

OUR HOME FIELD.

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

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HOME MISSION BOARD.

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OUR HOME FIELD.

INDIAN TERRITORY.

Albion, I. T., Feb. 13, 1890.

Dear Brother Jones:

The Kiowas number about 2,500 souls. Their reservation is in the southwest portion of Indian Territory, near the Panhandle of Texas. They have been called Wild Indians. They are not nomads. I heard Joshua Givins, one of their number, educated at Carlisle, Penn., and a Presbyterian, say last year that he was the only Christian among them so far as he knew. Brother Requa, one of our missionaries, started a station among the Kiowas last year and put in charge of it Brother and Sister W. D. Lancaster. These are plain, simple people, who have lived on the border of this territory some years, at Anadarno. They are earnest Christians and strong Baptists from Texas. Brother L. is a carpenter.

This mission is evidently of the Lord. Our Convention is doing what it can to help Brother Lancaster support himself and family. His wife has a little school—free, of course. The enclosed letter may be interesting. Sincerely, J. S. MURROW.

KIOWA MISSION.

QUARTZ, I. T., Feb. 3d, 1890.

Dear Brother Murrow:

We are all well. We are still pursuing our work, trying to help the Kiowas, trusting in God to support and guide us. The Indians encourage us very much by their kind words and expressions of confidence and gratitude. They say they are anxious to learn to live as the white people. They are trying to make farms. Some have as much as twelve acres of land broke. I teach them and they break the land themselves and they are still plowing. They

are also anxious for schools and churches among them. They prefer to have schools here rather than send their children to the States. They say they have had white men live among them before, but not to teach them the right way. As they relate it, the conduct and teaching of some of the white men on this border have been perfectly horrible. I wonder that these Indians can have any confidence in any white men. It humiliates me when they tell me that I am the first white man that has ever lived among them who has taught them purity of life, sobriety and industry. They say they want to know the true road that leads to the Great Spirit. I have been told by white men before I came here that it would not do for any one to oppose gambling among these Indians; that one would surely be killed who should do this. But I tell them it is bad and wrong and sinful, and they say they believe this is the truth, and many of them agree to quit gambling.

I find Lone Wolf, the chief, to be an excellent man. One of the chiefs says he wants me to have one mile square of land for school and mission purposes. This would be a grand thing if there were any means to start the mission, but we have nothing, no money, no salary, nothing. We are just working with our hands for our daily food. You ask me to write about the customs and superstitions of these Indians. I will do so with their consent, but I must first consult them. Hitherto some missionaries in other tribes have written such things. They were published in the papers. The border white men would get hold of these papers and read, interpret and exaggerate them to the Indians, and tell them the missionaries were traitors, exposing their secrets, villifying them, etc., and thus the missionaries lost all their influence for good. I will not risk this. I will tell the Kiowas plainly what you request, and if they will consent for me to write some things about their customs, etc., I will cheerfully do so; otherwise, I will not. May God bless you for your interest in our work here and in these neglected people.

Yours in Christ.

W. D. LANCASTER.

IN CUBA.

Business of the Board necessitated a hasty trip to Cuba, so on Wednesday morning, Feb. —, I was in Havana. Communicating immediately with Bro. Diaz, I soon put the business that called me there in process of consummation, and then said to him, "I want, if possible, during

my stay, to visit San Miguel." This is the only country church we have in Cuba. The others are all either in Havana or the surrounding towns and cities.

San Miguel is a district lying east of Havana, eight or ten miles from the city. The country around Havana is hilly, the rounded outline of these parallel ranges being really but foot-hills of the great mountain chain which runs through the island from end to end. These hills are for the most part covered with a soil, which though fertile, is too thinly spread over the underlying rock to invite cultivation. During the rainy season, they are covered with grass and afford abundant pasture. But the narrow valleys lying between and the lower slopes are extremely productive. These small bodies of rich land are the paradise of the truck farmers and the market gardeners who supply Havana. The produce is carried mostly in enormous bags or baskets, suspended on each side of mules or horses. A small caravan of them is conducted by a single man who rides in front, leading the animals that follow with their bridles tied to each other's tails.

San Miguel lies in this hilly country. In the centre of the district is a small hamlet, with, perhaps, a dozen houses. This is the seat of justice—the place where the mayor resides, and the location of the Catholic church. From its highest elevation you can see far off to the west the spires of Havana, and here and there catch glimpses of the bay; while to the north, beyond the intervening ridge, you behold the tower of the Catholic church and other lofty buildings in Guambacoa.

Near to you, nestling in the little valleys, are scores of quaint-looking houses, sheltered by groves of magnificent Royal Palms, and surrounded by a few acres of highly-cultivated land. The population of the district numbers perhaps a thousand souls, and seems to be fair specimens of the country people of the island.

This mission work at San Miguel was started about six months ago by Brother Bueno, one of our preachers in Havana. A member of his church in the city was born and reared in this district.

One day, he requested Brother Bueno to visit his old home and preach to the people. The invitation was accepted and resulted in such interest among the people that a second visit was earnestly solicited. Nearly the whole population turned out to meet him, and the leading men were most favorably impressed with the "new religion." "This is a good

thing, and we ought to take hold of it," said the mayor.

The result was that the Mission Conference at Havana resolved to locate Brother Bueno permanently at that point. A house was obtained which answered the purpose of dwelling, church and school-house, and the work was begun. A day school of about fifty scholars has been established, taught by Sister Bueno, a bright, intelligent, consecrated woman. Two night schools have been organized, one for young ladies taught by Mrs. Bueno, and one for young men taught by Brother Bueno, all of which are accomplishing much good. A church of about thirty believers has been gathered, and the whole population brought under the influence of the truth. One man has given a lot for a house of worship and another for a cemetery. The Catholic church has been so far abandoned that the angry priest notified them on his last visit that he should return no more.

A strong south wind was driving the threatening rain clouds above and the heavy clouds of dust below, when we left the hotel in Havana for San Miguel. I soon found Diaz and myself were not to go alone. Brother Porta joined us before we reached the limits of the city, and Brother O'Halloran was waiting for us on the way. We soon escaped the dusty city, and after one slight dashing shower, the wind brushed away the threatening clouds and we had a royal day before us. Over to our left lay the beautiful bay thickly studded with vessels of all size. Two great war vessels of the French navy lay seemingly asleep upon its bosom. The Spanish steamer, which carries the mail to Vera Cruz was anchored close by. The New York mail steamer and our own beautiful "Olivette," that has always carried us so pleasantly from Tampa to Havana, was giving indications of her departure. A fleet of fishing smacks that trade between Florida and Cuba were anchored under Casa Blanco, and multitudes of little boats, with their white sails spread to the wind, passing to and fro, seemed like so many children at play, while the giant ferry boat ploughed its way across from Havana to Regla. It was such a picture as photographs itself upon the soul, and leaves its indelible lines glowing with beauty and pleasure forever.

Two hours brought us to San Miguel, and there we had such a welcome as warm-hearted Christian people know how to give to those they love.

Brother Bueno with a cavalcade of horsemen had started towards

Havana to meet us, but had some how missed us by going a different road. But his wife was there. The bright-eyed children of the school gave a welcome in the glad words of song. The men and women of the hamlet gathered about us; seats were brought out into the open air and under the shadow of those giant Royal Palms we spent the delightful hours. The hospitable people brought us fruits in profusion and such stalks of sugar cane as in size and sweetness grow only in Cuba.

A religious service had been appointed for four o'clock, and at that hour we all repaired to the lot on which the church is to be built, and there held our worship. More than a hundred people had gathered on this week day, with less than twelve hours' notice.

Brother Bueno, the pastor, opened the service; then followed song and prayer and addresses by all the brethren. Using Brother Diaz to interpret for me, I told them how glad I had been made by their love for Christ as their Saviour, and in a few brief words encouraged them to continue steadfast in the faith.

The twilight was deepening as we entered the city. The electric lights were glowing along the road when we reached the hotel, weary from our drive, but glad that we had been to San Miguel.

I. T. TICHENOR.

LOUISIANA AS A MISSION FIELD.

