

OUR HOME FIELD

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

VOL. III.

ATLANTA, GEORGIA, JANUARY, 1891.

NO. 5.

HON. H. K. ELLYSON, SECRETARY
VIRGINIA BAPTIST STATE MIS-
SION BOARD.

The news of the death of this honored brother came too late for notice in our last issue, and all of the papers have had full sketches of his noble, useful life.

But we feel that his close identification with the cause of missions, and of all of the interests of the Southern Baptist Convention, will justify and, indeed, demand a notice at our hands.

We give the following which was hurriedly written, in response to a telegraphic request from the *Religious Herald*:

"The death of Bro. H. K. Ellyson is a personal bereavement to me—a sad loss to Richmond, to Virginia, to the South, to the world, for he was one of the wisest, most consecrated, most zealous, most useful men whom God ever gave us.

"I first saw him at the meeting of the Virginia General Association in Charlottesville in 1855, when, as a boy, who had but recently become a Christian, I saw that body for the first time, and looked into the faces of the leaders of those days—Howell, Jeter, Poindexter, James B. Taylor, W. F. Broadbush, T. W. Sydnor, Daniel Witt, Addison Hall and other worthies who have "gone up higher," and Robert Ryland, J. L. Burrows, C. Tyree, Andrew Broadbush, David Shaver, John A. Broadbush, and others who still abide with us.

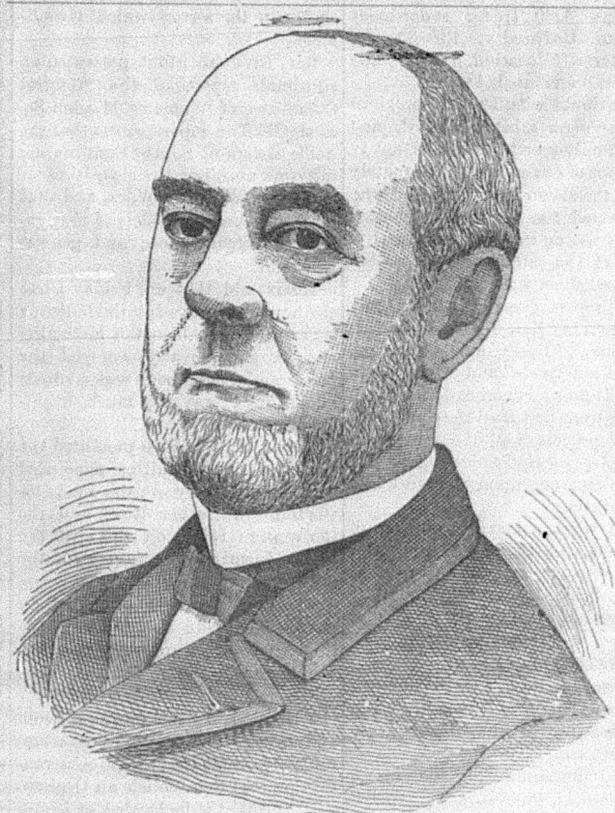
"But no one impressed me more than Henry K. Ellyson, who read the report on State Missions. I had long heard of him and his work, and expecting to see an old man, grown gray in the service, I was hardly prepared to recognize him in the lithe form, brisk step, and young looking man whom I saw. I shall never forget the cordial grasp and hearty greeting he gave me, and from that day we were friends. I saw him frequently during succeeding years, especially after 1865, when I became missionary of the State Board, and during my fifteen years' residence in Richmond. I think I knew him—I know I honored and loved him—and at this sad hour I count it a privilege to add one little flower to the wreaths, and crosses, and crowns, that will deck his bier.

"Able pens than mine will tell the detailed story of his noble life. Be it mine to give only a brief estimate of his character.

"He was wise in counsel. As a missionary of the State Board, as a member of the Foreign Mission Board, as a Trustee of Richmond College, as a

young man seeking the advice of an elder brother, I had frequent occasion to consult him, and always found him kind, judicious, wise, candid in his advice. I could not always agree with him—he was a more conservative man than I have usually been—but even when I was constrained to differ with him, I was either convinced by his arguments or went away fully persuaded of his wisdom. He had more 'consecrated

done faithful work on the paper to say that its phenomenal success has been due in no small degree to the business sagacity, wise management, and bold enterprise of its manager, H. K. Ellyson. As a frequent correspondent and reporter, in other days, for the *Dispatch*, I had opportunity to know that he was one of the most sagacious, and at the same time one of the most enterprising newspaper men in the country.



HENRY KEELING ELLYSON.

BORN, RICHMOND, VA., JULY 31, 1823. DIED, RICHMOND, VA., NOVEMBER, 27, 1890.

Corresponding Secretary State Mission Board forty-five years; member of the Foreign Mission Board S. B. Convention forty-four years; Trustee of Richmond College twenty-two years; President of the same six years.

common sense' than almost any one I ever knew, and the Baptists of Virginia and of the South can never know how much they owe to the wise counsel of Henry K. Ellyson.

"He was able and judicious in planning, and systematic and zealous in working.

"This was abundantly seen in all of his business enterprise. As a business success there have been few better enterprises in the South than the *Richmond Dispatch*, and it is no disparagement to other able and accomplished gentlemen who have

"He carried his business sagacity and enterprise into his religious work.

"The Second Baptist church of Richmond is, in my judgment, one of the best organized churches in the land. Its Sunday school, its prayer meeting, its Missionary Societies, its various committees, and especially the management of its own finances, and its system of collections for missions, and other objects of beneficence, make it a model church well worthy of study and imitation. Now I do not forget that James B. Taylor, its first pastor, and his noble

successors have left their impress upon it, and that the old church has been blessed with an intelligent, consecrated membership, and yet it is fair to say that no other one man has done as much to make the church what it has been and is, as the one whom they now so sadly mourn. His business sagacity was seen in the Foreign Mission Board, in the management of the affairs of Richmond College, of whose Board of Trustees he was President, in all of the great enterprises of the denomination.

"But it was especially seen in the wise, judicious, zealous and effective manner in which the affairs of the State Mission Board have been managed and pushed, so that it has been in every respect a model Board, and all who know the facts must see that H. K. Ellyson has rendered the Board, the denomination, the cause of Christ, in this work a gratuitous service which, but for him, the expenditure of many thousands of dollars through all of these years could not have produced. What prouder epitaph could be put upon his tomb than this: 'Secretary of the Virginia Baptist State Mission Board for forty-five years?'

"He had become one of the most effective platform speakers we had, and some of his efforts for pith and eloquence and real power were among the best I have ever heard.

"Above all, he was an humble, consecrated Christian, who seemed to take as his daily motto that grand injunction of Paul, 'Not slothful in business, fervent in spirit, serving the Lord.'

"Always filling his place at church, in the Sunday-school, in the prayer meeting, at the Board meeting, in all appropriate work for the Master—a student of God's word, a man of prayer, a man of Christian activity—a devoted father, a good citizen, a genial, high-toned Christian gentleman—'without fear and without reproach'—he lived a noble life, has died a glorious death, and wears a bright 'crown of rejoicing.'

"A leader in Israel has fallen, and we keenly feel his loss, and wonder how we can do without him. But the voice of the Master rings out in clarion notes bidding us rally to the work, and there seems to come a gentle voice from the grave, saying: 'Be ye followers of me even as I also was of Christ.'

"God grant that we may heed the call that we may faithfully and patiently do our work here and greet our dear brother when we, too, shall 'cross over the river!'

"Great duties are before us and great needs, and whether of wisdom or crowding, when or where we will, it matters not, so as God's work be done."

Atlanta, Ga. J. WM. JONES.

SOUTH CAROLINA BAPTIST CONVENTION.

Ever since I first entered the State of South Carolina in October, 1893, when I went to Greenville to enter the dear old seminary, I have loved the gallant little State and have felt the deepest interest in all that concerned her. Especially have I admired and loved our Baptist people there, and for years I have said what such a successful year confirms, that, considering numbers, the "Palmetto State" made the van of our South or Baptist forces, and is unquestionably the "banner State" of the Southern Baptist Convention.

I was glad then that it fell to my lot to attend the next session of the Baptist State Convention which met in Union Thursday, December 8th, to Monday, December 11th.

The convention organized by wisely meeting their excellent old officers, as follows:

Col. James A. Hoyt, President; Dr. E. C. Dargatz, and Rev. R. W. Sanders, Vice-Presidents; Rev. A. J. S. Thomas and A. B. Woodruff, Esq., Secretaries; Professor C. H. Johnson, Treasurer.

