

OUR HOME FIELD.

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THE DEATH OF EX-PRESIDENT JEFFERSON DAVIS.

This is not the place for an extended sketch of the life, or notice of the death of this great man who "fell on sleep" in New Orleans at 12:45 A. M., December the 6th, 1889, and for whom the whole South has been in tears.

But we may say that it having been our proud privilege to know him intimately, and to be called by him "Friend," and having had some especial opportunities of knowing his motives and studying his life and character, we do not hesitate to declare that he was one of the most gallant and skilful soldiers, one of the ablest statesmen, one of the most peerless orators, one of the most graceful and forcible writers, one of the purest patriots, one of the truest, noblest, Christian gentlemen whom this wondrous country, or this marvelous century has produced.

We knew, not merely from his official acts and perfunctory utterances, but from the most intimate association and freest conversation with him that he cordially accepted the grand old doctrine of salvation by grace and justification by faith, that he took Christ as his personal Saviour; that he lived the life of a humble Christian; that he died in the full assurance of the Christian's hope; and we confidently believe that he went to join Lee and Jackson, and Polk and Stuart, and the thousands of his Christian soldiers in the "rest that remaineth for the people of God," and which will be undisturbed by "war's rude alarms," or bitter passions.

It was our sad duty and high honor to act as one of the pall-bearers and to witness that most remarkable outpouring of representative men from all parts of the South—

eight Governors of States; over a score of Confederate Generals; thousands of veterans, who had followed the battle flag of the Confederacy and loved with filial devotion their grand old Chief; all classes who honored and loved him—and we do not believe that in the world's history there was ever a more spontaneous expression of a whole people's love than was witnessed throughout the South on the day of the funeral.

It was not, of course, a revival of buried issues or bitter animosities, but simply a people's tribute to a grand leader, who, amid all of the vicissitudes of fortune, had proven

He grandly lived a silent life
Since turning from all whiff and strife,
And bore a breaking heart.
The target of a hundred pens,
Aflame with hate their arrow sends.
Full many a poisoned dart.

There meets my gaze on yonder wall
A pictured group in public hall
In days when hearts were tried—
A brilliant galaxy they be,
Hill, Jackson, Stuart, knightly Lee,
Virginia's sons—her pride.

Our honored Chief's among the band—
He sits, the others round him stand,
A nobler conclave never.
All have been called, yes, one by one,
Leaving the grand old man alone.
Now he has crossed the river.



PRESIDENT JEFFERSON DAVIS, C. S. A.

himself ever true to God, to country, and to duty as he understood it.

We cannot better voice our own feelings and those of our people than by giving the following lines which gushed forth from a bleeding heart when the sad news came that "Our President" was dead:

OUR DEAD CHIEF.

Come brothers of our Southern land—
Members of that historic band—
Who grandly wore the gray—
Come, let us mourn our fallen Chief;
Let us in sackcloth and in grief,
In sorrow, weep to-day.

A man of wondrous gifts is gone,
A man with kingly graces born—
A warrior, statesman—dead,
"Our President"—from bloody wars—
A martyr to a glorious cause—
For us his heart has bled.

Come, brothers, gather round his bier,
And touch it with the falling tear
Which wells from streaming eyes:
No fitter tribute can we bring
Than loyal hearts and souls whence spring
Love, reaching to the skies.
MRS. J. WILLIAM JONES,
Atlanta, Ga., December 6th, 1889.

HENRY W. GRADY.

The death of this distinguished citizen of Atlanta, who was loved for his great kindness and generosity, even more than for the brilliancy of his genius, has produced throughout the entire city a feeling of sorrow more profound than any event in its history.

Not when Governor Alexander Stephens passed from the highest

earthly honors Georgia could bestow upon him to the other shore, not when the gifted Ben Hill, whose splendid forensic victories won for him a world-wide fame, fell asleep, not when General Lee laid down the life with which he had served his country, not when President Davis, the sufferer for his people, passed over the dark river, did Atlanta, though she loved and mourned them all, evince such universal, heart-felt sorrow as when Grady died.

Rising steadily and easily to the loftiest heights of fame, the brave young champion of the South, who understood her cause and loved her for her past bereavements and for her coming glories, became her fearless advocate in the very citadel of her opposers, and there won from them, if not the justice he implored, the tribute of both their applause and tears. His life is without a parallel in the history of our country. When has a man, who never sought or held an office, possessed so wide a fame? When has one, on whom forty summers had not shed the glory of their beams, risen over this whole wide land to such high esteem, shared alike and almost equally by both friends and foes? Young as he was, the nation knew him, and the rising star of his genius was fast eclipsing the glories of every other name of our living men.

But Atlanta knew him not only as the accomplished editor, whose every paragraph glowed with the splendors of his genius, not only as the matchless orator, fitted to command the applause of listening senates, but in his daily life, in his genial presence that spread sunshine everywhere he went, in his love of right and truth and honor, in his sympathy with human suffering in all its forms, and in the noble generosity with which he sought its relief.

She was proud of his rising fame; her heart responded warmly to the admiration he everywhere compelled, but most of all she loved him as a man—the ideal of her hopes and the model of her civilization. His death arrested her festivities in the season of their greatest gaiety, and made all her palaces of trade houses of mourning for her noble son. We cannot but hope that his death will so emphasize his last plea, which locks into the stern logic of its brilliant words the life he sacrificed to make it, that those to whom it was made may grant to his people, who now in sorrow bend above his grave, "that confidence which begets strength and that patience which begets courage," while they work out for this great nation "that problem which has no parallel in history and no precedent in human affairs."

L. T. TICHENOR.

THE RELIGIOUS INSTRUCTION OF THE NEGROES OF THE SOUTH

By Rev. W. H. McIntosh, D. D.

[The following able presentation of a very important subject was prepared last year by our honored brother, Dr. McIntosh, who has been crowding a long life of usefulness by indefatigable labors among the Negroes of Georgia, and was published in tract form by the Maryland Baptist Mission Room. We are sure that our readers will thank us for giving it to them in this form.—*Editor Home Field.*]

"Much has been said and written of the ignorance, superstition and degradation of the Negroes of the South, where, as a class, they were, until recently, held in bondage. Much that has been said is true, but there is another view that is worthy of consideration, and which, in justice to the Negro and his late master, should not be overlooked, namely:

"What has been done for this election?"

"The average Negro of to-day is a very different being from his savage ancestor who first put foot upon American soil two hundred and sixty-eight years ago, a barbarian from the coast of Guinea, with no knowledge of God, and no desire above the gratification of the lowest instincts of his nature.

"In 1620, a Dutch man-of-war landed on the James river, Virginia, twenty Negroes for sale. This was the introduction of the African race into the American colonies. For more than a century it had been carried on by most, if not all, maritime powers of Europe.

"In 1517, Charles V. granted a patent to one of his Flemish favorites, containing the exclusive right of importing slaves, four thousand annually, into Hispaniola, Cuba, Jamaica and Puerto Rico. This favorite sold his patent to some Genoese merchants for 25,000 ducats, and they were the first who brought into regular form that commerce for slaves between Africa and America which has since been carried on under such revolting circumstances, and to such an amazing extent. Forty-five years after, in 1562-3, the English entered the trade under Sir John Hawkins, and carried Negroes from Africa to Hispaniola, and in 1567, Queen Elizabeth protected and shared the traffic. Thus the mother country was engaged in the traffic forty-five years before the first permanent settlement was made in her American colonies, which was at Jamestown, Virginia, in 1607. From the period of their first introduction in August, 1620, they were gradually and at different times introduced in all the colonies from Massachusetts to Georgia, for the most part contrary to the wishes of the colonists, and, in one instance at least, against their solemn protest. A colony of Scotch Highlanders who had settled on the banks of the Alta-

maha, at a place called by them Inverness, now Darien, Georgia, addressed in 1739, to General Oglethorpe, an earnest protest against the introduction of Negro slavery, from which the following extract is taken: 'It is shocking to human nature that any race of mankind and their posterity should be sentenced to perpetual slavery; nor in justice can we think otherwise than that they are thrown among us to be our scourge; one day or other for our sins; and, as freedom to them must be as dear as to us, what a scene of horror must it bring about, and, as long as it is unexecuted, the bloody scene must be the greater. We therefore, for our own sakes, our wives and children, and our posterity, beg your consideration, and entreat that instead of introducing slaves, you will put us in the way to get some of our countrymen, who with their labor in time of peace, and with our vigilance, if we are invaded, (with those) will render it difficult to hurt us, or that of the province we possess.' They were for keeping it out, but the cupidity of those engaged in the traffic forced it upon them."

