the Roman Catholic hierarchy is a vast system of error.



C. D. Daniel, Superintendent

Having become thoroughly convinced of the falsity of Roman Catholicism he decided to come to Mexico as the best way out of Romanism, and also to find a people who believed and taught the Bible. Soon after reaching Mexico he found a Baptist church, and learning that it teaches simply what he understood the Bible to teach, he joined it and was baptized and immediately began to work with enthusiasm for the advancement of the gospel of Jesus Christ.

Having been invited to come to San Antonio to have charge of the Mexican work

in this city, he came, believing that there would be better opportunities here than in Mexico, considering the prevailing revolution in that country.

I should have stated above that Brother Buldain has been a member of a Baptist church something over three years. About one year ago he met and was married to a daughter of Brother T. M. Westrup, one of the pioneer gospel workers in Mexico. As Brother Buldain had not been ordained, the Mexican church at San Antonio asked her acting pastor to call a presbytery for his ordination.

The presbytery was composed of the following named brethren: Rev. John W. Lowe, of Chefoo, China; Rev. Judd B. Holt, of the Pegues Memorial Baptist Church; Dr. J. M. Carroll, Rev. George Balch, Rev. John, Maurer, Rev. Sid Williams, Rev. E. Salas, Rev. D. S. Barocio, Dr. S. J. Porter, Rev. W. H. Tipton, of Wu Chow, China; Rev. C. D. Daniel.

The big brained, warm hearted pastor of the First Baptist Church, Dr. S. J. Porter, with the consent of his good church, yielded their building, together with the Sunday evening service, up to the Mexican church for the ordination of their new pastor. Dr. Porter preached the ordination sermon. Dr. J. M. Carroll delivered the charge to the church and to the candidate, and presentation of the Bible were interpreted into the Spanish language [by Superintendent C. D. Daniel, who has few equals as a Spanish-English interpreter.—Ed.]

There was a great, mixed congregation of Mexicans and Americans, who blended their hearts and voices in beautiful song and praise service. It seemed to be the unanimous consensus of opinion that it was one of the greatest services that has ever been held in San Antonio, which will mean more in the evangelization of our great Texas-American population than any other





# OUR SPANISH Speaking Neighbors

## My Impressions of Havana

FRED A. GENTRY, Director Cuban-American College



I was impressed to come here, both by a definite call from this particular field and by a distinct inward conviction that I should accept the call. I had been nourishing a decided feeling for mission work for a whole decade, and during that time—a time of going to school and teaching school—this feeling had gradually seasoned to its simple strength by throwing off all its romantic vapors. So that when the time came to go afield, I felt ready to endure the worst and expect the best. With this as the first impression we steamed into the Havana harbor August 1, 1912.

From the time we began to sight the city until we were somewhat settled in Zulueta 3, Altos, we were being impressed with the physical appearance of our new field. The city itself, Morro Castle, the Cabanas, the Malecon, the harbor with all its ships and launches, the custom-house, Central Park, the President's palace, and especially the Baptist Temple, with many other features, all combined to form this rather mental, but lasting impression. And even this second impression has no small part in a complete idea of this mission center.

My third impression came from contact with the people. They swarmed around our vessel in all kinds of small boats to take the passengers and cargo ashore. But before we were allowed to disembark we had to be formally interviewed by custom representatives and health officers, who, at least

at that time, exerted a profound influence over us. The doctor had to use a double thermometer on me to really discern that I had no symptoms of bubonic plague.

The next persons we met were hotel porters. They were of all kinds, but very interesting to us because they were Cubans.

Best of all was the welcoming hand of Brother McCall, stretching out to the launch which brought us ashore. And I may be permitted here to say that on the shores of time there are no better hands to wel-



Rev. Fred A. Gentry, Mrs. Gentry and their young daughter

come the Christian pilgrim. You cannot know him and his family and then say that there is no heavenly light shining in Cuba. They are at least a part of that "salt of the earth" and "light of the world."

By his help we have been meeting the other workers and the Cubans in general, until our acquaintance here runs up into the hundreds. Besides our actual acquaintance, we are becoming more or less familiar with many others, with whom we have dealings in the stores and other places. And we cannot help observing the common life of the masses who live and labor all about us constantly.

*WE TRUST that every pastor in the Southern Baptist Convention will prepare to preach at least one special sermon to his church on Home Missions during the next two months.*

The more we learn of the people the deeper grows the impression of their pathetic need of the gracious gospel of Jesus. This need is not only one of gospel news, but one of gospel training. It might be well too to say that they are feeling this need themselves, and in that fact, as well as in the promise of God, is our growing hope of immediate and increasing results.

There is here, indeed, a distinct Macedonian cry to all those who see visions of the coming of Christ's Kingdom. Oh that these dear lost people may have the blessings that come with the coming of his kingdom!

My next impression came from my own ignorance. A fellow never knows off-hand just how ignorant he is. And ignorance in particular is more embarrassing than ignorance in general—especially when it pertains to the very thing you are trying to do. That was my peculiar situation when I arrived here. I neither knew the curriculum, the policy, nor the history of the school of which I was called the director. Furthermore, I did not know its pupils, its teachers, nor the language of its people. Worse than that I did not know what I was to do, nor when, nor how.

I am very glad, however, that after a five months' struggle some of these scales are beginning to fall, so that I can now see men as trees walking. And I hope that the days of this ignorance God may not only overlook, but be gracious enough to move them as far from me as the east is from the west, and never let them get to me any more forever.

I am suffering daily from a consciousness of my lack of being master of this situation, and I hope my suffering may be as profitable as it is painful.

My impression here is that this great mission center demands the strongest, the brightest and the most thoroughly prepared

men to meet this present Kingdom emergency.

My fifth impression is with reference to the strategic importance of this station in its more general bearings on world mission work. With the opening up of the Panama canal the consequent transfer of America centers toward the south, the drawing of South American commerce, as well as that of the Orient, through this center, there is beginning a new growth of Havana, which is fitting it not only to hold its present position as one of the great world harbors, but to become at once the Liverpool and the London of the west. As the British Isles have been the center of the world in the golden age of the Orient, so it may be that the West Indies will be the center in the golden age of the Occident.

The missionary meaning of all this is that now is the time to save the world by saving its coming centers.

My sixth impression is that this work can and must be done. Catholicism is fast losing its hold; democracy is coming to be held by all citizens here as a necessary principle of life and government. The masses are beginning to study and know for themselves what they want and how best to bring it about. There is no people more respected and trusted by the Cuban than our own missionary America. The Baptists have a well-organized work under way in both ends of the island, and, of course, the other evangelical denominations are helping us a good deal in clearing up the field. There is actually coming to be here a mighty army of flaming evangelists, mostly of the natives who, with personal consecration and available co-operation, can fire this whole island with saving truth.

Brethren, there is no doubt about it; this is the Lord's work, it is our work, and it must be done and that right early, or else we die in shame. Pray for us and we will try and do better next time.

*THE FIGURES in the cover design "Sum" do not include receipts in the Evangelism Department. They include only the regular receipts from the churches. If we had included evangelistic receipts, the total would have been \$81,674 to January first.*



## Items by the Corresponding Secretary

### Home Missions and the South.

**T**HE WORK of the Home Mission Board is being appreciated by thoughtful men more than ever before. On its successful prosecution depends in a large measure our prosperity as a denomination at home and abroad.

Among our laymen we have none who has thought more profoundly about the South than Mr. Richard H. Edmonds, of the Manufacturers' Record, Baltimore. He sent his New Year's Greetings, which could not come in our January Home Field because it went to press before the New Year began, but his words are so weighty they are worth quoting, that all our people may read and ponder them. Hear him on our Home Mission work in the South: "Your work is helping to shape the destiny of a section, which will inevitably shape the destiny of a nation, which will largely shape the destiny of mankind throughout the world. May you have the strength to bear the burden and meet the responsibility. May Heaven guide you in all your plans, and may the people of the South awaken to the world-wide influence for weal or woe which the South will

\$4,589.68; Texas, \$2,381.69; Virginia, \$10,784.83; Miscellaneous, \$882.60; a total of \$75,609.81, exclusive of receipts for Evangelism.

That means we must raise considerably more than \$300,000 by the last of April if we reach our apportionment of \$412,000.

The full amount of \$412,000 was apportioned at our annual meeting in July. While some of these appropriations were conditional, and the conditions upon which the appropriations were made may not be met in some instances, there is every reason to believe that nearly, if not quite the full amount of \$412,000 for the year, will be necessary to clear our balance sheet.

The most serious phase of the above financial statement is the fact that we have for the last five or six years been laying special stress upon regular, systematic giving throughout the year on the monthly or weekly system. For the last six years the percentage of receipts up to January 1st has decreased each year, whereas the percentage of receipts received during April have increased each year. Taking the receipts for six years past, including receipts for Evangelism, we have the following showing:

Year	Gifts for Year	To Jan. 1	Per Cent.	To April 1	Per Cent.	Raised during April
'06-7	\$ 220,829	\$ 60,797	27	\$ 84,868	38	62
'07-8	248,138	75,417	30.4	101,754	45	55
'08-9	283,436	79,589	28	110,317	39	61
'09-10	329,475	79,584	24.1	107,879	32.7	67.3
'10-11	333,534	70,866	21.2	107,596	32.2	67.8
'11-12	366,050	85,791	23.4	117,399	32	68
All Yrs.	1,781,462	452,044	25.3	629,713	35	65

wield in the coming years." Let us heed these wise and weighty words and gird ourselves afresh for the great task before us.