Dear Dr. Jones:

I am glad to give you some notes from Louisiana. I have sufficiently acquainted myself with the State and its needs to write you intelligently some things. Some of the statements I shall make may sound a trifle extravagant; but I'm sure the facts, when known, will justify the whole.

However much I might say about Louisiana in general, the fertility of her soil, the excellency of which I think the Nile itself must yield to Red river and its Bayous, the timber of her forests, the opportunities she offers in a hundred ways to the sons of her older sisters to grow rich—I will not now, but will write as I feel of Louisiana as a mission field.

My conception of a mission field is that it shall be in a measure destitute of that which we propose to give it; with open doors to receive that which we bring; and as an inducement to enter it speedily, that it shall give promise of a harvest. All of these I think Louisiana possesses in a striking degree.

Louisiana's destitution is appalling. To impress those who may read this with its magnitude is a task of no little difficulty, but one that lies constantly and heavily upon my heart. Reader, if you have a map of Louisiana, I trust you will get it, and find Alexandria, which is about the centre of the State. Draw a line from Mississippi due west through Alexandria to Texas, now stand on this line in Alexandria, look east and

west, then face the Gulf of Mexico and listen: more than 450,000 immortal souls are in front of you. Of these, less than one-fifth are Christians. Three-fourths of this one-fifth are Catholics, and seven-eighths of these have never been accused of having any religion at all. More Catholics go to mass every Sunday morning in the city of New Orleans alone than there are Baptists in the entire State. That which weighs heaviest on my heart, is that three-fourths of these people are compelled to hear Catholic delusions or nothing. Our main destitution is here.

Are there any encouragements to enter this field for Christ? There are times for everything; and I verily believe that now is the opportune time for the Baptists to plant the standard of truth in this destitute section. Because

1. The people tell us they want religion, and less ritualistic tomfoolery.
2. The opposition is decreasing constantly.
3. Missionaries are allowed to enter homes heretofore closed and barred to them.
4. The people will receive and read literature given them by the missionaries. Other reasons are equally strong and convincing.

What are we doing to lead these now anxious people to Christ? Not what we might do, even in Louisiana, to say nothing of what we could do, as we have the constant and generous help of the Home Board.

Here is a specimen of three months work done, taken from the reports of the missionaries: Days of actual service, 1,540; miles traveled, 21,750; visits to families, 1,150; sermons preached, 720; baptized, 40 (this varies); tracts given away, anywhere from 20 to 50,000 pages. This gives some idea of what is being done, and shows to those who give to advance the Master's cause in Louisiana that we are by no means idle.

Help, dear brethren, help now, we need it.

J. T. BARRETT, Cor. Sec.

MISSOURI.

CALIFORNIA, Mo., Feb. 27, 1890.

Rev. I. T. Tichenor, D. D.

DEAR BROTHER IN CHRIST:—I hereby send you my report for the past month, ending February 28th, 1890. Sermons preached, 19; addresses delivered, 5; conversions witnessed, 6; religious family visits, 48; pages of tracts distributed, 352; miles travelled by railroad, 823; miles travelled by carriage, 36. I took a collection of \$105.25 at the German church in Higginsville, Mo., \$29 of which was in cash, which sum I requested Brother A. D. Adair to deduct from my salary for the past month. The work is moving on encouragingly. Must have a man for St. Joseph, Mo. Yours truly,

J. M. HOFFLIN,

874 Newell Road, Muscatine, Iowa.

Your next gift to missions may be your last. Give freely.

HE WALKS AND WADES THE RIVER TO REACH HIS APPOINTMENT.

I know a preacher who has a family of seven children, the eldest a girl thirteen years old. He is poor, but works hard at home. So that he made rails by moonlight to fence his field. He has no horse, but the word of God is as a fire in his bones. Hence he walked last year to his appointments.

A short time since, I received a little money for him from the Sabbath-school at Maysville, Georgia. We added a little, and made the amount, \$15. This I sent to him on Friday the 10th of January. On that very day he was walking to an appointment thirty-five miles from his home. He came to Pushmaline river, and it was up. There had been heavy rains. No one lived near enough to put him over. He might have turned back to his home and excused himself to the people, "I could not get over the river." But he did the other thing, pulled off his clothes and waded the river, he must keep his clothes dry, and hence he took them off. In his letter to me, says: "It did not quite swim me."

Think of a Baptist preacher, in Christian America, on foot, going thirty-five miles to an appointment, and wading a stream deep enough to almost swim him, and this in the very middle of winter. He is not a tramp, he is one of us. He was ordained by the noble C. L. Alexander. He is not a lazy man, but a man of energy enough to "make rails by moonlight." He is not walking this way preaching to the people for the money that is in it. For they have not given him one dollar a month for the past five months. He was not expecting a cent from me, but on the very day that I mailed the \$15 he was wading the river, with the gospel in his heart for the people, feeling himself a "debtor both to the wise and unwise. Romans 1:14.

Though he does not preach for the money, he thanks God and his brethren when he gets it. In his letter to me he says: "You have but little idea how thankful I was to receive that money; I cannot express my feelings to you for your kindness."

To show his appreciation of worthy men in the ministry, he says of the missionary, C. L. Alexander: "He has been a father to me; my tongue cannot express my heart's love for him. He is worthy of being loved, but to God be the praise, to him I owe it all."

Again he says: "Permit me to say, while I live I want to do something for Him, who has done so much for me; and still promises to do. I have a hard time trying to work for him, but we must not expect a downy bed on earth. 'Some day we can hear the voice of our blessed Master saying, Come, ye blessed of my Father. There all tears will be wiped from our eyes by Him who died for us. And there we will forget that we waded Pushmaline. Pray for me and mine.'"

Yes, "Some sweet day," we shall hear the Master say, "Come." And in the raptures of that eternal day, we shall "forget that we waded Pushmaline," the good Lord will remember, for "they rest for their labors, and their works do follow them." "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

Baptists of the South! Will you not give me money enough to buy a good horse for this, our brother, your brother, whose energy, piety, courage, love for souls, love for Christ and love for the brethren you are obliged to honor? Will you not buy the horse?

E. L. COMPERE,

Superintendent of Missions, Baptist General Association, West Ark., and I. T.

Dallas, Polk Co., Ark.

January 29th. The appeal for money to buy the horse had hardly started from our office till a good sister handed a dollar, and now another sister gives a dollar. So we have made a start. \$2 in hand. E. L. C.

We very much regret that the above did not come in time for publication in our February issue. We heartily endorse the appeal, and hope that Brother Compere will soon have money enough to buy a horse for this faithful servant of the Master.

THE GRANDEST AREA OF THE CONTINENT.

Draw a line from the northwest corner of Alabama southeast to Columbus, Georgia, thence northeast to Alexandria, Va., thence northwest to Wheeling, W. Va., thence southwest to the starting point, and you have inclosed an area about 600 miles long by about 200 wide. The country thus inclosed is about twice the size of the State of Georgia, and embraces within its limits a variety of valuable resources, which in quantity and quality cannot be equalled by any equal area anywhere within the bounds of civilization. This is not a random statement; it is a sober fact, based upon actual investigation. Within it would lie the great body of the Appalachian coal field, which extends from Pennsylvania to Central Alabama. It would embrace the immense beds of red iron ore that run almost continuously from Alabama to New York, and which vary in that entire distance from six to sixty feet in thickness. It would contain the immense beds of brown iron ore which skirt the western base of the Blue Ridge, many of which are practically inexhaustible. Within it are the vast but slightly explored deposits of magnetic ore, which lie at the eastern base of the Blue Ridge and upon it. An equal amount of iron ore and coal, lying in such proximity, has been found nowhere in the world. In addition to these there are mines of gold, silver, copper, nickel, zinc, corundum, kaolin, marble in endless variety and of the fin-

est quality, building stones, sandstone and granite, plumbago in beds of great purity, diamonds, rubies, sapphires, emeralds, amethysts, and other precious stones. A geologist of high repute has said that every metal and mineral known to civilization is to be found within this belt.