Rev. Dr. T. M. Bailey, Corresponding Secretary, read the report of the Executive Board, which we would be glad to publish in full as a model report, but from which our space will allow only the following extracts which show the work accomplished during the year:

"The presence of the Master has been with us, and the blessing has rested upon the efforts of our noble band of men and self-sacrificing missionaries to build up and fortify the small and dependent churches with which many of them have labored. A review of the work presents many causes for gratitude and praise. In some of its features it has been an advance upon the growing success of the previous years. A larger number of men have been in the employ of the Board than ever before, and the growth at many points where aid has been extended has been most satisfactory. Some have been permitted both to sow and to reap, others report the sowing with the confident expectation of reaping ere long.

"Eighty-two men have been in the employ of the Board during the year, for a whole or a part of their time. Their names have been expended in all of our Associations, with but two exceptions. Of the above number four were students in Furman University and five in our Theological Seminary. Forty-four brethren have served as missionaries, seven as evangelists, twelve as missionaries and collectors, and fifteen as collectors exclusively. The results of their labors, as far as figures can show, may be gathered from the following summary of work:

Missionaries, 25; stations occupied, 123; miles traveled, 78,701; days engaged in actual service, 9,331; sermons and addresses delivered, 3,553;

grape-plantings held, 1,221; religious visits made, 11,514; conversions, 735; baptisms, 522; received by letter, 763; restored, 31; total additions to the churches, 1,935; total membership in churches at mission stations, 4,495; churches organized, 2; churches built, 10; expended on church buildings, \$7,915.97; Sunday-schools organized, 21; number of Sunday-schools, 1,037; number of teachers and scholars, 8,086; contributions of Sunday-schools, \$207.57; stations collecting monthly for missions, 31; quarterly, 95; number of Woman's Missionary Societies, 35; subscribers for Baptist Courier secured, 119; for Foreign Mission Journal, 231; raised for State Mission, \$1,544.29; for Bible and colportage work, \$22.55; for Home Mission, \$111.09; for Foreign Missions, \$28,021.41; for endowment, Furman University, \$384.73; for Ministerial Education, \$74.34; pages of tracts distributed, 12,000.

"We doubt whether any previous year can show a better record, and we can only regret that it is not in the scope of our work, inadequately honor the devoted men of God who have stood fast by their appointed work, trusting in their brethren to see that the meager compensation promised them was paid."

The report gives an interesting statement of "New Fields," "Church Building," "Bible and Colportage Work," "Finance" and "Our Future Work," and concludes as follows:

"We want to fulfil the command, earnest prayers of all of our brethren and sisters for God's blessing to rest in rich measure upon the work and the workers.

"We want a greater number of educated, consecrated young men, who are so willing to go to needy fields in their own State, or elsewhere, to go to the jungles of India or the forests of Africa. We want \$15,000 during our next conventional year to be spent in our own State, one-fourth of it to be placed in the treasury of the Board every quarter.

"Contributions during the year for all purposes:

State Mission	\$17,541.01
Bible and Colportage Work	22.55
Church Building	1,089.70
Church Building	7,915.97
Home Mission	111.09
Foreign Missions	28,021.41
Ministerial Education	74.34
Woman's Mission	384.73
Foreign Missions	12,000.00

Total \$103,531.70

Speciality statement, C. H. Johnson, Sec. and Treas.

The report of the Board of Ministerial Education, read by the Secretary, Dr. W. H. Ray, showed that 10 ministerial students had matriculated at Furman University this session, of whom 24 are receiving tuition and other aid, 20 tuition only, and three are meeting all of their own expenses. There are also thirteen South Carolina students at the seminary at Louisville. The Board has received and disbursed during the year \$2,500, but the report says that this sum is inadequate, and earnestly appeals for increased contributions.

The report was referred to a committee, which reported on Saturday, when Dr. John A. Broadus made one of his admirable speeches which touched and melted every heart.

Rev. Dr. C. Manly, President of Furman University, made some interesting and valuable practical statements about the Board and the ministerial students and called on Brother Vermillion, the editor of the news who gave his full of fun and created great surprise that such abundant wholesome food could be furnished for a few cents over \$1.00 per month.

The Benedictory Prayer was pronounced Thursday night by Rev. A. C. Wilkins, from Is. 55:1, and Matt. 28:28, and was an earnest presentation of the humanity of Jesus as shown in the sorrow which He suffered.

Rev. Dr. John Stout presented an admirable report of the "Central Committee of Woman's Mission Societies." The report shows that the noble sisters of South Carolina are fully maintaining their position as leaders in Woman's Work, and that their Societies are models of real, intelligent organization, and general efficiency.

I may add that on Friday I had the honor of addressing the ladies in their meeting, held at the Methodist church, and greatly enjoyed the privilege, albeit there was a rumor about that I "was very much frightened."

Rev. J. E. Boldridge presented the report of the committee appointed to have a necessary repairs made for the month of Luther Rice, and the Convention raised on the spot the money (nearly \$100) to pay for the same.

The Orphanage was presented on the second day in a report from the Committee appointed last year and read by the Chairman, Rev. J. L. Vass.

Several sites had been offered for the location of such an institution, and also a few contributions. The committee recommended that the Convention proceed to establish an Orphanage, and that it be located at Lincolnton Springs. That location offers 26 acres of land adjoining the lands of the Cooper-Limestone Institute with a house of 9 rooms upon it; 8 school-rooms in Cooper-Limestone Institute and 6 in Gaffney City High School; and about \$200 in money. The report recommends that a Board of 15 members be appointed by the Convention to take charge of this enterprise.

The report elicited considerable discussion, and there were substitutes offered for the site, but the question was finally disposed of by referring it back to the same committee with 15 added and with instructions to consider the whole question of location, organization, policy of management, etc., and to decide it at a meeting to be held next April.

Prayer Meeting was presented in an admirable, though very brief re-

port read by Rev. Dr. W. C. Lindsey, one of his always effective speeches, by the accomplished and efficient Assistant Secretary of our Foreign Mission Board, Rev. T. F. Bell.

Dr. C. Manly read a letter to the Convention from Rev. T. J. Leagu, Missionary in China, and the venerable Dr. J. M. Furman set on an appropriate and fervent prayer.

A touching episode just after the adoption of the report to Foreign Missions was the presenting of the following resolutions by Rev. Dr. E. C. Dargatz:

"Whereas, We have heard that today is the birthday of our beloved and honored brother, Dr. J. C. Furman, and that he has reached the natal term of 84 years.

Resolved, That we offer our hearty congratulations to our eminent and venerated brother, and record our gratitude to God that He has given us, through so many years, a life spent in the service of the Master and the brotherhood, and pray that our Father will bless his declining days with abundant consolation and spare his useful life to us yet many years."

These resolutions were adopted by a hearty rising vote, and many a prayer sent up for God's richest blessing upon this grand old veteran of the cross. It was my privilege to eat his birthday dinner with him, and to enjoy the genial conversation and sunny smile of this dear old saint of God whose very presence has been a benediction to me since I first met him in Greenville, in 1893.

Rev. E. R. Roberts, pastor of the colored Baptist church in Florence, and Rev. R. Carroll, Sunday-school Missionary of the A. B. F. S., among the colored people of the State, were introduced and invited to address the Convention. I was out of the convention, attending the ladies meeting, and unable to hear Bro. Roberts, but learned that he made an excellent speech.

I was very much pleased with Bro. Carroll's speech. In matter, tone and spirit it was every way admirable, and his appeal to his white brethren to help his people was well put, and made a fine impression upon the Convention.

Education was the subject up on Friday night. It was understood that Dr. J. A. Broadus would speak, and there was not an inch of standing room left in the house. We clip from the Baptist Courier the following excellent report of that meeting:

"The report of the Board of Trustees of Furman University and the Greenville Female College was read by John Stout. The west wing of the Female College has been completed at a cost of \$20,700. The college now has about 200 students. Furman University has 167 students on the register. The conduct and application of the young men is most admirable. Since the present Board of Trustees went into

office \$40,000 have been added to the endowment. Since the last effort at endowment was begun, the receipts have amounted to \$23,543, which, after expenses of Financial Agent are deducted, leaves a net result of \$20,935. The Rockefeller Fund added to this will raise the present endowment to \$72,000. The University has no indebtedness whatever at present, a debt of \$5,000 having been liquidated since this Board of Trustees accepted office.