### Finances.

Our receipts up to January 15, 1913, since May 1, 1912, were as follows:

Alabama, \$5,311.72; Arkansas, \$16.05; District of Columbia, \$787.45; Florida, \$1,202.98; Georgia, \$10,169.03; Illinois, \$36.15; Kentucky, \$7,904.25; Louisiana, \$1,005.36; Maryland, \$3,735.29; Mississippi, \$2,517.64; Missouri, \$7,569.86; New Mexico, \$128.80; North Carolina, \$7,992.56; Oklahoma, \$837.83; South Carolina, \$7,792.04; Tennessee,

Let it be borne in mind that this period, when stress has been placed upon systematic and regular contributions throughout the year over against strenuous campaigns during the close of the year, includes the activities of our Southern Baptist Laymen's organized work. One of the things that our laymen have stressed, and possibly more than any other subject, has been regular and systematic giving, and yet we are actually dropping down in the percentage of receipts up to the first of January, year by year; and whilst we have increased in our contributions each year in a gratifying way, the percentage of our receipts during

April has steadily increased until last year sixty-eight per cent. of all our receipts came in during April. We have preached, but we have not practiced regular, systematic giving.

Our ideal is correct, but we must bear in mind that in mission work, as in most other enterprises, we must make good by special efforts the deficit in regular gifts.

Manifestly if churches and individuals have nominally adopted the regular system but have failed in its execution we must make good the deficit in our Spring campaign.

There are many blessings aside from the gifts of money which accompany a great mission campaign—clearer conception of our work, enlarged views concerning it, and mightier and deeper convictions resulting; and this in turn brings the larger gifts.

Many a man in a great campaign has gotten a new conviction and come out of himself with a new idea of stewardship, and

this new and greater conception will help him for all time to come in all departments of the work.

The time is brief. We have just three months to close the campaign and we must have, if we meet our apportionment of \$412,000, more than \$100,000 for each month. This is not a great task for Southern Baptists with their financial ability. It can be raised, but we must have a combined effort. Our pastors must lead in the great task, the larger churches must give into the thousands, and thousands of the smaller churches must give with corresponding liberality.

We look to our State Vice-Presidents and Associational Vice-Presidents, along with our men and women everywhere, to join in this campaign.

Our Home Mission work is being abundantly blessed of God. It would be calamitous for us just now for lack of funds to impede this glorious progress.

## Mid-Winter Board Meeting

B. D. GRAY, Corresponding Secretary



AT THE JANUARY meeting of our Board the State Vice-Presidents were invited to be present and nearly all of them were in attendance. Only a few were absent and they were detained by deaths in their congregations or other serious hindrances.

The presence of the Vice-Presidents was greatly enjoyed by the resident members. We held a previous meeting with the Vice-Presidents last July which resulted in great good and whilst the work of the year was laid out at that time, at this Mid-winter meeting the Vice-Presidents were invited to discuss several important matters in addition to the regular business of the Board.

Two Vice-Presidents had been requested to lead in the discussion of extra subjects with the meetings thrown open for general discussion. These extra subjects were "Systematic and Symmetrical Beneficence;" "Financial Campaigns in General and our Spring campaign in Particular. "Our New Department of Enrollment and Co-operation;" "Our Church Building Loan Fund."

These subjects were discussed during the evening, Tuesday, Jan. 7th, and the forenoon and afternoon of Wednesday, Jan. 8th. These topics were discussed with fine force and earnestness. The one receiving most attention was the question of "Systematic and Symmetrical Beneficence." Concerning that the Board adopted a recommendation of a Special Committee to this effect:

"Recognizing the imperative and increasing needs of our Lord's work, the peril to his people of the prevailing spirit of commercialism and the constant embarrassment to that work, due to a lack of definite system common to all our people and churches, the Home Mission Board, after careful consideration of its needs and the general denominational situation and earnest prayer,

"Resolved, That we recommend that the Program Committee for the approaching session of the Southern Baptist Convention set apart a full half day for a thorough discussion of this whole question of Stewardship and that the Convention take steps to create a suitable literature on the subject for widespread use among all our people."



Surely if there is any one question demanding serious, prayerful and profound attention of Southern Baptists it is the question of financing the Kingdom.

The State Vice-Presidents are becoming an increasing factor in the service of the Home Mission Board. They give their services gratuitously and are pressing the work in their several States. We look to them with great confidence for leadership in all our work.

#### An Important Occasion for the Italian Mission.

Just after the Florida Convention which met at Lakeland the Corresponding Secretary went to Tampa to look over our work among the Cubans and Italians. This work is in a gratifying condition; faithful, consecrated efforts are being made by our workers.

The special feature of the Secretary's visit was the Ordination of our new Italian missionary, Rev. Pascal Arpaio, which took place at the First Baptist Church on Sunday afternoon. The sermon was preached by Prof. Mongano, of Brooklyn, the former teacher of Bro. Arpaio in Theology. His address was very appropriate and excellent and received the heartiest commendation of all who heard it. The charge to the candidate was delivered by Secretary B. D. Gray and to the church by Rev. J. E. Skinner, pastor of Palm Avenue Baptist church; Dr. C. W. Duke, and Brethren Dunklin and Hampton took part in the ordination services.

Another interesting feature of the meeting was the ordination at the same time of several fine men to the diaconate of the First Baptist church.

During my visit to Tampa we had a meeting of the Local Advisory Committee at which time the Italian and Cuban work was considered in full.

#### Miss Fannie H. Taylor Entered Upon Her Work.

Miss Fannie H. Taylor, a very capable and consecrated young woman, had just entered upon her work as musical helper combined with general mission work. Miss Taylor was converted at the age of twelve and baptized by Rev. Wm. M. Bell in Missouri, in which State she was born and educated chiefly. Her musical education was received

at Missouri Valley College and in the East. She taught successfully in her chosen profession for several years at Marshall, Mo. She has been active in different departments of Christian work, being in her childhood a member of the mission band. Four years ago she was impressed through the talk of a Training School girl with the great joy and privilege of surrendering her whole life to the Master's service. A year later these impressions were deepened until she, confident of God's call entered into definite



Miss Fannie H. Taylor

mission service for him. With the answer of that call came one for preparation and she entered the Baptist Woman's Training School at Louisville, Ky.

Upon leaving that institution she accepted a call to become the church missionary at Newport Baptist church, Kansas City, where she served with efficiency and satisfaction under the pastor, Dr. J. C. Armstrong. In October, 1912, the call of the Home Mission Board was heeded and she accepted appointment as missionary among the Italians in Tampa with Rev. Arpaio and began her work, December 6th.

Miss Taylor is an accomplished and consecrated worker and has made a fine impression in Tampa. May heaven's blessings abide richly upon her.

# A New Building at Mitchell Institute

A. E. BROWN, D.D., Superintendent Mountain Schools

**N**ovember the 18th last, was a great day in the history of the Mitchell Institute, in Western North Carolina. Fourteen years ago I gathered a company of old men in Bakersville, and we launched the Mitchell Institute. The struggle to provide the first building was perhaps the most heroic in the history of any of our schools.

There were times when we could not raise \$100, but through these struggles we have been fighting bravely, until now we have a small constituency of young men who owe to this school their preparation for life. Four of these young men gave \$1,000 for the new building. They were S. J. Black, W. F. Dotson, C. E. Green and M. L. Wilson. Part of the remainder of the money necessary to secure the building was contributed by other young men who are just starting in business. However, those who had struggled and given almost all in providing the first building, stayed with us in this last triumph and their joy was beautiful to behold.

At the dedication service the sermon was preached by the superintendent, addresses

were made by E. F. Watson, John Braswell, Mr. Hudgins and others. Of the building committee special mention should be made to Mr. M. L. Wilson, a young lawyer, who neglected his business to give himself almost entirely to looking after the assembling of materials, collecting money and such other duties as fall upon a Building committee.

The structure is pronounced the best building in the county by all who have seen it. It has five recitation rooms on the first floor, a beautiful auditorium, two music rooms, two society halls and a library on the second floor. It has cost a little above \$4,000.

The school, under the management of Prof. R. T. Teague, is in splendid condition, and bids fair to continue to widen its already useful career.

The first building is now given over entirely for a girls' dormitory. We have in addition to these two buildings a small dormitory containing rooms for twenty boys only. This will be added to, so soon as they are able.



A Mountain Home and Landscape



# Concerning the Margaret Home

Miss Kathleen Mallory, W. M. U. Corresponding Secretary

**T**HE approaching inauguration of President Wilson will turn the minds of many citizens toward the Constitution and government of the United States, so it does not seem amiss just now to write of matters pertaining to the Constitution and by-laws of the Margaret Home at Greenville, S. C. Just as there is much which is merely custom in the United States that is thought by the rank and file of the people to be constitutional, so many of us have thought that what was only precedent in the government of the Margaret Home carried with it the sanction of the Constitution. I refer to the purpose for which the Home was founded. Many have thought that it was not only a home for missionaries children and a temporary abiding place for missionaries on furlough, but that it was also intended as a permanent home for missionaries while resting. The Constitution will not admit of such a construction upon its very plain statements, which read:

Article I. "This Home for Missionaries' children, Home and Foreign, shall be called 'The Margaret Home.' "

Article II. "The objects are: To provide a home where the children may have educational advantages, a healthy climate, religious training, and happy surroundings; and to furnish a place of temporary rest for missionaries. The orphans of Home or Foreign missionaries who have died in the employ of one or the other Board may also be received."

