



SHALL THE CHURCH FOLLOW THIS FAMILY?

THE FRONTIER

That Part of the Southwest Embraced in
the States of Arkansas, Louisiana,
Oklahoma, Texas and
New Mexico

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Published by the
PRESBYTERIAN COMMITTEE OF PUBLICATION,
Richmond, Va. Texarkana, Ark.-Tex.



The Beginning of a Western Town.

THE FRONTIER.

That vast region lying in the southwest corner of our church, comprising the States of Arkansas, Louisiana, Oklahoma, Texas and New Mexico, presents peculiar, transitional, and pressing problems. These problems must be faced and understood and solved if that field is to be held and Christianized, and if our church is to fulfill the measure of her trust, and compass the ends for which He has raised her up and placed in her hands a Gospel, simple, virile, and throbbing with the blood of the Crucified. This great Home Mission field presents conditions that obtained one and two hundred years ago in our Eastern States, and it is while these communities and States are in the making that opportunity calls and need appeals and God says, "Come, for all things are now ready."

Ward Platt, in his splendid conspectus of the West that bears the same caption as this pamphlet, says: "The community is without precedents, and without strong anchorage it will drift, without a positive, dominating, spiritual leadership it will not progress morally. We inherit so much in standards and observations which have become parts of a fixed order that we are unconscious of their shapening influences on life and character. In a new settlement there is little moral back-grown or prospective, hence the necessity for the most effective agencies. Mediocre men and measures may prove harmful, as they prejudice the situation against future well-directed efforts. This is all to show that what is done for the Southwest should be done now, and that efforts lacking in statesmanship and resources will

prove a disappointment. Spiritual experiments will not fit a situation marked by tremendous material certainties." That such investments are demanded is evidenced by the rich possibilities and the open door now presented to the church, and that such investments are warranted is evidenced by the fact that returns received from such in the past are large, adequate, and rich. The Synod of Texas pays to the single cause of Foreign Missions more than it receives for Home Mission support from the entire church. The challenge of the West is SEND US THE BEST, and many fold will we yield throughout the coming generations in men and money to the greater movements that are beginning to take shape and grip Our Zion as she hastens to fulfill her mission ere her Master comes. Unless we shall answer the call "where the fight is strong" and the prize is rich and the enemy entrenched, how shall He be glorified there? and how shall we meet Him with the Bread of Life stale in our hands and the Water of Life stagnant in our possession while the millions here upon the outstretched plains of the West have held out their hands and have called to us that they have only a stone for food.

When we talk of large and pressing needs and prompt actions, we instinctively think of the millions perishing in heathendom, for the relief of whom the church is rushing her forces to the front. And thus she should. But what a desperate day it shall be when we face a half-finished task there and resources here taxed to the utmost or exhausted. We must invest in the NEAR West that we may be able to do a big, strong, permanent work for God in the FAR East.

If God has laid upon us the evangelization of twenty-five millions of heathen, He has also laid upon us as intelligent instruments the obligation to equip ourselves to perform this

task, to seize those opportunities that He has placed at our own door that we may be able to send and support and finish the work that He has given us to do.

I desire you to look out upon the Great West as a vast opportunity, gradually growing into a dominating menace wherever it is not being reclaimed, through the life and



An Arkansas Lumber Mill. Clearing the Land for Agriculture. (Courtesy, Rock Island Lines.)

blood and money of the church for Him who died for the souls in the WEST.

The movement of the church of Christ has ever been Westward; shall it stop at the Mississippi river? Not only are the Disciples of Him to cross that stream and preach the Gospel to every creature, but they are also to do the thorough and Kingdom-bringing work of "teaching them to observe all things whatsoever He has commanded," if they are to

claim His promise which follows the full command. "Lo, I am with you always, even unto the end." This substantial, thorough-going work will only be accomplished by adequate effort, sufficient men and means to invade and hold, to Christianize and mould, this land for our KING.

An eminent Home Mission author adds: "It is evident that a first move in fully reclaiming the West is to get before the whole church the present status of the Frontier. It is safe to say that our country west of the Mississippi is, in its missionary conditions and possibilities, not so well known by the Church generally as India. No church can escape a choice between two fields—a missionary field or a cemetery. The statement is ever new, 'My people perish for lack of knowledge.'" Let us consider, therefore, in the sane light of fact and truth and opportunity the present problem and status and outlook in these five States that comprise THE FRONTIER of the Presbyterian Church in the United States.

