

THE Home Field

FEBRUARY 1916



Superintendent J.L. Wise of the Home Board
Canal Zone Mission, Mrs. Wise, and Their Interesting Children.

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— of the —

SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

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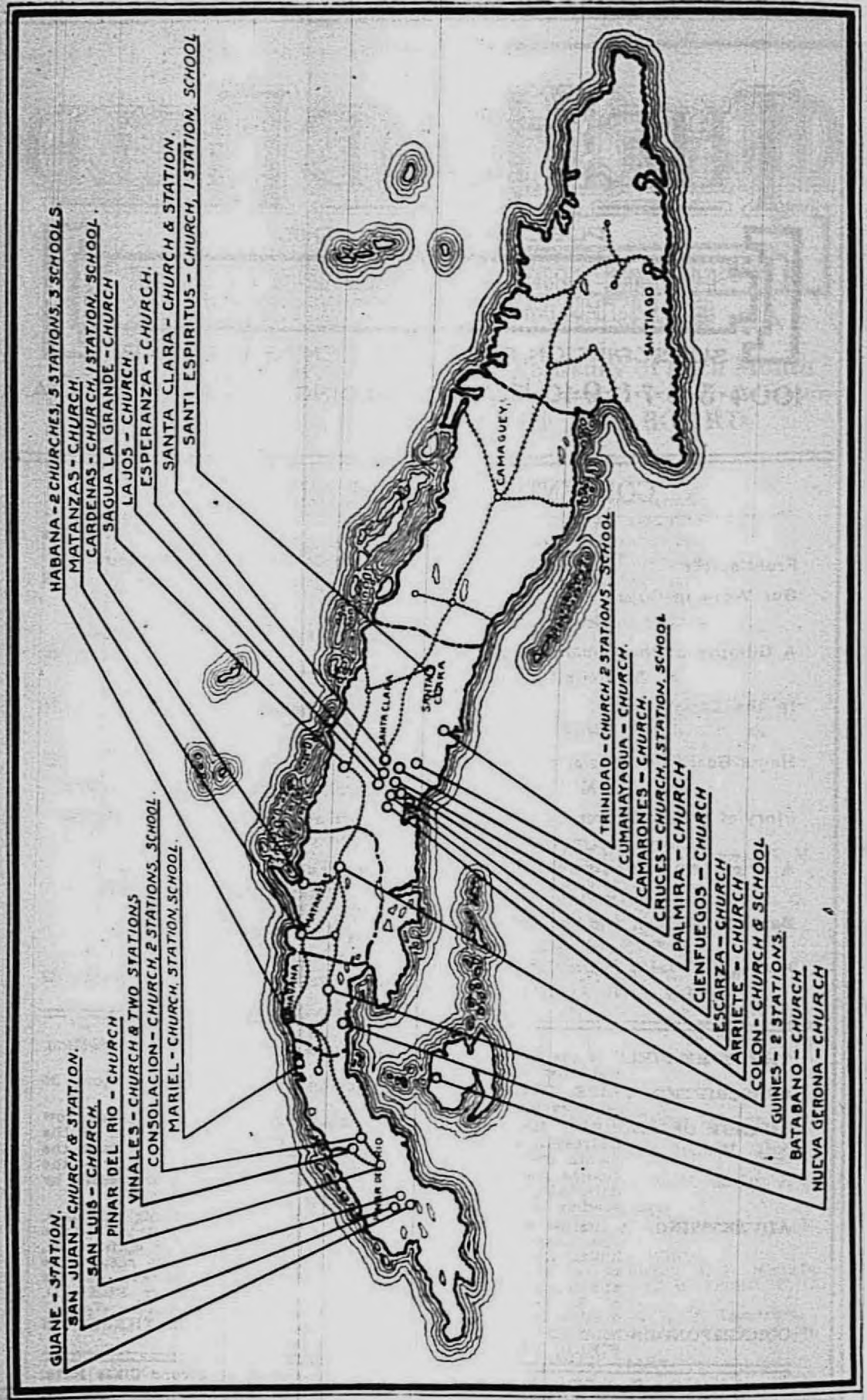
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Map Showing Location of Home Board Churches and Preaching Stations in Cuba.



Vol. XXVII

FEBRUARY, 1916

No. 2

Our Work in Cuba.

B. D. GRAY, Corresponding Secretary.

OUR WORK IN CUBA grows steadily and encouragingly. Supt. M. N. McCall, in addition to the burden of his work, is carrying an additional burden in the sickness of two of his children, who have for some months been in the States under treatment for tuberculosis. The latest report from them is that they are improving constantly and we are hoping and praying that before long they may be entirely restored to health. Dr. McCall has been greatly comforted by the assurances of sympathy which so many have given him.

He so well stated the conditions of the Cuban work in his last annual report that I present the substance of what he had to say. Surely from his presentation of that important field our people ought to be moved to give more largely for the evangelizing of that great rich island just across the Florida straits from us:

The field occupied by the work of Southern Baptists in Cuba comprises the four western provinces of the Island, or a little less than half the territory of the Republic. It is approximately four hundred miles long and averages fifty miles in width. We can not say that we are adequately occupying the field, as will be seen from the following statements:

Santa Clara Province.—This Province alone has a population of 559,000. Eleven of our States have less, and this is more than the State of Florida had in 1900. This is supposed to be our best manned Province, and yet we have only eleven workers, all told, or an average of one for every fifty

thousand population. In the Province we have churches at twelve points. Of these five have a population of over ten thousand.

Matanzas Province.—This Province has a population of 274,000, or more than either Arizona or Delaware. For the Province we have only three workers, or one for every ninety thousand of population. We have churches at Matanzas, Cardenas and Colon. But when a city of forty thousand like Matanzas has only one worker we cannot say that it is adequately occupied.

Havana Province.—This Province has a population of 636,000. This is considerably more than New Hampshire or South Dakota, and almost as many as the whole State of Florida reported in the last census. This territory is occupied by six workers, not including the director of the Havana school, whose time cannot be given to evangelistic work, or one worker for 106,000 of population. The City of Havana alone has increased fifty thousand in the last seven years and is already one of the great cities of Latin-America. The three workers in the city have conducted over twelve hundred public services during the last twelve months, or an average of three per day during the entire year, but this is only a drop in the bucket among our teeming thousands. There are four organized churches and ten preaching stations.

Pinar del Rio Province.—This Province has a population of 261,000 and for it we have five workers, or one for every fifty-two thousand.

The entire field occupied by Southern Bap-

tists has a population of 1,730,000. Twenty-six of our States have less, among them South Carolina, Louisiana and Kansas. We have ninety miles from our shores a population larger than that of the State of Kansas, who have been turned over to us and for whose evangelization we are responsible. They are bound to us by many ties and look to us for help. At this time, when the attention of the Christian world is being directed to Latin-America, Cuba offers a peculiarly favorable opportunity for us to show what the gospel can do for these peoples. Her nearness to us and the many points of contact between us are a challenge to our spirit of brotherliness.

Distribution of Workers.—An indication of the distance between some of the fields will show the great stretches of territory that are calling to us. There are four lines of railway running out of Havana. Going east, the nearest mission is Matanzas, fifty-five miles away. Going west, our nearest mission is Consolacion, ninety miles away. Going south, the nearest is forty miles, and south-east, the nearest is thirty-five miles. If you should travel by rail from Havana, our center, to Sancti Spiritus, our most eastern mission, you would pass only four towns where Baptists have work.

Difficulties.—These also challenge us. Recently, at a meeting of missionaries of all denominations in Havana, the question was asked, what are the principal difficulties or handicaps in the way of your work? Among the replies were the following statements: "Religious indifference and lack of interest in all things spiritual. The lack of any basis of religious appeal. Instability of character. Lack of public moral standards and of personal morality. The abundance of vicious literature, and the lack of good literature. The fear of losing social cast. The people think they are already Christians, and think we represent an American religion. The lack of a sense of sin. The environment is a saturated Jesuitism. The people have been deceived in former religious teachers and are afraid to trust us. The bad example set by resident and visiting Americans. The missionary often fails to enter into the life of the people, but works from a foreign standpoint. The men have been so badly deceived by former teachers that they keep

their wives and children away from the services," etc.

Dr. John R. Mott, who was present, said he thought a terrible case had been made out, and expressed his opinion that Latin-American fields are more difficult than either Moslem or pagan fields.

This would be a very dark and discouraging prospect were there not some heartening experiences. It was also asked: What are some of the most helpful and encouraging things in the work thus far? Among the replies are the following statements: "The clear conception of some of the native preachers of the difference between the old and the new, the spiritual of the gospel and the formal of Romanism. The willingness of the people to read and learn. The gradually changing atmosphere toward evangelical work. The accessibility of the children and the ease of approach to the parents through the children. The enthusiasm of the Cuban Christians, who are born propagandists. The children in our day schools. The rapid development of character of some of the young Christians. The fact that a literature is being formed. The fact that young people are going out from our schools to take their places in Cuban society; they may not be Christians, but they will always be friendly. The natural love of the people for singing. The quality of the native preachers, their zeal and faithfulness," etc. These are the lights among the shadows.

A Task Worth While.—The evangelization of Cuba is no ignoble task, but is worthy of our best efforts. Among the many reasons, we might mention three that make it a task worth while: (1) The character of the people. In spite of centuries of degrading teaching they still have many admirable qualities. They are capable of great development, and under the influence of the gospel would no doubt become a great people. (2) Economically, Cuba is destined to be very rich. Modern methods applied to her unsurpassed natural resources will produce wonderful changes in the not distant future. Evangelized, her naturally generous people will become a respectable force in the evangelization of the rest of the world. (3) Her proximity to us presents a condition in which we must help the Cubans or be harmed by them. Whatever may be the

tween us will become closer. We already future of the island politically, the ties be have daily mail, except Sundays, and we are only fifty-two hours from New York. Freight trains are being ferried across from Key West to Havana, and everything tends to bind us closer together each year. We must lift them or be lowered by them.

Among the Churches.—The work has progressed. No new churches have been organized during the year, but all have been strengthened and some new stations have been opened adjacent to other work. A

resident missionary has been placed in Guane, Pinar del Rio Province. This town has been attended heretofore by occasional visits from a nearby town. It is the important center of a large country district.

A summary of the work during the year would be as follows: Preaching services 2,238; prayer meetings 1,090; religious visits 10,172; baptized 168; received by letter 26; total membership at present 1,962; tracts distributed (pages) 165,400; Bibles and portions distributed 1,485.

A Glimpse at Our Cuban Work.

