

OUR HOME FIELD.

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

VOL. II,

ATLANTA, GEORGIA, OCTOBER, 1890.

NO. 14-2

NOTES FROM THE FIELD.

Rev. Wm. McCombs sends the following from his field:

EDDAULA, IND. TER., Sept. 30, 1890.
Rev. I. T. Tichenor, D. D.:

DEAR BRO.—Herein I send my quarterly report ending September 30th, 1890:

Weeks of labor, 11; churches supplied, 8; sermons delivered, 18; addresses delivered, 14; prayer-meetings attended, 11; other religious meetings attended, 7; Indians restored, 9; Indians baptized, 5; religious visits, 13; minister assisted in ordaining, 1; deacons assisted in ordaining, 4; church constituted, 1; dedicated church house, 1; miles traveled, 540.

I lost two weeks this quarter on account of severe sickness in my family, although good solid work has been done the past quarter. Everything is very encouraging.

WM. McCOMBS,
Missionary.

Rev. J. M. Corn sends the following report of his work in Oklahoma:

Weeks labor during the quarter, 4; churches supplied, 2; other stations, 2; sermons delivered, 22; addresses delivered, 6; prayer and other religious meetings attended, 7; baptisms, 4; received by letter, 23; restored, 0; total in fellowship, 24; number of Sabbath-schools, 1; number of pupils, 30; number of teachers, 4; number of pupils converted during the year, 2; miles traveled in the performance of my labors, 500; religious visits to families and persons, 20; number of persons professed conversion in connection with my labors, baptized by others, 9.

J. M. CORN, Missionary.

Letter From Western Arkansas.

WALDRON, ARK., August, 30, 1890.
Dr. J. Wm. Jones, Atlanta, Ga.:

MY DEAR BROTHER—I am just home from some very precious meetings. For the past eight weeks I have preached almost every day and night. I go to-day to one of my stations on the Fourche river, ten miles south of Waldron. I have four very important mission stations in the Fourche valley that I hope to get organized into churches shortly. The Fourche valley is one of the finest valleys in this part of the State, and

only needs to be organized and taught the duty of giving, to make it a self-supporting field. I want to take this valley for Christ, and the Baptists. There is but one small Baptist church in this large valley from its head down, for fifty miles or more, and the four stations I speak of are almost ten miles apart, embracing about forty miles of this wealthy valley, and it is thickly settled with good, plain people. There are some Methodist, some Campbellite and some Freewill Baptist churches in the valley. But these issues are driven before the truth as chaff before the wind. While there is a cry for help coming up from all parts of this vast field of destitution, I want

Jones, come to our General Association if possible. Write me and pray for us. May God bless you in your labors of love.

Yours in Christian bonds and in hope of a better life,

W. B. HERNDON.

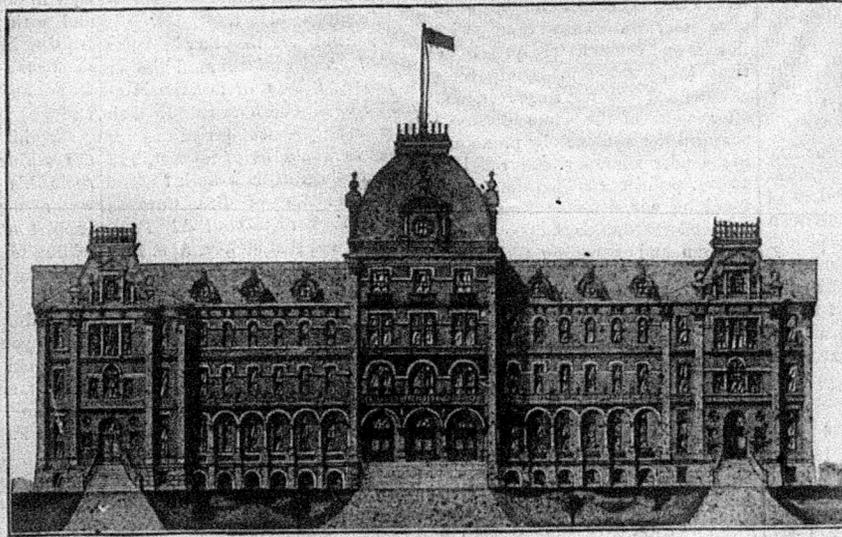
Rev. Washington Savage sends the following from Oklahoma:

Weeks' labor during the quarter, 12; churches supplied, 4; other stations, 6; sermons delivered, 61; addresses delivered, 6; prayer and other religious meetings attended, 47, and exercises, 31; baptisms, 5; received by letter, 18; restored, 2; total in fellowship, 65; number of Sabbath-schools, 2; number of pupils,

that if we had no Baptist church there, and had no prospects of ever establishing one, we ought by all means to sustain an efficient missionary to labor among the four or five hundred young men from all parts of the country who gather in the Virginia Military Institute, and Washington and Lee University, and in the surrounding regions of that rich, populous and rapidly growing section of the "Industrial South." The Board has been exceedingly fortunate in having as its missionary there our able, zealous and judicious brother, Dr. James B. Taylor. His report for the last quarter is as follows:

"Weeks' labor, 13; churches supplied, 1; other stations, 2; sermons delivered, 5; addresses, 27; prayer, etc., meetings, 26; number Sabbath schools 2; pupils, 140; teachers, 16; miles traveled, 110; religious visits, 45; pages distributed, 1,500; baptisms, 1.

"REMARKS.—The two institutions here, with young men from all over the country, have opened with increased numbers. Many of them attend our Sabbath services. I have a Bible class of students, and conduct a weekly service at the Virginia Military Institute. Some of the most useful students in Christian work have been led to Christ since they came to Lexington, and some



JUDSON INSTITUTE.

to beg your Board through you to consider the Fourche valley. Scott county has a population of about twelve thousand, with only two preachers in the county that are doing much preaching; they are, brother T. N. Watkins and myself. Brother Watkins is supplying three churches, and I am trying to give all my time to general mission work. While there are some other preachers in the county, they stay at home and work, and are preaching but very little. I have no horse, but I thank God I am able to walk, and sometimes I walk forty miles to reach an appointment. The Board of the General Association pays me fifty dollars, and I pick up a little on the field, but not near enough for a support. The way seems very dark, but I am walking by faith in God. I hope to be able to continue in the work, but it seems to me that I have gone as far as I can without help, for my family is destitute, and winter is approaching. Brother

70; number of teachers, 14; number of pupils converted during the year, 5; miles traveled in the performance of my labors, 720; religious visits to families and persons, 58; meeting houses commenced this quarter, 1; young men preparing for the ministry, Lic., 5; number of persons professed conversion in connection with my labors, baptized by others, 5.

Rev. V. M. Thrasher sends the following from his field in the Indian Territory:

"Sermons, 63; day labor, 40; miles traveled, 478; baptized, 22; by letter, 13; religious visits, 50; prayer meetings held, 20; Testaments sold, 15; pages tracts distributed, 500; collections for missions, \$6.00; deacons ordained, 1; Lord's supper administered, 4; weeks of labor performed, 13."

One of the most important fields, in view of its far reaching influences, which the Board ever had is Lexington, Va. We have frequently said

of them were baptized last session by your missionary. In addition to the work here, I preach occasionally at the new towns, now so rapidly developing in this section, and have inaugurated plans for building a church at Buena Vista. Am negotiating for a lot at Glasgow. Our church at Lexington is not increasing in numbers or financial strength, because of the drain constantly made upon our membership by the booming towns. Its lot seems to be a feeder for other communities and churches. Our congregation at every service fills the house. The opportunities for reaching and influencing the young men and visitors who come here, make this a very important point for missionary work."

September 30, 1890.

God is "the Ear that hears prayer," the Heart that accepts it, the Arm that answers it. That Ear is all attention, that Heart all pity, that Arm all power. He will always hearken and heed and help.