Arkansas.—The one word that describes Arkansas is "misrepresented." It would be as fair to judge your home by the necessary ash-pit and trash receiver as to judge Arkansas by her cypress swamps and marshes and the people who live therein. Much of Arkansas is just being discovered. Many prospectors for years have rushed past it with a sneer and jest and gone on to the fairer promises beyond. Now from those very regions beyond many are returning to Arkansas, investing and planning to make their homes and live their lives there. It is not characterized by the rush of seekers-after-something-for-nothing, a questionable asset for any country; but it is steadily evincing its right to a place of primal importance in the Southwest in furnishing the natural resources for farms and orchards and healthy homes for thrifty settlers. Arkansas is normally growing in de-

sirable population. In the ten years up to 1910 the United States census shows that Arkansas has increased 20 per cent in population, which is the equal of the average increase in the entire nation. Its number of farms have also grown. To every one hundred farms the last ten years have added twenty new ones, and the value of that farm land has increased from thirty dollars per acre to seventy dollars per



Pure-bred Jerseys. (Courtesy, Rock Island Lines.)

acre, which represents an increase of one hundred and thirty-three per cent. Its great river frontage of rich bottom loam is being rapidly and permanently reclaimed for farming and trucking purposes. Its mountain foothills are fast making a name and place for themselves in the apple market of the nation and the vast timber stretches are rapidly giving value to hitherto neglected areas. Scientific methods are being adopted to such a degree that Arkansas raises a higher average of bushels of corn to the acre than any other State in the Southwest. All of these strong, yet often overlooked facts are combining to put Arkansas into the place

of importance and influence in the nation commercially where she justly deserves to stand. They constitute also a reason for the hearty co-operation of our church with the forces that make for its establishment in this State which is rising into newness of life and importance.

That the life and Home Mission activity of our church is virile in Arkansas is evinced by the fact that, with the sole exception of its neighbor on the west, Oklahoma, it holds the record in the entire Assembly for the proportion existing between its membership and total enrollment in its Sunday schools. There are in actual numbers only thirty-three less in the Sunday schools than in the churches. That is, out of 8,838 church members they have in their Sunday schools in that great State 8,805. Other synods show a far greater discrepancy in this respect. The fact that about one-third of the entire force of ministers working in the State are engaged in work of a Home Mission character shows the Home Mission nature and possibility of the Synod. Surely it is time that we tear away the "misrepresentation" about this great, developing State, and face her fairly and deal with her as she deserves and warrants by her efficient appreciation of past investments.

Louisiana.—Louisiana is synonymous in many minds, so far as any intelligent information is concerned, with New Orleans, its great metropolis. About the rest of the State the general ignorance of our people is colossal. We might express the chief fact about this State in view of our present study in the word "unknown." Our church does not appreciate, nor does it appropriate its privilege and possibility in Louisiana religiously. When we realize that this great State is situated so that its winters are peculiarly mellowed by physical surroundings, that it is made of soil accumulated

through the ages from the mountain richness in the north and borne by the Father-of-waters to be cast down as an offering upon his greeting the sea, that it nestles there between the gigantic watersheds of the east and the west, drawing its life and wealth from their store of richness sent to it through the great artery of our land, we must agree that



Arkansas Apples. (Courtesy, Rock Island Lines.)

to be ignorant of its possibilities and neglectful of its need, and deaf to its call, can only work injury to it, shame to us, and loss to His Cause which we represent.

Louisiana is one of the old sections of our land settled many years before contiguous territory on account of its geographical location, and yet to-day there are still 23,000,000 acres of unimproved land. Much of the State has been neglected because of the extreme fertility of a portion of it, the rest suffering by such comparison. The splendid agri-

cultural properties found in these neglected sections is just now being discovered. The growth in Louisiana is indicated by the new towns that are springing up here and there with rapid growth.

Louisiana is a State of agricultural possibilities and of large natural resources that will necessarily for that reason present its own great missionary problems and opportunities. The rural districts and the new growing towns offer splendid returns for the Church's outlay of men and means there. Besides these the great distinctive feature of the State is the foreign problem that it presents for the church's solution. "During the past year nine persons have been regularly engaged in work among those speaking other than the English tongue in New Orleans Presbytery alone. Of these eight have given their full time to the work." All the ends of the earth are thus to be found in this one presbytery and their mute appeal must be met by our church.