M. N. McCALL, Superintendent, Havana, Cuba.

WE ARE GATHERING in the splendid town of Colon for the twelfth annual meeting of our West Cuban Baptist Convention. Tonight the Sunday School Association will convene, occupying the sessions of tonight and tomorrow morning. Tomorrow afternoon the Convention proper will begin its deliberations.

It has been eight years since the Convention met at this place, and they have been years of blessing and growth. Our Sunday School Association did not exist at that

ple have studied them and received diplomas and seals from Nashville. There has been growth all along the line. But we are still struggling with the problem of an adequate supply of competent Sunday-school teachers. When we reach a solution of this difficulty we will feel like the goal is in sight.

We have not yet cast up accounts and do not know what will be the total result of the year's work. On account of a change of date in the meeting of our Convention we have a short year of nine months, and the totals will necessarily be less, but there have been some other causes of loss during the year, and it will not be surprising if the results are less than in other years. The extended illness of three of the best native pastors and the enforced absence of some of the American workers have been losses.

The brethren have been coming in since yesterday afternoon. There are already some on the ground who have come nearly three hundred miles to be present. The Convention has come to mean so much to some that they plan from one meeting to the next to be on hand. These annual meetings have been a great source of strength and stimulus to all the workers and others who have been able to attend, and they look forward to them as seasons of revival and refreshing.



A soft breeze moves the leaves of the banana trees.

time. But when our people were invited to enter an interdenominational association, they decided to organize for themselves, and the work has been greatly blessed. During its brief existence four of the books prescribed by our Sunday School Board for its normal work have been translated and published in Spanish and many of our peo-

Pastor Paetz, the host of the Convention, has been in the service of the Home Mission Board eleven years, and is serving his second term as missionary in this city. He is a strong man and has done some good work here. The congregation, under his direction, have the church and premises shining their welcome in a coat of new paint, and we are looking forward to great times together during the next three days. The impulsive son of the tropics knows what it is to "rejoice in the Lord," as much as his more phlegmatic brother of the north, and he lives in lasting gratitude to the phlegmatic brother who has given him the chance to know their common Lord and Master.

It is the eleventh of January, but it does not seem that way to one accustomed to January weather farther up. The sun is shining not only brightly but hotly also. Outside the birds are singing as though it



Pastor Paetz has been in the service of the Home Mission Board eleven years.



The congregation have the church and premises shining their welcome in a coat of new paint.

were May. A soft breeze moves the leaves of the banana trees just outside. We want fans instead of fires and "palm beaches" rather than overcoats, but we have genuine Baptists and have met to hold a genuine Baptist Convention. We believe that more and more Southern Baptists will rejoice in years to come that they sent the light across the way to the Cubans.

Here in the beautiful little tropical park, in the midst of it, royal palm trees and bright flowers, there stands an excellent bronze statue of Christopher Columbus. On an elevated pedestal, in an imposing posture, with outstretched arm and far-away look, he gazes off toward the seas. Sometimes, in imagination, I have thought that he symbolizes the Cuban people who are looking away to us for help and guidance. May we be faithful to them and to ourselves, and to Him who sent us here sixteen years ago.



B. D. GRAY, Corresponding Secretary.



THE HOME FIELD presents a fine appearance with the picture of Rev. J. L. Wise and family on the cover page. He has been in Panama for eleven years now. During this time the greatest engineering feat of history, the digging of the Panama Canal, has been completed. Passage is made in a few hours from ocean to ocean, instead of weeks and weeks before the completion of the Canal. Marvelous changes in the world's geography and commerce have already been wrought by this stupendous accomplishment. More significant than the Suez Canal in the way of larger world conditions is the Panama Canal. It is of tremendous moment to our own country's welfare and progress.

Panama has been called the world's waist. The isthmus connecting the two great continents of the Western Hemisphere severed, North and South America are suddenly brought into closer relations and that narrow strip is of vital consequence in world affairs.

Changing Conditions.

While the work on the Canal progressed there was an average of some 35,000 workers for the ten years. As the work approached completion the number of laborers was reduced rapidly. As the Gatun Dam was being completed it impounded the waters of the Chagres River and formed Gatun Lake with a superficial surface of 165 square miles, the largest artificial lake in the world. The rising of these waters submerged a large portion of the Canal Zone and numbers of the towns, where our mission work

was located. Churches were disbanded, the membership carried elsewhere in the Zone or back to their homes in the States and in the West Indian Islands, especially Jamaica, which furnished the largest number of West Indian workers, many of whom were Baptists.

So our work was adapted all along to the changing conditions, most of it being necessarily temporary, awaiting the completion of the Canal and permanency of locations.

The two important centers now are at Colon on the Atlantic side and Balboa Heights at the Pacific terminus of the Canal. At these two points we ought to have strong churches. At Colon we have a Negro church with some 250 members after the constant drainage by removals. They are doing good work with Rev. Stephen Witt as pastor, who also has charge of the colored work at Gatun.

Our greatest work will be at Balboa Heights on the Pacific side, because here are headquarters of the Canal government. The great shipping facilities are located at this point. The government buildings are here and the administration of Canal affairs is from this point.

Rev. S. M. Loveridge has charge of our colored work at Chorilla adjoining Balboa Heights. He has been some fifteen years or more in Panama, working under the Jamaica Baptist Missionary Union until our Home Board took over that work at the request of the Jamaica brethren, since which time Bro. Loveridge has been with us, rendering most efficient service.

Hitherto our work has been more largely among the Negroes because they have con-

stituted the largest force on the Zone and because in taking over the work of the Jamaica Baptist Union we pledged them not to neglect the work among the Negroes.

The Present Urgency.

It is now desirable for us to give special attention to the work among the whites, as at present and in the future the preponderance of the population will be white.

The particularly urgent need at present is the completion of our chapel at Balboa Heights, where we have a most beautiful location in the very center of the town, only a brief distance from the government building, the Panama Railroad station, and commanding a view of the Canal for several miles.

We at first contemplated, for the sake of economy, erecting a building of very moderate cost, but the United States government, in line with its policy for more substantial buildings, required that we erect a better structure. This building is going up at present and we are in much need of funds with which to complete it.

Now that the Canal is completed and the

permanent places settled upon, it remains for us to do intensive work at the places mentioned. We ought also to do work in Panama City which immediately adjoins Balboa Heights and virtually constitutes one great continuous settlement.

A Strategic Location.

The strategic advantage in the way of location possessed by Panama is just now strongly accentuated by the Pan-American Missionary Conference to be held there February 10-20. The religious conditions of Latin-America are to be considered at this conference. The centrality of the location gave Panama, a small city, the call over Mexico City with some half million, Havana with more than 300,000, Rio de Janeiro with 750,000 and Buenos Ayres with more than a million. In future years the importance of this location will be felt and from this narrow strip will go out influences by land and sea that will shape the world's destiny. How important that Baptists should have a strong work at this unique location!

The Home Board and Social Service.

V. I. M.



HE WORK OF a missionary of the Home Mission Board is to lead souls to Christ, and to build up the saved in the newly implanted life. The building up process is in terms of spiritual comprehension and efficiency.

The soul is won to salvation, and then the life is won to service.

The text-book from which the new life is taught for service is the Word of God, and the school in which the teaching is done is the church of Christ. The end of the teaching is that the life may function in deeds of service to Christ. The contents of that service is fruitfulness. The Text-Book sets forth what the fruits are. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and truth.

These fruits are not Social Service, but they are the personal graces wrought by the Spirit, which are prerequisite to any social service which shall rise to the re-

quirements of our Lord. Indeed, the New Testament almost everywhere and always gives the emphasis to the attainment of these prerequisites rather than to the deeds of service. In Matthew the Saviour lifts the veil of the future and shows men being judged by the deeds done in the body, but the attitude of the self-righteous in that portrayal is exactly that of the men in this world who expect some deeds they have a mind for to compound for bad ones they are inclined to, while the humility of the righteous is exactly that of those who really seek after the fruits of the Spirit, which are graces of redeemed character, rather than works of self-righteousness.

The Home Mission Board and its missionaries have done and are doing a work of social service which is of immense value. But they have shrank from featuring this work as a chief thing, lest the weak and unwary should stumble and become entangled in the net of the false belief that man is justified by the works of the flesh

rather than by faith in Christ. They have believed that they could do more for the general social weal, even in a day which needs such service more than any former day needed it, by keeping the blessed agencies of redemption and Christian culture running at full capacity, than they could by shutting up the shop which produces the good while they should go out to demonstrate how they should be used.

The Home Board realizes that the involved life of the New Civilization, with its interdependence and intercommunication, cries out before high heaven for a greater social conscience on the part of Christian people. Therefore we must teach our people that the fruits of the new life have to do with economic justice and social righteousness. We may with propriety even teach the people the application of these principles to specific situations.

But some men are so prone to swing as a pendulum from one extreme to another that our Board and its missionaries have felt like warning the people against foolish new shibboleths, at the same time they try to teach them how to apply the unchanging principles of the everlasting gospel of Christ to the peculiar exigencies of our own times. We would that it could be burned into the consciousness of our people so they would never forget that the fundamental and undying business of a church of Christ is to bring men and women into right relations to God. If some seem to have a personal faith and personal honesty as its fruit, without a social conscience, try to develop that social conscience. But may no man of God be so misled as to cease putting always and everywhere the main emphasis on the sinfulness of men and the deity and Saviourhood of Christ.

To speak in the plainest terms, the subtle and ruinous danger in an over-emphasis of social service, is that while we became experts in working with this fruit we shall lose something of our insistence upon and intimate contact with the Vine of which we are branches and without a living junction with which our branches dry up and are only fit for the burning.

With these words of warning and explanation, it is a matter of joy to glance at some

of the rich social service fruits which the Home Mission Board has been and is still cultivating in our Baptist Vineyard.

The largest social service this Board or Baptists have rendered is that of making good men and women everywhere by bringing them to Jesus. The South has no reason for special gratification over its attainments in respect for law. But incomparably the greatest force which has wrought for the public peace and for law and order is the gospel of Jesus Christ. Home Missions in thousands of inconspicuous or remote places has made possible the maintenance of community light houses, which have preserved the home, preached the sanctity of human life, made men honest in their civil relations, and sustained the ordained powers which rule. A great but inconspicuous work has been done here, and much yet remains to be done.

