

OUR HOME FIELD.

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

VOL. IV.

ATLANTA, GEORGIA, MARCH, 1892.

NO. 7.

FROM THE FIELD.

We again urge our missionaries to give us items of interest from their respective fields of labor, as nothing is more suitable to our columns or more appreciated by our readers.

We cull the following from our letters:

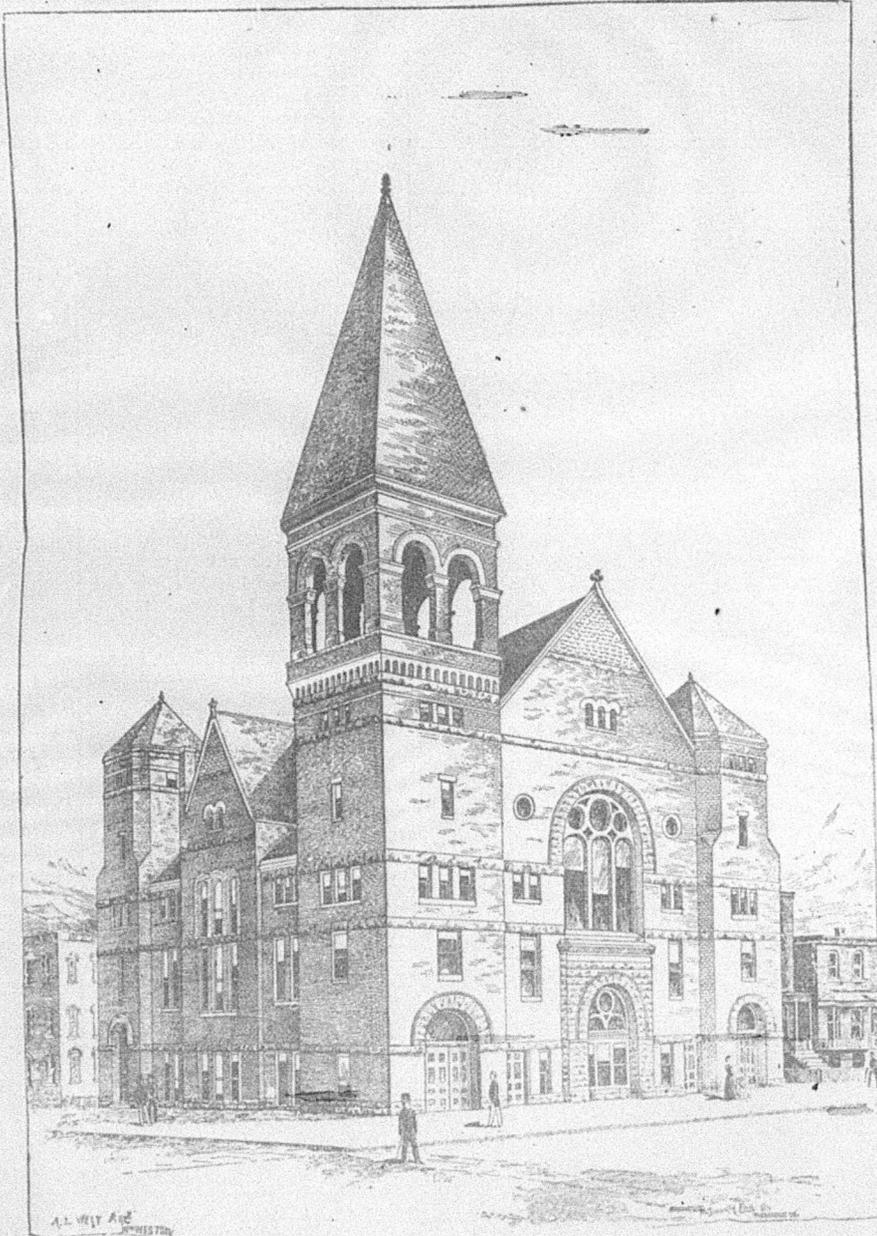
ments, 24; collected on the field since last report, \$7.50; received box of goods from Women's Missionary Society, of Fair Forest, S. C., valued at \$22.

