

OUR HOME FIELD.

PUBLISHED MONTHLY BY THE HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION, ATLANTA, GA.

VOL. I.

ATLANTA, GEORGIA, APRIL, 1889.

NO. 8.

THE SOUTHERN BAPTIST CONVENTION AND PUBLICATION AND BIBLE WORK.

It is exceedingly interesting to read up the history of the Convention, and its action through all of the years of its organization in reference to any of its great interests.

We have been recently reading its history, in reference to the publication business, and as comparatively few of our readers have access to a full set of the minutes of the Convention, we have concluded that it

delegates from each State, and the District of Columbia, be appointed to consider and report upon the expediency of organizing boards of managers for Bible and publication operations."

The following committee was appointed under the resolution: T. Stocks, B. M. Sanders, S. Furman, R. Fuller, J. B. Jeter, J. Walker, O. B. Brown, J. S. Bacon, G. F. Adams, A. R. Levering, G. Kempton, H. Talbot, J. H. DeVotie, W. C. Crane, T. G. Blewett, I. T. Hinton, R. Hol-

nessfully exerted in their maintenance, or to alienate the confidence that should be reposed in the integrity with which the Society will, by divine aid, labor to perpetuate them.

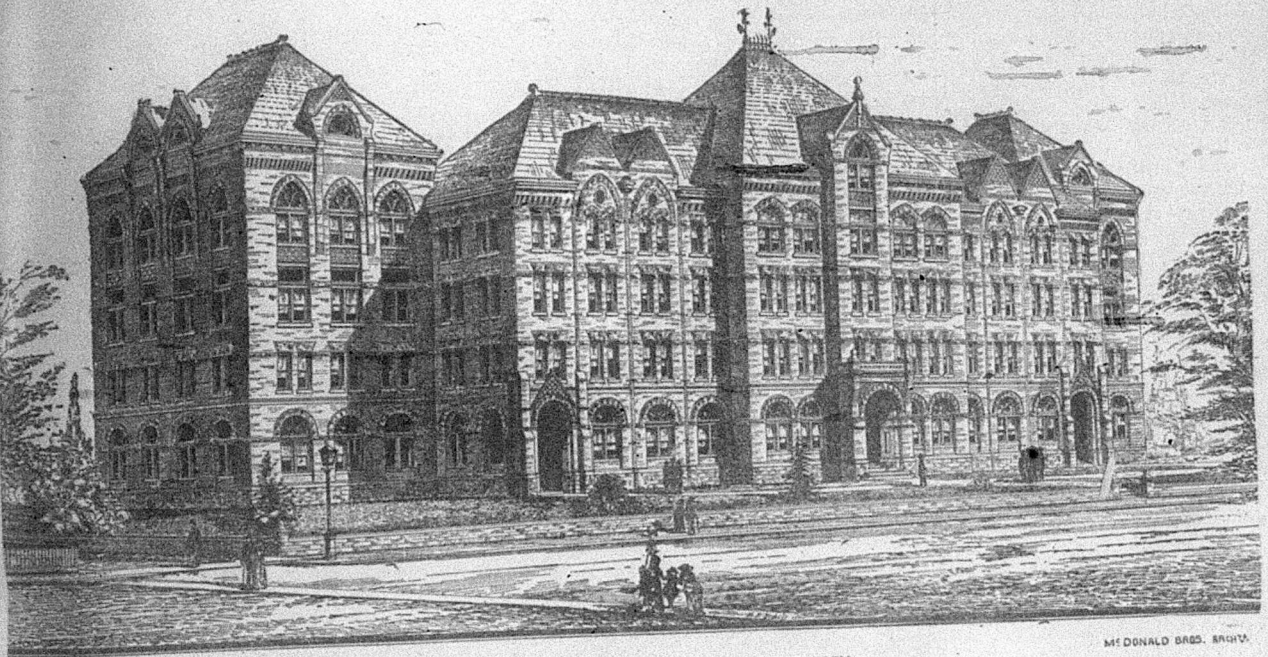
As it is indispensable, however, to preserve the cordial and efficient union of the whole constituency of this body, in all its benevolent operations, and to avoid all occasion of alienation in any part of it; and more especially, as it is the desire of a large portion of this constituency to have its Bible, as it has its mission

Resolved, That this Convention does not deem it advisable to embarrass itself with any enterprise for the publication and sale of books.

At a later period in this session, the Convention adopted the following:

Resolved, That this Convention regards with approbation Southern enterprises for the publication and diffusion of a religious literature."

This resolution had reference, no doubt, to the formation of the "Southern Baptist Publication Society," which



DORMITORY BUILDING. SOUTHERN BAPTIST THEOLOGICAL SEMINARY.
GEORGETOWN, MD.

McDONALD BROS. ENGRAV.

would be of interest to give a brief sketch of what the Convention has done, from time to time, during the forty-four years of its existence, in reference to this most important instrumentality for promoting the cause of the Master.

At the first session of the Convention, held in Richmond, Va., June, 1846, among the "messengers from corresponding bodies" invited to seats, were the following: *American and Foreign Bible Society*—Rev. R. Babcock, D. D.; Rev. E. Kingsford and W. H. Wycoff, Esq.; *American Sunday-school Union*—Rev. R. Babcock, D. D.; Rev. J. B. Taylor and J. C. Crane, Esq.; *American Baptist Publication Society*—Revs. T. S. Malcolm, W. Shadrach, J. C. Harrison, W. L. Dennis and G. Kempton.

On the first day of its session, the Convention adopted the following:

Resolved, That a committee of two

man, R. B. C. Howell, P. S. Gayle, W. C. Buck, A. D. Sears, T. Meredith, J. J. Finch, J. Huckens, R. N. Herndon.

On Friday afternoon, the third day of the session, Judge Stocks, the chairman of this committee, reported, and the report was laid on the table, and 300 copies ordered to be printed. Saturday morning the report was further considered, and adopted as follows:

WHEREAS, the American and Foreign Bible Society was originated in circumstances, and organized on principles, which should render it dear to every Baptist; and whereas, this society has nobly sustained these principles, in the midst of much opposition: Therefore,

Resolved, That this Convention would do nothing to weaken the force of these principles, to diminish the influence which has been so suc-

cessfully exerted in their maintenance, within its own precincts: Therefore,

1. *Resolved*, That this Convention do now constitute its Mission Boards as its agents for the distribution of the Bible. The Foreign Mission Board will, therefore, collect and receive the funds for foreign distribution, and the Domestic Mission Board the funds for domestic distribution, and make such appropriation of them as shall, in their judgment seem expedient, except in cases in which the donors shall make specific designation of their contributions.

2. That it be recommended to the Boards, to cultivate the most friendly intercourse with the American and Foreign Bible Society, in the great work of the BIBLE TRANSLATED AND DISTRIBUTED IN ALL LANDS.

As the Convention has no connection with any Publication Society, your committee submit the following resolution:

was then contemplated, and which was organized in 1847.

In 1846 the two Boards (Foreign, and Domestic Missions) began the publication of a joint missionary journal.

At the meeting of the Convention, in Charleston, S. C., in 1849 (having adjourned to meet here from Nashville, on account of cholera), the Convention adopted the following:

Resolved, That we entertain a high sense of the importance of the Southern Baptist Publication Society, and we hereby commend it to the fostering care of Southern and Western Baptists."

From this time on, until the Southern Baptist Publication Society was destroyed by the results of the war, the Convention regularly endorsed and commended it, and always refused to endorse any other. Prior to 1851, the Bible operations of

the Convention had been conducted through its two Boards, and in its report this year to the Convention, which met in Nashville, the Foreign Mission Board said: "Since the last annual meeting of the Board, an appropriation of one thousand dollars was made by the American Bible Union, for the distribution of the Scriptures in China by our missionaries. In view of the fact, that the Convention in 1846, had recommended all our Bible operations to be conducted through their two Boards, it was deemed proper to respectfully decline the appropriation. What course it will be proper to take in future, remains to be determined by the Convention. It deserves to be carefully considered."