The greatest obligation of Southern white Christians to men of other races is to the millions of Negroes here in the South. Home Missions has in all the years been and still is the means of saving approach on the part of the white Baptists to the Negroes. This service is great and useful. Even more useful is the conscience toward the Negro to help him, being developed from the pulpit and the pew in thousands of white Baptist churches. Salvation for the South as a section can only be had by the whites helping the Negroes. There is no adequate approach to the need save the approach of the gospel. Here is an immense social service, being rendered and to be rendered.

To Christianize the foreigners in the South is a great social service. There are about 4,000,000. The Home Board has about fifty workers among them. The workers are in Baltimore, Norfolk, Tampa, Key West, Alabama, Galveston, El Paso, Oklahoma, Missouri, Illinois, and Louisiana.

To bring forward to a larger and more useful life in Christ the 4,000,000 Southern Highlanders is an immense social service.

In thirty-four schools with 175 teachers the Home Board has engaged a blessed agency which has potentialities of aid to this whole retarded but virile civilization. Also in some of the schools, a bit of social service, of a more restricted, technical kind

is being rendered: namely, training in agriculture and domestic science.

The Indians of Oklahoma are 100,000 in numbers. The Home Board has about twenty missionaries among them. A blessed work it is, turning heathen Indians from darkness into the Jesus Road.

With fifteen Enlistment Field Workers the Home Board and a number of State Boards are co-operating in teaching laggard churches and showing them how to function more efficiently for Christ in their own communities. It requires patience, love and tact, but no work is greater in principle nor more largely needed among Southern Baptists. It is being richly blessed. Given a live church in a country community, everything else needful finds it easy to follow, and does follow. Give a crippled church and the whole community lags, and even the price of land goes down. This is an immense social service.

Through the agency of our Church Build

ing Loan Fund, the Home Board is seeking to solve the problem of our homeless congregations. When these congregations move from the shabby structure of their temporary abode into a beautiful and commodious house of worship dedicated to the Master whom they are serving, the meeting house becomes the social center of the village or township, and social salvation as well as spiritual uplift is the inevitable result.

May Baptists do more of the blessed social service they are now doing. May we be alert to adjust our methods to the needs of our time. But may we ever stand on the eternal Rock of Ages and there promulgate God's Word, that man is a sinner and lost in his sins, that Jesus Christ is a Saviour, the very Son of God, and able to save the most sinful, and that in Christ we are able to do all things—even to the effective permeation of our New Civilization with the spirit of righteousness, justice, and love.

The Story of a New Church.

ANNE McQUEEN, Tallahassee, Florida.



IN THE YEAR 1914 the Baptists of Tallahassee, the capital of the State of Florida, worshipped God in the most insignificant and humble house in the city—a bare shell of a small frame building, ugly to look upon, shivery in winter and scorching in summer—inadequate in every way.

In the year 1915, on the second Sunday in November, they, with the congregations of the Methodists and Presbyterians, who came to rejoice with them, gathered in a fair and shining temple of worship, large and lofty, beautiful to look upon, built of cream brick, with ninety-two great windows of art-glass, gleaming like fire-opals, blending harmoniously with the cream-white walls. A building heated delightfully with steam radiators, lighted so superbly that a great electrical firm in a large city took a photograph of its interior, to illustrate perfect lighting; ventilated so that the fresh air of heaven comes in without draughts, its choir-loft filled with the majestic pipes of a great organ; its auditorium splendidly furnished, ample room on lower and upper

floors for Sunday-school, B. Y. P. U., Women's Societies and pastor's study. Built on pure Grecian lines, its pillared portico shining, at night, with four great globes on iron standards, making plain the way to the feet of those who come up to the House of the Lord.

On that first marvelous Sabbath Dr. B. D. Gray, the Secretary of the Home Mission Board, preached a great dedication sermon; while he spoke the Word of God, the leaves of the tall pecan trees outside drifted softly through the open ventilators and fell at his feet—a token of harvest, and the fulfillment of the year.

The preacher praised the new church, declaring it to be an ornament to any city—it is by far the handsomest of the churches of Tallahassee, where the Methodists have an ample red-brick house of worship, the Episcopalians a smaller but beautiful one, ivy-covered and picturesque, and the Presbyterians an ancient but comfortable edifice, built nearly a hundred years ago.

Housed in a shanty a year ago, today the

Baptists of Tallahassee possess a temple beautiful as a bride adorned for her husband, glorious as an army with banners to fight the battles of the Lord!

Eight years ago their number was small—eight years before that they were less than half a hundred souls; small as to numbers and meager as to purses, they were a vallant host, and, from the steps of their poor house of worship, they cast their eyes upon the fairest lot in all the city and decided to buy it, build upon it a pastorium

it by strenuous efforts, sticking always to their own denomination, and begging no help of outsiders; working with heart and hands, giving from their meager purses, so that God blessed their store, and, like the widow's cruse, the purses are never quite empty!

The year after the purchase of the lot they built upon it a pastorium, comfortable, convenient and modern. Then, struggling always, and giving always from sanctified purses, they paid at last the final install-



Dr. B. D. Gray preached a great dedication sermon. While he spoke the leaves of the tall pecan trees outside drifted softly through the open ventilators and fell at his feet.

wherein to house their pastor and his family, and, in some glorious time of fulfillment, even to build a church! Their pastor, a man notable as a builder of churches, was with them, heart and soul, but Thomas the Doubter was ever at their elbows, urging them not to attempt the impossible!

"You can't do it," argued Doubting Thomas and all his kindred. "Think of it, people, you are preparing to burden yourselves with a debt you can never pay—let well-enough alone, I beg you!"

But they closed their ears to the family of Doubters, and proceeded to buy the coveted lot for the sum of five thousand dollars, and to pay the first installment upon

ment on the lot, and were ready for building the church of their dreams.

Rev. J. B. Pruitt, the preacher who, like Paul, planted, feeling obliged to give up the pastorate, was succeeded by Rev. J. Dean Adcock, a zealous Apollos, who watered the seeds of hope, so that they sprouted and brought forth fruit abundantly. He who—the Secretary of the Home Board says—"is as persistent as the waves of the ocean beating on the sands, as full of pleadings as Paul," set forth the cause of the Tallahassee Baptists so eloquently that the State Board of Missions and the Home Board—blessed helpers of those who help themselves—aided the fight with the indispensable ammunition of money, so that in the

spring of 1914 the ground was broken for building by the little tin shovels of the pastor's baby daughters, Frances and Emma, and blessed by Rev. S. B. Rogers, Secretary of the State Board; the new church was begun!

Begun, but for a heartsick period at the beginning of the European war, the building was at a standstill; the timbers stood bare to sun and rain—soon people would smile and begin to speak of it as "The Baptists' Folly!"

But God provided a way; the gifts of the State and Home Boards came like showers of golden blessings, and work was resumed.

The contractors and builders—one of the firm a consecrated member of the Baptist church—gave generously of their time and



Our beloved pastor-builder Rev. J. Dean Adcock.

capital, saving the church thousands of dollars, while putting in the very finest material and the best of workmanship—they will always have the heartfelt gratitude of the Tallahassee Baptists for their splendid work.

And now the congregation began to watch, with full hearts of wonder, the noble structure spring up like magic. All watched

—the pastor, enthusiastic and proud, the Sunday-school Superintendent, happy over the idea of having room to shelter his classes, already the pride of the State; the deacons, the building committee, the women—ah, the women watched always! The pastor's wife hovered over it like a mother over her brood, laughingly declaring that it took as much of her attention as her children, for, living next door, she was always looking out for its welfare. The president of the Woman's Missionary Union, who is also the wife of the Governor of Florida, and indeed a sister to every "Judy O'Grady" who needs her help! Giving of her time, her talents and her taste as a member of the building committee. The president of the Ladies' Aid Society, another member, a veritable Dorcas, who gives her life and her substance to the poor and the church—and, incidentally, endeavors to make everybody else do the same! working overtime, with the vice-president of the Missionary Union, a woman like Lydia, whole-hearted, helpful and optimistic to a degree. The rank and file followed valiantly in their wake—no wonder, is it, that the building went on?

And now, behold, it is finished! Like the palace of Aladdin it has risen almost in a night. Now the young matron who has faithfully coaxed sweet music from the old tinkle-box of a piano, without money and without price, because she loved her church and wished to serve it, can find fitting outlet for her talent on the keys of the great organ, pealing forth paeans of praise to the Redeemer.

Now, too, is Thomas the Doubter and his family silent from sheer amazement. Now the comfortably housed Methodists and Presbyterians and Episcopallians rub their eyes and say: "Surely the thing is a mirage and not a reality! How did the Baptists build so quickly?"

But it is a blessed, glorious reality, the new church.

Pastor Adcock's people will not blame him if his eyes fall fleetingly upon a fair memorial window, whereon is pictured The Baptist baptizing Our Lord, and on the memorial "TO OUR BELOVED PASTOR-BUILDER, REV. J. DEAN ADCOCK, 1915."

Paul has planted, young Apollos, zealous and untiring, waters. May the Lord give steady and abundant increase!

A Brief Trip to Louisiana.

V. I. M.

IT WAS MY PRIVILEGE to attend the Louisiana Convention in December, and in doing so to get a glimpse of the State—one of the States in which the Home Mission Board has done and is still doing fruitful work.

Great Texas looms on the horizon beyond Louisiana, forming a junction with it in a piney-woods frontier which is for all the world like that of the South Atlantic and Eastern Gulf Coast belt. Texas is not to blame for being large and is to be congratulated on its wonderful virility and resourcefulness, but it is probable that in Baptist circles the eye-filling bigness of Texas has wrought a certain minification of Louisiana, and this is unfortunate.

Louisiana is not a small State, either in size, resources or prospects. Louisiana has an area of 48,000 square miles—a bit larger

we have 549,000 people in Louisiana of supposed Baptist predilections. By the count of 1914 there were 66,000 white Baptists in Louisiana. The Negro population in the State is slightly less than the white, but Negro Baptists outnumber the white Baptists more than two to one.

Entering the State by way of railway ferry across the Mississippi at Vicksburg, I rode due west to Shreveport near the Texas line. The entire trip is through a region of rich alluvial soil, much of it unsurpassed in fertility. Swamps of cypress and ash abound towards the east, and the pine brightens the winter landscape as one reaches the western side of the State.

Shreveport is a rapidly growing city. It boasts sky-scrapers, fine hotels, and an increasing number of expensive bridges across the Red River on which it is situated. Dr.