Thus, in the inscrutable providence of God, these people came to us in a state of absolute heathenism.

It is an interesting enquiry, "What has been done for the amelioration of their physical condition?" Christian men were early impressed with the wants of the Negroes, and the personal responsibilities of those who either held them in bondage, or had access to them, and not without some good results. From the time of their introduction into the country, to the Declaration of Independence, and for years after, the country was new, society was in an inchoate state, subject to all the discomforts incident hereto. Agriculture, commerce, manufactures, all in their infancy, it is not surprising that little attention was given to the Negroes, as a separate class. They were not, however, entirely neglected. As domestics, they were regarded by pious masters as members of the household. They were brought under the influence of the Gospel. Many were converted and received into the churches. They enjoyed the rest and privileges of the Lord's Day. Special provision was made for them in the houses of worship. They and their masters were members of the same churches.

In addition to the occasions when master and servants worshipped together, pastors, in many parts of the country, had set times for religious services for the latter, on the Sabbath and other occasions. Sunday-schools were held, and they were instructed in the truths of the Bible, often by the members of the master's family. Besides the services which they attended in common with the whites, missionaries were sent among them, and thousands have been brought to a knowledge of Christ and baptized upon a profession of faith.

The Home Mission Board of the Southern Baptist Convention, State Conventions, General and District Associations, have from time to time put themselves on record upon this subject, and most effectively in the hearts of thousands of Africa's children, living and dead, who have been won to Christ by the faithful labors of their ministers. Of the first it is said by a writer in the Baptist Encyclopedia, "The Board, in connection with associations and State Conventions, has always labored most earnestly and energetically in bestowing religious instructions upon the colored people. It has even found Christian masters and mistresses keenly alive to the moral responsibilities growing out of their relations to their servants, ever ready to aid in giving them Gospel privileges."

Generally all the missionaries of the Home Board had colored interests in connection with their charges, and in many instances rich blessings crowned their labors in the conversion of colored people. The wonderful success of this evangelical labor among the colored people of the South is clearly demonstrated by the existence after the war of hundreds of thousands of colored Baptists in those States where emancipation occurred, not to mention the names and church members of other denominations. In the cities they had independent organizations, and were members of our associations. A few months since the writer attended the centennial celebration of the First African Baptist Church of Savannah, Georgia. Not long before its constitution, George Leile, sometimes called George Sharp, the servant of Mr. Sharp, a Baptist deacon of Burke county, Georgia, was converted and baptized. The church gave him liberty to preach. He labored with good success on plantations, and his master gave him his freedom. He preached for a time in and around Savannah, and laid the foundation for the First African Baptist Church, which, however, was not organized until several years after. In 1782-3, he went to Jamaica, and began a work there which has perpetuated his memory.

Andrew Bryan, the first pastor of the First African Church of Savannah, suffered dreadful persecution for preaching the Gospel. Nothing daunted, he persisted in his good work, declaring that he "rejoiced not only to be whipped, but would freely suffer death for the cause of Jesus Christ." His fidelity was rewarded, friends were raised up, and enemies were put to shame and silenced. He was ordained by Rev. Abraham Marshall, of Kiokee, January 20, 1788. Mr. Marshall baptized forty of his hearers and constituted them, with sixty-nine others, into a church, of which Andrew Bryan was pastor. In 1812, Dr. Holcomb wrote of him: "Andrew Bryan has long ago, not only honorably obtained liberty, but a handsome estate; his fleecy and well-set locks have been bleached by

eighty winters, and dressed like a bishop of London, he rides, moderately corpulent, in his chair, with manly features of a jetty hue, fills every person to whom he gracefully bows with pleasure and veneration, by displaying in smiles, even rows of natural teeth, white as ivory, and a pair of fine black eyes, sparkling with intelligence, benevolence and joy. In giving thanks daily to God for his mercies, my aged friend seldom forgets to mention the favorable change that of late years appeared through the lower parts of Georgia, as well of South Carolina, in the treatment of servants."

The Sunbury Association, Georgia, has been prominent in its attention to the religious instruction of the Negroes. Rev. Charles V. Screven, Rev. Samuel S. Law, Rev. Jacob Dunham, Rev. Josiah S. Law, and others labored for years among them. Rev. Dr. Richard Furman, of Charleston, S. C., and the late Dr. Richard Fuller, formerly of Beaufort, S. C., were deeply interested in their spiritual welfare, and I may say the ministers of the South generally preached to them as a part of their congregations. The late Rev. Charles C. Jones, a Presbyterian, of Liberty county, Ga., to whose Historical Sketch of the religious instruction of the Negroes in the United States I am indebted for many of the facts herein given, devoted the greater part of a long ministerial life in labors for them. He prepared a catechism for their use, as did also Rev. E. T. Winkler, of Charleston, S. C., and Rev. A. W. Chambliss, of Alabama, all of which were extensively used. Other books of like kind were prepared for them by leading men of different denominations, and similar efforts made for their enlightenment and conversion. I might multiply evidences, going to show that Southern Christians were not indifferent to the spiritual welfare of a dependent people, but the limits of this paper forbid more than a glance at what was attempted. I have written chiefly in reference to the work of Baptists among the Negroes, but what was true of them was also true of other evangelical denominations.

The Result.

When emancipation came, they had been in the United States 255 years. What was their condition? I speak of those in slavery. Physically, they were the best cared for laborers that the sun ever shone upon. From infancy to old age, they were free from all anxiety as to the future. It mattered not to them that commercial panics swept over the land, or failure of crops brought disaster and ruin, they were unaffected by either; come what might, food and raiment and a home were sure. In sickness they were nursed by tender hands, in old age supported, and in death decently buried. Their daily contact with Christianity taught them its divine lessons. The rest and spiritual refreshment of the holy

Sabbath came to them with the benedictions it bore to the master, more highly favored, but counterbalanced by weightier responsibilities. With a moderate exaction of work, they literally "took no thought of the morrow." True, there were exceptions. There were masters who cared not for the souls of their servants (they were unconcerned about their own), and even then among them it was not uncommon that provision was made, at their expense, for the religious instruction of their servants.

Since their emancipation, schools have been established by Christians of the North, and by State appropriations of money for educational purposes, and with those who could avail themselves of the advantages of education, there has been marked improvement in their physical appearance, and in their intellectual development. This is more observable in cities and towns, where they are brought more directly in contact with the best methods of instruction and the most capable teachers. As knowledge increases, the standard of morals is elevated, other things being equal. Education does not make men Christians, but it gives a higher value to a virtuous life. It creates self-respect; and with that class of the colored race who have been brought under its influence, I think I am safe in saying this is not an exception to a general rule. There is a manifest improvement, intellectually and morally, among the better class of preachers. It does not require very close observation to convince any one living among them, and familiar with their habits and modes of thought and expression, that there is an uplifting of the leaders of the race to a higher plane of life, and purer conceptions of their duty to God and man.

I do not attempt to interpret the mystery of Providence in permitting the cupidity of nations superior in intelligence and power, to bring them to these shores. I only know that they came as barbarians; that here, in slavery, they were brought in contact with Christian civilization; that millions of them have become the willing subjects of the "Prince of Peace," and that to-day they are endowed with the rights of freedom and citizenship.

What Next?

We must leave to him "who worketh all things after the counsel of his own will," to reveal in his own time and in his own way.

There are duties, however, which we owe to the race, that cannot be neglected without sin against God and injury to ourselves. We are confronted by the gravest problems that ever perplexed a nation. How can two races dwell together, having equal rights before the law, and be mutually beneficial to each other? I do not state the question with a view of discussing it in its political bearing; I leave that to others, and shall deal with it in its religious aspects.