THE LEVERING MISSION,

Bro. J. O. Wright, the principal of Levering School, under date of Sept. 12th, writes as follows:

"School opened Sept. 1st. We have 100 pupils, and more asking admittance. Our teachers and other employes are new. Nearly every one Baptists. They all seem to be very much interested in the work. Rev. D. M. Graves is principal teacher and also preaches for us on Sunday. The outlook at present is very encouraging for the accomplishment of a great deal of good this session. May the Lord grant us a prosperous and harmonious session.

"It was very dry here this summer. Our corn crop is very light on that account. I think we will have enough to do us, though not as much as we really need. Our stock is doing well.

"The Creeks are soon to draw \$400,000.00, to be distributed per capita. The merchants are kept busy sailing on the prospect of this "headright" payment. If ever this people needed such assistance they certainly do now, as a great many of them didn't raise anything, so that they were in a destitute condition."

The following letter from our Bro. Cova was not intended for publication, but written in the freedom of private correspondence; it gives an insight into the feelings and spirit of the man which could be derived from no public utterance. We take the liberty, therefore, of giving it to our readers just as it was written, and we beg that Brother Cova will excuse us for so doing, in view of the good its publication may do.

Letter from Rev. J. V. Cova.

HAVANA, CUBA, Sept. 9, 1890.

Rev. J. Wm. Jones, Atlanta, Ga.:

MY DEAR BRO.—Your interesting letter of 2d instant is at hand. I feel thankful for your good wishes for me and my work, and truly believe you will do everything in your power to aid me in it.

I did read in some paper the matter on the missionaries' boxes laid down by the Board to the W. M. U. for consideration, and as I am in great need also of those kind of helps, I wrote to Miss Armstrong, hoping, if possible, to be included in that number; but I think, as you do, that Custom House duties will be of great amount for my short resources. Last year I had no Christmas gift at all, and hope to be happier this year.

I should like to have Alvah Houey Commentaries from Romans—the last published now, for I have got them till the Acts, being a present. I need also a copy of the Apocrypha, and for my missionary works, some of the good books published by Bro. Ray at St. Louis, Mo., such as "History of Baptists," by Orchard—"Common Objections to the Baptist Denomination," by Miss Welch—"Why priests should wed." And some commentaries on the old Testa-

ment, (on the Pentateuch particularly,) by good Baptist authors—"Studies in the Book," and "Pictorial Africa," published by Fleming & Revell, Bible House, New York. As you see, I love hard study, but my only pleasure, at my few spare hours is to learn something more of the Holy Word, to take inspirations for my sermons, feeling by these studies to increase my privilege and responsibility.

My school needs also a good Unabridged Webster's Dictionary. I am very satisfied with my mission at Pilar. I am baptizing at the rate of three to four every week, and the congregation numbers this month above one hundred and seventy. It is always in a revival state, finding at every new meeting the novelty of the Word. My hall contains sometimes more than four hundred hearers. The Sunday-school is bright; it numbers one hundred and sixty-eight Sabbath boys and girls. On Sunday evening, August, 31st, they were gathered at this mission to have a Sunday-school entertainment after services. They came with flowers and the sight was quite beautiful. (They sang some hymns, some of them led the rest in prayer, and after some of the more disposed) earned the audience by pronouncing tender addresses and religious poetry, praising the Christian school, thanking our denomination for its noble efforts towards the poor Cuban children, and expressing their recognition for that name which is above every name. Many of the attendants were moved to tears to hear them. This most interesting meeting lasted till nine and a half p. m., when they left us at the sweet sounds of thanksgiving hymn. I invited Bro. Diaz to it, but he was prevented at to come for his having services at Jane in the same evening. Every day I feel more and more united with Bro. Diaz; we have as if it were, a common sense of men and things, and we work accordingly. He loves me much, as he is my school-mate and we were united in our boyhood, till the events of life separated each other, and I experience for this great worker of Christ the most tender affection.

The day school of this mission at Pilar numbers one hundred and sixty pupils, who come very joyful to learn of Christ, and read and write, many bare-footed or covered with extravagant clothes of grown persons, too long for them, and some girls with man's shoes and garments of their mothers. Poor little ones, so the blossom of life and suffering so many privations! But they feel happy to be taught by us, and hope and trust in that Saviour who loves them so much.

We have now a new female teacher, who was for us so necessary, she is paid by a little Christian society of ladies, of whom I will send a report in my full one.

Be pleased to tell Bro. Lansing Burrows not to forget my name and

those of other ministers here for his next Year Book.

This letter is not intended for publication. I shall send you soon some news for your HOME FIELD, which is now coming every month.

Well, my dear brother, I must close (though you may think it was already time for it, as I have written so long.)

With much love from the members, kind wishes for you all, I am yours in Christ. J. V. COVA.

Central del Pilar, Havana, Cuba.

It may be proper that we should say in reference to certain allusions in the above letter that we had written Bro. Cova, our doubts as to whether a "missionary box" could be sent him, because the "duties" on the articles would more than absorb their value. We suggested, however, that as magazines and books are free of duty they might be sent. A brother has already agreed to donate the remaining volumes of the "American Commentary," needed to complete his set.

Who will give the other books he needs? And who will send him, or to Bro. A. J. Diaz, or to Miss Minnie Diaz—all of whom read English very readily—such periodicals or books as would be of interest, and value to them in their work?

The address of Bro. Cova is Rev. J. V. Cova, Central del Pilar, Havana, and that of Rev. A. J. Diaz or Miss Minnie, is 70 Belascoain St., Havana.

Letter from Rev. J. H. Roberts.

PEARLEBURG, GILES COUNTY, VA., August 7, 1890.

Dr. J. Wm. Jones, Atlanta, Ga.:

MY DEAR BROTHER—It affords me very great pleasure to state to you that after so long a time we have our house of worship nearly completed. It will cost us in all over \$3,000.

We have had quite a long and hard undertaking. But will surely have a beautiful edifice for the place when finished.

The N. & W. Railroad Company are extending their line of road from Elkhorn through to Ironton, Ohio, and another new town is being built about twelve miles beyond my field, and I have already secured a lot for a church at that place, and will give them part of my time from now on, and as soon as practicable will try and build there. Pray for me and my work.

Yours fraternally,
J. H. ROBERTS.

To Southern Baptist Convention, Atlanta, Ga.

For the third quarter beginning May 1, 1890, and ending July 31, 1890.

Number preaching places, 4; sermons preached, 34; Sunday-schools, 2; addresses, 13; baptisms, 4; visits for religious conversation and prayer, 61; miles traveled, 365; churches being built, 1.

Respectfully submitted,
J. H. ROBERTS.

CALIFORNIA, August 8, 1890.

The German Baptist Church of California, Mo., to the Home Mission Board of the Southern Baptist Convention:

DEAR SIRS AND BROTHERN—With the last of July closed the first year of our minister, Bro. E. Otto, among us, and we, as a church, wish to thank you heartily for the help you have given us in supporting him.

The work among the Germans is a slow work everywhere, and so in our community, too; yet we can say that the Lord has been with us, and has greatly blessed us in the work here.

Our meetings are well attended. Some have been added to our number, others are standing near, and in a neighborhood where people thought it impossible for us to prosper, there we are now commencing to build a church.

We find that we, as an organized church, must have a building of our own in order to do effectual work, and with fear and trembling, yet trusting in God, we, the seventeen members, have undertaken with God's and the brethren's help to build.

But this is more than exhausting our means, and we come to you again this year saying: "Brethren we are depending on you for the support of our minister. We are willing to do what we can, but that is very little, and cannot keep any man."

Wishing you God's richest blessing in your work, we wish to thank you again for your help and aid in the past, and ask for continuance in the future. By order of the church.
F. BEALER, Church Clerk.

THE SOUTH'S HOMOGENEOUS POPULATION.

