

OUR HOME FIELD.

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

VOL. III.

ATLANTA, GEORGIA, JULY, 1891.

NO. 11

MEETING OF THE "WOMAN'S MISSIONARY UNION, AUXILIARY TO THE S. B. C."

This reporter had not the privilege of attending this great meeting of our honored women—our "elect ladies"—at Birmingham, as they rigidly excluded from their sessions "everything of the male persuasion," except those brethren who were so fortunate as to be permitted to speak before them.

But we are very fortunate in being able to reproduce from the *Baltimore Baptist* the following admirable report, which (from the initials) we take to be from the graceful pen of Mrs. F. M. Ellis:

The pleasant audience room of the 1st Methodist church, placed at the disposal of the W. M. U., was made very attractive by the display of potted plants and trailing ivy surrounding its chancel. Large clusters of laurel blossoms and a bank of cut flowers decorated the stand, while the word "Welcome," in green leaves on a white ground was suspended from the front of the organ. Among these decorations were many indications of the purpose which had called together these ladies from every Southern State—a table of bright hued tracts, some mite boxes, and sober reports of missionary intelligence. The meeting was called to order by the president, Miss M. E. McIntosh, of South Carolina. Mrs. Pickard, of Alabama, led the devotional exercises and gave a Bible reading, with very many beautiful illustrations of greeting supported by no less beautiful passages of God's word, dwelling on the fact that while many might be strangers to each other, they were not to the common purpose of seeking to advance God's kingdom in this mission work, and this made us all sisters in Christ Jesus.

Dr. H. A. Tupper, Secretary of the Foreign Mission Board of the Southern Baptist Convention, welcomed the ladies of the W. M. U. in behalf of his daughter, Mrs. T. A. Hamilton, of Birmingham. It need not be said it was a graceful, beautiful and appropriate address. He welcomed them with the Anglo Saxon greeting—Welcome, the Latin, Salety, and the Hebrew, Peace.

Mrs. H. Lman, of Mississippi, responded for the delegates.

The Committee on Credentials reported seventy ladies from fourteen States present, with several visiting ladies from these States. Miss McIntosh in her address dwelt on two points of the work: 1st, The necessity of prayer for missions; 2d, The necessity for missionary information.

She said that prayer was the flame, information the fuel. There might be fuel without flame, but not flame without fuel. She gave several instances of the power of special prayer, and showed that here was a power of incalculable might that the humblest Christian might wield; that the electric current of prayer could set in motion forces that through all eternity would still be unexhausted. She plead for more time to be given to studying our mission fields and their needs and more prayers for our missionaries in these fields.

The report of the corresponding secretary, Miss Annie W. Armstrong, was of the deepest interest to the

Everett, of Texas, led the devotional exercises, followed by a paper on "The work in Cuba," by Mrs. Gordon, of Georgia, who had visited Cuba at the dedication of the First Baptist Church of Havana, and had become deeply interested in this, the greatest work of modern missions. The First Baptist Church was organized there by A. J. Diaz in 1886, with seven members; there were now 1,917 members of the Baptist churches. The great need of the work was a school for the higher education of young women. This work needed some woman, great in heart and mind, who would devote her life to it. Mr. Diaz, of Cuba, whose utter-

pressing her gratification at seeing so many ladies interested in the welfare of her country.

An invitation from Mrs. T. A. Hamilton, of Birmingham, was received to an informal reception at her home immediately on the adjournment of the meeting.

THE RECEPTION.

Shortly after 5 o'clock Mrs. Hamilton's residence was the scene of many happy renewals of old acquaintances. The cordial welcome of the hostess made stranger a misnomer for any of her guests, and made all feel not only friends, but old friends. Meetings and greetings were the order of the hour and these happy reunions made a fitting close to the first day's meeting of the Union.

Saturday's session was called to order promptly at 10 o'clock, the president in the chair, Mrs. Telford, of Florida, led the devotional exercises. Dr. Frost, of Virginia, spoke of the religious obligations resting on us toward the colored people, and the desire for our further co-operation in that line of work in connection with the Home Board. A beautiful paper was read, by Mrs. Eager, of Alabama on missionary literature.

Mrs. B. F. Abbott, of Georgia, then offered the following:

Resolved, That the Woman's Missionary Union accept the space offered in the *Foreign Mission Journal* and that the societies in all the States seek to increase the *Journal's* circulation.

The recommendations of the Executive Committee were read by Miss Annie Armstrong of Maryland. The Foreign Mission Board suggests:

1. (a) That our missionary women in our world-wide field be presented to Woman's Missionary societies for support.

(b). That the object for the next Christmas offerings be the same as that of last, viz.: The increase of our missionary force in China.

(c) That, as the Board has authorized collections for a chapel in Rio, the ladies be invited to aid in such collections.

(d) That, as our mission fields are often in need of building funds, children and young people be interested in making gifts for chapel building.

2. By recommendation of the Home Board it is suggested:

(a) That the Woman's Missionary Societies aid in the support of missionaries and missionary families on the frontier and elsewhere.

(b) That boxes of clothing and other useful articles be sent to our frontier and other needy, missionary-ries.

(c) That the Cuban school for girls



REV. J. L. BURROWS, D.D., LL.D.,
So long a leader in the Southern Baptist Convention.

ladies, as it showed a great advance made in the last year. In the four years of this organization the amounts given by the woman's missionary societies of the Baptist churches of the South, to the Home and Foreign Boards have increased from \$21,039.06 in 1888 to \$38,990.34 in 1890. Of this increase \$7,752.58 was for the past year. Among the special lines of work have been boxes of clothing, etc., sent to our frontier missionaries, and the support of twenty-five girls in the Cuban school, under Mr. Diaz. The support of all the women missionaries in the foreign field has been the aim of the societies, and will be the object for the coming year, and of the Christmas offering to North China, which amounted this year to \$4,320. At the afternoon session Miss Mina

ances are always listened to with profound interest, addressed the meeting on his work. He made the following brief report of his work: Cuba has 22 missionaries, 7 churches, 17 mission stations, 1,917 church members, 210 baptisms this year, 679 Sunday-school pupils, 626 day-school scholars and 3 church buildings. This has been a year of great persecution in the missions.

He and two of his co-laborers had been thrown into prison for preaching the gospel, while another had been kept in jail seven months without chance of trial for declaring his belief. The time was all too short for the speaker and his hearers. He in closing also plead for the school for young ladies. His young sister, now at school, in LaGrange, Georgia, spoke a few words in Spanish, ex-

continue to receive the aid of the Woman's Missionary Society.

(d) That Mission Bands, Sunday-schools and other young people's organizations be requested to contribute money for building of chapels on the frontier, Cuba and wherever needed on home mission fields.

3. That the work be not retarded, it is earnestly recommended to the attention of societies in each State that suitable provision be made for the expense of the Central Committee for postage, stationery, etc.

4. That while urging a more general diffusion of missionary intelligence through periodicals and leaflets, the missionary columns in State papers be used as a medium of communication between societies and as an opportunity for consecrated use of talents in the service of the Master.

5. Recognizing the rising generation as the strength and hope of the future church, the vital importance of interesting children and young people now in mission effort be specially presented to the women of the South.

6. That prayer for the missionaries on the field and for more consecrated workers at home be a part of daily, private, and family devotion. To this end the prayer card is commended.

These recommendations were adopted as a whole.

At the afternoon session, conference on hand work was opened by Mrs. Cole, of Louisiana reading a very suggestive paper. This, as well as one prepared by Miss Osborne, of Kentucky was asked to be published.

Mrs. J. L. Burnham, of Missouri, spoke on the memorial chapel for Miss Maggie Rice, which the ladies of Missouri were so earnestly pleading for and hoping soon to erect in Rio, as a fitting testimonial to one of their State who so soon gave up her life in the work in Rio. Mrs. M. C. Cole, of Louisiana, then announced that a crocheted quilt had been presented to the ladies of the society in Evergreen, Louisiana, and that the proceeds of the sale of this quilt be given to the object most needy. A vote was taken, and Mrs. Burnham was allowed to take a collection for the Maggie Rice memorial chapel, resulting in over \$200, and further adding that the quilt be presented to Mrs. Rice, the mother of Miss Maggie.

Maryland's report, was read by Mrs. Gregory, of Maryland. The ladies pledged for foreign missions \$1,110.00, and had raised \$1,751.60, including the Pingtu offering; for home missions \$3,795.98, including boxes sent to frontier missionaries. Several States reported a large increase in gifts past year. Letters from Miss Moon and Miss Crawford were read, and a joint letter signed by a number of missionaries in North China, copies of which will be doubtless published in the foreign missionary journal. Several letters

and papers which the writer was unable to report will find their way into print very shortly. Please look for them either in the missionary column of the *Baltimore Baptist*, or the journals of our home and foreign boards. The meetings of Tuesday were full of interest, the officers were re-elected for the coming year. Dr. Eaton came with greetings from the Convention, and asked the co-operation of the W. M. U. in the coming celebrations in 1892 of the centenary of foreign missions.

Mrs. Stratton, of Alabama read the leaflet written by Mrs. E. Y. Mullins, of Baltimore, on "Thirteen Girls and Thirteen Cents," which we hope to see in print at an early date. Rev. C. E. Smith, of Africa, showed many curious and interesting articles brought from that country, and plead for dark benighted Africa, showing his heart was with that people, among whom he had lost his dearest friend and helper, his wife. Miss Heck, of North Carolina opened the "question box," bringing out interesting discussion of various phases of the work from different ladies.

Time and space warn me you must look elsewhere for fuller reports, as I have no doubt for months to come you will be frequently learning of the good things we had in Birmingham, Ala., at the woman's meetings. Mrs. F. M. E.

Annual meeting of the Southern Female College Missionary Society at LaGrange, Ga.

We give more space to a report of this meeting than we could ordinarily allow to a local society because we desire to hold it up as a model society in several important particulars.

1. The teachers generally are connected with it, and give it not only their money but their counsel, and active influence and help.

2. It works not independently of any church, but in co-operation with the local church at LaGrange.

3. It has a system by which each of its members agrees the first of the year to pay a specified amount, so that it is enabled to undertake with confidence specified work, and besides this there are extra collections from time to time, and all are encouraged to make sacrifices in order to give.

4. The results are as gratifying as they are surprising.

The reports of the President, Mrs. Sallie Cox Stanton, and the Treasurer, Miss Fannie May Burks, for the year ending June 12th, 1891, show the following receipts and expenditures: State Missions, \$103.34; Confederate Home, \$100; Orphans' Home and general benevolence, \$88.01; Mercer University, \$36.25; ministerial students \$75.00; indigent ministers, \$12.75; Home Missions (general fund), \$136.55; expenses, support, and education of a missionary for Cuba (Miss Clotilde Diaz)

\$300.55; education of a missionary for the Indians (Miss Ida Moore), \$140; Foreign Missions, \$203.62; Southern Baptist Theological Seminary \$20.00; total amount for the year \$1,216.07. Is there another college missionary society which has raised during the past year \$1,216.07? If so we should be glad to know and to record the fact.

It would be expected that we should add, that a society which makes such an exhibit in contributions has so kindled the missionary spirit that a number of these noble young women have resolved to offer themselves as missionaries—to say to the calls of God and of our mission boards: "Here am I—send me!" There are future Ann Hasseltines, and Sarah Boardmans, and Henrietta Shucks, and Lottie Moons, among these sweet, christian, girls.

With such a record of work for the year the annual meeting was one of deepest interest.

The report of the President and Treasurer we have given, in substance, above.

We give in full, as follows:

The Report of the Corresponding Secretary.

Since this is the twelfth anniversary of the College Missionary Society, I deem it not amiss upon this occasion to speak to the audience of the work and purposes of the Society during this year; especially since we so confidently feel that in your hearts we find sympathy and interest that the work should go on and increase in its usefulness.

The amount you have heard reported by the Treasurer has been used as follows:

We have continued the support of a Mexican girl in Madero Institute and a young ministerial student at Hiwassee College, Ga.; contributions have been made to a poor widow and her children in North Georgia; Mercer University has been remembered, and we have not forgotten to try and bear our share of the debt to Louisville Theological Seminary; contributions have been made to Indigent Ministers' fund, and to missionary work in this and other States, in Japan, China, Africa and Cuba; clothing has been sent to the Orphans Home in Atlanta; recently we heard the usefulness of a native Mexican woman, for whom the Board has made no provision, but whom we have taken as our own field missionary. One hundred and twenty dollars (\$120.00) was required for her support, and in less than twenty-four hours, one hundred and sixty-seven dollars (\$167.00) was enthusiastically pledged. We have already forwarded the amount due for two months.

This is extra and above the contribution of the school term, and is the work we have laid out for this summer's vacation.

During the year, we have had addressees by Rev. E. R. Carswell, Rev.

T. C. Boykin, Rev. A. J. Diaz and Prof. C. C. Cox, which were sources of renewed consecration to many, and of much profit and interest to all.

The lady teachers have shown themselves a "pattern of good works" in this missionary spirit and organization; they have pointed out the possibilities and instructed in the way of overcoming difficulties at those home churches of ours, at which there are no organized societies of charitable work.

Throughout the whole year there has been unabated, cheerful and sympathetic helpfulness manifested by the whole number of young ladies.

Often we have known of a beautiful self-denial on the part of many, that those in need should be helped.

Four or five of our number are preparing for missionary work in other than home fields. The two fields already chosen for two of them are Cuba and Indian Territory. The others wait to go where God shall call them.

One of our number has tasted the sweetness of caring for orphan children and is preparing for a nobler and more intelligent work for them.

Many will go home and live out that most beautiful of all lives "hid with Christ in God."

FLORIE CARSWELL, COR. SEC.

Talk by Miss Clotilde Diaz.

Miss Diaz, who has been studying English in the College only four months, was asked to tell something of her experience in Cuba, and made a simple and modest statement, which she first wrote in Spanish, and then translated into English, and which is given below just as she wrote it herself and without the slightest alteration to improve her English:

"When I was seven years old my brother came from New York. When he went at home he take me in his lap and commenced to talk with me about the Bible. It was not hard to me, for Jesus' sake, to left the Catholic church and follow Him. In the same day, my mother was make a little dress for me to go to dance. She told me, 'If you want to go don't ask your brother, because I know the Protestant don't dance on Sunday.' I say to myself when mother say that it is because the christian cannot dance. When my brother come home I ask him, 'Alberto, can I go to dance on Sunday?' He say, 'Clotilde, the christian, the christian, cannot dance.' I call my mama and say, 'Mama, don't finish my little dress, I don't go to dance.' On that Sunday when the dance was I stay all the Sunday singing a Sunday-school song I knew; sit in a little chair, play on big chair like it was an organ. Mama pinch me and tell me, 'You must not sing that because the Catholic don't sing that kind of song.'"

On that night when I went to bed, mama wanted me to make the cross, and she say, 'If you don't do it, I

don't kiss you goodnight." My mama know that I love her and that she not kiss me make me sorry more then anything. I say "Mama, don't kiss me good-night, I don't going to make the crasa."

Four years after that, we have church in Cuba but we don't have a Sunday-school. I ask my brother if I bring the children, can we have a Sunday-school like in New York. He say, "If you bring the children, we can have Sunday-school." I stood on the door open in the street and every child that pass by me, I ask to come to Sunday-school. I do that kind of work about a week. When Sunday come, we have about sixty children in the Sunday-school; that was the way we organized the Sunday school in Cuba.

Two years ago I was in a Catholic College; we don't have in Cuba, Baptist College for young ladies. All the girls that was in the College were Catholic. When recess time came, I take my New Testament and read to myself, the girls walk round me and ask me what kind book was. They asked me if it was a novel, and I tell them it was something better than a novel. I read to them and pray with them. You know the Catholic don't let talk about the Bible. My teacher see me, but she make out she don't see, because she love me and she don't want to scold me.

Some time, when I have to wait the servant to take me home, I talk with my teacher about the Bible, pray with her and she like it.

Now I learn to play the organ; when I go back to Cuba I will play in the church. I will be a missionary. I ask you all, every one, pray for Cuba that all the people live there, be Baptist.

CLOTILDE DIAZ.

It will be of interest to our readers to add that Miss Diaz is spending her vacation in Dr. Tichenor's family and will return next session to the college where she has had a happy christian home and has exerted, her teachers and schoolmates say, a fine religious influence.

Miss Ida Moore also read a very interesting paper on "Indian Missions," for which we regret we cannot find space in this issue, but will publish in our next.

We will only say, in conclusion, that among the many excellencies of the Southern (Cox) Female College, its decided religious tone, and earnest missionary spirit, are to us very strong recommendations.

THE HOME BOARD OF THE SOUTHERN BAPTIST CONVENTION.

BY J. B. CRANFILL, COR. SEC. TEXAS BAPTIST CONVENTION.

It has been my privilege within the past three weeks to attend the annual meetings of the two largest Baptist bodies in the world—the Southern Baptist Convention and

the American Baptist Home Mission Society. To attend our own annual meeting, and see the brethren, is enough to make one's heart swell with rapturous gratitude to God. There is no convention under the sun like unto it. For strength and consecration, and fidelity to Christ and missionary zeal, it stands without a peer in the known world. In saying this I do not desire to in any wise minimize the grand work or the chivalrous strength of the Home Mission Society. I thank God for it every day, and earnestly pray for its progress and enlargement. Both bodies are essential to Baptist growth on this continent, and I hope both will live and expand until the millennial dawn.

In comparing the Home Mission reports of the two bodies, I have been deeply impressed with the splendid showing made by the Home Board of the Southern Baptist Convention. Perhaps this report has not been carefully studied. If not it should be, and by every Baptist in our bounds. I do not hesitate to pronounce it the best report that has ever been made to any general religious body in the history of Christian missions. This may seem startling. Perhaps it is; but it is true. Let us examine some features of the report, comparing them with similar features of the report of the Home Mission Society.

Last year the Home Mission Society spent \$183,235.28 for Home Mission work, and the Home Board spent \$149,929.98, leaving an excess in favor of the Society of \$33,305.30. The Society employed 948 missionaries, leaving a balance in favor of the Society of 542 missionaries. But here the balance begins to change. The Society occupied 1,828 stations, while the Home Board occupied 1,231 stations; the Society distributed 7,223 Bibles and Testaments, while the Home Board distributed 6,000. At this point the balance absolutely changes, and on the vital points—those points that form the heart of a missionary report—it is largely in favor of the Home Board. The society reports 4,523 baptisms; the Home Board 5,343, leaving a balance in favor of the Home Board of 826. The society reports 4,351 additions to Mission churches by letter, and the Home Board reports 4,638, leaving a balance in favor of the Home Board of 287. The Society reports 199 churches organized, while the Home Board reports 244, leaving a balance in favor of the Home Board of 45. The Society reports 927,753 pages literature distributed, while the Home Board reports 1,135,712, leaving a balance in favor of the Home Board of 207,959 pages. Thus it will be seen that with less than half the men, and with scarcely more than 80 per cent. of the money, the Home Board has organized 45 more churches, received 917 more members, and distributed 207,959 more pages of religious literature, than the Society for the same period of time.

These figures ought to lead to two results. The first is to lead those in our bounds who have in any way criticized the Home Board to cease criticizing and to begin helping in the work. Speaking for myself I will say that I have not at all times been in absolute accord with the Home Board on the publication question. If this part of the Board's work had been left to me, I might have done it differently, but very likely not so well. However that may have been, and however much the Board has been criticized along this line, it did build up for the Southern Baptist Convention a Sunday-school series worth \$30,000, which the Convention turned over to the new Board as a permanent capital on which to begin business. Not many Boards come into the world with such a capital, and yet the Home Board did this without using a cent of missionary funds to do it with. The first result, I repeat, that these figures ought to lead to, is to stop the criticisms of the critics, and transform the critics into more earnest helpers of the Board.

The second result that ought reasonably to be expected is a redoubling of the diligence of every friend of Home Missions in the bounds of the Southern Baptist Convention. Silent acquiescence in the work should be turned into enthusiastic helpfulness, and those who have borne the heat and burden of the work of last year should go in for a larger harvest than has ever crowned our efforts. On the success of this Board depends the future of the South, and on the future of the South depends the future of the nation. There was never such an auspicious time for mission work as there is to-day. The battle for Baptist supremacy in the Southern States must soon be won or lost. God has blessed the efforts we have put forth as he has blessed the efforts of no other people in no other field, in no other age of the world. We stand at the open door. The fields are white to harvest. The reaping time has come. Shall we stand by our loyal and consecrated secretaries in this work, or shall we let the great harvest that awaits us to be garnered by alien hands? What shall the answer be?

Waco, Texas, May 27.

CHURCH WORK AMONG THE CHILDREN IN NEW ORLEANS.

That there are many earnest workers in the Christian churches in this city will not be denied by any one who has even a slight acquaintance with the subject. That much valuable work has been done in the past is a fact recorded plainly in the pages of the history of the churches in New Orleans. The Episcopal church began its work in this city at an early day, and has done as fairly well here as elsewhere. The Presbyterians, beginning a little later,

have grown unto comely proportions, and to-day rejoice in several very large congregations. The Methodists, after years of fruitless endeavor, finally succeeded in planting themselves firmly in this cosmopolitan city. Their work here has been most fruitful in the production of preachers of the gospel. We know of no place in American Methodism which has produced so many preachers in proportion to the Methodist population! The Baptists seem not to have flourished here as in other cities, but still they have done something, and to-day have several growing congregations. The Lutherans are here in respectable numbers, and the Roman Catholics outnumber all the Protestant denominations. It is thought and said by many that this is a Catholic city; but after a residence here of ten years, and the observation of those years, we have come to the conclusion that such an opinion is not true. Our deliberate conviction is that this is not a Catholic city.

It is an interesting question to ask anywhere, What are the churches doing for the religious instruction and development of the young people? It is interesting, because, in the nature of things and in the course of time, the young people will acquire the rights and incur the obligations, and thus fill the places of the grown people of to-day. In twenty-five years the whole complexion of the church and society will be changed, because those who are now in their teens will be the leaders and rulers. This one fact demonstrates that the church cannot afford to relegate the question to the consideration of the future. The young mind must be developed now, the young heart must be converted now, the young affections must be trained to ward God now, in order that the church of the future may be filled with earnest and godly men and women. This is a matter that will not admit of a postponement. Postponement means a dying church. Dereliction in duty to the young of to-day means a harvest of ignorance and wickedness in the future. We suppose that no one who thinks at all on this question, looks upon it as unimportant. We do not see how he could do so. But not every one who considers a matter important is influenced to action by its importance. Thousands of people consider the religious instruction of children a thing of prime importance, and yet they never do anything to foster such instruction. One of the great difficulties in our Sunday-school work is in procuring workers. The real fact of the case is, the faith is too weak to prompt earnest work. These two invariably go together, and the faith is correctly judged by the work. This being the case, we come to the conclusion that the Christian people in New Orleans

(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 561, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., JULY, 1891.

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DO THE BOARDS "RUN" THE SOUTHERN BAPTIST CONVENTION?

There have been several things published which, if they do not directly charge, very clearly intimate the idea that the recent meeting of the Convention at Birmingham was "run" by the Boards—meaning the Secretaries—that they appointed their speakers beforehand, dictated to the President the committees, and did other naughty things not compatible with the free and independent character of the Southern Baptist Convention.

Leaving our honored brethren of the Foreign Mission Board to speak for themselves—and only remarking that we saw nothing of the sort on their part—we desire for the Home Board to disclaim emphatically any such attempt to "run" the convention. Our secretary (Dr. Tichenor) was at home sick in bed, but he did not beforehand, and the assistant secretary did not during the meetings, make any effort to "run" the Convention, or to control in any improper way even matters pertaining to our own Board.

• To particularize:

1. We did not attempt to dictate the committees much less "fix them," for our honored President.

The President did ask for sugges-

tions of names for some of the committees, and the assistant secretary gave him several names, but, in the exercise of his sound judgment, the President proceeded to appoint other brethren, and the only chairman of a committee whom we specially desired to be appointed (because the brother we suggested had given special study to the subject) was not appointed on the committee at all, but another excellent brother was appointed instead.

Dr. Lansing Burrows, one of the able secretaries of the Convention, in an editorial in the *Christian Index*, very successfully refutes the idea that either the President of the Convention or the Secretaries of the Boards had the committees "cut and dried" beforehand.

We confess that we do not see what harm would come if the secretaries were to suggest to the president, as committee men, the names of brethren especially qualified to report on particular subjects, and if the president were to appoint the brethren thus named, but as a matter of fact, the secretaries know our able and honored president too well to attempt to "run" him, even if they were so inclined.

2. As for having "cut and dried" speakers arranged beforehand, and cutting off free and spontaneous discussion, that is an entire mistake, so far as the Home Mission Board is concerned.

Expecting to have the usual "mass meeting" for which it has been the immemorial custom of the secretaries to arrange, we did invite three brethren to speak on that occasion, but this meeting was not held, and only one of these invited brethren spoke at all. For the rest, the brethren who spoke on matters pertaining to Home Missions "got the floor" as any other brethren might have done, and the discussion was free and open to all comers, the only man called out by the assistant secretary being our colored missionary Vann, of Tennessee, and he was called out because it seemed important that he should be heard, and it was known that he would not "get the floor" unless called on.

To show the position of the secretaries on this question it may be stated that, prior to the meeting of the Convention, one of the most honored brethren and most eloquent and effective speakers in the South, wrote us that he would like to speak on a certain part of our report in which he was especially interested, and asked if we could not "arrange" for him to do so. We replied that we would like very much to have him speak, and hoped that he would do so, but that we had no control whatever of the floor, and he must take his chances of "getting the floor" like the rest of the brethren.

Very much to our regret this brother did not "get the floor," he probably did not try to do so, and we lost what would have no doubt been an admirable speech.

3. We may say, in general, that the boards do not desire to "run" the Convention, and that they are fully aware that the independent Baptists who compose the delegation would badly defeat them if they were to attempt it.

The secretaries are accustomed to do as little speaking as possible on the floor of the Convention, and while, as in duty bound, they watch keenly the great interests committed to their charge and seek to have them presented in the best manner possible, they hold themselves always subject to the will of the Convention and ready to obey its mandates, and never attempt to play the role of masters, "lording it over God's heritage."

We use advisedly the phrase "subject to the will of the Convention," for we do not, of course, feel called on to obey the behests of every self-appointed master who may choose to "crack his whip," for we also claim to be "God's freemen."

THE NEW SECRETARY OF THE SUNDAY-SCHOOL BOARD. REV. DR. J. M. FROST.

We announced in our last election of Dr. Lansing Burrows as Secretary of the new Sunday-school Board. He felt constrained to decline the appointment, and the Board very promptly, unanimously, and with considerable enthusiasm elected Dr. J. M. Frost of Richmond, Va., who has accepted the position, and will enter at once upon the discharge of its duties.

At the Convention, Dr. J. B. Gambrill, of Mississippi, in behalf of the other members of the committee, introduced a resolution requesting the Board to elect Dr. Frost, and it would have passed the Convention with enthusiastic unanimity but for Dr. Frost's earnest appeal against it, and his assurance that he could not accept, upon which the motion was withdrawn.

Dr. Frost has rare qualifications of mind, and heart for the position, and will bring to the discharge of his onerous duties, native ability, attainments, zeal, sound judgment, conservatism, and the courage of his convictions, which will deserve, and, by God's blessing, win the largest success for the great enterprise committed to his care.

We welcome him into the fraternity of secretaries and assure him of our best wishes and heartiest cooperation.

We call especial attention to the school advertisements in this issue of our paper.

The Southern Baptist Theological Seminary, at Louisville, has been commended so often in these columns that we need not say much about it now. But we will repeat, with emphasis, that we know no other Theological Seminary on this continent at all equal to it in the extent and thoroughness of its course of

instruction, the soundness of its doctrines or the atmosphere of humble evangelical piety which pervades it. We need scarcely add that we regard it as a great misfortune for one of our young men to be "toll'd" off to another Seminary under any pretext whatever.

The Old Judson at Marion, Alabama, has put on new life and beauty in its beautiful new buildings, and we are glad to learn that under the able management of our old friend, Prof. S. W. Averett, and an accomplished corps of teachers, the institute is steadily growing in numbers, and efficiency, and influence with its large and increasing circle of friends and patrons.

The Southern (Cex) Female College at La Grange, Georgia, is pre-eminently worthy of the large and constantly increasing patronage which it is receiving, and a recent visit during their commencement but confirmed our previously formed and expressed opinion, that in the extent and thoroughness of its courses of instruction, its admirably managed Domestic Department, and the very decided religious and missionary atmosphere which pervades it, this college deserves to rank, as it does, among the very best in the land.

The Southwestern Baptist University at Jackson, Tenn., has had a career of usefulness in the past which is an earnest of yet greater prosperity under the able management of President Savage and his scholarly faculty. A visit to the University and a personal acquaintance with Dr. Savage and other members of the faculty, besides our general knowledge of the work they are doing, enable us to commend the university in high terms.

The Rome (Ga.) Business University seems to meet admirably the present demand for business education, and we advise young men desiring to learn book-keeping, stenography, telegraphy, or other things taught in the best business colleges, to seek the advantages of this one, located in the beautiful and prosperous city of Rome.

Norwood Institute, Washington, D. C., has won a wide reputation, under the able management of Prof. W. D. Cabell and his accomplished wife, but we confess that it has greatly enhanced its value in our eyes by the recent addition to its Faculty of our friend, Miss F. Page Robinson, so long the efficient Principal of Mt. Pisgah Academy, Va. We regard Miss Robinson as one of the very best teachers and one of the best managers of girls whom we have ever known, and she will prove an invaluable addition to the advantages of the Norwood school.

Roanoke Female College at Danville, Va., we pronounced several years

ago one of the best schools in the country, and said that we had never known a better man than Capt. John T. Ayerett for good, square, honest teaching. We repeat our commendation now, with emphasis, since the college has increased its facilities, along with its increased patronage, and is now prepared to do better work than ever before.

(Continued from third page.)

don't believe very heartily in the religious instruction of the young people.

Now let us see. The superintendent of the public schools in this city says there are over 70,000 children, white and colored, between the ages of six and eighteen years. One-fourth of these are colored, which leaves 52,500 white children in this city. We have been at some pains to get the number of children who are under direct religious instruction in the various churches in this city. We have the official figures in every case, except one. We are aware of the fact that statistics are not always correct and may be made to support almost any theory and prove it true; still they are of value and cannot be ignored. Now, according to our figures, the number of children under religious instruction does not amount to 20,000. The Roman Catholic parochial schools contain 8,595 children. The various Sunday-schools contain as follows: Presbyterian, 3,042; Episcopal, 2,263; Methodist, 1,942; Lutheran (estimated), 2,000; Baptist, 625; making in all 18,450. So then there are 34,050 children in this city who have no religious instruction from the churches. The Roman Catholics have 8,595 children under direct religious tuition, and the Protestant denominations have 9,855. That is, the Protestants have 1,200 more children in their Sunday-schools than the Romanists have in their church schools. That shows that this is not a Catholic city. Neither does it show that it is a Protestant city. It, however, brings out the appalling fact that in this city of 176,285 white people, there are 34,050 white children growing up in ignorance of God and his law and their duties to him and to one another and to the State. When all the churches only reach one-third of the children of school age with their religious influence, can it be said that the churches are doing their whole duty in the matter?

When only one out of three children is brought under religious instruction, have we not cause to say that "the Christian people in New Orleans don't believe very heartily in the religious instruction of the young people?" We know there are people claiming to be Christians, who will "pooh-pooh" at the statements made here; but 34,000 lambs running wildly to destruction, while only 18,000 are folded, is enough to

make every Christian man and woman in the town cry out in humiliation and shame at our miserable failure to meet our obligations. We regard this matter as a very serious one, and hope that these facts will move the readers of the *Advocate* in this city to consider the subject in a most earnest and prayerful way.—*New Orleans Christian Advocate*, March 12th, 1891.

We republish the above at the request of a brother in New Orleans, and earnestly invite attention to the facts and figures given. Do they not call in trumpet tongue upon Southern Baptists to largely increase our work in that great city? And if any ask why the Board does not do this, the ready answer is: 'Send us the money, brethren.'

FROM THE FIELD.

Letter from Rev. J. S. Murrow.

ATOKA, I. T., June 9, 1891.

Rev. I. T. Tichenor, Cor. Sec'y, etc.:

DEAR BROTHER—I beg to assure you of my gratification because of your renewed health. I sincerely pray our Heavenly Father to keep you strong and well, able for the great work and responsibility upon you.

The Lord has blessed us with some excellent meetings this year. Twenty-five were baptized at Muscogee recently, fifteen of the students at Indian University. Twenty-two were added at McAllister, thirteen by baptism. The church there is thinking of calling Bro. Lindsey Patterson, of Western Arkansas, as pastor. Brother Patterson is doing and will continue to do an excellent work in this Territory. I would there were many more such as he.

I was to have gone yesterday to hold an Institute for the colored preachers in the Chickasaw Nation, but the rivers and streams are all flooded and all travel, both on the railroad and by wagon, is suspended.

I will give up the management of the little Indian Missionary in about two months I trust. Prof. Bacone takes it at his school.

Deacon James Arnacher died at High Hill recently. He was a most excellent man and Christian, a full-blood Choctaw.

Old Bro. Olaschubbie is doing some excellent work; also Benjamin Baker.

We hope to hold a Baptist Council at Anadarko among the Wichitas in August. Delegates of Indians and whites from these five civilized tribes will meet representatives from the wild Indian tribes and hold a Christian council. Pray for God's blessing. Yours sincerely,

J. S. MURROW.

Letter from Northwestern Texas.

WICHITA FALLS, TEXAS,
June 17th, 1891.

DEAR HOME FIELD—Just about two months since Brother D. P. Airhart and myself began the evangelistic

work in Northwest Texas. We have held meetings at Archer City, Box K School-house, Stewart's School-house, Harrold, Lakeview, Salisbury and Memphis; and there have been over one hundred conversions and reclamations, and the cause is greatly strengthened at every place. We raised the first gospel tent ever raised in the Panhandle at Lakeview, as we did not get it until we reached that place. The people of Wichita Falls gave us the tent for the purpose of doing free and independent mission work in this country, and we have been putting in full time since we began, and I am only at home in answer to a telegram which called me to the sick bed of a grandchild who swallowed potash and can hardly recover. I shall return soon and meet Brother Airhart, together with J. W. Brice, the pastor, at Clarendon, where they are at present and will remain for ten days and from there we go to Childers.

Our work has been much retarded in Hall county from the severe rains and much swollen streams, washed away bridges and railroad track. It has been urged that the Panhandle was too dry a country for Baptists, but recently the matter has changed and the people say the Lord surely intends to make a Baptist country of the Panhandle too, and jokingly say they will have to run White and Airhart off; but we are with them to stay, rain or no rain, and we comfort the people by telling them that it is only a matter of time, any way, when the Baptists will take not only the Panhandle but the world.

Our missionaries are working hard, but it is a matter of impossibility to occupy this vast field and more are badly needed, but our board is doing all they can, but if our people in the more favored districts could see the great need of this vastly filling country they would let their liberality abound. As far as we are concerned we are not supported by any board; but when the fire gets into men's bones they are liable to move out whether they see a living or not; but the people so far, with whom we labor, are coming up to their full strength and we are not suffering. We have ventured out on God's promises and we expect to rest there. Yours in the Master's service,

J. C. WHITE.

Church Building Fund, Dallas, Ark.

We cordially endorse the following appeal and should be glad to credit our "church building fund" with any amounts sent for this worthy object:

"In Dallas, Polk county, Arkansas, we had a Union Sunday-school. The Baptists have no house of worship, and saw no chance to have a Baptist Sunday-school. But we prayed over the matter, and decided that it was better for Baptists to teach the Union Sunday-school literature than to have it taught by others. Hence I encouraged some of our sisters to ac-

cept invitations to teach in the Union school. And it turned out, that the old Methodist Superintendent began to feel that the school should become a Baptist school. He talked with his preacher, then with the Presbyterian preacher. And they all agreed. Then he came to me—to my very great surprise—and told me that they wished our little church to take that school and make a Baptist school of it.

"I invited him to attend our conference meeting. He did so. And said to the church what he had said to me. The church felt that the hand of God was in it for we had never heard of anything like it. The Baptist church (in a Presbyterian meeting house) took charge of the Union Sunday-school, appointed Baptist officers and teachers, and sent for our *Kind Words* literature, and began the Baptist school on the first Sunday in the year. The teachers and officers are willing to work. One sister walks more than two miles every Sunday, to reach the school as a teacher. The school has a good outlook, but we need a Baptist meeting house to put it in.

"The Methodists have a church house in the town, so have the Presbyterians; but the Baptists have none and are not able to build. But they have determined to try. The church has appointed a soliciting and building committee, and the writer who is pastor, is one of the committee.

Our county is right on the border of the Indian country. Hence its development, will have much to do in sending out influences over the Indian Territory. The Baptists of the county are poor, so that there is not a Baptist church house in any town in the county. Indeed there is only one town in a distance of sixty miles that has a Baptist church house.

It is certain that a house is greatly needed in Dallas; we are willing to do all we can, but can't build unless others help us.

"If you think the hand of God put us in possession of the Sunday-school, will you help to put us in a house of our own? If you will, then all you send shall be put to your credit as coming through the Home Board of the Southern Baptist Convention. Send to Drs. Tichenor and Jones at Atlanta Ga., or to me at Dallas, Polk county, Arkansas.

E. L. COMPERE.

P. S. I never held a Union meeting with Pedo-Baptists in my life (unless the Union Sunday-school be called one), hence our great surprise, at being called on to take the Union Sunday school, and make a Baptist school of it.

E. L. C.

From Rev. E. Otto.

CALIFORNIA, Mo., Dec., 1890.

Rev. G. W. Hyde:

MY DEAR BROTHER IN CHRIST—It gives me great pleasure to make the following statement to you. The Lord has heard the prayers of his chil-

dren here. As you know, we haven't until now had a meeting-house of our own. It was our pleasure the 16th of November to dedicate a house of worship to our Lord and Master free of debt. Last spring the members with earnest consideration and earnest prayer decided to build. The great question, as is always the case, arose with us, we are such a few members, only 17 in all—myself and wife included, where will the needed money come from? We can't build it ourselves, but trusting in the Lord and with an earnest will we undertook the task. We first raised among ourselves as much of the needed money as possible, which amounted to \$167.00. But one of the hardest works in the ministry fell to my lot. But I can say, "Praised be the Lord. He was with me, and crowned my labor with success."

We now have one of the nicest little meeting-houses anywhere near us. It is 30x40 in size, very nicely furnished, the pews are made of red oak and walnut trimmings. The entire expense was \$1,125.00. I kindly invite you, when you come this way, to stop over, and it will give me great pleasure to take you out and show you the nice little house that we have, where we can welcome our many German friends to come and worship the Lord with us.

On the morning of the dedication we were \$179.00 behind yet. We had the morning sermon in English. The day was a very rainy one. We had the pleasure of having our very much beloved Bro. J. T. M. Johnston, of Jefferson City, with us. He preached the dedicatory sermon in English. I must say to the honor of Bro. Johnston, that the Lord has especially blessed him with the gift of raising money. If it was a rainy day, the Lord was with and for us. He sent us more than the house full of people. Bro. Johnston raised that morning \$163.00. Since that day I have received some more money, which now makes us free of debt.

My dear beloved father, who is the pastor of First German Baptist church in Detroit, Mich., preached the dedicatory sermon in German in the afternoon. Bros. Graalman, Hoeffing, and Griefe also here.

We had meetings for the next three days yet, mornings and nights, last week. Bro. Kroesch came and helped me three days. Five grown persons have expressed the desire to unite with the church by baptism, and one lady by letter, making six in all. Isn't that a blessing from the Lord far above understanding?

Hoping that this news will please you and that we may hear from you soon, I remain

Yours in brotherly love,

E. OTTO.

DIATZ'S RELIGIOUS EXPERIENCE —AS A ROMANIST.

The *Foreign Mission Journal* has the following letter which will prove of interest to our readers:

DEAR BROTHER BELL—I comply with your request with pleasure, in giving you a sketch of my religious experience during the period that I belonged to the Catholic church; although I have not replied at once, (owing to my being so occupied) I trust it will still be in time for the purpose designed by you.

It is not such a difficult task to recall my sentiments on the Catholic

religion, as it existed during my youth, an age when one is not given to much serious reflection on any subject, and especially upon this faith does there seem less occasion for reflection, as everything is learned by rote. Consequently, my impressions on Catholicism are not very extensive, as you will glean from the following:

Using your own terms, as an "educated and intelligent man" I possessed no Catholic experience. It did not exist. By the time my intellect became sufficiently developed to reflect or have any ideas on the subject, I was entirely separated from the church. I was taught my religion at a very early age, a custom practiced in the church, as you are aware.

I learned my catechism thoroughly and conscientiously; learned to love it and all its teachings, accepting it all in perfect faith, drinking it all in, with others, in our innocence. I continued its teachings during my entire youth with much love and devotion for the religion; took pleasure in attending mass; was attentive and regular in all its commands; kept the ordinances, and practiced penances imposed, and altogether felt happy and satisfied in that faith. This state of mind lasted until I became sixteen or seventeen years of age, when I entered college and commenced studying philosophy, and all the higher studies that awaken the intellect and cause one to reflect. At the same time, coming more in contact with the world, observing practices of respected members, seeing the inconsistency of many of the church rules and the impossibility of others, I was brought to such strange doubts or misgivings as to there being any reality in it, that I began thinking that the Catholic doctrine was based on little or no foundation. The clearer my vision grew the more indifferent I became towards my religion. I grew colder and colder; gradually, but imperceptibly I abandoned the church. When I actually realized the condition of my heart I was entirely separated from the church and all its belongings. I observed none of the ordinances; did not attend mass, in fact, was estranged from all that had been sacred and dear to me before. As I said, the change took place so gradually that I waked up to the realizing sense, that I was convinced that no more religious feeling, in connection with the church, existed any more than if I had never belonged to it.

In the beginning I, as a matter of course, did as I was taught to do, imitated what others did, and was supposed to be right and proper in a religious sense. I did what the catechism or priests dictated. I probably felt as deep an interest in my religion as Catholics do as a rule. It is a matter of obedience to their church discipline according to the priest's dictates. Those who are

submissive love it, and those who cannot accept all its teachings grow rebellious or indifferent as a natural consequence.

Observing the many instances where members are released from serious duties with sums of money does not tend to strengthen one's faith. I made no resolution to leave the church. It simply lost its charm and had no more attraction for me. It all came about unconsciously.

In that unsettled condition of mind and heart I remained for several years, until I went to the United States. There I fell sick and was on the verge of my grave. During that illness I was discovered alone, not understanding the language, destitute, and without medical aid, by a young Christian lady, her heart full of love for God. She procured me the necessary medical attention, etc., and then sought to relieve my forlorn condition and feed my soul with the "Bread of Life." She prayed with me, procured me a Testament and taught me the way to be saved.

At first I did not quite accept her kind teaching, fearing it might be another deception, as I felt I had been deceived before. I studied the matter and followed her Christian advice, remembering her prayers, and gradually accepted her faith and found "What a Friend we have in Jesus." Gradually it came to me, but I accepted it only and purely from conviction, and I thank God for having brought me from darkness unto light.

I feel extremely grateful to you and your people for the deep interest you express. Give my love to the brethren, please, I am,

With brotherly love, yours in Christ,
A. J. DIAZ.

MONTHLY CONCERT OF PRAYER FOR MISSIONS.

In a letter recently received from a brother in North Carolina these words occur: "I greatly desire to see the day when the missionary concert of prayer-meetings for missions, will be held monthly in all our churches, and all have a uniformity as to the topic. This, I think may be encouraged were the *Journal* and our denominational papers to approve and adopt a series of subjects similar to the "Prayer Card" of the Woman's Missionary Union, and devote some space each month to the publication of that special topic."

Concerning the contents of this extract, we have several things to say:

We are glad to see that the minds of the brethren are being turned to the re-establishment of the "Monthly Concert." This is only one of the several letters which have recently come to us, expressing a desire for such a re-establishment.

We have also seen the question of the advisability of observing such an hour of prayer placed among the

questions of discussion at several "Fifth Sunday" meetings. And in the ministers' meeting, preceding the General Association of Kentucky, this subject found a place in the programme. Straws show which way the wind blows, and these facts indicate that many of our brethren are considering the advisability of returning to the customs of the fathers in this matter. We firmly believe that could the monthly concert be generally observed in the churches of America there would be such a revival of missionary interest as would enable the Mission Boards to answer, in a very short time, the call made upon them by the great Missionary Conference in China, and not only so, but every other field would receive all needed reinforcements. Such an impetus would be given to the work that the treasuries of the Boards would overflow, and men and women could be sent out as fast as they were called of God to go. There would be no more waiting to see if the churches would respond to the calls of the Boards. And the power of God, which is ever given to the prayers of his people, would attend the work of these men and women—*Foreign Mission Journal*.

We cordially endorse and commend the above.

In the last issue of your *Quarterly* I find the following language.

"Dear Brother Christian—It is remarkably strange that you keep dunning me for money." I take it for granted that this brother is offended at being repeatedly asked to give to Christ's cause. If so, he is radically wrong, for we should be thankful to God for repeated opportunities to give to the cause of Christ, and esteem those very highly for their work's sake who are constantly pointing us to open doors for doing the work of the Lord. I wish to say, Bro. Christian, that you may dun me just as much as you please, and, through me, my church, and address it directly, whenever you think proper, and I will always thank you for it. In doing so, you are in the direct line of Apostolic succession; for it strikes me that Paul was given to dunning churches. Yea, you have my permission, not only to dun me through the mail, but to come to my house and beg me, in the name of the Master, to pay what I owe, and you are always welcome to beg my people, with the assurance that I will encourage them to give by setting the example, and thus we shall "Honor the Lord with our substance."—*Mississippi Baptist Mission Quarterly*.

Be sure and send us renewals of your subscription and clubs of new subscribers. Twenty-five cents is a very small matter to each individual, but the aggregate of delinquents makes a very large matter to us.

ARE SOUTHERN WHITE MEN CAPABLE OF MANAGING THE EDUCATION OF THE NEGROES?

To ask this question is to answer it, with those capable of an intelligent and unprejudiced opinion. Every intelligent Southern man, the more intelligent among the negroes, and many of the wisest men of the North, know that the best and most judicious friends of the negroes are among the Southern whites, and that they are the best managers of educational and religious enterprises among them.

Accordingly, Dr. Sears (the first agent of the Peabody Fund, whose long residence at the South gave him a clearer view of the negro problem than most of our Northern brethren) recommended as his successor Dr. J. L. M. Curry, who was elected by the Board of Trustees, and who has administered the great trust, not only with signal ability, but to the entire satisfaction of the trustees, among whom have been such men as Presidents Hayes, Garfield, Arthur, Grant and Harrison, Chief Justice Waite, Governor Winthrop, of Massachusetts, and a number of leading Republicans of the North.

When the philanthropist, Slater, gave the magnificent "Slater Fund" for the education of the negroes, the Board of Trustees elected as its manager, Rev. Dr. A. G. Haygood, of Georgia, who administered the trust to the entire satisfaction of the trustees until he resigned to accept the position of Bishop of the "M. E. Church South."

At a recent meeting of the Board of Trustees it was decided, by unanimous vote, to commit the management of the fund to a committee which was made to consist of Rev. Dr. J. L. M. Curry, Rev. Dr. J. A. Broadus, and United States Senator A. H. Colquitt, of Georgia. It would be simply impossible to find three men more admirably adapted to this position, or who would administer the fund with more wisdom, more conscientious regard for the rights and interests of all classes of the negroes, and it would have been supposed that the appointment would be generally approved or at least acquiesced in. Not so, however, for we find in the *National Baptist* (so long the organ of the American Baptist Publication Society and now owned and controlled, we learn, by members of its Board of Managers) a howl which would do credit to the most violent of the "bloody shirt" shriekers in war or "Reconstruction" days.

We give the article in full in order that our readers may see what these *National* people (whom it is considered in certain quarters "sectional" to oppose in anything) think of three of our most conservative Southern men, and of the propriety of allowing us poor "Rebels" any voice in the education of the negroes:

"The Slater Fund in Peril."

"Ring the alarm bells! Set the militia drilling! Let the steam fire engines try their squirts, and the hook and ladder companies get ready to pull down the flaming wreck of our liberties; the war is a failure; the North surrenders to the South, and the colored race is about to pass anew under the yoke of its oppressors. An ex-President elected by the Republican party, or counted in eight by seven, has become an old-fashioned dough-face. The honored name of Slater is rolled in the dust, and a majority of five Northern philanthropists, including one president of a belauded University in a border State have been licking the shoes of a minority of three Southern slave-owners and despisers of the North."

"The plain facts do not go at all to show the sweep of the disaster the complete ~~bank~~ fizzle and flounder of all the sacred interests which have been servilely surrendered by the cringing Northern sycophants among the Slater fund trustees, to the domineering, bullying, brow-beating and triumphant Southern masters of the board. The miserable facts are that at a meeting of the trustees of the Slater fund, held during the belated month of May, in the City of New York, sink of all iniquities, the following members present, namely, ex-President Hayes, who presided, Senator Colquitt, of Georgia, J. A. Broadus, D. D., of Louisville, Kentucky, W. A. Slater, of Norwich, Connecticut, Dr. J. L. M. Curry, of Richmond, Virginia, President Gilman, of Johns Hopkins University, in Baltimore, Morris K. Jessup and W. E. Dodge, philanthropists, of New York, it was resolved to spend \$50,000 for the freedmen's schools and Dr. Haygood having resigned as general agent, to put the general management of the educational problems in charge of a special committee. But who are the committee? The three ex-rebels, the three ex-slaveholders, the three domineering Southrons on the board, the Messrs. Curry, Colquitt and Broadus."

"It is time that the loyal North rise up and protest against subjecting the interests of the freedmen to their former so-called owners. Why did the board do this cowardly and traitorous act? Weep, oh heavens, and groan, oh earth! Wave, oh bloody shirt, over the lost land of liberty! Gape wider, oh bloody chasm! It was for the usual reason. Three Southrons cannot meet five Yankees, or four Yankees and one border State ruf—I mean college president, without the five going down on their knees to the three, and begging liberty to lick the sacred ~~claw~~ off their six shoes and to have the delight of feeling their own several necks pressed by the Southern soles. Why were not three colored men put in charge of the educational plans of the Slater Fund? If the white men of the North had not the courage to do what should be done with the money, why turn its control over to the on-

three Southerners present? Is any answer possible except that a Northerner dare not tell a Southerner to his face that his soul is his own?

Who can guarantee that any of the money will go to any colored school which will not first agree to vote the democratic ticket? Dr. Curry and Senator Colquitt are both well known as mighty politicians, and Dr. Broadus—well, Dr. Broadus can make the whole Southern Baptist Convention do just as he says, when he wants the Baptists of the South to secede from the Publication Society. What can be expected from men like these to whom the philanthropists of the North so tamely surrender the whole control of the Slater Fund? If the ambition of these three masters would vault any higher, has not the Slater Fund put under their feet the spring-board to vault from?

"There is one reason to hope that the plot will break up in a few weeks: Two of the special committee are Baptists, and one only is Methodist. Now, it is well known that the Methodists will not stand any such nonsense as that. Unless one of the Baptists resigns and a Southern Methodist is appointed in his place, the Methodists will have an injunction clapped on the committee forbidding it to make a divide until the Methodists get their proper majority on the committee. I hope it will come to this, for neither of the Baptists will resign, and it would be better, far better, if the freedmen's schools should get no help at all, than that they should get into the habit of looking to their former owners for it. If this plot to subdue and ruin the independence of the freedmen is not squelched at once, the next thing we shall see will be that the A. B. Home Mission Society will put its funds under the control of Southern Baptists, and its schools under the direction of those who would be glad of any chance to lord it over the poor, down-trodden, but loyal and liberty-loving colored race. In the name of Abraham Lincoln and the Emancipation Proclamation, in the name of Gettysburg and Appomattox, and above all in the name of old John Brown and the reconstruction period of glory, this shall never, never be!"

BARN BURNER.

A STATEMENT AND AN APPEAL FROM THE HOME MISSION BOARD.

Our brethren will bear us witness that the Home Board has not been accustomed to use "high pressure" methods, or to make spasmodic appeals for special collections.

We have preferred to quietly put the facts of our work, and our needs, before the churches, to rely upon systematic contributions, and to look to the regular methods of the States and the churches for the means of carrying on our work.

We have no reason to complain of the general results. The contributions to the Board have steadily increased year by year, until we think we may rely on a regular flow of funds into our treasury.

But it is now our duty to make a plain statement of facts, and to base on it an earnest appeal.

Notwithstanding the fact that the Convention at Fort Worth endorsed our appeal for an addition of \$40,000 to our receipts, and apportioned it among the States, the Board was very careful in making its appropriations, and we would have come out ahead

at the last Convention but for several things over which we had no control, and which we could not prevent.

Up to January 1st our receipts were over \$5,000 in excess of those of the year before, and while there was an unusual and unexpected falling off in receipts after that time, yet a careful examination of our report will show that our receipts for general mission work were over \$3,000 more than the year before. Still the enlargement of our work brought it about that we were obliged to report a debt at Birmingham, while unexpected calls and meagre receipts since the Convention have forced us to begin the summer (which is our usual drought in contributions) with just as large a debt in bank as it is safe for us to carry. Indeed, the threatened financial stringency may bring it about that the banks, which have been ready to lend us money on the personal security of our honored treasurer, may decline to do so any longer. And in any event we do not propose to borrow any more money at present, and either the churches must send us the money or we will not be able to pay our missionaries in full for the quarter ending July the 31st.

This would be a great affliction to the Board—for we have been rejoicing in the fact that, for years, the salaries of all of our missionaries have been promptly paid when due—as well as a great hardship to the missionaries who need their meagre salaries for their daily bread.

But this will be the sad and inevitable result unless the churches come up to our help at once.

This can be very easily done by just a little extra effort on the part of our friends.

About five thousand (\$5,000) dollars over and above our usual receipts for July will enable us to tide over our present trouble and pay our missionaries, as usual, on the first of August. Now, that is a very small amount, if we can divide it equitably between the States and churches.

We appeal, therefore, to pastors, churches, and individual friends of Home Missions to help us during the next month, as follows:

1. Let pastors present to their churches the great cause of Home Missions.

2. Let churches give us during July a special collection. We do not ask to interfere with the regular collections of the churches, but we beg our friends to take and forward us in July an extra collection, large or small, to meet the present emergency.

3. Let individuals send us special contributions for this object during the month of July.

4. And let Church, Association, and State Convention Treasurers be sure to forward so as to reach us by the last of July every dollar of Home Mission money that they may have on hand.

Brethren, do not fail us in this emergency. God has greatly blessed our toiling, poorly paid missionaries during the past year, and is greatly blessing them now. Indeed, we know of no other missionaries whose labors have been so greatly blessed.

Shall we write them the first of August that we cannot pay the pittance that may be due them?

Let pastors, churches, and individuals answer.

I. T. TICHENOR,
J. WM. JONES,
Secretaries.

Atlanta, Ga., June 15, 1891.

INSTRUCTION AND PRAYER FOR MISSIONS.

To the Pastors of the Southern Baptist Convention:

DEAR BRETHREN—We, your fellow servants, beg leave to make the following suggestion. In view of the growing responsibilities of our State associations and the general convention, would it not be wise to set apart a month for special instruction and prayer along these several lines? The Foreign Mission Board, the Home Mission Board and the new Sunday-school Board feel keenly the need of sympathy and support. The same is true of each one of the Boards of our State conventions. In like manner, two important committees, recently appointed by the convention, the one on our missionary centennial, the other on systematic beneficence, need prayer for the divine guidance. Inasmuch as these committees will probably meet in July, we humbly suggest that this be the month adopted for the concert of prayer and instruction. We earnestly request our brethren to explain once more to their people our varied denominational work, and engage them in fervent prayer for its prosperity and success. Every city and country pastor is affectionately urged to give heed to this request. Who can doubt that great good will result, if the sixteen thousand churches of our convention shall be freshly informed in these matters, and then shall devoutly call on God for his blessing?

It is not designed that there should be any extra meetings, but that these matters should be presented at regular meetings of the churches.

If pastors, or others, desire any literature for circulation in connection with their statements to the churches, if they will write to the secretaries just what they wish it will be promptly forwarded.

I. T. TICHENOR
for Home Mission Board.
J. M. FROST,
Secretary Sunday-school Board.
H. A. TUPPER
for Foreign Mission Board.

RECEIPTS OF HOME MISSION BOARD FROM MAY 29, TO JUNE 30, 1891.

ALABAMA.

D. H. Sumner, Birmingham, Havana house, \$5.00. Total for the month, 5.00. Previously reported, \$41.00. Aggregate since May, 46.00.

D. C.

Lizzie Darlington, Washington, Havana House, \$100.

GEORGIA.

Rev. J. G. Gibson, Treasurer, \$50.00; Woman's Missionary Society, Rev. E. B. Barrett, Bowden proceeds of Quilt (Cuba) Missions, 5.00. Southern Female College, Missionary Society, LaGrange church, for expenses, education and support of Miss Clotilde Diaz, Cuba, and Miss Ida Moore, Ind. Ter., 440.55; Farmer's church, 5.00. Total for the month 500.55. Previously reported, \$105.00. Aggregate since May, 605.55.

KENTUCKY.

Woman's Missionary Society, 1st church, Owensboro Girl's school, Cuba, \$58.18. Total for the month 58.18. Previously reported, \$30.00. Aggregate since May, 88.18.

MARYLAND.

Woman's Home Mission Society, Franklin Square church, box for missionary, Baltimore, \$17.00; Immanuel church, Baltimore, 79.75. Total for the month, 96.75. Previously reported, \$67.97. Aggregate since May, 164.72.

MISSISSIPPI.

Ladies' Society, Damascus church, Central Association (Havana church), \$2.95. Total for the month, 2.95.

MISSOURI.

Legacy from H. Leimkuhler, by J. M. Hoffman, St. Louis, \$1,000.00. Total for the month, 1,000.00. Previously reported, \$572.54. Aggregate since May, 1,572.54.

NORTH CAROLINA.

Judson College Missionary Society Cuban Missions, \$8.02; Beulah church, 2.00; Jonathan's Creek, 2.36. Total for the month, \$12.38.

Previously reported, \$25.15. Aggregate since May, 38.13.

SOUTH CAROLINA.

Tabernacle church, Kitchings Mill, \$13.10; New Prospect church, 10.00; Woodward, 5.00; Sumter, 7.37; Newberry Sunday-school, 8.00; Kingstree, Cuban Missions, 1.97; Mrs. A. J. Sorlinde, Cuban Missions, 1.97; Union, 2d Division, Orangeburg, 5.00; Union, 8.00; Corinth church, 20.00; Clover church, York Association, 1.30; Bush River church, 4.70; T. R. Algood, Greenville, 2.95; Fort Lawn, 5.75; Upper Marion Union, Pee Dee Association, 70.14; Union Meeting, 1st Division, Edisto association, 12.40; Langley, 5.00; Elbenzer church, Florence Association, 4.10; Sunday-school Union, Northern Section Broad River Association, 5.55; Beulah church, 2.38; Mrs. E. A. Townsend, Ninety Six, 1.00. Total for the month, 141.51. Previously reported, \$68.77. Aggregate since May, 208.28.

TENNESSEE.

Woman's Missionary Society, 1st church, Chattanooga, \$9.10; Concord church, Green county, 2.00; Union church, Knox county, 1.40; M. C. Wingo, Trezevant, 5.00; Woman's Missionary Society, First Baptist church (Havana house), Morristown, 6.00; Watauga Sunday-school Convention, 2.15; Poplar Grove church, 2.17; Germantown church, 10.50; Lafayette church, 1.80; Endora church, 5.75; Woodlawn church, 2.10; Liberty church, 1.70; Big Creek church, 1.45; Woodlawn church, 3.40; Macon church, 3.30; Calvary church, 5.55; Central Avenue church, 4.55; Brighton church, 1.05; Maryville church, Chilhowee Association, 0.75; Mt. Lebanon church, Chilhowee Association, 5.80; New Hope-wood church, Chilhowee Association, 2.85; Miss Minnie E. Smith (brick cards) Cuban missions, Tibbs, 2.50; Hickory Valley church, Big Hatchie Association, 3.50; Hopewell church, Enon Association, 2.85. Total for the month, 89.37. Previously reported, \$41.30. Aggregate since May, 130.67.

TEXAS.

Beulah church, Missionary Mass meeting, \$6.05; Y. C. S. Broadway, Fort Worth, Havana House, 10.00; Woman's Missionary Society, First church, Dallas, box for missionary, 90.00; "Sunbeam" (Havana school), Texarkana, 4.95; Miss Mina Everett, San Antonio, Havana house, 5.00; Gonzales, 8.50; Little Johnnie Wright, San Antonio, Havana house, 0.50; Collections of Rev. J. T. Harris, 16.00; Total for the month, 115.00. Previously reported, \$28.45. Aggregate since May, 343.45.

VIRGINIA.

Woman's Missionary Society, box for missionary, Richmond, \$50.00. Total for the month, 50.00.

GRAND TOTAL.

For the month, \$2,072.20. Previously reported, \$1,323.18. Aggregate since May, \$3,395.47.

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