The Convention, on motion of Rev. Dr. P. H. Mell, adopted the following:

Resolved, That the course of the Foreign Mission Board, in respectfully declining the sum of money tendered them by the American Bible Union, meets our approbation."

The matter of the more efficient prosecution of Bible work, was referred to an able committee, with Dr. J. B. Jeter, of Virginia, as chairman.

The committee reported in favor of organizing a "Bible Board," and locating it at Nashville, and the Convention adopted its report and appointed the Board, which continued to prosecute its work until it reported in 1857, the collection of \$30,000, during the two preceding years.

In its report for the year, ending April 1851, the Domestic and Indian Mission Board, after alluding to the fact that some of the churches were doing their Bible work through outside organizations, say: "While the Board do not deny that every church and every individual has a right to act at pleasure in these matters, yet they cannot rid themselves of the conviction that wisdom and sound policy dictate co-operation with the Southern Convention in Bible as well as in missionary operations. 'United we stand; divided we fall,' is a motto that should ever be inscribed on our banners."

At the session of the Convention held at Savannah, Ga., in May 1861, just after the opening of the "war between the States," on motion of Rev. Dr. J. P. Boyce, of South Carolina, it was

Resolved, "That a special committee of five be appointed to consult with the Board of the Southern Baptist Publication Society, as to the possibility of a union of the Bible Board and that Society; and if a union be found practicable, which will not conflict in any way with the constitution of the Convention, or that society, and which, in their judgment, will increase the efficiency of the Bible Board, the committee be directed to report at the next meeting of the Convention."

The Chair announced this committee as follows: J. P. Boyce, of South Carolina; S. Landrum, of Georgia; B. Manly, of Alabama; G.

H. Martin, of Mississippi, and A. M. Poindexter, of Virginia.

At the meeting of the Convention, at Augusta, Ga., in May 1863, this committee reported, and the Convention adopted its report, that the negotiations in reference to the union of the Bible Board with the Southern Baptist Publication Society, had been broken off by the capture and holding of Nashville (where the Bible Board was located) by the enemy, and that in consequence of this state of things, they recommended that the Bible Board be abolished, and its work committed to the other Boards of the Convention—funds for Bible distribution in Foreign lands, to be sent to the Foreign Mission Board, and those for our own country, to the Domestic and Indian Mission Board.

At the same session, the Convention adopted an able report, presented by Dr. B. Manly, Jr., on Sunday-school work, and the necessity of providing for the religious instruction of our children, and organized the "Sunday-school Board," which was located at Greenville, S. C., with B. Manly, Jr., as President; C. J. Elford, Corresponding Secretary; J. A. Broadus, Recording Secretary, and J. C. Smith, Treasurer.

The Sunday-school Board went vigorously to work, in spite of great obstacles; Dr. J. A. Broadus served as Corresponding Secretary, from October 1863, and they published Sunday-school hymn books and other Sunday-school requisites, and began the publication of a Sunday-school paper for the children.

The Board also, in endeavoring to purchase them, received a donation of 25,000 Testaments from the American Bible Society, and distributed them among the Baptist Sunday-schools of the South. In their report to the Convention, at Russellville, Ky., in May 1866, they claimed that their Sunday-school paper, (*Kind Words*) was "cheaper than any Sunday-school paper that has ever been issued in America."

The Convention cordially endorsed the action of the Board in starting this paper, and instructed them to continue it.

In 1866, Dr. C. C. Bitting became Corresponding Secretary, and pushed the work of the Board with his well-known ability and zeal.

In the report of the Board to the Convention which met in Memphis in May 1867, there is given a detailed account of the circumstances, under which the American Bible Society, made the Board in 1863, a grant of 25,000 testaments, and the correspondence is given, as the result of which the Board finally consented to accept as a gift, what they originally purposed to purchase. Dr. Bitting, in his report, thus comments on the noble action of the American Bible Society:

"This explanatory outline, represents a transaction, honorable to all parties, and is due to the generous and Christian spirit of an organization, which occupies the distinguish-

ing pre-eminence of thus adhering to Christian rule of action, amid the acrimony, and injuries of civil strife, and which has granted more than 300,000 copies of the Word of God to the armies and people of the South."

This report, also, brings out that the Board had, after correspondence with "various Bible Societies, Domestic and Foreign," received "the most generous offer" from the American Bible Society, and effected with it arrangements for regular supplies, "for sale and gratuitous distribution."

The report details, also, the publication of *Kind Words*, and its other Sunday School helps, and urges their wide circulation, as "nothing else, which it is in our power to do, can accomplish as much for the Sunday School work."

The Convention referred the report to appropriate committees, and "cordially approved" its action in reference to Sunday School publications.

At this meeting of the Convention, there were earnest discussions, as to the propriety of organizing a Colportage Board, and of uniting the Sunday School Board, with the "Southern Baptist Sabbath School Union"; and the Board was instructed to correspond with the Union and report the result to the next meeting of the Convention.

In the report to the Convention, which met in Baltimore in May 1868, the Sunday School Board again thanks the American Bible Society, for "generous and cheerful supplies of Bibles and Testaments," by which, "many destitute Sunday Schools" had been supplied, and for which, the Society had a "claim on our gratitude, sympathies and prayers."

The report gives the aggregate circulation of *Kind Words* at 379,000 copies, and says: "Of the usefulness and even necessity of such a publication, we are more than ever convinced."

The report, (which seems to have been written by the accomplished Secretary of the Board, Dr. C. C. Bitting,) makes a very able argument for the continued prosecution of the work—making ten points, which seem to us entirely conclusive, but of which we have space to quote only two, as follows:

3. "That, if supplies may be obtained from external sources, yet these are not so certain to be as generally approved, as well adapted to our use, nor so likely to be received with the same confidence as our own; that this would give to others the control of a work which belongs to ourselves; that it removes a stimulus to production by our own competent authors; that it is a condition of unnecessary and humiliating dependence."

7. "That no external Society can command the hearty sympathy, co-operation or contributions of Southern Baptists; that to thus stanch the flow of liberality of our people would seriously react against all our benevolent enterprises, and impair the

piety of our churches; that any foreign Society must act either directly, and thus sow discord among us, or through separate State organizations, and thus at increased expense to ourselves; that equal reason exists for so relinquishing every other general enterprise, and thus destroying the Convention itself; that such Societies are controlled by those not in sympathy of feeling with us, or who are hostile to our convictions; that we cannot be really represented in the management of such Societies."

The Board, in this report, requested that it be located "in some more advantageous and prominent position," than Greenville, S. C.

The Convention, in an able report, presented by Prof. C. H. Winston, of Richmond, Va., cordially endorsed the report of the Board, and acceding to its request, removed it to Memphis, Tenn.

The Convention, on motion of Dr. P. Fuller, of Maryland, adopted the following:

Resolved, "That this Convention renew and express with cordial earnestness, our acknowledgements to the American Bible Society for their generous and liberal donation of Bibles and Testaments during the war, and at different times since, to our Sunday School Board."