Here, then, is a small synod facing its regular aggressive and developing work, with the tremendous responsibility added by thousands of foreigners that will mar or help mould her future. They are encouraged to a fanatical attitude of hatred by the church of their nominal connection, and are therefore not a dormant factor, but a force to be reckoned with, tamed, trained, and harnessed. Only ill can come to us from our failure in faithfulness to our trust. In the very city of New Orleans Dr. Juan Ortiz Gonzales, now known and loved and honored throughout our church, found the Christ and renounced the darkness of superstition and formalism. The church of the Master was thereby given a scholar of deep and thorough learning, an author who has consecrated his talent to the conflict that is on between Romanism and Protestantism in this land of religious lib-

erty, and an evangelist with a large and tender heart and a warm and throbbing message of the Simple Gospel of Jesus. Dr. Ortiz has given his life to the making of Jesus known throughout the Latin-American, Roman-ridden countries of the Western hemisphere. Should not such a task as confronts the church in Louisiana and such blessed results as have attended the past efforts there bestir our



Rice Field.

hearts and hands to loyal sympathy and ready aid in the great work that still remains to be done?

Oklahoma.—The one word that describes this State from our viewpoint is "New." "Oklahoma is so recent in history," writes an author five years (1908) ago, "that those born the year it was admitted as a Territory are still in their teens. It is not seventeen years from the lonely haunt of the jack rabbit and the coyote to a land filled with magnificent farms, bustling towns, and sooty mines and smoking industrial plants. Oklahoma for the next few years presents one of the exceptional opportunities of Christendom to strongly entrench Christianity. The church that

does not at once become strongly aggressive there will find later beginnings difficult. The growth in population and railway extension is unparalleled. No other State has been admitted to the Union with so many inhabitants. It now has 1,500,000, and is able to support 5,000,000 more. It is difficult anywhere in the State to get farther than twenty-five miles from a railroad. Churches should immediately dot this region; cities and towns are substantial, although their growth is phenomenal. Oklahoma has accomplished in fifteen years what it took Kansas forty to attain." The accessions in population is placed by one estimate at 100,000 per month, and the growth since 1908, when the above was written, has been phenomenal and sustained.

In October, 1909, Rev. E. H. Mosley, missionary at Coalgate, Oklahoma, wrote: "The commercial world sees its opportunity and is rushing upon the spoil. The church should also see its opportunity and make strenuous efforts to embrace it. We need a stern type of men who can endure hardness as good as soldiers. It takes hard men to combat hard conditions, and it is a great mistake for the church to send any other sort here for the present."

This new, unmade, plastic, though corystalizing State of Oklahoma presents urgent, burning appeals to the church to follow her sons and daughters to their new and strange surroundings. The church must aid them in the battle against indifference, commercialism, and atheism, and assist them in their home building and to have a part in the moulding and fashioning of the public opinion which, when corystalized, will be adamantine and dominant in the future life and character of the peoplè. The days when one of our missionaries left home in the morning to visit the neighboring town and returned in the evening to be greeted

by the open plain where his house had stood, and to find that during his absence his house had been stolen and only his lot was left, are fast giving place to the thickly populated farming communities, the humming, busy towns with all the improvements, possibilities and dangers incident thereto. The problems and the alluring possibilities in



Threshing Rice.

these new and growing towns can only be adequately realized by those who have seen and felt and been unable to reach out and meet the crying, passing need.

Besides these the church has a strong and growing work among the Indians in this State. They present claims upon us for our Christ unequalled by any foreigner who has come voluntarily to our fair shores. We have taken their home and native land; shall we not tell them of our inheritance, blessed and free? We have spoiled them of their hunting ground; shall we not send messengers to picture

to their hearts the Happy Hunting Ground for the redeemed of Christ which they may share with us and our Risen Lord? The 1910 census shows 304,950 Indians in the United States. Of these, 117,000 live in Oklahoma; 41,000 of them are pagans and 23,000 partially evangelized. There are forty-one tribes to whom no Christian missionary or teacher ministers.