The two pictures of Rev. J. M. Barra, show him first as a Roman priest in Eastern Cuba and second as a Baptist preacher in Louisiana.

than Kentucky or Mississippi. The census of 1910 gives it 1,656,000 population, which is now considerably larger. A religious census of 1906 gave Louisiana a religious membership of 778,000, of whom 477,000 were Romanists and 301,000 evangelicals. Of the latter 183,000 were white and Negro Baptists. Multiplying the number of Baptists by three so as to balance the Romanists' method of counting all their population,

M. E. Dodd, State Member of the Home Missions Board, is the esteemed pastor of the First Church at Shreveport, and the Baptist cause is growing in the city in several other churches, as well as in the First.

Southward, on the Kansas City Southern Railway, which runs nine hundred miles due south from Kansas City to Port Arthur, Texas, I journeyed to DeRidder. In this southwestern Louisiana town the Conven-



The little Italian church group at Independence, Louisiana

tion met. It is a beautiful region, and great forests of long leaf pine abound. These forests are now being turned into lumber by a number of great saw-mill plants. The climate is almost like that of Florida, and from DeRidder to the coast the planting of orange groves has recently become popular.

The Convention itself was impressive. The attendance was full. There is an increasing number of able pastors and laymen in Louisiana, which gives joy to the Baptist heart. Secretary George F. Cruther, of the State Board, has taken hold of his work in Louisiana with a strong grip, and the showing for the closing fiscal year was perhaps better than than ever before.

At the Convention I met several of the workers among the foreigners of Louisiana and learned something about this work. There was Rev. J. M. Barra, missionary to the Italians in Southern Louisiana. Brother Barra is a converted Romanist

priest. The two pictures of him presented herewith show him first as a Catholic priest in Eastern Cuba and second as a Baptist preacher in Louisiana. We submit that the change of faith of our brother has done more for his personal appearance than many beauty doctors could have accomplished.

We present also the picture of the little Baptist church group at Independence, La. The church has a membership of twenty-three, and has been built up by Brother Barra during the last year. The other picture, showing a group of men and children, is of some Sunday-school scholars of the Italian Baptist Mission at Amite City, Louisiana. There is something pathetic

in the thought that men advanced in years as some of these should have been in Louisiana throughout their lives without having heard the gospel of salvation until our missionary preached to them, and there are thousands of such as these in Southern Louisiana who are still unreached.

I also talked to Missionary S. O. Oliver, who came out from among the French and who has labored among them, but who has now become Americanized in his speech and appearance, a thing which is to be expected



These older men, native Louisianians, had not heard the gospel of salvation until the Baptist Missionary came.

in connection with our foreigner mission work in the South. In fact, this Americanization of the foreigners is one of the things much to be desired in connection with our mission work for them.

Brother Derouen, another of the French Missionaries, told me of his work among the 400,000 French-speaking people in Southern Louisiana. In fact, I became hungry to go with these brethren from the Convention to see the work itself, and they begged me

to do so. But it is not for a mere editor of missionary publications to enjoy often the advantage of actual association of the men on the firing line. He must hasten home and grind faithfully and industriously in his own place. Still, I intend to go with those brethren and see that great missionary work and opportunity. It is the only way one can really tell the story to others in a realistic and worth-while way.

Baptist Laymen and the Debt.

J. T. HENDERSON, Secretary of Laymen's Movement, Chattanooga, Tennessee.

WHEREVER THIS CAUSE has been presented the representative men have declared both their endorsement of the movement and their willingness to co-operate in securing \$120,000.00. In nearly every State committees of strong laymen have been appointed, the State divided into districts, and an apportionment made to each district.

Thoughtful business men give this effort their sanction for at least four reasons: first, the debt has become so large as to prove a source of depression, discussion, dissension, and discord; a handicap, rendering a forward movement impossible.

The demands on both boards for enlargement in this day of opportunity are very imperative.

The Baptist laymen of the North last year provided for a debt of \$276,000.00 against their Boards; the Convention at Los Angeles was so inspired, by this relief, that they projected a five year program so large and worthy as to challenge the admiration of all Christians.

In the second place, it is quite reasonable that this year of returning prosperity should provide for the deficit caused by the financial depression of last year. This inviting plea should stimulate many prosperous laymen to make thank offerings in this year of blessing.

In the third place, the laymen alone have the resources adequate to our situation. The pastors and the women have the will but not the money.

The men have the cash and need, for their own sake, to give it. "Deliverance can come from no other quarter." "We have

come to the Kingdom for such a time as this."

Fourth, the removal of this debt will give systematic offerings, for which our movement has always stood, a clear field and a favorable opportunity. We trust Scriptural giving may become so well established among us as to render such an extra effort unnecessary in the future.

While it would seem a small task for the great host of Southern Baptist men to raise this sum, there are at least four considerations that should be kept in mind:

First, this money is to be extra; while giving this sum we are expected not only to maintain but to enlarge our offerings for the current year. It is highly gratifying to note that current receipts are in advance of last year.

Second, this fund is to come exclusively from the laymen without any financial help from the pastors and women.

It is our first effort at independence and we are fresh. We therefore welcome counsel and encouragement.

Third, there is only one laymen in all the South that receives any salary for his services. Those whose help he is bound to have are busy, very busy men, and any work they do is purely gratuitous.

Great blessing, however, attends such unselfish service.

Fourth, we have had a late start; we were careful not to interfere with the campaign for State Missions, and therefore half of the year had gone before we could begin active effort in organizing our forces.

The outlook is somewhat encouraging; some have indicated their purpose to con-

tribute \$1,000.00 each to this fund, a few have already given \$500 each, while a goodly company have pledged \$100.00; there should be hundreds of hundred dollar men.

It is important that we be prompt and generous in this matter; will not every layman that may see this statement seriously consider the measure of his responsibility both in giving and in leading others to give?

Each State is expected to prepare a special envelope so inscribed that every one

contributing through it, may know just what course his offering is to take. Our leaders are anxious to get this envelope into the hands of every man that is willing to make an extra gift to this cause. It is suggested that we make February 6th a day of great ingathering of these envelopes. Write the chairman of your State Layman's Committee for envelopes.

We must quit ourselves like men; this is the first worthy and concrete job we have ever undertaken for the Kingdom.

Across the Plains to the Convention.

MRS. E. B. ATWOOD, Albuquerque, N. M.



STUDENT of the past has pronounced New Mexico the most interesting region archeologically in the United States. Prehistoric peoples lived and left evidences of a civilization that had vanished before the coming of the first Europeans forty years after the discovery of America by Columbus. History has scarcely a parallel to the thrilling events of the following century of struggle between Indian and Spaniard. The city of Santa Fe was founded in 1606 on the site of an Indian village and became the center of the history of the Southwest.

In recent years a spirit of preserving the past has fortunately taken hold of the leaders of this new-old State. Pueblo ruins of vast communal houses, the Palace of the Governors, antedating the landing of the Pilgrim Fathers, historic manuscripts dating back to the Spanish conquest, all these relics of priceless value to the historian, are being restored where necessary and preserved.

Old Trails and New.

IT HAS BEEN said that all roads lead to Santa Fe. The old Plaza, where the founder camped in 1606 and where General Kearney planted the American flag in 1846, has been the scene of many stirring events. Among these and of interest to us was the stoning of a Baptist missionary about 1850. The Plaza was the terminus of the Old Santa Fe Trail, for many years the line of caravan travel and commerce to the Missouri River. One of the methods of preserving the past is the marking with granite monuments of the Santa Fe Trail, as well as the develop-

ing of a system of highways of travel and commerce. A patriotic desire to make accessible the scenic beauties of the State, as well as to furnish better hauling facilities to the farmers, has been effectively stimulated of late by the transcontinental automobilist, with this result.

The first of these roads to be built was El Camino Real, the Royal Road, entering the State through the Raton pass in the northeast, winding among mountains at an altitude of 6,000 feet, south through Glorieta pass, a spot of historic interest, following the Santa Fe Trail past interesting ruins on to the capital. It goes on southward forming a scenic highway of rare beauty, descending at the famous La Bajada hill six hundred feet in a mile, affording views of the Rio Grande valley and the mountain ranges that bound it a hundred miles away.

Other roads are the Ocean-to-Ocean Highway, the Gran Quivira, the Panhandle-Pacific, as well as many minor cross country roads.

New Mexico is a land of wonders, many of which can be seen only by the overland tourist. He goes today not after the manner of the old Spaniard, nor by the ox-drawn "schooner" nor often by the cowboy's broncho, but by automobile. The long level stretches of smooth dirt or gravel road, often as straight as a line for fifteen or twenty miles, the dry climate and bright sunshine make travel a delight in this "land of the turquoise sky," this "land of heart's desire."

To the State Convention.

OUR COURSE to the State Convention lay not among relics of the past, but through

a vast section of grazing land, much of which is occupied by settlers of recent years. Our counties, like most other things in the West, are large. We traveled all day in one of them which contains 3,300 square miles.

We passed through but one town that has a Baptist church, there being one other in the county and two or three preaching stations. An occasional sheep, goat or cattle ranch, with its indispensable windmill, a jackrabbit now and then, rarely a house or a human being, a few distant mountains, composed the landscape for mile after mile. Yet we are told by the last census that this county contains an average of three people to the square mile, has more than 2,000 farms none less than a quarter section, with profitable dry-farming, dairying and live-

not all the delights of cross country travel were ours. The temptation to hunt mountain quail on the part of the Virginia preacher (or something else) caused us to lose the main road. Hours were spent exploring by-ways and describing circles over the prairie, with the result that our stopping place for the night was reached about midnight after we had contemplated seriously the probability of spending the night out on the prairie.

However, the party slept well at the lonely railway station on the plains, though the men had to rest in Bond & Bro's. store room, and we sang with zest as we started next morning, "It's a long way to Tucumcari."

Where Fellowship is Sweet.

IT IS HARDLY suitable to refer to our annual gathering as a going-up of the hosts



We slept under difficulties, the men in a store, but we slept well, and started next morning full of cheer and singing: It's a Long Way to Tucumcari.

stock industries. We have two faithful missionaries living in its bounds, who make vigorous efforts to meet the spiritual needs of the sparse but growing population.

The second day's travel took us through a county larger than the other, and somewhat better off Baptistically, there being four Baptist churches in its territory and two resident missionaries. The county seat is a town of a thousand people and once had a Baptist church with good property. While we traveled beneath the bluest of skies and enjoyed the exhilaration of an atmosphere clear and pure, and ate with keenest relish around a campfire of prairie coal, yet in all justice it must be said that

of the Lord, for we do not assemble in hosts in New Mexico. Doubtless for that reason the fellowship is the sweeter and the meetings prove the greater blessing. The lone missionary in a county of 15,000 square miles is prepared to enjoy the fellowship of his brethren once a year. It is indeed good to him to be there. He delights to meet and exchange experiences with the other man, who is our sole representative in his own county. The one medium of communication through the year has been the monthly issues of our little paper, with perhaps a visit from a general worker, and it may be the associational meeting.