"Prof. A. S. Townes, of the Female College, addressed the Convention upon the condition of the institution over which he presides. There are now fifteen teachers in the college. Seventy of the two hundred pupils are taking music.

"Dr. Broadus was next introduced. It has been fourteen years since he stood before the Convention, and thirty-one years since he came to the State to teach in the seminary. He was with us in the years that tried men's souls. It would be strange if it were not a great pleasure to him to be here. It was much to him, if little to us. He urged the brethren to keep young and fresh. 'Our Day' is this day. If he ever gets old, he hopes that the dear young people would be willing to listen to him. Giving advice to the young is one of the ways in which we can make amends for our own mistakes. The Duke of Wellington was wont to say that advice never did anybody any good. He did not believe that. He had often been benefited by advice. There are three kinds of people with reference to experience: (1) Those who cannot learn anything from experience; (2) those who can learn only from experience; (3) those who can learn some things from experience. One great lesson for youth is to anticipate experience—to learn before they are obliged to pass through the experience for themselves. It is common to speak of the educated and the uneducated, running the line at the wrong place. Some men have been through college without education, because there was nothing to educate, while others have never been to college, yet are educated. This latter class always want their children to have the advantage of teachers, and so the opportunity of anticipating experience. So many of the young try to follow the example of such men without being willing to take their advice. Hard for young people to work patiently under their teachers, while the world is beckoning them to rush out into the currents of business. One of the most remarkable things he has ever known was the way in which our people sustained their institutions of learning in the last twenty-five years. He had said in Boston that the negroes of the South had behaved better than any other people in their circumstances had ever done. (They cheered.) Then he said that the white people of the South had done better than any other people in their circumstances

had ever done. He dared them to cheer that. A Boston audience could not take such a dare as that. He was glad to be able to congratulate the Convention on what had been done; but he wished to say that this was only a beginning, and a Providential indication of what was yet to be done. Some of the old professors need assistants; and other departments need to be added. Thirty-five years ago no institution of learning in America had a school of the English language; now such schools are exceedingly common. It is a great thing to be able to read; but few people can really read. History is very important, and ought to be taught in our colleges. He was willing to admit that history is a hobby of his. He was glad this \$20,000 had been collected. He wanted to suggest that large endowments must be built up by large gifts, and that those who make money should quietly determine to give largely to this object. He did not know whether the \$10,000 would be asked for here to-night. He had said in another place that if he was to go before a popular audience and ask it to do a really handsome thing, to do it handsomely in the highest and most unselfish way, he had rather take his chances before a South Carolina audience than any other anywhere in the world. That was his honest conviction, and he told them of it to make them do so again!

"Dr. R. H. Griffith said that a very marked change had occurred in the sentiment of the people in the State with regard to Furman University during the past five years. He believed that more had really been done for the institution in this way than in the raising of the \$40,000. He did not know of any other case where so much had ever been raised for endowment of an institution of learning by small contributions. Only three contributions of \$1,000 had been made—one of \$600 and two of \$500 each. The contributions have represented sacrifice.

"A subscription of about \$3,700 was raised on the \$10,000 proposed to be raised by January, 1892. This will be increased to-morrow."

Home Missions was given a good time on Saturday morning when Rev. I. W. Wingo read a carefully prepared, able and every way admirable report which really left the Assistant Secretary but little to say. But the brethren heard me patiently in some statements about our work, and there is every assurance that South Carolina will continue to steadily increase its contributions to the Home Board. Our efficient Vice-President for South Carolina, Rev. R. W. Sanders, gracefully thanked the convention for the uniform courtesy with which he had always been treated, and for the liberal responses of the churches to appeals for the work, and the Assistant Secretary took occasion to express his acknowl-

edgments to the *Baptist Courier* for its readiness to publish news concerning Home Missions, and appeals from the Board.

Rev. R. A. Sublett, a former missionary in Texas, spoke of the grand work that had been done, and of the great work that is still to be done in that vast empire.

Being compelled to leave before the close of the morning session, and our space for this report being already full, we can only add that the report in the *Courier* shows that there was a tender season when the report on obituaries was read and discussed—that there was a rousing State Mission meeting Saturday night—that the sermon on Sunday were of more than usual interest and power, Dr. Broadus preaching in the afternoon to a packed house, despite the pouring rain—and that a lecture by Dr. Broadus on Monday morning fittingly crowned the delightful session of the convention.

One notable action should be recorded. On motion of Rev. C. C. Brown, the convention instructed the State Mission Board to appropriate \$500 to sustain young colored men studying for the ministry in the Benedict Institute at Columbia. This is a move in the right direction, and we hope to see it followed by other States.

I will only add, in conclusion, that Union was fully up to the far famed hospitality of the Palmetto State, and more than redeemed the promise of our gallant friend, Col. McKissick in his graceful address of welcome. All of the arrangements reflected great credit on the pastor, Rev. B. C. Lampley, his committee, the church and the community generally.

In the pleasant company of Dr. Charles Manly and Rev. B. G. Covington it was my privilege to share the graceful hospitality of our Presbyterian friends, Col. and Mrs. J. L. Young, and we were ready to maintain that, if we did not have "the best" home in town, ours certainly stood in the front rank.

J. WM. JONES.

NEWS FROM THE FIELD.

We desire to make this department fuller, and of greater interest than ever before, and we again beg our brethren to send us brief notes from their fields of any items of interest.

From Victoria, Texas.

VICTORIA, Nov. 13, 1890.

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

DEAR BROTHER,—Your esteemed favor of the 11th is received. The "HOME FIELD" came some days ago. Many thanks for your kindness. I will take pleasure in complying with your request.

First Sunday in this month I organized a little church of seven members at Inez, in this county, which makes, with the church in Victoria, two Baptist churches in this county. The Romanists have a chapel in the place, and we are not allowed to use

the school-house since the 5th Sunday in August, and the little church is determined to have a house of worship, and a kind, liberal gentleman, who owns a cattle ranch near the town, informs me he will make a present of a lot to build on as soon as called for.

I am also preaching to a church of five members at old Port Lavaca, now the county seat of Calhoun county, since the destruction by wind, fire and water, of Indianola, in 1886. A flourishing church once existed at Port Lavaca, which was scattered when the county seat was established at Indianola. This portion of the State is settled up by foreigners, mostly Germans, who are Catholics and Lutherans, and, as Dr. F. Keifer, the able German evangelist, informed me, it is next to impossible to get that people to believe in the necessity of regeneration or change of heart. In this city the Presbyterians outnumber Baptists, Methodists and Episcopalians together; and yet each has a house of worship.

There is some prospect now of Baptist immigration to this vicinity. A Brother Marsh, Baptist minister and farmer, has bought 1,200 acres of land near Port Lavaca, and expects to bring several others with him to cultivate the land. Then a stock company has bought 1,500 acres between this place and Port Lavaca, to cultivate *Castor Beans*, and a Baptist man is engaged to manage it. More anon.

Yours in the work,
D. S. SNODGRASS.

From Texarkana.

TEXARKANA, Nov. 18, 1890.

DEAR BROTHER,—A word from this field may be of some interest. Our city is finely located and has 15,000 people and is in her 17th year, not yet old enough to vote. We also have ten railroads, so from this center we may go to all parts of the world.

The Baptist interest is growing, and we are taking steps to build a new brick house of worship. We have a beautiful location in the heart of the city. We also have college property worth \$10,000, and a good school running in its second year, and situated fifty feet above any other part of the city.

A good Sunday-school is connected with our church, and it uses *Kind Words*. If you ever go to Texas you will have to go through our city, as it is the Gate City of the West. We will be glad to have you visit us. We wish success to the *Home Field*.

Yours fraternally,
W. A. FORBES, Pastor.

From Levering Mission.

WETUMKA, IND. TY., DEC. 1890.

DEAR BROTHER JONES,—Perhaps

your readers would like to know something of our work at Levering Mission, Indian Territory. School opened September 1st, under very favorable auspices, with a full corps of excellent teachers and other em-

(Continued on fifth page.)

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 51, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., JANUARY, 1891.

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MISTAKES CORRECTED.

A brother informs us that it is told in his region that the Baptist Book Concern and the Kind Words Series are a private affair, while the Publication Society Series belong to the denomination, and alone have a right to call on the denomination for support.