This is one of the distinctive features of our church in Oklahoma in its Home Mission work. In order that she may practically apply her teachings and perpetuate her life among this people she has founded the Goodland School and Orphanage for Indians at Hugo, Oklahoma. At the Durant College, another splendid Home Mission institution located in this synod at Durant, President W. B. Morrison also has a large number of Indian girls, who are there availing themselves of the larger opportunities to fit them for future usefulness and efficiency in moulding their nation's destiny.

As example of the need of the Evangel of Jesus in this State is found in the following incident of fact—may God impress it upon our souls! Rev. John A. Williams tells the following experience during his evangelistic connection with the work in Oklahoma, and that duplicates of it are to be found in other parts of the State in its formative period can scarcely be doubted: "While returning one Monday morning last spring from a Sunday appointment I overtook three boys walking to school and invited them to get into my buggy and ride as far as the schoolhouse. They gladly accepted the invitation. 'Where do you boys live?' I enquired. 'In that house back yonder that you have just passed,' they replied. 'Where do you go to church?' 'We don't go.' I turned to the boy beside me

and asked, 'Did you ever hear of Jesus Christ?' 'Nuh.' 'Oh, sure enough,,' I insisted, 'didn't you ever hear of the Lord Jesus Christ?' 'No,' came the flat denial. I thought perhaps he was pretending ignorance, and turning to the smaller boys, who stood behind, I insisted, 'Didn't you boys ever hear of Jesus Christ?' Both of them answered 'No.' They apparently had no more idea of whom I was speaking than if I had asked them of some stranger in a neigh-



Oklahoma City. The New and the Old, Illustrating the Rapid Growth of Western Cities.

boring town. 'Why, He is the Son of God,' I told them. One of the smaller boys immediately perceived that the subject had a religious significance and volunteered, 'We have a Bible at our house.' As simply and directly as I could, I told those three school boys the story of Jesus Christ's life and love and sacrifice for us. So far as I could discover it was the first time they had heard the story. This all occurred in Bryan county, Oklahoma, within five miles of Durant. Were not those boys as truly heathen as though they lived in China or Africa? I believe that cases of such extreme ignorance in this section are comparatively

rare, but the fact that they do exist points to the need of more Home Mission work."

It has been reasonably estimated that three-fourths of the men and boys, the future guides of public, political and religious life, and one-half of all the people of Oklahoma are outside of any religious organization. Half of the entire population as a field for the Gospel of the church is an index finger pointing the dire conditions there prevalent, and is a challenge to the church for adequate, earnest effort.

Texas.—Texas is the short way of spelling "Opportunity" and the long way of spelling "Now." Its vast size is a subject of jocular comment on all sides, but it assumes a serious nature when the thoughtful mind thinks over the possibilities that shall unfold in the future on her broad expanse of 262,000 square miles. That means that if some mythical Cyclops should pick up Texas in his hands and pull it out into a strip twenty-five miles wide, and nail one end of this strip down at Key West, Florida, he could stretch this belt of Texas soil around the Gulf of Mexico to Brownsville, along the northern border of the Mexican Republic to California, up the Pacific coast to Cape Flat'ery, along the Canadian border to Maine, swing around Maine and down the Atlantic coast to Key West again, and there would be enough lap left to cover the head of the first nail if it was fifty miles in diameter.

Or again, this great size means that if you should take out enough territory to make three Kentuckies, you would have sufficient left to make seven Massachusetts and one Georgia; or, if you didn't want to make any Georgias,

you could take its part and make with it thirty Rhode Islands and fourteen Delawares. A straight line nine hundred miles long can be drawn within the State. You can get on the fast vestibule train that traverses Texas at 9:30 P. M. to-day in El Paso, and though continually traveling practically due east, you will still be in Texas day after to-morrow afternoon. If the population of Texas were as



Homestead in Western Oklahoma. (Courtesy, Rock Island Lines.)

dense as that of England, it would be 129,000,000, and when one looks over the broad, fertile plains of this great State he begins to think that she is capable of supporting such a population.