Rev. Dr. Rufus Babcock, presented a communication from the American and Foreign Bible Society, proposing that Southern Baptists unite with that Society in Bible work. The proposition was referred to the following committee:

Brethren Jeter of Virginia, Fuller of Maryland, Manly of South Carolina, Warren of Georgia, J. Wm. Jones of Virginia, J. L. M. Curry of Alabama, Luther of Missouri, Harris of Kentucky, Ford of Tennessee, and Howard of Texas, who submitted the following report, which was adopted:

"The Committee to whom was referred the communication from the American and Foreign Bible Society, and the Appendix to the report of the Sunday School Board, beg leave to report:

"That we accept the fraternal greeting from the American and Foreign Bible Society, presented by their messengers to this body, and heartily unite with them in desires for the universal diffusion of the Word of God. We rejoice in all their efforts to give circulation to the Holy Scriptures, and are thankful for the grants of Bibles and Testaments made by the Society to our Domestic Missionaries and to the Foreign Mission Board. We deem it proper, however, for this Convention not to complicate itself by any organic connection with the conflicting Bible Societies of the North, but to hold itself in readiness to procure Bibles and Testaments from any source from which they may be obtained on the best terms, co-operating independently with all organizations, in such methods as may best promote the diffusion of the Word of God."

"The action of the Sunday School

Board having been in accordance with this principle, we cordially approve of it.

"We recommend that the delegates appointed to attend the meeting of the American Baptist Home Mission Society, be also empowered to bear to the American and Foreign Bible Society the assurance of our earnest desires for the enlistment of every Baptist in the work of spreading the Scriptures among the destitute.

J. B. JETER, Chairman.

We must reserve until our next issue, a further sketch of the action of the Convention, on Publications and Bible work, only premising that a diligent search of the minutes of the Convention, from its organization in 1845, down to the present time, will show that its uniform policy has been to commend and to sustain its own publications, and not to form entangling alliances with outside Societies.

OUR HOME FIELD.

The field of the Home Board of the Southern Baptist Convention seems to us one of vast possibilities and intense interest, and the Board has sought, as best it could, to cultivate equally every part of its field, and to push the work in no particular locality to the neglect of other equally pressing claims.

For the past year we have had a great deal to say about Cuba, as we have been seeking to carry out the instructions of the Convention which at its last session took the following action: "A crisis has been reached in Cuba, that seems imperatively to require an expenditure of over fifty thousand dollars, and this unusual opportunity for good, appeals most strongly to the liberality of Southern Baptists; therefore

Resolved, That the brethren of the Southern Baptist churches be requested at once to raise the amount of \$50,000 for these objects."

There was at first, room for honest difference of opinion, as to whether Cuba should be under charge of the Foreign, or the Home Board, but the convention itself placed it under the Home Board, and since that time the Board has been pushing the work with most wonderful success, and (as Dr. Tichenor conclusively showed in our last issue) with great economy and by no means to the neglect of our other work. But in order that the views of the Board on the relations of Cuba to our other fields may be plainly seen, we make the following extract from our report to the last Convention:

"While we rejoice in the great work in Cuba, the Board does not forget, nor would it have the denomination forget, that other interests committed to its charge are of equal, not to say greater, importance than its mission to Cuba.

We cannot resist the impression that New Orleans is as important as Havana, and Louisiana as Cuba. It is more important to evangelize Texas and hold her coming millions

true to the faith once delivered to the saints, than to reduce the Queen of the Antilles to Messiah's sway.

It is more important to give the gospel to the millions of our colored people, and let its subduing power hold them in allegiance to truth and duty, than to break the power of Romanism in that fair land. The truth is, brethren, that our country contains within itself, in large measure, the hope of the world.

Almost the entire aggressive power of Christendom is lodged with the English-speaking people, and of these a majority now live within the confines of our country. Of the two parts into which they are divided by the Atlantic, the one is old, settled, conservative, hampered by a State Church, and by its limited and insular domain. The other is young, energetic, full of enterprise, stimulated by freedom of both Church and State, and possessing a continent as its home, where it may plant all its growing activities and build them to the stars.

If the world within the next century, or the next decade of centuries, is to receive the gospel, our country must be the open hand from which it will be given.

The redemptive energies of humanity are coiled in the heart and brain of this great nation.

Whatever retards the progress of Christianity here lengthens the hours of that long darkness which, since the closing of Eden's gates, has brooded over the world. Whatever promotes truth, purity, love to God and faith in Christ, among our people, shortens the world's night of sorrow, and hastens the coming of millennial dawn.

Our country, our whole country for Christ, means the established throne of our Lord, around which the now blinded nations shall gather to see the King in his beauty, and join in the coronation anthem which proclaims Him Lord of all. Our country saved, means the world redeemed."

The Board is continuing to work on this same line, and while we shall seek to meet the demands of Cuba, we have not and do not mean to neglect the wide spreading field in our own land which has been committed to our care.

We again beg for prompt and liberal contributions to our general fund.

GEORGIA.

We give in full the following letter, concerning an important and hopeful field:

Letter From F. C. McConnel.

GAINESVILLE, GA., Mar. 12, '89.

DEAR BRO. JONES.—In the work of the Home Board there is a station in the mountains of northeast Georgia that I think might interest the readers of the HOME FIELD.

A part of the good work done by your Board is the help given to a young man at Hiawassee, who is doing the double work of teaching all the week and preaching on Sundays. This young man's name is Y. W.

Jones. He is the assistant teacher in the Hiawassee High School, which in many respects is a remarkable school. There are more than two hundred pupils gathered from the mountain counties of Georgia and North Carolina. A hundred of these are teachers, who are there improving themselves for their work.

A marked feature of the school is the unanimity and brotherly love of the students and teachers, as well as an ardent wish shared by all to be useful in religious work during their course in the school. The Sunday-school and weekly prayer-meeting are attended by all the students, while many of them engage in work at other points around. Several of the students are studying for the ministry, and are making good use of the opportunities to do good on Sundays.

Bro. Willie Hawkins has a flourishing Sunday-school about two miles from the village, at a country church, where he teaches and lectures every Sunday morning and returns to the home school and teaches a class in the afternoon. He has two preaching stations where he preaches twice each month.

Bro. Mike McGuire has an interesting Sunday-school a mile and a half from the village, which he attends in the morning, and returns often after preaching the same day to take part in the Sunday-school at the village in the afternoon and the prayer meeting Sunday nights.

Another of the students, Bro. Jas. J. Kimsey, is pastor of three churches, preaches at these three Saturdays and Sundays of each month, and returns to lead his help to the big Sunday-school at Hiawassee.

Bro. Wilson carries on a fine Sunday-school at another station two miles from town, and returns to work in the home school.

Brethren Charlie and Bud Ledford each preach about three times per month.

Brethren Roberts, Fry, Boyd, Rice and others who are lately come to the school, preach and work as occasional officers.

G. W. Truett, the principal of the school, is not a preacher, but is an untiring worker. He runs a flourishing Sunday-school at Hayesville, N. C., eight miles from Hiawassee, and returns and superintends the students' Sunday-school in the afternoon. I said that Bro. Truett was not a preacher; he is not as we denominate preachers, and still I think he is one of the great preachers in this country. He preaches every day, and Sunday is thrown in. I am told that in this great number of young people there is perfect harmony, that the rod is almost unknown, and that there is perfect order. Bro. Truett will take a young man who seems to be unruly to his private room, and talk with him and pray for him until he gains him for the right, and never after does he have any trouble governing that young man.

What would some of our little

dried-up Sunday-school superintendents think if, in the solitude of these great mountains, he should suddenly come upon a Sunday-school of three hundred people of all sizes and ages, making the air ring with the songs of praise? Any one can have that pleasure who will go down the Hiawassee valley, on a Sunday afternoon, till he reaches the little village nestling at the foot of grand old Enoto Mountain.

God is speedily giving us the mountains for His Son's inheritance. May it be His good pleasure to prosper the work now so happily carried on.

We will never cease to thank God and the dear brethren of the Home and State Mission Boards, who have helped us to make this prosperous school for the youths of the mountains.

Yours fraternally,

F. C. McConnel.

LOUISIANA.