Just here I am reminded of the fact that Divine Wisdom has provided a remedy for all the woes and wants of humanity, and adapted it to all classes and conditions of human life. It was sufficient for Paul, the philosopher; it was equally efficacious for Onesimus, the slave.

While we seek to extend the victories of the Cross over every land, no people have a higher claim to our benevolence than the Negroes of the South, because

1. They are with us. Their fathers were not immigrants, seeking a home in the New World, where they might find "freedom to worship God," but exiles from their native wilds, and captives, to become "hewers of wood and drawers of water" for a more favored race. They have as such, accomplished the purpose of an overruling Providence, and God has made them free. They are accessible, they speak the same language, they are our neighbors, they are employed on our plantations and in our houses. The great commission is to "preach the gospel to every creature." If it is our duty to carry it to China and Africa, by what process of reasoning can we excuse ourselves for neglecting those at home?

2. They are willing to hear. There are no false systems of religion to forsake, no prejudices against Christianity to overcome. The Home Mission Board and some State Boards have inaugurated a system of instruction that promises good results, by means of Theological Institutes for preachers and deacons, and any others who may desire to attend. Lectures upon scriptural subjects are delivered and questions pertaining to the subject considered. There are some well educated ministers among them, and many who have more or less education; all of whom display a commendable anxiety for greater improvement, and are the earnest supporters of these institutes. They prepare pastors of their own race, and, by instructing them, the teacher reaches, through them, their congregations.

3. They need the Gospel. I have described the better class of Negroes, and while what has been written is the result of careful observation, it must be admitted that many of them revel in ignorance, superstition and vice. The Gospel alone can lift them up, and we who have it, and the means and methods for its dissemination, will not be held guiltless if a helpless people cry to us in vain.

4. It is of vital importance to the well-being of both races that the Negroes of the United States, especially of the late slaveholding States, should be brought under the beneficent influence of Christianity. By every consideration of domestic tranquillity and of material prosperity it behooves us to look well to the moral condition of these people.

5. Gratitude for their fidelity in the past forbids that they should be overlooked in our benevolent efforts for the good of mankind. They were

our servants and were faithful; they cultivated our fields; they nursed our children; they guarded our families in times of danger; they ministered to us in temporal things. Is it an unreasonable appeal to Southern men and women to minister to them in spiritual things?

6. Above all, by the love of Christ, let us not neglect them. They are poor, they are dependent. He who "took upon him the form of a servant and was obedient unto death, even the death of the cross," who died for them as well as for us, has placed them here and laid their responsibility upon us. They are human beings, like ourselves destined to the judgments of eternity. Let us do what we can to extend to them the blessings of redemption, and thus glorify him who "gave his life a ransom for all."

SOUTH CAROLINA CONVENTION

This body met with the church at Florence, of which Rev. B. G. Covington is pastor. Col. J. A. Hoyt was re-elected president, and Bro. A. J. S. Thomas secretary. Bro. Hoyt is one of our best presiding officers and Bro. Thomas is an admirable secretary.

The report of the State Mission Board, Rev. T. M. Bailey, Cor. Sec., showed the employment of seventy-two missionaries and the collection of ——— dollars. Here, as in every other Southern State, the mission work of the State Board is on the increase. In all of them there is a wide field for work, and more of them are addressing themselves to it with energy and success.

Home Missions were represented by Dr. L. Burrows, of Augusta, who, after an admirable address, raised over a thousand dollars for the house of worship in Havana.

Foreign Missions were well represented by Bro. T. H. Pritchard, of North Carolina, and Bro. E. Z. Simmons, of China. Bro. Pritchard's address was a splendid presentation of our obligations to work for Foreign Missions and of the success that had attended them. That of Bro. Simmons was a deeply interesting account of the methods of work in China. We have rarely heard a more profitable address from any one of our returned missionaries. We were sorry to miss the genial face of Bro. T. P. Bell, whom we so often meet at our Conventions, and were pained to know that his absence was caused by the serious illness of a member of his family.

Education was a leading topic of the Convention on which Bro. Pritchard was again called out and made an eloquent appeal for higher education and especially for Furman University. He was followed by Bro. E. C. Dargan, whose address I did not have the privilege of hearing, as the Ladies' Meeting had requested my presence at that hour. The brethren of South Carolina are making heroic efforts to increase the endowment of

Furman University, and the agent, Bro. Griffith, is cheered in his toilsome labors by the almost certain prospect of success. No interest cherished by our brethren of that State is of greater importance than Furman University.

A college for higher education of females was projected and is among the realities of the near future. It is gratifying to see the interest in this subject shown by so many of our State Conventions.

The Board of Ministerial Education reported forty-five ministerial students upon their roll, an increase over any previous year. We have yet to hear of a college in the South in which there is not an increase of ministerial students this year.

The report of the Central Committee on woman's work was read by Bro. Stout showing how successfully they had wrought during the past year. The sisters of South Carolina are doing a noble work for the Master.

Orphanage was not forgotten by the Convention. Active steps were taken to found a home. Several eligible sites have been offered, much general interest has been manifested and by the next Convention the Baptist of the State will welcome this new claimant to their charity as one of the family of interests which they cherish.

The meeting of the Convention was in every respect one of the best, if not the best, ever held by our brethren of that State. It fitly closed the series of our Baptist State Conventions for the year, nearly every one of which has been marked by unusual interest and enlarged liberality.

Viewed from the standpoint of these great assemblages the outlook is most cheering. First, they have been unusually large. Second, they have been remarkably harmonious. Third, they have been gratifyingly devotional. Fourth, they have been surprisingly liberal. Fifth, they have been extraordinarily enterprising. Missions, State, Home and Foreign have received a new impulse. Education has never been so universally a prominent theme and never has been so greatly promoted.

Bible and colportage work has received marked attention at almost every meeting while the physical wants of the needy have found sympathy as never before among our people in the determination to found homes for the orphan, sanitariums for the afflicted, and larger provision for aged and dependent ministers. All these things betoken a better and brighter day for the people. We thank God and take courage.

While enjoying the hospitality of our beloved brother, the pastor of the church, we were favored with the society of Dr. J. C. Furman, who is still connected with the University at Greenville. It is one of the rare privileges of life to be permitted to share with this brother the Christian kindness of such a household.

I. T. T.

OUR HOME FIELD.

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

The price of OUR HOME FIELD has now been reduced to 25 cents per annum, for each paper regarded of the number taken by churches or individuals. We thus furnish an eight-page, illustrated paper for a mere pittance, and urge pastors and others to exert themselves to extend our circulation.

We have also reduced our advertising rates, for the terms of which application should be made to our Business Manager.

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., JAN., 1890.

SELF-DENIAL IN ORDER TO GIVE TO THE CAUSE OF CHRIST.

In his recently published book, "Christ in the Camp, or Religion in Lee's Army," Dr. J. Wm. Jones relates the following incident, which we would be glad to have read and pondered in all of our churches:

"In the winter of 1863-64, the Young Men's Christian Association, of Posey's (afterwards Harris') Mississippi Brigade led off in a movement which was followed by a number of other Brigades, and deserves to be written in letters of gold on the brightest pages of our country's history. They solemnly resolved that they would fast one day in every week, in order that they might send that day's rations to the suffering poor of the city of Richmond.

"Think of it, church members, who, in these days of plenty, plead poverty as an excuse for giving nothing to the cause of Christ; here were these poor soldiers, away from home, and many of them cut off from all communication with home, receiving only eleven dollars per month in Confederate currency, never getting more than half rations, and very frequently not that, voluntarily fasting one day in the week (poor fellows, they were often compelled to fast), in order to send that day's rations to God's poor in the city for whose defence they were so freely and so heroically offering and sacrificing their lives.

"How easily church edifices could be built, pastors supported, missionaries sustained, colleges endowed, and every good cause pushed forward, if we had in our churches to-day anything like the spirit of these Christian soldiers."

Suppose we could get even a few of our churches to fast, not once a week, but once a month, or even once a year, and give that day's rations to Home and Foreign Missions, how the treasures would be filled, and the work enlarged!

