

OUR HOME FIELD.

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

VOL. IV.

ATLANTA, GEORGIA, OCTOBER, 1891

NO. 2.

GRANDMOTHER'S BIBLE.

So you've brought me this costly Bible,
With its covers so grand and gay;
You thought I must need a new one
On my eighty-first birthday, you say:
Yes, mine is a worn out volume,
Grown ragged and yellow with age,
With finger-prints thick on the margin—
But there's never a missing page.

And the finger prints call back my wee ones
Just learning a verse to repeat;
And again, in the twilight, their faces
Look up to me, eagerly sweet.
It has pencil marks pointing in silence
To words I have hid in my heart;
And the lessons so hard in the learning,
Once learned, can never depart.

There's the verse your grandfather spoke of
The very night that he died;
"When I shall wake in His likeness,
I, too, shall be satisfied."
And here, inside the old cover,
Is a date—it is faded and dim,
For I wrote it the day the good pastor
Baptized me—I've an old woman's whim

That beside the pearl gates he is waiting,
And when by and by I shall go.
That he will lead me into that kingdom,
As into this one below.
And under that date, little Mary,
Write another one when I die;
Then keep both Bibles and read them—
God bless you, child, why should you
cry?

Your gift is a beauty, my dearie,
With its wonderful clasps of gold,
Put it carefully into that drawer;
I shall keep it till death; but the old—
Just leave it close by on the table,
—And then you may bring me a light,
And I'll read a sweet psalm from its pages
To think of if wakeful to-night.

—London Christian.

FROM THE FIELD.

Many of our friends have expressed the wish that we have more news from the field, and we very heartily concur in this desire. But we can, of course, only give the news as our missionaries send it, and we again beg them to send us promptly any items of interest, in connection with their work.

MISSOURI.

The following letter from the able and efficient State Secretary was not, of course, intended for publication, but we take the liberty of publishing it as showing the estimate put on our German work in Missouri by one who is in a position to know and is competent to judge:

Rev. Dr. I. T. Tichenor, Cor. Sec.:

DEAR BROTHER—Your communication enclosing application from our German brethren at St. Joseph, Mo., is received; will ascertain the facts concerning the work at St. Joseph and will bring the matter of co-operation before our Board at our meeting next month. I shall recommend that we join the Home Board in our

German work. I want, if possible, to bring our people to a proper appreciation of the noble work the Home Board is doing in our State.

Fraternally,

S. M. BROWN.

Report of Rev. F. Sievers.

KANSAS CITY, Mo., Sept. 9th, 1891.

DEAR BRETHREN—In sending you my report from my field, I ought to say the Lord has been with us and blessed us in the efforts we have

August, but we made such arrangements that Mr. Casper was satisfied and we had no trouble about it. The amount now raised is about \$5,000. If the Lord would move the hearts of the members in our English churches in this city, in helping us with the \$2,000 left to be paid, that would make my heart rejoice, and place us in such shape that we could commence church building right away.

Since the first of September our

brethren to help us in the cause of the Master, then the work will be done very soon. May the Lord grant it.

In fraternal love yours in the Lord,
F. SIEVERS,
Missionary Pastor.

INDIAN TERRITORY.

Report of Rev. C. L. Alexander.

To I. T. Tichenor, Corresponding Secretary Board of Home Missions, S. B. C.

Herein I send my report of services rendered during quarter ending June 30th, 1891. My place of residence is Pacola, my post-office is Pacola. My field of labor is Indian Territory.

Week's labor during the quarter, 10; churches supplied, 1; other stations, 8; sermons delivered, 63; addresses delivered 30; prayer and other religious meetings attended, 20; baptisms, 25; received by letter, 20; number of Sabbath-schools, 5; miles traveled in the performance of my labors, 550; religious visits to families and persons, 15; pages of tracts distributed, 500; my people have paid for Home Missions, S. B. C., \$10; my people have paid for Indian Missions, S. B. C., \$5; number of persons professed conversion in connection with my labors, baptized by others, 20.

Report of Rev. C. A. DeLoach.

TARNARY, I. T., Aug. 28th, 1891.
Dear Dr. Tichenor, Atlanta, Ga.:

I write to make my report of work done since April 1st, as this is the winding up of the Chickasaw and Choctaw associational year of 1890-91. Work and result as follows:

Days labored, 100; miles traveled, 575; sermons preached, 70; Sunday-school talks, 7; prayer meeting talks, 7; Sunday-schools organized on work, 5; regular stations supplied, 4; churches organized and supplied, 1; number of conversions on work, 32; Number of accessions to church by letter and otherwise, 39; Number of accessions to church by baptism, 18; money collected on work to date \$2.00.

Work done by C. A. DeLoach in Indian Territory, since August 8th, 1890, ending August 28th, 1891:

Miles traveled, 882; sermons preached, 117; members received by letter and otherwise, 89; members received by baptism, 54; number of conversions on the work, 128; churches organized and supplied, 1; mission stations supplied, 5; Sunday-school talks, 10; prayer meeting talks, 4; Sunday-schools organized on work, 8; days labored, 140; cash collected on the field during the time, \$52.00.

All submitted to the Home Mission Board of the S. B. C. August 28th, 1891. Respectfully,

C. A. DeLoach,
Missionary.



JOHN WICKLIFFE.

made to build up the cause of our Master, in this city among the great number of Germans here, but as long as my time has to be divided in raising money, and doing church work, the work cannot prosper in the church as it ought to do, and this made me feel sorry, and caused me much trouble; and still looking to the other side, that is, to our church building business, there is the cry for money always to have our lot payed for. It is a very hard work specially at present to raise \$7,000. Again this summer I have been pushed to a collection to raise the needed amount, but I failed to do so. We are about \$1,000 short on the payment in

German missionary from the Training school, Chicago, has commenced her work in this city with us, and we hope and pray that it may be a blessing for our church, especially for our Sunday-school, as she is inviting the children to her sewing school and then to the Sunday-school.

From May to the first of September:

Sermons preached, 67; Prayer meetings, 13; received by letter, 5; visits made, 240; Lord's supper, 4.

I am now going to try our English speaking churches in this city to raise the last \$2,000.

Will you please remember us in your prayers to the Lord, that he may move the hearts of our wealthy

TENNESSEE.

Report of W. C. Grace for the Month Ending July 31, 1891.

Days of service, 31; sermons, 17; miles traveled, 380; conversions, 17; prayer meetings, 3; number in Sunday-school, 207; pastoral visits 38; pages tracts circulated, 125.

Report of T. C. Grace for the Month Ending August 31, 1891.

Days of service, 31; sermons, 14; addresses, 16; miles traveled, 420; conversions, 14; baptisms, 14; additions, 14; prayer meetings, 3; pastoral visits, 40.

Our mission work is greatly prospering. The increase in contributions this year in our Association was 50 per cent. over last, and more than two hundred per cent. above the year before. I am rejoiced to see such improvements.

Fraternally,

W. C. GRACE.

Report of M. Varn for the Month Ending July 31, 1891.

Days of service, 31; sermons, 10; addresses, 18; miles traveled, 512; prayer meetings, 6; number of books sold, 20; pages tracts circulated, 1,000; State missions, \$106.85.

Attended the State Convention at Jackson, the Stone River Association at Shelbyville, and the Duck River Association at Gravel Hill, Maury county.

ALABAMA.

From Sheffield.

SHEFFIELD, ALA., Sept. 18, 1891.

J. William Jones:

DEAR SIR AND BRO.—In reading OUR HOME FIELD, I felt like it would be well for me to write a few lines about the work here. I am among very poor people—almost all of them work at the furnaces. When I came here there was no Sabbath-school, no church, and very seldom any service. I took hold of the work and organized a Sabbath-school, then held prayer meetings two or three times a week at the homes of the people. Finally a church was organized. After awhile the work at one furnace quit, then many of the manufacturing establishments, thus throwing many out of work. I have gone among them and found them in need of the necessities of life; have raised money and bought what would keep them alive; got old clothes, shoes, etc.; when sick sent them a physician, and oftentimes I paid for the medicines. Thus have I gone on for a little over two years. The first church here was not able to help, they being poor, though not so much so as Furnace Hill. The school I taught because of not being able to get teachers, it being too far for young ladies to come, and the brethren felt it too far for them. So I have gone along alone, only, of course, I had the blessing of my Saviour to help me. I succeeded in getting a lot given to us to build a church on, but it is hard work to get money to build, and I thought this plan would help us out. If you will

put an "ad" in OUR HOME FIELD (of course we to pay for it) to read thus: "Help! Boys and girls wanted to help to build a church, by soliciting orders for visiting cards, the profits to go to the church building fund. Address, O. E. Comstock, Sr., Pastor, Sheffield, Ala."

As I am a printer and support myself at it, as my church is too poor to pay a salary, I can do the work, and all over the cost of the cards will go into our building fund. You say it will take a long time. Yes, my brother, it may take two years, but then it will be built and paid for. We only want a plain building, say to cost about \$500, and if all the Sunday-school scholars will help, it will not be over two years. It took me a year and a half to get the lot given to us, but by praying and talking for it I got the lot. So by the grace of God can we succeed in building our church. We meet in an old commissary house, and may be ordered out at any time. Write me what you think of the plan. It is feasible and it will bring in the times that will build our church.

Yours in Christian love,

O. E. COMSTOCK, SR.

We have cheerfully printed the above just as it was written, and of course without charge for the "ad," and we cordially commend the enterprise of our brother, and urge that help be sent him.

INDIAN MISSIONS.

BY REV. DR. I. T. TICHENOR.

Southern Baptists, for more than half a century, have been actively engaged in the work of evangelizing the Indians. Their work has been largely confined to those Indians who live in the Indian Territory. It was to this territory that the southern tribes, the Cherokees, the Creeks, the Choctaws, the Chickasaws and the Seminoles were forced to emigrate. Missions had been established among them before their removal. Missionary Ridge, where one of the bloodiest battles of the civil war was fought, received its name from the fact that a Mission Station in the early years of this century was located upon it. The sympathy of Christian people, who became possessed of the fertile lands once held by these tribes, naturally followed them into their new homes, and resulted in efforts to give them the knowledge of Christ.

The first general organization in the South to undertake mission work among them was called "The Indian Mission Association." It had its Board located in Louisville, Ky. Major Thomas G. Blewitt, of Columbus, Miss., was for many years its President. Rev. Sydney Dyer, Ph. D., now of Philadelphia, was its efficient Corresponding Secretary. He was for many years a missionary among them, and I think baptized Joseph Islands and twenty-seven others at the same time.

Islands and others had been converted through the instrumentality of "Uncle Billy," an old negro who had been a Baptist before his removal West from Alabama. Such was the hostility of the Creek Indians to Christianity at that time that Islands and his companions were compelled to go beyond the bounds of the Creek Nation to be baptized. My information is that they were baptized by Bro. Dyer in a stream running through the lands of the Choctaw Nation, just over the line which divides that nation from the Creeks. The mission work of the Association was eminently successful. Many churches were established, schools were founded, and hundreds were baptized. About twenty thousand dollars a year were raised and expended, besides the money furnished by the government to build school houses and for other purposes.

A few years before the civil war, the Indian Mission Association was merged into the Southern Baptist Convention, and the care of its missions developed upon the Home Mission Board. This work went forward grandly until the red tide of battle swept over the red man's home. Most of the men able to bear arms entered the army on one side or the other. The Cherokees and Creeks were divided; part of them sympathized with the North and others with the South. The Choctaws, Chickasaws and the Seminoles joined the Southern army.

The war was a great disaster to the Indians—greater even than to the whites. They had a larger proportion of their population under arms than any State, North or South. Their country became the highway for armies on both sides. Their nascent civilization was broken down. Their schools were disbanded. Their churches were scattered. Their country was ravaged. Their church members, unable to withstand the temptations of camp life, became, many of them, backsliders, and abandoned the faith they had professed. When the war was over, no part of the continent presented a sadder picture than the Indian Territory. Everything had been swept away. Treaties with the United States had been broken. Governments had been dissolved. Education had been abandoned. Churches had disbanded. Missionaries were gone. Pastors were dead or had disgraced their calling. Houses had been burned or rotted to the ground. Fields were untilled. Stock had been driven off or butchered. There was nothing left but land and wood and stream on which the few survivors and their beggared families started to build anew their social and political institutions. They accepted without complaint the new treaties offered by the United States, freed their slaves, divided their heritage with them and yielded to them the same privileges, civil and educa-

tional, they were themselves allowed to possess. They organized new governments, reopened their schools, gathered the few who were faithful to their Master into church organizations and worshipped either in the groves—God's first temples—or repaired their dilapidated sanctuaries. The missionaries returned to aid them, and in the past twenty-five years they have made most wonderful progress in their work towards the elevation of a Christian civilization.

They have governments like those of our States, with the three departments, Executive, Legislative and Judicial. Their Chief Executive and their Legislatures are elected every two years by the people. Their Legislatures are composed of two bodies, corresponding to our Senate and House of Representatives. The Courts are organized like ours. They have a system of public schools where the instruction is in English and they have aided in the establishment of high schools which are controlled by religious bodies. They have a prohibition law which is strictly executed. The penalty for its violation is heavy, and its infliction upon the offender is according to the letter of the law.

They are a Christian people. Among these tribes there is a Baptist church to every one thousand of population, and one out of nine of the entire people, old and young, is a member of a Baptist church. The Methodists have an almost equal number, while the Presbyterians among them are stronger in proportion, than in any portion of the country. They have a native ministry, some of whom are well educated, and many of them deeply pious and thoroughly consecrated. Our mission work among them is becoming more and more assimilated to missions among our native white population. This arises from the following facts:

1. Owing to the difficulty of acquiring their language so as to preach in it, or from some other cause, few missionaries of our own or other denominations have ever learned it so as to speak without an interpreter. Buckner labored thirty years among them without ever having preached a sermon in the Creek language. Murrow, our veteran missionary, never preached in Choctaw.

2. English is rapidly becoming the national language. Some of the leading men have been educated in the States. Many acquire a knowledge of English by contact with our people.

As all our schools use only the English, all the educated Indians understand our language. Not a few white men intermarry with Indian women, and thus disseminate English among the people. The railroads which have penetrated their country and the towns built along them are powerful promoters of the English tongue.

3. The white people are over-running the Territory, and will soon control it. While it is true that no white man can remain in the Territory without a permit from the Government, they manage somehow to secure the coveted permission. The Indian lands are held in common. An Indian is entitled to all the land he will enclose as long as he occupies it, but if he abandons either the house he has built or the field he has fenced, any one can move in and become lawfully possessed of the improvements. A white man who wishes to settle in the Territory has only to select the spot he desires, make a bargain by which he becomes an Indian's tenant, which he can readily do by promising a meagre rent for the privilege and at once he comes within the law and is a rightful resident of the Territory. In this way, thousands of acres of land are taken up by white men who are nominally tenants of some Indian. An Indian can have as many tenants as he chooses, so that already the whites largely outnumber the Indians. A recent statement shows that while the five civilized tribes number less than sixty-five thousand, there are one hundred and twenty thousand white people living on their domain.

For these reasons, while our missions among the red men have not been diminished, it has been deemed best to promote, as rapidly as possible, the work of Christian education among the Indian youth, and to bring under gospel influence this unorganized white element which must so powerfully affect, either for weal or for woe, the tribes among whom they live. The missionary who preaches to them will be able to reach those Indians who speak English, and through an interpreter, can, as all other missionaries do, reach even those who speak nothing but their native tongue.

The Levering School, after the present session, closing June, 1891, will be no longer under the control of the Board. The Creek Nation, now possessed of a larger *per capita* school fund than any people on earth, have wisely resolved to terminate all existing educational contracts with all Mission Boards and assume the entire responsibility of educating their own people. The Board has consented to this expressed desire of the Nation, and the questions growing out of the separation are in process of adjustment. Missionaries, however, are now laboring among this people, and there are numbers of other tribes still needing evangelistic and educational aid that appeal to our sympathies as Christians and American citizens.

HOUSE OF WORSHIP IN HAVANA.

This building, admirably located and exactly suited to the needs of our Baptist brethren in Cuba, was purchased by order of the Southern

Baptist Convention, which instructed the Board to raise not less than fifty thousand dollars for that purpose.

In its last report to the Convention the Board says:

"Our work on the island of Cuba continues with unabated interest. The dedication of the house of worship in Havana, the title to which was so long delayed, occurred on the 15th of February. It was an occasion of great interest, and has given to our work in that city an impulse that argues great good for the future. The Board was highly gratified that the unanimous opinion of so many business men, representing various sections of the country, was that the purchase of this property was eminently judicious; that its location, its suitability for purposes of worship, its size, its structure and general appearance, were all that could be desired, while the price, less than half its cost, was far below its real value. The best judges of property did not hesitate to say that the ground alone was worth more than the cost of both ground and building to the Board. A prominent brother from Massachusetts, who spends part of every winter in Havana, and is thoroughly interested in and fully informed as to our work, in a recent letter says: 'You have now a much stronger hold upon them since you obtained a clear title to the building, and have a cemetery with ample room for years to come. It will surpass any place of the kind for situation and adaptability for aggressive Christian work.'"

The committee, to which this part of the report was referred, reported as follows, and their report was unanimously adopted by the Convention:

"On the 1st of December next another payment on our splendid house of worship in Havana will be due and must be met. The last payment will be due one year later. But if we could make both payments at once we could, by discounting our notes and the difference of exchange in our favor, save at least \$5,000.

"Indeed, the Secretary of the Board and our Missionary Superintendent, Rev. A. J. Diaz, feel confident that with \$35,000 in hand on December 1st, they can pay every dollar of the present indebtedness. Your committee would, therefore, recommend that the Board be instructed to institute at once vigorous measures to collect money pledged for this purpose, and to raise, by December 1st, if possible, the whole amount necessary to pay for the building."

The Board is now actively engaged in this effort with every prospect of a most gratifying success. A large amount has already been pledged to complete this payment, and the liberality with which brethren are responding is most gratifying. The Lord is opening the hearts of his

people to supply the needs of their brethren in Cuba.

During a brief visit which Diaz made us in August he was asked: "Suppose we fail to raise the money to make that next payment on the Havana House, what then?"

He thought for a moment, and then replied with an emphasis and deep pathos which we can never forget:

"But you will not fail, because we down in Cuba have been praying to the Lord to put it into the minds of the churches to give you that money, and he will hear our prayers. Yes! You will have every cent of that money by the 1st of December."

We believe that Diaz is right, and that we will have the money. But as the Lord will hardly send it by the ravens, or direct us to find it in the mouths of fishes, or rain it down from the clouds, and as it is in the pockets of his people, and it is a physical impossibility for the secretaries to visit all those who have the "Lord's money" for this purpose, we must beg brethren to help in answering the prayers of our Cuban brethren in God's own appointed way—i. e. by sending us the money. And we make the following practical suggestions:

1. Let individuals or churches who have made pledges see to it that they are paid in full. If these pledges have been already paid, let them consider whether they cannot help again.

2. Let our pastors call the attention of their churches to this great enterprise, and give us a collection by the 15th of November, or as soon thereafter as possible, and let them be sure to inform us of what they have done, or propose to do, so that we may know what to depend upon.

3. Let individuals, without waiting to be called on, send us their contributions.

4. Let pastors, secretaries, clerks, of Associations and others send us lists of the names and post-office addresses of those able, and probably willing, to contribute, and how much, so that we may write them private letters of appeal.

5. Let pastors or others wanting literature about our Cuban work, or any information concerning the Havana house write to us, and they shall be promptly supplied with what they want.

In a word, we appeal to our brethren of the Southern Baptist Convention, one and all, to rally to our help and make this grand enterprise a success commensurate with its merits, and the blessing with which the God of missions has so signally marked it.

ATTENDING ASSOCIATIONS.

Failing to meet the Dover Association in Virginia, the first body that we were privileged to see assembled in Convention was the Rappahannock. It met in a country church in the county of Mathews not far from the

Chesapeake bay. A pleasant ride on the steamer from Old Point Comfort, in company with Drs. Landrum and Cooper, from Richmond, and other good brethren, brought us safely to the landing, where we were met by Judge Garnett and other brethren of the church which entertained the Association. A short ride brought us to the beautiful home of the judge. It stands close to the waters of the bay, and the view from the grass covered lawn in front is really beautiful. It is one of the old colonial settlements, and part of the present mansion occupied by the judge and his family was built so early in the settlement that the name of the builder has been lost. The place is called the "Poplars," but no poplars are now to be found anywhere in the vicinity. They most probably existed in the early time when the place received its name, but in lieu of them great elm trees spread their wide extended branches over the low front of the house. I know of no more inviting place in which to spend the warm days of summer by the sea-side than this place of Judge Garnett's. The judge and his cultured family gave us a most hospitable entertainment, and when the Association drew to a close, we deeply regretted that duty required us to leave this charming spot.

The Rappahannock is one of the largest Associations in Virginia. Its meeting was well attended and its business well conducted. The churches of Tide-water, Virginia, were much impoverished by the war but are now gaining new strength, and promise at no distant day to exceed even their former activity and liberality.

The Strawberry Association was the next one which we visited. This was held in Lynchburg. Our associations are rural institutions. In the country they are usually attended by large crowds, many coming from long distances to hear the preaching, and to witness the deliberations of the body; but in cities like Lynchburg they are out of their element. The attendance of delegates was no larger than usual, and the congregations were far smaller than those which crowd to such meetings in the country. One of the most important things before the body, was the building of a Baptist Female College at Bedford City. This enterprise, auspiciously begun, ought not to be allowed to languish. No part of Virginia would be more benefited by such a school, than that covered by the Strawberry Association. Dr. C. A. Board is the chief manager of this good work, and we are sure that we wish him all success in its speedy accomplishment. The spirit of missions in this Association is on the increase. Here we were privileged to meet Brother Ellyson, Secretary of the State Mission Board, and Brother H. H. Harris, President of the Foreign Mission.

(Continued on sixth 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 361, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., OCTOBER, 1891.

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HOME WORK OF ONE HUNDRED YEARS.

While the Baptist are entitled to the honor of originating the modern missionary enterprise, and have, in results, outstripped all other denominations in its prosecution, we should not overlook what they have accomplished at home.

In 1790 there were in this country 872 Baptist churches, numbering about 65,000 members. In 1890 there were 34,780 churches with an aggregate membership of 3,164,227. In 1790 there was one Baptist to every 63 of population, while in 1890 there was one Baptist to every 21 of population, and in the Southern States one to every ten of population.

In the United States in 1800 the Baptists numbered 100,000, in 1850 686,807, in 1870 1,410,493, in 1880 2,296,327, and in 1890 3,164,227.

The ratio of increase in the several leading denominations has been thus given by a careful statistician:

"From 1860 to 1880 the increase in membership of four of our leading denominations was this: Congregationalist, 42 per cent.; Presbyterians, 56 per cent.; Methodist Episcopal, 82 per cent.; while the Baptist denomination increased 90 per cent."

The year book for 1891 compiled by that "Prince of statisticians, Rev. Dr.

Lansing Burrows," gives the following valuable summary of the latest and most reliable statistics:

"There are in the United States 1,382 Associations, which comprise 34,780 churches, with an aggregate membership of 3,164,227, an increase over last year of 29 Associations, 1,192 churches and 94,180 members. The total number of baptisms reported for the year was 140,058, and the deaths 27,277. The total amount reported as contributed for home expenses is \$7,186,532; for missions, \$1,045,371; for education, \$374,039; and for miscellaneous, religious and benevolent objects, \$2,609,637, making a total of \$11,315,579. The total value of church property reported is \$61,046,377. There are 22,703 ordained ministers, an increase of 1,528. There are 18,555 Sunday-schools, with 131,889 officers and teachers, and 1,280,663 scholars, an increase of 859 schools and 78,967 scholars.

"The educational institutions under Baptist control are as follows: Seven Baptist theological institutions, with 57 instructors and 657 pupils; 37 universities and colleges, with 422 instructors and 6,537 pupils; 38 seminaries for female education exclusively, with 405 instructors and 4,386 pupils; 45 seminaries and academies for co-education, with 281 instructors and 5,578 pupils, and 23 institutions for the colored race and Indians, with 198 instructors and 4,780 pupils; making an aggregate of 147 institutions, with 1,363 instructors and 22,438 pupils, of whom 2,232 are preparing for the ministry. The total value of the grounds and buildings belonging to these institutions is reported to be \$9,763,847, and the libraries contain 484,347 volumes, which, with apparatus, are valued at \$1,177,104."

May we not, then, in contemplating our *Home Work* for one hundred years raise our Ebenezer and say, with humble, grateful hearts, "Hitherto hath the Lord helped us?" And may we not with pardonable pride point to the Home work of the past one hundred years, and exclaim from full hearts, "What hath God wrought?"

God be praised for what our Baptist people have done in the Foreign field since the heart of the "consecrated Cobbler" was stirred by the Holy Spirit to "attempt great things for God, and expect great things from God;" and God grant that the hearts of our people may be stirred to pour into the treasury of the Foreign Board at Richmond every dollar for which they ask as a suitable "thank offering" for the Centennial year. But let our people at the same time remember what has been done as the result of 100 years of *Home Work*. Let them not forget that the State Boards in the several States, and their own Home Mission Board have borne no ignoble part in bringing about these grand results, and let them come with songs of rejoicing and prayers of thanksgiving, and give our Board

the means of so enlarging its work among the Germans and other foreigners of the West—the Indians who are fast melting away before the tide of whites that are sweeping them back—the negroes of the South whom we must evangelize if they are evangelized at all—the Cubans whom God's providence has placed under our peculiar care—and the destitute of our own people (our brothers, sons and daughters)—that the work of the past century may prove but the beginning of a far more glorious work during the century upon which we are soon to enter.

CUBAN MISSIONS.

The work of the Home Board in Cuba is of the deepest interest.

Its remarkable beginning has been followed by years of unparalleled success.

The increase of the churches, the first one of which was organized in 1886, to nearly two thousand members, as shown in Brother Diaz's report of last May, is a most gratifying result. What has been achieved has been in the face of the most formidable and persistent opposition ever encountered by any of the Missions of the Convention.

It has been most fortunate for this Mission that it has as its principal worker one so fearless, so judicious, so consecrated as Brother Diaz. He has imbued those whom he has gathered around him with the same spirit. The trial of their faith under the severest persecutions has but increased their steadfastness and quickened their zeal in every good word and work.

The call of Divine Providence to the Baptist churches of the South, in whose hands he has placed this Mission to give it the strongest support required by its demands, is too imperative to be disregarded.

"Furnish Diaz and his people with the best house of worship that can be secured in Havana regardless of cost. Our Master's cause there deserves the best, and he must have it," said a consecrated business man not connected with the Board. "Do it, and the denomination will sustain you in it," he continued.

The Board has done it. It has purchased a house centrally located, and admirably suited in every way to the needs of the brotherhood there, at a price which is far below its cost and its real value. Our Baptist people now have the best house of worship in Havana.

We propose to make the final payment the 1st of December. That done, and there are other enterprises there that demand our attention and to which we must needs address ourselves. The whole island is open to us. Brother Diaz writes that there is not an important city on the island in which we might not now establish a Mission with the finest prospects of success.

But first, we must pay for this house of worship.

Let our brethren come promptly to our aid now, and enable us to meet this demand. If we will but work up to the openings of Divine Providence, he will lead us on to victory, and disclose to us the wonders of his helping hand.

Already there are indications of grander things than we have known, in connection with our Mission there, which promise to follow the complete payment of the purchase money for this house of worship. We dare not say more. Let us pay for it and see what will follow.

ISAAC TAYLOR TICHENOR, D. D.

We have the pleasure of presenting this month the familiar features of our efficient and noble Home Mission Secretary. It is the hour of his triumph. For many years he has sought to develop within our own territory a distinctive Baptist Sunday-school literature. His efforts have exposed him to severe criticism and to many painful reflections. But conscious of a lofty purpose and inspired by a noble conception, he has with a Spartan bravery pressed forward, until now the weak and feeble literature which we possessed six years ago, has grown to large proportions, and has enriched our Convention with a property to the value of many thousands of dollars. The mistakes and errors which have marked the way to this gratifying point were none of his. He has stood meekly bearing the storms which the misguided efforts of others brought upon his own head. The scheme, originating in his own prolific brain, has never been marred by his own unwise counsels, but he has brought it through the assaults of enemies and the foolishness of friends. No better heritage can he leave to our Southern Zion than the two great features of his work as Home Mission Secretary—the establishment of a valuable Sunday-school literature and the successful planting of a permanent work in the Island of Cuba. These triumphs will garland his brow when the silvery tongue of his eloquence will have been stilled and his energetic frame be paralyzed in death. "A clear and independent thinker," he has been called, a gifted writer whom we all delight to follow, and as one has said, in his prime, "as nearly the perfection of a platform speaker as one will meet in this country." Dr. Tichenor is a native of Kentucky, has been a pastor at several points, but notably at Montgomery, Ala., and has been president of Alabama's Agricultural College at Auburn. Since 1882 he has been Secretary of Home Missions of our Convention. Better than all, he is a man of the deepest and sincerest piety and of the most lovable disposition. As gentle as a woman, he is as manly as a gentleman.—Dr. Lansing Burrows in *Helping Words*.

In the absence and without the

knowledge of our honored chief, we printed in the August number of *HOME FIELD*, a good cut of him, and during his absence and without his knowledge again, we clip from *Helping Words* the above graceful tribute from the pen of Dr. Lansing Burrows, and we restrain our pen from uttering more than a hearty "Amen!" to what our brother has said of one who grows steadily in our admiration and love the more we see and know of him and his work.

THE WORK OF NINE YEARS.

Since the removal of the Home Mission Board to Atlanta nine years ago it has steadily advanced at a rate of progress which must be gratifying to our people. The year of its removal from Marion, the Board reported 38 missionaries and 333 additions to its mission churches. Since that time the yearly reports have been as follows:

Year.	Missionaries.	Additions.
1883	95	739
1884	144	4,190
1885	185	4,664
1886	255	6,156
1887	251	6,242
1888	287	7,496
1889	328	8,402
1890	371	8,098
1891	406	9,987

The increase of contributions has kept pace necessarily with the work done, and has been as follows. The last report of the Marion Board shows receipts \$28,370. Since the removal the receipts have been:

1883	\$ 45,195.27
1884	60,414.47
1885	71,431.68
1886	94,521.03
1887	106,947.20
1888	129,700.15
1889	159,985.00
1890	171,076.22
1891	200,393.50

A comparison of the work done by the Board before and after its removal shows the following results. During the 37 years before the removal there were:

Missionaries employed	2,186
Churches constituted	406
Houses of worship built	459
Additions to mission churches	31,990

Subsequent to removal there have been:

Missionaries employed	2,086
Churches constituted	1,421
Houses built	483
Additions to churches	50,232

It is not our purpose in this statement to reflect upon the brethren who, for so many years before its removal managed the affairs of the Board. They labored under many disadvantages. The work was new, communication slow, difficult and expensive, our people had to be trained to give, and the process of education was tedious, the population and the territory of the Convention was smaller than at present, and the period of the administration covered the war and the dark days that followed.

The Board did well the work assigned to it. The wonder is that it survived the difficulties that un-

dermined it on every side and overwhelmed it during the bloody struggle and the disastrous years that followed.

Our purpose is to show with what wisdom and energy the present Board has grasped the situation and improved its opportunities. Its difficulties and embarrassments have not been few or slight. The encroachment of other mission organizations upon its field, particularly west of the Mississippi river, the rise and energetic efforts of the State Boards, accompanied sometimes by an active opposition, not only to the work, but to the existence of the Home Board, have been sources of trouble and embarrassment to its efforts. These, happily, are all passed. The Home Board has reclaimed all its lost ground. Its field covers the entire territory of the convention. It is in perfect harmony with all the State Boards and in active co-operation with many of them.

While its field is enlarging by the rapid increase of our population, and the more rapid building of new centers of industry, and there remains for it very much land yet to be possessed, it has the confidence of our people, and there is a bright future before it.—*Western Recorder*.

We heartily thank our friends of the *Western Recorder* for the above presentation of the work of our Board which appeared in their editorial columns, and which we especially prize as having the imprimatur of one of our ablest papers, and one which is ever in the fore-front in its advocacy of all departments of the work of the Southern Baptist Convention.

We feel that the Board has no occasion to be ashamed of its record for the past nine years, nor indeed through all of its history. And the *Recorder* might have added to its statistics of what the Board has done, that it has built up for Southern Baptists a Sunday-school series which has become so valuable a property, and which is destined to exert a still grander influence as the years go on.

What the next nine years will bring remains to be seen, but the outlook is exceedingly hopeful, and if the Board shall have the continued prayers, help, and active co-operation of the churches the work of the past shall prove but an earnest of still grander things to come.

"PAUL AND THE WOMEN, AND OTHER DISCOURSES." By J. B. Hawthorne, D. D.

This is the title of a book that is now ready for delivery, having just passed through the press of the Baptist Book Concern.

We have been hearing Dr. Hawthorne preach for some years. He was our pastor in Richmond and has been our pastor in Atlanta.

We speak, therefore, from full knowledge when we say that he

stands among the very foremost pulpit orators in this land of great preachers.

But he is far more than a pulpit orator; he is an able thinker, and a bold and fearless proclaimer of the grand old truths of God's grand old Word.

This volume contains selections from his sermons and lectures, and each one of them discusses ably, clearly, and eloquently some vital, living question.

His sermon on "Paul and the Women" seems to us an end of all controversy on the question of women preachers, and to establish beyond all question that either we must reject the inspiration of Paul, or else must set our faces like a flint against the modern innovation of having women-haranguing mixed assemblies.

His lectures on the "Liquor License System," and "The Ethics of the Tariff and Labor Question," are able, eloquent and conclusive. And there runs through the volume a discussion of some of the modern departures from the faith in which this grand preacher stands up squarely for "the old paths" and old teachings of God's old Word, as against "New Theology" in every form, and all modern departures from "the faith once for all delivered to the Saints."

The book should have, and no doubt will have, a wide circulation.

It is mailed, postage prepaid, on the receipt of \$1.00, and orders may be sent direct to Dr. J. B. Hawthorne, P. O. Box 50, Atlanta, Ga.

"THE TRAVELLING CHURCH."

An account of the Baptist exodus from Virginia to Kentucky in 1781, under the leadership of Rev. Lewis Craig and Capt. Wm. Ellis—by George W. Ranck.

Our friend, Mr. Ranck, has been for some years the accomplished Secretary of the Kentucky Historical Society, and his education, tastes and attainments fit him especially for historical research. In "The Travelling Church" he has done an admirable piece of work, and by his painstaking research, use of original documents, and clear and vigorous style he has not only rescued from oblivion an episode of Baptist history which ranks with the heroic, but has clothed it with thrilling interest for the reader.

We cannot better commend this every way admirable production than by quoting the following extract from a notice of our able, scholarly, and distinguished Professor of Church History, Dr. W. H. Whitsett, of the Southern Baptist Theological Seminary. He says of it:

"Prof. Ranck read his lecture before the Filson Historical Club at its last session, and it was received with enthusiasm by the large company that was present. The Travelling Baptist Church was the church

of Lewis Craig and William Ellis, that left Upper Spottsylvania in September, 1781, and reached Gilbert's Creek, Kentucky, the same year. Prof. Ranck has succeeded in acquiring material to which none of the historians, Baptists or others, have had access. Previous accounts of this important movement have been very meagre, but Prof. Ranck has succeeded in restoring a lost chapter in the history of Kentucky and of the Baptists. Though he is an Episcopalian by religious connection, he handles the subject with so much sympathy that his readers cannot fail to be pleased."

In our boyhood we knew old Craig's church in Spottsylvania county, Virginia, and this story of the going out from it of these hardy pioneers who, under the heroic and consecrated leadership of Lewis Craig, the pastor, were to plant civil and religious freedom in "the dark and bloody ground," possesses for us a romantic interest, and we heartily thank our Episcopal brother, Professor Ranck, for it.

We only regret that our space does not permit a full review; but we heartily commend "The Travelling Church" as worthy of a place in the homes of our readers generally.

It is brought out in really superb style by the Baptist Book Concern, Louisville, and can be had by mail by sending only twenty-five cents to that enterprising and reliable house.

The campaign of education for our Missionary Centennial is moving on apace. Dr. M. B. Wharton writes from Virginia that the Centennial has been vigorously presented at the district Associations. Ten mass-meetings have been appointed in different parts of the State, and a special day is to be given to the subject at the General Association which meets with Dr. Wharton's church in Norfolk.

Dr. F. R. Boston, of Memphis, writes that his committee are at work, that a special meeting will be held at the Baptist State Convention at Clarksville in behalf of the Centennial, and that other meetings are contemplated.

Dr. George B. Eager has inaugurated a vigorous campaign in Alabama, where he has secured the hearty co-operation of leading brethren over the State.

Dr. John Stout and his committee in South Carolina have been very active, and the movement is progressing most satisfactorily there. In no State are the Baptists wider awake to missions than in South Carolina.

We have heretofore mentioned the activity of Dr. W. H. Felix and his committee for Kentucky. The programme for Centennial Day at the General Association at Williamsburg is exceptionally fine, and no intelligent Baptist in Kentucky can well afford to miss it. Let the work be pushed with all vigor.—*Western Recorder*.

(Continued from third page.)

Board. The Association gave the representatives of these Boards, as well as that of the Home Board, a fair opportunity to make known their desires. We look for an increase of contributions from the Strawberry this year.

The Davis County Association, of Kentucky, met with the Southampton about ten miles from Owensboro. This is one of the strongest Associations in the State. It numbers forty churches and six thousand members. We were struck with the value of the church property owned by the churches composing the Association. Nearly all of them have excellent houses of worship, and the average value of the houses of worship of the entire Association is more than three thousand dollars. Dr. J. S. Coleman has long been the able moderator of this body. We regret that his health is such as not to justify such labors as he has performed in the past. He declined the moderatorship of the body which he has held for so long a time, and Brother J. H. Boyet, D. D., of Owensboro, was elected in his place. This body is able to accomplish much for the Master's cause, and though now one of the most liberal Associations of the State, its contributions are still far behind its real ability. When they shall be brought to equal it, Davis county will be regarded as the leading Association of Kentucky.

Shelby County Association met at Little Mount church, about twelve miles from Shelbyville. We reached this body on the second day of its session. The forenoon was spent mainly in the discussion of an impracticable matter, which really did not concern the business of the body. As this Association holds its sessions only two days the chief business, including State Missions, Home Missions, Foreign Missions, District Missions, and the Centennial Year, were all crowded into the brief hours of the last afternoon. Brother Warder, Secretary of the State Board, was allowed about ten minutes in which to present its claims. The other interests fared no better, and the Association adjourned without having given but the slightest consideration to the real business for which the Association had been called together. As there is no law in the State of Kentucky preventing a Baptist association from meeting longer than two days, we could see no good reason why the brethren of Shelby county could not have spent another day in the consideration of matters of real interest to the body. We are sure that the abundant hospitality of the Little Mount church gave ample evidence both of their ability and willingness to entertain them another day. We think that the brethren of this body, which is one of the largest in the State, ought to extend their meeting so as to include three days in their annual sessions.

The Bethel Association was held in Russellville, Ky. This is one of the oldest, as well as one of the largest Associations in the State. Its two leading towns have each a Baptist institution of learning. Bethel College is located in Russellville, and is under the management of President Ryland and an able faculty. Bethel Female College is located at Hopkinsville, and for many years was presided over by Brother J. W. Rust. His comparatively recent death, has necessitated the election of a new president, Brother Call. The Association was presided over by Dr. A. C. Clardy, a layman, who performed the duties of his position well. This good brother has been spoken of by his many friends as a proper man for Governor of the State. If he should make as good a Governor as he does a moderator, his State will have no reason to complain.

The Bethel Association is one of the most liberal in the State. Many of the churches have adopted what is known in Kentucky as the "Warder Plan" for contributions. This is resulting in increased contributions to the Master's work.

After a month's absence from home, in which we had secured rest by a change of labor, and with much improved health, we turned our face towards home, glad to have seen all of the many brethren whom we had met, but equally glad to meet the loved ones at home.

Alabama Associations.

We have been permitted to attend two of the largest Associations in this State.

The Coosa River, which comprises about fifty churches, with an aggregate of more than four thousand members, lies mainly in the Talladega valley, covered by the counties of Talladega and Calhoun. This is one of the finest sections of the State. Within it are Anniston, Oxford, Talladega, Jacksonville, Childersburg, Sylacauga, and other smaller towns. The mineral resources of this region are unsurpassed, and the agricultural possibilities equal to those of any part of the South. The rural population is almost entirely Baptist. Calhoun county, with a population of less than 35,000, has forty Baptist churches. In Talladega county the proportion of Baptist churches to population is about the same.

Under efficient leadership the future of these churches is most promising. Composed for the most part of an intelligent membership able to support a ministry adequate to the demands of both town and country, and with opportunities for wealth and material progress the outlook is most gratifying. This Association ought to be the leading Association in Alabama in every good work. Whether she will allow some of her sisters who enjoy inferior advantages to surpass her remains to be seen.

The Association was well attended. The business of the body was well

conducted. The reports were generally well prepared. The Introductory Sermon by Brother Shaffer was a clear and strong presentation of truth, well adapted to the needs of the people.

The contributions of most of the churches were equal to those of former years.

The large assemblage was most hospitably entertained by the Lincoln church, one of the smallest in the Association.

Altogether the meeting was an exceedingly pleasant and profitable one. We always enjoy our visits to this body, but of recent years we have sometimes been saddened by the absence of so many noble men and women who have passed from the church-militant to the church-triumphant.

The East Liberty Association is composed of about thirty churches lying in the counties of Chambers, Randolph and Tallapoosa.

The body met with the Camp Hill church. This church, in the last three years, under the leadership of Brother Z. D. Roby, has built an admirable house of worship costing about \$2,500, and has increased its membership from a feeble band to about 120 members, illustrating the spirit of activity of the Association and the enterprise of the men who lead it.

It is refreshing to see with what interest they take hold of every department of their work, and what liberality they manifest in promoting it. They propose to erect a dormitory at Howard College capable of accommodating sixteen young men; and two-thirds of the money necessary to do it was pledged at the Association. It will be done. May it ever be filled by pious young men from the Liberty Association, and may other Associations follow their example.

The Camp Hill church was aided in the days of its weakness by the State Mission Board. The good seed sown by that Board has brought forth a harvest in which State Missions, Home Missions, Foreign Missions, Howard College, the Southern Baptist Theological Seminary and every other department of our denominational work is sharing. It makes Brother Crumpton's heart glad to see the good results that have followed his work.

The brethren of Alabama are planning to take hold of the Centennial movement with earnestness and vigor. They will make it a success.

Brother Shaffer makes an admirable moderator, and Brother Bledsoe one of the best of clerks. The Association knows the efficiency of these brethren, and wisely retains them in office. The business of the body is admirably managed. Every subject receives due consideration. Nothing is overlooked or crowded into a corner. There is no hurry because there is no unnecessary loss

of time. The reports are well matured and the discussions are of unusual interest. Few Associations in the South hold their business better in hand, or achieve better results by their meetings, than the East Liberty Association of Alabama.

The large concourse of people that filled three houses of worship were amply provided for by the brethren of the church, so that there was enough and to spare.

It is helpful to attend the meetings of such a body, and the brethren may always look for me when it is possible for me to attend. I. T. T.

THE CENTENAL OF MISSIONS.

The following is a very clear statement of the origin of Modern Missions, which we desire our readers to see, and which we clip from the excellent mission column of that admirable Baptist paper, *The Courier*, the organ of the Baptists of South Carolina; a paper which has never given an uncertain sound on missions, and which has had no small part in putting South Carolina at the head of the column of Southern Baptists:

"It was at this season of the year, according to Dr. Rippon's 'Baptist Annual Register,' when the meeting was held at Clipstone, in which Carey propounded directly and plainly his query—'If it were not practicable and our bounden duty to attempt somewhat the spreading of the Gospel in the heathen world?' The brethren at the time asked Mr. Carey to draw up his thoughts upon the subject and publish them. He did this in his 'Enquiry.' And in this way in 1791 the proposal was distinctly brought before the churches. At the meeting in June, 1791, Dr. Rippon tells us, the brethren voted five guineas to the society for the abolition of the slave trade to show their 'hearty abhorrence of that wicked and detestable merchandise.' The missionary spirit had been awakened; the germ of Baptist missions had sprouted.

"May 23, 1791, Carey was solemnly set apart as pastor at Leicester. May 30, 1792, came around. For a whole year the matter had been lying quietly in the minds of the Baptists. Carey preached that great sermon from Isa. 54: 2, 3. We know about that sermon. Privately and in meetings Carey had been preparing the brethren for the sermon. They knew very nearly what he would preach. He poured into the sermon all the feeling that had been gathering strength for years; he put his whole soul into it. It was his one great opportunity. Dr. Ryland remarked that he would not have been surprised, so great was the effect, if the audience had lifted up its voice and wept. The younger Ryland had been appointed to prepare the circular letter, to follow the sermon. So well did he hit it, and so well did he anticipate Carey's

sermon that one might think he prepared the letter after the sermon. His theme was Godly zeal in propagating the Gospel. In it he called attention to Carey's 'Enquiry.' So the sermon was not the beginning; there had been a previous preparation. The germ had sprouted before, but now its sprout pushed up into the light and ear.

"There was but little time for deliberation after the sermon—it was then, as it is now, at our Associations—and it looked as if the sermon would fall flat to the ground. Carey seized Fuller's hand and asked, with indignant grief, if nothing was to be done about it. Fuller helped Carey, and the next day it was ordered that a plan should be submitted at the next meeting at Kettering for the formation of a society. We can well imagine that Carey was not idle in the meantime, but that he pressed the matter upon his brethren so earnestly, after the session and up to the time of the meeting at Kettering, that they were fully ready to take action. See what one man in dead earnest can do. See what preparation almost invariably precedes the acceptance by the churches of any grave proposition. See with how small a beginning the missionary spirit started; back in the brain and heart of one poor preacher, who had much to do to get his brethren to take note of it.

REV. FRANK S. DOBBINS.

HOW TO WORK AMONG THE COLORED PEOPLE.

The following letter from Bro. M. Vann, our General Missionary in Tennessee, was handed the chairman of the Committee on Work among the Colored People, Rev. M. M. Riley, of Kentucky, too late for insertion in his report, and we have purposed publishing it that our brethren may see what an intelligent, experienced and efficient worker thinks of the best method of reaching his race.

NASHVILLE, TENN., May 11, '91.

DEAR BROTHER—In answer to your kind invitation to me for a few suggestions as to "How to Benefit the Colored People," I submit the following:

1. Without giving any reasons why Southern Baptists ought to do this work (for your reports on Home work fully comprehend that the work should be done and at once), I simply suggest one and, to me, the one most important way to benefit our people. Let the Home Board appoint a man of our own race in every State as general missionary, whose duties shall be mainly to work with our ministers and leaders in institutes and missionary meetings. Let the general missionary so appointed be able to give to our ministers, by lectures, addresses and sermons, instructions in Church Polity, Christian Doctrines and Pastoral Work. In a word, let him be to the

whole State, through the leaders and ministers, a general educator in Baptist truths and church work. Let the whole salaries of such general or State missionaries be paid wholly by the Home and White State Boards, but let each raise on his field, and through the pastors, funds in the joint name of the State and Home Boards, for further work in each respective field. This method would, to my mind, stimulate our people to greater activity, cause a more general and useful information of Baptist truths and principles, bring about a more friendly and brotherly feeling on the part of us all, and do much to hasten the day when the kingdoms of this world shall indeed become the kingdom of our Lord and his Christ.

Respectfully submitted.

M. VANN,
General Missionary to Colored People in Tennessee.

It takes a strong-minded sister to overthrow all manner of things in a few words. In the report given in the *Standard* of the address of the President of the Northern Women's Missionary Society occurs the following sentence in regard to the women of the last quarter of a century: "They have seen that in subordination to man there is no growth, no freedom, no real help to man." There in one fell swoop, goes the intellectual ability of our mothers, their reputation for helpfulness and the inspiration of the Apostles Peter and Paul.—*Western Recorder*.

Of one thing we may be sure. Of whatever the Lord Jesus may have emptied himself to come upon earth and take upon himself the form of a servant, truthfulness was not one of those things. And as he credited the Pentateuch to Moses, Moses wrote that Pentateuch. Let God be true and every man a liar.—*Western Recorder*.

A SEASON OF PROSPERITY AHEAD OF US.

Never before has the United States been blessed with such enormous crops as will be gathered this year. From the great Northwest, with its immense wheat fields, from the Pacific coast, from the central West, and from the South down to Texas, the grain crops are the largest ever produced. The yields will probably be about 580,000,000 bushels of wheat, 2,000,000,000 bushels of corn, between 600,000,000 and 700,000,000 bushels of oats and over 100,000,000 bushels of other grains, making an aggregate of about 3,300,000,000 bushels, or about 1,000,000,000 bushels more than in 1890. This increase of 1,000,000,000 bushels is equal to 1,000,000 car-loads of 60,000 pounds each. Nearly all other crops promise the same abundant yield, rice, sugar, tobacco, fruits, grasses, etc., all adding immensely to the profits of farmers. Cotton alone of all the big crops will fall short of

1890, but this will be an advantage, as the yield of last year was too large for the demand. With all this enormous production of grain, prices will be well maintained, because of the scarcity in Europe, and so American farmers will receive more money this year for their crops than ever before.

It is but a reasonable statement to say that every railroad in the United States will, in all probability, be taxed to its utmost for the next twelve months, for the handling of the immense crops, and the business which they will necessarily develop, added to the regular traffic of the country, will require much more rolling stock than the railroads of the country now own.

The South will share to the fullest extent in this great prosperity. With the return of financial activity the capitalists of the North and of Europe, who fully understand that the South is the best field in the world for safe and profitable investments, will put their money into this section more freely than they have ever done. The *Manufacturer's Record* has made many predictions in the past about the prospects of the South, and our readers will bear testimony to the fact that they have been more than fulfilled. It makes another prediction. During the latter part of this year there will be increased activity throughout the South, followed in 1892 by still better times, with heavy investments of outside money in railroads, in mineral and timber properties and in manufacturing enterprises, and the South will make rapid and substantial progress in the development of its iron interests, in the creation of a steel business which will rapidly expand to large proportions, in the building up of a still greater foreign commerce, and in the growth of Southern seaports. These will be some of the leading lines of advancement, but great progress will be made in the general industrial and business interests of the whole South.—*Manufacturer's Record of August 29th*.

We give the above not simply as words of cheer for our people from a high source, but in order to base on them an earnest appeal to the churches to so increase their contributions to Home Missions that the Board may be enabled to enlarge its work in some proportion to the needs which this coming prosperity will bring.

MISS IDA MOORE'S PAPER, READ BEFORE THE MISSIONARY SOCIETY OF THE SOUTHERN FEMALE COLLEGE.

MISSIONARY WORK IN INDIAN TERRITORY.

One of the most important fields for missionary work is that of the Indian Territory.

The Indians are a noble race. While they do not worship the true and living God, they have never worshiped idols. It has always been handed down to them that there is a

"Great Spirit" who guides them and whom they must worship. Thus they are inclined to the worship of the one spiritual God.

There are twenty-two different tribes now in the Indian Territory. The Choctaws are the largest and most civilized. They have churches Sunday-schools and day schools for both girls and boys. The largest school in the Choctaw Nation is the Atoka Baptist Academy. In this school, after the devotional exercises in the morning, each teacher reads the Bible to her class and talks with them about it. When the teacher tells them how Christ was treated when on earth the little children seem perfectly astonished and deeply grieved.

On Wednesday evenings, after school, a little prayer-meeting is held in the school-room. The Indian boys and girls lead in prayer and even comment on the Scriptures.

They often sing in their own language, because it seems dearer to them than the English. Through the influence of these meetings many have been converted.

In the Choctaw Nation alone there are ten native Baptist missionaries, and many other Christians who help on the work by their zeal and earnestness.

In the Indian Territory there are now over nine thousand Baptists, besides other denominations.

Since the organization of the government in 1776 \$929,239,285 have been spent on the Indians. Only one-third of this amount has been spent in sending them Bibles and other things to add to their civilization, while two-thirds has been spent in fighting them. Would it not be cheaper to send to the Indian Bibles rather than bullets?

To show the heroism of a Christian Indian, I will relate a little incident which occurred a few years ago in Saskatchewan. The terrible disease, smallpox, broke out among them and wrought havoc. The governor of Manitoba had decided that there should be no traffic between the province and the settlement of Saskatchewan. Both Indians and missionaries were suffering greatly from the lack of attention and food.

The traders and settlers feared to go themselves, so they went to Rev. Edgerton Young and asked him if he could induce about one hundred and sixty of his best Indians to take provisions to the sufferers. Mr. Young told his Indians that although the white men had never treated them fairly, yet here was a chance for them to do a grand work.

A few days afterward they started on their journey up the river, having to paddle about one thousand two hundred miles.

About ten weeks afterwards they returned, all being safe except the guide, who soon after died. Just before he died the missionary, who saw a change come over his face, said to him, "Samuel, my Brother, you are

in the valley of the shadow of death: tell your missionary how it is with you?"

Lifting his feeble arms as if holding to some support, he said, "Missionary, I am holding on to God. He is my joy, my all, my happiness."

The arm dropped nervously and the poor Indian was in the better land.

Nothing is more beneficial to missionary work than earnest, Christian women.

The Woman's Missionary Society was organized July, 1876, by Dr. and Mrs. C. L. Black. To-day we find the work spreading all over the Indian Territory. In the Choctaw and Chickasaw Nations there are thirteen branches of this society, with a membership of one hundred and twenty-six (126).

This year three hundred and thirty-six dollars and five cents (\$336.05) have been raised by these women for different purposes.

May I not hope that this society and this audience will manifest increased interest in our Indian mission, and that some of your number may some time join us in person in this great work?

RECEIPTS OF HOME MISSION BOARD FROM SEPT. 1 TO OCT. 1, 1891.

ALABAMA.

Benlah church, \$10.00; Dr. C. W. Buck, Salem, 2.00; 1st Baptist church, Eufaula, 54.40. Total for the month, \$66.40. Aggregate since May, \$679.40.

ARKANSAS.

Mrs. L. Carruth, Washington, Cuban School, tuition of Mar. Logan, \$10.00; Rev. E. L. Compere, Cor. S. e. Gen'l. Assn., Dallas, Havana house, 24.35; Friendship Association, 13.40; Searcy Baptist church, 5.00. Total for the month, \$43.35. Previously reported, \$48.70. Aggregate since May, \$92.14.

FLORIDA.

Miss Jessie Darby, Apopka (Brick Card) Havana house, \$2.00. Previously reported, \$100.40. Aggregate since May, \$102.40.

GEORGIA.

West End church, Atlanta, \$20.00; Woman's Missionary Society, First Baptist church, Atlanta, 5.00; "Friends," through Miss Mollie Rhodes, Hephzibah, Havana house, 1.00; Dr. J. G. Gibson, Cor. Sec., 300.00; "Friends," through Miss Mollie Rhodes, Hephzibah, for Havana house, 6.00; Baptist church, Lithonia, 8.50. Total for the month, \$340.50. Previously reported, \$1,021.05. Aggregate since May, \$1,361.55.

KENTUCKY.

Dav. County Association, Cuban Missions, \$53.15; Little Union church, 5.30; Rev. L. C. Tichenor, Owensboro, Cuban Missions, 6.20; Owen Association, 6.00; Dr. J. W. Warder, Cor. Sec., 77.44. Total for the month, \$77.99. Previously reported, \$607.08. Aggregate since May, \$1,345.77.

MISSOURI.

J. T. Babb, Texas, \$239.54. Previously reported, \$2,380.35. Aggregate since May, \$2,620.49.

NORTH CAROLINA.

A. H. Cobb, Texas, Western Baptist Convention, Indian Missions, \$9.10. Previously reported, \$558.04. Aggregate since May, \$567.14.

SOUTH CAROLINA.

Mt. Zion church, \$10.00; Antioch church, Second Division Edgefield Association, 4.05; Sunday-school First Baptist church, Newberry, 5.75; Sumter, 4.80; Union County Association, C. B. Bobo, Tr., 4.35; First Baptist church, Switzer, 2.00; Graniteville, 8.00; Unity church, 3.00; Cherokee church, 5.00; Georgetown, 10.00; Aiken Association, 10.00; Barnwell, 5.00; Heath Springs church, Koriah Association, 1.00; Mt. Zion church, 7.75; Marlboro Union, Pee Dee Association, 71.03; Edgefield Association, 14.65; Ward's church, Ridge Association, 3.50; Johnston church, 9.00; Johnston Sunday-school, 17.00; Ridge Spring, 5.75; Mt. Moriah church, Abbeville Asso., 4.00; S. S. Union, Northern Section, Broad River Asso., 1.88; Mrs. M. E. Hewitt, Bamberg, 15.00; Liberty church, Chester Association, 5.00; Cool Branch church, Chester Association, 2.00; Timmonsville church, Welch Neck Association, 1.30; R. W. Sanders, Union Association, 10.09; Barnwell Sunday-school, 22.00; Fort Lawn Missionary Society, 4.10; Albemarle Association, 27.30; Rock Hill church, 6.00; Hebron church, S. E. Association, 4.15; Williston church, 3.75; Woodward church, 5.00; Hartsville church, 8.84; Springfield church, 1.85; Elisto Association, 9.80. Total for the month, \$321.77. Previously reported, \$851.60. Aggregate since May, \$1,173.37.

TENNESSEE.

Ladies' Mission Society, Central church, Nashville, \$8.15; Sunday-school, Central church, Nashville, Cuban School, 3.70; Sweet Water Association, 8.15; Woodbury church, 11.00; Greenville church, 1.74; Ocoee Association for Cuban girl, \$30.00; Mt. Zion church, 75 cents; Prosperity church, 10.00; Shiloh church, 4.25; Smithville church, 1.00; Union church, 2.00; Wharton Spring, 1.00; Auburn Spring, 5.00; Sycamore church, Salem Association, 5.25; Pink Maples, Havana House, 10.00; W. M. S., Alderbranch, 7.00; First Baptist church Sunday-school, Nashville, 27.26. Total for the month, \$103.73. Previously reported, \$328.70. Aggregate since May, \$432.43.

TEXAS.

Marshall, \$4.65. Previously reported, \$388.70. Aggregate since May, \$393.35.

VIRGINIA.

Mrs. M. P. Poindexter, Rapidan, Havana House, \$5.00. Previously reported, \$2,050.00. Aggregate since May, \$2,055.00. Grand total for the month, \$1,933.13. Previously reported, \$10,157.40. Aggregate since May, \$12,090.53.

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W. R. L. SMITH, President, Nashville, Tenn.
J. M. FROST, Cor. Sec'y,

SPECIAL ANNOUNCEMENT. Orders for Periodicals for 1892 must be sent directly to the Board. But the series for October, November and December will be issued as heretofore by the Atlanta house, under special arrangement and with specified gain to the Board.

IN THE TEACHER FOR NOVEMBER.

W. E. HATCHER, D. D., Richmond, Va.

Will begin a series of articles on Bible Characters—six in number, and one every other month.

F. M. ELLIS, D. D., Baltimore, Md.

Will begin a series of articles on Missions, running the entire year, one each month, and following the Prayer Card, issued by the Woman's Missionary Union.

THE KIND WORDS' TEACHER FOR 1892.

1. The Lesson Expositions will be from twelve of our ablest men—one for each month.
2. Drs. Hatcher and Ellis will continue their series—respectively the one every other month on Bible Characters, the other every month on Missions in general, and particularly the Missions of the Southern Baptist Convention.
3. A series of six articles on Sunday-school Instruction—one every other month to alternate with Dr. Hatcher's articles on Bible Characters.
4. Twelve Denominational Papers—one each month on some distinctive feature of Baptist faith.
5. A series of twelve articles—one every month for the year—beginning especially on the portion of the Scriptures used as the Lesson Text for that month.
6. A catechism will be substituted for the Review Lesson—a catechism in four parts, but connected and continuous from one quarter to another on to the end.

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