The following summary of the labors of twenty missionaries in the State, outside of New Orleans, from August 1st, 1888, to January 1st, 1889, is sent us by Corresponding Secretary C. W. Tomkies. We regret that he had not received full reports from our five missionaries laboring in New Orleans, so as to give a consolidated report of all of the twenty-five missionaries in Louisiana, whom we are sustaining in co-operation with the State Board: Miles traveled, 27,614; sermons preached, 1,380; families visited, 1,901; baptisms, 395; restorations, 51; received by letter, 102; general meetings attended, 84; Bibles and Testaments distributed, 185; tracts distributed, 28,930; addresses, 262; churches organized, 5; Sabbath-schools organized, 1; prayer meetings held, 249; religious visits, 282; subscribers to *Chronicle*, 69; subscribers to *F. M. Journal*, 66; subscribers to *HOME FIELD*, 6; letters written, 160; cards written, 109; *Journals* and *HOME FIELDS* distributed, 360; Bibles sold, 25; Ladies' Missionary Societies organized, 3; houses under construction, 5; amount paid missionaries, \$5,952.30; amount paid in building houses of worship, \$1,540.50; number of missionaries, 20.

MARYLAND.

The following reports have been received:

Report of work done among the Chinese for the month beginning January 20th and ending February 20th, 1889.

Number of laundries visited for religious instruction, 41; number in which an opportunity was given me for religious instruction, 31; number visited in interest of the schools, 9.

The Chinese Sunday-school has gone on as usual, with a decree as in the attendance during the Chinese New Year, and with a corresponding increase since that time. The school, at present, numbers twenty-four regular members. The teachers are faithful and efficient, and alive to the responsibility of trying to lead their scholars to Jesus.

Our Sabbath evening gospel meetings—partly in English and partly Chinese—are continued with a fair

(Continued on 5th page.)

OUR HOME FIELD.

(Entered at the Post-office at Atlanta, Ga., as second class mail matter.)

TERMS, PER ANNUM.

- I. For papers separately addressed, either to sender or to different post-offices:
 One copy \$ 50 cts.
 Five copies for \$2.00 40 " apiece
 II. For packages sent to one person who shall be responsible for their distribution:
 Twenty copies for \$6.00 or more \$30 cts. a copy
 One hundred copies for \$25.00 or more 25 cts. apiece.

ADVERTISING RATES.

- Per line for each insertion \$1.00
 If one-half column is taken 125 per cent. off.
 If one column is taken, 25 per cent. is taken off.
 All communications for the columns of the paper should be addressed to J. Wm. Jones, Editor, P. O. Box 302, Atlanta, Ga.

All subscriptions or advertisements should be sent to A. C. BRISCOE, Business Manager, P. O. Box 302, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

A. C. BRISCOE, BUSINESS MANAGER.

ATLANTA, GA., APRIL, 1889.

AN EMPIRE.

There are about 15,000 white Baptist Churches, which have voluntarily associated themselves with the Southern Baptist Convention. The membership of these churches numbers about 1,200,000. They influence, religiously, a population of about six million; of this population, three millions ought to be, and by proper efforts can be, brought into our Sunday-schools, and trained for the work of the Master.

We have now about six thousand Sunday-schools, one for every two and a half of our churches. We have about three hundred thousand in these schools, or only one out of ten who ought to be there. But this is not all. Our churches are increasing at the rate of five hundred per annum, and our membership about fifty thousand per annum. This brings under their influence an increase of population of not less than 250,000, of which 125,000 ought to be in our Sunday-schools. In ten years, this increase alone, would amount to 2,500,000 of population, of which 1,250,000 ought to be in the Sunday-schools. These, added to the present numbers, would make a population of 5,600,000, of which 1,250,000 would be Sunday-school material. What a vast field for work! What an empire to be won and consecrated to the Master! Upon the Baptists of the South rests the responsibility of cultivating this ever widening field. To accomplish it, requires the organization of our resources, and the most wisely directed energy of our denomination.

To transfer this work to the hands of others would be most unwise. Every reason for an organization for our mission work, home and foreign, applies with equal force to this. Let us address ourselves with earnestness to its accomplishment.

We have both the men and the means for this work—men who are as capable as any on the continent, to supply us with all the literature we need; men to "the manner born," who understand and sympathize

with the peculiar needs of our people—men whom we can trust without fear of their sending forth anything that shall be at variance with the tenets of our denomination, or the social condition of our people. We have men who can go as Evangelists into every church and every destitute neighborhood, and arouse our people to the importance of the religious instruction of the young. Let not our brethren think lightly of this matter. Here is the golden opportunity for the inculcation of the spirit of Christ unto the younger members of our churches. It is rich in its promise for the future of our denomination. Let us not despise it. Let us not discount it for seeming advantages. Let us not sell our birth-right for a mess of pottage.

A map of the United States, showing grants made by the sovereigns of England to the early colonists of this country, strikes us with amazement at the prodigality of the gifts, and the want of knowledge in those who made them. On such a map, Virginia stretches in a broad belt from the Atlantic to the Pacific—a magnificent domain, embracing what are now States and Territories sufficient for an empire. How little he comprehended its extent and its future greatness, who ceded it with so careless a hand!

After that time, Virginia, herself, ceded much of this vast area, which grew in population into States, that in the day of conflict came back with armed hosts to desolate her fields and fill her soil with graves. Let not a thoughtlessness of the future, or a mistaken generosity and magnanimity, lead us to follow her example.

The cases, though similar, are not parallel. She ceded an area beyond the mountains, beyond the rivers, where the untutored savage held the wide domain. When we neglect the religious training of the young, who have fallen under our influence, we cede to others ground within our borders—we cede control of the minds and hearts of the youth and the hope of our churches—we domesticate influences from without at our altars, and by the hearthstones of our homes. Ceding this, false views of religion, science, falsely so-called, skepticism, in its multifarious phases, may find their lodgement there, and it become true of us, "that a man's foes shall be those of his own household." Then religious convictions, moral and social ideas and cherished principles and traditions, may be sneered at by those who have been nurtured at our firesides.

Great as is this work, we do not heed, and we ought not to ask, help from abroad. In no spot on this globe are the Baptists so able to care for the wants of their own population, as in the South. With more than two millions of members, black and white, out of a population of twenty millions, we ought to blush to ask, and be ashamed to receive, help from abroad for our Sunday-schools, or any other religious work.

The Northern States, with less than 800,000 Baptists, have a population of 45,000,000, many of whom are more difficult to reach with the truth of God, than the most ignorant and degraded of our own people. To ask them to help us, is unjust to these millions who are dying without the gospel. Such unneeded help dwarfs our Christian manhood, checks the growth of Christian enterprise, and paralyzes the Christian activity of our people, and entails a condition of vassalage upon our churches.

If from their abundant means they have help which they can extend to those beyond their borders, the world is open to them. Beyond the moral desert which blights such wide areas within their boundaries, the unsaved nations, whose spiritual wants cry to heaven, afford ample scope for their most munificent offerings, and their most Christ-like efforts. There let them set us an example, which we may follow more fully, and having marshalled the millions of our countrymen under the banner of the cross, we may strongly re-inforce their conquering legions on those foreign shores, and join hands in subduing the world to its rightful King.

OUR INDIAN RECORD.

The writer of this paragraph has several times said in public speeches, that the history of the Indian policy of the United States Government was but a history of injustice, outrage and oppression.

We propose, some time, to vindicate the truth of our assertion, by a full sketch of the dealings of the Government with the Indians. But meantime, we give the following, taken from a tract issued by the Maryland Mission Rooms, which gives several illustrations worth pondering:

How have our Indian Wars originated?—In violation of explicit agreements, we began to build forts Phil Kearney, Reno, and Smith, in the Sioux country, in 1866. The Indians flew to arms, and the cost of that war was a million of dollars a month!