Alas! how many of our church

members, when they give at all, contribute only what they can conveniently spare. How few deny themselves in order to give. Strangers used to laugh at the shabby apparel of dear old brother Elias Dodson—so widely known and loved in Virginia, North Carolina and Tennessee, where he labored—but Christian men, who knew that the old man wore the old clothes that he might give the price of a new suit to the cause of Christ, could not but admire him, while, doubtless, in the eyes of the Master his musty garments outshone an angel's apparel.

May the Lord send into our pulpits more self-sacrificing ministers of Jesus, and into our churches more men and women who shall be willing to give up luxuries, and even comforts, in order to contribute to the cause of the Master whom they profess to serve!—*Christian Index.*

The above appeared several years ago in the editorial columns of the *Christian Index*, and we think that it is as timely to-day as when it was first published.

Men deny themselves in order to succeed in business enterprises, or to carry out their plans for pleasure or amusement. But, alas! how few Christian men or women are willing to deny themselves a comfort, or even a luxury, in order to give to the cause of Christ. If we could only prevail on a few brethren to give up the cost of a week's cigars, or the proposed pleasure trip, or the new set of furniture, and could induce a few sisters to give up the new dress, or the new bonnet, in order to make a special contribution to Home Missions, it would not be long before we could make the appropriations for which needy places all over our field are now clamoring, and make the enlargement of our work for which we long, and to which God's providence is so loudly calling us.

We call upon our pastors to preach from the text: "If any man will come after me, let him deny himself and take up his cross and follow me;" or let them, from any text they may prefer, enforce the great lesson of self-denial in order to give to the cause of Christ.

OUR WORK.

In the last seven years the Board has increased the number of its missionaries nearly tenfold.

Notwithstanding this increase, such has been the marvelous growth of our denominational interests that the Board finds itself confronted by more numerous and pressing demands than ever before.

There are now upon our table applications from New Mexico, Idaho, Oregon, Washington, Montana, Oklahoma, Indian Territory, Arkansas, Missouri, Kentucky, Tennessee, Virginia, and from other States. Applications from some of our principal cities as St. Louis, Louisville, Washington, D. C., and Memphis, applications from many towns which, under the impulse of awakening industries,

are rapidly increasing their population.

All of these lying within our field ought to be helped and would be if the Board had the means to do it.

Though our receipts are greater than at the corresponding period of any previous year in the history of the Board, they are scarcely adequate to the work already undertaken. The Board foresaw this great increase of work and at the beginning of the year notified the denomination of it. It advised the churches that to meet the increasing demands upon it, one hundred thousand dollars would be needed to pay its missionaries, and that this amount did not include money given for "co-operative" work or to pay for the house of worship in Havana. The response to our call has been so slow that the Board having already made appropriations to the very last limit of financial prudence, finds itself unable to help at points where help just now is imperatively demanded by the highest interests of the denomination in most important fields.

In our perplexity we appeal to our brethren. What shall we do? Shall we allow the Master's cause to suffer for lack of our help, or shall we incur obligations which being unable to meet, may embarrass us for years to come? Or rather shall our churches come up more vigorously to our help, and thus enabling us to meet present emergencies make our cause stronger for all the future?

The amount asked by the Board was divided as equitably as possible among the States and each was asked to raise the part assigned it. More than half of the conventional year has passed and, if in many States the sum asked shall be reached, greatly increased activity will be required on the part of pastors and churches. The time is yet ample for its accomplishment. We appeal to our brethren in the name of our Master and of those for whom he died to come to our help now, for now is the time of our need.

We must go far beyond the limits to which the Board is now confined by the present offerings of the churches if we would wisely improve the opportunities awaiting us. To place the leaven of the gospel in the heart of the many rapidly forming communities in all the States of the South is a matter of prime importance to our country and to all the future interests of our denomination both at home and abroad. Shall it be done?

I. T. TICHENOR,
Corresponding Secretary.

MISSION WORK ON THE FRONTIER.

We have several times called attention to the difficulties of work on our frontier, and have from time to time given illustrations of the self-denying character of our missionaries.

We make the following extract from a letter of one of our missionaries concerning this work in a certain town:

"Let me give you a sample of our town. We've been having some

fun. We had no religious services in town on Thanksgiving Day. The G. A. R. gave a big dinner. Then they had an oyster supper and wound up with a grand ball. The manager desired me to be at the dinner and open the exercises with prayer. Paul says he would have men pray everywhere, but I thought perhaps Paul was never called upon to pray over a concern which was to wind up with a grand ball. At any rate, I declined to say prayers over the thing. They made no special arrangements for a benediction at the close of the dance; but there was a very appropriate one. There had been a great deal of drinking all day; and late in the night one of these drunken rowdies decided to take charge of the dancing floor. The marshal arrested him. Several others tried to take the prisoner away from the officer. One man jerked the officer's pistol out of his hand. They tried to kill the officer; but he drew out his knife and stabbed three of them; two are perhaps fatally wounded. The officer made the arrest and sent his man to jail. That day's work will either check the outlaws or will make them worse. This place unquestionably needs the gospel preached in its purity.

"I am in much better spirits than I was awhile back. The work is hard; but I would not want to do easy work. Your letters assuring me of sympathy and co-operation were very helpful to me."

A NEW FERTILIZER.

The season of the year has come when many of our brethren invest largely in fertilizers for the coming crop.

Having paid much attention to the question of fertilization some years ago, we deem it not improper to give to our brethren knowledge of a method of fertilizing which we warrant never to fail.

Scientists have been diligently seeking a perfect fertilizer for many years. The one we commend is such.

1. It is exactly suited to all kinds of crops. It is equally good for corn or cotton, small grain or grasses, fruits or flowers, for garden plats or for broad acres.

2. It is adapted to all kinds of soil whether heavy or light, whether clay lands, lime lands or sandy lands. It suits equally well those that are too thirsty and those too retentive of moisture, those too porous or those too close in their mechanical texture. Hill lands or bottom lands, worn lands or fresh lands are all benefited by it. In short, wherever crops will grow at all it is the one fertilizer adapted to their condition.

3. It is equally good for all seasons and for all climates. Soils sun-smitten or frost-pinched in seasons too wet or too dry, in floods or droughts, by applying it will produce a satisfactory harvest.

4. This fertilizer is a home-made product and is therefore within the reach of every one. We are anxious for all our brethren to try it. We will publish the receipt for it in the next number of OUR HOME FIELD.

I. T. TICHENOR.

HOME MISSIONS AT THE PORTS.
MOUTH VIRGINIA ASSOCIATION.

As indicating the character of the action on Home Missions taken by one of our largest, and most efficient District Associations, and as showing how heartily this intelligent body of Baptists endorsed all of the work in which their Home Board is engaged, we give the following from the Minutes of the ninety-eighth session of the Portsmouth Virginia Baptist Association:

"Geo. E. Truett presented the report on Home Missions, which, after discussion by T. G. Jones, was adopted.

Report on Home Missions.

"No country on earth, perhaps, shows so rapid a growth in population as our own. Not merely is this increase marked for the past few years, but also by the great variety of race and national antecedents characterizing the annual horde of immigrants coming to our shores and spreading itself out through every State. No human mind can justly or adequately estimate the influence which this state of things exerts and must continue to exert upon the national, social and religious life of our country.

"Shem, Ham and Japheth have pitched their tents among us. They have brought with them every conceivable form of belief and unbelief amongst men. Superstition and rationalism, idealism and materialism, pantheism and polytheism, agnosticism and Buddhism, mormonism, and monasticism, and so on through every form both truth and error have their representatives and devotees in our midst. The heathen are at our doors, indeed they have entered the door and dwell amongst us. Our sons and daughters, when they leave our firesides, have to mingle with these people, as they pursue the ordinary avocations of life in their native city or neighborhood.

"These people must be indoctrinated with Christian principles, else they will indoctrinate our descendants with idolatry or scepticism. The idolatry of Roman Catholicism is but the connecting link between paganism and Christianity, and even Americans need to fear pagan idolatry so long as we have Americans who worship the crucifix and the Virgin Mary. It is not the cry of the alarmist but the warning of real danger that actuates our Baptist Home Mission Board in calling upon Christian Americans—upon the Christians South—to awake to the duties and opportunities of the hour.

"Two things are needed from us, viz: men and money. With them the Gospel, the antidote of sin and error, can be preached and the people saved.