It would contain the large part of all the hard woods of the United States. Oaks of every variety, poplar, ash, walnut, cherry, chestnut, maple, all of hugest dimensions, cover in an unbroken forest almost to their highest crests the slopes of its mountains. This is the great timber supply of the continent. Its water power is unequalled. The streams that unite to form the Alabama, the Tennessee, the Cumberland, the Ohio, the Potomac, the James, and all the rivers that flow into the Southern Atlantic, take their rise within its limits and have an average fall of not less than 500 feet that can be utilized for machinery. These streams are not dried in summer nor frozen in winter. They supply an amount of power practically incalculable. The agricultural resources of this area are matters of surprise to any one who studies them.

The great limestone valley of the continent, called in its northern part the Valley of Virginia, extends through its entire length with an average width of about twenty-five miles. The soil on the slopes of many of its mountains as high as 3,000 feet above the sea is as deep and fertile as that of the valleys. Some of the counties which lie upon the Blue Ridge plateau, as Macon, Haywood, Watauga, Ashe and Allegheny in North Carolina, and Grayson and Floyd in Virginia, are surprising in their fertility.

This area is about double the size of England and Wales, and it is no exaggeration to say it has double their resources. It has more square miles of coal, more iron ore, more timber, more water power, is more than their equal in agricultural resources and superior to them in climate and variety of productions. It is fast becoming the summer resort of the population east of the Mississippi, and will be the health resort of the continent.

The future of this area no man can foresee. England now has twenty-five millions of people, and this district can with its immense resources as easily support twice that number.

On its northwestern border lie the great grain fields of Ohio, Indiana, Illinois, the blue grass regions of Kentucky and Tennessee; while on its southern and southeastern border, are found the great cotton fields of the South. Its outlets seaward are found at Baltimore, Norfolk, Wilmington, Charleston, Port Royal, Savannah and Brunswick. It is the gem which the hand of the Omnipotent has laid upon the bosom of the continent.

"Now, what has all this to do with Home Missions?" may be asked. We reply in the words of the great apos-

tle, "Much every way." This country is now a Baptist country. In it the Baptists probably outnumber all other denominations. In parts of it there are scarcely any other than Baptists. But for the most part they are undeveloped. While numbering hundreds of thousands they are of little help to our great denominational enterprises. They need to be lifted to a higher plane of spiritual life, and to be made more active in the Master's work. They need better schools and more of them, better houses of worship, preachers of broader views and more aggressive purposes.

This country is undergoing great changes. Railroads are penetrating it from every direction. Capital is rapidly seizing its great resources of coal, iron and timber. The old centres of trade are growing with marvellous rapidity and new ones are springing full-fledged into life.

There are already twelve lines of railway that cross this area, and ten lines more in process of construction. We must utilize all this vast aggregation of capital to upbuild the cause of Christ. We must take advantage of the facilities it affords, to make this people more enterprising in their religious work and more liberal in the support and spread of the gospel.

Now is the time to do it. We have not a day to lose. For this field alone the Home Mission Board needs \$50,000 annually, for the next five years. By that time it can be made not only self-supporting, but a powerful helper in promoting the gospel in other regions.

WHAT N. C. BRETHREN SAY ABOUT COLLECTIONS FOR HOME AND FOREIGN MISSIONS.

Rev. Dr. C. Durham, the able and efficient secretary of the North Carolina State Board, recently made a stirring appeal in the *Biblical Recorder* for collections for the Boards of the Southern Baptist Convention.

He publishes in the *Recorder* some of the responses he has received, which are worthy of circulation outside of "the old North State," and which we therefore give as follows:

Rev. T. J. Taylor says: "North Carolina has sent to the foreign field a band of as godly, consecrated missionaries as ever lived. We have furnished a large number of workers, and loyalty to God and his faithful servants requires that we furnish the means to support them. The noble men who are working under our Home Board also confidently look to us to do our full share in supplying their temporal wants, while they break the bread of life to perishing souls.

"Will we do our part in this work? We must do it. We can do it, if every pastor in the State will take two collections, one for Home and the other for Foreign Missions by the middle of April. Otherwise, we will fail. If each pastor does his duty, our quota

will be fully paid. The time is short. What we do must be done quickly. Let us all make one final effort, and the work will be done."

Rev. R. VanDeventer says: "No more missionaries at present. Why? The churches have departed from the New Testament plan; shall we not go back to it? In those days when the demands were pressing, the disciples met the demands, though it cost much sacrifice. Acts 4:34, 37. Each church and each member of the church gave as they were able. Acts 11:29. It is a mistake to let the rich few do the work. 'Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.' Acts 20:35. No church was too poor to make her contribution. 2 Cor. 8:4. Let us follow the model, and Foreign and Home Mission Boards will tell us of more missionaries appointed."

Rev. J. J. Hall says: "In no part of his work can the example and encouragement of a pastor be more effective than in contributing to our Mission Boards. Let him do his own part through his church, and regularly have collections taken, giving notice beforehand and a few helpful words. Both he and his people will be surprised at results.

"No church can afford to ignore a large-hearted response to Brother Durham's appeal. The church will be benefited at home, as it will ever be found that the light shining the most intensely near at hand is seen the farthest.

"There would be no trouble in securing large collections for Foreign and Home Missions, if Christians would but heed the words of the Master, 'Look on the fields.' And the best way to do this is to keep informed of the needs of the work and the workers."

Rev. W. F. Watson says: "The meeting of the Southern Baptist Convention is rapidly approaching, and it is highly important that North Carolina foot up her quota at that meeting for Foreign and Home Missions. This can easily be done if the pastors all over the State will only take the matter in hand and earnestly push collections in their respective churches for the objects above named, through the months of February, March and April. God has greatly honored North Carolina Baptists, in calling so many noble men and women from their churches to hold up the standard of the cross in the dark regions of the world. We cannot, we dare not, prove disloyal to this work committed to us by the Great Head of the church.

"Home Missions also should receive due consideration at our hands.

"The writer would earnestly request the pastors, especially in the Sandy Creek, to take collections in February, March and April, for Home and Foreign Missions respectively."

Rev. J. S. Dill says: "Our Home and Foreign Boards have larger obligations to meet this year than at any

time previous. Enlargement was a necessity. Now is the time for North Carolina to do her part to enable the Boards to report to the May Convention free of debt. Let every pastor see that collections are taken—first, because the Boards need it; second, because this is the best season for collections."

Dr. R. R. Overby says: "About collections for missions, my plan, if I have any plan, is to make a collection every Sabbath, as I think that is the scriptural plan. 'On the first day of the week,' etc. 'Thy prayers and alms are come up,' etc. I regard giving, and so preach, as much a part of worship as going to church, singing and praying. Giving is religion (Christianity) if obedience is, because commanded to give. I fear we put things in such a way that we mislead frequently. We say that doing, or obedience, is not essential to salvation. I tell my folks that obedience does not produce life, but there can be no life without it. Action is not life, but it is essential to life. The Book says, 'If any man have not the spirit of Christ, he is none of his.' If Christ's spirit was not a missionary spirit, then what was it?"

Rev. J. A. Smith says: "We hope that when the Southern Baptist Convention meets at Fort Worth in May, North Carolina will appear at the head of the list, in the efforts that are now being made to evangelize the world. In spite of the hard times, if all of our churches will take up a liberal collection for Home and Foreign Missions during the next sixty days, North Carolina will make a grand showing in her annual report to the Southern Baptist Convention. We hope the pastors and deacons of our churches will, in the next sixty days, make a vigorous effort to obtain a collection in behalf of Home and Foreign Missions amounting to at least five cents per capita. If those who claim to be the people of God will give at least one-tenth of their income to support the Lord's cause in home and foreign lands, that promise will be fulfilled. 'I will open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' If the Baptists of North Carolina cease to rob God and bring the tithes into the Lord's house, he will give them the land from the mountains to the sea shores. Let the months of March and April, during the year 1890, be the most remarkable in our history, by reason of the fact that the great Baptist host came forth with their money and offerings to redeem the world for Christ. I will begin next Sunday to take up collections in all my churches for Home and Foreign Missions. Will do all in my power to secure good collections in spite of the stringency of the times."

"Soldiers have gone to sleep while marching, and have kept on marching while asleep. And that's the way the church went through this mission collection," groaned Pastor Sharp, counting it. "There's not a dime to a member. When will they wake up and give?"

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 35 cents per annum, for each paper regardless 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 32, Atlanta, Ga.