In 1912 her cotton crop, which was more than one-third of the entire world's output, had a value of \$300,000,000. She has every variety of soil and climate and an altitude ranging from sea level to 8,000 feet. The two great objects of human quest, health and wealth, each brings its thous-

ands to Texas annually. Every two weeks in the year the trunk lines operating into Texas from the Middle West have home seekers' excursions into Texas, and it is estimated that there pass through St. Louis and Kansas City every month 100,000 people coming into this general section seeking land and locations in which to settle and live and make the homes and communities and cities of the future. This marvelous influx expresses itself in figures thus: Corpus Christi, a sleepy little hamlet of a few thousand souls five years ago, has now doubled its population; Amarillo, a thousand miles away, the pride of the Panhandle country, in 1900 had 1,442 population and in 1910 it showed 10,000; El Paso, which is the controlling business center in a radius of 500 miles east, north and west, grew in the last census period from 16,000 to 40,000, and the surrounding country filled up accordingly. Galveston, wiped off the map in the indescribably horrible disaster of 1900, has since that date regained its former population and made a good growth, and is to-day the largest cotton port in the world and the second port of importance in the United States, surpassed only by New York. Remember, students of Home Missions, that this second port in the United States is the nearest port that we have to the Panama Canal; that it commands on Texas soil alone a coast frontage of five hundred miles, all of which frontage has the marvelous strategic advantage which comes from proximity to the new canal. This gigantic and far-reaching enterprise, the new canal, will probably affect the commercial growth of our country more than any one factor since the Louisiana purchase in 1803. Then add the concomitant fact of the rapid, almost unthinkable, influx of settlers into Texas, *just at this time*, and as these epochal items pile themselves

up one upon another, seek to conceive the future that awaits this great empire of the Southwest commercially in the next quarter of a century. Already it ranks fifth in population in the United States, and it is estimated that by 1950 it



A Residence in El Paso.

will have 30,000,000 of souls living upon its broad bosom, which is one-third of the present population of the entire Union. Along the railroad in Texas a short time ago you could travel for 150 miles and find but five families living; now more than 20,000 heads of families are found there,

and four-fifths of them came in twenty months. Thousands of acres of ranch land are now yielding themselves to the plow and furnishing phenomenal returns agriculturally, and literally thousands of acres of arid or semi-arid lands, which ten years ago could be bought for fifty cents per acre, have now risen under the magic touch of artificial irrigation to a value of \$150 per acre and are now selling at this figure by the ten and twenty thousand acres per year to actual settlers from all parts of the country.

Under the author's own personal observation the following growth was accomplished in *four years*. In the summer of 1909 I supplied with occasion preaching the people in the new-born village of San Benito, in the lower Rio Grande valley. The population then was about 400. The only public gathering place was a plain two-story school-house with stairs at the rear for reaching the second floor, where a single school room about 16x20 feet, furnished with rude home-made benches and occupied by a congregation of possibly twenty-five people, gave expression to all the religious activity of the town. No church was organized in the town at this time; a small intermittent Sunday-school was held, and occasionally men went in and preached for them, as I was doing on this occasion. Four years passed, and upon a revisit to San Benito you are greeted by a bustling, modern city of more than 4,000 people, hundreds of beautiful bungalow residences; about thirty-five two-story brick business houses; handsome and spacious schoolhouses erected at a cost of \$40,000, employing sixteen teachers, affiliated with the University. About four miles of cement sidewalk are found in the town. Through its vast farming section they operate their own railroad with about fifty miles of track, rendering regular daily passenger and freight

service. They have a superb sugar mill erected at the cost of \$80,000; a pre-cooling plant to take care of their truck shipments costing \$70,000; a canning factory, brick manufacturing plant, bottling works, wholesale and commission houses in large numbers.

With all this growth and change commercially, what has



The Miracle of Water.

evolved from the little second-story "twenty-five" that marked the feeble religious pulse of San Benito four years ago? Out of this there have grown five church organizations—Methodist, Baptist, Presbyterian, Christian, Episcopalian. Each has its own church property, Sabbath School and resident pastor. These churches have a total membership of about 400 with a Sabbath School enrollment of some 600, and a property value of more than \$16,000.

Besides all this, our own church maintains a splendid

Mission for the Mexican people in San Benito. In this Mission we have a native pastor, a located American missionary, Miss Annie Dysart, a membership of about forty, and a property, consisting of church, school and residence, valued at \$3,000. Here in San Benito our church has the unique privilege of maintaining in the same town work under the Home Mission and Foreign Mission Committees; and the Home Mission church, under the pastorate of Rev. George C. Moore, is liberally aiding the Foreign Mission station, located in its midst.