In 1864—65, there was a war with the Cheyennes. Despite treaties, "settlers were pouring in," the payment of annuities had ceased, food was scarce, the Indians were sad and depressed, yet they kept the peace! Then a white man alleged that an Indian had stolen some of his horses, and an officer, without investigating the facts, sent soldiers to seize Indian ponies, and war began. The chief, who was refused protection by the Governor of Colorado, sent a flag of truce to meet advancing troops, and saw his two brothers killed under that flag. The Indians, compelled thus to stand for their lives, fought desperately. Then followed the "atrocities" of the Sand Creek massacre—"a butchery that would have disgraced the tribes of Central Africa," says Bishop Whipple.

We had war with the Sioux from 1852 to 1854, though for thirty years previously, they had boasted that they had never killed a white man. How did that war begin? A Mormon emigrant train, crossing the plains, lost a cow, which a band of Sioux, at peace, finding, took. Complaint was made at Fort Laramie, and a lieutenant and squad of soldiers were sent to recover the cow, which, turned to beef, had been eaten. The Indians offered to pay for the cow, but the lieutenant demanded, for punishment, the Indians who had taken her, and being refused—can one believe it?—ordered his soldiers to fire, and the Indian chief fell dead. Those soldiers had fired their last shot. They were killed where they stood, and thus began the great Sioux war, which cost many lives, and forty millions of dollars—(See Speech of Prof. Seelye in Congress, April 13th, 1876.)

In 1868, on lands assigned them by the United States, stood a small Indian village, whose chief, hearing that troops were near, had asked protection from the commandant of Fort Cobb, under whose shadow they dwelt. Four days afterward, General Custer and his troops surrounded the village, and spared neither man, woman or child. "The Custer massacre" followed as revenge from other Indians.

Says Prof. Seelye, formerly Indian Commissioner: "There has not been an Indian war for the past fifty years, in which the whites have not been the aggressors."—Selected.

THE KIND WORDS SERIES OF S. S. PAPERS AND HELPS, are more worthy of patronage than ever before, and we are glad to learn, from the chief clerk, that they are steadily increasing their circulation and growing in popular favor. For our part, we should not hesitate to patronize them if they were printed on Confederate paper, and with Confederate ink, because they are the property of the Southern Baptist Convention and are published by its order and under its repeated pledges of support.

But we are not ashamed to compare them with any other series with which we are acquainted. Not equal to some, perhaps, in mere typographical execution, they excel in their expositions of the lessons, and their adaptation to our Southern Baptist Sunday Schools, and we do not hesitate to recommend them above all others to our schools. The veteran S. S. man, Dr. S. Boykin, and the able and accomplished editor, Dr. D. Shaver, with their corps of efficient helpers, are surely competent to furnish S. S. papers and helps, to Southern Baptist Sunday-Schools.

Vice President M. H. SMITH of the L. & N. Ry., and Supt. R. A. ANDERSON, of the Western and Atlantic Ry., have brought us under renewed obligations for courtesies, over their admirably managed lines, over which traveling is made as pleasant and as expeditious as possible.

AMERICAN BAPTIST YEAR BOOK

This admirable compilation of statistics for 1889 is out, and can be bought from the publishers, the American Baptist Publication Society, for the trifling sum of twenty-five cents. Dr. Lansing Burrows is the editor, and that is sufficient assurance that the work is done with rare industry, skill, and success, for he is now recognized as the best compiler of religious statistics in the country.

We shall make free use of the book from time to time, but have space now for only the following table of Religious Denominations in the United States.

DENOMINATIONS.	Churches.	Ministers.	Members.
Baptist Churches of U. S.	32,000	31,420	2,967,794
Baptist, Anti-Slavery	1,800	900	46,000
Baptist, Free Will	1,531	1,314	82,686
Baptist, Seventh Day	110	118	9,000
Baptist, Separate	43	43	5,327
Baptist, Six Principle	16	16	1,450
Church of God (Winebrennians)	475	450	29,683
Congregational	4,494	4,000	457,584
Disciples of Christ, or Christians	6,437	3,203	620,000
Friends, Orthodox	930	500	72,968
Friends, Hicksite	270	150	23,000
Lutherans	7,504	4,456	1,018,979
Mennonites	385	205	65,000
Methodist Episcopal	13,443	2,036,984	
Methodist Episcopal, South	4,800	102,025	
Methodist Episcopal, African	2,500	405,000	
Methodist Episcopal, African Zion	2,110	314,000	
Methodist Episcopal, Colored	2,500	800	116,000
Methodist Episcopal, Union	1,916	1,159	141,833
Methodist, Evangelical	373	12,325	
Methodist, Free	31	4,500	
Methodist, Independent	121	49	3,385
Methodist, Primitive	1,570	140,000	
Methodist, Protestant	70	23	13,750
Methodist, Congregational	486	172	17,727
Methodist, Wesleyan	94	103	10,966
Norwegian	96	101	5,750
New Jerusalem (Swedenborgian)	110	84	7,400
Presbyterian, Associate Reformed	2,430	1,573	145,740
Presbyterian, Cumberland	7,430	3,534	690,737
Presbyterian, North	2,220	1,116	150,398
Presbyterian, South	895	736	94,611
Presbyterian, United	727	116	16,770
Presbyterian, Reformed	2,053	3,832	447,022
Protestant Episcopal	72	96	9,000
Reformed Episcopal	547	547	83,543
Reformed Church in America	1,512	823	190,527
Roman Catholic	6,829	7,556	7,000,000
Second Advent	583	501	65,200
Seventh Day Advent	889	227	25,841
Unitarian	630	2,485	95,000
Unitarians	373	488	20,000
United Brethren	4,290	1,660	138,275
Universalists	750	677	37,807

From official sources. (Membership outside of the United States subtracted from official tables.)

BOOK NOTICES.

THE PATHWAY OF LIFE, by Rev. T. DeWitt Talmage, D. D. Richmond, Va., B. F. Johnson & Co., 1889.

We are indebted to our friends, the publishers, for a copy of this really superb book. We are ardent admirers of Talmage. He has very obvious and serious faults of style; he is extravagant, sensational, and not unfrequently violates the rules of rhetoric and of good taste; but he is never dull, he always keeps his readers or his hearers awake, he interests, he instructs, he impresses, he moves, and above all he preaches the gospel, and saturates all that he writes with a pure, evangelical, elevating, spirit of practical religion.

In this volume of 544 pages he seems to have put the very cream of his best sermons, lectures, and essays. It might be very appropriately called "*Talmage's Gems*." He touches on every phase of "*The Pathway of Life*," treats of home, society, business, pleasure, sorrow, joy, duty, responsibility—all of the varying relations and conditions of life,—and has a practical word of cheer, warning, comfort, or instruction for each.

We do not hesitate to say that it is a book worthy of a place in every home, and that men, women and children, will be the better for its perusal.

The publishers have done their part admirably and have produced in type, paper, binding and illustrations, a really beautiful volume—a superb specimen of the book maker's art.

It contains nearly three hundred engravings from the masterpieces of the world, and very fine colored plates. Many of these illustrations are really beautiful, and the collection of engravings alone is more than worth the price of the book. There are a few of these pictures that we could wish omitted (we have never

way to send funds from States where there is a Treasurer of the State Organization, is *through him*, taking his receipt as your voucher. In Virginia, for example, our excellent Brother Norvell Ryland, Esq., is Treasurer of the General Association, and we decidedly prefer that all contributions from that State should go through him. He is accurate, prompt, and every way reliable, and it is much better for the churches to have credit on his books for what they contribute. And the same may be said of Treasurers in other States.

But where brethren prefer, from whatever cause, to send direct to our office, let them send by check, or post-office money order, and we will always send receipt by return mail,



REV. J. W. M. WILLIAMS, D. D.,
Pastor First Baptist Church, Baltimore.

seen a picture of the Saviour which pleased us, and the angels of the painter are very different from the angels of the Scriptures,) and we might perhaps find other points of adverse criticism, but the book seems, on the whole, to be a splendid success in its get up, as we hope it will prove in its wide circulation.