All subscriptions or advertisements should be sent to A. C. BRISCOE, Business Manager, P. O. Box 32, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

A. C. BRISCOE, BUSINESS MANAGER.

ATLANTA, GA., MAR., 1890.

CAPITAL.

Is controlling the world. It is not only the sinews of war, but the sinews of all enterprise and all progress. We may speak derisively of the money power and sneer at the money kings and the bloated bondholders, but they are the men who hold in their hands the motive power of civilization.

The sooner we recognize this fact and adjust ourselves to it, the better. By such adjustment we do not mean obsequious obedience to its mandates, but a fair recognition of its legitimate power, and the important place it must fill in the advance of humanity on the line of all that is noble and good.

One great defect of our Baptist people is, that they have failed to sufficiently utilize money in their efforts to promote the kingdom of Christ. There is not a Baptist institution of learning in the land, nor a Mission Board, that has not been and is not now hampered in its operations and crippled in its efforts by the lack of financial ability.

Our Baptist fathers were strongly disinclined to the use of money in the work of the Lord. They had felt sorely the evil of the money power wielded by an established church in restricting their liberties and endeavoring to crush the life out of their churches. The abuse blinded them to the legitimate use of money in the work of the Master. The old proverb applies to us, "The fathers have eaten sour grapes, and the children's teeth have been set on edge."

We shall never do anything worthy of ourselves or the cause of our Redeemer, until we correct the results of this false teaching, and come to understand the legitimate use of money, and employ it wisely for the propagation of our faith.

It is said our people are poor. This is a great mistake; but granting it to be true, we are able to control all the money we need for all our religious enterprises, if we act wisely.

There is one power in this land, and but one, stronger than money, and that is consecrated intellect; and by this we can utilize not only what our people have, but make the money of others, sometimes directly and many times indirectly and yet powerfully, promotive of the cause of Christianity.

The consecrated intelligence and tact of a Christian woman built Vanderbilt University, and gave it an endowment of a million of dollars. The masterful influence of intelligence, seeking the Master's glory and the good of mankind, can draw into sympathy with many of our religious enterprises the minds of worldly men and control their money for these purposes. Thus houses of worship may be built, colleges endowed, orphan asylums built, and charitable institutions helped and enlarged.

But, perhaps, far more may be done indirectly than by direct effort.

Take an illustration: Northwestern Alabama was for long years a wilderness. Its people, sparsely scattered over its hills and valleys, were uneducated and lived in the rudest simplicity. Dr. B. Manly, Sr., while president of the University of Alabama, at Tuscaloosa, just on the edge of this hill country, spent much time and laborious effort throughout the twenty years of his presidency to help these people. I remember hearing him describe their condition and his long and loving labors in their behalf; and then with the tears streaming down his cheeks he said: "My brethren, looking back now over those years of toil, I cannot see that I have accomplished any good. I have seen their best men die in poverty after lives of hardship and trial; I have seen their sons move away to Texas and the far West; I have seen their churches disbanded and their meeting houses decay and fall into ruins, and I feel that so far as they are concerned I have spent my strength in vain and my labor for naught." Since that time railroads have penetrated that region. They have borne enlightenment and uplifting to these people. The elevating power of new ideas, the increased demand for their products, contact with people of larger intellectual growth have stimulated them until they are renewing their youth like the eagle, and now give promise of becoming in the future the most populous, wealthy and cultured part of that great State.

Their churches are demanding better preaching and more of it. They are growing in their ideas of ministerial support, and the entire population is being filled with the spirit of enterprise that radiated from the towns and cities which capital is building within their borders.

Thus "the earth helps the woman." What we should do is, to put our religious activities in line with the world's spirit of enterprise, and take advantage of the opportunity that it opens to us to strengthen and extend the influences of Christianity. Let

us go into the centres of trade, which capital is so rapidly building in many parts of the South, and make them strongholds of the gospel. Among the men of millions, we will find some who are Christians and a few who are Baptists. With their aid we can influence others and accomplish much for our Master's cause, if we be wise enough to make friends of the Mammon of Unrighteousness.

DR. S. HENDERSON.

We print in this issue the admirable notice of this excellent brother written by Dr. D. Shaver. It had been our intention to write the most suitable notice in our power, but finding this one of Dr. Shaver's in the *Christian Index*, we transfer it to our columns.

We never knew a purer man than Dr. Henderson.

Attending his golden wedding just one month before he died, it fell to our lot to tender to him the gifts offered on that occasion. Some of them were belated and came after the exercises were closed; but we did not know that among those belated gifts so soon to arrive was the crown of Righteousness he now wears in his Saviour's presence.

Learning that he had recently lost much of his little property and receiving no compensation from churches, we were deeply anxious about his future. The sad thought that in old age he might find himself in such need of physical comforts as would cast a dark shadow over his last days, weighed heavily upon us. We did not know then how soon he would be translated to his heavenly home to live forever in the better land.

Heaven is richer to us now than ever before.

FACING THE SUN.

"One day," said Dr. Clemons, "I was climbing a mountain of the Alpine range, near the boundary line between France and Switzerland. By and by we came upon snow and icicles and all the usual attendants in the train of winter, but when we got higher we found delightful flowers blooming in all the beauty of floral loveliness. I said to myself, How is this? Down yonder are icicles and snow; up here are these exquisite flowers. The secret of the matter was that this part of the mountain had a southern aspect, and faced the sun, while the other was turned from it. Even so it is with ourselves. When our hearts are turned towards Him, who is the fountain of love and marvellous spiritual beauty, we bring forth the fruits and the flowers of Christian character, and show the world what a blessed and beautiful thing it is to be a disciple of Christ. It is when our affections and thoughts are turned from Him that the graces which would otherwise abound in us languish and die."

And is it not also, when the heart

faces the Sun of Righteousness, the Sun of Love, that the free receiver becomes most the free giver? Warned, kindled, melting in the beams of His conscious favor and fellowship, we feel what a privilege it is to spare, and to sacrifice if need be, for the work of missions seeking to turn other hearts throughout our land and to the uttermost parts of the earth, toward that same Sun, that these hearts too may warm and kindle and melt under his shining. Oh, that all loving, gladdened souls among us, would find in that gladness and love the one constraining motive for answering the plea of the Home Board for help, with prompt, prayerful, praiseful liberality!

JUST TO BAPTISTS.

While oftentimes a just recognition of the claims of Baptists on the respect of Christendom is withheld or grudgingly given, it is pleasing to find some men who, rising above sectarianism, speak out truthfully and generously. We note that Canon Diggle, in a course of lectures at Wavertree, England, on "the Holy Catholic Church," said that the Baptists were a great community, and could point to a long historical lineage, being certainly as old as Tertullian and the third century. To them Christendom owed a debt of gratitude for their work as pioneers of civil and religious liberty, civilization and progress, and for having raised the sacrament of baptism out of the wretched slough of indifference and worldliness into which it was fast sinking in the seventeenth and eighteenth centuries, and restored it to co-equality with the Holy Eucharist.—*Christian Inquirer*.

In like manner, the senior and abler Bickersteth writes of a time when "the abuse of infant baptism became widespread and almost universal; faith disregarded, and the outward ordinance, only, trusted in." He says that "the profession of Christianity having become general, there was no corrective" of this corrupt tendency, "in frequent adult baptism." Then, he alleges, "the providence of God suffered a body to arise in the church, who denied all efficacy of baptism whatever, but on profession of faith," and "Baptists rebuked the *opus operatum* of Popery and formality, by teaching the responsibility of man in regard to baptism." This writer errs, of course, in mistaking the revival of Baptist views for their origin, and ascribing this origin to the permission of Providence instead of the institution of Christ and the testimony of Scripture. But he concedes the point—that the influence of our people has been reformatory and helpful to those who once slaughtered and still oppose them. We have done great and vital good to our enemies, they themselves being judges; and it is at least an allowable motive for the vigorous prosecution of Rome Missions, that

this good may be perpetuated and diffused. We are still a necessity to the Christian world; for the tendency to rely on outward forms belongs to human nature, and always requires the "rebuke" of our faith and practice.

OUR LITTLE FOLKS.

Last year, the Northern Presbyterians set apart all contributions of the children in their Sunday-schools, on a Sabbath designated beforehand, to the help of their Home Mission Board in the work of organizing new and assisting feeble schools. We do not ask as much as this. But why should not our older schools sometimes remember the schools formed by the missionaries of our Board, and send them their greeting in the form of gifts to assist in procuring the "requisites, helps and appliances" which form elements of the highest efficiency? *Let the children know about it, and let them say whether they will or will not.* Little folks have soft hearts toward little folks. And we would not withhold a place in our treasury from a LITTLE FOLKS' FUND FOR LITTLE FOLKS, to be used in the way pointed out. Shall it begin? Who will begin it?

TIMELY WORDS.

The following from the pen of our accomplished brother, Rev. Dr. Lansing Burrows, of Augusta, Ga., and published in his *Helping Words*, seems to us so timely that we reproduce it here:

For some years there has been a drawing nearer together of the lines which have separated Christians North and South, and we have been encouraged, as we have failed to note any action or word even spoken in the heat of debate in our Southern councils, which should have a tendency to prevent a closer relationship. But the times are getting out of joint again, and the interesting question is whether the North is reconstructed. We have our doubts of that when on the platform of the Northern anniversaries one of their speakers, delivering an address which had been prepared in cold blood for the occasion, affirmed that three hundred Negroes had been murdered during the past year for the crime of attempting to exercise their right of American citizenship. And as if this was not enough, the audience fell to cheering this sublime statement to the echo. We say "sublime" because there is a prevarication of that character. Thus is the credulity of men who live in the latitude of Boston played upon by designing and semi-political preachers. If we were to reply that the twelve hundred men who were murdered in the North last year were the victims of vain attempts to exercise the rights of citizenship, we should be precisely as near the truth, but nobody, North or South, would believe that statement. Yet plenty will believe the other, possibly be-

cause they desire to do it. Nor are we altogether blameless, when we permit such wild and untruthful expressions to go without protest. We do not believe that all Negroes in the South have indiscriminate enjoyment at all points of what they deem their rights; but that they are murdered for attempting to vote is as untrue a statement as could be made upon any platform. No colored minister in this latitude will affirm that, and we confess we are anxious to see if they have anything to say about it. We fear they will not, since they seem to desire to pursue a course which will result in earning a profitless round of applause from a casual congregation, rather than that which will conduce to their well-being among the people with whom their lot is cast.

That leads us to remark that the South has lost immeasurably, because it has permitted its literature to be written by those who are not in sympathy with its modes of thought. For an hundred years the South made the history of America, and the North did the writing of it. Behold the result: before the reading world, the South bears the reproach of being the uncivilized and refractory portion of what is claimed to be the land of enlightenment. Her people are maligned, and whatever of progress they make out of the incredible burdens of distress and poverty,—the herculean effort by which they seek to become self-helpful and prosperous,—is hailed as evidences of advances in the ways of civilization. We confess that we do not regard with that unmingled joy which appears to be the roseate possession of some of our brethren, the prospect of having all our literature, even that which is needful for our Sunday-school children, prepared and issued from the higher latitudes. It would appear that he is the better patriot who would wish all sections of the common land developed—not in the mineral or textile industries simply, but also in the polite and learned occupations of life. One very potent argument for the continuation of effort in the line of Southern literature lies in the fact that it is Southern. It does not follow that thus it is inimical to the interest of the country at large, any more than the manufacture of iron in Alabama is disloyalty to Pennsylvania, or cotton manufacturing here an instance of rebellion against Massachusetts. It does not set well with brethren to say that the publication of *Kind Words*, for example, is an illustration of sectionalism. We for our part repudiate that accusation. We are convinced that we are entitled to develop ourselves in every avenue, and especially when over a million Baptists are so intimately concerned. Nor is the, perhaps, feeble attempt to do this to be rightly construed as inimical to the Publication Society; for we would repudiate that with equal severity. No word of disparagement of that Society can be forced from our lips or be written by our

pen; and it is wrong for men to attribute the laudable desire for self-development among our people to an unwholly and wicked desire to cripple or overthrow that excellent institution.

REV. SAMUEL HENDERSON, D. D.

As Samuel Henderson was born March 4th, 1817, he was nearing the close of his seventy-third year when "God took him;" and yet his death affects us as premature. Is it not true with regard to all who are at once men of God and men of thought, that we never feel as though we could spare them? For, of such men we may say, as has been said of certain animal tribes, that "as long as they live, they grow;" and, pass from us when they may, our thoughts dwell regretfully on the happy suggestions of insight, and sagacious counsels of experience, and stirring testimonies to the truth as it is in Jesus, and effective onslaughts on popular, pernicious errors, which "might have been" had they but lived, but which now, alas, lie buried with them in the grave. Except, indeed, as, through that "memory of the just" which "is blessed," they continue to "rule us from their urns." Unless, too, God sends them from the skies on embassies of instruction to the living, through the power of spirit to act unawares on spirit, and they thus still help the Cause for which they labored here.

The active intellect of our brother evinced itself in the choice, when a boy, of his sphere as a bread-winner. He became a printer: thus choosing the art which impresses us as lying properly between the two great divisions of the arts—the mechanical and the liberal—because belonging in letter to the one and in spirit to the other. That the intellectual aspect of this vocation had chiefly attracted him, appears from the fact that the year of his majority found him at Talladega, Ala., the originator and editor of one of its first political newspapers. No slight distinction awaited him on this field; but God had other and higher fields for his sickle, though men take less count of these.

At the age of fifteen years, our brother made profession of faith in Christ and was received into His Church—thus beginning the personal life as a Christian, which ran through fifty-eight years, all of them years of consistency and honor. He began like "youthful Timothy;" no wonder that he afterward stood like "Paul, the aged;" for those who serve Christ earliest not only serve him longest, but serve him best.

At the age of twenty-three, he became "a herald of the Cross"—the commencement of the official life as a minister running through fifty years, none of them unworthy years or fruitless. His pastoral career began with the Talladega church, in which he was ordained

and with which he continued for six years. But it was transferred to the church at Tuskegee, in 1846. Here, for a period of twenty-one years, he prosecuted his work with a tireless fidelity, a sound judgment, a persuasive kindliness, a zeal for truth and a love for souls, which reaped as their reward, the growth and development of the church until "in point of numbers, wealth, culture, social position, liberality and activity," it stood second to few in our denomination at the South. Studious as to the matter of his sermons, thorough in their arrangement, perspicuous in their style, earnest in their delivery, he spoke with the solemnity of "a dying man to dying men," and with the fervor of a pardoned sinner offering to other sinners the gift of pardon—spoke what he felt, and made his hearers feel it too. "When dilating on experimental religion or on a Saviour's dying love—themes that often engaged his attention—he had the eloquence of tears and of impassioned zeal, combined with rhetorical elegance, and great propriety and felicity of expression." Since his return to Talladega county, twenty-two years ago, he has served prominent accessible churches with faithfulness and success; for to such men as he, there is no "dead line," there can be none, except death itself.

In 1852, our brother became editor of the *Southwestern Baptist*, which, under his control, won an extensive circulation and wielded a potent influence. This made our people of the whole South acquainted with him, and gave him rank as a leader—a peer of the foremost men among us. He wrote with ease, with perspicuity, with gracefulness, with force; wrote as an orthodox theologian, as a logical thinker, as a skillful debater, as a wise friend to every Christian enterprise, as an implacable foe to all that threatened the purity of the churches or endangered the peace of society. Look through the fruits of his pen from first to last, and where will you find a worthy cause that lacked his vigorous advocacy, where a cause unworthy that escaped his stalwart opposition? The *Baptist* grew in influence and circulation until the war crippled it; and when Federal troops occupied Tuskegee, so profound was the impression made by his editorial ability on "our friend, the enemy," that the commanding General placed him under a twenty thousand dollar bond not to resume its publication. But we have been using words that we might spare; our readers know for themselves what Dr. H. was as a writer. As Associate Editor, and

as correspondent, he has held long and most acceptable connection with the *Christian Index*; and whatever of light and strength and sweetness may have characterized its columns has been due, in no small measure, to that connection.

To that connection, too, we owed our more intimate relations with Dr. H.; relations at first simply professional, but growing as the years went by into a sincere and warm personal friendship. And this is what that friendship empowers and prompts us to say of him. We found him a man always manly, and a Christian always Christianly. Men of more brilliant endowments have been known to us; but we never knew one of more inflexible principles or of fewer grave faults. With a liberal private education, but without the advantages of the College and the Seminary, his studious habits, aided by his native capabilities, made him a man of wide and varied and accurate information. He brought to every subject that insight which is born of an honest purpose to "buy the truth and sell it not;" and which is often a surer guide to knowledge than even erudition or genius. He was a safe counsellor; practical, where many satisfied themselves with sentiment only; conservative, where many were carried off their feet by waves of novelty and excitement, fertile of methods, where to many the way seemed blocked against further progress; and indomitable in spirit, where many wavered before the front of opposition and saw in temporary check the prophecy of ultimate disaster. Who among us has made fewer enemies, and who more friends? Who has deserved more to have the friends, and who less to have the enemies?

"His long cherished wish 'to die in the harness' was granted him. After riding all night in a car without fire, on the way to the recent 'Baptist Congress' in Troy, Ala., he was seized with a congestive chill. Brought to that city by the care of loving friends, life lingered with him several days and gave deceptive promise of restoration to health. On Sunday morning, Feb. 16th, while the church bells rang for morning service, 'the blood-washed, consecrated spirit passed to its rest and reward—Samuel Henderson was dead!'" Thus one month after the celebration of his "golden wedding" at Alpine church, he went up to the eternal fellowship reserved for "the Bride, the Lamb's wife."

He is gone—gone TO THE WORLD OF TRANSFIGURATION—to the Hermon of the universe, the "Holy Mount" of the Divine Presence, to share the glory that he sees, to see it and share it forever. His death

is a cloud, with its dark side toward us who are left to mourn his exodus from earth; but who shall say how bright is the side toward him, who has found there the Gates that stand open day and night, and the City whose light is the Lord, whom he loved here, and whom he now loves all the more where sorrow and sin have ceased? We give the hand of sympathy to all who lament with us his removal from Our Brotherhood. May "the consolations of God," which can never be small to any who are willing to rest in them, abound especially to her who, since January, 1840, has walked the path of heart-life and home-life by our brother's side; abound until she, too, hears the summons, "Come up higher," and is welcomed by Jesus, and by him,

"Where those once parted meet again,
And those who meet shall part no more!"

DAVID SHAVER.

MINISTERS' INSTITUTE.

Rev. Dr. D. I. Purser has the following in the *Alabama Baptist*, and the suggestion seems to us such an admirable one that we reproduce it. Why not have such a *Theological Institute* in other States also?

"In traveling over the State, I have met a great many useful men occupying important fields, who feel the need of a more thorough preparation for their work, and who have expressed themselves as anxious to prepare for better service. Many of these brethren are men of marked ability, but greatly need instruction in pastoral theology and other departments of learning, in order to make them able to meet the demands upon them. After consultation with many of our leading pastors and teachers, it has been decided to undertake the work of holding a Ministers' Institute, beginning June 18th and closing July 11th, for the purpose of helping any and all pastors, and any others who may wish to avail themselves of the benefit of such advantages. The school will be called The Baptist Theological Institute of Alabama. If a sufficient number of brethren will agree to attend, we will agree to furnish competent instructors for four weeks in the college buildings at East Lake. It is the desire of those working up the enterprise to secure some of the most efficient and experienced pastors, who will be assisted by some of our professors from Louisville.

"The cost to each brother will be small, say from \$20 to \$30, which will include board, travelling expenses, etc. From what the brethren have said in different parts of the State, there is no doubt that any church or churches that may send their pastors will be sure to be greatly benefited, even though the churches should be without preaching for one month.

"If the brethren who can come,

will send their names to me immediately, it will greatly assist us in arranging our plans for the Institute.

"If we can have one hundred pastors come and spend four weeks with each other under the daily instructions of able Christian men, the effects will be seen immediately, during the coming summer work, and will no doubt result in more good to our cause than the same amount of time and money spent in any educational or missionary enterprise in all our State. I will be glad to have the brethren write their views and suggestions through our paper, or write me privately.

D. I. PURSER.

UNSTINTED GIVING.

An enterprising young man with a turn for statistics might do a nice stroke of business at the present time. He might buy himself a note-book and make a list of all the men in his town who stop smoking because business is dull. Along with them he might put those who stop using liquor in any form because money is scarce. The number who stop dancing or playing cards because the times are hard might also be given. One page of a very small note-book will be quite large enough for all the names.—*Canada Presbyterian, Toronto.*

Let us think this paragraph through, in completing our missionary contributions for the Conventional year. How can we hold back or cut short our offerings for the conversion of the world, on any plea that to us individually "the times are hard," or "money is scarce," or "business is dull," when these things have not restricted our personal indulgences, or curtailed our expenditure for worldly ends? Surely, the coming of the kingdom of Christ to the nations that now "sit in darkness and in the shadow of death," should be the last thing to suffer lack in seasons of financial stringency.—*Christian Index.*

EUTAW PLACE CHINESE BAPTIST SUNDAY-SCHOOL.

While the Baptists of Baltimore have been sending the gospel to the heathen in far-off lands, those in our own midst have not been forgotten.

Though no special report of the school for 1889 has been written for the *Baltimore Baptist*, the work, during that year, was carried on with considerable satisfaction to both teachers and pupils. The latter were diligent in learning to read and very regular in attendance. The average attendance from October, 1888, to July, 1889, was twenty. When we consider that the usual number belonging to this school was twenty-four or twenty-five, this average is excellent. Perhaps, no school in the city is blessed with a more faithful, efficient, conscientious corps of Sabbath-school teachers.

During the month of July, August and September (which, with the Chinese is an extremely busy season),

the average attendance was ten. The school was carried on during these months by Mrs. Wm. Clarke, assisted by those teachers who remained in the city during the summer.

"The third year of the school (beginning with October, 1889) has not, thus far, been an encouraging one. The number of pupils is smaller (only 18), and some of these have been very irregular, so that the present average is only twelve. This is due to several causes; first, our pupils have suffered from the prevailing epidemic, and have not been well enough to be present; second, their New Year has come earlier than usual (as regards our year) and their New Year's feasts have drawn some away; and lastly the saddest reason is, many, we fear, have been drawn away from our school into temptation by their fellow countrymen. History is ever repeating itself, and as the seed of Christ's kingdom are sown the enemy follows to sow tares. It is a time when we need earnest prayer for those who are being tempted and led into sin.

Four of our scholars are, we hope, Christians, but are "secret disciples," lacking, as yet, the courage openly to acknowledge their allegiance to the Saviour whom they love. One of them leaves us soon for his home in China.

Our Sunday-school meets every Sabbath afternoon, and a visitor between that hour and five, would see earnest Christian women trying to impart religious instruction to those who have come to us from their heathen homes far across the waters. Will not God's people, as they pray for the heathen far away, breathe an earnest prayer for a blessing upon the work which is being done for the heathen in our midst?

L. F. WHILDEN.

This letter was written by a former pupil of Eutaw Place Chinese School who is now in China.

DECEMBER 10th, 1889.

MY DEAR TEACHER, Mrs. Wm. W. Clarke—I received your two kind and ever welcome letters, and was very glad to hear about you and Sunday-school all teachers about. We hope you are teachers enjoying the best of health as this letter finds me the same. We am take a good journey come home, and am now getting along very nicely. My folks and are friends too glad seen me. I expect to come back next year of June to Baltimore to see you. I have study my lessons for every day very carefully, and I hope I will be able to know it for you. I hope God will assist me in trying to love and adore Him, and hereafter believing as good Christian, instead of believing as I have in the past. I now end my letter with my kindest regards. I remain your truly scholar.

LEE WAN.

My village, You Hing Town.

We hope a good Law let me to come to Baltimore.—*Baltimore Baptist.*

PROGRESS OF SABBATH REFORM IN THE UNITED STATES.

(Concluded from last month.)

We need a law of Congress to make this reform permanent, lest it shall expire, as did a similar proclamation of Andrew Jackson, with the expiration of the authority of its author.

To our "regulars," Sunday parades are not even Sunday amusement. They are "works of gain," and as such should be intermitted on the Sabbath out of regard to the soldier's right to rest and his rights of conscience. When there is neither war nor insurrection, no Sunday work, except necessary guard duty, should be required of soldiers. Washington and Lincoln and Lee, even in the midst of war, ordered that their soldiers should be relieved of all unnecessary work on the Sabbath. In these "piping times of peace" the United States army and navy are small affairs, but a correct example on the part of the Government as an employer is a very great matter.

Postmaster General Wanamaker has won golden opinions, even among political opponents, especially in the South, for what he has done to diminish Sunday work. He has emancipated not a few from Sunday slavery by the four reductions he has already made—in the department, on "Star routes," on pleasure routes, and in the money order division—and will doubtless do much more in this line; but, in any case, law will be needed, if only to make his reforms outlast his own term.

In his first report to Congress, which contains two pages on "Sunday Mail" (pp. 23-4), he plainly intimates that reductions of Sunday work in the post-offices will be very difficult and very slight so long as the railroads are required to dump their loads of mail into the offices on the Sabbath as on other days.

Washington also brings to mind three other encouragements of the year. When the 50th Congress adjourned on the 4th of March it had received petitions for a law against needless Sunday work in the mail and military service and in interstate commerce, and in the District of Columbia and the Territories, that represented more than ten millions of adult petitioners, besides Cardinal Gibbons, whose name certainly weighs much in such matters whatever it counts. This petition is surely a wonder, being the largest ever presented to any government, and the only one in which labor organizations and churches of all creeds have generally united.

Since the 4th of March the army of petitioners has been increasing daily. The most important of the new endorsements are those of three out of the four chief ecclesiastical bodies of the South, namely the Southern Presbyterian and the Cumberland Presbyterian Assemblies and the Southern Baptist Convention, which followed the example of the Northern Presbyterian Assembly and various

Methodist Conferences that had taken like action during the previous year. The resolutions of the three Southern bodies this year is as follows:

The Sabbath Observance report adopted by the General Assembly of the Cumberland Presbyterian church on May 23, 1889, contained the following: "Expressions of sympathy with the petition to Congress for a law against Sabbath work, so far as the jurisdiction of the general government extends."

The Southern Presbyterian Assembly, on May 25th, "Resolved, That we favor the signing by our people the petitions to Congress for a law against Sunday work, except works of necessity and mercy, so far as the jurisdiction of the general government extends, with the usual exceptions in favor of those who observe another day of the week as Sabbath."

The Southern Baptist Convention, representing a round million of members, on May 14th took this action: "Whereas, the American Sabbath Union is laboring to secure such National legislation as will allow to all employees of the National Government one day in seven as a day of rest; therefore, resolved, That we fully sympathize with this important object of the American Sabbath Union, and request our brethren to promote its work, so far as may be practicable."

The Southern Methodists have given abundant evidence, in the co-operation of their bishops and pastors and churches in this movement, that when their General Conference meets next May it will add to the endorsements of the other Southern denominations its grand Amen.

Another wonder, closely allied to this, is the fact that the last Congress published a larger number of the hearings on the Sunday Rest Bill (42,000) than it published of any other public document, except the Agricultural Reports. That the six day laws, the Sabbath laws, are the most important part of labor reform in the estimation of the people is shown by the fact that their multitudinous letters to Senators and Representatives brought them twelve thousand more copies than had been issued at public expense of the most popular of preceding labor documents.

It is said in excuse for Sunday trains that the people "demand them." Why do not some of these apologists discover this marvellous demand for their discontinuance?

There may be commandment without words, law without speech. The children of Israel in the wilderness journeyed when the pillar of cloud and of fire moved, and encamped when the pillar rested. And yet it is said: "At the commandment of the Lord they journeyed, and at the commandment of the Lord they encamped." (Num. 9:18) Does not God rule us, too, by the allotments of his providence? What he *does*—that speaks, that is law! Let us search out and obey his providential laws for Home Missions.

EXECUTIVE COMMITTEE —OF— WOMAN'S MISSION SOCIETIES.

Auxiliary to S. B. C.
Motto: "Go Forward."

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

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COR. SEC.—Miss Annie Armstrong.

REC. SEC.—Mrs. Jas. Pollard.

TREASURER—Mrs. J. F. Pullen.

10 E. Fayette St., Baltimore, Md.

Prayer Card Topic for March, 1890.
"Colored People."

"Teach me thy way, O Lord, and I will walk in the truth."

Missionaries S. B. C., 41. Institutes for instruction of preachers, deacons and others held in the different States.

Study Topics.—Present condition

and spiritual needs. Their natural claim on Southern Christians. Evident preference for Baptist doctrine. Is Rome on the alert to profit by our neglect? Will the Christianization of the American Negro affect Africa? "Trifling with a great trust" and "House-top saint" are the leaflets suggested for use on missionary occasions. They are selected from a large stock of bright, pointed tracts, many in narrative form, which fill the shelves at Maryland Baptist Mission Room.

Regular Session of Executive Committee on February 13.

From Report of Corresponding Secretary the following items of interest are gleaned. Cheering news from Christmas offering. A correspondent writes: "I have now in hand fourteen envelopes. Receipts to date \$43.26. I know the Christmas offering plan has done more to bind us heart and hand than any other work we have ever done."

South Carolina: "Some touching incidents again brought to our notice in Christmas offering now coming, showing real self-sacrifice."

Mrs. Wilson, of Georgia, hopes the Pingtu offering will be good. "The present quarterly report by far the largest, and from the largest number of societies since organization." Mrs. Harvey Hatcher, Georgia, reports encouraging work among the Chinese.

Maryland: Quarterly meeting of Home Mission Society on January 23d, at Eutaw Place church. At the evening session, ministers and members of the various Baptist churches assembled to welcome Dr. I. T. Tichenor, Secretary of the Home Board. Just here, we will add that the following day Dr. Tichenor met the

ladies of Executive Committee in Mission room, and a pleasant hour was spent discussing plans for the future.

Mississippi: From Baptist Record we take an extract of Mrs. Nelson's work for quarter: Woman's Mission Societies organized, 19; children's meetings attended, 20. Letters full of enthusiastic interest from new societies come to us constantly.

Texas: Mrs. F. B. Davis urges the ladies of Texas to prepare for the meeting at Fort Worth, and endeavors to stir up their pure minds by remembrance of the generous, well appointed hospitality enjoyed at Memphis.

Virginia: The Annual Meeting of Central Committee was held in mission rooms, Richmond, on February 6. During the year 36 new societies formed, and nearly \$4,869.00 raised by the Societies for the different Boards of the General Baptist Association. The amounts contributed have almost doubled within past two years. The Committee are making vigorous efforts to become self-supporting and recommend the nickel fund to their Societies. (See leaflet on expense fund.)

Receipts from Woman's Mission Societies for third quarter of Conventional year.

Georgia, \$4,228.99; Louisiana, \$238.05; Maryland, \$905.03; Missouri, \$1,363.38; Kentucky, \$522.24; Mississippi, \$3,189.92; South Carolina, \$1,028.05; Texas, \$1,341.93; Virginia, \$1,283.70.

Of the above amounts the contributions to the Foreign and Home Boards are as follows:

	Foreign	Home	NO. OF SOCIETIES.
Georgia	785.99	100.25	
Louisiana	49.75	10.20	
Maryland	367.94	55.09	59 [New 2]
Missouri	439.66	332.20	[New Society, 1]
Kentucky	508.09	19.00	64 [New, 3]
Mississippi	154.41	134.88	146 [New, 24]
S. Carolina	70.57	29.68	118 [New, 2]
Texas	441.89	57.25	[New, 51]
Virginia	952.01	116.74	

The grants of leaflets to Ex. Committee from Home and Foreign Boards have been distributed through the States.

The thanks of the Ex. Committee are due Mr. Thomas Haue, of Chicago, who, under the name of "Layman," has for the past ten years sent out, without charge, millions of little pamphlets. The committee, through the Corresponding Secretary, have made frequent applications, specially for "Thanksgiving answers and some questions and answers about Christmas giving." The response has always been prompt and all charges paid.

Christmas Offering to Pingtu Received by Foreign Board to February 13th.

Alabama, \$43.89; Arkansas, \$23.20; Florida, \$68.12; Georgia, \$380.39; Kentucky, \$21.71; Louisiana, \$58.50; Maryland, \$217.26; Mississippi, \$285.61; North Carolina, \$22.57; South Carolina, \$10.67; Tennessee, \$131.63; Virginia, \$25.93. Total, \$1,289.48.

THE RACE PROBLEM

"Christian men, South and North, are agreed on certain facts about the subject, such as these. The Negro is not allowed to vote to any extent. The Constitution gives him the privilege of voting, and whenever he is prevented the Constitution is violated. We have often heard representative men argue on these propositions. The question of the future of the Negro is full of danger to the republic, and must be met with kindness and consideration by men of all parties."

So writes our Baptist contemporary, the *Christian Secretary*, of Hartford, Conn. The Southern men who "agree" that "the Negro is not allowed to vote to any extent," must be "Christian" in the sense of the newspaper writer who claimed that Col. R. G. Ingersoll, by virtue of his charitable spirit, is a better Christian than the majority of church members and ministers! And much in the same way, the spirit that credits so sweeping a slander of the South takes to itself the name of "kindness and consideration."—*Christian Index*.

Five hundred missions, 20,000 mission stations, 40,000 missionaries, 500,000 Sunday-school scholars, 1,000,000 native communicants, 2,000,000 native adherents—these approximately tell the story of mission work in heathen countries.—*Foreign Mission Journal*.

RECEIPTS OF THE HOME MISSION BOARD.

FROM JANUARY 30th TO MARCH 1st, 1890.

ALABAMA.—W. B. Crumpton, Cor. Sec., Home Missions, \$210.42; W. B. Crumpton, Cor. Sec., Havana house, \$5.50; W. B. Crumpton, Cor. Sec., Havana house, \$5.00; W. B. Crumpton, Cor. Sec., Home Missions (voucher), \$4.54; through "Baptist Basket," Havana house, \$2.80; Verbera Baptist church, Home Missions, 6.00; S. E. Anderson and Sister, Untolwton, Home Missions, 5.00; Miss Callie Dawson, Livingston, Havana house, 2.00; Harrie Dawson, Livingston, Havana house, 2.00.

Total for the month, \$323.26.
Previously reported, \$304.64.
Aggregate since May, \$3,366.90.

ARKANSAS.—L. M. Society 1st Baptist church, Little Rock, H. M., \$7.30; Rev. Dr. A. B. Miller, Little Rock, 15.45; W. M. S., Monticello church, 12.00.

Total for the month, \$34.75.
Previously reported, \$323.43.
Aggregate since May, \$358.18.

FLORIDA.—Aggregate since May, \$254.25.

GEORGIA.—Gainesville Baptist church, Havana church, \$5.60; Mrs. C. T. Rich, Augusta, Ga., 1.00; J. H. DeVotie, Cor. Sec., Home Mission, 31.71; J. H. DeVotie, Cor. Sec., Havana house, 33.10; J. H. DeVotie, Cor. Sec., Indian Mission, 4.05; J. H. DeVotie, Havana church, 50.30; J. H. DeVotie, Cor. Sec., Havana church, 12.00; 2d Baptist church, Atlanta, Home Mission, 300.00; J. H. DeVotie, Cor. Sec., Home Mission, 175.57; J. H. DeVotie, Cor. Sec., Indian Mission, 10.37; J. H. DeVotie, Cor. Sec., for Mrs. Moore, 4.55; J. H. DeVotie, Cor. Sec., Havana church, 10.20.

Total for the month, \$638.30.
Previously reported, \$4,284.02.
Aggregate since May, \$5,022.42.

KENTUCKY.—A. K. Marshall, North Fork, Home Missions, \$5.00; New Union church, Havana church, 5.70; Dr. B. P. Eagar and

friends, Havana church, 15.25; J. W. Wader, Cor. Sec., Home Missions, \$80.50; J. W. Wader, Cor. Sec., Home Mission, 33.33; Stanford Baptist church, Havana church, 12.00.

Total for the month, \$551.98.
Previously reported, \$3,328.10.
Aggregate since May, \$3,879.88.

LOUISIANA.—G. W. Turner, Treasurer, Havana church, \$71.25.

Total for the month, \$71.25.
Previously reported, \$152.47.

Aggregate since May, \$323.52.
MARYLAND.—Aggregate since May, \$3,137.46.

MISSOURI.—G. W. Hyde, Cor. Sec., (voucher) Home Mission, \$330.74; Rev. E. Otto, California (to redeem pledge), Havana church, 5.00; Mrs. Della Gutridge, Home Mission, 2.00.

Total for the month, \$337.74.
Previously reported, \$3,428.59.
Aggregate since May, \$3,666.33.

MISSISSIPPI.—L. B. Fancher, House, Havana church, \$5.00; Miss L. Durham, Blue Mountain (pledge), Havana church, 5.00.

Total for the month, \$10.00.
Previously reported, \$1,144.44.
Aggregate since May, \$1,154.44.

NORTH CAROLINA.—Missionary Society, Judson College, Indian Mission, \$5.50; J. D. Boushall, Cor. Sec., 260.00.

Total for the month, \$265.50.
Previously reported, \$1,246.52.
Aggregate since May, \$1,512.02.

SOUTH CAROLINA.—Ghent's Branch church, Havana house, \$5.00; Greenville Baptist church, Havana house, 5.00; J. D. Hudgins (to redeem pledge), Paeolet, Havana house, 5.00; Williston Sunday-school, Havana house, 5.00; Judge W. F. Cox, Anderson, Home Mission 10.72; Bella church, Havana house, \$5.55; Marion Baptist church (to redeem pledge), Havana house, 50.00; White Pond church, Havana house, 11.70; Gen. Durant's Bible class, Havana house, 4.00; A. H. Patterson's Bible class, Havana house, 2.85; Collection of Barnwell Sunday-school, Havana house, 1.15; W. M. S., Bamberg church (pledge), Havana house, 5.30; Citadel Square Baptist church, Charleston, Havana house (pledge), 150.00; Cheraw Baptist church, Havana house (pledge), 9.10; Earnest Worker's Sunbeam Society, Newberry, Havana house, 4.35; W. M. S., Columbia Sunday-school, etc., 108.35; W. M. S., Indian Mission, 1.00; W. M. S., Home Mission, 31.65; Mrs. Martha E. Hewitt, Bamberg, Dr. McIntosh, 2.00; S. T. Russell, Bloomingdale, Havana church, 5.00; Sumter Baptist church, Home Mission, 9.83; Edgefield (name not sent), Home Mission, 2.33; W. M. S., Mt. Carmel church, Havana church, 10.00; Timmonsville Baptist church, Home Mission, 1.75; Blackstock church, Home Mission, 10.00; Treadway church, Havana church, 10.00; Tabernacle church, Havana church, 7.15; Shiloh church, Havana church, 7.50; Bethel church, Home Mission, 7.91; Chestnut Ridge church, Havana church, 5.10; Rabun Creek, Havana church, 5.20; J. D. Pitts, Laurens, Havana church, 14.70; Beaverdam Sunday-school, Home Mission, 5.17.

Total for the month, \$3,438.38.
Previously reported, \$3,300.97.
Aggregate since May, \$4,218.35.

TENNESSEE.—Woodlawn church, Home Mission, \$3.25; Big Creek church, Home Mission, 4.65; White Bluff church, Home Mission, 1.40; Bible and Normal Institute, Home Mission, Memphis, 10.00; L. P. Cooper, Memphis, Havana church (pledge), 25.00.

Total for the month, \$44.30.
Previously reported, \$1,536.06.
Aggregate since May, \$1,580.36.

TEXAS.—Rev. A. P. Collins, Keller, Havana church, \$4.00; Georgetown Baptist church, Havana church, 30.00; Chapel Hill church, 15.50.

Total for the month, \$69.50.
Previously reported, \$302.27.

Aggregate since May, \$371.57.

VIRGINIA.—Aggregate since May, \$5,746.03.

Total receipts for the month, \$3,763.76.
Previously reported, \$4,770.51.
Aggregate since May, \$8,516.27.

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