We supposed this matter was thoroughly understood, but we will state the case again. The Baptist Book Concern of this city is a stock company with a capital of \$100,000 owned by stockholders, who are brethren and sisters living in this city and in this and other States. It has no connection whatever with any Sunday-school series. It owns the *Western Recorder*, publishes books and tracts, does job printing, sells books, stationery, etc., and asks Baptists and everybody to get its prices before going elsewhere.

The *Kind Words* series belongs to the Southern Baptist Convention, and so belongs to the denomination, since the Convention is composed of messengers from the churches and associations. Thus the churches have complete control of the series, and it is wholly theirs. The Baptist denomination at large is not a corporate body, and so cannot own property. But the Convention is a representative body, its members are not self-appointed, but chosen by the churches and the associations. There are no life members responsible to nobody; but all the members are di-

rectly responsible to the churches and associations appointing them. What belongs to the Convention, therefore, belongs to the denomination.—*Western Recorder*.

Let us add to the above another correction, which, with intelligent Baptists, ought to be unnecessary, but which it seems hard to get the brethren to understand.

The Home Mission Board has now no control whatever over the *Kind Words* Series, and no connection with it.

The Convention transferred its Sunday-school publications to the Home Mission Board when the old Sunday-school Board was dissolved and the Board faithfully followed its instructions and built up a series to which it may point with pride and pleasure as a phenomenal success under all of the circumstances. But at its last meeting the Convention resolved to continue the Series, and to commit its management to a committee located at Louisville. That committee, therefore, has charge of *Kind Words*. The papers are still printed in Atlanta, and will be certainly until the expiration of the present contract next June. But the Home Board has now nothing to do with them, and orders for papers or for samples should be sent, not to us, but to *Kind Words*, Atlanta, Ga.

We understand that the Louisville committee will soon advertise for bids for the publication of the series for three years from the expiration of the present contract, and these bids will be received and considered from publishers everywhere, and decided on their merits.

We are glad to learn that the *Kind Words Advanced and Intermediate Quarterlies* for the first quarter of 1891 will contain doctrinal questions after each lesson. The ignorance of the rising generation in regard to the fundamental doctrines of our religion is alarming. If any parent doubts if let him ask his child who has been in Sunday-school for years, "What is Justification?" or any question about any other great Scriptural doctrine.

Hence our delight to know that Dr. Boykin, the wise and watchful editor of the *Quarterlies*, has added to each lesson a few questions upon the doctrines of our religion. We hope all the scholars of our Southern Baptist schools will be supplied with these *Quarterlies* and that the teachers and parents will see to it they learn the brief catechism attached to each lesson.—*Western Recorder*.

We cordially endorse the above and hope that our Sunday-schools generally will see in this new feature, an additional argument for taking our own Sunday-school helps—the *Kind Words* series.

NOT TRUE.—It has been charged that the Home Mission Board is spending the people's money in keeping up a cemetery. Such is not the case. The Board has never put

a dollar in the cemetery. Deacon Payne, of Boston, gave \$200 and the Alabama Convention gave the rest to purchase the land; and since that time all expenditures have been provided for by the resources of the cemetery, and it will become a source of revenue to the board rather than a burden.—*Alabama Baptist*.

We thank our brethren of the Alabama Baptist for correcting this mistake.

The cemetery in Havana has never drawn one dollar from the funds of the Board. On the contrary, besides aiding in the support of our missionaries there, it has paid five hundred dollars to build a house of worship in Neptune street and three hundred for the house in San Miguel.

We deeply sympathize with Rev. W. A. Mason, Crystal Springs, Miss., our Vice-President for Mississippi, in the death of his noble wife, but we congratulate him on the beautiful life she lived and the triumphant death she died, and also on the calm resignation with which God's grace has enabled him to bear this great sorrow.

Just as we go to press we have the sad tidings that Rev. W. N. Thrasher, one of our missionaries in the Indian Territory, has been called from his work to his glorious rest.

Reserving a fuller notice for our next, we can only say now that he seemed to be an humble, earnest, faithful, laborious and efficient missionary.

May the God of the widow and the Father of the fatherless comfort and take care of the widow and the orphans!

THE EXCURSION TO CUBA, and dedication of our house of worship in Havana will occur about the 1st of February. We are now arranging for special rates on the railways and boats and at the hotels, and will announce them as soon as possible. We may say now that we have the promise of greatly reduced rates, and hope that a large number of our brethren and sisters will avail themselves of this opportunity of visiting Cuba.

"THE DEFENCE OF CHARLESTON HARBOR, BY JOHN JOHNSON," is the modest title of one of the ablest and most valuable "war" books that has been issued. In a recent letter to the *Western Recorder*, Dr. John A. Broadus says:

"In returning from Charleston, I read with intense interest and satisfaction the recent volume on 'Defence of Charleston Harbor,' by John Johnson, who was engineer in charge of Fort Sumter, and is now an Episcopal clergyman in the city. I knew Mr. Johnson long ago as a student at the University of Virginia, distinguished for general ability, and in particular for his literary powers. I think this is the best-written of all the war books I have seen, except the life of Albert Sidney Johnston, and the Private Life of Lee. The oft-repeated and terrific bombardment of Fort Sumter by the Union ironclads and batteries, and the prodigies of skill and devotion in defending and

continually rebuilding it, until from an old-fashioned brick fort it gradually became an utterly impregnable earth-work, and all hope of capturing it was abandoned, form one of the most remarkable chapters in the history of warfare. Mr. Johnson has collected all possible materials from official reports and published memoirs on both sides, and under his admirable treatment it has become an interesting work that I held up the heavy volume all day long in the car without thought of weariness, and am still dreaming at night of the wonderful conflicts it describes, which are an honor to American manhood and military skill."

Let us add to this just estimate of Dr. Broadus that our old university friend, Dr. John Johnson, is entirely too modest in bringing out his own part in the defence of Fort Sumter, for the truth is that the heroism of the officers and men who defended it would have been unavailing but for the superb skill, wonderful tact, indomitable energy, and unconquerable nerve, patience, and perseverance of the Engineer officer in charge, Maj. John Johnson, who now tells the history which he did so much to make.

The book is characterized by the clear style which the author showed when thirty years ago he won the medal as "Best Writer" at the University of Virginia, and by painstaking accuracy of statement, and perfect fairness, which places it among the most valuable historical books that have been written. It should have a place in every well selected library, North as well South, and deserves the widest circulation.

LETTER FROM DR. MONTGOMERY—DIAZ'S OLD PASTOR.

The following letter was not, of course, intended for publication, but Dr. Tichenor got it from Bro. Diaz, and we hope that Dr. Montgomery will pardon the liberty we take in letting our readers see the abiding interest which his old Pastor takes in our missionary.

484 WILLOUGHBY AVENUE, CROOKLAND, N. Y., Oct. 25, 1890.
MY DEAR BROTHER, DIAZ—How we all thank God for your work. We all bless God you ever came among us in the old Willoughby Avenue Church. How I praise God that I had the honor of baptizing one whom God has so signally blessed. May God's blessing abound more and more toward you, and may yet greater prosperity rest upon you.

We have in our church a band of young men and women from twelve to twenty years of age, who have formed themselves into a "Diaz Mission Band." I send you their first offering for your work in Cuba. Would you be so kind as to send a letter giving an account of your work, particularly of your late imprisonment, to them, to be read before their society? It would do them good. Would Minnie, your sister, send a letter to the dear girls who are in this work? It would inspire them very much.

As a church, we pray for you and your work. Could you send us a cabinet picture of yourself and sister? We would be pleased to receive it.

Our church is growing, by God's blessing. We propose to build a large church next summer. Let us hear from you soon.

Your brother and old pastor,
R. B. MONTGOMERY.

(Continued from third page.)

ployees, who are proving themselves worthy of their positions by their interest in the work of educating and elevating the youths entrusted to our care. The great object of the Mission is to give to these Indian boys and girls a Christian education. Whole number of pupils enrolled during first quarter, ending November 15th, was 138. Average attendance, 104. We have had to reject many applicants for want of room. We have preaching every Sunday in English, by Rev. D. W. Graves, Principal Teacher, and once a month in Creek, by Rev. Wesley Smith (a native). We also have Sunday-school and prayer meeting each Sunday. We have had some good meetings; the Lord has been with us. On last Sunday (November 30th), two were received into the church by baptism, one Indian girl and another young lady (white); others have come forward for the prayers of Christians.

Pray for us, that God may continue to bless the work here until the whole school shall be taken for Christ.