The remarkable growth of our church in Texas in the last sixty years is a testimony to Home Missions unanswerable, and an incentive to continued and greater activity that is compelling to the mind that thinks and the heart that loves. In 1853, when our entire church had 72,000 communicants, only 700 of these lived in Texas, or less than *one in one hundred*. In 1913 Texas has 31,111 communicants out of a total 300,000, or a little *more than one in ten*. While the church has gained 316 per cent in these sixty years, the Texas church has gained 4,344 per cent in the same time, and has gone from twenty-five ministers and three small presbyteries to 207 ministers and eleven presbyteries. Presbyterianism has grown twice as fast as the population and has entrenched itself firmly in the life and love of this people. The gifts of the people in the last fifty years have multiplied forty-fold. The Synod of Texas is the third largest in the Assembly, and last year she *outstripped all competitors in accessions to the church on letter*, and though largely a Home Mission field, she stood *third in accessions on Profession of Faith*.

The virility and permanency of the work that our church is doing in this Empire State is evidenced by the large

place that she has given to education in the scheme and scope of her activities. Fathered and fostered by P. H. Fullenwider, the patriarch of Presbyterianism in Texas, Rev. Hugh Wilson, the great organizer and leader; Rev. Daniel Baker, the rich-hearted evangelist and wise master-builder, and Rev. J. W. Miller, the scholar and teacher,



Hereford Cattle on a Texas Ranch. (Courtesy, Rock Island Lines.)

our educational work, with its insignificant beginning in Austin College, at Huntsville, has grown until we have: Austin College at Sherman, Daniel Baker College at Brownwood, Texas Presbyterian College for Girls at Milford, which offer our young men and women educational opportunities nowhere surpassed. Besides the above, the Texas Synod, in co-operation with the other Synods of the Southwest, in 1902 founded her own Theological Seminary at Austin, which school of divinity, under the gifted and consecrated leadership of Rev. R. E. Vinson, D. D., is filling an even larger field of service for the church and the King-

dom of God in this western country. Texas also has an Academy a Floydada to fulfill her responsibility in the developing Pan Handle country, and in October, 1912, she opened the doors of the Texas-Mexican Industrial Institute, at Kingsville, to the eager and capable Mexican youth that sought admission in numbers double the capacity of the school to receive.

Investments by our church in Texas are paying rich and heavy dividends as the years pile themselves up. In 1873, just forty years ago, a Godly evangelist, enabled by Home Mission funds, organized a Presbyterian church in Tarrant county, grouping the organization around a strong Presbyterian family from the Valley of Virginia. He knew not, only God knew, the possibilities wrapped up in that small band of His people banded together to do His work in that new country. According to the Minutes of the General Assembly of this year 1913, I find that there have sprung from this little Home Mission church, so insignificant in its start, four churches in the city of Fort Worth, having a total membership of 1,565 souls, and that those churches contributed last year to the cause of Home Missions \$1,821 and to Foreign Missions \$1,726, besides generous gifts to other causes.

The spirit that is found in some of the hearts in this virile, red-blood, western work is illustrated by the following incident: Some thirty-five years ago, in a little Texas village, there were eight Presbyterians in a feeble organization. They had no preacher, no church, no Sunday School, not even a lot. Thoroughly disheartened, seven of them met and agreed to ask Presbytery to dissolve the organization. When Mrs. G—— heard of it, she told them *that she would not be dissolved*, and that she would stand

by the organization if they all left her. Her brave spirit proved contagious; the seven felt ashamed of their faint hearts and resolved to renew their efforts. A building was secured within a few years, and the work gradually took on strength and vigor, and though Mrs. G.— shortly lost her husband and was forced to move away to a distant



Cowboy Parade.

State, the church that she held together by her intrepid stand is to-day a strong organization in one of the important towns in Texas.