The missionary from the wide southeast-

ern plains is there, pastor of almost a whole Association. He is receiving congratulations because his Association has made a fifty per cent gain in membership during the year and he has received into his own churches one hundred members, more than any other missionary. He too has come through the country to the Convention, with a cattleman of his congregation.

The cattleman usually looks at you with a clear, honest gaze, as if he belongs here. And he does, God bless him! He sees things in the large, cannot tolerate sham and can be depended on to do the right thing as he sees it. God grant that his Kingdom vision may be as wide as his own plains and that he may be led out into great Kingdom service!

The young missionary from the extreme southwest corner is there. He has come from school—God send us more of his kind!—to invest his life as a home missionary pioneer. He will doubtless find that consecration as deep and wisdom as great are required to meet the complex problems of his mining section, as would be the case if he had gone to china or Africa.

The beautiful Pecos Valley, one of New Mexico's garden spots, is well represented. Her pastors are capable and faithful to every Kingdom interest and God's favor is upon them.

The climax of interest ever centers about the report of the State Board. Have we done our small share of the great work the Home Board is supporting in our State? Are we out of debt for State Missions?

The doxology broke forth spontaneously when it was announced that the Board had closed its third year with a balance in the treasury.

This meant a gift of one dollar per capita to State Missions from Baptists, who are few, scattered and mostly poor and unsettled!

About fifty missionaries have cared for 138 churches and stations, receiving 500 members by baptism and 600 by letter, making a total of something more than 5,000 members. Each man's field averages 2,500 square miles. We have one Baptist church to about every 1,000 square miles and one Baptist to every seventy of the population. Five of our churches are self-supporting, one having reached that point this year.

Among 20,000 Indians we have no work; among 140,000 Spanish-Americans we have three workers. There are men and women among our 200,000 Anglo-Americans who have never heard an evangelical sermon. Six of our counties have no Baptist work and more than twenty towns of from 500 to 5,000 population have no missionary, among them the State capital.

We are in the day of small things, but our faces are to the future and hope runs high. Our watchword for the coming year is Enlargement. A larger program of evangelism is being inaugurated and two additional workers have been employed for the Spanish-American population. We have a great commonwealth to take for our King, nor can we rest until every soul in our wide domain—American, Mexican or Indian—is brought captive to the gospel of his grace.

From a Car Window in the Southwest.

V. I. M.



WHAT ONE GETS of the life of a country by glimpses from a car window is a small bit of what that life is. Still, car-window observations on a country may have a value. The thing which has held my eyes on the landscape all today from the windows of a train in Arkansas and Missouri, will perhaps hold the reader's eyes to my text, if I write my story well.

On January 13, I left Atlanta, Georgia, on a long-dreamed-of trip to the Indian country

in Oklahoma. It was not of my own choosing that a severe cold wave was advancing from Oklahoma and beyond to Atlanta and beyond, the very day of my departure. I am a tenderfoot and to my unsophisticated ears had come tales of how one may freeze or thereabout on the Oklahoma plains when a cold wave comes. Also I had heard stories about how corn grows so fast that one can hear the groan of the growing pains in Oklahoma. But that is in the summer time.

My visit to the Indians is another story.

All last night I rode on trains. It was from Atlanta to Birmingham, and from Birmingham to Memphis, this morning, January 14. In Memphis I met and shook hands with the cold wave. Everybody either travels now-a-days or his friends do, (mostly his friends do) and it is just a step over to Memphis, we say. It is a fashion we have. As a matter of fact, it is a trip west half across Georgia, and all across big Alabama, across northern Mississippi, and a slice of southwestern Tennessee.

This morning I left Memphis on a Frisco train, bound for Kansas City, 500 miles northwest from Memphis. All day long the train has kept faith with the printed schedule; the sun has set, and there are three hours more I am to travel on it, before I change at Springfield, Missouri, to another Frisco train, which runs all night and lands one early the next morning at Tulsa, Oklahoma, if he is seeking the Indian country. From there up another railway in the Arkansas River Valley, after three hours or so, he may disembark at Pawhuska, Oklahoma, and be at one of the many Indian Missions Baptists maintain in Oklahoma.

The Memphis-Kansas City line of 500 miles is a trunk line of the Frisco, and yet perhaps there is not on the whole run a town of more than ten thousand inhabitants, except Springfield, which has 40,000. If the reader will compare this with any trunk line railway run in the Southeast he will get an impression of the bigness and newness of the West, including the Southwest. There are along this line plenty of tokens of prosperity. Agriculture thrives. The number of growing towns is impressive. But trunk line railroads in the Southeast would almost get discouraged and quit if they had to run 500 miles between big traffic-gathering and traffic-producing centers. It is not so in the Southwest. There is a certain long blacksnake railroad out here called the Kansas City Southern, the product of the enterprise and sagacity of Kansas City business men. It runs due south from Kansas City to Port Arthur, Texas, 900 miles. It plays shuttle-cock with the Arkansas-Oklahoma State line, and with the Louisiana-Texas line. It has no cities of any size on the whole run, except Shreveport, Texarkana and Beaumont, and Joplin,

Missouri. Practically all the other roads—more than a dozen—run east and west, so the K. C. S. train which leaves the northern terminus today has little chance to connect with the roads it will cross before it arrives on the Gulf day after tomorrow.

Speaking of trains, in crossing Texas on the Southern Pacific one rides farther than he does in going from New Orleans to Washington. In the latter trip he will cross seven States.

Civilization and religious growth are greatly conditioned by the means of intercommunication. If one can get the impression of bigness, of far-reaching expanse, which he gathers on these Western trains, he will understand the West better. Incidentally, he will know something of what it is that makes some of our Western friends feel cramped in our older country toward the east. He will also have discovered one of the reasons the Western people are never afraid to take hold of a big thing, the other chief reason being that they have such constant exercise in building the institutions of society in a new environment, that they get confidence and temerity, and forget the restraints of conservatism, which bind people to the past in old environments.

From Memphis today to Springfield tonight the train covered fifty miles of Mississippi swamp and river bottom, much of it in cultivation—enormously productive land. Then it passed through a rolling country, where cotton and corn and grain are the crops. Crossing the Black River it begins gradually to climb. For fifty miles it follows the banks of Spring River, an exquisitely beautiful stream, which rises at Mammoth Spring just south of the Missouri line. This stream is actually in size that of a small river. It is more than twice the size of Reedy River at Greenville, South Carolina, and nearly as large as the Tugalo River at the Southern Railway crossing on the Georgia-Carolina line. This large body of water, three times the size of the great, exquisitely beautiful and historic Eutaw Springs in South Carolina, actually bursts from undiscovered depths in a small valley in the Ozark foothills and makes a river both in size and name, which flows more than fifty miles into the Black River.

After the Ozark country is entered, cot-

ton is taboo, but there are orchards everywhere, tens of thousands of apple and peach trees.

The Ozarks along our route today are not so high as to peaks or low as to valleys, though the general elevation is considerable. Our train has been up to about 1,500 elevation for part of the time. From the car window at sunset the effect to my untutored eyes was half like that of a plains sunset for the tree growth is rather small.

The train seemed to be skimming along on the rim of the top of things. Stretching off toward the west was unfolded a panorama vast in reach, of modest mountain elevations, with now and then a more imposing sentinel towering higher. All the glory of the sunset hues which are the despair of painters, spread over the field of mountain and plain, and the earth lay all in silence and awe beholding the wondrous mystery pencilled amid the heavens above by the departing king of day. In the foreground are trees, dim oak forests and yonder by the brook are silver maple trees, whose trunks glisten in the ghostly light of departing day. And there from the chimney of a country home ascends the smoke from the fire which sheds cheer about a

family hearth. The fitful light cheerily glistens through the windows. Looking into that fire perhaps is an unsophisticated lad with dreamy eyes who some day will be a great preacher or statesman or a captain of industry, compared with whose usefulness, most of us who ride from the far unknown into the far unknown by the humble dreamer's home, really are not accomplishing very much.

How big is this Southern country of ours. Cotton yonder, apples and cattle here; plains yonder, hills and valleys here; great pine forests and coast country yonder, stately mountain peaks hoary with age here. But everywhere a substantially homogeneous people. And everywhere, thank God, a mighty host of Baptists, a democratic Christian people, seeking to permeate a civil democracy with those principles of reverence and service which alone can make a country great.

Night is come and the train rumbles on. In my section of the day car is a mother and father with six children going to Oklahoma. The parents look young, and the kiddies behave well for so long a trip. What pioneers we Americans are!

Memorials in the Church Building Fund.

L. B. WARREN, Superintendent.

MANY MEMORIALS have been established in the Church Building Loan Fund during the past thirty days.

More than a dozen churches have established memorials in the name of the church since the publication of the January issue of *The Home Field*, and during that time a number of personal memorials have been received, ranging in amount from \$500 upwards.

Some of these churches are among the great ones of our Convention, some of them are of those still fighting the battle for existence. These of the latter class are in close touch with the surrounding homeless congregations, see the imperative need of the work of the Church Building Loan Fund, and make great sacrifice to aid in the work which they regard as infinitely important.

The mail, as we go to press, brings a

check for \$500 from a young lady in Georgia. The contribution is to establish a memorial to her parents. This memorial to them will constitute a monument more lasting and more glorious than any which could be erected in any other way. In a few years time this individual fund will have brought scores of churches into existence. In these churches, hundreds of souls will have been saved. From these churches, State, Home and Foreign Missions will have received their quota of contributions. The capital of the fund will have increased year by year, and its power for good will have correspondingly grown. The names of the churches aided by the fund will be published each year in the Baptist Hall of Fame in connection with the names of those in whose memory the money has been given. Another memorial has been established

on the Annuity Plan. Three things were desired by the donor. First, relief for the multitude of our homeless churches. Second, the establishment of a memorial to two of her loved ones. Third, provision for a member of her family. A gift of \$500 was not possible to her, so the contribution was made upon the basis of our Annuity Plan. In this way all three of her desires are fulfilled, for first of all the money is at once invested for the relief of the needy churches, at the same time the memorial is established, while through the years to come the beneficiary of the Annuity Bond will receive semi-annual interest upon the invest-

ment. The work goes well, but for every dollar received there are applications for ten times the sum. Many of these applications cannot be granted. The applications are worthy, the need is great, the investment of the money with the churches applying would furnish wonderful returns to the denomination in the years to come, but because of lack of funds the great majority of applicants must be refused.

Aid from our churches is needed. Contributions from individuals, by cash, by subscriptions covering a period of years, and investments in our Annuity Bonds will most wonderfully serve the Master's cause.

Home Mission Receipts.

P. H. MELL, Treasurer.

STATES.	May 1, 1915, to Jan. 15, 1916.		May 1, 1914, to Jan. 15, 1915.	
	General Fund.	Evangelism.	General Fund.	Evangelism.
Alabama	\$ 6,474.65	\$ 1,669.82	\$ 5,746.28	\$ 1,573.32
Arkansas	58.44	724.70	.....	561.96
District of Columbia.....	660.74	1,904.86	711.97	31.00
Florida	1,114.19	.....	1,207.93	3.11
Georgia	9,161.89	9.50	9,146.04	2,385.78
Illinois .....	.....	1,268.91	4.00	559.77
Kentucky	23,043.34	207.95	12,312.49	399.46
Louisiana	1,400.25	428.10	846.14	1,690.83
Maryland	4,396.83	369.53	3,679.66	.....
Mississippi	3,294.75	266.22	6,030.19	438.06
Missouri	7,813.95	291.56	7,313.86	.....
New Mexico.....	14.85	322.05	24.54	.....
North Carolina	9,839.53	1,864.56	8,798.59	1,622.79
Oklahoma	1,659.36	542.05	876.47	662.03
South Carolina	9,817.32	1,149.34	7,716.98	988.14
Tennessee	2,641.47	380.97	3,722.90	120.11
Texas	148.49	3,600.93	97.97	1,131.38
Virginia	12,839.63	1,775.87	11,691.13	4,936.96
Totals	\$94,379.68	\$16,776.92	\$79,927.14	\$17,104.70
Total funds borrowed....	\$116,500		\$88,500	

AT THIS SEASON many churches will wish to use our Home Mission stereopticon slide lecture. Lecture A covers the subjects, Cuba, Canal Zone, Southwest, Indians, Mexicans, Foreigners. Lecture B treats Country Church, Evangelism, Church Building and Mountaineer Work. The views are unusually attractive. Each lecture has about 80 slides. No charge is made for their use except the payment of express costs. We do not loan stereopticons.

EDITORIAL

THREE MONTHS FOR HOME MISSIONS.

IT WILL BE OBSERVED by reference to Treasurer Mell's statement of Home Mission receipts that the Board has until January 15, of the present fiscal year, had to borrow \$28,000 more than it had borrowed at the same date last year. The receipts from the various States total about \$14,000 more than at this date last year. This difference in favor of the present year, however, is largely accounted for by the fact that Kentucky is now sending in monthly one-twelfth of its annual apportionment. It does not indicate any significant advance to the present date in most of the States.

The apportionment for the year for Home Missions is \$441,750. Below we show this by States along with the receipts and the balance due by each State, if the apportionment is reached:

STATE.	Apportionment.	Raised.	To be raised.
Alabama	\$30,000	\$ 8,144	\$21,856
Arkansas	11,000	783	10,217
District of Columbia.....	3,000	2,565	435
Florida	8,000	1,114	6,886
Georgia	51,000	9,171	40,829
Illinois	4,000	1,273	2,727
Kentucky	35,000	23,251	11,749
Louisiana	12,000	1,828	10,172
Maryland	9,000	4,766	4,234
Mississippi	25,000	3,561	21,439
Missouri	19,000	8,105	10,895
New Mexico	1,750	337	1,413
North Carolina	37,000	11,704	25,296
Oklahoma	10,000	2,201	7,799
South Carolina	38,000	16,966	27,034
Tennessee	25,000	3,022	21,978
Texas	80,000	3,759	76,241
Virginia	43,000	14,615	28,385

In the above statement evangelistic receipts have been added to receipts from churches.

In order to raise the apportionment for the year and to bring out of debt the truly great work for the Master which is being accomplished by the blessed agencies maintained by the Home Mission Board, it is necessary that \$330,595 shall be raised in three and one-half months. During the same period last year the Board received \$290,000.

We feel that some of our brethren are weary of the campaign method of supporting the great causes of missions and benevolence. And it is gratifying that brethren are seriously working to improve their methods of laboring for the Master. Some churches have adopted and are living up to the plan of systematic regular giving to all the co-operative work of the denomination. We congratulate them and pray that their example may be an inspiration to many others.

Meantime we cheerfully appeal to the great body of our churches on grounds and according to plans under which they are actually working. As a matter of

simple justice and fact, many of our churches have done nobly in their support of denominational work under the plan of giving one part of the year to one object and another to another object. This secures results which are similar to campaign efforts, and in fact may actually be campaign results.

About three-fourths of all the Home Mission receipts last year and in years before it, were from this special period and campaign effort. They were not all we could have wished, but they were great and blessed in the actual amount raised and in the favor of God upon the work in thousands of needy fields, for which the amount helped to pay.

We are once more arrived at this period when much money must be raised in order to pay for the work. The Home Board would be glad it had the money in hand, but it is also glad that it can with confidence come with an appeal to the brotherhood to rally to the aid of its work by liberal gifts from now until May, seeing the money is not in hand.

We are as a denomination largely dependent on doing the great thing when the emergency comes. We have done greatly time and again. Scores of times we have met the emergency of the pressing needs of Home Missions. The Home Board, deeply concerned though it is, has confidence and faith in the brethren.

Lord Jesus, give to this cause the favor, sympathy and large support of the Baptist brotherhood at this time. Thou hast greatly blessed the work through many years. Thy favor has many times been upon it in bringing the supporting body to rally in a large way to its support. Thou knowest, O Lord, the great needs in many remote places which await the touch of those who speak in thy name and spirit. Thou knowest the thousands of souls which were in darkness, but are now in the light; the communities where sin and evil ruined men, but in which righteousness now abides; the strangers within our gates who are now of the household of faith; the weak and the stumbling who have been set upon their feet; the downcast and oppressed who have found hope and justice and sympathy; the tempted who have received strength and the filthy who have been made clean.

O Lord God, what blessed and divine things thou hast placed into our poor uncertain human hands! Show us, gracious God, how to be faithful and true. Make this Mission Board in its every member and worker to be, as the great cause it is set to administer is, true and full of love and faithfulness. Give to its work just now greatly to be upon the hearts of thy people, and cause them, Lord, we pray, to come liberally with their gifts to the great cause. Not to us, but unto thy blessed name shall be ascribed all the honor and the glory and the praise, through Christ our Lord. Amen!

THE MINISTRY needs generous recruiting, and from among the ablest young men, but this will never be without a higher estimate of the work of the preacher on the part of the men and women of the churches.—Bishop F. D. Leele.

CRAFT AND DUPLICITY VS. FRANKNES AND HONESTY

IT IS BETTER not to speak at all than to utter words which are contrary to truth and love. But we prefer frank speech to veiled and crafty words. As between a candid sincerity and that subtle artfulness of tongue which with covert purpose measures the effect of each word and through it seeks to weave a snare to entrap the unwary, we much prefer the former.

Bitter speech is to be condemned, but even bitterness from an ingenuous heart is nearer the Kingdom of Heaven than is the sly, intriguing pretense of a diplomatic schemer. There is a thousand times more hope for a Peter, though he swears and denies the Lord, than for a sly, astute Caiaphas, the unspeakable malice and deviltry of whose designs are covered up in plausible and measured words about it being for the welfare of the people that "one man should die."

We have written the above apropos of the insinuating and plausible talk of the religious experts who have for ten years been grooming the American public for "Church Union." Frankly, the temperamental and instinctive revulsion we feel toward the propositions of these men is of close kin to contempt. To us it appears to have the ear-marks of the astute diplomacy of Caiaphas. Indeed, the self-constituted saviours of the religious sects have not hesitated to put forward expediency as one of their leading arguments. "Efficiency" demands that the denominational bodies abdicate! We respect and covet the gifts of men who have the self-control and poise which are requisite to equanimity in the face of great provocation. But in our belief there is far more hope for men whose sins are impulsive and fleshly than for these astute spiders who weave a web of deceptive words and retire to a place of safety until such time as the fly is entangled and helpless.

The full measure of the obliquity and offensiveness of such men is not found in the harm which they do. It is rather to be gauged by the essential cowardliness of their program. Purposing the most utter undoing of that for which the noblest and best of earth have given their lives, they clothe themselves in a halo of compassion and loving concern for the release of the people from an intolerable bondage to narrow and bigoted sects. Caiaphas would save the nation! How Caiaphas loves the people! He confessed it himself, and the dastardly old hypocrite must have patted himself in complacent self-gratulation as he saw that many of the foolish people were deceived by his falsehoods.

In *The Home Field* for January and in most of our Baptist papers the story has been told of the recent Episcopalian duplicity in Philadelphia. They formed an "interdenominational" secret society. By false representations they got thousands of other evangelicals to join it. Then it was discovered that its "degrees" taught Episcopalian doctrine pure and simple. Caught redhanded, the pious expert schemers confessed their second and third "degrees" were substantially Episcopalianism. They further said in effect that the other bodies would have to join in this "Union" now that they had by guile pulled their men into it. Surely the exponents of church union are about driven to the wall, when they find it necessary to practice confessed deceit in order to secure their ends.

The Y. M. C. A. of New York has been and is the expert co-laborer of the Episcopalians in these astute representations. In the most public way only two months ago International Y. M. C. A. Secretary Fred B. Smith declared before the Country Church Conference at Columbus, Ohio, that "the aloofness of the denominational attempt at this problem (of the country church) has proven a flat, ridiculous failure." On our shelves we have five or six country church books published by the Y. M. C. A. of New York, in every one of which are scurrilous insinuations against the denominations. The Episcopal Church and the Y. M. C. A. seem to be at last located as the centre of the Church Union propaganda.

The world had formal "Christian Union" once, and behold its terrible child, Rome! It has something infinitely better now, millions of men and women who belong to Christ, who are not infallible, who conscientiously differ in judgment often, but who are one in Christ, because they honestly seek to follow him rather than to please men and gain the applause of the world. Who can tell what enormous burdens of political trickery and ambitious scheming the people of our Lord have been saved from in the fact that the different denominations nullify each in the other the practicability of prostituting Christianity and grieving the Spirit of God by seeking to trade the things of His Kingdom for the powers, honors and advantages of this present world.

We are weary unto exhaustion with pious lamentations over the "divided state of the sects," coupled with much caustic criticism and abuse of them, which belies the holy tone of compassion with which the Church Union extremists fill the circumambient air.

CONCERNING IMMIGRATION.

AUTHORITIES HAVE NOT AGREED as to what will happen in American immigration from Europe after the present world-tragedy of blood-letting shall have worn itself out. Some say the people will be too poor to get away, some that the economic needs and opportunities will be so great that they will not wish to leave.

The reader may take his choice between these and an assortment of other views. Judging from the experience of the South after the American Civil War, we may expect thousands of people to wish to fly from the depression and poverty and colossal taxes that will be in evidence in the prostrate countries, which have exhausted every resource in war.

Who knows? Perhaps the suffering nations may pass strict anti-emigration laws. Perhaps the United States may get so awakened as to the menace of unrestricted immigration that it will take a hand.

Indeed, we have already taken a hand twice. Twice, once under Mr. Taft's presidency and again under Mr. Wilson's, Congress passed a law restricting immigration and applying the literacy test. This unquestionably shows that the people want metes and bounds strictly put on the alien movement into this country. The Saturday Evening Post has an editorial on the subject and draws the conclusion that so just a bill as that for restricting immigration evidently would not have been vetoed by two successive Presidents, without very strong pressure having been brought to bear from some source.

The Post does not conjecture as to the source of this pressure. Indeed, the Post being a secular paper appealing for patronage and advertising to the country at large, it is rather surprising that it even dared to point its readers to an unnamed source of secret pressure. It is not pleasing to the papal hierarchy to have hints of that kind scattered abroad at random. If the people have the question raised in their minds and should go on the search and find certain Romanist "influences" at work to defeat the will of the country, it would put the hierarchy in bad order. True it already smells to high heaven for its insolent priestly meddlesomeness in affairs of State, in a way to make our Revolutionary Fathers turn over in their graves, and it knows how to behave with cool assurance in the face of the most discreditable revelations. But the Romanist machinery of persecution is ever in working order and it is not often that a secular paper will even hint that sinister secret influences are at work, if it suspects that those influences are Roman Catholic. It is enough to make the gorge rise in the breast of a patriot to think that such unholy agencies are seeking to undermine the foundation of our American Republic, but it is impossible to keep one's eyes open and not be convinced.

The present Congress will probably pass another law restricting immigration. The country is aroused as it has not been in recent years, on account of the unpatriotic or even treasonable acts of certain hyphenated Americans. Will President Wilson veto the measure again? We doubt it. There was nothing convincing in his reason for vetoing the former measure. His published objection was that a literary test would shut the door of opportunity in the face of some good potential citizens.

It is impossible to pass any law which will not exclude some desirable immigrants. The best which can be done is to pass laws that will give the greatest protection against undesirables. In our judgment the literacy test is a very fine item in a good body of laws to shut out the unfit. The chief objectors are Roman Catholics, whose announced purpose is to Romanize this Republic; certain industrial combinations, which seek to exploit cheap labor; and the steamship companies; and the greatest and most dangerous of these is Roman Catholicism.

This country spends millions of dollars and its citizens are willingly taxed to provide education for its youth. By what consistency can it be argued that we should accord the privilege of citizenship to illiterate aliens, while at the same time we compel the native born in the days of his youth to get knowledge, in order that he may be prepared for citizenship, as a matter of self-protection that the Republic may not degenerate into ignorance and anarchism?

The door-of-opportunity argument has been much over-worked concerning the immigrant. Not one in a hundred now comes to get freedom of conscience, and not many come for political freedom. They come to improve their economic condition. Thirty percent of them go home to spend the money and many of the others send the money home. If we really want to be without limitation a country to which all mankind may come to improve themselves, let us throw down the restrictions against Chinese and Japanese. They are over-crowded in their own lands. They want to come. They will develop the waste places. But the door-of-opportunity argument is not used when the yellow races are considered.

America's civil mission to the world is to justify Democracy and a large measure of human rights to the weary-hearted and oppressed in king-craft countries, so that they may continue to hope and believe in a worthy attainable life for the common man. Our religious mission is to justify religious liberty and by our example as a nation to show that Jesus Christ can make a nation great and true and generous.

In order to fulfill our mission we must here keep pure and sweet the springs of our national spirit and ideals. This we cannot do if we allow those ideals to be contaminated by the addition of masses of aliens to our stock faster than we can assimilate them and cause them to understand and love our civil and religious institutions.

We have for years been astounded at the complacent optimism with which the average American assumes that this country can stand any and all strains without endangering the integrity of our institutions. Such optimism is not justified by many facts and tendencies of today. If monarchical Romanism got control in America, it would be worse for real Americanism than if England, Germany, and Russia combined were bombarding our coasts. If imported religion and anarchy unchecked should swell the tide of worldliness which our own native commercialism and materialism has already made big to the point of danger, how can a God fearing patriot do otherwise than be aroused and determined to do his utmost to stay the devastating tide?

God lives, and the power of his right arm is not shortened. But God will not save our nation through complacent dreamers, lulled by the lure of material plenty. God works through men and women who seek after Him first, and who learn the signs and portents from Him, rather than from the selfish optimism of material bounty and content. May He graciously give to our nation many such men, for our country most sorely needs them.

GROWTH IS BY division, and not by consolidation. God can use the divisions of Christendom, God can fuse them, when he will. Nothing is gained by ignoring them, no good comes out of feigned and forced alliances.—F. D. Leete, Bishop of the Methodist Episcopal Church, North.

"IT MAKES NO DIFFERENCE, SO YOU ARE HONEST"

IT IS POPULAR TODAY to rail on dogmas, and yet the Bible is a book full of doctrines. The man of the street is given to saying that it makes no difference what one believes, if only he is honest in his belief.

Against the man of the street in his dogma of know-nothingism is the Bible and the wisdom of the best men whose lives have blessed this world. There are

few utterances that are more dogmatic than those of men who declaim against creeds and declare they are outgrown.

A remedy for a lop-sided emphasis on dogma is not to cast dogma out of the door, but to teach men that formulated belief exists for the purpose of inspiring human conduct and transforming character.

Baptists sincerely rejoice in Christian character wherever they see it. We also have genuine respect for the devout Jews and all others who are honestly seeking after God. But Baptists are slow to fall into the complacent and lazy habit of suggesting to every chance acquaintance that it does not make any difference what one believes about religion just so he is honest. This remark exhibits a lack of conviction and character, as well as lack of real Christian faith.

A religious faith cannot mean much which places an ephemeral outward conformity above the largeness of its own contents. We all love a man more who sincerely differs with us in his effort to obey Christ, than one who in order to be amiable will talk loudly and pleasantly about the fact that we do not differ any worth talking about. Such talk sounds to us very much like bringing our sacred relations to Christ into the vulgar market in order that we may trade with it for the advantages of popular favor. A refined and loyal soul will not do it.

But this is not the thought of the man of the street. It is not a dogma to be preached by those who care more for popularity than for principle. It is not an attitude for any man who cares more to be in favor with other men than he does to be loyal to Christ and to the things which are most sacred in his own life.

We are familiar with the supercilious references of the man of the street to the doctrinal differences of the churches. This man readily differs with others about politics, or business, or about anything else of which he has honestly thought. We wish we could preach it into the consciousness of the man of the street that contemptuous speech about religious differences is itself contemptible. The more deeply a man thinks and the more sacred the theme of his thought, the more likely will he hold views divergent from the views of others.

We resent the implication on the part of those who stand aloof from Christianity because they say the denominations are not agreed. They imply that there is some peculiar moral turpitude and bigotry on the part of the people who hold views of Christianity that differ with other views. We repeat that these lordly fellows of the street put themselves in a despicable attitude by their trumpeting of liberality in religion. They often show no liberality to other men who differ with them on other things besides religion, and their dogma of liberalism is more insolently illiberal than that of any evangelical religious sect of which we have ever known.

The day of individualism is past in our country, and we live in crowds and throngs in cities, or else the few of us who still abide in the country, through telephones and automobiles and newspapers are forever mixing with the spirit of the crowd. The day is in the ascendancy when cheap characters can thrive by loudly avowing their disapproval of any religious view which makes one man differ from another man in the crowd. In a cosmopolitan civilization talk about the beauty of religious catholicity is to be expected. Social, political, and business relations all glide along with more smoothness, if one will discard his religious belief to the extent that it may embarrass him in any of those relations. The day of crowds and intercommunication has thus brought to men and women new temptations to sell Christ for convenience. We shall have to develop men and women in our churches, and also among our young people, so much that they will be able to withstand this subtle bid for a religious attitude whose breadth will only be equalled by its weakness and worthlessness. God give us the strength and wisdom to do it.

THE NEW BOOK.

OUR DELIGHT HAS BEEN great at the most hearty reception which has been accorded our new book, "Baptist Missions in the South." Before we had gotten out our tract to advertise the book we had already disposed of two-fifths of the edition. Scarcely a mail comes without bringing some appreciative words from those who have read it.

Dr. Lee R. Scarborough, President of the Southwestern Baptist Theological Seminary, writes a letter in which he expresses the purpose of recommending it to the Professors in the Seminary and having it brought into the mission course in that Institution either as a text book or as collateral reading. Dr. Scarborough adds: "I spent most of Christmas day reading it and found great delight in every page. You have rendered a valuable service to the South."

The morning mail today brings appreciative commendations from Dr. F. C. McConnell, of Atlanta, and Mrs. Louie Williams Marriott of Chapel Hill, North Carolina, who edits the Mission Department of "Kind Words." Dr. McConnell says: "As a short history of the on-coming of our people it is refreshing and encouraging. As a text book for the education of our young people it is excellent." Mrs. Marriott writes: "Such facts cannot fail to awaken a sustained interest and warrantable pride in the record of our denomination. Our people owe you a great debt of gratitude."

We cannot forbear to add brief quotations from other appreciative commendations which we have received within the last week or two.

W. O. Carver, Professor of Missions and Comparative Religions in the Southern Baptist Theological Seminary: "Dr. Masters' new book deals with our missionary history in a way to show how we have grown and why God caused us to grow. The book will help greatly to an understanding of our principles and God's plan for us in the economy of the Kingdom, and to a knowledge of what use our Lord has for us now and in the coming years. I hope it will be very widely studied and read."

E. B. Atwood, Secretary of Missions for New Mexico: "It is the most virile and helpful mission study book which has been issued for some time. I found great pleasure in reading it. It has whetted my appetite for a larger reading of our Baptist history."

E. E. Lee, Sunday School Board Field Secretary for the Department of B. Y. P. U. work, Dallas, Texas: "Personally and in behalf of thousands of young Baptists throughout the South I want to thank you for this splendid addition to our list of books. You have struck twelve and rendered a distinct service."

Edgar E. Folk, Editor of *The Baptist and Reflector*: "I have read it with great interest. You have done a noble work for the denomination."

Walter N. Johnson, Corresponding Secretary of the North Carolina Baptist Convention: "It is a great service you have rendered. It is the right word at the right time. I shall in every way I can help circulate it."

The Baptist Courier: "It is more than its title would imply and will be found a most readable history of Southern Baptists."

President A. P. Montague of Columbia College, Florida: "Dr. Masters has a charm and power all his own. As a newspaper correspondent he was among the best; as the Editor of the Home Board he stands among the first. Profit, enjoyment and proper pride in the work of Baptists await the reading of this book."

Miss Blanche Barrus, Corresponding Secretary of W. M. U. in North Carolina: "I feel sure it will be adopted as our Mission Study book for the year at our annual convention in March, which begins our Home Mission quarter."

Joseph T. Watts, Sunday School Secretary for Virginia: "I am simply

charmed with it and will do all in my power to introduce it. It will mean much to those who use it in B. Y. P. U.'s, Mission Study and individually."

C. A. Schilling, M.D., Abbeville, Louisiana: "I want to thank you most heartily. The Lord be praised for this book. You have rendered a service beyond computation."

W. S. Wiley, Field Secretary of the Sunday School Board: "It is a distinct and valuable contribution to missionary education, admirably adapted for training schools and Mission Study classes."

C. E. Perryman, Enlistment Field Worker in Louisiana: "It is the most helpful book on missions which has come to my desk for ten years. The treatment of Baptist achievements and impact on the life of the South is simply masterful."

B. W. Spilman, Field Secretary of the Sunday School Board: "I have read it with great delight. It is a clear, interesting statement of the development of our Baptist work."

We doubt if any book issued primarily for Mission Study purposes has been accorded such a hearty and universal welcome. We gladly receive this as an intimation that our people really want to know the inspiring lesson of their own history, of the noble deeds and unmeasured sacrifices of our fathers in the faith. Such a generous response to even a very modest setting forth of this noble record fills us with renewed confidence and with pride in the spirit of Southern Baptists, while the author himself is deeply grateful that the Lord enabled him to render a service so acceptable to His people. See our advertisement in this issue.

THE PRACTICAL THING to do is to rise from the mechanical conception of an external Christian union to the larger and more vital idea of an inward and more vital spiritual unity. This is what Jesus meant when he prayed that those who believed in him might be one, even as he is one with the Father in a oneness incorporeal, spiritual.—F. D. Leele, Northern Methodist Bishop, in The Church in the City.

A Suggestion to Pastors and Society Presidents.

WE REPEAT our suggestion of last month to pastors: We will on request send free for examination a copy each of "Baptist Home Missions" and "Baptist Missions in the South" to any pastor who wishes to examine them with reference to using them for a Mission Study class. If the pastor keeps the books he will send the price of each. If not, he may return them to us. This offer also applies to the Presidents of Woman's Mission Societies and other Mission Study leaders.

Rev. Walter E. Wilkins.

A GOOD SOLDIER of Christ has fallen in the midst of a strong and useful manhood in Rev. Walter E. Wilkins of South Carolina, representative in the Palmetto State of the Foreign and Home Boards. He was a beloved personal friend of The Home Field editor, and few men were so well known and universally beloved as he in his State. May the God of all grace be near the bereaved wife and little ones. Mrs. Wilkins is a daughter of the venerable Dr. T. M. Bailey, than whom few men of our day have done more to advance the Kingdom of our Lord.

Rome Not in Politics (!)

THE MENACE quotes Romanist Bishop Mundelain as saying in a speech before the Manhattan College Alumni: "Give us a Catholic, able, honest and just, and give him the solid support of a united party, and I believe he would be elected hands down, even now. We are the only people who have never dragged religion into politics." Like many Romanist utterances this may mean several things. For one thing it is tantamount to a declaration that a Catholic can be elected, if he receives enough votes, which is informing. For monumental, insolent arrogance

Romanist dignitaries seem to be beyond all comparison. The spokesman of the age-long politico-religious hierarchy says in a single breath that his institution does not meddle in politics and that all evangelical bodies do! For cool assurance we challenge all comers to produce an instance that surpasses this. But it is the Romanist way. The hierarchy is in politics and politics are in the hierarchy. If there was ever an instance in a so-called Church in which the two unfailingly and without exception hang together, it is in Roman Catholicism. Almost every page of history proves it, and the Romanist activities in America today cry out before high heaven proclaiming it.

"Emissaries of Satan."

POPE BENEDICT apparently does not love his evangelical neighbors in the City of Rome. He is quoted as having referred to the evangelical teachers and ministers in the Eternal City, in his recent birthday address, as "emissaries of Satan." Tut, tut! It is too bad! And the Pope is said to have beyond all of the rest of human kind intimate knowledge of such things. Indeed, he confesses it himself. We had thought that our old classmate, Whittinghill, and the other brethren of our Southern Baptist Mission at Rome were good men. Their brethren in America honor and esteem them. But Peter's successor, who is God's special representative on earth, and has power to bind and to loose, has now given us light (?). Should not our Foreign Board and the Methodist Foreign Board look into this? American evangelical bodies do not wish to support bad people as missionaries. True we can not always tell, but God's infallible "vice-gerent" has deigned to inform us! And yet, and yet, some peace-at-any-price evangelicals cringe before Rome's representatives, even in the South. Not only so, certain Episcopal dignitaries, with a seriousness which is at once portentous and pathetic, are laboring to bring "Church Union" between the hierarchy and all evangelicals!

Good Writing.

IN FIVE SENTENCES Mrs. E. B. Atwood gathers up and sets forth the characteristic elements in the spirit of the New Mexico Convention, thus: "It is hardly suitable to refer to our annual gathering as a going-up of the hosts of the Lord, for we do not assemble in hosts in New Mexico. Doubtless for that reason the fellowship is the sweeter and the meetings prove the greater blessing. The lonely missionary in a county of 15,000 square miles is prepared to enjoy the fellowship of his brethren once a year. It is indeed good to him to be there. He delights to meet and exchange experiences with the other man, who is the sole Baptist representative in another large county." It is good to be able to write like that, and it is good to have the privilege of reading a story of the work by one who makes you understand and love it—because she does. Let the reader test it for himself by looking up Mrs. Atwood's article on page 16. And, while we are speaking of good writing, we call attention to the story by Miss McQueen of the dedication of our new Baptist church at Tallahassee, Florida, a work which the Home Board has made possible. The spirit of consecration and sacrifice which a new church building usually means and ought to mean shines through Miss McQueen's lines. It is a beautiful thing; good to look upon or read.

The Editor Makes a Large Promise.

THE HOME FIELD editor had the pleasure of spending a week in January with our missionaries among the Indians in Oklahoma and among their people. It was fearfully cold, but it was a highly enjoyed and profitable trip. We promise our readers some of the most interesting and instructive articles we have ever written, in the next two or three numbers of the magazine. We do it on the basis of the large amount of inspiring information we acquired among our Red brothers—and, moreover, several of the articles are already written. We visited the Osages,

the Otoes, and the Pawnees, also the splendid government Indian college at Chittocco. We will furnish as much of the story to our Baptist papers as they will take, but they have valid objections to much duplication of stories. It is a fine time for our readers to send in large clubs of subscribers to The Home Field. The editor is willing to stake any reputation he may have for newspaper sense on the assertion that the stories of that Indian trip will be worth the cost of a four years' subscription to The Home Field, and though he is aware that this aforesaid boasting tends to make the task of living up to expectations a harder one, yet he confidently promises good stories.

In the Crescent City.

FORMER ENLISTMENT FIELD WORKER R. L. BAKER in Louisiana, is now pastor of the First Baptist Church in New Orleans. He had hardly gotten acclimatized in his urban pastorate before he began to dream of self-support for the church, which for many years the Home Board has aided as a lighthouse for its section of the Crescent City. To dream with Brother Baker means to act. Self-support it will be. And here is an interesting postal card from him. It says: "Great day yesterday, January 9. Six additions, making thirty-four since we came to the church. Best crowds we have had for years. Old First Church will be heard from, by the Lord's help." So it will, and so will Rev. R. L. Baker, who is a good soldier of Christ, knowing well both how to serve and to lead. To St. Charles Avenue Church recently Rev. B. P. Robertson of Atlanta has gone as pastor. Things are looking up and moving forward there, too. We congratulate the New Orleans pastors and Southern Baptists on the brightening prospects for the Baptist cause in that great city.

Baptists and Our Southern Cities.

OUR READERS will not accuse us of lack of devotion to the interests of the 18,000 rural churches in the Southern Baptist Convention. At the same time, we do not forget that we have a city problem and a city church problem in the South. We call attention to the able article elsewhere by Dr. W. S. Willey of Oklahoma, on this subject. Our brethren in the Southwest have been under greater strain in the effort to adjust our church plants to city needs than have the older churches in cities east of the Mississippi. Sometimes the tension in the Southwest cities in our denominational life is almost unbearable. It is the product of a combination of urgent needs and large opportunities on the one hand and of a splendid idealistic Baptist manhood on the other. Favored, if we will receive it, is the denomination that has such men and such opportunities. If we will not receive it—but we are not that kind of people. We would gladly publish other good articles on this intensely important subject. Are Southern Baptists doing their full share to spiritualize the life of the cities, and how can we do better?

Brother A. I. Ruby.

AS WE GO to press, the message comes that Bro. A. I. Ruby, one of our Evangelistic Singers, is at death's door. He had a stroke of apoplexy Thursday, January 20, and has been desperately ill ever since. We are grieved beyond measure. Bro. Ruby had been on our Staff only since last October, but he easily won his way to all our hearts by his genial, lovable spirit. He was frank and open-minded and sincere. We grieve with his devoted wife and children in this dark hour. May God graciously and tenderly care for and comfort them.—Since writing the above our dear brother has passed away at his home at Asheville, North Carolina. There is a wife and four small children, and no property to take care of them. God comfort and sustain and bless them. Some of Brother Ruby's fellow-workers of the Home Board Evangelistic Singers are writing to friends personal letters asking for aid to the widow and the fatherless. It is a cause to which many will be glad to respond.

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