"Never was there more urgent need for enlarged contributions and incessant activity in our home field than now. From Mason and Dixon's line to the Gulf, and from Cuba to beyond the Rocky mountains, there is

one vast and populous empire composing the territory for the operation of the Home Mission Board.

"The Board had the past year 328 missionaries distributed in Alabama, Arkansas, Cuba, Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Missouri, Texas, North Carolina, West Virginia and Virginia. Among the number have been special missions to the foreign population, to the colored people, to the Indians and the special mission in the island of Cuba.

"As a result of the labors of these missionaries there have been during the year 4,837 persons baptized, 3,565 additions by letter, giving a total addition to the churches of 8,402 persons, 58 churches have been built, 328 churches organized and 1,134 churches and stations occupied. To this must be added the harvest yet to be gathered in the time to come

what is said in the December number about the Foreign Mission Work and the Assistant Secretary of the Foreign Mission Board. Speaking of Brother Bell, it says: "We have learned to know and love him as a true-hearted Christian gentleman." And again: "We question whether a better man could have been found in all the South to fill the position to which his brethren have called him." This has the right ring about it. And every real lover of our general mission work can but rejoice at this real fraternal expression. Said old Jacob to his sons: "See that ye fall not out by the way." The prince psalmist sung: "Behold, how good and pleasant it is for brethren to dwell together in unity." But it was the Prince of Peace that prayed: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may



MISS ALICE TUCKER,
Through whose instrumentality A. J. Diaz was converted.

from the seed sown in sermons preached, literature distributed, etc., etc.

"Besides the above strictly missionary work, the Board has furnished a regular graded series of Sunday-school helps known as *Kind Words* series, adapted to the wants of Sunday-schools generally. These publications are to be commended for their excellency and soundness in matter and manner.

"The Board asks for \$15,000 from Virginia for the present year.

"For further information you are respectfully referred to the paper, *OUR HOME FIELD*, published monthly by the Board in Atlanta, Ga., and to last year's report in the minutes of the Southern Baptist Convention.

"Respectfully submitted,
"GEO. E. TRUETT."

THE BEST OF ALL.

OUR HOME FIELD is good, and getting better every month—but the very best thing that I have seen is

pole to pole—and the Father has promised the heathen, for his inheritance, to the Son. And just so far as we go out to bring home that heathen inheritance to the honor of the Saviour, just so far will he certainly pour out a blessing such as there shall not be room enough to contain.

E. L. COMPERE.

Dallas, Ark.

Our German Work in Kansas City.—Annual Report of Rev. F. Sievers.

DEAR BRETHREN—With the month of November there has another year passed of my work at Kansas City, and the question is, what has been done and what is the result?

I can say that we have tried our best to do all we could to advance the Lord's cause among our German countrymen in this great city, and we are glad to say that the Lord has been with us all the year through, and has blessed our feeble efforts. Four new converts have been baptized and ten new members have been received by letter into church fellowship; there are some more converts, but not yet baptized.

Our young people's society is doing well. Its first annual festival was held on the 24th of last month. They had a very interesting entertainment. I preached at this occasion on Psalm 119: 9. Our sisters are going to organize a Woman's Missionary Society to do more active work for the Master.

What we so much need for more progressive work is a house of worship, and a more suitable place. I thank the Lord that he has opened the way that may lead to it, to become in the coming year a house of worship. Dr. Abshagen, the elected trustee, told us in the meeting that his offer, made to me some time ago, to give the church a lot worth \$3,000, is still his intention to do so as soon as the church has raised \$1,500. Our treasurer now has \$500 on hand, and another \$500 will be collected by the church members, and the rest I think to collect by friends; then we expect good news from Leavenworth about the \$2,000 from Bro. Muller.

So we closed this year, with thanks to God and good hopes and encouragement for the future. Also we are very thankful to the Board of the Convention for help which we received. Without this help we would not be able to do this so much needed work among the 40,000 Germans in this great and prospering city. Our prayers are, that the Lord may bless this convention, which is doing so noble a work for our German people. Brethren, it will never be forgotten by our German churches in Missouri, and the time will come, as our work is growing in the State, that our church can do more to assist the Board in this noble work to have the gospel preached to the hundreds of thousands of Germans all over the State.

Sermons preached, 148; prayer-meetings, 68; visits, 556; tracts distributed, 1,270; Lord's Supper, 12; church members last year, 53; received by baptism, 4; received by letter, 10; dismissed, 7; church members at present, 40.

In fraternal love,
F. SIEVERS.

believe." No wonder that the foundation thought of American prosperity should be: "United we stand."

This Jonathan-David spirit of the secretaries is indeed beautiful and hopeful.

But that was still a greater thought and if possible a more valuable expression: "The Christian heart that takes in China and Africa will not forget America." When Foreign Missions lead, Home Missions, State Missions, Education, Orphanage and every good work will follow with quickened step, "for the field is the world." That is a gospel, true and pure. For every one of us who are called into the vineyard of Christ, are called to work and pray for the salvation of "every creature." For "God is no respecter of persons." And without doubt our "neighbor" whom we are to love as we do "ourselves" is to-day in China, Japan and Africa, and wherever there is a human being.

The work is one, and reaches from

THE REPORT OF THE COMMITTEE ON CO-OPERATION OF THE VIRGINIA BAPTIST GENERAL ASSOCIATION.

[In our report of the last meeting of the Virginia Baptist General Association we alluded to the admirable report of "the Committee on Co-operation," and we now give the report in full, being satisfied that its perusal will be useful to those seeking to promote systematic beneficence in the conventions, associations and churches.]

Your committee, whose duty it is to develop and foster systematic giving, and to promote co-operation between all the churches of the State and this General Association, offer the following as their eighth annual report:

The report of your treasurer shows that the constant and steady increase of contributions of the churches from year to year has, during the past twelve months, been even more marked than in former years. And this notwithstanding the fact that many of the country churches have been hindered in their collections by the unprecedented wetness of the winter, spring and summer, rendering roads almost impassable, destroying thousands of dollars of property, and preventing the assemblage of congregations for month after month. This gratifying exhibit from our treasurer is due to no special effort from any one or more of our Boards to bring up their contributions under the "pressure system," but a healthy and steady growth upon the part of our churches in systematic giving to all the benevolent work undertaken by this General Association. An examination of the tables of the District Associations shows the gratifying fact that they are doing better than heretofore in this direction, and in their annual gatherings are devoting more time to the consideration of this subject. From this it is evident that the spirit of systematic giving has a strong hold upon our churches in every section of the State. And some of our District Associations have almost reached the point of getting every church to give a contribution to each of the Boards. What has been done by some of the Associations, we believe, by persistent efforts, can be accomplished by all. The results of the past should be an inspiration to constrain us to make a more earnest endeavor to reach the consummation of the aims of your committee, as expressed in their first annual report, namely—a contribution for all the Boards from each church and every member thereof.

During the past associational year your committee have distributed among the churches about twenty thousand circulars, setting forth what was done the previous year and the demand for the present year, and emphasizing the importance of co-operative work if we would meet the demands which were urgent and imperative. This work of your committee

to stimulate the churches in systematic giving was supplemented by the valuable statistics published in the *Religious Herald* during the months of February and March last. These statistics were compiled by one of its correspondents to show the increase in the number of churches in co-operation with the General Association since 1881, the year your committee was first appointed. That year the treasurer reported receipts \$19,720.14; this year, \$52,273.49.

In all the State in 1881 there were 707 churches. Of these, 83 contributed to all the Boards. In 1889, there were 757, and of these 350 contributed to all the Boards—showing an actual increase of banner churches of 267. But many of the churches, though not entitled to be designated banner churches, yet have shown marked development in their gifts to the Boards. And we can more readily see the encouraging increase of contributing churches by an examination of the number of churches who have given to the different Boards. Without furnishing statistics of all the Boards, we will take the State Mission and Sunday-schools and Bible Boards as illustrations. In 1881, 373 churches contributed to State Missions; in 1888, 611, or an increase of 238 churches. To the Sunday-school and Bible Board, in 1881, 232 churches made contributions, while in 1888, 533, or an increase of 301 churches—more than double the number that gave in 1881. And it is a very gratifying fact to note that relatively the increase in the number of churches who have given to the other Boards is as great. This shows that the increase is not due to special efforts of any one of the Boards, but mainly to enlightenment of our churches on the subject of scriptural views of systematic giving. In a word the large increase of receipts from \$19,000 in 1881, to \$52,000 in 1889, is due not to enlarged contributions from churches who contributed to the Boards in 1881, so much as the increased number of churches who now make annual gifts to the Boards of your Association.