If space permitted, we could profitably study the lives of the many unknown heroes of the faith who have labored and suffered and built for the establishment of our church in Texas. But as typical of that class of Christian manhood that loves the hard places for Jesus' sake, and that there stands and endures and strives and conquers, we pause just to introduce you to one who is even now in the midst of such a struggle; one who has a record already made that has blessed many neglected and aching hearts, that shall inspire the lives of sacrifice and consecration wherever known, and that shall sweeten Heaven for him when he shall lay aside his armor and appear among those clad in

the spotless garments. I refer to the Evangelist of Western Texas Presbytery, Rev. M. W. Doggett, D. D. Dr. Doggett holds the Assembly's highest record for effecting organizations in a new territory. For a stretch of eighteen months at one time, so untiring and efficient were his efforts, that he organized an average of one church a month. His territory in Western Texas Presbytery is about as large as the States of Virginia and West Virginia combined, and his work entails tireless bodily effort. He enters new towns when conditions are crude and unattractive and unsympathetic, canvassing the community, to be coldly met by some and coolly by many, often conscious that he is an unwelcome stranger. He endures the burning heat of the Texas summer sun stimulating the dormant faith and interest of the resident Presbyterians; sleeping on trains and in many places that are predominantly unclean, and even in the schoolhouse in which he has preached, if there is no other place available, going, going, going through heat and storm, through norther and rain to meet his appointments. At one time he walked through water knee deep for six miles to fulfill an engagement. He has held tent meetings over a large territory that was unevangelized. Sometimes because of the indifference of the people to their own supreme need he would have to unload the tent, drive the stakes, erect the tent almost singlehanded, and then preach that same night to the audience gathered. When I tell you that the tent was spacious enough to seat 300 people, you get some slight conception of the physical exertion incident to its erection. Foregoing the almost imperative need for a vacation, he has lent himself to the work, year in and year out, with a devotion which is Heaven-born and which added the permanent quality of Spiritual power to

his great labors and accomplishments. Away from his home and family about five weeks in every six, he is ever about his Father's business.

I have met him haggard and worn, his whole nature clamoring for rest, but when he spoke it was to tell me of something that he was just entering upon or completing or



Alamogordo, New Mexico. (Courtesy, Rock Island Lines.)

planning for Him whose he was and whom he served. Never a word of complaint, and only rarely have I heard him even mention his own personal pleasure or needs. From his limited financial resources I have personally known him to advance large sums to meet a pressing emergency in some struggling strategic Home Mission point; do it without any security asked for or given, and without any noise. Then he went out and reimbursed himself from gifts that he se-

cured from individuals for the cause he was aiding, thus relieving the struggling church of the necessity of raising the debt by raising it himself. Untiring, untainted with self, he goes on out into his obscure field of service, following through hardship and toil, through labors abundant, through discouragements and problems and pain, the footprints of those wounded feet. Patiently, faithfully, bouyantly he presses on and on until one day that Master whom he has seen sorrowing in the thousands of stricken faces of the plains shall call him home to his long rest, where there shall be many to bless him, men and women whom he has aided in the great struggle to God, and little children whom he has tenderly led to the Saviour. Where such servants serve, let the church look up and thank Him who liveth forever and ever, and renew and redouble her efforts and loyalty and prayer.

New Mexico.—Though the oldest house in the United States is said to be at Santa Fe, New Mexico, dating back to fifty years before the Pilgrim Fathers, and though Santa Fe itself is the second oldest town in the United States, yet so unprogressive has this section been that with its early start in the dawn of the era of America, it is still far behind the younger States in the fundamental advancement that they have long ago enjoyed. The word that tells us of New Mexico in a nut shell is "Transitional."

The Romish church has held undisputed sway over New Mexico for more than 400 years, and she has wrought her perfect work. New Mexico is more like a foreign land in the United States, and has suffered, just as Old Mexico has suffered, from a scheming, sordid, mighty religious organization, keeping the people ignorant that they might not be discovered, playing upon their fear and superstition, and

rendering them poor that they might fatten the coffers of the papal treasury.

New Mexico is the home of 8,000 Pueblo Indians, whose religion is a mixture of pagan and Catholic superstitions. A large proportion of the present population is Mexican, however, and each of these nations presents its own prob-



Irrigated Orchard, Tularosa, New Mexico. (Courtesy, Rock Island Lines.)

lem to our church, as we have seen in the cases of Oklahoma and Texas. A new day, however, is surely dawning in this State. Within a single year's time 20,000 families, occupying 2,000,000 acres, were located in this "Emerging" State. Large parts of the State are desert, but inroads are being made upon this barren land by artificial irrigation. The fertile Pecos Valley has been reclaimed, and thousands of acres are now producing rich returns to the settlers that are rapidly filling up that section. The large project widely known as the Elephant-Butte Dam, where the Government

is investing heavily, will reclaim and make fertile and valuable for agriculture 222,772 acres of land.