It is sold only by subscription, and we would advise those desiring to canvass for what must prove a very popular book, to write to B. F. Johnson & Co., Richmond, Va., whom we can heartily commend as every way worthy of confidence, and among the most enterprising and successful business firms in the country. Our excellent Baptist brother, S. Alexander, No. 25 North Forsyth Street, is the agent for Atlanta, and would be glad to fill orders for the book.

"How shall I send funds to the Home Mission Board?" is a question not unfrequently asked. Well, the best

and acknowledge in the next issue of HOME FIELD.

But above all, brethren, be sure and remit promptly. Do not allow the funds which we need every month to meet our obligations, *lie idle for months* because of neglect to forward them.

OUR CUTS have been very much admired and have formed an interesting feature of our paper. The picture of the Dormitory building of the Seminary, given in our last issue, (from a cut kindly sent us by the Seminary Magazine), was not so satisfactory as the one we give this month from a plate we had made from the stereotype plate of the Inland Publishing Company, of Chicago. The cuts of Drs. Boyes, Jeter, Manly, J. W. M. Williams, and Broadus, were kindly lent us by Dr. Samuel Boykin. We purpose giving in our next issue, a likeness of Rev. Mr. Corva, one of our missionaries in Havana, accompanied by a deeply interesting autobiographical sketch,

which he sent us at Dr. Tichenor's request, but which circumstances beyond our control prevent our publishing in this issue. We expect also to give in our next a cut of the theatre which we have purchased in Havana.

OUR TREASURER CLOSES HIS BOOKS ON THE 30TH OF APRIL, and contributions must be in our office by that date, in order to find a place in his report. Send on the funds, brethren, and be sure that your church is represented by a good contribution for *Home Missions* this year. You say you have "contributed to the Havana house." That is good; but remember that a contribution to that house, does not help our *general fund*, and that the understanding was that such contributions should be *extra-over* and above your regular contribution to *Home Missions*.

OUR HOME FIELD.

[Continued from 3d page.]

attendance and with considerable satisfaction and pleasure on the part of the Chinese. We had seventeen present two Sabbaths ago. The Monday night school is still continued with, however, only a small number of pupils.

The visits to the laundries have been continued with varying discouragement and encouragement. Sometimes utter contempt for the gospel has been manifested; sometimes indifference; at other times, interest; and occasionally deep earnestness and pleasure.

In one of the laundries, I found a man who had come from China a few months before. As I read and talked to him of Christ and His great salvation—of heaven and its blessedness, he laughed for joy, exclaiming: "It is good! It is good!"

"Did you ever hear of this in your own country?" I asked.

"No," he replied, "I never heard of anything so good as this."

It was a joy to talk to such an earnest, eager listener.

Such experiences make me "thank God and take courage." May the number who listen gladly be multiplied an hundred-fold, and many of the heathen in our midst be converted unto Christ.

Pray for me in this difficult work.

LULA F. WHILDEN.

Report of Rev. B. A. McGuinn, Missionary to the Colored People.

To Rev. O. F. Gregory, Secretary Executive Board of Maryland Baptist Union Association:

Herein I send my report of service rendered during month ending 20th of February, 1889.

My place of residence is Annapolis, Md. My post-office is Annapolis, Md. My field of labor is Annapolis and vicinity, First Baptist Church.

Weeks' labor during the month, 4; sermons delivered, 8; prayer and other religious meetings attended, 16; baptisms, 4; received by letter, 1; total in fellowship, 40; number of members contributing, 30; average number in congregation, 45; num-

ber of Sabbath-schools, 1; number of pupils, 15; number of teachers, 3; religious visits to families and persons, 40; pages of tracts distributed, 100; Bibles and Testaments distributed, 7. My people have paid on my salary, \$10.00. my people have paid for Maryland Missions, \$1.00.

B. A. McGUIRN, Missionary.

Report of Rev. G. R. Waller, Missionary to Colored People.

To Rev. O. F. Gregory, Secretary Executive Board of Maryland Baptist Union Association:

Herein I send my report of service rendered during month ending 20th of February, 1889.

My place of residence is 420 Pine street, Baltimore, Md. My post-office is Baltimore, Md. My field of labor is General Evangelist for Maryland.

Weeks' labor during the month, 4; churches supplied, 2; other stations, 1; sermons delivered, 15; addresses delivered, 10; prayer and other religious meetings attended, 20; baptisms, 1; received by letter, 4; total in fellowship, 32; number of members contributing, 32; average number in congregation, 45; number of Sabbath-schools, 1; number of pupils, 98; number of teachers, 6; number of pupils converted, 1; miles traveled in the performance of my labors, 25; religious visits to families and persons, 70; pages of tracts distributed, 200; Bibles and Testaments distributed, 6; young men preparing for the ministry, 2.

G. R. WALLER, Missionary.

TEXAS.

The following semi-annual report of the Board of the "Texas Baptist Sunday-school and Colportage Convention," is one of deep interest, and finds an appropriate place here, since the Home Board has appropriated twelve hundred dollars to sustain this important work.

Number of missionaries employed, 24; number of days labored, 1,635; number of miles traveled, 15,158; number of families visited, 3,819; number prayed with or conversed with on personal religion, 1,994; number of persons found habitually neglecting preaching, 81; number of families destitute of the Bible, 105; of families destitute of all other books except the Bible, 161; number of churches using systematic plans of work, 40; number of churches introduced to use systematic plans of work, 29; number of sermons preached, 593; number of addresses made, 398; number of Sunday-schools addressed, 172; number of prayer-meetings held, 279; number of Sunday-schools organized, 37; number of Sunday-school Conventions held, 19; number of persons baptized, 147; number of conversions in addition, 61; number of churches organized, 3; Bibles sold, value \$287.00; 369 Testaments, \$81.55; 702 other books, \$549.33; 23,746 pages tracts \$23.35; total value of sales, \$741.93; 67 Bibles given away, value at \$15.95; 131 Testaments given away, \$13.85; 26 other books, \$18.20; 29,762 pages

tracts, \$29.87; total value grants, \$77.97. Total value sales and grants, \$1,019.90. Total expenditure, \$4,238.18. Total receipts, \$4,102.24. Due Missionaries and Colporters, \$652.07; due treasurer, overdrawn account, \$134.94; due for books, etc., \$2,242.77. Total liabilities, \$2,029.78. Total assets (books etc. on hand) \$1,876.81. Excess of liabilities \$152.99.

Included in the above receipts is \$600, part of \$1,200 cash donation by the Home Mission Board of the Southern Baptist Convention, and in the receipts and assets, (books on hand) is \$626.93, part of a \$1,500 donation in books, by the American Baptist Publication Society. We also acknowledge the receipt of \$118.50 from the last named source, for Bibles, Testaments and tracts for free distribution, that is not included in assets or receipts. To prevent any misunderstanding about the number of missionaries employed, we will say that some of the twenty-four reported, worked only a portion of the six months, and received pay only for the time they worked. The Theological Seminary took some changes in association it work others, and in two instances, one laying down, and another taking up, the work on the same field. We have, now regularly employed, twenty-two missionaries and colporters. In the above report, nothing but the money going from our Board is mentioned. The Associations with whom we co-operate, report their portion of the work.

We hope, for the next six months, a greater work accomplished for the Master. More children gathered into Sunday-schools, more Bibles and tracts and good books distributed and read, more souls saved through these instrumentalities. Will you not help to make it so? If you will, write me at once, telling me so.

Very truly yours for the children,

B. F. CLAYTON, Cor. Secretary.

CUBA.