We are still, however, far short of our duty, though we are making decided progress. For in 1888, 121 churches gave nothing to any of the Board, and 306 others failed to help one or more of them. So that there is yet much work to be done before we get all our churches up to their duty of giving something to each Board.

The total expenses incurred by your committee in the prosecution of their work during the year was \$53.50.

To maintain our present position and move forward the coming year will require unusual vigilance and earnestness, not only on the part of the Committee on Co-operation, but also on the part of all our pastors and active laymen, in view of the depressed condition of the agricultural portion of our population. We have been greatly gratified to note that many of

our District Associations have appointed Committees on Co-operation to act with your general committee, and others have assigned to their Executive Committees this special work. We, therefore, recommend that all our District Associations take like action, and that the Executive Committees and Committees of Co-operation of the District Associations hold a special meeting as soon after the adjournment of the General Association as may be practicable, and adopt some plan of bringing into co-operation those churches heretofore unreached, and to bring up all their churches to a higher conception of scriptural giving.

Respectfully submitted,

WM. ELLYSON,
H. H. HARRIS,
S. C. CLOPTON,
C. H. RYLAND,
W. W. LANDRUM,
Committee.

DR. LANSING BURROWS ON THE WORK OF THE HOME BOARD AMONG OUR OWN PEOPLE.

In a sermon in behalf of the work of the Home Board, Dr. Lansing Burrows, of Augusta, Georgia, made the following eloquent plea for our own people, which we would be glad to have ring through our churches that its echoes may come back in contributions to our treasury:

"Who are the people for whom your benefactions are desired? Apart from the strange race flocking through the Golden Gate, with their oriental customs and barbaric religion; apart from the original possessors of the soil, to whom we have given mockery for justice and oppression for religion and whiskey for blessed bread,—they are our own people, sprung from the same stock and animated by like sentiments as ourselves. For years they stood the embodiment of American courtesy, hospitality, gentleness and grace. Content upon their far-spreading acres, they lived in quietness and ease, building no great communities to threaten the morals of their simple life. They sought for no overshadowing fortunes grasped in the bewildering whirlpools of speculation, nor accumulated from the savings of the poor through railway monopolies. They turned with lofty scorn from the prospect of mercantile success as the price of commercial dishonor. No dream of gain through gambling in bread, and gathered from the increased price of the poor man's subsistence, disturbed their slumbers, wooed by the melodious trill of birds and the drowsy languor of the perfume of their flowers. No stranger turned weary and heavy-hearted from their door; no wild wail was echoed back as from a brazen wall.

The progress of events plunged them into enmity and discord. I pass no judgment upon their cause in this place. I am not to-day to express opinion upon the principles of that contest. I only look at them,

whether right or wrong, and join the world in admiration of their courage, their zeal, their self-sacrifice, and their devotion to what they esteem to be just and right. I see them arraying themselves for the dreadful ordeal of battle against the best armies of the world. I see them prolonging their hopeless contest, with every port closed against the supplies distributed to their opponents, with prodigal hand; prolonging it until old men and children filled the vacant space of their dead in the flaming lines of battle; prolonging it when fortunes were dispelled in the modest subsistence of their families; prolonging it until their veterans were a handful, surrounded and starved, and yielding then amid the generous plaudits of their enemies themselves for their indomitable courage and determination.

I see them returning to their homes, accepting the adverse decision of the wager of battle. Amid ten thousand discouragements, they have sought the rehabilitation of their laws. A complete revolution in their system of labor, fields wasted or neglected through years of bloody conflict, the rule of strangers placed upon them, and authority given to cast out adventurers to despoil and beggar them; capital, wary of its life forsaking them to develop the untrodden West; pestilence breathing its fatal breath upon them, and floods arising to annihilate their agricultural adventures—against them all presenting the same front of hope and courage. Many a people would have turned away as from a land cursed of God. But there were their ancestral homes and beneath their ever flowering groves lay the bones of their fathers. And there they toiled, meeting disaster with a cheer and calamity with a smile of hope. Before the exhibition of such qualities I do not pause to trifle and ask if their calamities sprang upon them from their own folly and misguidedness. I do not care for that. I see their nobleness of character; I see their bravery of spirit; I see their magnificent rebound from every conceivable disaster, and I thank God they are my people, and that my home is among them."

Extract from letter of Rev. F. W. Kellner.

"The Lord is blessing us, and we have almost doubled our membership the third quarter. The small school of twenty-five or thirty scholars, has increased to fifty. They have bought an elegant lot for a house of worship for \$1,250.00. We have \$900 of it. We will have the remainder in thirty days. We will begin to build in the spring a good brick house."

From the Biblical Recorder.

My wife, who has a class of twenty in our Sunday-school, says that the Baptist Teacher, written out by our Home Board at Atlanta, is a far better journal than the one coming from the Philadelphia house, and she is a good judge.—Rev. Dr. T. H. Pritchard, at the Anson.

THE RACE PROBLEM PRESENT.
EDIN HENRY W. GRADY'S
ELOQUENT BOSTON
SPEECH.

We would be glad to publish in full the eloquent and powerful speech which Henry W. Grady made in Boston on December 12th, and in which we do not hesitate to say he voiced the overwhelming sentiment of our Southern white people. But we have space for only the following extracts.

After an eloquent and very adroit introduction, he thus states the problem:

"Never, sir, has such a task been given to mortal stewardship. Never before in this republic has the white race divided on the rights of an alien race. The red man was cut down as a weed, because he hindered the way of the American citizen. The yellow man was shut out of this republic because he is an alien and inferior. The red man was owner of the land—the yellow man: lightly civilized and assimilable—but they hindered both sections and are gone! But the black man, affecting but one section, is clothed with every privilege of government and pinned to the soil, and my people commanded to make good at any hazard, and at any cost, his full and equal heirship of American privilege and prosperity. It matters not that every other race has been routed or excluded, without rhyme or reason. It matters not that wherever the whites and blacks have touched, in any era or in any clime, there has been irreconcilable violence. It matters not that no two races, however similar, have lived anywhere at any time, on the same soil with equal rights in peace! In spite of these things we are commanded to make good this change of American policy which has not, perhaps, changed American prejudice—to make certain here what has elsewhere been impossible between whites and blacks—and to reverse under the very worst conditions, the universal verdict of racial history. And driven, sir, to this superhuman task with an impatience that brooks no delay—a rigor that accepts no excuse—and a suspicion that discourages frankness and sincerity. We do not shrink from this trial. It is so interwoven with our industrial fabric that we cannot disentangle it if we would—so bound up in our honorable obligation to the world, that we would not if we could. Can we solve it? The God who gave it into our hands alone can know. But this the weakest and the wisest of us do know; we cannot solve it with less than your tolerant and patient sympathy—with less than the knowledge that the blood that runs in your veins is our blood—and that when we have done our best, whether the issue be lost or won, we shall feel your strong arms about us and hear the beating of your approving heart.

"The resolute, clear-headed, broad-minded men of the south—the men whose genius made glorious every page of the first seventy years of American history—whose courage and fortitude you tested in five years of the fiercest war—whose energy has made bricks without straw and spread splendor amid the ashes of their war-wasted homes—these men wear this problem in their hearts and their brains, by day and by night. They realize, as you cannot, what this problem means—what they owe to this kindly and dependent race—the measure of their debt to the world in whose despite they defended and maintained slavery. And though their feet are hindered in its undergrowth, and their march encumbered with its burdens, they have lost neither the patience from which comes clearness, nor the faith from which comes courage. Nor, sir, when in passionate moments is disclosed to them that vague and awful shadow, with its lurid abysses and its crimson stains, into which I pray God they may never go, are they struck with more of apprehension

than is needed to complete their consolation!

"Such is the temper of my people. But what of the problem itself? Mr. President, we need not go one step further unless you concede right here the people I speak for are as honest, as sensible and as just as your people, seeking as earnestly as you would in their place, to rightly solve the problem that touches them at every vital point. If you insist that they are ruffians, blindly striving with bludgeon and shotgun to plunder and oppress a race, then I shall sacrifice my self-respect and tax your patience in vain. But admit that they are men of common sense and common honesty—wisely modifying an environment they cannot wholly disregard—guiding and controlling as best they can, the vicious and irresponsible of either race—compensating error with frankness, and retrieving in patience what they lose in passion—and conscious all the time that wrong means ruin, admit this, and we may reach an understanding to-night.

"The President of the United States, in his late message to congress, discussing the plea that the South should be left to solve this problem, asks: 'Are they at work upon it? What solution do they offer? When will the black man cast a free ballot? When will he have the civil rights that are his?' I shall not here protest against the partisan that, for the first time in our history, in time of peace, has stamped with the great seal of our government a stigma upon the people of a great and loyal section, though I gratefully remember that the great dead soldier who held the helm of State for the eight stormiest years of reconstruction never found need of such a step; and though there is no personal sacrifice I would not make to remove this cruel and unjust imputation on my people from the archives of my country! But, sir, backed by a record on every page of which is progress, I venture to make earnest and respectful answer to the questions that are asked. I bespeak your patience, while with rigorous plainness of speech, seeking your judgment rather than your applause, I proceed step by step. We give to the world this year a crop of 7,500,000 bales of cotton, worth \$45,000,000, and its cash equivalent in grain, grasses and fruit. This enormous crop could not have come from the hands of sullen and discontented labor. It comes from peaceful fields, in which laughter and gossip rise above the hum of industry, and contentment runs with the singing plow.

"It is claimed that this ignorant labor is defrauded of its just hire. I present the tax books of Georgia, which show that the Negro, twenty-five years ago a slave, has in Georgia, alone \$10,000,000 of assessed property, worth twice that much. Does not that record honor him, and vindicate his neighbors? What people, penniless, illiterate, have done so well? For every Afro-American agitator, stirring the strife in which alone he prospers, I can show you a thousand Negroes, happy in their cabin homes, tilling their own land by day, and at night talking from the lips of their children the helpful message their State sends them from the school-house door. And the school-house itself bears testimony. In Georgia we added last year \$250,000 to the school fund, making a total of more than \$1,000,000—and this in the face of prejudices not yet conquered—of the fact that the whites are assessed for \$368,000,000, the blacks for \$10,000,000, and yet 49 per cent. of the beneficiaries are black children—and in the doubt of many wise men if education helps, or can help, our problem. Charleston, with her taxable values cut half in two since 1869, pays more in proportion for public schools than Boston. Although it is easier to give much out of much than little out of little, the South with one-seventh of the taxable property of

the country, with relatively larger debt, having received only one-twelfth as much of public land, and having back of its tax-books none of the half billion of bonds that enrich the North—and though it pays annually \$25,000,000 to your section as pensions—yet gives nearly one-sixth of the public school fund. The South, since 1865, has spent \$122,000,000 in education, and this year is pledged to \$37,000,000 for State and city schools, although the blacks, paying one-thirtieth of the taxes get nearly one-half of the fund.

"Go into our fields and see whites and blacks working side by side. On our buildings in the same squad. In our shops at the same forge. Often the blacks crowd the whites from work or lower wages by the greater need of simpler habits, and yet are permitted, because we want to bar them from no avenue in which their feet are fitted to tread. They could not there be elected orators of the white universities, as they have been here, but they do enter there a hundred useful trades that are closed against them here. We hold it better and wiser to tend the weeds in the garden than to water the exotic in the window. In the South, there are Negro lawyers, teachers, editors, dentists, doctors, preachers, multiplying with the increasing ability of their race to support them. In villages and towns they have their military companies equipped from the armories of the State, their churches and societies built and supported largely by their neighbors. What is the testimony of the courts? In penal legislation we have steadily reduced felonies to misdemeanors, and have led the world in mitigating punishment for crime, that we might save, as far as possible, this dependent race from its own weakness. In our penitentiary record 60 per cent. of the prosecutors are Negroes, and in every court the Negro criminal strikes the colored juror, that white men may judge his case. In the North, one Negro in every 186 is in jail—in the South only one in 448. In the North the percentage of Negro prisoners is six times as great as native whites—in the South, only four times as great. If prejudice wrongs him in Southern courts, the record shows it to be deeper in Northern courts."

After an able and triumphant refutation of the charges of wholesale oppression and outrage upon the Negroes by the whites of the South, he concludes as follows:

"The love we feel for that race you cannot measure nor comprehend. As I latest it here, the spirit of my old black mammy from her home up there looks down to bless, and through the tumult of this night steals the sweet music of her croonings, as thirty years ago she held me in her black arms and led me smiling into sleep. This scene vanishes as I speak, and I catch a vision of an old Southern home, with its lofty pillars and its white pigeons fluttering down through the golden air. I see women with stained and anxious faces, and children alert yet helpless. I see night coming down with its dangers and its apprehensions, and in a big homely room I feel on my tired head the touch of loving hands—now worn and wrinkled, but fairer to me yet than the hands of mortal woman, and stronger yet to lead me than the hands of mortal man—as they lay a mother's blessing there while at her knees—the truest altar I yet have found—I thank God that she is safe in her sanctuary, because her slaves, settled in the silent cabin or guard at her chamber door, puts a black man's loyalty between her and danger.

"I catch another vision. The crisis of battle—a soldier struck, staggering, fallen. I see a slave, scuffling through the smoke, winding his black arms about the fallen form, reckless of the hurtling death—band-

ing his trusty face to catch the words that tremble on the stricken lips, so wrestling meantime with agony that he would lay down his life in his master's stead. I see him by the weary bedside, ministering with uncomplaining patience, praying with all his humble heart that God will lift his master up, until death comes in mercy and in honor to still the soldier's agony and seal the soldier's life. I see him by the open grave, mute, motionless, uncovered, suffering for the death of him who in life fought against his freedom. I see him when the mound is heaped and the great drama of his life is closed turn away, and with downcast eyes and uncertain step start out into new and strange fields, faltering, struggling, but moving on, until his shambling figure is lost in the light of this better and brighter day. And from the grave comes a voice saying, 'Follow him! Put your arms about him in his need, even as he puts his about me. Be his friend as he was mine.' And out into this new world—strange to me as to him, dazzling, bewildering both—I follow! And may God forget my people—when they forget these!

"Whatever the future may hold for them—whether they plod along in the servitude from which they have never been lifted since the Cyrenian was laid hold upon by the Roman soldiers and made to bear the cross of the fainting Christ—whether they find homes again in Africa, and thus hasten the prophecy of the palmist who said, 'And suddenly Ethiopia shall hold out her hands unto God'—whether forever dislocated and separated, they remain a weak people, beset by stronger, and exist as the Turk, who lives in the jealousy, rather than in the conscience of Europe—or whether in this miraculous republic they break through the caste of twenty centuries and, belying universal history, reach the full stature of citizenship, and in peace maintain it—we shall give them uttermost justice and abiding friendship. And whatever we do, into whatever seeming estrangement we may be driven, nothing shall disturb the love we bear this republic, or mitigate our consecration to its service. I stand here, Mr. President, to profess no new loyalty. When General Lee, whose heart was the temple of our hopes, and whose arm was clothed with our strength, renewed his allegiance to the government at Appomattox, he spoke from a heart too great to be false, and he spoke for every honest man from Maryland to Texas. From that day to this Hamlet has nowhere in the South sworn young Hamlet to hatred and vengeance—but everywhere to loyalty and to love. Witness the veteran standing at the base of a Confederate monument above the graves of his comrades, his empty sleeve tossing in the April wind, adorning the young men about him to serve as honest and loyal citizens the government against which their fathers fought. This message, delivered from that sacred presence, has gone home to the hearts of my fellows! 'And sir, I declare here, if physical courage be always equal to human aspirations, that they would die, sir, if need be, to restore this republic their fathers fought to dissolve!'