Dr. A. D. Mayo, in an address recently delivered before the American Social Science Association, in speaking of what he calls the "Third Estate of the South," says:

"The lovely Piedmont region, surrounding the great central mountain realm of the old South, has a farming population greatly resembling the New England country people of my boyhood. The vast majority of this great population is of native American birth, and is all the time affected by the training school of American life. The political speakers and preachers, the visit to the country town; the coming and going of the emigrating youth; the temperance agitation; the yearly revival meeting; the "boom" that we heard a great way off, like coming of the chariot of the sun; the wakening eagerness to make money, which Dr. Johnson pronounced "about the best thing an honest man can do"—all the influences keep the drowsiest realm astir, and form a sort of education to several million of these people—on the whole better than schools without common sense.

Even the mountain world is stirred to its silent depths. Twenty-five years hence the class of people described in Miss Murfree's novels will be as difficult to locate as the bison of the Western prairies. Radically sound, good-natured, energetic, looking in with all its eyes at the great open front door of the new American life, with the first enjoyment of the common school and the hunger and thirst for more, hearing afar off the mighty sound of the oncoming of the new South, earnest and devout in religious faith—here is a material for American citizenship such as no where else can be found in this world."

In commenting upon this address the *Manufacturer's Record* says: "Among such people, living in the midst of an incalculable natural wealth and opportunities numberless and immeasurable for capital and enterprise, for skilled industry and for educational and religious work, the third estate of the South has everything in common with the plain people, who are always the best people the world over, while the regions in which they live possess attractions for plain people elsewhere, greater than can be found in either North or the West. As a result of these conditions the South is absorbing an enormous immigration of native Americans from other sections of the country, who are making room for the influx of foreigners, and coming South to share with a congenial and homogeneous people the overwhelming advantages of this favored section."

The majority of these people are Baptists, and the shaping of those institutions and influences that will develop among them a higher and better Christian ideal and greater Christian activities is one of the most urgent and important works of the Baptist denomination in the South.

VISIT OF THE DELEGATION OF THE SOUTHERN BAPTIST CONVENTION TO OUR ENGLISH BRETHREN.

It will be remembered that one of the most pleasant episodes of the meeting of our Southern Baptist Convention in Memphis, was the visit of Dr. Parker and others, composing a delegation of "regular" English Baptists, and that at Fort Worth our Convention appointed a delegation consisting of Rev. Drs. L. Burrows, O. F. Gregory, J. A. J. Thomas and C. A. Stakley to return the courtesy.

Dr. Burrows gives in the *Christian Index* a brief notice of their visit, which we are sure our readers will thank us for letting them see. After some timely remarks on the character of travelers' letters, Dr. Burrows says:

"Nevertheless, the fact that the brethren, who went to England as representatives of our Convention, were received into the hearts and homes of the brethren there, not so

much for their own sakes as for those whom they represented, requires that some expression should be made of the gracious hospitality which was extended.

"The readers of the *Index*, with other Southern Baptists, were the guests in the persons of the deputation; and you who are reading now, have a right to know how you were treated by your brethren across the water. The preparations made beforehand were for you, since not one of us was known personally to the brethren. They were constantly on the watch. The coming of the steamship in sight of land was communicated to brethren who were watching for its arrival. The landing at Queenstown was made in the midnight, while we were all asleep in our berths; but a kind and fraternal letter was sent aboard, and placed so that the waking eye should fall upon it the first thing in the morning. It was a brotherly greeting from the Rev. Mr. McPherson, of Liverpool, extending his hospitality and pulpit. The heartiness was sincere, and the touch of a kindly hand was blessed.

"While we sailed further on towards Liverpool, all the following day, we felt we were not going among strangers, but to the embrace of brethren.

"Passengers land in the sacred precincts of the Queen's custom-house, into which none are admitted without pressing business. But the Baptist brethren felt that greeting the Americans was this kind of business, and before the officers accosted us, our hands were grasped with fervor by those who were "like-minded." The Southern Baptists should become familiar with the name of Mr. I. Elias—a good Scriptural name that—who "showed us no little kindness." He was overflowing with enthusiastic heartiness. He occupies the position of "President" of our congregation in Liverpool, answering to our office of Moderator, presumably.

"Yielding to the pleasant invitations our stay in this commercial city was filled with visits to its important buildings and rides through its avenues and parks. We were honored guests at the tables of Dr. McPherson and Mr. Elias, and endeavored to return some of the kindness by supplying the pulpits at both their churches on our first Sunday in England.

"At Manchester we were the personal guests of Dr. Parker, and most luxuriously entertained. The character of the meetings has already been described. The bulk of the speaking was placed upon the American brethren. The delivery of the annual discourse was appointed to Dr. Stakley, and he never was more happy in his unfolding of the gospel. The sermon was carefully wrought out, and the delivery was with grace and fervor. The English brethren were enthusiastic in their praises, and our

brethren at home need have no fear that they were not admirably represented.

"The general meetings were supplemented by receptions in various surrounding towns. The intervening Sunday was filled by preaching appointments in four pulpits, the party separating for the only time in their journey to speak to as many congregations.

"The gospel was received with joy. Every action of the hearers betokened gladness and the heartiness of welcome. In the manufacturing town of Rochdale, made memorable as the home and resting place of John Bright, an extensive and costly entertainment was given. A social tea preceded the more formal programme. The rooms of the chapel were adorned with festoons of flowers, and the legend of welcome to the American guests was wrought in ~~stipple cotton~~ in addition to the Americans, we had the advantage of listening to some English speaking, from which we gathered that we were great. But, reader, remember that it was you, not us, upon whom all these honors were heaped. The greetings that we bore from you were received with hearty cheers, and sometimes with tearful eyes.

"If we were able last year to make the visit of Dr. Parker pleasant and agreeable, we were brought into his debt by the magnificence of this cordiality and unwearied attentions. Nor should American Baptists lose sight of such names as Prof. T. J. Marshall, the coadjutor of Dr. Parker, or of Rev. D. O. Davies, who so successfully engineered the admirable entertainment at Rochdale.

"No sooner had we been shown our rooms at the hotel at London, than we were waited on by one who personally endeared himself to us all by his unremitting kindness and attention. It is to be hoped that our Convention shall have the pleasure of looking upon the kindly, yet modest face of Mr. John M. Bell, who is prominent in Regular Baptist circles in the great metropolis. This brother was "our guide, philosopher and friend" through the labyrinths of London. He was our pilot to Bunhill Fields and the graves of Bunyan and Watts; through the aisles of Westminster and Parliament House; through the dark corridors of the Tower; and among the strange and interesting streets of the city. His business he suffered to care for itself while he gave himself to the entertaining of your representatives. Not only did his hospitable table refresh the pilgrims, but we were privileged to break bread with the venerable Dr. Angus, at the splendid Regent's Park College, at the home of Rev. Mr. Wilkin, one of our pastors, and also at the Stockwell Orphanage of Mr. Spurgeon's pious enterprise.

A formal dinner was given to the Americans by the Rev. Dr. Booth, the Secretary of the Baptist Union of Great Britain, who himself took the chair, and was pleasantly seconded by the scholarly Dr. Clifford.

"The climax of our English visit was reached by a reception on a large scale, given by our brethren "of like faith and order," at the Soho Chapel, near the historic Bloomsbury Square, where, what of eloquence we had not expended, was let off, and the eve of our departure was memorable for interviews which could not be terminated until past the midnight hour.

"We have thus hastily sketched the personal character of our visit. To give proper emphasis to all the kindness which we received would require page upon page of this journal. That we were welcome could be seen at a glance. That our coming was a cheer to them, and a strengthening of them was equally apparent. The declaration of our sympathy with them, and that there were millions of Americans united to them by the closest ties of doctrine and practice, awakened applause that the sacred character of the sanctuary could not suppress. While, to us, it was an undisguised pleasure, we readily perceived that it was equally so to them. We could only regret that the representatives were not more worthy of this cordial reception, and that the brethren of England had not the opportunity of hearing some of the eloquence that thrills our own annual meetings in Convention.