Article VI. "Children under five years of age will not be admitted unless motherless."

By-Law 3. "The foreign missionaries at home on furlough shall be welcome guests of the Home for two weeks, after which they may remain two weeks longer upon payment of three dollars a week bringing only personal baggage."

A careful study of these regulations, in the light of a practical management of such a Home, will show the wisdom of them.

By-Law second says: "The Woman's Missionary Union shall make yearly apportionments among the States for the maintenance of the Home, over and above sums provided

for each child as set out in By-Law I—over and above the returns from any endowment fund which may at any time in the future be provided for the Home by personal or general subscription."

It is very important that our States which have not yet done so arrange definitely for the reaching of their apportionment for this cause before May 1st. Some may think that, since the Home will be closed temporarily on February 1st, there might not be a need for the reaching of the apportionment. This is not true, however, for the property will have to be kept insured and in repair, and the union will still have Fountain Hamilton as its ward.

As you know she was the only resident in the Home during January, and it did not seem wise to keep the Home open for just one person; Mrs. Harris accordingly resigned as housemother, and arrangements were made for placing Fountain in the Greenville Female College, with Mrs. Z. T. Cody, the secretary of the General Board of the Margaret Home, as her local adviser. Before these plans were decided upon, the shelter of the Home was offered to Mrs. Meadows' children who were within the age limit. She, however, preferred to have her entire family with her, so the last of December she and her children left the Home, which, contrary to its Constitution but in the kindness of its heart, was, for over a year, the abode of herself and her six children including of course her tiny ones as well as those who were there by virtue of their age and parentage.

Such being the case, the Home will not be opened again during the conventional year, unless at least five children, representing two families of missionaries, notify the corresponding secretary of the Woman's Missionary Union of their desire to enter the Home two months in advance of their arrival.

In the meanwhile, let us study more carefully the Constitution of the Home and catch the spirit of its gracious donor, to the end that it may fulfill its high purpose as a home for missionaries' children and as a place of temporary rest for our honored missionaries.



#### **New Evangelists.**

Last month we called attention to the going of Brethren McComb and Crutcher from the Evangelistic Department of the Board. Dr. Bruner now announces the coming of J. B. DeGarmo, with headquarters at Blue Mountain, Mississippi, and of Evangelist W. F. Fisher, of Lynchburg, Virginia. We rejoice at the coming of these two true and tried servants of the Master into the fellowship of service of the Home Board Evangelistic Department, and we pray that they may be richly prospered in their work in the new relation.

#### **The Death of Evangelist R. F. Tredway.**

The hand of death has entered the circle of brethren who are engaged in service with the Evangelistic Department of the Home Mission Board. Rev. R. F. Tredway, who had only recently come to the Board but had signalized himself already in the new relation as in others, and was greatly beloved by hosts of friends in different sections of the South, died at his Louisiana home on January 3. Our hearts go out in sympathy to those whom the Lord has sorely bereaved.

#### **Dr. Warren H. Wilson.**

We very much enjoyed a recent visit from Dr. Warren H. Wilson, the Superintendent of the Department of Church and Country Life of the Northern Presbyterian Home Mission Board, at New York. Dr. Wilson is a pioneer in America as the official representative of a Home Mission Board in the work of maintaining a department for the inspiration and developing of country churches and country life. He is the author of "The Church of the Open Country," which is one of the best class books for country church study, and also of a number of surveys of rural church conditions in selected counties in different States.

#### **The Florida Campaign.**

Dr. Weston Bruner and a number of the evangelistic staff have been engaged in a blessed campaign in the city of Jacksonville. Early in the meeting Dr. Bruner wrote that they had already received about 125 additions to the churches. A campaign is also proposed throughout the State of Florida. It will embrace Tampa, Callahan, Orlando, Winterhaven, Wauchula, Cocoa, St. Petersburg, Palmetto, Hastings, Dade City, Live Oak, Ocala, DeLand, Lake City, Mulberry, Madison, Marianna, Jasper, Arcadia, Punta Gordo, Alva, La Belle, Titusville, Green Cove Springs and Palatka. The campaign will probably continue throughout February or longer.

#### **The Margaret Home.**

The Woman's Missionary Union maintains a home at Greenville, South Carolina, for the children of Home and Foreign missionaries. We are requested by Miss Kathleen Mallory, Corresponding Secretary of the Union, to say that it has been decided to close the institution temporarily on February first because only one child is at present staying there, and less expensive provision



can be made for this little one. Missionaries who desire to place their children in the Home are requested to make application to Miss Mallory, at Baltimore, two months in advance of the time when the children are expected to arrive at the Home. An article from Miss Mallory, dealing at some length with the training school situation, will be found elsewhere.

#### The Coming of the Vice-Presidents.

At the meeting of the Home Mission Board on the seventh and eighth of January the State Vice-Presidents of the Board were present and participated in the meeting, except that there were several regretted absences from various causes. The following brethren were present: John Roach Straton, of Maryland; J. C. Moss, of Virginia; C. E. Maddy, of North Carolina; John F. Vines, of South Carolina; J. E. Sammons, of Georgia; W. H. Major, of Tennessee; W. E. Hunter, of Kentucky; G. W. Allison, of Illinois; Claude W. Duke, of Florida; Richard Hall, of Alabama; W. W. Chancellor, of Oklahoma; R. C. Miller, of Missouri, and A. E. Boyd, of New Mexico. It was a delight to the resident members of the Board and advantageous to the great cause to have these brethren participate in the meeting and discuss plans and principles for raising the money wherewith to do our work. Dr. J. F. Love, the Assistant Corresponding Secretary of the Home Board, whose office is at Dallas, Texas, was also present and added interest to the meeting.

#### A Survey of Churches by Associations.

Associational Vice-Presidents of the Home Mission Board throughout the South are receiving from the office a letter accompanied by a question blank. The questions are directed to finding out the exact situation and needs among the churches in the different Associations—particularly country churches. The information sought can not be had from Associational minutes for the reason that these vary much one from another in the character and extent of information given. Some tedious work will be required to answer all the questions, but the Vice-President will find the exercise valuable in giving him a fuller grasp of the local needs in his Association, while at the same time he will be contributing to the bringing together of a more comprehensive and valuable lot of authentic information as to the condition of the churches than has before been undertaken. We beg each brother to render this service and to return the results to us as early as possible.

#### Dr. Arch C. Cree and His New Work.

On December first Dr. Arch C. Cree took hold of the new work, to which he was called by the Home Mission Board, of developing the churches. The Department of which he will have charge is known as the Department of Enlistment and Co-operation. His official designation will be Enlistment Secretary. His permanent headquarters will be Atlanta. The Board has instructed Dr. Cree to enter into the closest possible co-operative relations with State Secretaries, State and Associational Vice-Presidents and other workers of the denomination. It was decided at the January meeting to enter at once upon the employment of two co-operative workers in North Carolina in conjunction with the State Mission Board, and also as early as practicable in other States, from the State Mission Boards in which requests have come. South Carolina, Tennessee, Alabama and Mississippi are among the States from which requests have come for the speedy establishment of the proposed development work within their borders, conjointly by the Home and State Boards.

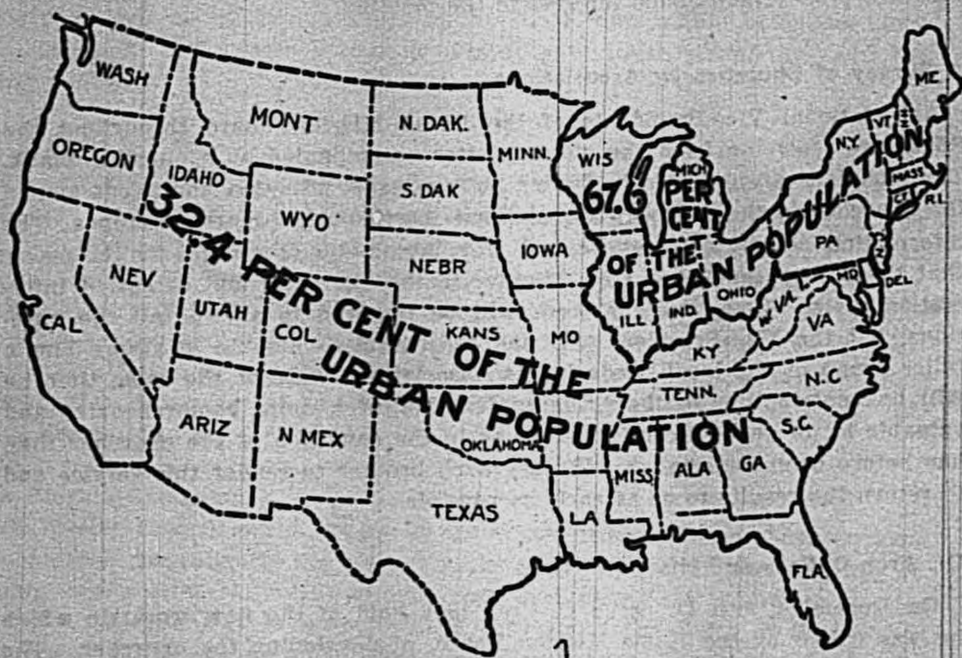
## A STUDY OF RURAL AND URBAN POPULATION

**T**HE CENSUS REPORT for 1910 affords fresh means for comparing the urban and rural population in different sections of the country.