Rev. J. P. Ash, of Ottawa Kan., General Sunday-school Missionary for the American Baptist Publication Society, spent three days with us, and gave us some very interesting and profitable Bible lessons on the blackboard, besides preaching an excellent sermon. We all enjoyed his visit and shall be glad to have him visit us again.

The Creek Council at its last session appropriated \$12,500.00 to send fifty of the Indian boys and girls to schools in the States. Five were selected from this school, who were attending this session and seven who have attended heretofore, making twelve representatives for Levering Mission.

Permit me to make a correction in an article in OUR HOME FIELD some time ago, in regard to Levering Mission. School was begun here September 1st, 1881, instead of September 1st, 1882.

Let all the Baptists remember the work of the Home Mission Board in the Indian Territory in their prayers and contributions. The hearts of the pupils have been made glad by the reception of four well filled boxes of clothing from the Women's Baptist Home Mission Societies of Maryland, and one from Memphis, Tennessee. More anon. Yours in Christ, J. O. WRIGHT.

From Rev. W. H. McGee.

SAN ANGELO, TEXAS, NOV. 14, 1890.
Rev. J. Wm. Jones, Atlanta, Ga.:

MY DEAR BROTHER—Yours of the 11th inst. to hand. I feel complimented that you remember me after our meeting at Waxahatchie, and that you have placed my name on your roll with the privilege of sending some items to the paper. I left my home and pastorate in the East on account of a failure in health, and am now, as you know, domiciled as

pastor at San Angelo. As our church is assisted by the State Mission Board of Texas, you, so full of the mission work, will take an interest in the following statements, though it is not necessary to load your columns with them: San Angelo is one of the largest towns and also one of the most important points for Baptists in all Texas west of Fort Worth and San Antonio. It is the terminus of the western branch of the Santa Fe Railroad, having a population of about four thousand people, about one hundred business houses, three banks, steam laundry, electric lights, etc. It is said, too, to have the second fair in importance in the State, and is reputed to be the second best wool market in the State. The town is situated in the Concho country, an immense region watered by the Concho river, and its tributaries. These streams flow constantly, and contain a great many game fish.

The surface of the country is an undulating plain, set with mound shaped mountains. The land is very fertile, and is adapted to the growth of almost every Southern product.

The mirage so delusive, but so awe-inspiring, is yet to be seen at times. It has every appearance of a lake of water floating on the plain five or ten miles away. Since I have been here I have learned to understand the tales of my childhood about travels on the deserts of the East. The primeval wild game is about gone. The buffaloes are entirely extinct; small but very shy herds of antelope are yet to be seen; the deer are very scarce. Of the carnivorous animals, only the coyote, or a small black wolf, remains, and his end is near. Prairie dogs, ground squirrels and badgers are to be seen in great numbers. This grand country so recently without the white man and the noise of enterprise is rapidly filling up, and settlements are being made everywhere.

In the Concho valley, a section one hundred and fifty miles long by one hundred wide, we now have seven small Baptist churches. I profoundly trust that we will be able to keep our work abreast with the influx of population. Our obstacles are many, one of the most serious being the indisposition of incoming Baptists to identify themselves with the work. Many apparently good Baptist members in the East would go wild in this country in three days, and many pronounced Baptists in the regions, where they were brought up, will wait to find the strong side in a new country. If our people would take their religion with them when they move, it would help the work in the West amazingly. Well, I presume you are tired, and so discontinue.

Yours in the work,

W. H. MCGEE.

Work among the Mexicans

We are glad to give our readers the following letter from Miss Mina S. Everett, whose indefatigable labors have been so greatly blessed:

SAN ANTONIO, TEX., NOV. 20, 1890.

Rev. J. W. Jones, D. D., Atlanta, Ga.:

DEAR BROTHER—I am glad to write you that the carpenters will begin our houses of worship this week. I mean the Mexican church. More good news:

Brother C. D. Daniel has been appointed to the field by our State Board. When he comes, Brother Manuel G. Trevino (who has been stationed here), will go from place to place, preaching to the Mexicans in country settlements, villages, towns and cities, a work so much needed among the many Mexicans in Texas. Nothing but the power of God's word can sweep away the influence of "Moriolatry" or their heathen religion.

Romanism and Ritualism are weaving a web around our United States and we that have the pure gospel must break the threads as they are craftily woven. Thank God there is power even in little ways, against the giant evil. Ten months ago I was in a place about four hundred miles from here in interest of our mission work. I heard of a Mexican family in the place, visited the house and talked with the mother. On leaving I asked, "would you like to have me send you a good book, a book full of instruction and beautiful truths?" (I did not mention Bible. Should I have done so, my plan would have been a failure as in so short a visit I could not have time to prove that it was not Satan's book.) The lady accepted my offer, I sent the precious Book by mail. I rejoiced to learn a few days ago that the Book is a treasure to her. Last July I visited a place sixty miles from here in the interest of Woman's Work, and while waiting for the American Sisters to arrange for a meeting, I visited a Mexican lady. We had a lengthy conversation. Among her reasons for being a Christian were: "I have been baptized into the Holy church, I have been kind to the poor and the sick." Having her permission, I read from St. John, 3d chapter. She saw plainly that Christ taught Nicodemus that he must be born again to enter the kingdom of God. I called her attention to a field of corn near by. She said the movement of the blades is caused by the wind. Yes, but whence does it come and whither does it go? She replied, "O, I cannot tell."

So is every one that is born of God. We feel the work of the Holy spirit when the divine nature is planted in our hearts. Gravely I questioned, Have you had this experience? If not, you are not a child of God, though you have been baptized, though you have done good works, with all this you cannot buy salvation, it cannot be bought, it is a gift of God. She began weeping and said, "Then how may I get it?"

Pray to God in Jesus' name. She said, "O, tell me how to pray." (This was hard to do, for none can

pray as Jesus prayed, even one of his disciples said, "Lord, teach us to pray.") I felt like a little child, in trying to explain how to talk to God. I firmly believe that the dear Holy Spirit helped me to say, "If you need clothing or food for yourself or little ones you ask your husband to supply you, do you not?" "Yes, certainly." Then if you need that which human power cannot give—if you need salvation, you must ask of Him, who alone has it to give. "Oh, I feel! I feel! I will ask Him for everything I need in all the days to come." Her weeping was turned into joy. Brother Trevino will baptize her when he has opportunity to go to her place. Do you wonder that I thank God for the "little ways?"

Yours sincerely,

MINA S. EVERETT.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MARYLAND.

We know of no more efficient organization among our Christian Women than this Maryland Society which collected last year \$3,229.05.

We had, through the kindness of our friend, Miss Alice Armstrong, a report of their annual meeting which we put in the hands of our printers, but by some strange mischance it was lost and we have never been able to recover the "copy."

We give, therefore in full their eighth annual report which was submitted to their meeting, and which will be found a model in every respect. It was as follows:

"In behalf of THE WOMAN'S HOME MISSION SOCIETY OF MARYLAND, we welcome you, our sisters, as representatives from the churches of our city and State.

"Though our labors be in different fields, our work is one, and our Master is one. We all have the same loving and watchful eye noting our every struggle, and the same sympathetic heart which beats in perfect accord with ours, when trying to advance His cause and His Kingdom. It is, indeed, true that "we need missions quite as much as missions need us;" for, when we look abroad over the field and see its whitening harvest, our hearts burn within us, and we feel constrained to make greater personal effort than ever before, in trying to supply the dark places with the light of Gospel truth.

INDIAN SCHOOL.

"In taking a retrospective view of the work accomplished during the past year, it seems fitting to consider first what has been done for those dark-browed 'sons of the forest,' who have suffered so much oppression at the hands of our government. The Levering School among Creeks, under the management of Mr. Wright, has done in the past and is doing now a noble work in elevating and Christianizing the Indians, and it is at present in a more hopeful condition than ever before. Total number of pupils enrolled during the year, 171; general average, 87. Preaching once a month, by a native minister; much interest in Sunday-school every Sunday; a general weekly prayer-meeting, besides prayer-meetings held each week by the young men and women. A

Missionary Society has been organized among the girls, in which most of them take considerable interest. By their personal efforts they made \$6.15, which is to be used in church and mission work among their own people. The indebtedness on the mission has been paid off, leaving at the close of the session a balance in treasury. The school reopened September 1st with bright prospects; 77 pupils enrolled, and others coming in every day. Teachers and employees all present, with a spirit that promises faithful work during the coming session.