"The ties that were formed by this visit will be lasting. We shall indulge hope that another deputation shall cross the waters, this time from East to West, and that among them shall be the genial brother who first met us at the quay at Liverpool and the brother who literally gave us himself at London. Nothing touches us so deeply as the devotion of this brother Bell, who, learning the time of our departure from Antwerp to our home, two months later, joined us at Brussels and accompanied us to the ship, thus spending the last three days of Europe with us. As the ship glided away from the great stone quay at Antwerp, this dear brother stood waving us a farewell, and the last face we could distinguish, as the distance grew, was this faithful brother's, beaming in all the earnestness of a fraternal affection."

In order that it may be seen what our English brethren thought of our delegation, we add the following extract from "*The Church*," which is the organ of our Baptist brethren in England:

"At all of these meetings that were public the American brethren took part, and we shall ever be deeply indebted to them all—to Dr. Burrows for his manly fearlessness of speech in denouncing all forms of religious hypocrisy; to Dr. Gregory for the encouragement he gave to the servants of Christ working in loneliness and difficulty, reminding us that many they might be that were against us, done man and God always made a majority;" to Mr. Thomas for his account of the methods and organi-

(Continued on page fifth.)

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 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 the Editor.

All communications for the columns of the paper, and all subscriptions or advertisements, or other matter pertaining to the paper should be addressed to J. Wm. Jones, Editor, P. O. Box 302, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., OCTOBER, 1890.

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ATLANTA, GA.

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HAVANA HOUSE.

HAVANA, Oct. 2d, 1890.

"The Theatre business is all finished and only waiting for us to make the payment. Everything is at last in perfect order, and the payment is all that is necessary to complete the transaction.

A. J. DIAZ.

This letter was received at about one o'clock on the 8th, and on the morning of the 9th the Treasurer forwarded the money to Havana.

A LESSON FOR US.

A few years ago, a company of gentlemen in Atlanta, bought a small and poorly sustained evening paper. They were men of enterprise and capital, and resolved to make this venture a success. In this respect their hopes have been fully realized. The *Atlanta Evening Journal* has become, perhaps in every respect the equal of Atlanta's great morning daily—The *Constitution*. Indeed, it claims to have a larger daily circulation than that famous paper, and on that claim has been awarded the city patronage. Such success, in the face of the disadvantages environing it, and the strong rivalry of a well established and highly popular competitor for public favor, is worthy of our attention. By what methods

have they succeeded in winning the position of such eminence in so short a time? While we readily accord to them, or to its managers, the highest business sagacity and enterprise, one single fact strikes us as having been the grand secret of their success. The *Atlanta Journal* was offered to subscribers at one dime per week. This offer brought it within the reach of all. A dime for six papers struck everybody as furnishing the daily news at so cheap a rate as to make it exceedingly desirable to have it. In point of fact it was but little cheaper than its far famed competitor. The daily *Constitution* was furnished at six dollars per annum, while the annual cost of the *Atlanta Journal* was five dollars and twenty cents, but it did not so strike the public mind. A dime a week was an insignificant sum which any body could command, while \$5.20 to be paid at one time could not be so regarded. It was this division of its annual subscription into insignificant sums that gave this paper its strongest ground of appeal to public patronage.

In this there is a lesson for us Baptists. Small and oft repeated contributions for our denominational work, will result in largely increased amounts in our treasuries. Let us illustrate: There are more than twelve hundred and fifty thousand members of white Baptist churches within the bounds of the Southern Baptist Convention. Suppose we regard four-fifths of those as unwilling to do anything for mission work. Such a diminution of our host reminds us of Gideon's army, and of the three hundred that lapped. Suppose now we take the remaining 250,000, and divide them into five equal classes. Of the first class, supposed to have the least financial ability, we ask five cents per month, for all our mission work; our second class, we solicit ten cents per month; of the third, twenty-five cents per month; of the fourth, fifty cents per month; and of the fifth, one dollar per month. These contributions will aggregate as follows:

First class, \$30,000; second class, 60,000; third class, 150,000; fourth class, 300,000; fifth class, 600,000.

Total \$1,140,000.

By this scheme of small monthly contributions, more than a million of dollars would be obtained from one-fifth of our membership. Does anybody doubt their ability to give it, does anyone question their willingness to do it, if such a plan were fairly presented to them?

There is every probability that at least two-fifths of our membership, instead of one, could be brought into this arrangement. The small sums contributed under this system would not interfere with the larger gifts made by our wealthy brethren. They would be stimulated by the increased activity of the masses to more frequent and more liberal offerings.

The adoption of such a system by

even a minority of our churches would soon lead to the fullest supply of all the needs of our mission work at home and abroad. Why cannot it be done? It only needs concerted action upon the part of our State Mission Boards, and the Boards of the S. B. C., to inaugurate an enterprise which would rapidly enlist our intelligent pastors and our active laymen, and soon result in far more than we have indicated in this paper. Shall it not be done?

THE HERO THAT CANNOT BE BOUGHT.

During the bloody days of 1861-65, we knew in the army of Northern Virginia as one of "the bravest of the brave," who commanded a Louisiana regiment, and then a Louisiana brigade in the old "Stonewall corps," Francis T. Nichols, of Louisiana.

He lost a leg, and then an arm, but he stood to his post of duty to the last.

After the war he was frequently honored by his people, and was twice elected governor of his State. In the effort of the Louisiana lottery to have its charter extended, Governor Nichols stood firm against all of their insidious, and infamous methods, and when they finally succeeded—to the eternal shame and infamy of that legislature—in passing a bill submitting the question of the renewal of the charter to the people, Governor Nichols promptly vetoed the infamous bill, and in a very able and unanswerable message, used this language which deserves to be printed in letters of gold on a bright page of the history of Louisiana:

"At no time, and under no circumstances, will I permit one of my hands to aid in degrading what the other was lost in seeking to uphold—the honor of my native State. Were I to affix my signature to the bill I would indeed be ashamed to let my left hand know what my right hand had done. I place the honor of the State above money, and in expressing that sentiment I sincerely voice that of thousands of brave and true men, and of good and devoted women of the State."

Prayers will go up from good men everywhere, that this maimed hero may be long spared to "stand like a Stonewall" against this monster iniquity which is doing so much to disgrace, humiliate and demoralize not only the people of Louisiana, but of the country generally.

THE IMPRISONMENT OF DIAZ.

Our Baptist papers generally, North, as well as South, have had editorials on the imprisonment of our missionaries in Cuba, and have taken strong ground in favor of the prompt interference of our government. The following from the *Journal and Messenger* of Cincinnati may be given as a specimen of these utterances:

"According to the latest intelligence, there is a strange and unaccountable delay in the relief of the

Rev. A. J. Diaz in Cuba. Though he is out of prison, and is preaching again with more success than ever, he is still held under bonds, dependent upon friends whom he ought not to be obliged to depend upon. It is sufficiently evident that he has violated no law, and that his arrest was a blunder. The authorities would be glad to get the case off their hands without making due apology; but, since the laws are so bad, it seems best to have them shown up and amended. Our own government has been appealed to, and is bound to come to the relief of Diaz, since he is an American citizen. But there is a strange sluggishness in the State Department somewhere. Our brethren of the Southern Board have been active, and have done all that they could, but without the success with which they ought to meet. Were Diaz a dealer in cigars, or sugar-cane, or any money-making business, no doubt he would be relieved very soon; but he is only a preacher of the everlasting gospel of Christ, and the case goes slowly. It is said that our Consul at Havana is a Roman Catholic, and in sympathy with the priests, and this may be the reason for the delay. Would it not be well to inquire at that point? We hope that Mr. Blaine will give this case some attention, and that soon."