In general, the ten years before the taking of the thirteenth census were characterized by a larger growth of population in the cities than in the country districts. This has been encouraged by the continued growth of industrialism and by the larger adaption of power machinery to the work both of the factories and the farms.

This urban growth merits all the attention it is getting and more. At the same time, a digest of the figures indicates the continued preponderance of rural life in many sections of the country, and also gives a clearer view of the urban situation. In the estimates below we have used the arbitrary line of demarcation, used by the government in dividing between urban and rural people. That is, towns of 2,500 or more are called between urban and of less population are classed as rural, along with the open country.

Of the 42,623,000 urban population, 28,795,000 are in States that make up only thirteen per cent. of the area of Continental United States. Those States are the New England States, and in addition, New York, New Jersey, Pennsylvania,



Ohio, Indiana, Illinois, Michigan and Wisconsin, which States have an area of 407,540 square miles, out of the 2,973,890 square miles in the United States.

This means that only 13,827,000 of the urban population of America are to be found in the States which make up 87 per cent. of the area of the country. This embraces all of the vast territory west of the Mississippi River, and the entire South, including also Delaware and West Virginia.

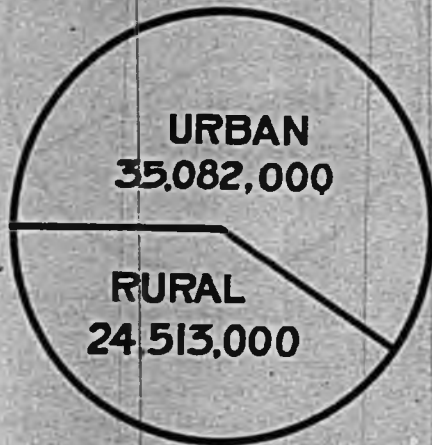
While the congestion of city population is so largely a characteristic of a limited section of the country, which limitation makes that problem more difficult, at the same time there is large significance in the fact that the great South and West are both still characteristically rural. The recent rapid growth of cities in our own section is a call to greater attention on the part of Southern religious bodies to urban needs and problems. But the continued



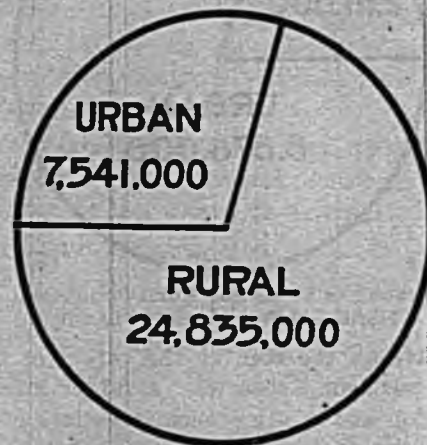
predominance of rural life in our Southern civilization bids us do much of our best working and thinking for the religious welfare of the South in terms of country life and country churches.

It is probably worth more to Southern religious bodies to study the comparative urban and rural population figures of the South on one hand, and the rest of the country on the other hand. This we have done as a basis of the charts shown herewith. The territory which we designate as South, comprises the Southern Baptist Convention territory, including all the States from Maryland to New Mexico, and from Florida to Missouri, but omitting West Virginia and the District of Columbia. All the rest of the country we designate as "North."

The first two charts show the comparative sizes of the urban population in the North and South by the census of 1910. In the North the urban



Urban and Rural Population in the United States Outside of the South



Urban and Rural Population in the South

population is 35,082,000, while the rural population is 24,513,000. That is, in the American territory outside of the South the urban population is 62 per cent. and the rural 38 per cent.

The chart to the right indicates the situation in the Southern Baptist Convention territory. The urban population is 7,541,000 and the rural 24,835,000; the urban population is twenty-three per cent. and the rural seventy-seven. If we had omitted Maryland and Missouri, in which the conditions differ materially from those in the other portions of the South, the urban population would be only twenty per cent., while the rural population would be eighty per cent., for the rest of the Southern Baptist Convention territory. These two States comprise only six per cent. of the area of the Southern Baptist Convention territory, but twenty-seven per cent. of the urban population is in that territory.

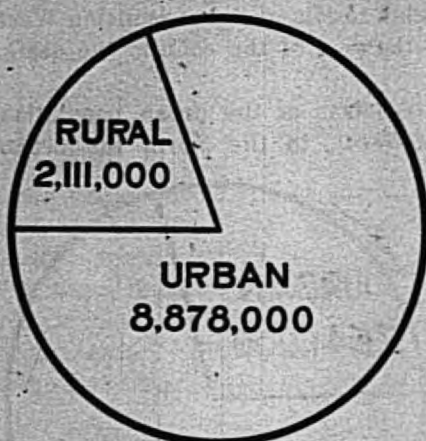
It is worthy of particular attention that the rural population in the Southern Baptist Convention territory is some larger than that in the entire country outside of the South. For practical purposes, it may be considered equal.

Interpreting this situation in terms of direct religious responsibility, the Southern religious bodies, with approximately one-third the population of the nation, have a direct accountability for the religious inspiration of one-half the country life in America, while they have only about one-fifth as many urban people to look after as the religious bodies of the rest of the country have in their territory. Baptists are much the larger denomination in the South and more than any religious body in America we have a responsibility and an opportunity in the field of the religious training and development of country people.

The rate of growth of urban and rural population North and South, is shown

in the next two charts. Between 1900 and 1910 the increase of rural population in all the territory out of the South was only 2,111,000, considerably less than the increase in the South. The increase of urban population in the North was nearly 9,000,000, more than four times as great as the increase at the South.

More interest is now being taken in country life than at any time before. A large stimulus was given to the propaganda for the welfare of the people who



Growth of Urban and Rural Population  
North and West from 1900 to 1910



Growth of Urban and Rural Population  
of the South from 1900 to 1910

live on the soil, by the report of the Country Life Commission appointed by President Roosevelt. A larger interest is being taken in farming as a profession and in the economic welfare of country people. Agricultural colleges have been finding their way from the restricted work of technical training about agriculture to the enlarged task of planning the welfare of the people engaged in agriculture.

All of this is wholesome, but we believe it is just to say that the larger part of the effort for the upbuilding of country life is gravitating toward the churches as its inspiration and center. It is being understood that the country life problem in the last analysis is a problem of giving a high and right outlook on life to the people who live in the country and do the work that belongs to country places. Serious-minded students of country life who are not themselves identified with active religious work are adding their voices to the chorus that acclaims the country church as the leading institution through which the life of country people may be broadened and directed to right ideals.

The tide is still toward the city, and in the city there is a maelstrom of forces that tempt and endanger the lives of the young people from the countryside on whom the city depends to renew its blood and help to perform its myriad tasks. The religious welfare of the cities, and the welfare of that larger number who for generations in the South must continue to reside on the land, unite in stressing the importance of so vitalizing and directing the lives of country people that the boys and girls from the farms will want to stay on the farms because they can have in the open country a full and satisfying life.

Many forces will contribute to this wholesome end, but we do not think any will be more valuable and influential than the development of thousands of country churches in the South that need this service. For our own denomination it is assuredly an inviting task; about one-half of the country churches in the South are Baptist churches. With us rural Christian life is a larger part of the whole of the spiritual body than with any other religious body in America.



## HOME MISSIONS NEEDS \$330,000

**W**HEN THIS number of The Home Field reaches the reader there will be only three months in which Southern Baptists must finish the record of the fiscal year in their gifts to Home Missions.

For the last several years there has been much discussion of systematic beneficence. There has been an increasing effort on the part of many of our most devoted thinkers and workers to lead the churches into a regular system of giving to all of the activities in which our denomination is engaged.

It is too early to undertake to measure the results of this effort, though it is not too early to say that the agitation in favor of systematic beneficence is wholesome and most timely. To put our Baptist people where they will recognize the principle of Christian stewardship as binding upon them, is a great and worthy undertaking. Like other great movements, it will take time to bring full and satisfactory fruitage and patience becomes us.

For the last four years, that is for the fiscal years beginning in May, 1908, and ending in April, 1912, an average of 57.6 per cent. of the Home Mission contributions have been received by the Board during the last fifteen days of April.

In the four years the total contributions to Home Missions were \$1,312,495, of which \$754,249 was received in the last half of April in these years and \$558,246 during the rest of these years. And it was worse in 1912 than in the fiscal year ending 1909. During the last half of April, 1909, 54 per cent. of the receipts for the year came in; in the last half of April, 1912, 60 per cent. of the receipts came in.

An average of sixty-five per cent. of all the receipts of the Home Board have been received during the last month of the fiscal year for the last six years, and the per cent. that comes in during the last month has increased. Last year the April receipts were 68 per cent. of the entire receipts for the year. The same tendency to gather in the money by campaign methods during the last part of the year is shown by the percentages of receipts up to January each year.

The total apportionment for Home Missions for the fiscal year ending with April is \$412,000. The apportionment by States is shown by the following table:

Alabama .....	\$28,500	Mississippi .....	\$31,000
Arkansas .....	10,100	Missouri .....	15,900
District of Columbia .....	3,500	New Mexico .....	1,500
Florida .....	10,000	North Carolina .....	32,500
Georgia .....	54,000	Oklahoma .....	5,000
Illinois .....	3,500	South Carolina .....	35,000
Kentucky .....	29,000	Tennessee .....	25,000
Louisiana .....	9,500	Texas .....	71,000
Maryland .....	9,000	Virginia .....	38,000

Up to the fifteenth of January the receipts were smaller than for the same date last year. This, notwithstanding the fact that the appropriations made by the Home Board this year will require the entire apportionment if the Board is to close the year without a debt. The receipts by States are given in the following table. This table does not include the receipts in the Department of Evangelism. It gives only the receipts from the regular agencies in the various States. The receipts from churches to January 15 total \$75,609, and are divided as follows:

## THE HOME FIELD

Alabama .....	\$ 5,311	Mississippi .....	\$ 2,517
Arkansas .....	16	Missouri .....	7,569
District of Columbia .....	787	New Mexico .....	128
Florida .....	1,202	North Carolina .....	7,992
Georgia .....	10,169	Oklahoma .....	337
Illinois .....	86	South Carolina .....	7,792
Kentucky .....	7,904	Tennessee .....	4,589
Louisiana .....	1,005	Texas .....	2,381
Maryland .....	3,735	Virginia .....	10,748

With far more agitation in favor of systematic giving than we have ever had before, the denomination as a whole is evidently making very small progress in that direction.

There is not good reason to be discouraged by this slowness of response to the new appeal. The fundamental note in this movement is that it is not in the ordinary sense an appeal, but an educational propaganda. And we may not expect a large immediate response to such a radical new emphasis as the new teaching carries. We can afford to wait, while we abate nothing in our insistence upon a hearty and general recognition of the principle of stewardship.

The failure of a response to the new emphasis is perhaps more apparent than real. The period in which there has been most attention given to regularity and system in giving has been exactly the period of great advance in the amounts contributed to different religious activities. And it has also been characterized by the increase of the number of objects for which contributions are asked. A notable instance of this is the recent movement in many of our States to raise money for our colleges and theological seminaries.

There is an old adage that admonishes us that it is unwise to swap horses while crossing the river. Part of our difficulty seems to be that we are seeking to swap methods for raising money while at the same time we are almost continually at the business of fording difficult rivers, the rivers meantime becoming deeper and more numerous.

We must develop our people in systematic beneficence, but as long as the Home Mission Board must each year at this season cross a bridgeless stream that seems annually to swell into a mighty and destroying torrent, we shall feel the necessity of sitting firmly on the old nag of Special Collections, however much the eye approves the comeliness and worth of Systematic Beneficence.

It has been said that many brethren have become weary of the insistent recurrence of campaigns. Still we shall certainly do well to work faithfully that method in which we have developed our people for many years until we shall have trained them in something better. We are talking of training the people in something better, but we have not yet accomplished it.

For the next several months we expect to do all we can to put the needs of Home Missions on the hearts of our brethren and to ask for collections to meet the urgent needs. The needs are urgent. They can not be met unless the brethren understand and respond to the needs. We do not know of any method at hand by which we can get them to understand the need other than telling them about the needs. And our denomination is so large that we can only get the ear of the larger part by uttering line upon line and precept upon precept.

May the Lord help us to be wise as we set ourselves to the task of urging the churches to give to Home Missions. And may he lead us all into higher and better things than depending almost entirely upon a special campaign to supply such great needs as are wrapped up in Home Missions.



# News From The Workers

Rev. Anthony Sisca, of Collinsville, Ill., one of the missionaries of the Home Board among the Italians in the section of southern Illinois near St. Louis, sends us a letter in which he tells of the baptism of two interesting Italian converts. He says: "Sunday evening, the 22nd of December, by previous arrangement with Pastor E. V. Lamb, of the First Baptist Church of East St. Louis, I brought to the same church for baptism two Italian men, in whose behalf I did my best during my first stay in Collinsville, and whom when I departed I left in the care of the Holy Ghost. One of the men was educated in a Catholic seminary, and left that institution in the same year when he would have been conferred the right of saying mass. So, among the Baptist people of East St. Louis there was a great rejoicing. The Holy Spirit is also working toward the conversion of a respectable Italian lady, who has already begun to see the truth."

We have news of a successful Mission Study Class in the Portales Church, New Mexico. The class is being conducted by Rev. E. P. Alldredge, pastor. There were more than thirty members in the class and great good is being done. The text-book used is *The Home Mission Task*. We are glad to hear from many classes using *The Home Mission Task* in the study of Home Missions.

In January a successful mission institute was held by our brethren in Memphis, and a similar institute is scheduled for Nashville during February. These institutes are planned somewhat after the institutes for Sunday-school study that have been conducted by the Sunday School Board in various cities. An hour during each afternoon is given to teaching Foreign Missions and another hour to teaching a Home Mission class. Then there is an intermission for lunch on the premises, after which the assembly listens to an inspirational address. This is a new and promising method of

mission study, and the results of these two meetings will be noted with interest.

Rev. J. A. Day, at Pawhuska, and Rev. D. Noble Crane, at Hominy, Okla., together with their assistants, are having a severe task in winning the Osage Indians to an intelligent faith in the Lord Jesus Christ. Among the Osages the Catholics have entrenched themselves through their schools. They have to an extent accommodated their teaching to the heathen superstitions of the Indians, and the result has been a combination that makes the Osages hard to reach with the truth as it is in Christ. In addition to the injurious Catholic influence, our workers are suffering from the fact that white men, locally called "sharks" and grafters, are using all the trickery known to unscrupulous whites to take away from the Osages their money. When Missionary Day was pressing one of the Osages as to the disposition of his people to be cool toward the mission, the red man said: "Brother Day, if the Osages were to treat your people as your people are treating the Osages, you could not like us any better than we are liking the white people." The Indian was using an argument that our missionaries are finding it exceedingly hard to answer. Let the brethren remember these workers in their prayers.

Miss Marie Buhlmaier tells of a Russian Mennonite from Georgia, who went to Baltimore to meet his two sons, David and Cornelius, who were coming in the immigrant ship. While waiting for the ship's arrival he attended the Maryland Baptist Association, where warm interest was manifested in him. One of the boys was held temporarily by the port doctor for treatment for eye trouble. The father and the other boy returned to the new home in Georgia, sad from the separation but happy in the Christian care of Miss Buhlmaier and the other workers gave the absent son. Scores and scores of such helpful deeds make up the life of our devoted port missionaries.

Rev. Louis J. Ehrlich, the Jewish preacher, from whom we have an article elsewhere, reports that in the year 1912 he preached 367 sermons and delivered 540 temperance addresses. He gave away 162 New Testaments, besides a large number of tracts. He sold nine Bibles to Jews and held a number of prayermeetings among them. Under his preaching nine Jews confessed faith in the Saviour in the last year. In the last ten years Brother Ehrlich has converted seventy-three Jews. His address is Austell building, Atlanta, Ga.

One of the most encouraging features of the work in the Italian Baptist Mission, of Tampa, Fla., is the interest being shown in an attendance upon all religious services of from ten to fifteen young men. The pastor, Rev. Pascal Arpaio, is hopeful of good results.

The Westport Junior Union, of Kansas City, Mo., sent trimmings for the Christmas tree, which was given the Italian Baptist Mission by the workers at Tampa. This help was greatly appreciated by their former leader, Miss Fannie Taylor, who has recently become one of the missionaries in West Tampa. The First Church Baptist Sunday-school, of Tampa, furnished the gifts for the Christmas tree.

The chapel and pastor's home, at Pinar del Rio, Cuba, have been completed, and the first service was held Sunday, December 29. The building is not pretentious, but it is centrally located, attractive and ample for our present needs. The pastor, Brother A. S. Rodriguez, has conducted a series of meetings, aided by Brother E. Calejo, in which the attendance was large and the interest good.

We have the following good news from Superintendent M. N. McCall of the Cuba mission work: "We are taking advantage of the open season to celebrate a number of revival meetings in different parts of our field. Brethren M. R. Ponce, E. Calejo, G. de Cardenas, J. C. Cova, F. J. Paez, A. U. Cabrera and David Cole have all taken part in the campaign. Our desire has been to hold a meeting of days in each mission, be-

tween now and the beginning of the rainy season."

Superintendent McCall writes that the Cuban-American college at Havana began work Monday, January 6, in its new quarters. A three-story building, an addition to the Jane property, occupying 30x100 feet, is being completed on the Zulueta front, in which the second and a part of the first floors are devoted to school work. Four large, well ventilated class rooms have been prepared with all necessary conveniences. The third floor is composed of two apartments, which are already occupied by members of our mission-worker group. In addition the rest of the building has been given some needed repairs.

Among all the evangelists of the Home Board there is not a busier than Rev. J. W. Michaels, who preaches to the deaf mutes throughout the south. There are about 30,000 of these in the territory of our Southern Convention, and, as quite a large number of them are engaged in printing offices and other urban activities suited to their unfortunate condition, Brother Michaels is able to reach quite a large number of them. Recently he has been preaching by the sign language to the silent people at Little Rock, Ark., Knoxville, Tenn., and Atlanta, Ga. At Little Rock he had in one audience 250. At Knoxville he spoke to about fifty people, and there were seven professions of faith in Christ, all of them young men. Brother Michaels has thirty-three Bible classes for the deaf in as many cities in the South. Among the many large and beneficent activities in which the Home Mission Board has a part there is not one more beautiful than this one of reaching with the gospel message to the deaf people.

The one Italian Baptist Church in Texas, recently organized, was an outgrowth of the Broadway Baptist Church, Galveston, which is in charge of Rev. R. D. Wilson, missionary of the Home Mission Board. In October, 1912, the Italian Church was organized at Galveston with thirty-one members. A most significant and promising development has already transpired from the organization of this church. Rev. S. Pantaleon, an Italian, who was baptised and ordained by



the infant church, has gone back to Italy and is now preaching there at his own charges. "That," declares our indefatigable Missionary Wilson, "is Home Mission Board work." And we all agree.

Our mission work is prospering at Galveston, Tex. Rev. J. H. Meyers is doing an admirable work as port missionary, and Rev. R. D. Wilson, with abounding enthusiasm, is being felt for good in many ways. Largely from his labors have been built up the Broadway Church and the Italian Baptist Church, as is also the case in the work at Dickinson, nineteen miles out of Galveston on the interurban. "I worked this up," says Brother Wilson, "while I was resting." Already there is a house of worship and a settled pastor at Dickinson. Brother Wilson is enthusiastic about the progress of the Broadway Church. Says he, "Everything is growing by leaps and bounds. Crowded to death for room. Could have 200 or more in the Sunday-school if we could just get an auditorium large enough. House often crowded at preaching services. We have a splendid group of young ladies in the Philathea class. Our Baraca class has a large number of the finest young men in Galveston. Everything else in the Sunday-school in proportion. These are facts—no Galveston brag about that." And Brother Wilson says more to the same effect. Our people will rejoice at the blessings of God upon these workers in Galveston.

Rev. J. T. Martin, a missionary in the northern district of Alabama, writes: "I have sixty mission churches in my district; churches that are not able to support a pastor. There are thirteen Associations in this district. Throughout these Associations I have organized missionary circles, the duty of which is to help the sixty churches that are not able to support a pastor. Through this work we are doing untold good in the strengthening of mission churches."

Dr. J. T. Henderson, General Secretary of the Laymens' Missionary Movement, desires brethren to address him, from now until after the Laymens' Convention, at Y. M. C. A. building, Chattanooga, Tenn., instead of at Bristol, which latter is his permanent address.

Indications point to a large attendance of representative men at the Laymens' Missionary Convention at Chattanooga, Tenn., February 4-6 next. A strong program has been arranged. It includes some of the best known laymen in the country, and also some prominent ministers. The song service will be led by Brother R. H. Coleman, business manager of the Baptist Standard, Dallas, Tex. A presentation that will be somewhat novel in such gatherings will be forty minutes devoted to stereopticon views of Foreign Missions on the Foreign Mission night and of Home Missions on the Home Mission night.

## SOME REVIEWS

"The Challenge of the Country." G. Walter Fiske, Jr., Dean Oberlin Theological Seminary, Association Press, New York. \$1.50. 283 pages.

There are eight chapters and the book is indexed. It is one of the very best, if not the best, of the ten or more volumes that have been published within the last three years on the uplift of country life. More than any book we have seen this appetizingly magnifies country life. A reading of it will give many of our young men and women in the colleges "a challenging vision of the need of trained leadership in every phase of rural life." This is a vision much

needed by young people, and particularly by young men and women in colleges who want their lives to count for most and who have not decided what course to pursue. While the purpose of the book is distinctly religious, it shows how the welfare of the country churches is intimately associated with the economic and educational problems of rural districts. The author seems to us to accomplish this wedding of religious and other interests in country life in a more balanced, comprehending way than is done in any other volume we have seen. There is breadth of view and a pleasing absence of censorious criticism in connection with existing conditions.

**"The Country Church and Rural Welfare."**  
Association Press, 124 E. 28th St., New  
York. 152 pages. \$1.

The book is made up of the proceedings and speeches at New York in 1912 of a large number of persons who were brought together under the auspices of the Y. M. C. A. to consider the country church and rural welfare. A diversity of views is developed and the interest is sustained by the atmosphere of discussion. It is more constructive than was a similar volume brought out in connection with the same meeting in 1911. The 1911 performance dealt largely in criticism of country churches and preachers. The 1912 book exhibits more of sympathy and helpful suggestion. The participants in the discussion embraced among others country church pastors and college professors.

**"Christianizing the Social Order."** By Walter Rauschenbusch. Published by the MacMillan Co., New York. \$1.50, cloth. 493 pages.

This is the last utterance on social conditions of the brilliant professor of church history in Rochester Theological Seminary. The attention of students of Christian sociology was challenged by "Christianity and the Social Crisis" by Professor Rauschenbusch. He has more than sustained his reputation as an exponent of Christian socialism in "Christianizing the Social Order." The spirit of the author is reverent and kindly, but one feels that he is reading after a man whose soul is stirred with the necessity of finding a way by which Christianity may save society from the fearful grind of industrialism and capitalism in our present competitive system. The book breathes an abounding hope for better things. The opening section of the book is on "The Social Awakening of the Church." Toward its close he points out the way in which we may expect progress. In some places, as in the chapters on "Private Interest Against the Common Good," "The Moral Values of Capitalism," "The Tragedy of Dives," and "The Case of Christianity Against Capitalism," the author becomes eloquent and thrilling. If one starts to mark

the striking passages in the book, he will surely mar the book by a large number of marks. We do not mean by this commendation that we accept all the conclusions of the author. In stating the case between organized capital and organized labor he is frankly in sympathy with the struggle of organized labor to get for itself a fairer proportion of the profit of the work that it does. We find ourselves in accord with this general proposition, notwithstanding some glaring evidences of disregard of the public welfare shown by organized labor, which tend to retard before the bar of social opinion the progress of a good cause. As for organized capital, it is organized self-interest, and we see no way for labor to protect itself against this organized self-interest without an organization of its own.

**"The Religious Forces of the United States."**  
By Dr. H. K. Carroll, from the press of Charles Scribner's Sons. 488 pages; cloth, \$2.

Dr. H. K. Carroll is the expert for the United States on the religious bodies of America. He got up for the government the census of religious bodies that brings the situation up to 1906. The present volume avails itself of the census of 1910 and gives much additional information not found in the government volume of 1906. We heartily recommend the book to brethren who seek to understand more fully the religious life and conditions of the whole country and of various States. We believe Dr. Carroll is a Methodist. We have sometimes found him in error on things Baptist. But he is a painstaking, conscientious worker and he has given us the most valuable compendium on religious conditions in America. We have received the above volume from the Baptist Book Concern, Louisville, Kentucky, through whom it may be had.

**"The New Immigration."** By Peter Roberts, Ph.D., the MacMillan Company, New York. 386 pages, \$1.50.

The book is a study of the industrial and social life of southeast Europeans in America. It is an attempt to describe the equality of industrial efficiency and social life and the relation to the native-born of the men in the new immigration.



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

# WOMAN'S DEPARTMENT

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*The three articles following are sent from Baltimore by the Publicity Committee, consisting of Mrs. W. R. Nimmo, Mrs. H. M. Wharton and Mrs. A. J. Fristoe. We know that they contain matters of vital interest to our readers, so we gladly give them space.—Mrs. Gray, Ed.*

## A MOTHER'S MEETING



VISITING the wonderful galleries of the old world as well as of this country one beholds continually pictures of the "Mother and Child." The ideal Mother! The ideal Child! The beauties of these paintings, of coloring, of posture, of surroundings, charm the lover of art, and no less those who are not capable of criticism, but whose natural love of the beautiful calls forth admiration. Beneath this universal expression of motherhood and childhood by the brush of the artist, is the thought of the perfection and dignity of the true exponents of these characters in the life of the world, the family life of the ages.

The Mother! The most precious embodiment of love and gentleness in this everyday life. The wonder of the ages! from the time of Eve, mother of all living, through all the Bible runs the influence of the mother. The mother of Samuel prepared him for the call of God which he heard in the temple. Timothy learned much of infinite good from his mother Eunice and his grandmother Lois. Woman is presented to the Bible in many lights, but her greatest influence is shown to be that of the mother in her home, there she holds a golden key controlling the hearts of husband and children, teaching moral and religious principles, by precept and example with untiring faith and loving devotion to the revelation

of Bible truths and teachings of our Lord Jesus Christ. The family life founded on the gospel ideals of love, purity, holiness, is the hope of our nation. Crowding to our hospitable shores, come those of all nations seeking a refuge, a home where the children may have advantages for enlargement of life and purpose. In this immigration is a problem demanding solution of the Christian womanhood of our great land, especially of those living in the port cities, where thousands are landing from ocean steamers, many of them to take up residence in the immediate neighborhood of their entrance pier. If the home is necessary to right family life, how important for the mothers to be helped to right ideals, be strengthened for right living, taught the gospel by love, led to the Lord Jesus Christ for salvation, for in his strength alone can they conduct their homes and train their children.

Personal Service of intelligent, devoted women from our churches through mothers' meetings, kindergartens, industrial classes and clubs for girls and boys furnish examples which will give higher incentives and better motives to those who perhaps know little above a mere animal existence. Everywhere there are women needing the helping hand from their more enlightened sisters, needing instruction in righteousness, encouragement in training their children, to be brought to see their need of Jesus Christ as their Saviour and helper through whom

alone they can teach and lead their loved ones in the right way.