This wide, new, old State presents itself to us as a part of our frontier problem, and it is for us to know and to do as its claims warrant. We have at present four churches in New Mexico—Plain View, Carlsbad, Lovington, Roswell. They have a combined membership of over 230 souls. Lack of funds have estopped our more aggressive activities here, but we have by no means met our responsibility and discharged our obligation to this State in the making. In this section, now reaching out for new life commercially and civilly, there arises inevitably a pressing demand for a strong, pure Gospel, that its success may be permanent and Heaven-blessed. Our church should shoulder her part of this responsibility and fulfill her obligation in moulding this transitional State as it breaks its fetters of four centuries and opens its heart and life to new governing principles and forming factors.

Of the West, Dr. Josiah Strong, the man who does not need, as do other men, the perspective of years to properly adjust and value events, says: "Since prehistoric times populations have moved steadily westward, as De Tocqueville said, 'as if driven by the mighty hand of God.' And following this migration the course of empire, which Bishop Berk sang, has westward taken its way. The world's sceptre passed from Persia to Greece, from Greece to Italy, and from Italy to Great Britain, and from Great Britain the sceptre is to-day departing. It is passing to "Greater Britain," to our mighty West, there to remain, for there is no further West; beyond is the Orient. Like the star in the east, which guided the three kings with their treasures westward until it stood still over the cradle of the

Infant Christ, so the star of empire rising in the East has ever beckoned the wealth and power of the nations westward until to-day it stands still over the cradle of the young empire of the West, to which the nations are bringing their offerings. The West is to-day an infant, but shall be a giant, in each of whose limbs shall unite the strength of many nations." We have seen this prophecy fulfilled regarding the pre-eminence and power of our nation as a whole. Shall we not hear the same voice, as within our own border it calls to us to remember the trend of power towards the setting sun, and answer this call with the Gospel and Salvation of Him who alone is able to make any empire truly great and its glory enduring and its power permanent?

Says Ward Platt, as he desires to see responsibilities and opportunities in the revealing clearness of Heaven's lucid light: "God had one Son. He loved Him. He also loved the world. He could not rescue the world and withhold His Son. He offered up the one that He might have both. The mind of the Son was that of the Father. The sending of Jesus into the world cost Him poverty, persecution, agony, crucifixion. These facts did not indicate less of God's love for the Son, but they help us to measure the love of the Father and Son for a lost world. And after all, it is the Cross that draws men Godward. The man Jesus gripped the world by renouncing it. He saved His life by losing it. No one ever so obliterated himself for the world, and the world has never so enshrined another. Christ is King of Kings, because He is Servant of Servants. His utter humility is the measure of His exaltation. Now we are God's commissioned ones to continue and complete the work of Jesus. We are "sent" "as" Jesus was sent by the Father.

He invests us with the same program of renunciation and the same promise of victory. The two are inseparable. The world bows to the Kingship of great souls in proportion as they have exemplified this command of Jesus. When Christ was born His church was poor and few in numbers. Wise men of the East brought gifts to Him. Now since He has been lifted up He is drawing all men unto Him. And His church has tens of thousands for recruits and untold millions of gold to fill His treasury. Surely when He is in the field, when He unrolls for us His map of imperial purpose, every one of us will count it honor and joy to say, "Lord, what wilt Thou have me to do?"

We are told in one place in the life of Jesus by Matthew that when He lifted up His eyes upon the multitudes that gathered together at His feet, restless, worn, seeking His blessing, that He did not see men and women, some rich, some poor, some high, some low, some pleasing, some rude, as they appear to us, but that He saw them (according to an ancient version) "as sheep, with the fleece torn off, bleeding, unable to stand," having no shepherd; and that He was moved with compassion towards them, and that compassion expressed His fullest tenderness when He said: "I am the Good Shepherd—I lay down My life for the sheep." As this same Shepherd goes out onto the plains of the great, growing West, with its feverish unrest and its deep call for the manhood and service of His church, shall we not follow on, seeking to catch the vision that He has caught, that we may lay alongside of His great life, the life that He had given us? "I will lift up mine eyes—I will lay down my life."

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