Rev. Alfred Bagby: "There are many country pastors who would like to be a little more accurately informed as to our mission in Cuba, the Baptist cemeteries, the debt on the church there, the title to the property and the recent imprisonment of Bro. Diaz. Brethren, give us the full and exact facts about the work in Cuba."—*Religious Herald*.

We very much regret that our old friend, and honored brother, Rev. Alfred Bagby, of Virginia, is not a reader of OUR HOME FIELD, where we have from month to month, given "the full and exact facts about the work in Cuba," so full, indeed, that some brethren have thought that we had too much about Cuba.

We shall do ourselves the pleasure of sending Bro. Bagby back numbers of HOME FIELD which fully answer his questions, and we assure him that he, or any other brother can always get at our office full information concerning anything pertaining to any part of our work.

"SOUTHERN PROGRESS."

Under this heading the *Manufacturer's Record* gives a list of three thousand one hundred and seventy-two new enterprises in the South, originated in the last nine months.

Among these are iron furnaces, 47; rolling mills, pipe works, etc., 88; machine shops and foundries, 108; cotton mills, 56; cotton compresses, 30; cotton seed oil mills, 40; wood working factories, 506; furniture factories, 54; carriage and wagon fac-

ories, 29; flour mills, 137; mining quarrying and enterprises, 432 and brick works, 178.

It says: "The South is moving forward with an ever accelerating growth. Nothing seems to retard it. From the boundless stores of hidden riches in its hills and mountains, the South is creating wealth more rapidly than was ever done before in any part of this country, and yet the work is barely commenced."

Brethren will bear us witness that the Home Mission Board foresaw this great increase, and for years has urged upon our churches the need of preparation to meet it.

"Dealing in futures" was one of the jocose ways in which reference was made to such appeals of the Board. The thing is no longer in the future. It is here. From the Potomac to the Rio Grande it is visible everywhere, and it has "barely commenced."

We must meet this new condition by increased liberality and greater activity. The Home Mission Board never had so grand a field, and never such universal needs.

JOSEPH D. CRUTO.

Many of the brethren will remember the Cuban boy who was with brother Diaz at Memphis, and who has since been at school at Greenville, being an inmate of the family of Dr. J. A. Mundy, and as kindly treated by Dr. and Mrs. Mundy, as if he were their own boy.

We take the liberty, in view of the general interest in him, of giving the following private note, written by him with a type writer, which shows that he has made steady progress in his English. Many prayers will go up that God will "keep the young man," and make him a useful worker in the Master's vineyard in his native isle. We give the note just as it was written:

GREENVILLE, S. C., Aug. 27, '90.

DEAR DR:—I hope all you are well, and prosperous. I come to ask you a favor, and that is, if you would send me a copy of the "Kind Words" Quarterly, for the month of August, because I wish to see something in it. Will you have the kindness to do me that favor and tell me what is the price. I'm not going to trouble you any more to-day. Remember me kindly to all.

JOSEPH D. CRUTO.

A VISIT TO WASHINGTON.

During the early part of September I went to Washington to look after the interests of our mission work, and the imprisonment of our missionaries in Cuba.

Introduced at the State Department by Senator Pasco, of Florida, I was treated with every attention by Hon. Mr. Wharton, the Assistant Secretary of State. Mr. Blaine was still absent, not having returned from his summer vacation.

A communication from Bro. D.

had induced the State Department to instruct the Consul General at Havana to ascertain and report "the exact facts" of the imprisonment of our missionaries. On enquiry, I learned that his report had been received, and by the kindness of the Assistant Secretary, I was allowed to read it. I was informed, however, that this was a special privilege and that I was in honor bound not to communicate its contents even to the Home Mission Board. I may say, however, that the "facts" communicated by the Consul General were not as full as those already in possession of the Board.

We have in our possession a copy of all the proceeds on the night of the arrest including the testimony of all the witnesses and the decision of the judge sentencing our brethren to jail, and the proceedings of the court next day when the Mayor testified before the court; when his books were examined and the notice found recorded; when the original notice was produced in court bearing the Mayor's endorsement and ordering it to be filed.

On the evidence then adduced the judge decided that the offence committed was one which was bailable, and fixing the bail at the sum of four hundred dollars each.

Many of these facts seem not to have come into the possession of the Consul General.

Two other matters of interest were discussed with the Assistant Secretary. He informed me that the Government would take no further steps until a final decision of the case, which is now pending in Havana. If, after its termination, it should appear that injustice had been done to our mission work, or our missionaries, which the authorities were unwilling to remedy, the State Department would give further consideration to the matter.

When requested that our work should be regarded and protected by our Government, just as any commercial business might be, the Secretary assured me that this would be done, and that our mission work, so long as it conformed to existing laws, would be protected to the same extent as though we were engaged in commercial transactions.

There is little probability that the trial of Bro. Diaz will reach a speedy termination. Our missionaries have, as is clearly shown by the evidence given before the court, been guilty of no violation of the Spanish law. If the court so decides, it lays the mayor making the arrest liable to heavy punishment; it shows that Bro. Diaz and the other missionaries have suffered unlawful imprisonment; it gives the Government of the United States an unanswerable argument to enforce its demand for redress in unlawfully imprisoning an American citizen. Above all, it offends the Catholic Church in Cuba, and the Bishop of Havana is a most potent factor in Cuban politics.

The court will no doubt delay its decision; will probably refer the case to the supreme court in Madrid, and take "what chance, what change the never-ending flight of time may bring." I. T. T.

"HONOR TO WHOM HONOR IS DUE."

It has been an "open secret" for some years that the Foreign Mission Board of the Southern Baptist Convention has been enabled to carry on its work and pay its missionaries so regularly and promptly, not because the churches have regularly sent to the treasury enough money for the purpose, but simply because a certain officer of that Board (he has always declined to allow his name to be mentioned in this connection, and we will not violate his known wishes) has gone into bank, borrowed the money on his individual obligations, and thus met the drafts of the missionaries so promptly that no bank in the country has a better financial standing abroad than the Foreign Mission Board. The tardy contributions of the churches, and the tardiness of treasuries in sending forward money, even after it has been collected, has brought it to pass that this noble brother is sometimes obligated for as much as \$15,000, \$20,000, or \$30,000. A recent statement is that the Board has had to borrow \$27,000, over and above its receipts since the Convention, and this simply means that the brother referred to has endorsed the paper of the Board, and is personally obligated for that amount.

The Home Mission Board has the good fortune to have in the person of its Treasurer, A. D. Adair, Esq., (he would not allow us to use his name if he knew it, and we mean to use it before he knows it, for we think that the names of such men should be held in grateful and perpetual remembrance by their brethren,) just such a brother as the one connected with the Foreign Mission Board. For years he has never failed to pay the salary of a missionary when due, because he had no money in the treasury; he either advances himself or borrows the money, and the missionary gets his money promptly, despite of the frequent tardiness of the churches in their contributions, or of treasurers in forwarding the money in their hands. We really do not know how we could get along at all, but for the liberal, self-sacrificing kindness of our Treasurer.

We mention these matters not merely to give "honor to whom honor is due," but to urge greater promptness on the part of churches and treasurers.

The giants, with all their marvelous strength, are styled by inspiration "Rephaim"—"The Weak." Humankind, at its utmost measure is powerless without God.

(Continued from third page.)

zations in vogue among the Southern Baptist churches; and to Dr. Stakely for the annual sermon, preached with a special view to benefit the preachers present. On this occasion the utterance was apparently directly inspired for the express purpose of setting forth clearly and powerfully the main truth which ministers of the gospel should proclaim. The text was I. Cor. 1: 23, 24, and the ringing tones and earnest manner of the preacher, the expository method employed, the plain, and yet exalted teaching set forth, all combined to enable us to get such deep and comprehensive grasp of the subject as to impress us with the exceeding "glory of the gospel of the blessed God," and to make us feel that to preach, it might well be the ambition of even the angelic host.

With this sermon ended a series of meetings which will live long in the remembrance as being rich in fraternal intercourse and solemn injunction, and, we trust, fruitful in their bearing upon our entire future.

On the Sabbath following Dr. Burrow, preached for the Rev. W. F. Edgarton, at King Street Oldham; Dr. Gregory for the Rev. D. O. Davis, at Newbold Ebenezer, Rochdale; and Dr. Stakely at Heaton and Girington chapels, Bradford.

On Monday, the 30th of June, the deputation was welcomed at meetings convened for special purpose at Rochdale, and on Tuesday, the 1st of July, at Ramsbottom. Both occasions were fraught with pleasure to the American brethren, and with blessing to those that attended. Specially was this the case at New Ebenezer chapel, Rochdale, where a meeting in the evening was preceded by a "Welcome Soiree," held in the schoolroom, at which there was a large attendance.

During the stay of our American brethren in London, they had an interview with Dr. Spurgeon at the Metropolitan Tabernacle, and also went over the Stockwell Orphanage. At Regent's Park College they were received with great courtesy and kindness by Dr. Angus. On Tuesday evening, 8th July, a reception was held, at the invitation of the Baptist Tract Society, in the Sobo Baptist Chapel. During the evening a resolution of welcome was passed, and each member of the deputation gave an address. The visit was felt to be helpful and stimulating, and will, it is to be hoped, strengthen the bonds of union between the Baptist churches on both sides of the Atlantic.

Southern Baptists, forty-five years ago, had cause to withdraw from cooperation with their Northern brethren in mission work. There is still good reason for keeping up separate organizations. Our brethren have, in Boston and New York, strong Boards of Managers, practically self-

perpetuating, since only one-third can be changed in any year; the Boards pay no heed to State lines, but work through District Secretaries, and the anniversaries are little more than mass meetings, with pre-arranged schedule of topics and speakers. This suits them. It would not suit us, accustomed as we are to a deliberative Convention, which arranges its own business, to Boards appointed annually with specific instructions, and to State organizations jealous of any interference.—Prof. H. H. Harris, in *Religious Herald*.

Letter from Brother Howell.

Editors of Our Home Field.

DEAR BRETHREN—The August number of the paper has reached me, and is more than usually interesting. The general news of mission work cannot fail to interest every true missionary; but the accounts of the Cuban field and the account of the cyclone disaster and mission school in Louisville, Kentucky, are thrilling. Prayer for Cuba, Bro. Diaz, and all the Cuban Baptists, should be made continually. Can no power be put in exercise to stop such outrages? It is too clearly seen that only Catholic spleen, the spirit of papery in the Dark Ages, is the cause of all the trouble. It is priest-craft. Let the Mission Boards memorialize the Congress and the President for the release and protection of our missionaries. If there is any relief for them let it not be delayed.

That account of the desolated region and of the mission school is sublimely beautiful, tender, helpful and comforting to the bereaved, and has all the weight of argument in favor of the mission schools. Would it not be well to re-adjust it, and fit it up for the purpose and make it a mission tract? I think it would be worth more than a direct address on the subject.

Scarcely a week passes that I do not read of some forward move of the great enemy of religious freedom, Romanism Catholicism, and yet no steps seem to be taken to check the movement. A timely editorial in the *Christian Index* of August 7th, says: "The appropriation for Catholic schools (by the U. S. Congress, of course), in 1889, was \$356,000, against \$204,000 for schools of all other denominations. The *Western Recorder* of the same date says: The Catholics keep as quiet as they can to prosecute their scheme to get control of our public schools and city government, and they are helped along in this by all parties, white and black, of both political parties and of all religious creeds." This is from a Knoxville Tennessee, correspondent. What does it all mean? Are our people—the people of this country—going voluntarily under the yoke of bondage to the Pope of Rome? These two quotations are only specimens of many similar that are going on. Why do not all friends of religious freedom sound the alarm?

W. M. HOWELL.

Bluffton, Ga.

THAT FAMOUS "NEW FERTILIZER"

In our January number of this year Dr. Tichenor wrote a brief article about a "New" (he ought to have said old) "Fertilizer," and in the February number gave the recipe for making it. But as many saw the first article and did not see the second containing the recipe—one brother wrote to us for it "to try on the spring crop," and a distinguished brother at the convention at Fort Worth spoke to us of it as an article not proper to go into a *Missionary* paper—we have decided, without the knowledge of our colleague, to reproduce the two articles together, just as they were originally printed.

This was the first article:

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 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 bottomlands, 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. Soil 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.

The February number contained the sequel—the recipe—as follows:

THAT FERTILIZER.

Palestine is the land that God selected for his chosen people. He gave them many instructions in regard to the management of it. It was, so to say, His model farm, and its people were His tenants. He taught them how to make the land "yield its increase," so that they might be able to pay the tithes He

required. Here is the fertilizer He recommended:

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy presses burst out with new wine." Let all our brethren try it. He says it shall never fail.

THE SOUTH'S PROSPERITY.

The *Manufacturers' Record* of August 9th, says:

"The contrast between the west and northwest and the south is being very strikingly brought out at present by the daily crop reports. In the former sections disastrous crop failures seem to be the order of the day. From Kansas comes the report of a corn crop of only 20 per cent. of last year's, while Dakota send out doleful tales of short yields of cereals. In the south the farmers are rejoicing over the finest prospects known for many years, and the indications now point to the largest cotton crop ever raised, with prices high on account of the steadily increasing demand throughout the world for cotton goods. "Stanley," said the late Henry W. Grady, "is but an advance agent for American cotton goods;" for wherever civilization is pushed into new regions the demand for clothing necessarily follows. And so, while the south keeps on extending its cotton area and enlarging its crop, prices have for several years tended upwards.

"Already the movement of cotton to the towns has commenced, and everywhere throughout the south the farmers are made glad by the prospects of an abundant harvest. This means a great surplus of money in that section, which will still further help on the industrial development of the whole south. With prosperity ruling everywhere in the south, and New England and western money crowding down to share in the profits that must follow the building up of such great industrial interests as our country has not yet seen, we may look for a season of wonderful activity from Maryland to Texas.

"The past week has witnessed the organization of many enterprises. Following in the line of the steel works reported last week comes the contract for steel works at Middleborough, Ky., to be built by English people at a cost of \$539,000; at Ashland, in the same State, plans are being matured for large steel works. In Alabama a \$25,000 flour mill company and a \$25,000 fertilizer factory company have been incorporated. In Arkansas a \$40,000 ice factory will be built. Virginia shows a \$50,000 hardware factory company at Basic City; a \$300,000 boiler and machine works at Buena Vista; a \$200,000 rolling mill at Glasgow, to be removed from Ohio; a \$100,000 woolen mill company at Clifton Forge; a \$500,000 company to build reducing works at Mineral City, and a \$100,000 wood-working company at Culpeper. In

Texas a \$100,000 agricultural implement factory has been organized; a \$50,000 iron works and a \$50,000 printing and lithographing company. All along the line the south is growing and prospering. Activity is seen everywhere, and the fall season will, we believe, show a degree of prosperity far greater than the south has ever before enjoyed."

Such figures make an eloquent statement of the need of more Home Mission work, and make an eloquent appeal to the churches to give us the means of doing it.

TO THE WOMAN'S MISSIONARY UNION.

DEAR SISTERS—Many of our missionaries who labor on the frontier and elsewhere are very inadequately paid for their services, and undergo many privations. They are exposed to all the changes of weather, winter and summer, in our variable climate. To meet their appointments they oftentimes face cold, and storm, and darkness, swim swollen rivers, sleep in houses through which whistles the wintry blast, preach in winter without fires, and in summer without shelter, and are thus dying daily for the master and for the souls of men.

The families of these hardy pioneers undergo equal privations. In the long absences of husband and father, they are often left without protection and without adequate supplies of either food or clothing. Their children are growing up without social advantages and without books or opportunities for mental improvement. These men who are laying the foundation of our denominational prosperity, are the burden-bearers, the real heroes of our missionary force. In these frontier fields are to be found the real hardships of missionary life at home or abroad.

Cannot something more be done for these men, and especially for their families? The suggestion has been made that Woman's Missionary Societies might be found who would gladly send boxes of clothing, and such other things as these families might need, and which could be safely and cheaply transported. Such things would be valuable, not only as means of supplying their wants, but as expressions of Christian sympathy and love would be beyond all price.

Your brother in Christ,
I. T. TICHENOR, Sec.

In carrying out the above plan presented by the Home Board, we give extracts from three letters of missionaries, hoping thereby to interest some societies in their behalf. Besides these we have numerous others whose cases should enlist our immediate sympathies and aid.

Individuals or societies desiring information about missionaries and their families needing help, can apply to the Central Committee of

their own State, or to the Woman's Missionary Union, 10 E. Fayette St., Baltimore, Md., who will put the parties enquiring into communication with the missionaries.

ANNIE W. ARMSTRONG, Sec.
EXTRACTS FROM THREE LETTERS.

"I have a wife and four small children, receiving for our work \$26.25 per month for our services, myself and wife. This is not enough to support me and mine and devote our whole time to the work as it should be. We have no church building, but hold meetings in private houses and in camp. The Lord has blessed. In a year I have received into the church, five by letter, and 46 by faith and baptism."

MISSIONARY IN TEXAS.

"I was more than glad to know, by your letter, that there were friends in sympathy with us poor servants of our mutual Master. I have had to preach under a brush arbor, but nineteen sermons resulted in nineteen additions to our little church. Some of the most prominent Indians are followers of our Lord. Many whites are in this country, but the example of the majority is one of great wickedness. I have a wife and five children, receiving \$200 salary, which compels me to work to clothe my family."

MISSIONARY IN INDIAN TERRITORY.

"Missionaries suffer many privations that others are not called on to undergo, yet we are happy on the field at work, and God is greatly blessing our efforts. I have been on this field four years. There is no work I like so well as missionary work."

MISSIONARY IN TEXAS.

THE "EPISODE" AT CHICAGO.

The *Christian Inquirer* (New York) says: "The episode in the Home Mission Society between Dr. Hoyt and Dr. Ford is to be regretted. While our Southern brethren are to be treated with courtesy, everyone who in any way sanctions a policy inimical to the colored people should understand that in the North he is sure to evoke contempt. Our people realize the differences which have come in the condition of things in the last quarter of a century, and they are not willing to coerce, oppress or disparage the freeman." But Dr. Ford is a Northern man. He lived in the South long enough to learn the real situation, and at Chicago he simply told what he had seen and how his eyes had been opened to the real facts of the case. No Southern man had anything to do with that "episode." Moreover, any man "who in any way sanctions a policy inimical to the colored people" evokes contempt in the South even more than in the North. A reputable colored preacher could not get shaved in Elmira, N. Y., because of his color. There is no town in the South where he could not have gotten a shave. Shops and factories in the North are closed to the colored laborer; in the South they are open to him.

We can say of the South: "Our people realize the differences which have come in the condition of things in the last quarter of a century, and they are not willing to coerce, oppress, or disparage the freeman."

It is more important to the South than to the North that the negroes should be elevated. It is a matter, to a great extent, of sentiment with the people of the North, but with us it is a matter of life or death. As Dr. Curry well said of the colored people, "Unless we raise them up, they will drag us down."

On the next page the *Inquirer* has an elaborate editorial about the colored student, W. E. B. Dubois, who recently took the first prize for declamation at Harvard. The editor cites this as an instance of the capacity of the negro, and as showing that negroes are now inferior to whites only because they have been oppressed and enslaved for two hundred and fifty years, and that they will be fully in line with white people so soon as they have a fair opportunity, etc. We might ask the editor why has Africa been through the centuries the world's "Dark Continent?" We might remind him that the history of the negro did not begin two hundred and fifty years ago; and that the negroes of America at the close of this period of oppression were far ahead of what they were at the beginning and far ahead of the negroes of Africa at its close. But there is one vital fact in the case of which the *Inquirer* is utterly ignorant. There are three distinct races of negroes in the South. The first is a black race, with good faces and cerebral development. These are not numerous, and they are intelligent and capable of a high degree of intellectual culture. They came originally from the interior of Africa. The second is a brown race, mistaken sometimes for mulattoes. They came from the Congo region. These, too, have well-shaped heads, and while not equal to the first class, they are yet capable of a high degree of culture. They are more numerous than the first class but yet are few compared to the third class. These were brought from the Guinea coast, and they constitute the bulk of the negroes of the South. They have flat heads and noses, very thick lips and small cerebral development. Nearly all the negroes on the plantation in the Gulf States are of this race; and it will be generations before they will be capable of any great degree of culture.

Now the negroes who have shown intellectual ability are invariably either mulattoes or else members of one of the two races first mentioned. One cannot argue from such specimens that the race of Guinea negroes are capable of great things. In considering the "negro problem" these facts should be understood.—*Western Recorder.*

THE TORNADO MISSION IN LOUISVILLE.

I was interested, as were doubtless many of the readers of OUR HOME FIELD for August, in reading the graphic account of the tornado in Louisville, and its sad effects upon our Mission Sunday school at Eleventh and Market, as depicted by one of our bright and energetic mission-workers.

Some are probably aware that with unflinching promptitude and determination the workers of that school gathered immediately, held the school the very next Sunday, without a single break or interruption, in a building kindly loaned by the Lutherans near by; and have continued it until now.

But it was evident we must have a place of our own. And yet the piece of property in that thickly settled vicinity is necessarily high. And those who must mainly help in any such enterprise are just now pressed with heavy obligations to make absolutely needful repairs amounting to thousands of dollars on their own houses of worship; and the owners of property in the neighborhood have their hands full in rebuilding the devastations of the tornado, and therefore cannot help as they would otherwise do.

Nevertheless, we set to work at once to gather the little that we could. It will take \$6,000 to \$8,000 to get a suitable lot, and build a convenient framed chapel. The Seminary students, as they went out to their different preaching places, and in writing to their friends, made appeals on the subject; and by means of a small number of contributions we have made a beginning. I was requested to take charge of what was collected; and up to date I have received in cash \$568.20, which is bearing interest. I have definite and reliable subscriptions which can be collected on demand amounting \$1,300 more; and general promises and prospects of considerable amount, which I do not venture to estimate yet.

I have thought it might not be improper to mention these facts in OUR HOME FIELD, so that our students, who are scattered abroad preaching the Word during the summer, and other friends who have heard of our need and are interested in the work, may take opportunity to do what they can immediately, and report to me by the first of October.

If there were in sight at least another thousand dollars definitely secured, besides what we have, I should feel inclined to go ahead and purchase a place, and hope to raise the remainder by degrees in the progress of the work. Will not everybody help a little, and will not some take hold and help a good deal? It is a most hopeful enterprise in a needy and thickly populated part of our city.

BASIL MANLY,

We most cordially endorse the above appeal, and hope that many will find it in their hearts to respond by sending a contribution to *Rev. Dr. B. Manly*, Louisville, Ky.

It will be remembered that when, just after the fearful tornado, offers of help poured in from every quarter, Louisville bravely said: "No! we appreciate the sympathy and kind offers of our friends, but we will ourselves provide for our destitute, and take care of our suffering ones." They have nobly done this, and in doing so have greatly lessened their ability to build this chapel which is so greatly needed.

And inasmuch as it is an enterprise in which our Seminary students, coming from all sections,

are deeply interested, it seems to us that it would be a very graceful thing for our churches all through the South to send Dr. Manly a contribution for this object.

The foreman of our printers, a good Methodist, on reading the touchingly beautiful letter which we published in our last issue, came to us and said, "I want to give a dollar to that mission chapel. I was never more touched by anything in my life."

Are there not many others who will do the same?

Send direct to *Dr. B. Manly*, but if you find it more convenient to send through us, do so, and we will send in your contribution, along with our own, the first of October.

"IN DUE TIME."

I marked a child—a pretty child,
A gentle, blue-eyed thing;
She sowed the scented mignonette
One sunny day in spring;
And while the tiny grains she sowed,
The stream of thought thus sweetly flowed:
"On this dear bed the dew shall fall,
And you bright sun shall shine—
'Twill spring, and grow, and blossom then
And it will all be mine!"
And the fair thing laughed in childish glee
To think what a harvest hers should be.

I saw a man an acorn plant
Upon the hillside bare—
No spreading branch, no shading rock;
Lent friendly shelter there:
And thus, as o'er the spot he bowed,
I heard him—for he thought aloud:
"Frail thing! ere glossy leaf shall grace
Thy wide and stately bough,
I may be laid amid the dead,
As low as thou art now;
Yet wilt thou rise in rugged strength,
And crown the barren height at length."

Each had a hope; the childish heart
Looked to a summer's joy;
The manly thought—strong and mature—
Looked to futurity.
Each trusts to nature's genial power—
He wants a forest; she a flower.
Who sows the seeds of heavenly truth,
And doubts Almighty power?
Will years less surely bring the oak,
Than months the summer flower?
Then sow, although no fruit you see;
God, "in due time," will raise the tree.
—Illustrated *Christian Weekly*.

RECEIPTS OF THE HOME MISSION BOARD FROM SEPTEMBER 1, TO SEPTEMBER 30, 1890.

ALABAMA.

Evergreen S. S., Cuban Cem. and Ptg. Press, \$10.00; Mt. Moriah church, for Cuba, 2.50; Lady, Evergreen, 2.00; W. B. Crumpton, Corresponding Secretary, 200.52; W. B. Crumpton, Cor. Sec. for Havana house, 9.35; W. B. Crumpton, Cor. Sec. for Cuban Missions, 6.60; Bledsoe Sunbeams, LaFayette, 5.00; Harris Association, 45.40; Center Ridge church, 5.15; T. H. Stout, Midway, .93.
Total for the month, \$287.45.
Previously reported, \$612.76.
Aggregate since May, \$900.21.

ARKANSAS.

Helena church, \$7.50; Second church S. S., Little Rock, 4.05; Alma church, 3.50; Promised Land church, 5.50; Alma church, for Havana house, 4.00; Fayetteville church, 10.00; Osceola S. S., 2.15; Pine Bluff church, 16.50.
Total for the month, \$50.20.
Previously reported, \$80.35.
Aggregate since May, \$131.05.

FLORIDA.

Palfox church, Pensacola, \$5.00. Previously reported, \$102.00. Aggregate since May, \$107.00.

GEORGIA.

Tenth church, Atlanta, \$2.50; Will Parker, Atlanta, for Cuban Cem. and P. Press, 5.00; J. H. DeVotie, Cor. Sec., 126.33; J. H. DeVotie, Cor. Sec., 18.17; Whiteville S. S., for Cuban Cem. and P. Press, 5.00; Hamilton and Chipley S. S., for Cuban Cem. and P. Press, 10.00. Total for the month, \$167.00. Previously reported, \$450.74. Aggregate since May, \$617.74.

KENTUCKY.

Smith's Grove, Sunbeams, for Cuban Cem. and P. Press, \$5.00; Zion's church, 3.50; J. W. Warder, Cor. Sec., 712.03. Total for the month, \$720.53. Previously reported, \$450.74. Aggregate since May, \$1,171.27.

LOUISIANA.

Aggregate since May, \$15.00.

MARYLAND.

Eutaw Place church, Balto, \$422.33. Previously reported, \$704.95. Aggregate since May, \$1,127.28.

MISSOURI.

Missouri Association, St. Louis, \$23.71. Previously reported, \$1,615.09. Aggregate since May, \$1,638.80.

MISSISSIPPI.

Aggregate since May, \$18.00.

NORTH CAROLINA.

J. D. Boushall, Tr., for Havana house, \$177.02; J. D. Boushall, Tr., for Diaz Schol, 10.91; J. D. Boushall, Tr., 12.07. Total for the month, \$200.00. Previously reported, \$243.54. Aggregate since May, \$443.54.

SOUTH CAROLINA.

Spartanburg Association, \$46.00; 4th Div. Barnwell Association, 3.41; Chester church, 9.40; Reedy River Association, 6.75; Newberry Sunday-school, 4.07; Clinton church, 10.00; Marlboro Union Peder Association, 77.47; Bethel church, 7.08; Harmony church, 7.00; Big Stevens Creek church, 3.10; Marlboro Union Peder Association, 1.00; T. M. Bailey, Cor. Sec., 7.80; Edisto Association, 96.71; West Union church, 5.00; Edgethul Association, 4.70; Edgethul church, 5.00; West Church, 3.00; Cool Branch church, 1.00; Reedy River Association, 125.84; Sumter church, 11.08; Ridge Association, 13.58; Rev. R. H. Barruss, Leesville, 1.90; Salem church, 2.45; Broad River Association, 30.00; Johnston church, 23.00; Johnston Sunday-school, 10.00; Calvary church, Chester, 8.00; Bethel church, 12.50; Norman Smith, Williston, .30; Union church, 1.25; Pleasant Plain church, 1.25; Mt. Pisgah church, 1.35; Rock Hill, Sunday-school for Valence street church, N. O., 5.00; Woodwards church, 13.00; Liberty church, 10.00; Ha. ville church, 10.54; J. W. Stribling, Seneca, 2.73. Total for the month, \$582.25. Previously reported, \$791.04. Aggregate since May, \$1,373.29.

TENNESSEE.

W. M. S. Central church, Nashville, \$17.00; LeGrand W. Jones, Trenton, 2.50; Oak Grove church, 2.00; Bulah Association, 7.15; Hill City church, 1.00; Okewah church, .40; Pleasant Plains church, 12.00; Sister Duncan, Trenton, .70; Howell Memorial church, 4.25; Eldad church, 1.50; Mrs. Coker, .30; Brownville church, 47.00; 1st church, Chattanooga, 31.12; Woodland church, 5.50;

Mr. Lebanon church, 3.29; Oak Grove church, 1.25; Big Hatchie Association, 20.30; Woodberry church, 21.85; Mt. Zion church, 2.05; Sycamore church, 3.10; Liberty church, 2.00; Auburn church, 6.70; Greenvale church, 1.20; Mt. Zion church, 2.00; New Hope church, 10.00; Salem church, 1.80; Wharton Spring church, .50; Wautaga Association, 13.66; Central Association, 9.30; I. E. Culvahouse, Mouse Creek, 1.04. Total for the month, \$234.46. Previously reported, \$236.15. Aggregate since May, \$470.61.

TENNESSEE.

L. E. Peters, Supt. S. S. Con., \$27.00; W. M. S., 1st church, Dallas, for Cuban girls, 12.00; Wharton S. S., for Cuban Cem. and P. Press, 20.00; Keller church, for Cuba, 2.10. Total for the month, \$61.10. Previously reported, \$936.95. Aggregate since May, \$998.05.

VIRGINIA.

Norvell Ryland, Tr., \$1,000.00. Previously reported, \$1,012.00. Aggregate since May, \$2,012.00.

MISCELLANEOUS.

Aggregate since May, \$779.13. Total receipts for the month, \$3,754.03. Previously reported, \$8,479.82. Aggregate since May, \$11,933.85.

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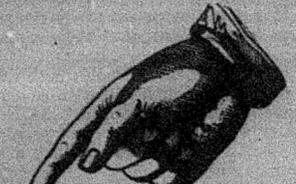
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REV. SAM P. JONES REV. J. B. HAWTHORNE WHAT THEY SAY ABOUT DR. KING'S ROYAL GERMETUER

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