Mothers need help more than any other class; day and night they are surrounded by noisy, crying children whose demands are unceasing; no wonder, some weary, helpless ones gladly close their tired eyes from this worthy scene.

With those ideas in mind, attention was unexpectedly called to an opportunity for the carrying forward of a Mothers' Meeting in a section of Baltimore, Md., where foreigners are crowding out old residents until an old established Baptist church is left almost stranded, or in jeopardy, on account of the majority of its members transferring their homes to other parts of the city. The question seemed imminent, of abandoning the ground to the incoming tide, and the church property in danger of being sold out of the denomination as had been the case in another instance. One most efficient woman of an uptown church suggested to another woman who had some former connection with the struggling church: "We must do something to help, let us try to start a Mothers' Meeting." Immediately numerous questions arose as to ways and means—workers must be found, money absolutely needed to carry forward plans for a successful work. For months unceasing prayer was made for help and direction, for workers, money and co-operation of the women's societies in the Baptist churches, and that the hearts of the brethren might be impressed with the importance of helping these women. At last an appeal for funds was made to the Executive Board of Maryland State Convention through the committee on work among foreigners in the city. These men most gladly have responded, showing their confidence in those conducting the work, by furnishing a certain fund which is most wisely administered in a business like manner by experienced women.

The women who have undertaken this work in the part of the city greatly needing evangelization have been most faithful. The first meeting was opened the first Monday afternoon, Nov., 1911, continuing through winter and spring until May, 1912. The leader and helpers faithfully conducted the exercises, through sunshine and storm during all these weeks. Beginning with thir-

teen mothers, each week there has been a constant and steady increase even into this second year, when the report of the secretary at the last meeting showed that mothers, children, officers and all the count was one hundred and thirty-seven. At first children were not expected, but so many mothers were unable to attend and were anxious to come and could not because the children could not be left alone at home. This showed the need for work amongst the little ones. Through the gift of a generous brother, a separate room has been renovated and decorated with beautiful pictures, and a kindergarten is being conducted by trained young women who gladly give their services each Monday afternoon. It is a lovely sight to look in upon these children, happy listening to beautiful stories, circling in play about their teachers, their voices learning to sing while the mothers sit in peace and rest in the adjoining room listening to helpful talks on Bible truths, household economies, care and nursing of young children, training of youth, first aid to injured, responsibility to the next woman, etc. Each meeting is full of interest, bright with singing and diversified exercises. One afternoon in the month a social tea is served by a committee of ladies from missionary societies of Baptist churches of the city, who come to these poor women as visitors from another life and environment. Some afternoons during the winter are devoted to evangelistic effort, where mothers have been induced openly to profess their need of salvation, and several have been received into the church by the pastor, who always wishes to have the mothers feel his sympathy and desire to be their friend and helper at any time. In connection with the work, indeed an important part of it, is a co-operative store where mothers purchase goods at the wholesale rate, either on installments of five cents per week or upward, or by direct purchase. Through this department each woman attending is given a certain quantity of material for any article she prefers to make, and she sews upon it while the meeting is carried on, then after a given number of weeks of attendance the article is her own to carry home.

Mrs. James Pollard

Baltimore, Md.



## TRAINING SCHOOL SETTLEMENT WORK

MAUD REYNOLDS McCLURE

**W**E FEEL sure that our readers will be delighted to read from Mrs. McLure's own pen an account of the opening of the new settlement work of the Training School:

"Oh Lillie, come on and let's go see that house what the new folks is paintin' and paperin'." "All right," said Lillie, "the paper in one room is awful pretty, 'cause I seen it t'other day." Down the street tripped the two children, and hand in hand presented themselves at the doorway of 512 E. Madison St. where the Settlement Work of the Baptist Woman's Missionary Union Training School was soon to begin. "Teacher," they called, "what's you folks going to do here?" "You must come next Friday and see," said the lady, "for we are going to have lots of good times here all the winter. Come on Friday afternoon and hear a good musical program, get some ice cream and then play games." "Is that the thing them teachers what come to our house told us about?" "Yes," came the reply, and quick as a flash Lillie blurted out. "Say, teacher, what do it cost?" "You can come to this entertainment free," said the worker. "Gee, but we'll be there," they said, and off they scampered to tell the children for blocks around, about the Settlement where they could go and play games and have ice cream "just free." And well they spread the news, for all day on Friday there were curious faces peering in and many passers stopping to read the notices of the opening of the Settlement House at 3 p. m. on Friday, October 25th.

For an hour before the doors were open, the side walk was crowded with children, and they pressed close against the door their grimy faces and dirty hands leaving their impress on the glass, which a moment before had been spotless. How long it seemed to wait. At last they saw signs of the opening of that door. "There comes the 'Head Lady,'" shouted a boy, and in a moment the door swung wide.

What a happy time the children had! They sang, ate, and played games until they were rather confused, for when invited to come to Sunday-school on the following Sab-

bath, one little boy asked: "Is yer goin' to have ice cream every Sunday?" In spite of the fact that no ice cream was promised, the Sunday-school opened with forty children. Jewish children came that Sunday afternoon, but as soon as the singing began these children marched out, the older girl saying: "Mother told us not to stay if you taught about Jesus." It is hoped that such children will be reached by the clubs and other forms of activity at the Settlement House during the week. The house is open every day during the week, some of the students of the Training Schools or the principal or Miss Leachman, the city missionary, being there.

On Tuesday night, a girls' club formed of working girls, meets for gymnastics, sewing, reading, or cooking, as they elect. On Wednesday afternoon, one of the students gives music lessons for the nominal sum of five cents a lesson, if the applicant belongs to one of the clubs.

Wednesday night, an energetic and interesting young man from one of the churches, has begun a Boy's Brigade, which is very attractive to the boys of the neighborhood, and which we hope will gain a hold on the "gang" in that vicinity. A club for boys over fifteen meets on Thursday nights under the direction of one of the Theological students from the Seminary. These boys have gymnastics, games and stories: Mr. Barnes, recently a Home Board missionary in Cuba, is superintendent of the Sunday-school, and another theological student has a class of boys.

On Saturday afternoons, the settlement is vibrant with life and interest, for in one part of the building twenty little tots assemble for a story hour, and a happy time they have, making doll wagons of spool boxes, whose wheels are the paper stoppers of milk bottles, or making dolls of clothes pins, or hearing fascinating stories from their enthusiastic teachers. In separate rooms are two groups of Camp Fire girls, numbering respectively fifteen and twenty-five. The law of the Camp Fire is: "Seek beauty, give service, pursue knowledge, be trustworthy, hold on to health, glorify work, be happy."

The costume of the Indian maiden, beautiful camp fire songs, pass words and signs, all make appeal to girls at the time when girlhood of high and low degree is dreaming dreams and the two camps at the Training School Settlement are most enthusiastic. Indeed plans are now on foot for the forming of another group for the Jewish girls who will not come on Saturday.

Miss Emma Leachman, city missionary and a member of the Training School Faculty, has her office at the Settlement House, and here the mothers who have known and loved her for years may come in and have a cozy, warm room, where they may be quiet for a time, and talk with this friend who heartens and cheers them so.

With over forty children in the Sunday-school, thirty-five in the Camp Fire groups, twenty-five at the story hour, and from fifteen to eighteen in the Boy's Brigade, and Boys' Club, a half dozen music pupils, some patients at the clinic, and those who frequent the library, as well as the women who come to Miss Leachman's office and club, many lives and home are being touched and opportunities for service are endless. There is a constant effort on the part of the workers to show the neighborly spirit, which is the source of the Settlement idea, and already there is a feeling that no mistake was made when, at Oklahoma City, the Woman's Missionary Union agreed that the Training School should open a Settlement.

## TWELVE EXPECTED BLESSINGS

In thinking over what are to be expected as definite blessings from the January Week of Prayer, the following ideas suggest themselves as reasonably probable of attainment in each State:

(1) That more societies will give a Christmas Offering than will carry out the program.

(2) That about one-half will, in sunshine or snow or rain, observe the entire week.

(3) That fully three-fourths of the societies will carry out the program for at least one of the days.

(4) That the same number will attend the programs rendered by Ambassadors and Sunbeams on Sunday, and by the Junior Auxiliary and the Y. W. A. on Saturday.

(5) That many pastors will open the New Year by a sermon on World-Wide Missions.

(6) That the program for Thursday will

focus the interest of many upon the Judson Centennial Movement.

(7) That Mission Study Classes will be reorganized and that many new ones will be brought into being.

(8) That subscriptions will be greatly increased to the Foreign Mission Journal.

(9) That numbers of titheers will be found and many enlisted in the practice.

(10) That the Christmas Offering will be at least 10 per cent. increase over that of last year.

(11) That the majority of the societies will forward their offerings promptly so that they may be in the hands of the proper authorities by the first of February.

(12) That the prayer-life of each community will be deepened in strength and purpose, and that many women and young people will be trained to pray in public and to give expression to their missionary ideas.

## HOME FIELD HONOR ROLL FROM DEC. 15 TO JAN. 15

Dr. W. D. Powell, Louisville, Ky. .... 73  
Rev. John M. Anderson, Morristown, Tenn. .... 56  
Rev. R. F. Tredway, Mansfield, La. .... 48  
Dr. Arch C. Cree, Atlanta, Ga. .... 38  
Rev. T. F. Hendon, Marianna, Fla. .... 28  
Rev. C. H. Norris, Holly Springs, N. C. ... 25  
Dr. J. F. Love, Dallas, Texas .... 25

Miss E. M. Dickinson, Washington, D. C. 22  
Mrs. M. F. VanLandingham, West Point, Miss. .... 20  
Mrs. J. A. Brown, McColl, S. C. .... 19  
Mrs. A. H. Pettit, Monroe, La. .... 18  
Miss E. A. Alexander, Manning, S. C. ... 17  
Rev. R. E. Guy, Ft. Worth, Texas .... 15  
Miss Mary E. B. Platt, Baltimore, Md. ... 13



Miss Emma Hampton, Cleveland, Tenn... 12	Mrs. R. G. W. Bryan, Varmville, S. C. ... 10
Miss Maud Bates, Lexington, Mo. .... 12	Mrs. W. T. Baker, Mt. Lebanon, La. ... 10
Mrs. David Clark, Union, S. C. .... 11	Mrs. W. G. Gipe, Richmond, Va. .... 10
Miss Georgia Barnette, New Orleans, La. 11	Mrs. J. C. Durant, Brooksville, Fla. ... 10
Rev. W. C. Golden, Nashville, Tenn. ... 11	Mrs. W. H. Daniel, Jr., Mullins, S. C.... 10

## Receipts from December 15, 1912 to January 15, 1913, \$8,326

**ALABAMA**—Twenty-first Ave., Birmingham, by J. E. H., \$5; Antioch, by J. H. C., \$2.10; Suggsville, \$2; Dr. W. T. B., Birmingham, \$5; Nicholasville, by W. N. Nichols, \$50; Dr. W. B. Crumpton, Cor. Sec'y, \$50.16; W. M. U., \$217.97; W. M. U., for Home Board Schools, \$24.55; Thank Offering, \$1.05; Jubilee, \$53.75; Indians, \$2. Total, \$369.48. Previously reported, \$4,442.24. Total since May, \$5,311.72.

**ARKANSAS**—Total since May, \$16.05.

**DISTRICT OF COLUMBIA**—Washington 1st, by E. B., \$100; W. M. Circle, \$57; by Mrs. M. B., \$57; W. M. S., 5th, Washington, by Mrs. M. B., \$44.97. Total, \$201.97. Previously reported, \$585.48. Total since May, \$787.45.

**FLORIDA**—S. B. Rogers, Cor. Sec'y, \$41.66; St. Cloud, for D. and D., Indian Work, Mountain Schools, \$8.05; Taft 1st, for D. and D., Indian Work, Mountain Schools, \$5.15; W. M. U. of Florida, by Mrs. H. C. Peeliman, \$1.05. Total, \$55.91. Previously reported, \$1,147.07. Total since May, \$1,202.98.

**GEORGIA**—Dr. H. R. Bernard, Aud., \$1,304.22; Central, Gainesville, Sunbeams, for Indian Schools, \$1.55; for Miss Perry, Jackson W. M. S., \$15; Macedonia W. M. S., \$1.35; Waynesboro W. M. S., for Miss Tweedy, \$1. Total, \$1,323.12. Previously reported, \$8,845.91. Total since May, \$10,169.03.

**ILLINOIS**—Total since May, \$36.15.

**KENTUCKY**—An. Com. of Ky., by Miss C. E. Hunter, Sec., \$55.57; Mountain Schools, \$13.01; Dayton, by R. R. M., \$32.82; Dr. W. D. Powell, Cor. Sec'y, \$319.12. Total, \$420.52. Previously reported, \$7,483.43. Total since May, \$7,904.25.

**LOUISIANA**—L. M. S., Central, New Orleans, Jubilee Offering, \$22. Previously reported, \$983.36. Total since May, \$1,005.36.

**MARYLAND**—Reisterstown, by T. E. R., \$6.50; Balto. 1st, by J. R. G., \$66.27; North Ave., Balto., by C. M. K., \$38.54; Springdale German Mission, by S. J. Fuxa, \$3.10; Eutaw Place, by H. W. P., \$123.12; 7th ch., by O. M. L., \$49.32; Jr. B. Y. P. U., of Fulton Ave., Balto., by J. H. D., \$5; Temple ch. Balto., by J. R. H., \$15.73. Total, \$322.59. Previously reported, \$3,412.70. Total since May, \$3,735.29.

**MISSISSIPPI**—A. V. Rowe, Cor. Sec'y, \$200; Sidon, by H. S. S., \$10.50. Total, \$210.50. Previously reported, \$2,307.14. Total since May \$2,517.64.

**MISSOURI**—Tabernacle, Kansas City, by T. P. J., \$7; A. W. Payne, Treas., \$777.53; W. M. U., \$37.42. Total, \$822.10. Previously reported, \$6,747.76. Total since May, \$7,569.86.

**NEW MEXICO**—Total since May, \$128.50.

**NORTH CAROLINA**—Corinth, by G. W. H., \$9.30; Walters Durham, Treas., \$1,286.64. Total, \$1,295.94. Previously reported, \$6,696. Total since May, \$7,992.56.

**OKLAHOMA**—W. B. M. S. of Okla., by Miss Sue O. Howell, Sec., \$86.78. Previously reported, \$751.05. Total since May, \$837.83.

**SOUTH CAROLINA**—W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$216.86; Gluck Mill, by J. W. G., \$5; Big Stevens Creek, by H. L. B., \$1.80; Providence, by R. E. G., \$1; Bethabara,

by R. S. G., \$2.38; Wellford, by A. B. G., \$3; Wassamassaw, by J. H. L., \$2.25; Edgefield 1st., by O. S., \$32.15; L. A. S., \$20.30; S. S., \$3.21; Double Pond, by J. P. C., \$2.9; Padgett Creek, by W. H. W., \$2.05; S. S., Townville, by J. D. B., \$9.25; Long Branch, by S. J. K., \$5.76; Goose Creek, by R. E. G., \$5.20; Poe Mill, by S. H. B., \$1; Lexington, by J. C. M., \$2.35; Antioch, by H. W. M., 90 cents; Cowpens, by M. R. C., \$10; Shandon ch., Columbia, by C. M. S., \$10; Republican, by H. W. M., \$7.13; S. S. Dillon, by J. T. F., \$7.57; Union, Dorchester, by R. L. D., \$2.08; Rev. J. E. McManaway, for New Hope, \$7.80; Bethel, \$8; Beaver Creek, \$9.25; Center Grove, \$8.25; Mt. Pisgah, \$5.55; Dorchester, by E. B. G., \$8.04; Boiling Springs, by J. J. C., \$3.73; Bethlehem, by G. S. O., \$2.04; Fairfield Ass'n, by W. J. S., \$18.95; Reedy River, by C. E. H., \$3.50; Marietta, by E. O. T. C., \$1.08; Mt. Lebanon, by A. J. F., \$4; Abner Creek, by W. I. P., \$5.95; S. S., Dorchester, by E. B. G., \$11; Beulah, by S. C., \$1; Double Springs, by J. J. D., \$1; Williston, by W. A. N., \$7.30; Beulah, by H. G. W., \$8.11; Aerial, \$2.35; W. M. U. of S. C., by Mrs. J. M. Cudd, \$114.25; Mountain Schools, 3; Friendship, by T. E. R., \$1; Barnwell and Bamberg S. S. Conv., by J. A. H., \$34; Limestone, by T. T. P., \$1.79. Total, \$640.14. Previously reported, \$7,151.90. Total since May, \$7,792.04.

**TENNESSEE**—Friendship, by J. J. S., \$1.35; Belmont, Nashville, by W. C. Golden and wife.



Richmond Va.

for Evang., \$30; J. W. Gillon, Cor. Sec'y, \$30.74; Moore's salary, \$200. Total, \$262.09. Previously reported, \$4,327.59. Total since May, \$4,589.68.

TEXAS—Total since May, \$2,381.69.

VIRGINIA—B. A. Jacob, Treas., \$1,400. Previously reported, \$9,348.83. Total since May, \$10,748.83.

MISCELLANEOUS—Ground rent, Galveston, by J. H. M., \$15; Louisville Traction Co., Div., \$50; Geo. W. Norton, Louisville bequest of J. J. Friend, Va., \$27.60. Ga. R. R. and Banking Co., div., \$300. Total, \$392.60. Previously reported, \$490. Total since May, \$882.60.

AGGREGATE—Total, \$8,326.66. Previously reported, \$67,283.15. Total since May, \$75,609.81.

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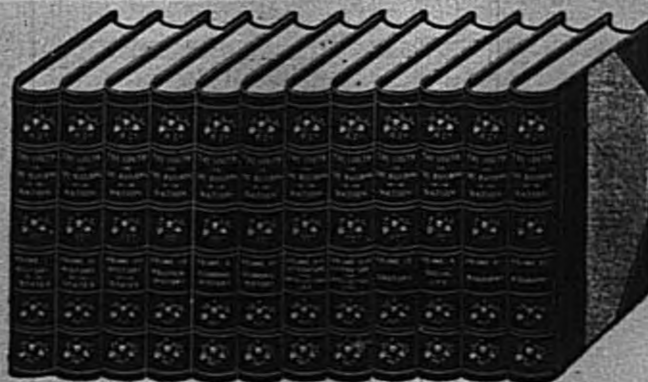
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