The following letter from the facile pen of Mrs. Sallie Rochester Ford, will be read with great interest. Dr. Tichenor went to Cuba on the 19th of March, in response to a cablegram from Diaz, that the owners of the theater were then prepared to give us clear title to the property, and ere this the papers have all been passed, and that splendid building is owned by the Southern Baptist Convention.

Dr. L. F. TICHENOR: *My dear Sir and Brother:* We reached Havana Wednesday morning. Bro Diaz met us on the steamer, and conducted us to our hotel. We were glad to see him. I assure you, for strangers in Havana with health officers, etc., feel quite helpless until introduced to the customs of these peculiar people. Wednesday night we drove to the Baptist tent, "St Louis," you know, at the terminus of Neptuna street. As we were early, but a few were assembled, but they came in by twos and threes until every seat was filled. What most struck me in the

outset, was the variety in the audience, many colors, all ages and sizes. Surely the poor have the gospel preached to them, I said as I listened to the warm and fervent exposition of the Scripture. Although wholly unacquainted with the language, not understanding one word in five hundred, I was yet enabled by the few words approximating our English, and the spirit of the discourse, to get at least a feeling comprehension of the exhortation. The singing of such familiar songs as "Watchman Tell us of the Night," "I'm a Pilgrim and I'm a Stranger," "The Sweet By and By," "The Home over There," and "The Ninety and Nine," thrilled me with inexpressible pleasure. When I saw those dark-eyed maidens and the little children, some of them apparently under six years of age, following without book, through each of these songs, in voices strong and clear, I felt that already God had wrought wonderful things for the rising generation in this beautiful city. If the Baptists of the United States could all comprehend the need of the gospel in this great city, given to the most demoralizing amusements, especially brilliant, and patronized on the Lord's Day, and realize even to a minimum extent, this constant earnest, self-sacrificing work with which the followers of our Lord are carrying it forward, I believe that they would at once and as one man, come forward and place at the disposal of the Home Board the necessary sum to pay for the theater at once, without the delay of two years. At the close of the service, four offered themselves for membership and were received. Last night I walked with Bro Diaz to prayer-meeting at the theater. Owing to the incessant rain, not very many were out. Bro Diaz thought it rather rash in me to go, but I told him that ladies from the States, with sandals and gossamers and good resolutions, would certainly venture to a Baptist prayer-meeting in Havana, when the distance was only three squares.

We have been riding around today, very extensively, and if my judgment is not at fault, no better spot could have been selected for a church than this corner of Dragones and Zulueta streets. And then the building itself, so capacious and well adapted for the purpose. According to the best judgment I exercise, it is two hundred feet long, by about one hundred and fifty wide. The three large houses, one on Dragones street, and two on Zulueta street, with the small house on the last named street, and the two large stores, now on Dragones, must bring an income of at least four thousand dollars per annum. We are at the Pasaje, situated on the Prado, and, of course, meet with a good many persons. I find that Bro Diaz's work is known to many, and so far as I have had an expression of opinion, favored by all, while he is greatly beloved and respected. Yesterday he attended three funerals, two of Catholic fam-

ilies, and one of a member of his church. We have not yet visited our Baptist cemetery, but will go tomorrow. I wish I could write you more, but am pressed with engagements. Only wish to give you some idea of my deep interest in this glorious work.

May the Lord bless every effort of his people to redeem this lovely land from the thralldom of sin, ignorance and superstition. I may send you another missive after Sunday.

S. R. FORD.

JOSEPH ISLANDS, THE APOSTLE OF THE CREEK INDIANS.

BY REV. DR. L. F. TICHENOR.

One day, in the then frontier town of LaFayette, Alabama, just before the removal of the Creeks to their Western home, a tall, raw-boned man, whose face bespoke both gentleness and determination, was seen to lay his hand upon the shoulder of a young Indian and heard to say, "Joel! Don't you mind these bad boys, come with me." That man was Rev. Frank Calloway, whose name is yet fragrant among the churches of east Alabama. The young Indian was Joseph Islands, who became the Apostle of the Creek Nation. A party of rude boys were sorely annoying him, when Calloway, who knew him well, saw the fire of revenge flash from his dark eye. His hand was upon his scarping knife, and, in a moment more, blood would flow. At the kindly yet determined words of the preacher, Islands paused, and, yielding to the strong will of his judicious friend, walked away with him. The heart of the good man was deeply moved towards the young savage who had obeyed him. It was probably the last interview they would ever have. Islands with his tribe was to go west in a few days, and this was the only remaining opportunity he would ever enjoy to reach his soul with the truths of the gospel. As in the presence of eternity, the good man plied him with the truths of the Scripture and urged him to seek the Saviour. Islands was impressed by the kindness and earnestness of the man of God. Before the interview terminated, Calloway had given him a Bible and received the promise on his part, to carry it with him to his new home in the far West. This promise he kept according to the letter, but not in the spirit in which it was made. Before he started on his long journey, which ended far beyond the great Mississippi, he placed that Bible at the bottom of the box in which his valuables were packed, and there it lay for many long days, neglected and forgotten.

Islands, grown to full manhood, was a leader in the wild revelry of his young associates; he had learned to play the violin, and consequently his services were indispensable at all their gatherings. One night, when whiskey had been freely used by the party, a quarrel ensued, and Islands' dearest friend was killed. The next day, an old negro named "Billy" was

ordered to dig a grave for the murdered man. Islands, sad and lonely, went out to see the spot where his friend was to be laid. Old Billy was a Christian, and while Islands sat by and saw him excavate the narrow house, his heart was moved for the young Indian. He talked with him about death, about the great Beyond, about Jesus and the resurrection. Islands was deeply impressed—the arrows of conviction stuck in his soul. Many times afterward he sought "Uncle Billy's" cabin, and learned more and more about the way of life. At length he found peace in believing; it was a time of great joy. He and Uncle Billy met and sung and prayed and rejoiced together. Then Islands remembered his long forgotten Bible. It was brought forth from the depths of his box; and, while he would read, Uncle Billy would explain, as best he could, the wonders of "that old, old story." For days and days they communed together in secret.

At length the thought came to them, "this is a day of good things and we hold our peace." A most stringent law forbade the introduction of Christianity among the Indians. The penalty for its violation was heavy. To every one found engaged in worship according to the forms of the white man's religion, thirty-nine lashes, were to be administered by the police. But Islands and Uncle Billy did not regard this edict. They talked privately to their friends about the great salvation, invited them to meet with them at the secret spot chosen for religious worship, and soon gathered a little group that braved the dangers of the law. One after another of these was born into the kingdom of God and, as each professed faith in Christ, his name was placed upon the list of disciples, until thirty names appeared upon the roll. Meantime the authorities had taken the alarm. The hated religion of the white man was secretly making progress. The mounted police, "the light horse" as they were called, were ordered to be more vigilant and to execute with impartial justice the law against heresy. As vigilant and cunning as their foes, the Christian Indians found secluded places for their worship and continued their meetings. Spies were set to watch them; and many were the stories told of the shrewdness and cunning manifested by the Christian party, to escape detection by their numerous and active enemies.