NEW ORLEANS.

"Cheering reports reach us from our mission work in the 'Crescent City.' Miss Alfred writes that at Valence street, while there is no marked increase in numbers, there has been a decided improvement in the deportment of those in attendance, and more of the Christly spirit of giving has been manifested than ever before. The Sunbeam Society has done very well in the seventeen months since its organization, having raised more than \$275.00, most of which was used in carpeting Valence street. In addition to this, the Young People's Mutual Aid Society has sent various contributions to Foreign Missions, while a third organization, the Children's Right Hand Aid Society, has been formed during the year. The location now occupied by the Claiborne street school is the most favorable since its organization. Unlike Valence Street, there is but little opposition to the school just now, and there seems nothing likely to impede its progress. A new Society has been organized there called 'The Willing Workers,' having for its president a Spanish Catholic girl. She opens each meeting by reading a portion of Scripture and leading in prayer. Let us hope that the foundations of this Catholic stronghold may soon be pulled down, and that the love of Jesus will reign supreme in the hearts of all.

CUBA.

"In attempting to speak of the rapid growth of the Baptists in this beautiful island, so appropriately called 'the Queen of the Antilles,' we fain would exclaim in the words of the Psalmist: 'This is the Lord's doing; it is marvellous in our eyes.' The circumstances attending the establishment of the Baptist cause in Cuba I presume are familiar to all present. Dr. J. Wm. Jones, assistant secretary, says 'the marvellous work in Cuba continues with unabated interest and growing power. In January, 1886, the First Baptist church was organized in Havana. To-day we have seven churches in as many cities and towns, 21 missionaries, 27 stations, a membership of 1,800 and 2,500 in Sunday-schools.'

"The legal difficulties in the way of a clear title on the theatre property in Havana, purchased in 1880 for church purposes, will shortly be removed, and payments will be made as due. The recent imprisonment of Mr. Diaz and his two friends, Messrs. Godinez and Henery, instead of lessening the interest of the people in their newly-found faith, seems to have given it a fresh impetus, as the first Sunday after their imprisonment two thousand people attended the evening service at the theatre, although it was in the 'height of the heated term.' The churches are trained to systematic giving and individual effort, and the Baptists

(without exception) are at work. Mr. Diaz says 'Cuba is coming to Christ,' and we can but add, God speed the day!

COLORED PEOPLE.

The Home Board employs able, well equipped men to hold Theological Institutes for preachers, deacons and members; fifty missionaries and evangelists are employed among them.

CHINESE.

"The faithful efforts of the teachers in the Eutaw Place Sunday-school have at length been rewarded in the conversion of the Chinaman, Der Sang. This 'son of the Orient' was baptized Sunday, September 28th, at Eutaw Place church. The scene was one of thrilling interest as Dr. Ellis led forward the candidate, repeating those words: 'And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God,' etc. The school has been kept up during the entire year, with a varying attendance. Miss Whilden, employed as missionary by Home and State Board, has started for China. She sails from San Francisco October 21st. Many prayers follow this noble, consecrated woman.

STATE WORK.

"In our own State the work is going forward. We have a better class of missionaries than we have ever had before, and our churches are endeavoring to be self-supporting. During the year now passing, we have employed 32 missionaries, 18 white and 14 colored. Grace and Hampden Baptist churches have become self-supporting, and so have the colored churches, Patterson avenue and Bladensburg. Every mission field has been supplied with preachers except Salisbury. The only churches in Baltimore now dependent on the Board are Riverside, Fuller Memorial and German (white), Trinity and Antioch, of Waverly (colored). But there are many counties in Maryland in which there is no preaching at all, and many new fields are asking for aid. Shall we not, dear sisters, endeavor to do more for our own loved Maryland? For when the great commission was given, did not our Master command the disciples 'to be witnesses first in Jerusalem?'

ANNUAL EXCURSION.

'The second annual excursion to Annapolis, under the auspices of the Home Mission Society, netted \$416.77 to the treasury. It was pronounced a very enjoyable occasion.

QUARTERLY MEETING.

"Dr. Tichenor, Dr. Ellis and Dr. Gregory addressed the evening sessions. Mrs. Hartsock, Mrs. A. Wilson and others assisted at the afternoon meetings, which were generally well attended.

BAND WORK.

"A joint committee was appointed from the Foreign and Home Mission Societies to arrange an evening exercise. An interesting entertainment called 'An Evening in Japan,' was held at the Seventh Church, which was enjoyed and largely attended. Mrs. J. Wilson Marriott, connected with this society as recording secretary since its organization, tendered her resignation last April, which was accepted with many regrets. And now, in closing the year's report, shall we

not take fresh courage from our past success and resolve to press forward during the coming year as never before? For next to Heaven is anything so sweet as work for Jesus?

NORA LAND,

Oct., 1890. Recording Secretary.

NEGRO PROGRESS.

Some of our good people, both North and South, and especially in the North, seem to lose sight of the fact that the war ended in 1865, and that the colored people have been free now for twenty-five years. They speak of 'the negro problem' and the 'solution of the negro problem' as if it was just now a new discovery, and was only just now beginning to be 'solved.' It seems to us that people with two good eyes and reasonable powers of perception could see for themselves, that the 'negro problem' is with a commendable degree of progress happily working out its own solution. Suppose we look a little at the situation. The negroes, we believe, are usually reckoned to belong to the poorer class—many however are freeholders and independent—and therefore must needs toil with industry and frugality in order to secure a subsistence.

Well this is just what all other people of that 'class' must do and surely we have a very large per cent. of them among the whites. In fact, the negroes as a 'class' have about as good a chance and are about as well to do in the world, perhaps, as one-third or more of the white people, and we do not think it is going too far to say that they are making a progress that will compare favorably with, if indeed it does not equal, that being made by that class of white people. Quite as many of their children born since 1865 have had the advantages of the public schools as the children of the average white people, and really at far less expense to them of any taxation. A large proportion also have acquired some real estate and made themselves homes. And in a word, they have had as good an opportunity to live, to learn, to accumulate, and to prosper in the world as the average white people. If they are not, as a class, as well to do in the world as the poor white people, who made an even start with the world, ten, twenty or twenty-five years ago, it is as much their own fault, if not more so, than that of anybody else. The truth is, the negro has done about as well as it was in him to do, and in our judgment he has done well.

Then look at the negro problem from a religious standpoint? Has he made no progress? For our part, we are now and always have been a strong believer in negro religion. We do not think their religion is as much vitiated by what is usually called 'superstition' as that of the white people by its opposite which is both latent and practical infidelity. And if some of

our religious people, both South and North, will excuse us for saying it, we will venture to assert that the negro's religion would be of a much higher type now if he could have had a better example set before him by his white brethren. But if anyone thinks that the negroes are less religious, as a class, than their white brethren, let him make a comparison. He will find that in most of our Southern States what is called the evangelical denominations number in their fellowship quite as many, if not more of the colored people than of the white. Then they have their houses of worship in every community which are not far behind the houses of the average white people. And what shall be said of their preachers? Why this, that they are in numbers quite sufficient to meet the demand, and in point of intelligence and piety, especially the younger ones, not very far below the average standard of their fairer brethren. Now what more is needed to solve this knotty problem than is being done? Are not these people making progress about as rapidly as it is in them to do? Anything else would be abnormal and consequently hurtful. Natural growth is better than any kind of swelling. These people are 'growing' under the leading of a divine providence; let us beware, lest we introduce an element that will change that healthy growth into a hurtful swelling. But what shall we do to help them 'solve the problem' of their existence? Well at least, let us continue all that we have been doing. Not less, and if possible more, and let that doing be limited only by our ability and opportunity, and let it be along the same lines of our previous procedure. In every way that the Lord permits us and that they will receive, let us promote education and religion among them, by encouraging their free education by the State, and in the establishment of schools of higher grade by themselves, in church building and evangelical work among them generally. If we do this we will contribute much toward their elevation in the scale of intellectual and moral being and responsibility, which alone will fit them or any other people for full and effective citizenship.—Southern Baptist Record.

SOUTHERN VIEW OF SOME SOUTHERN WORK AMONG THE NEGROES.

We clip from *The Church at Home and Abroad*, the missionary organ of the Northern Presbyterian, the following letter, written by a Northern lady, concerning work in Charlotte county, Va.:

We will only premise that the work of which this sister writes is similar to that which Southern whites have always been doing for the negroes. 'Stonewall' Jackson's colored Sunday-school in Lexington, V., Prof. John B. Minor's at the

University of Virginia, one that we know of at Greenville, S. C., in 1859, and many similar ones all over the South in ante bellum days, and the other work done for the negroes by our pastors and missionaries in those days, and the large amount of similar work done since the war, attest that our Christian people have not been entirely unmindful of their duty. And yet there is large room for improvement in this respect, and we cordially commend the example of these zealous Presbyterian workers.

But we quote fully from the letter of the Northern sister:

"I have been very much interested in the work for the last three years. Mrs. Rice was a dear classmate in our school-days, in Packer Institute, Brooklyn, N. Y. I consider that she and her husband, in their isolated home—deprived of the society which they would enjoy and adorn—are doing as grand, heroic work for God as any people I ever knew.

"In an editorial of your January issue the Negro question is spoken of as a 'many-sided obelisk, having northern and southern phases.' Born and bred a strong northern abolitionist, with a peculiar interest in the Negro—a bitter antipathy to slavery—I knew and felt all the usual northern sentiments toward the race in the new character of freedmen. Three years ago it was the good fortune of my husband and myself to spend a few days on the plantation of Mr. H. C. Rice, whose article appeared in the same January number with that of 'A Southern Lady.' Since that visit my vision has taken in new sides of the 'obelisk.' This summer I have spent several weeks in the same vicinity.

"In the plantation districts, distant from markets and railways, one may see the sad, heart-rending desolation left in the path of war. There we meet the issue forming the so-called 'race problem.' A lady said to me, 'It is not a race question—it is the human question. Sometimes it appears as the labor movement, sometimes as the Chinese bill, but every where it really is ignorance and poverty versus intelligence and wealth.' It is almost impossible for us here to comprehend the situation. In area the plantations of Charlotte county vary from three to eight square miles. On one plantation are two hundred and seventy-five human beings, sixty of whom are white. That is over three colored people to each white; and this is a fair average. Shorn of all romance, what are these colored people? So many dependent, ignorant children, with the ideas of morals, character and politics which they should be expected to have, but one generation removed from hundreds of years of the training of slavery on a race imported from the Dark Continent. To say southern planters are responsible for this has nothing to do with the present facts.

"Do we at the North meet on a social plane the same class of our poor, ignorant population? Negroes being church members, or even ministers, had not necessarily anything to do with their personal character for pure living, honesty or truthfulness.

"An earnest Christian worker said, 'I wish creeds had never come South.' The Presbyterians and Baptists teach perseverance of the saints. A colored person has a great time 'coming through,' as they express it, and then *knows* he is converted; then if they cannot fall from grace they are safe, and can live as they choose. Then comes the Methodist doctrine of justification by faith—and they have in abundance of faith; therefore a doctrine of works is not gospel.

"With these facts in mind, and allowing for much race and class prejudice, let us see what the southern people are doing. Mrs. Rice, in your April issue, speaks of the growth of Mr. Rice's schools. Three years since—during our first visit—Mrs. Rice held a free night-school three evenings each week for poor white young men, who came miles after a hard day's work in the fields, in clothing not meeting the requirements of comfort nor of health. For want of other accommodation this school, was held in Mrs. Rice's nursery, which must therefore be transformed three times a week from children's play-room to school-room. Now she has a pleasant school-room. How many of us would take the same class into our homes and feed them from our richer store of culture? To-day three of those young men are doing well in colleges; others are serving God intelligently nearer home.

"One hot day last June it was my privilege to visit Mr. Rice's own Sabbath-school; there in a close room, crowded with two hundred colored people of all ages, he personally taught the Berean lesson for the day, and many of our white Sabbath-schools might have learned something from the order, attention and thoughtful preparation and recitation of the lesson. A few miles from this school is the home of Patrick Henry. On a part of his plantation the wife of his grandson, a cultured, refined, Christian lady, has opened a Sabbath-school. Finding some children whose mothers could not provide suitable clothing, she personally took material sent in missionary barrels, and cut, fitted and made dresses and other necessary articles, that ~~these~~ little colored children might come and learn of Jesus. The Sunday of our visit thirty-two bright little faces greeted us, and they knew their lesson wonderfully. This northern lady, is a lady who has no competent help, must do her housework and sewing, and is far from strong. Her building needs repairs to make it possible to continue her school in winter. What a boon to her and the school would be \$100! A cultured lady living a few miles from

there, knowing I had been able to help a little, sent me word, 'We must have *built* to draw them at first. If I could be assured of Christmas barrels for two years, and lesson leaves, papers, etc., I could guarantee a school of three or four hundred colored scholars, with enough Christian, educated ladies to teach it. We would have a sewing-school in connection with it, and in this vicinity there are no Sabbath-schools.'

"The third visit we made was to the home of a little lady who has assumed the care of one of the schools under Mr. Rice's superintendence. Like all about them, they have suffered from war and floods, but she and her husband are cultured Christian people, with a family of nine children, seven of whom are at home, five miles from any school privileges; the mother a semi-invalid, doing sewing and housework for all, besides educating the little ones. Sunday morning she and her husband care for a colored Sabbath-school numbering two hundred, held in a log building a mile from their home. After dinner they drive four miles to a white Sabbath school which they are trying to reorganize from the fragments of one which flourished in more prosperous days. Fridays she has a sewing-class, and many a garment has she made for children, whose mothers were either sick or working in the fields. There are many other workers—one a dear old gentleman over seventy years of age, who took up the work his wife laid down when called to hear the 'Well done.' This is only one neighborhood. I believe the whole South is rich with harvests and harvesters, if they had the tools. Let us help these grand workers of God with what we can—a little work in repairing clothing for Christmas barrels, some of our mission money, and at least our prayers and a God speed."

WORK AMONG THE NEGROES OF THE SOUTH.

We clip the following editorial from the *Arkansas Baptist*, written evidently by Dr. A. J. Holt, formerly Secretary of the State Board of Texas.

We will only add that no part of the work of the Home Board is more hopeful than that we are doing among the negroes, and that what we have helped the State Board to do in Texas we should be glad to help the State Boards to do in all of the States of the Southern Baptist Convention, and that we stand ready to do so just so far as the way is opened, and the churches afford the means of prosecuting this great work.

But read what Dr. Holt says of the success of the work in Texas:

"The missionary work among the colored Baptists of Texas is assuming prodigious proportions. Seven years ago they were doing nothing, only fussing over nothing at their general meetings. They were then induced

to appoint a sterling, good and safe man as Superintendent of Missions. He began the work without a single missionary in the field or a cent in the treasury. He set about organizing his work first. He has had to struggle against fearful odds. He has been called 'the white man's man,' 'the boss,' 'the big Ike,' and many such epithets by some of the ignorant ones among his people. He has had to meet the friction of outside interference from other States, and the jealousies of his own. But despite all these difficulties and embarrassments, this man has gone right on and built up the most phenomenal work that exists on this continent for the colored people.

"He has, meanwhile, attended two terms at the Richmond Institute, so as to better perform his duties. He has handled tens of thousands of dollars; yet not one flaw has been pointed out in his work.

"The following figures will show what has been done toward taking Texas for Jesus by missionary effort in five years and eight months, or since February 1st, 1885. See what God hath wrought by the united efforts of one convention fighting under that old Baptist banner, 'One Lord, one Faith and one Baptism.'

"Stations supplied, 824; days labored, 18,522; miles traveled, 207,205; sermons preached, 16,150; addresses, 6,314; religious visits, 7495; baptisms, 4,045; received by letter, 2,410; total additions on the mission fields, 7,445; conversions reported, 3,143; churches organized, 197; prayer-meetings organized, 859; prayer-meetings attended, 3,876; Sunday-schools organized, 560; elders ordained, 131; deacons ordained, 241; meeting houses built, 101; cost of buildings \$22,947.75; church lots bought, 126, cost of lots \$4,934.40; collected and expended for missions, etc., \$31,445.32. Total collected for the mission work, \$58,994.47.

"This work, under the blessings of God, is the result of the systematic labors of one man. He has laid it all out, made every appointment, signed every check, received every report, handled every dollar.

"Such a showing would do honor to any one in any State.

"The man who has thus wrought, is Elder A. R. Griggs of Dallas, Texas. He was a slave, and is a very black 'Brother in Black.' He has the confidence and co-operation of the white Baptists all over Texas; and in commercial circles, the endorsement of A. R. Griggs will make any paper go.

"Let us thank God for such a man and such a work, and hope our colored brethren of Arkansas will emulate his success and imitate his example."

RENEWALS are very much "in order" just now, and we beg our subscribers to send on their *twenty-five cents*.

RECEIPTS OF THE HOME MISSION BOARD FROM DECEMBER 1st TO DECEMBER 14th, 1909.

ALABAMA.

Ladies' Society, Talladega, box for Missionary, \$55.00; Ladies' Society, Third church, Birmingham, contribution to box, 7.00; Ladies' Society, Evergreen, box for Missionary, 100.00; Oxford Seminars, box for Missionary, 20.15; Ladies' Society, Lafayette, box for Missionary, 28.10; Ladies' Society, Cusseta, box for Missionary, 25.85; Ladies' Society, Providence, contribution to box, 1.75; Ladies' Society, Rock Spring, contribution to box, 2.25; Ladies' Society, Pleasant Ridge, contribution to box, 3.75; Ladies' Society, New Hope, contribution to box, 10.00; Ladies' Society, Third church, Birmingham (additional), 4.75. Total for the month, \$270.00; previously reported, \$3,106.22; aggregate since May, \$3,376.22.

ARKANSAS.

Ladies' Society, Three Creeks, box for Missionary, \$10.00; To Cuban Missions from Concord Association, L.T. Mayfield, Treas., 41.10; total for the month, \$51.10; previously reported, \$306.50; aggregate since May, \$357.60.

FLORIDA.

Aggregate since May, \$307.00.

GEORGIA.

North Georgia Convention, \$200.00; Ladies' Society, Green Fork and Oak Hill churches, 25.00; Noonday Baptist church, Canton, 15.00; total for the month, \$240.00; previously reported, \$4,762.21; aggregate since May, \$5,002.21.

KENTUCKY.

J. W. Warder, Corresponding Secretary, 301.40; J. W. Warder, Corresponding Secretary, 407.50. Total for the month, 708.90. Previously reported, 1,810.00. Aggregate since May, \$2,518.90.

LOUISIANA.

To Havana House from Valencia Street Seminars, N. O., 10.70; previously reported, 45.00. Aggregate since May, \$55.70.

MARYLAND.

Woman's Baptist Home Mission Society, Immanuel Church, box for Missionary, 157.00; previously reported, 2,776.71. Aggregate since May, \$2,933.71.

MISSOURI.

W. M. Association, St. Louis Auxiliary, 12.00; H. R. Babb, Treas. Mo. H. and F. M. Board, 403.75. Total for the month, 505.75; previously reported, 2,316.43. Aggregate since May, \$2,822.18.

MISSISSIPPI.

Ladies Soc. Copiah Ass'n, box for Missionary, 175.00; previously reported, 18.00. Aggregate since May, \$193.00.

NORTH CAROLINA.

Ladies Soc. 1st ch. Raleigh, box for Missionary, 113.00; previously reported, 1,906.00. Aggregate since May, \$1,719.00.

SOUTH CAROLINA.

Red Oak Grove ch., Edgeland Ass'n, \$1.20; Red Oak Grove S. S., Edgeland Ass'n, 1.34; Greenville Ass'n, W. W. Keys, Treas., 29.15; To Havana House, 1st ch., Greenville, W. W. Keys, Treas., 4.00; North Greenville Ass'n, W. W. Keys, Treas., 9.02; Mt. Joy Bap. ch., Miss Sibbie O. Spears, Treas., 23.81; Washington ch., North Greenville Ass'n, 2.00; Matlock ch., D. I. Peoples, Peoples, 4.00; S. E. Ass'n, B. F. Brockington, Treas., 0.98; Ridge Spring ch., P. N. Timmerman, Treas., 23.81; Brushy Fork ch., Chester, 58; Hebron ch., Friedland, 1.21; Ladies Soc. 1st ch., Charleston, box for Missionary, 40.00; Ladies Soc., Johnston for Missionary, 35.00; Dorchester Ass'n, 1.45; Plum Branch Bap. ch., 2.25;

West Creek ch., Ridge Ass'n, 4.60; Mt. Zion ch., Spartanburg, 8.00; Broad River Ass'n., Chas. Manly, V. P., 5.19; Hampton church, 5.70; Walterboro church, 9.55; Brunswick church, 55; Union meeting, Moriah Association, 2.34; Fairview church, Union county, 3.35; W. M. E., Heath Spring, 3.00; Second church, Columbia, 3.00. Total for the month, \$217.00. Previously reported, \$2,932.62. Aggregate since May, \$3,150.22.

TENNESSEE.

Clarksville ch., W. J. Ely, Treas., 27.75; Ladies Soc. Central and Trinity chs., Memphis, box for Missionary, 80.00; Cuban Missions, from Wm. A. Keen, Morning Star, 50; L. M. Jones, Trenton, 5.00; Cuban Missions from Woman's Miss. Soc. 1st Bap. ch. Morristown, 10.00. Total for the month, 123.25. Previously reported, 749.97. Aggregate since May, \$872.92.

TEXAS.

Cuban Missions from 1st ch., Liberty Hill, 3.00; Ladies Soc. 1st ch., Waxahachie, box for Missionary, 36.00. Total for the month, 39.00. Previously reported, 1,313.78. Aggregate since May, \$1,352.78.

VIRGINIA.

Ladies Soc., Hermitage ch., Middlesex co., box for Missionary, 34.00. Previously reported, 4,032.98. Aggregate since May, \$4,066.98.

MISCELLANEOUS.

From our Home Field, 100.00; Previously reported, 1,841.11. Aggregate since May, \$1,941.11.

GRAND TOTAL.

For December, 2,809.07; previously reported, 28,015.28; aggregate since May, \$30,824.35.

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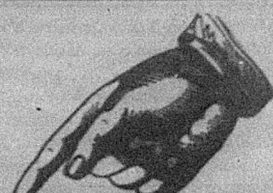
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RE. J. B. HAWTHORNE
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"I returned from Tyler, Texas, on the 12th inst. I had my wife just been taking Royal Germetuer to the GREAT UPBUILDING of her physical system. She is now almost free from the distressing headaches with which she has been a martyr for twenty years. Surely it has done wonders for her. I wish every RICKET SUFFERING WIFE HAD ACCESS TO THAT WONDERFUL REMEDY."
Rev. J. B. Hawthorne, Pastor First Baptist Church, Atlanta, Ga., was cured of a long standing case of Catarrh, Gonorrhea, etc., by the use of Royal Germetuer. He writes: "I have been suffering from nervous headache, neuritis, and rheumatism FOR THIRTY YEARS, scarcely having a day's exemption from pain. After taking Royal Germetuer two months, he writes: "A more complete transformation I have never witnessed. EVERY SYMPTOM OF DISEASE HAS DISAPPEARED. She appears to be twenty years younger, and is as happy and playful as a healthy child. We have purchased some of our friends to take the medicine, and the testimony of them is that it is a great remedy."
Dr. King's Royal Germetuer is a boon to women. It builds up the strength, increases the appetite, aids digestion, relieves the cause of the disease, and insures health.
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Mr. T. Johnson, of Atlanta, was cured of a long continued and severe case of catarrh which was sapping his life away.

Mr. A. V. Jackson, of Sandersville, Ga., after trying various physicians for fifteen years, was cured of a violent case of rheumatism.

Mrs. M. Farmer, West Kent, Atlanta, was completely cured of a long and severe case of inflammatory rheumatism after all else had failed.

Rev. A. B. Vaughn, Canton, Ga., was cured of facial neuralgia, also of a liver and kidney trouble of many years standing.

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Mrs. E. H. Tennent, editor of "Tennent's Home Magazine" says: "It has spread like a prairie fire. It is so pleasant to take I look forward to the hour for taking it with pleasure."

Rev. M. H. Wells, of Louisville, Ky., has a daughter who was cured of neuralgia and rheumatism after all known medical and climatic remedies had been used.

Mr. T. V. Meddler, of Babb's Bridge, La., was cured of liver complaint and kidney disease of five years standing.

Mrs. Irene Free, of Socorro, Ga., was cured of chronic disease, loss of sight, years standing and hemorrhage of the lungs. Her recovery was due to the use of Royal Germetuer.

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Mrs. Nicholson, of Martin, Texas, was prostrated for months because of kidney irregularity, expected to die. Was cured with "Royal Germetuer."

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