"Such, Mr. President, is the problem as we see it; such is the temper in which we approach it; such the progress made. What do we ask of you? First, patience; out of this alone can come perfect work. Second, confidence; in this alone can you judge fairly. Third, sympathy; in this you can help us best. Fourth, give us your sons as hostages. When you plant your capital in millions, send your sons that they may help know how true are our hearts and may help to swell the Anglo-Saxon current until it can carry without danger this black infusion. Fifth, loyalty to the republic—for there is sectionalism in loyalty as in estrangement. This hour little needs the loyalty that is loyal to one

section and yet holds the other in enduring suspicion and estrangement. Give us the broad and perfect loyalty that loves and trusts Georgia alike with Massachusetts—that knows no South, no North, no East, no West, but endears with equal and patriotic love every foot of our soil, every State in our union.

"A mighty duty, sir, and a mighty inspiration impels every one of us to-night to lose in patriotic consecration whatever estranges, whatever divides. We, sir, are Americans—and we fight for human liberty. The uplifting force of the American idea is under every throne on earth. France, Brazil—these are our victories. To redeem the earth from king-craft and oppression—this is our mission. And we shall not fail. God has sown in our soil the seed of his millennial harvest, and he will not lay the sickle to the ripening crop until his full and perfect day has come. Our history, sir, has been a constant and expanding miracle from Plymouth Rock and Jamestown all the way—aye, even from the hour when, from the voiceless and trackless ocean, a new world rose to the sight of the inspired sailor. As we approach the fourth centennial of that stupendous day—when the old world will come to marvel and to learn, amid our gathered treasures—let us resolve to crown the miracles of our past with the spectacle of a republic compact, united, indissoluble in the bonds of love—loving from the lakes to the gulf—the wounds of war healed in every heart as on every hill—serene and resplendent at the summit of human achievement and earthly glory—blazing out the path, and making clear the way up which all the nations of the earth must come in God's appointed time."

Report of ten missionaries to the colored people of Georgia, for the quarter ending November 30th, 1889.

Months of labor, 28; number of stations, 78; sermons preached, 520; addresses delivered, 325; prayer-meetings, 313; other religious meetings, 220; baptisms, 64; received by letter, 16; associations visited, 70; letters written, 473; meeting houses commenced, 23; churches constituted, 11; ministers ordained, 3; deacons ordained, 12; women's missionary societies formed, 35; religious visits to families, 713; miles traveled, 10,784; money raised for building churches, \$521.25; collections for State missions, \$740.36; collections for other purposes, \$12.00.

How To Raise The Money Needed.

The following letter has the right ring:

DEAR BRO. TICHENOR—Please find enclosed one dollar, which my wife and I send you to help pay for that theatre, bought for a place of worship for the Baptists of Havana, Cuba. We greatly wish that we could give more, but this is, in our poverty, all we can do; hence we can only ask our dear Lord to accept our humble offering, and to bless it to his glory.

If you can do so, I would be glad if you would send me a "Brick Card." I never have seen one, and do not understand it.

Your brother in Christ.

Send in remittals for HOME FIELD. Get us up clubs of new subscribers. Be sure to take a collection in your church for HOME MISSION. And may you have a happy and useful New Year.

RECEIPTS OF THE HOME MISSION BOARD.

FROM NOVEMBER 20TH TO DECEMBER 31ST '89.

ALABAMA.—Rev. W. B. Crumpton, Corresponding Secretary, \$310.78; Rev. W. B. Crumpton Havana house, 27.75; Ladies' Aid Society, Woodlawn, Havana house, 14.35; Fellowship church, Havana house, 2.50; Mt. Carmel church, Havana house, 3.50; Autangville church, Havana house, 1.50; Cahaba Valley church, Havana house, 2.50; Randa Welch, Alpine, Havana house, 2.00.

Total, \$362.88.
Previously reported, 2,678.76.
Aggregate since May, \$3,041.64.

ARKANSAS.—W. M. S., Bentonville, \$5.00; Rev. A. B. Miller, pastor, Little Rock, 17.35.

Total for month, \$22.35.
Previously reported, 293.08.
Aggregate since May, \$315.43.

FLORIDA.—W. M. S., for Havana house, \$1.00.

Previously reported, 150.25.
Aggregate since May, 154.25.

GEORGIA.—Aggregate since May, \$4-183.83.

KENTUCKY.—H. A. Bagby, Cynthiahana Havana house, (Memphis pledge), \$10.00; Dr. J. W. Warder, Corresponding Secretary, 478.11; Baptist Basket, Havana house, 1.50; Ladies' Bowling Green church, Havana house, 50.00.

Total for month, \$539.61.
Previously reported, 2,661.79.
Aggregate since May, \$3,201.40.

LOUISIANA.—Shreveport Sunday-school, for Havana church, \$25.00.

Previously reported, 52.71.
Aggregate since May, 77.71.

MARYLAND.—Eutaw Place church, Baltimore, \$328.29.

Woman's Baptist H. M. Society, 169.41.
Total, 497.70.
Previously reported, 2,639.76.
Aggregate since May \$3,137.46.

MISSOURI.—Aggregate since May, \$3,227.59.

MISSISSIPPI.—Aggregate since May, \$69.85.

NORTH CAROLINA.—J. D. Boushall, Tr. N. C. convention, \$4,000.

Judson College Missionary Society, 3.00.
Total for month, 1,003.00.

Previously reported, 243.52.
Aggregate since May, 1,246.52.

SOUTH CAROLINA.—Rev. D. H. Crossland, Havana house, \$1.76; R. N. McClain, 10.00; Barnwell Association, 90.18; Savannah River Association, 64.40; Pee Dee Association, 60.00; Edisto Association, 16.80; Major McIver Society Hill, Havana house, 5.00; Abbeville church, 5.00; Abbeville Sunbeams, 1.30; W. C. Coker, Treasurer, 119.32; Greenville church, Havana house, 200.75; John Hopkins, Tr. Havana house, 10.00; Ebenezer church, Havana house, 5.00; Cheraw Sunbeams, 5.00; Citadel Square Sunday-school, 11.91; Newberry church, Havana house, 7.35; Saluda Association, Havana house, 33.55; Mispah Missionary Society, 5.00; J. R. Thomas, Havana house, 3.00; Chester church, 5.70; Sumter church, 11.61; Greenville Association, 14.32; North Greenville Association, 14.64; Pleasant Grove church, 3.00; Cypress church, 5.00; Ridge Spring church, 11.00.

Total for month, \$702.66.
Previously reported, 2,367.18.
Aggregate since May, \$3,069.84.

TENNESSEE.—D. Sperry, Stewart's, Havana house, \$2.00; Mattie V. Borum, 5.00; W. M. S., Clarksville, 2.50; Nochlachucky Association, 2.66; W. M. S., Mt. Olivet church, 13.00; Mrs. W. H. Barksdale, Havana house, 5.00; Clarksville church, 40.00.

Total for the month, \$70.16.
Previously reported, \$48.20.
Aggregate since May, \$918.36.

TEXAS.—First church, Liberty Hill, for Havana house, \$6.92; T. J. Richardson, 12.05.

Total for the month, \$18.97.
Previously reported, 257.63.
Aggregate since May, 276.62.

VIRGINIA.—Rev. J. T. Betts, Richmond, Memphis pledge for Havana house, 100.00; bequest of Mrs. Brunett of Norfolk, 968.33; Norvell Ryland, Tr. General Association, 1,000.00.

Total for the month, \$2,068.33.
Previously reported, 3,523.70.
Aggregate since May, \$5,592.03.

MISCELLANEOUS.—Our Home Field, \$308.35; Jamaica Plains, Mass., for Cuban Missions, 140.00.

Total for month, \$448.35.
Previously reported, 766.05.
Aggregate since May, \$1,214.40.

Total receipts for the Home Board in 1889, \$23,535.81.
Aggregate since May, \$29,295.82.

We desire to disclaim most emphatically for the Home Mission Board any responsibility for the recent controversy in reference to the American Baptist Publication Society. Neither the Secretaries nor the Board have written or inspired anything that has appeared in the papers, except a disclaimer of any connection with it.

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