One night, a spy followed some of these near to their place of worship. He had lost the trail and while seeking for some new indication to guide him, he heard the voice of singing. Stealthily creeping through the bushes, he came to an open spot, beyond which a light and heard the notes of song. Prone upon the ground he crawled snake-like through the tall grass, towards the place. As he neared it, the melody ceased and then the voice of prayer caught his ear. Islands was praying for his people, for his

persecutors, for the police who were hunting them, for the spies that were dogging their track. He listened, his heart stood still as he heard his own name called and the Great Spirit invoked to thwart his evil purposes and to change his heart. There, as he lay concealed in the grass, the thought of his great guilt shook him like the tremors of an earthquake. The prayer ended and the melody of Zion's song arose once more. The first stanza told of Jesus' bleeding love for guilty man; and the voices of the singers caught the emotions of their hearts and wafted them heavenward upon the midnight air. Pausing for breath, overawed by a presence he could not understand, he listened to the song. He had never heard such melody. He had listened to the south wind when it sighed through the leafless forest, waking its thousands wind-harps to strains of plaintive melody. He had heard the river as it rushed headlong down the steep, singing its song "to the sea, to the sea." He had heard feathered songsters of his forest home singing in the sunlight, singing in the shadow, singing when the moonbeams covered the wide land with their sheen of glory; but he had never heard song like that. It spoke to him of light and love from the Great Spirit. It spoke to him of his own dark guilt, in asking to betray and punish these people. He wondered that a thunderbolt did not strike him dead. He trembled lest the solid earth should open and swallow him down into the very abyss of the lost. At length he tried to rise, but his limbs refused to carry him. He tried to crawl away from that awful spot, but he could not. The only movement he could make was to roll over and over and thus he gained the bushes from which he had first heard the voice of singing. There he lay in an agony never felt before, crying, fearing, trembling, praying, how long he never knew.

At the next meeting of the disciples he stood in their midst and, with penitential sobs, told the strange story of his effort to bring them to punishment, and how the Spirit of the Lord had arrested him and held him a trembling captive. Before the meeting closed, he found peace in believing and saw, with joy unspeakable, his name enrolled among the chosen of the Lord.

But these Christians were not always so fortunate. One night, the light horse surrounded their place of worship. Closing every avenue of escape, the captain ordered them to be taken out, one by one, and receive the punishment prescribed by the law.

With serene faces and patient submission, first the men and then the women, underwent the cruel tortures of the lash. When Obediah Holmes received similar treatment from the New England Puritans as a remedy for his Baptist faith, he said, as the sheriff loosed his hands from the stake to which he had been bound, "You have struck me with roses." So these savages, made new men in Christ, took joyfully the stripes that were laid upon them with unparrying hand. The executioners could not withstand the influence of those faces radiant with holy joy; and one after another let fall the cruel thong and surrendered it into the hands of another. The captain at first showed the cowardly weakness of his men and bade them lay on the lash; but

when the women came and stood undimmed the fearful ordeal, a feeling not of pity but of awe overwhelmed him. The Roman centurion, as he saw the darkened heaven and heard the death cry of the Crucified One, exclaimed: "Surely this was the Son of God." So as he looked upon these women bearing their torture not only bravely but with smiling faces and words of thanksgiving to Him who had redeemed them, this plumed and painted savage felt the conviction pierce his heart like an arrow, "These are God's people." There remained scarcely strength of arm or purpose in all that fierce band of braves, to feebly finish the execution of the law.

Next day the captain of the light horse resigned his position, and several of the men followed his example. "We cannot whip these people for praying and loving Jesus," said they. "We would rather be whipped ourselves, than to whip these women. We cannot do it."

The angry chiefs sought others more savage and determined to supply their place and enforce the law with rigid exactness. But it was vain. The first time they captured the Christians, they found it impossible to inflict the full punishment upon them. Their determination was broken and their hands paralyzed by the meek submission of those who rejoiced that they were counted worthy to suffer for the Lord. They came back to the chiefs of the Nation and said, "There are no other people like these Christians. We cannot whip them any more. The Great Spirit claims them. They are his children, we must let them alone."

More and more feeble became the efforts to suppress the religion of the white man, and the bolder became the disciples, until they scarcely attempted to conceal their times and places of worship. The best families of the Nation had members who were Christians. At length it was announced that Chilly McIntosh, one of the most wealthy, powerful and popular chiefs of the tribe, had become a Christian. Under the widespread excitement, the National Council met and repealed the odious law. Christianity had won.

Before the meeting of the Council, Joseph Islands had moved into a new house, which he had just completed. As soon as he heard that the law was repealed, he moved back into his old home, and gave the new one for a place of worship. This was the first house of worship in the Creek Nation.

Thus a great and effectual door was opened to the Gospel. Joseph Islands, who was a man of property, exhausted his estate and gave his life to the evangelization of his people. Not in vain have been his labors. There is to-day a Baptist church for every thousand of population in the Creek Nation, and more than a dozen native preachers break the bread of life to these churches.

Somewhere, we not where, on the wide prairies, thirty years ago, as rowal hearts laid to rest at Joseph Island that could die. A Nation gathered at his grave. No stone marks the spot where he sleeps. His monument is in his works; and as long as these prairies shall spread their green bosoms to the sun, so long will the loving and laborious life of Joseph Islands influence his people towards Christ and God and Heaven.

Servant of God, well done.

Rest from thy loved employ.

The battle fought, the victory won,

Enter thy Master's joy.

EXECUTIVE COMMITTEE OF WOMAN'S MISSION SOCIETIES.

Auxiliary to S. B. C.

Motto: "Go Forward."

10 East Fayette St., Baltimore, Md.

PRESIDENT—Miss M. E. McIntosh, Society Hill, S. C.

VICE-PRESIDENTS—Arkansas, Mrs. M. D. Early; Florida, Mrs. W. D. Chipley; Georgia, Mrs. S. Wilson; Kentucky, Miss Eliza Broadus; Louisiana, Miss M. Alfred; Maryland, Mrs. A. J. Rowland; Mississippi, M. S. M. C. Dameron; Missouri, Mrs. S. Y. Pitts; South Carolina, Mrs. M. A. Hewitt; Tennessee, Mrs. Anson Nelson; Texas, Mrs. A. C. Ardrey.

COR. SEC'Y—Miss Annie W. Armstrong, 10 East Fayette St.

REC. SEC'Y—Mrs. James Pollard, 10 East Fayette St.

TREASURER—Mrs. J. F. Pullen, 10 East Fayette St.

PRAYER CARD TOPIC FOR APRIL.

BRAZIL.

"He has sent me to proclaim liberty to the captives." Isaiah 61:1.

More workers needed—14 missionaries, (when card was prepared.) 6 stations, 49 baptisms last year. Total membership 210. From this little band of missionaries, Miss Maggie Rice, "a singularly gifted worker," was suddenly called to her heavenly home on November 26th.

Since the last report in HOME FIELD, the Executive Committee have held two sessions. At the second meeting, on March 21st, word was received from Dr. Tupper that the Board is in correspondence with two ladies for the Pingtu Mission.

The following letter from Mr. Bell was read:

"Since my last report to you, very little has come in for the Pingtu mission. Several State Treasurers have not reported. The sums received are: Georgia, \$1.00; Tennessee, \$7.00; Kentucky, \$2.65; Mississippi, \$120.60. Total, \$130.25. This added to the sum before reported, makes a total of \$2662.93.

While this is a most gratifying result from the Christmas effort, the Committee feel assured from information received through correspondence, that much more has been raised, and would advise that it be sent in as soon as possible.

Blanks for annual report have been forwarded to the State Central Committees, with the urgent request that they be filled up and returned without delay, as the general annual report of the Executive Committee must be closed by April 26th.

Notice has also been sent to Central Committees to appoint lady delegates to Annual Meeting.

The Memphis ladies have responded very kindly to the request, that provision be made to entertain delegates. A letter received, says:

"The Committee of Arrangements for the Convention, with the assistance of our ladies, will see that your delegates are entertained. There will doubtless be a large attendance at the Convention, and our people will be taxed to their utmost capacity to entertain so large a body; hence, we could not undertake to provide homes for any except delegates proper." It is earnestly desired, however, that in addition to the delegates, there shall be a large gathering of the ladies from the different States, and that this first anniversary of Woman's Organization, shall be an occasion of pleasure and profit, and of inspiration for the future.

Report of Central Committee of Georgia, for 3d quarter, ending February 1st, 1889:

