

# OUR HOME FIELD

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

VOL. IV.

ATLANTA, GEORGIA, JANUARY, 1892.

NO. 5.

## FROM THE FIELD.

*Report of Rev. F. Sievers, of work among the Germans in Kansas City.*

November, 1891.

Two months have passed since I sent my last report to the Board, and I feel it my duty to let you know what I am doing and how our work is going on.

First, I feel thankful to the Lord that he has given me health and strength to do my daily work on the large field. I preach every Sunday morning and at night at the 17th Street Mission Chapel, also have charge of the Sunday-school in the morning and the Young People's meeting at 6 to 7:30 o'clock every Sunday night; besides this, the Lord has given us the opportunity to hold meetings in a Lutheran church South in the city. This church was built two years ago and a congregation organized, but members got in a quarrel with the pastor and in consequence they disbanded last summer so the church stands empty. As soon as I got notice of it I went to Mr. Heolzer, one of the former members of the church, to whom the building belongs, and asked him for permission to preach in that church. Mr. Heolzer granted permission to me without paying for the use of it; since then I preach every Sunday at 3 P. M. in that church, often to a good attendance. This wealthy man, Mr. Heolzer, and family are present every Sunday. O, may the Lord convert him! In the week we have so far only one night meeting.

Our meetings, especially in the evening, are well attended. One or two facts I may mention how the Lord works with us to make the hearts acceptable for the gospel preached to them. You know that it is not so easy for the Germans to get converted, so that they leave the Lutheran or Catholic churches and unite with the Baptist, but when the Lord Almighty lays affliction on them, then they will listen to his message. Among others, one of our friends who owns a grocery and meat store has been invited many times, and promised often that he would come, to our meetings, but did not come; lately the Lord took his oldest son about five years old from him to a better home in heaven; this nearly broke the heart of the parents. The father came to my house and asked me to preach at the funeral of his child. I surely respond to this invitation, and this family are Catholic. Since then there is a change going on in this family. May this seed of tears follow a harvest of joy.

From another family I can say the same, but they have often been to our meetings, still did not pay much attention to what was preached. This young husband earns \$25 or \$30 per week as a fine engraver. He belongs also to the Turnverein, so he needed much of his time, on Sunday in Turnuebung with his associates in the Turnhall. We felt very sorry about this young family. Last spring the Lord lay this young husband down on a sick bed for nearly two months. I was not at home at the time, so I could not visit him. He got well again, and after a while his sickness returned. The doctor told

## Report of Rev. J. Baasener.

Weeks labor during the quarter, 12; churches supplied, 1; other stations, 1; sermons delivered, 22; addresses delivered, 4; prayer and other religious meetings attended, 6; total in fellowship, 48; number of Sabbath-schools, 1; number of pupils, 57; number of teachers, 7; miles traveled in the performance of my labors, 369; religious visits to families and persons, 75; pages of tracts distributed, 300.

J. BAASENER,  
Missionary.

Bay P. O., Gasconade Co., Mo.

the question of baptism, and by their special request I preached a sermon on baptism to them recently.

Of course I do not, as yet, know what the outcome of this may be, although I entertain good hopes for that mission point.

We need a host of German Baptist preachers here in Missouri to carry the truth, as we have it, to the 800,000 Germans living in this State.

May the Lord move upon the hearts of the Baptist brotherhood here in Missouri, that the means may be forthcoming which are needed to carry on this work.

Fraternally yours,

J. M. HOEFFLIN,  
912 E. 10th street,  
Muscatine, Iowa.

## From Rev. E. Otto.

CALIFORNIA, Mo., December 30, 1891.

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

DEAR BROTHER IN CHRIST—As we are now at the close of the year 1891 and in a few more hours 1892 will open its door for us, I wish you, dear brother, a *Happy New Year*; may the Lord leave his richest blessing upon you; may he crown your labor with success; may he give you the best of health, and spare you many years for the society; may the good Lord bless every member of the Board; may the year of 1892 be a year of grand success, both for you and the Board, both financially and in the reports of its missionaries of their success as you have never experienced since the existence of the Southern Baptist Convention, is the New Year wish and prayer of your humble servant,

E. OTTO.

CALIFORNIA, Mo., December 30, 1891.

My Report for this Month is as follows:

Days of labor, 31; sermons preached, 13; other stations supplied, 5; visits made, 80; tracts distributed, 75. Yours in brotherly love,

E. OTTO.

*Report of W. C. Grace, Knoxville, Tenn., for the month ending December 31st, 1891.*

Rev. I. T. Tichenor:

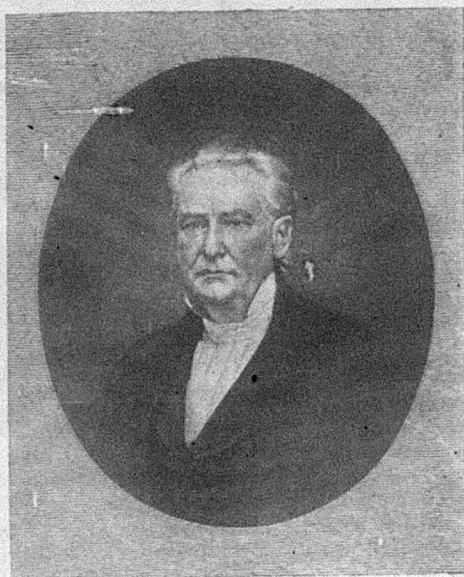
Days of service, 31; sermons, 7; addresses, 3; miles traveled, 120; baptisms, 8; additions, 4; prayer meetings, 4; number in Sunday-school, 230; pastoral visits, 22.

Down with a gripple for a week; only able to preach at morning service last Sunday; am some better now, and hope our anniversary service next Sunday will be a success.

Fraternally, W. C. GRACE.

## From Rev. W. E. Hurt.

Herein I send my report of service rendered during quarter ending December 31st, 1891. My place of residence is Bramwell, W. Va. My post-office is Freemans, W. Va. My field



REV. B. MANLY, SR., D. D.,

One of the veteran leaders of the Southern Baptist Convention, and first President of the Board of Trustees of the Seminary.

him to quit the Turning, so he did quit it. This time I visited him on his sick bed and talk about his soul, and with tears in his eyes he said: If I get well again I will try to be another man, then he asked me to pray for him.

O, how good is the Lord to sinners in using some way or another to show them the wickedness and transgressions of their heart and lead through deep water to the cross of Calvary where Jesus died for them. We hope and pray that the Lord may bring this and many others with them from the darkness to the light to receive Jesus as their Saviour.

Sermons preached, 26; prayer-meetings, 10; visits made, 90; tracts distributed, 400; Lord Supper, 2; money raised for our lot about \$100.

Yours truly,

F. SIEVERS, Missionary Pastor.

## Report of Rev. J. M. Hoefflin.

SPRING GARDEN, MILLER CO., Mo.,  
October 28, 1891

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

DEAR BROTHER IN CHRIST—I hereby send you my report for the past month, ending October 28th, 1891:

Sermons preached during the month, 12; addresses delivered, 3; religious family visits made, 33; pages of tracts distributed, 1,024; miles traveled by railroad, 379; miles

traveled by carriage, 76.

One German lady was baptized at New Haven, Mo., under bitter protest of her parents, although they even now attend my meetings regularly, and I entertain good hopes that they also will become willing and obedient followers of the Lord Jesus. The German Methodists, near Beemont, have for some time discussed

of labor is Simmon's Creek and Flipping, W. Va.

Weeks labor during the quarter, all; sermons delivered, 36; addresses delivered, 2; prayer and other religious meetings attended, 15; baptisms, 14; restored, 6; total in fellowship, 75; number of Sabbath-schools, 2; number of pupils, 100; number of teachers, 10; religious visits to families and persons, 175; my people have paid on my salary, \$20.

W. E. HUNT, Missionary.

*Report of Rev. J. B. Taylor, of Services During Quarter Ending December 31, 1891; Residence and Post-office, Lexington, Virginia.*

Weeks labor, 13; churches supplied, 1; other stations, 2; sermons, 40; addresses, 27; prayer meetings, 30; baptisms, 4; Sunday-schools, 2; officers and teachers, 20; pupils, 140; conversions, 4; miles traveled, 110; religious visits, 70; pages distributed, 1,600; Bibles and Testaments distributed, 2; conversions in meetings with pastors, 35.

During the last quarter, besides the work in town and vicinity and at the two institutions of learning, I aided in a meeting at Buena Vista, in which considerable additions by baptism and letter were made to the church. I have also collected and paid over for the building of the new church house, at Buena Vista, \$500.

J. B. T.

*From Western North Carolina Convention.*

ASHVILLE, N. C., December 15, 1891.  
Rev. L. T. Tichenor, D. D.

DEAR BROTHER—In sending our semi-annual report I wish to call attention to a few facts to show what progress we have made:

When the Convention met at Asheville, two years ago, the minutes show that for that year there had been expended for Conventional Missions one thousand and twenty-five dollars. The next year we raised and expended for work in the Convention two thousand six hundred and seventy-eight dollars. For both years the amount given by your Board was included.

It will be seen, therefore, that we had made an advance of about four hundred per cent. on home effort. One thousand four hundred and seventy-eight dollars of this passed through our Treasury, the balance was collected by missionaries on their salaries. Last year we spent something over two thousand four hundred dollars, which passed through our treasury, besides what was collected by missionaries on their fields.

At Fort Worth there was reported five thousand three hundred and thirty-nine baptisms by missionaries of the Southern Baptist Convention; that gave an average of about thirteen to each missionary.

In the Western Baptist Convention, of North Carolina, the average for that year of baptisms to our seventeen missionaries was a little

over seventeen. The year before I was appointed Secretary we had raised for Foreign Missions \$600; that year we raised \$981; we had raised the preceding year for your Board \$42; next year we raised \$135. Last year we made substantial progress, and our people are being organized for work, and we hope in a few years to have our whole people enlisted in the good work. But we have drawbacks and hindrances, and these are slowly overcome.

The town of Murphey, in Cherokee county, needs a strong man; also the new town of Andrews, on the Western Railroad; likewise the towns of Weaverville, Burnesville, Bakersville, Elk Park, and Lynnvill; and there is needed a good organizer in seven out of thirteen Associations. We are trying to supply these fields as fast as we can, but we have to move slowly for want, first, of money, and secondly, of men. I think we could find the men if we had the means.

I am getting old, but my heart and life is devoted to the work of the Lord, and especially here in these mountains.

The good Lord bless you and the Board, and give a large increase of fruit this year.

Yours to serve,

JOHN AMMONS,

Cor. Sec. W. B. Convention, of N. C.

Number of missionaries, 8; days of labor, 986; miles traveled, 5,288; sermons preached, 567; addresses made, 330; religious visits, 1,304; prayer meetings held, 193; professions of conversion in connection with labors, 275; baptisms, 176; Sunday-schools organized, 6.

*From Rev. J. P. Campbell.*

CONCORD CH. W. VA., Nov. 4, '91.  
Rev. Dr. Tichenor:

DEAR BROTHER—I herewith transmit my report for the quarter just ended:

I will organize a new church of about twenty-five members next Saturday. I have attended three district associations and the General Association of this State during the past quarter. My people, at this place, having no house of worship of their own, they are compelled to work in a Methodist Sunday-school. Hence, I report only one school, which is Baptist.

Weeks labor during the quarter, 9; churches supplied, 2; other stations, 3; sermons delivered, 17; prayer and other religious meetings attended, 6; baptisms, 6; total in fellowship, 104; number of Sabbath-schools, 1; miles traveled in the performance of my labors, 186; religious visits to families and persons, 11.

J. P. CAMPBELL.

*Report of W. C. Grace, for the month ending October 31, 1891.*

Days of service, 31; sermons, 37; addresses, 3; miles traveled, 580; conversions, 17; baptisms, 8; additions, 12; prayer meetings, 4; pastoral visits, 60.

*Report of Thirteen Colored Georgia Missionaries for First and Second Quarters.*

Sermons, 1,022; lectures, 860; churches visited, 529; baptized, 678; prayer meetings held, 698; other meetings held, 288; churches organized, 11; Sunday-schools organized, 43; conventions held, 77; associations visited, 39; families visited, 2,377; ministers and deacons ordained, 24; W. M. societies organized, 38; collected for missions, \$950.68; collected for other purposes, \$1,858.82; letters written, 870; students for seminary, 80; miles traveled, 19,025.

**WORK AMONG THE NEGROES OF THE SOUTH.**

BY J. WM. JONES.

PAPER NO. 1.

I have purposed for several years to write a series of articles in reference to the work among the negroes of the South, and it seems now a fitting time to do so. We are entering upon the "Centennial of Modern Missions." Our churches will ring with the story of Carey the "Consecrated Cobbler," Judson and his noble compeers, and how the missionaries of the Southern Baptist Convention have borne the glad tidings of salvation to the perishing of China, Africa, Japan, Italy, Mexico, Cuba and Brazil.

It is hoped also the story of our *Home Missions* will not be neglected, but that the grand work of giving the gospel to the destitute of our own people, the foreigners who have crowded our shores, the Indians of the West, the negroes of the South, and the island of Cuba, will be duly presented to our churches. And while, in reviewing what has been done in the century, we shall have abundant cause to exclaim "What hath God wrought?" and to raise our "Ebenezer" in humble gratitude as we remember "Hitherto hath the Lord helped us," yet, on the other hand, we shall have great cause for deep humiliation and sincere repentance, as we remember how poorly we have met our obligations and discharged our duties, and how little we have accomplished, compared with what we might have done by a more earnest, self-denying consecration.

An honored brother, whose opinions I respect, knowing the deep interest I have always felt in the subject, has suggested to me that I make, as my contribution to the "Centennial campaign," the discussion of the question of *work among the negroes of the South*.

I have decided to do so, and that so far as I may be able I will plead with pen and tongue our obligations to give the gospel to that race which has been so closely identified with the history of our Southland, and to whom we of the South are under peculiar and special obligations.

I shall begin my work on this line

with several papers which I hope to make of practical interest and value. I do not propose in these papers a discussion of any of the "buried issues" connected with the negro race, or of living issues in which he figures as a politician, or as "the balance of power" in politics.

Whether the South is more responsible for the institution of slavery which was forced upon her against her will, than the North whose ships brought them to the new world, who only discovered "the crime of slavery" after she had found their labor unprofitable and had sold her slaves to the South, and whose votes perpetuated the slave trade when Virginia and the Carolinas tried to abolish it—whether slavery was after all "the sum of all villainies"—whether the means used to abolish it were wise or just—whether the bestowal of the right of suffrage upon this suddenly emancipated and ignorant mass was able statesmanship, or "the political crime of the centuries"—these and other questions connected with this great "problem" belong to the domain of history and political economy and I shall not here enter upon them.

This much, however, is certain: the negro is here. He is here a freedman, and he is here to stay, and to exert no inconsiderable influence upon the destiny of this great Republic. What will we do with him? What shall we do for his further enlightenment? What shall we do to Christianize him, to meet our obligations to our Master, who has bidden us "preach the gospel to every creature?" These are for the Christian, the *practical* questions connected with "the negro problem."

I propose to consider:

I. WHAT HAS BEEN DONE FOR THE RELIGIOUS INSTRUCTION OF THE NEGRO?

1. *In the old slavery days.* It is very popular now to talk of the "degrading influences of slavery" on the negro, as if he was sunk far lower in the scale of humanity by his servitude in the South than he was when first brought from the idolatry and degradation of the wilds of Africa. Of course, a moment's reflection will show that this is all stuff—that the general effect of slavery upon the negro was to enlighten, elevate, Christianize him, and that there were more Christian negroes in the South in 1850 than could be found in all of the Foreign Mission Fields of our evangelizing Christianity.

It is not pretended that Christian masters at the South did their full duty to their slaves, and masters who were not Christians did not, of course, feel much responsibility in the matter. Some Christian masters in all ages and everywhere have neglected their duty to their servants—many parents neglect their duty to their children—and it would have been asking too much of poor, weak, humanity to have expected that



Southern masters should meet the full measure of their duty.

And yet I affirm that a vast amount of faithful work *was* done—that our preachers generally, besides providing a place for them at all of the services in their churches, were accustomed to hold regular and special services for the negroes—that many of our laymen held frequent meetings for them—that in thousands of Southern homes they were instructed along with the children of the family—that they had Sunday-schools taught by many of our most intelligent men and women—and that no laboring class in the world was ever better provided with religious instruction by their employers, or made more rapid progress in religious knowledge. Passing by the faithful and effective work done by other denominations of evangelical Christians, I may say that our Baptist fathers were leaders in the work of evangelizing our negroes.

The very first instruction which the Southern Baptist Convention, after its organization, gave to its "Domestic" (now "Home") Mission Board was that it "take all prudent measures for the religious instruction of our colored population," and from that day to the present the Convention has never given any "uncertain sound" on this question. Indeed, an examination of the files of our minutes will show that there has been rarely, if ever, a session of the Convention held at which the subject has not been clearly presented and emphatically urged.

The first report of the Board urges the duty, and the committee to whom the subject was referred reported through its chairman, Rev. Dr. B. M. Saunders the first president of Mercer University, as follows:

"The Committee on the subject of instruction to the colored people are happy to learn, from their own observation and other sources of information, that this department of Christian labor has been growing in interest and in efficiency for several years past. They learn that, in very many churches, the pastors devote one sermon on the Sabbath for the particular benefit of this class. In many churches, pains are taken to instruct them in the principles of church discipline, and colored deacons are appointed to exercise an oversight over the moral character of the colored members. Prayer meetings and Sabbath services of oral instruction have been organized for them, in many places, with happy effect.

"Your Committee take pleasure in witnessing the readiness with which masters give their encouragement and co-operation in the religious instruction of their servants. But, after all that has been done in this behalf, we are well aware that in many places there is still a great want of proper religious instruction for this class of the community."

At the second annual meeting of the Board, held in Savannah, Ga.,

May, 1847, the following resolution was offered by Rev. J. S. Law, and seconded by Rev. E. T. Winkler, both of whom sustained it by animated and forcible addresses: "Resolved, That in consideration of the providential manner in which the colored population of our country have been gathered from a region of idolatrous darkness, into one blessed by Christian privileges; and in view of the facility with which they can be reached and the gladness with which they receive the Gospel, and the intimate relations which subsist between us and them; we regard them as presenting a field for missionary effort, second in importance to none other, and one which should be occupied as speedily as possible." This second annual report says: "In the providence of God, the moral and religious culture of the slave population of the United States devolves entirely upon those residing within the Slave States. If we withhold from them the Light of Life, they must continue in great darkness. If we furnish them not with the bread of Heaven, they must perish. If they perish by our neglect, what must be our condemnation?"

In connection with the reports of its missionaries, it states that one man in Louisiana had organized forty Sunday-schools for the blacks, on the large plantations in that State.

In its third annual report, the Domestic Mission Board says: "Some of the missionaries of the Board are devoting a portion, others their entire time, to the religious improvement of the colored people. By the consent, and often by the solicitation, of the owners, they hold meetings on plantations for preaching and other oral instruction. One missionary states that he is unable to meet all the wishes of the owners in this respect. Men with no pretensions to piety urge him to visit plantations and furnish religious instruction to their servants, and they give him the opportunity of so doing at any time during the week when it may suit his convenience."

In its second triennial report, the Board says:

"The colored population is estimated at 3,000,000, of which nearly 130,000 belong to the Baptist churches. Provisions are made in most of our houses of worship for their convenience, and generally those living in the neighborhood of churches, have access to religious privileges. It is peculiarly gratifying to know that these advantages are yearly increasing; still, there are many, very many, who are entirely without the means of grace."

In its annual report for 1850, it says: "The efforts of the Board in behalf of this population have been attended with cheering success; a large number of the conversions reported the past year, have been among them."

The report for 1851, says: "Our labor among the colored people is in-

creasing in interest every year. Their owners are becoming more and more awake to their spiritual wants. One brother in Alabama has, during the year, contributed four hundred dollars to this object. It is most devoutly hoped that the time will soon come when the living pious teacher will visit every plantation in our country."

Our State Conventions, and District Associations have all been accustomed, from the very beginning, to take similar action, and there were very few of our Southern Baptist churches who did not make some special effort for the spiritual good of the negroes.

In many sections there were well organized Sunday-schools among them, taught by the most intelligent men and most accomplished women of the community. Rev. Dr. Robert Ryland, so long the able and successful President of Richmond College, was for many years pastor of the old 1st African church in Richmond, Va., and had in his Sunday-school a band of trained teachers from the white church which gave the negroes their large and valuable house of worship.

Dr. James P. Boyce, the great President of the Southern Baptist Theological Seminary, received his first training as a teacher in a colored Sunday-school at Charleston, S. C., where he had as his co-worker the present able and accomplished Secretary of our Foreign Mission Board, Dr. H. A. Tupper.

Prof. John B. Minor, the eminent law professor, conducted for many years, a colored Sunday-school at the University of Virginia, which was only broken up by troubles which grew out of the "Reconstruction" period after the war.

I remember an efficient colored Sunday-school which I found in the First Baptist church at Greenville, S. C., when I went there as a student in our Theological Seminary, in 1859. The colored Sunday-school of "Stone-wall" Jackson at Lexington, Va., is as historic as the brilliant military career of that great soldier. He was accustomed to say that one of the greatest sacrifices he had to make in entering the Confederate army was leaving his colored Sunday-school; and there is no more characteristic incident in the marvelous career of that great man than his writing to his pastor the morning after the battle of Second Manassas, and having not one word to say of the battle or the war in which he was winning immortal fame, but tenderly enquiring after his colored Sunday-school, and sending his check to buy books and papers for its use.

I might cite many other illustrations of the fact that the Christian people of the South in ante bellum days were profoundly concerned for the spiritual welfare of the negroes, and did a vast amount of work in bringing it to pass, that in 1865 there were probably seven hundred thousand of our negroes who were church members, of whom about four hundred thousand were Baptists.

These facts have been singularly ignored by writers and speakers on this question.

#### A SOURCE OF CENTENNIAL MISSIONARY SUPPLIES.

Come with me to one of our large Southern cities and turn aside into a narrow but busy thoroughfare. A few steps and we reach a bookstore, over the door of which is a sign bearing names not unfamiliar. We enter, pass to the rear and ascend to an upper room.

If our visit were on Monday morning, we should see a ministers' conference in session, while any other day several ladies would be found busily at work in various ways. If we had time there are pictures on the walls, magazines on the centre table and curios in the cabinets which might interest us for hours. This room is a reservoir.

Nor is it simply to supply local demands. It is designed to send out streams of refreshing and life far and wide through our land. Wherever you may live you may be connected with this reservoir and enjoy its fullness. But with what is it filled? Chiefly with nothing but leaves.

Not leaves that have been kissed by the sun and breezes all summer, but leaves to which the printing press has given thoughts and facts that burn, leaves which have been sewed together into tracts, leaves which concern "the healing of the nations." There is scarcely a mission field or a phase of missionary labor which is not treated by at least one tract in this well filled reservoir.

A distinguished Virginia preacher used to speak of the missionary birth which every Christian needed to experience. How many are there in your church who have never been "born again" as regards missions? How many are dead as regards this burning question? You know of instances where a tract has led to life, one dead in trespasses and sins. May not a tract lead to life and love in missions?

The room described above is the Maryland Baptist Mission Room, 10 East Fayette street, Baltimore, Md. Six cents sent to this address would bring you by return mail a catalogue. This would give you an account of the richness of the reservoir and how cheaply you can enjoy the good things it offers.

Geo. BRAXTON TAYLOR.

#### A NATIONAL FAMILY PAPER.

The Announcements of *The Youth's Companion* for 1892, which we have received, seems to touch about all healthy tastes. Its fictions embrace folklore, serials, sea, adventure and holiday stories, Frank Stockton, Clark Russell, Will Allen Droughtole, Mary Catherine Lee are a few of the distinguished story writers.

Its general articles cover a wide range. Self Education, Business Success, College Success, Girls Who Think They Can Write, Natural History, Railway Life, Boys and Girls at the World's Fair, Glimpses of Royalty, How to See Great Cities, Practical Advice are some of the lines to be written on by eminent specialists.

Cladstone, Dr. Lothrop, Yaxill, Verastchagin, Cyrus W. Field, Andrew Carnegie, Mrs. Henry M. Stanley are among the contributors. *The Companion* readers thus come into personal touch with the people whose greatness makes our age famous. Its 500,000 subscribers show how it is appreciated.

Whoever subscribes now for 1892 gets it free from the time the subscription is received till Jan. 1, 1892, \$1.75 a year. Address, THE YOUTH'S COMPANION, Boston Mass.

# 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 351, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., JANUARY, 1892.

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ATLANTA, GA.

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## RESULTS OF HOME MISSION WORK.

The Home Mission Board of the Southern Baptist Convention employed for the year ending May 1st, 1891, four hundred and six missionaries.

These missionaries labored in nearly every State and Territory within the bounds of the Convention and in the Island of Cuba.

They report work as follows:

Weeks of labor.....	9,590
Churches and stations supplied.....	1,231
Sermons and addresses.....	43,453
Prayer-meetings held.....	10,527
Baptisms.....	5,349
Received by letter.....	4,038
Making total additions.....	9,987
Churches constituted.....	244
Sunday-schools organized.....	424
Houses of worship built.....	143
Tracts distributed.....	1,135,712

These are splendid results. Surely the Lord has abundantly blessed the labors of the missionaries of this board. We doubt whether any Home mission organization of our own or any other denomination has ever been able to show equal results of a single year's work.

To get a clearer view of what has been accomplished, we divide it so as to show the weekly average of the work done.

Let it be remembered that the 406 missionaries include teachers in our

schools and lady missionaries who did not conduct the religious services enumerated or perform any of the official acts mentioned.

### WEEKLY WORK.

Sermons preached per week.....	835
Prayer-meetings held.....	200
Total religious services.....	1,035

If their congregations averaged one hundred at each service, then these missionaries preached the gospel to more than one hundred thousand persons every Sunday. What blessings followed these services.

The average weekly baptisms were.....	103
And the weekly additions by letter.....	89
Making total weekly addition.....	192

Then these missionaries constituted on an average every week, four new churches and organized eight new Sunday-schools and into these Sunday-schools there were gathered during the year 13,200 teachers and pupils.

They also built upon the mission fields of the board 143 houses of worship, an average of nearly three every week. These houses cost \$60,463.52, and this amount was added to the property of the denomination.

The cost of this entire work, including the building of the houses, the support of the missionaries, as well as the cost of collecting and distributing the funds, was \$4,014 per week.

Of this cost the principal States paid as follows per week:

Alabama.....	\$105
Georgia.....	176
Kentucky.....	107
Maryland.....	113
Missouri.....	80
North Carolina.....	74
South Carolina.....	97
Virginia.....	143

The cost, per capita, to the entire membership of the churches of the Southern Baptist Convention was less than one-third of a cent per week. That is, if every Baptist within the Convention limits had given one and a half cents every month to Home missions, the Board could have paid the entire cost of this whole work, and had money left in its treasury.

The men and women who are doing this work, are laying the foundations of our denominational prosperity on our frontier and in the waste places of our land.

Forty years ago, the Home Mission Board sent to Texas such men as Byars and Witt and Hucksins and Creath and Burleson. They laid the foundations of our Baptist work in Texas. Scarcely had the blood of Bowie and Crockett dried upon the pavement of the Alamo, before they began to sow all over the fertile plains of that great State the seeds of gospel truth. Their work was carried forward by others when it dropped from their hands, until Texas is now one of the strongest Baptist States of the continent. So these missionaries following their example are planting churches on the borders of the wilderness, which will multiply a hundred fold, and bless the world through all coming days. These pioneer preachers who are making noble sac-

rifices, exposing themselves to cold and heat and wet and dry, that they may preach the gospel to the destitute, deserve and should receive our sympathy, our prayers and our support.

No men are doing a nobler work, or are encountering greater difficulties in its accomplishment.

### HOW IT IS DONE.

Our Southern Baptist Convention meets in May, and the quarterly payments made by the Home Mission Board correspond to the conventional year. The majority of our missionaries are paid at the end of every quarter, but some of them who live in towns and cities are paid monthly. Our first quarter ends July 31st; the second October 30th; the third January 31st; and the fourth April 30th.

During the first quarter, money in our southern country is scarce, and our collections are small. At the end of the quarter we must borrow money or our missionaries will be unpaid. The second quarter has two dry months in it—August and September. Happy are we if on the first of November we are able to pay our missionaries without further borrowing. In November we have larger receipts, and they are generally good until about the middle of December, when they cease almost entirely until about the middle of January. Perhaps the November receipts will enable us to pay back the money borrowed in July. If not, we must carry it over. But February 1st is another heavy pay day. After paying our debt out of the November receipts there is not enough left to pay missionaries, and we must borrow again.

In March receipts come in more freely, and in April there is a flood tide. The last ten days of April usually bring us larger receipts than any other month in the year.

Then usually we can pay our missionaries in full for the quarter, settle up our bank debt, and sometimes have a thousand or two with which to begin the new year.

This is a prosaic account of the influx and outgo of the money received by the Board. If our brethren knew what it costs of anxiety, of labor, of mental strain to secure, even in this most unsatisfactory way, the meagre amounts we get and with which we cannot do half the work that needs to be done, we are sure they would remedy this evil.

This anxiety, which increases with the passing weeks and months and burdens us with its weight of care, increases to the very last day of the conventional year—this anxiety which follows you to your homes, sits beside your hearthstone, broods over you like a nightmare in your sleep, and brings premature old age, gray hairs, nervous exhaustion, and disease and suffering in its train—if our brethren could but experience it once they would remedy it.

### BRETHREN, REMEMBER!

The Home Mission Board entered upon this year \$7,500 in debt. This debt was not due to our missionaries, whom we have always paid in full, but to the bank, and our good Treasurer is the security of the Board for it. Part of this debt has been paid and the other part must be during this conventional year.

Then we must have \$7,500 more than last year to support the work of the present year. An increase of \$15,000 over our receipts of last year is needed to bring the Board to the Convention free of debt.

This could easily be accomplished if our brethren all had a mind to work. It would in these hard times heavily burden a few of our strongest churches to make this increase, but divided among the sixteen thousand churches within the limits of the Convention, it amounts to but one dollar per church. Distributed among even one-fourth of them, and the increase asked is insignificant to them but almost vital to the Board.

Brethren, shall we have it?

### BRETHREN, IS IT RIGHT?

Both the Boards of the Southern Baptist Convention are compelled to borrow money every year to carry on the mission work of the denomination.

The sums thus borrowed from the banks must be secured by personal indorsement by some brother who is willing to lend his credit and risk his property for the sake of the cause of the Master.

The amounts for which they thus stand as security are sometimes equal to a comfortable estate. We do not positively know who does it for the Foreign Board but for our Home Board it is done by our Treasurer, Brother A. D. Adair.

This brother gives his time to the Board without compensation, does work for the denomination that he would not do for any business corporation for less than \$2,000 per annum, and then in hard times when credit is worth everything to a business man, lends that freely to the Board, sometimes to the amount of \$10,000 at a time.

This is done because, owing to the manner in which our brethren forward their contributions to our Boards, our work cannot be done unless somebody does it. Need we say that but few men among those who are able would be willing to do it? Brethren, is it right to impose such a burden upon such men? Cannot some means be devised by which the contributions of the churches can be made both more prompt and more liberal? The time is upon us when those who are blood-bought must inconvenience themselves for His cause who died for them.

Renew your subscription to *HOME FIELD*. RENEW NOW!



## CAN ITS LIKE BE FOUND ANYWHERE ELSE?

There is a church in Alabama which has just one hundred members. It is a country church, not rich, but located in a good neighborhood. It has preaching twice a month. There are twenty-three men who are heads of families and own the land on which they live. There are four widow ladies who likewise are heads of families and own the land on which they reside. The other church members belong mainly to these twenty-seven families. This church, which is considered liberal, pays about \$40 a year to missions. It is made up as follows: Four of the brethren and one of the widowed sisters pay five dollars each. They have been doing this regularly for years. One of the sisters gives ten dollars annually—and the other ninety-four members throw into the contribution basket enough at the semi-annual collection to make the other five dollars. Many of them give nothing. When collection day comes they are conspicuously absent.

Once or twice a year the pastor preaches on missions, but his teaching fails to impress these brethren. The fact is that nine-tenths of this church is practically anti-missionary.

They are becoming more and more unwilling to give to missions, and unless something is done it looks as though when a few of the brethren and sisters die the church will be unwilling to support a pastor, and will die in its selfish indifference. What ought to be done for this church, and who shall do it? It is a grave question. Let the pastor and liberal brethren consider it.

## SO EASY IF YOU WILL.

We want to say a word to our brethren who are accustomed to give regularly for missions.

The Board this year has asked an increase of fifteen thousand dollars. We do not see how we are to get along without it. Now, the times are hard, and made much harder by everybody thinking and talking about how hard they are. This talk don't pay your debts or feed our missionaries.

We want the church to which each of you belongs to increase its contribution to Home Missions.

We do not make a special plea to you to increase your offering to the Lord—you may have been doing your duty all the time. But we do want you to see that others who have not done so shall do so now.

In almost every church there are a few members who give nearly all that is given for missions. The great majority do nothing. Now, if you brethren who give regularly will constrain the others to do their duty we are sure we will get all we ask. This ought to be done, and there is nobody better situated to do it than the liberal brethren of the church: Constrain these laggard members into

ranks. Do it kindly, lovingly, but firmly. Insist that every one shall do something. Don't let them rest until they do. This will bless them and bless you and greatly help the Board.

Brethren, please do it.

## SECOND PAYMENT ON THE HAVANA HOUSE.

We have made it in full. Dr. Tichenor tells in another column of how he carried the money and how he was greeted by Diaz and the happy, rejoicing Baptists of Cuba.

We thank God and the brethren who have helped us for this happy consummation. We were not able to raise the \$35,000 for which we asked, and which would have enabled us to anticipate the last payment and wipe out the entire debt, but, under all of the circumstances of "hard times" and many special calls,



REV. WM. HARRIS, D. D.,  
Late Pastor First Baptist Church, Montgomery, Ala. Died at his post  
December 26th, 1891.

we did well to meet even the second payment. But there is one "fly in the ointment," and that is that we were compelled to borrow six thousand dollars to complete this payment. This, however, can be easily met if brethren who have promised collections, or made pledges for January or "later on," will redeem their pledges. Let us hear from you, brethren. And let it be remembered that we have twenty thousand dollars (\$20,000) more to pay the 8th of December next to finish the whole matter, so that we shall need every dollar that has been pledged and more besides.

In the death of Dr. J. E. L. Holmes, of Savannah, Ga.; Dr. Cornelius Tyree, of Salem, Va., and Dr. Wm. Harris, of Montgomery, Ala., we have lost three able, honored and useful ministers. Three noble soldiers of the cross have fallen at the post of duty, and the voice of the Great Captain rings out: "Close ranks—Forward to victory."

God grant that we may hear and obey the order, and that when our summons comes we may be "also ready."

## THE FLORIDA CONVENTION.

The Florida Convention met in Kissimmee, January 7th, and was more largely attended than usual. The brethren say it was the best Convention they ever had. I was present a part of two days. The report of Brother Chaudoin, Corresponding Secretary, was an exceedingly interesting one. It was a review of the history of the past ten years of mission work, in which was brought out the fact that while Florida had herself contributed about \$40,000 for mission work within the State, she had received in addition to that amount \$23,000 from the Home Mission Board.

The receipts and expenditures of the past year were largely in excess of any previous year.

There were present at the Convention Rev. Dr. J. M. Frost, Secretary Sunday-school Board Southern Bap-

pus task of examining the question of baptism with the view of combating the errors of his Baptist brethren around him. The result was that he embraced the faith which he proposed to destroy.

We hope in the future to give a full account of this Convention.

The spirit of no one of our State Conventions is better than that of our brethren in Florida. They are "a feeble folk," but they are working with an earnestness and a devotion which promises great results for the future. I. T. T.

## THE LATEST FROM CUBA. LETTER FROM DR. TICHENOR.

My trip to Cuba, though brief, was full of interest. The object of my visit was to pay the second installment due on the house of worship purchased in Havana. I reached Havana on Wednesday morning, the 30th, and immediately put myself in communication with the parties to whom the payment was to be made. The next day the matter was consummated, and the full amount due at this time paid to the parties. There remains one more payment which falls due next December.

It may not be immodest for me to say that I am a greater man in Cuba than anywhere else on the face of the globe. When the steamer arrived in Havana on Wednesday morning, brother Diaz and a number of other brethren came out to meet me. As we were nearing the wharf in the little boat which carried us, he told me that quite a number of the congregation were on the shore awaiting my arrival. When we landed I found more than a hundred Baptists drawn up in a solid column ready to greet me. In the front rank was the girls' school, recently established, in their uniform made sailor style, with sailor hats, with bands of blue ribbon, on which in conspicuous gilt letters were the Spanish words signifying "Baptist School." Of course I shook hands with everybody, especially with the young ladies of the school. I need not say that it was exceedingly gratifying to have these Cuban Christians greet me so cordially.

My stay in the city was brief, and the business on which I went engaged my attention so fully, that I got but little opportunity of seeing the brethren in their meetings. I attended the prayer meeting at Brother Diaz's church on the night of the thirty-first, when the topic of the evening was: "Taking account of the blessings of the past year, and laying plans for the future." Nearly a dozen brethren made brief speeches in Spanish, which I did not understand. Brother Porta made one which Diaz was kind enough to translate for me into English. He said: "Brethren, a few years ago I was a bankrupt, a poor beggar who had nothing; but a kind friend, the Lord Jesus Christ, took me into partner-

tist Convention; Rev. Dr. T. P. Bell, Assistant Secretary Foreign Mission Board; I. T. Tichenor, representing Home Mission Board, and Rev. Dr. C. C. Bitting, representing the American Baptist Publication Society. These brethren were cordially received by the Convention and a full opportunity given them to speak in the interest of the cause which they represented. We think the Convention was satisfied with the presentation which they made.

As we left on Friday night, we failed to hear Dr. Bitting's address, which was to be delivered on Saturday.

Pledges taken at the Convention for the support of their State work next year far exceeded similar pledges taken in any preceding year. Several of the churches and some of the brethren united in personal pledges for the support of a missionary in Brazil, who has recently left the Pedo-Baptists and joined one of our churches, and has been accepted as a missionary for that field. This brother undertook the danger-

ship with him, and now I do not know how rich I am. He owns all the resources of the Universe, and as he counts me as one of his children and heirs, I think I am worth several millions in riches that never perish."

The meeting was a very pleasant one. Before its close I talked to the brethren, Brother Diaz interpreting for me, commending them for their faith and patience in the past, and exhorting them to continue in their same unflinching devotion.

On the night of the first of January, Brother Cove's Sunday-school had its Christmas tree. This year several of the Sunday-schools had adopted the plan of each having its Christmas festival, instead of holding one at the Central church with brother Diaz's Sunday-school.

When we reached the place, though the hour was early, the room was full to overflowing. I had to wedge my way along through a mass of children in order to secure a position from which I could look upon the Christmas tree loaded with its presents. People continued to arrive, and the doors of the rooms in the rear, opening into the church, were opened for the admission of ladies; the men coming late were excluded. How many were present, I will not undertake to say, but all the standing room inside, and a considerable part of the sidewalk outside, was occupied by those eager to see and hear. Exercises consisting of singing and prayer, and brief recitations by the children preceded the distribution of the gifts. As these were all in Spanish, of course I could not enter into the spirit of the occasion, but the grown people as well as the children seemed to enjoy them immensely.

The recitation of one little tot, which produced more than ordinary amusement, was translated for me by Diaz, and was about as follows:

"Thank the Lord for Christmas! Thank the Lord that Christmas has come. Thank the Lord for the Christmas tree; and thank the Lord that there is a present on it for me!"

It was gratifying to see how many intelligent, cultivated looking men and women were present on this occasion. Most of these no doubt were members of the church, and others were parents of the children of the Sunday-school.

These schools are a great power in Havana.

Brother Diaz exercises a wise precaution in the selection of the girls for the high school recently established there. He is only receiving such as he can be assured will remain long enough to receive an education that will fit them for the duties of life and great usefulness in the Master's cause. To guarantee this, certain legal steps are taken in the case of every one who comes into the school, in which parents enter into a contract which secures this end.

One day I asked Brother Diaz whether his people were manifesting

the same spirit of zeal and consecration as heretofore? His face lighted up with an expression such as I fancy Gen. Lee's would have worn when somebody asked him about the fighting qualities of his soldiers, and he replied with emotion, "Oh, yes; just as well as ever, and I believe a little better than ever before."

In reply to my question as to how many had been baptized since the last meeting of the Southern Baptist Convention, he replied that he did not know exactly, but he supposed about one hundred and twenty-five. As far as I could see there was no abatement of interest, no flagging of zeal, no reaction among our people in Havana. Of one thing I am sure, among the multitudes of that great city outside of our churches, sympathy with our people and interest in the cause which they represent is broadening and deepening year by year.

Yours truly,

I. T. TICHENOR.

Atlanta, Jan. 11, 1892.

LIFE AND LETTERS OF GENERAL THOMAS J. JACKSON (STONEWALL JACKSON.) By his wife, Mary Anna Jackson. New York: Harper and Brothers.

We are indebted to the publishers for an early copy of this charming book, and have read it with intense interest. Knowing Mrs. Jackson well, and having a high admiration for her sound sense and cultivated taste, we had expected a book of deep interest and real historic value, but we must frankly say that it far exceeds our expectations. Instead of a large volume dealing with the details of Jackson's public career, discussing the causes and conduct of the war, and its great campaigns and battles, Mrs. Jackson has wisely chosen to give only a general outline (but this is admirably done) of his military career, and to make her strong point the treatment of his private character, and domestic life. This she has done in charming style, and we have here a picture of Stonewall Jackson, the man—his boyhood, his cadet life at West Point, his career in the Mexican war; his professorship at the Virginia Military Institute, his church life and his home life in Lexington, and his inner life during the war—which is drawn by a loving and skillful hand, and gives an impression which is pleasing, instructive and of the highest historic value.

Mrs. Jackson was very fortunate in preserving so many of his letters, and she uses them with great skill, and singular good taste, to illustrate as nothing else could the varied phases of his private character.

The stern soldier, rigid disciplinarian, unrelenting fighter, is shown to have been the tenderest of lovers, the most affectionate and considerate of husbands, the most devoted of

fathers, and the humblest and most consecrated of Christians.

Mrs. Jackson's style is clear, simple and chaste, and she has done her work in an every way admirable manner.

The introduction by Rev. Dr. Henry M. Field, of New York, is in the good taste and kindly tone that we should have expected from this able and broad-minded friend of the South.

The Harpers have brought out the book in the superb style which characterizes the work of that famous house.

In a word we most heartily commend the book as every way worthy of a place in the homes and libraries of our people.

We should especially like to see it in every Sunday-school library, and we recommend our colporters and missionaries to always keep it "in stock," and to seek to give it the widest possible circulation.

We know of no book that can be more appropriately circulated by the colporteur or missionary.

"HERE AND THERE IN HOLY FIELDS," for a copy of which we are indebted to Dr. B. Griffith, is the title of a really beautiful volume issued by the American Baptist Publication Society, and containing beautiful illustrations taken from their "Senior Quarterlies" for several years past. It is designed to show the quality of the work they are doing in their Sunday-school Helps, and is certainly very creditable to all concerned.

We think we know good work of this character when we see it, and we cordially congratulate our Northern Baptist brethren on the superb work which their great society at Philadelphia is now turning out.

And we confess that we rejoice in this not only on their account, but because it shows what patience and business management and patronage, and money can accomplish, and constitutes a strong appeal to the Baptists of the South to rally to the support of their own Board at Nashville, which is now turning out work in its Sunday-school Helps equal to the best in the land, and which, with the united patronage of our Southern Baptist people, will be able to build up a Publishing House of our own which shall be the peer of any on the continent.

The success at Philadelphia is the prophecy of what it shall be at Nashville in the not distant future.

Renew your subscriptions. We need the money now. Many subscribers are two, and some three years behind. If you have any doubt as to whether your subscription has expired, give us "the benefit of the doubt" and send us fifty cents or a dollar.

Our Sunday-schools should be sure to send their orders for Sunday-school "Helps" to Dr. J. M. Frost, Secretary, Nashville. The new series is a great success in every respect.

## THE OLD "LEVERING SCHOOL."

We are sure that our readers will be glad to read the following letter from Bro. Graves and to learn of the present status of the Indian school which they so long supported under the name of "Levering School," and in which we will continue to feel a deep interest although, by the action of the Creek Council it has passed from under our control. We are glad that the Christian influence there seems still to be so strong.

WETUMKA NATIONAL SCHOOL.

WETUMKA, I. T., DEC. 24, 1891.

J. William Jones, Editor of Our Home Field, Atlanta, Ga.

DEAR BRO.—At the request of Col. Wm. Robison, Superintendent of the Wetumka National School, until recently known as the Levering Manual Labor School, I have written letters to-day to Miss Annie Armstrong, President of the Woman's Baptist Home Mission Society of Maryland, and to Mrs. M. A. Moss, of the Woman's Missionary Society of the Baptist church, of Newport, Tennessee, returning thanks, in behalf of the school, for the liberal donations by their societies of three boxes of quilts and clothing, received here last evening. The pupils are now, most of them, at their homes to spend the holidays, and the boxes will not be opened until they return. We know their eyes will sparkle when the many valuable articles of clothing shall be handed out to them, some of whom, as their parents are poor, and the Nation not having yet provided for their clothing, are but thinly clad.

As, perhaps, is known by many of the readers of OUR HOME FIELD, the schools of the Creek Nation are now run independently of any denominational support, the salary of the superintendent, teachers, and all other employees, and all expenses, being provided for by the Nation out of funds drawn from the U. S. Treasury and set apart for the education of the Indians. The Council passed an act last year that this school, and other boarding schools of the Creek Nation, should be under the management of Indian superintendents, hence, Brother J. O. Wright, who had been the efficient superintendent of this school for several years, and had been connected with it previously as a teacher almost from its commencement about ten years ago, gave place to the present superintendent, Col. Wm. Robison, who entered on his duties at the beginning of this session. The Colonel is proving himself fully competent for the position, and by securing the right kind of employees, we believe will make a grand success of the school. The Colonel and his wife are both Baptists, and two of the teachers, my daughter and myself, are Baptists. This is my third year with the school. My position is that of minister and principal. We have Sunday-school, preaching or



Bible reading every Sabbath. This session we have not been able to supply ourselves with Sunday-school Helps, and miss them very much, nor have we as many devoted teachers as we had the past session, yet we are doing the best we can, and praying that the interest of both teachers and pupils will increase, and that much good may yet be done in the name of our Master. We hope the readers of OUR HOME FIELD may remember this school in their prayers, and, though it has changed its name and is under different management, yet that it may be nevertheless efficient in the training of the youths of the Creek Nation.

Yours in Christ,  
D. W. GRAVES.

#### RECEIPTS OF HOME MISSION BOARD FROM NOVEMBER 31st, TO DECEMBER 31st, 1891.

##### ALABAMA.

Dadeville, church Havana House, \$10.00; Tuskegee church, Havana House, 40.00; Dadeville Sunday-school, Havana House, 14.16; Oxanna church, by Rev. W. B. Crumpton, Havana House, 4.10; Livingston church, by Rev. W. B. Crumpton, Havana House, 23.50; Livingston Ladies' Aid Society, by Rev. W. B. Crumpton, Havana House, 5.00; Selma church, balance due, Havana House, 220.00; W. B. Crumpton, Corresponding Secretary, 180.00; W. B. Crumpton, Corresponding Secretary, Cuban School, 40.00; W. B. Crumpton, Corresponding Secretary, Cuban Missions, 2.50; W. B. Crumpton, Corresponding Secretary, Havana House, 32.10; W. B. Crumpton, Corresponding Secretary, 19.00; Ladies' Aid Society, Oxford, education Cuban girl, 8.00; First church, Montgomery, Havana House (balance of pledge), 566.66; Box for missionary, Sunbeam Band, Oxford, 16.50; Box for missionary, Ladies' Society, East Lake, 112.00; Miss Mattie Garrett, Salem (brick cards), 2.00; Cusseta church, Havana House, 4.20; Cusseta Sunday-school, Havana House, 4.70; Young Cadets' Society, Havana House, 1.05; W. B. Crumpton, Corresponding Secretary, Havana House, 11.75; First church, Opelika, Havana House, 31.41; Newton, Havana House, 5.00; "Sunbeam Society," Montevallo church, Havana House, 20.00; Evergreen, Havana House, 14.00; Brewton, Havana House, 11.75; W. B. Crumpton, Secretary, 163.37; W. B. Crumpton, Secretary, 12.75; W. B. Crumpton, Secretary, Havana House, 10.85; T. J. Vinson, Georgiana, Havana House, 5.80; Linden, Havana House, 1.60; Church, Talladega, Havana House (pledge), 20.00.

Total for the month, \$1,533.15.  
Previously reported, \$2,666.59.  
Aggregate since May, \$4,199.74.

##### ARKANSAS.

A. J. Kincaid, Fort Smith (pledge), Havana House, \$10.00; Sunday-school, Judsonia (pledge), Havana House, 10.00; Rev. C. W. Strickland, Nashville (on pledge), Havana House, 5.70; Rev. J. W. Lipsey (pledge), Fayetteville, 10.00; A. B. Miller, V. P., Havana House, 30.00; Bentonville, 3.61; Rev. C. W. Strickland, Nashville, Havana House (part pledge), 1.00; Rev. Giles C. Taylor, Camden (part pledge), Havana House, 2.65; General Association, by Rev. E. L. Compere, Cuban Mission, 2.50.

Total for the month, \$75.46.  
Previously reported, \$256.69.  
Aggregate since May, \$332.15.

##### FLORIDA.

Rev. W. N. Chaudoin, Secretary, Havana House, \$50.00; Box for missionary, contributions through Miss L. E. Telford, DeLand, 50.00; W. N. Chaudoin, Cuban Girls' school, 30.00; D. Moseller, Orlando, Havana House, 100.00.  
Total for the month, \$230.00.  
Previously reported, \$655.40.  
Aggregate since May, \$889.40.

##### GEORGIA.

Sunbeams, 1st church, Athens, Havana House, \$25.00; Mrs. Mary Seago, brick cards, 1.93; Infant class, Duffy Street Sunday-school, Savannah, Havana House, 25.00; Mrs. Ellis, Atlanta, Havana House, 5.00; J. G. Gibson, Corresponding Secretary, 100.00; Box for missionary, Ladies' Society, First church, Augusta, 132.00; Box for missionary, Ladies' Society, Washington, 65.00; George Hillyer, Atlanta, Havana House, 50.00; W. M. S., Southern Female College, LaGrange, by W. L. Stanton, Havana House, 100.00; First church, Augusta, Havana House, 526.00; Woman's Missionary Society, 1st church, Augusta, Havana House, 50.00; "Sarah Hall Missionary Society," Newnan, Havana House, 25.00; LaGrange, Havana House, 64.00; C. B. Willingham, Macon, Havana House, (additional) 100.00; Georgia Female Seminary, by F. C. McConnell, Cuban girls, 6.23; Americus, Havana House, 79.50; First church, Macon, Havana House, 50.00; Miss Mollie Rhodes, Hephzibah, Havana House (bricks), 1.00; J. G. Gibson, Secretary, Havana House, 30.00; J. G. Gibson, Secretary, Indians, 5.00; J. G. Gibson, Secretary, Cuban Missions, 8.00; J. G. Gibson, Secretary, 60.00; Children, by J. G. Gibson, Secretary, 6.62; Box for missionary, Ladies' Society, Tattnall Square church, Macon, 51.00; Box for missionary, Ladies' Society, Marietta, 75.00; First Church, Augusta, Havana House, 5.00; First church, Atlanta, 1,000.00; Dr. F. M. Bledsoe, Georgetown, Havana House, 2.00; First church, Athens, Havana House, 5.00.

Total for the month, \$2,628.25.  
Previously reported, \$5,371.91.  
Aggregate since May, \$8,000.16.

##### KENTUCKY.

Hopkinsville, Havana House, \$45.50; Mary P. Caldwell, Louisville, Havana House, 100.00; B. M. Sherrill, Louisville, Havana House, 10.00; W. B. Caldwell, Louisville, Havana House, 50.00; Mrs. Juliette M. Marvin, Louisville, Havana House, 25.00; Mattie A. Norton, Louisville, Havana House, 100.00; Lucy N. Norton, Louisville, Havana House, 100.00; Miriam M. Caldwell, Louisville, Havana House, 100.00; T. T. Eaton, Louisville, Havana House, 153.50; John G. Roach, Louisville, Havana House, 25.00; Cash collected by Dr. Tichenor, Louisville, Havana House, 25.00; Ladies' Missionary Society, May's Lick church, Havana House, 5.00; May's Lick, Havana House, 23.65; Rev. Charles H. Nash, Hopkinsville, Havana House, 45.50; Cash collected by Dr. Tichenor, Louisville, Havana House, 24.50; Bethel church, Bethel Association, 21.40; J. W. Warder, Corresponding Secretary, 606.64; Mrs. Lottie Armstrong, Louisville, Havana House, 5.00; J. W. Warder, Corresponding Secretary, Havana House, 100.00; Mrs. Ann E. Norton, Louisville, by J. W. Warder, Corresponding Secretary, Havana House, 100.00; Bethel Association, Russellville, Havana House, 88.41; Madison Avenue church, Covington, by J. W. Warder, Corresponding Secretary, Havana House, 31.65; David's Fork church, by J. W. Warder, Corresponding Secretary, Havana House, 75.00; Mrs. Holland, Pembroke, Havana House 10.00; Woman's Missionary Society, Pembroke, Cuban School, 10.00; Woman's Missionary Society, Frankfort, Cuban school, 10.00; Woman's Missionary Society, Flemings-

burg, Havana House, 7.00; Woman's Missionary Society, Newcastle, Havana House, 3.00; Mt. Sterling, by E. E. Bomar, Havana House, 21.00; Woman's Missionary Society, Hopkinsville, Havana House, 15.25; Hopkinsville, Havana House, 2.00; Rev. J. W. Thomas, Campbellsville, Havana House, 10.90; Gilead Church, Havana House, 10.00; Stamping Ground, Havana House, 51.65; "A Sister," Flemingsburg, Havana House, 1.00; Winchester, Havana House, 80.00; New Liberty, Havana House, 19.00; Ladies' Missionary Society, Williamsburg, Havana House, 15.00; J. W. Warder, Secretary, Havana House, 1,152.65; Box for Missionary, Ladies' Society, Shelbyville, 87.35; Mrs. James P. Wood, Germantown, Havana House, 1.00.  
Total for the month, \$3,337.55.  
Previously reported, \$2,442.41.  
Aggregate since May, \$5,779.96.

##### LOUISIANA.

Coliseum Place church, New Orleans, Havana House, \$7.50.  
Total for the month, \$7.50.  
Previously reported, \$193.70.  
Aggregate since May, \$201.20.

##### MARYLAND.

G. R. Waller, \$5.50; Mary A. Hardcastle, Havana House, 1.50; Lee St. church, J. G. Riley, Havana House, 16.52; John W. Gressett, Fulton church, Havana House, 10.00; Eutaw Place church, Baltimore, Havana House, 258.11; Box for missionary, Woman's Baptist Home Mission Society of Maryland, (Ladies' Society of Seventh church, Baltimore), 65.00; Box for missionary, Woman's Baptist Home Mission Society of Maryland, (Ladies' Society, Eutaw Place church, Baltimore), 247.96; Box for missionary, Woman's Baptist Home Mission Society of Maryland, (Young Ladies' Band, Eutaw Place church, Baltimore), 190.00; Box for missionary, Woman's Baptist Home Mission Society of Maryland, (King's Daughters, Eutaw Place church, Baltimore), 34.00; Franklin Square church, Baltimore, Havana House, 23.07; J. Frank Brown, Franklin Square church, Baltimore, Havana House, 10.00; Woman's Baptist Home Mission Society, by Miss Armstrong, Havana House, 165.17; Lee Street church, Baltimore, Havana House, 6.00; Box for missionary, Woman's Baptist Home Mission Society of Maryland, Fuller Memorial church, Baltimore, 144.00; Box for missionary, Woman's Baptist Home Mission Society of Maryland, "Busy Bee Band," Franklin Square church, 1.00; Eutaw Place church, Joshua Levering, 300.00.

Total for the month, \$4,477.83.  
Previously reported, \$2,123.18.  
Aggregate since May, \$3,601.01.

##### MISSISSIPPI.

S. M. Ellis, Clinton, Havana House, \$5.00; G. H. Carter, Starkville, Havana House, 5.00; Box for missionary, Ladies' Society, Copiah Association, Hazlehurst, 16.00; Box for missionary, Ladies' Society, Copiah Association, Damascus, 6.00; Box for missionary, Ladies' Society, Copiah Association, County Line, 5.00; Box for missionary, Ladies' Society, Copiah Association, Crystal Springs, 33.10; Box for missionary, Ladies' Society, Hernando, Cold Water Association, 5.00; Box for missionary, Ladies' Society, Central Cold Water, Cold Water Association, 8.00; Box for missionary, Ladies' Society, Lookahama, Cold Water Association, 5.00; Box for missionary, Ladies' Society, Senatobia, Cold Water Association, 9.50; Box for missionary, Ladies' Society, Rodney Union Association, 69.00; Box for missionary, Ladies' Society, Fellowship church, Union Association, 6.00; Box for missionary, Ladies' Society, West Point, Columbus Association, 35.00; Dr. J. H. Spier, Cherokee, Havana House, 5.00; La-

dies' Missionary Society, Carrollton, 2.25; Woman's Missionary Society, Crystal Springs, 5.00.

Total for the month, \$219.85.

Previously reported, \$585.54.

Aggregate since May, \$805.39.

##### MISSOURI.

Box for missionary, Ladies' Society, Olive Street church, Kansas City, \$15.00; Box for missionary, Ladies' Society Calvary church, Kansas City, 50.00; Rev. A. E. Rogers, Treasurer of Missouri Home and Foreign Mission Board, 208.12; Rev. A. E. Rogers, Treasurer of Missouri Home and Foreign Mission Board, Cuban Missions, 6.50; Rev. A. E. Rogers, Treasurer of Missouri Home and Foreign Mission Board, Havana House, 2.00; Fish Creek church, Saline county, Havana House, 20.00; Children of Missouri, through Dr. Wm. H. Williams, Havana House, 14.70; Box for missionary, Ladies' Society, Lexington, 52.75.

Total for the month, \$369.07.

Previously reported, \$3,370.60.

Aggregate since May, \$3,739.67.

##### NORTH CAROLINA.

Cumberland Union church, Havana House, \$8.00; Rev. C. Durham, Havana House, 1.50; Box for missionary, Ladies' Society, First church, Raleigh, 90.00.  
Total for the month, \$1,598.00.  
Previously reported, \$1,634.94.  
Aggregate since May, \$3,232.94.

##### SOUTH CAROLINA.

Greenville Association, W. W. Key, Treasurer, \$58.31; Rev. R. D. Hawkins (pledge), Havana House, 25.00; Union, Second Division of Orangeburg Association, Havana House, 7.50; Scranton, 2.30; Welch Neck church, Havana House, 25.85; Leesville, Havana House, 1.77; Leesville, 2.85; Mrs. Jennie Fauntleroy Culpeper, Timmansville (brick cards), 6.75; Second church, Columbia, Havana House, 4.50; Beulah church, 2.11; Barnwell church, Barnwell Association, (pledge), Havana House, 10.00; New Prospect church, 3.25; Poplar Springs church, Havana House, 1.66; Woman's Aid Society, Camden, 2.25; Ebenezer church, Ridge Association, 4.41; Mrs. J. A. Bell, Ebenezer church, Havana House (part pledge), 5.00; Prof. C. H. Hudson, Greenville, Havana House, 10.00; J. S. Croxton, Heath Springs, Havana House, 5.00; J. S. Ezell, Woodruff, Havana House, 5.00; D. W. Alderman, Alcolu, Havana House, 10.00; Capt. A. P. Brown, Columbia, Havana House, 5.00; Santee church, Charleston Association, Havana House, 3.50; Turkey Creek Sunday-school, Indian Missions, 2.00; Cheraw, 5.00; Box for missionary, Ladies' Society, Timmansville, 34.00; Sunday-school, Due West, Havana House, 2.50; Elkhopville, Havana House, 5.00; Mrs. Nora Summers, Spartanburg, Havana House (bricks), 1.00; Mrs. M. E. Hewitt, Bamberg, Havana House, 5.00; Young Ladies' Missionary Society, Spartanburg, Havana House, 5.00; Ephesus church, 2.13; Pendleton Street church, Greenville, Havana House, 18.65; Penny Collection, Aethoboth Sunday-school, 2.17; Bethlehem church, Havana House, 5.00; Anderson, Havana House, 25.00; Hartsville, 8.37; First church, Newberry, 13.31; Sunday-school, First church, Newberry, 8.74.

Total for the month, \$287.77.

Previously reported, \$2,603.91.

Aggregate since May, \$2,891.68.

##### TENNESSEE.

Central Sunday-school, Nashville, Education of Cuban girl, \$5.00; Brownsville, 40.00; Oconee Association, 6.27; First church, Sweetwater, Havana House, 17.50; Beuna Vista church, New Salem Association, 2.50; Box for missionary, Ladies' Society, Central church, Memphis, 50.00; Box for missionary, Ladies' Society, Clarks-