In connection with my last report October 1, 1891, I stated to you that I would be compelled to discontinue work so extensively, but I have never

I am now filling seven different appointments, preaching from one to three sermons each month at each place, and with the blessing of God on my labors I hope to accomplish some good in the name of my Master, although the support of my family causes me much anxiety; yet I am trying to put all my trust in

tion He pledged His word, this church or churches rather alone are responsible for the spread of the gospel at home and abroad.

Therefore we should labor earnestly and faithfully to establish the doctrines and principles by which we are governed. The people who have in their possession the Lord's money,



NEW GRACE STREET BAPTIST CHURCH, RICHMOND, VA., REV. W. E. HATCHER, D. D., PASTOR.

Arkansas.

EDITORS HOME FIELD—I submit a report of my missionary operations from October, 1891, to January, 1892, inclusive.

Miles traveled on horseback, 648; sermons and addresses, 44; distributed pages of tracts, 1,000; sold testa-

found any chance to drop off any of my appointments, because the work has seemed so great, and calls so urgent, and taking into consideration the scarcity of laborers, I have not been able to leave off any of my appointments, but they have increased rather.

him who said, "Go ye therefore and teach all nations," and added, "Lo, I am with you always, even unto the end of the world."

It is my opinion also that we who compose the true church of Christ, the church He established, and for which He died, and for whose protec-

ought not to withhold it for selfish purposes, but they ought to give of their means to spread the gospel, providing a liberal support for those whom God has called into the ministry; by so doing their means are twice blessed. It blesses those who give and those who receive.

And it seems that those who hold and teach erroneous views, as we think, are more zealous in teaching their dogmas than those who should teach the truth. Error will go two miles while truth is putting on his boots.

I will say in this public manner to the sisters who are aiding our missionaries that they are real angels of mercy, and their work and labor of love will do much to lighten the toils and sacrifices of our frontier missionaries. They can appropriate the language of Job, "The blessing of him that was ready to perish come upon me." May the blessings of heaven be sent upon them. And may God speed the time when the gospel of his Son shall be established from the rivers to the ends of the earth where his gospel shall be preached and accepted, and his great name glorified everywhere.

I like OUR HOME FIELD, and would be glad to place it in every Baptist family.

N. A. INGLE.

Chapel Hill, Ark.

Cuba.

PUNTES GRANDES, JAN. 8, 1892.

Rev. I. T. Tichenor:

DEAR BRO.—The Lord be with you. I write you these lines, not only to know how is the state of your health but also to give you full particulars about the festivity of Christmas day which I did not during your stay in Havana on account of your short permanence there.

The 20th of last December was the appointed day for the celebration of the festivity above said in this church, denominated "Joseph of Arimathea."

Thirty-four children of both sexes, took part in the Christian recitations, being pretty near all cheered up for the good success in their performance, being all these recitations in favor of Christianity and the liberty of the human race.

The doors were open at 6 p. m., and at 7 it was entirely full, (you know, Brother Tichenor, how large is our prayer-house here) and by the number of hymns I handed to every one there were in from 350 to 400. I calculate the number of persons. Among the guests assembled here were many respectable and distinguished people, and a great many Roman Catholic ladies that never before had been here. They congratulated me for the good behavior of the multitude, and the composure and order with which the festivity had been carried. Some of the ladies had asked me the reason why we have not built our own church, and I answered them that it was not in my power, but on the American brothers and the Boards, for they brought us the gospel and, they will build a church soon with the Lord's help.

Rev. Cova was also present with his two daughters. The younger one Angustina made a good salutation to the children; Sunday-school and Christian congregations.

At half past eight sweetmeats

were distributed and after that twenty dozens of playthings were presented to the children. Our collection that night was \$16.80 cents. The composure of the assemblage contrasted with the great display of disorder ever noticed in every Roman Catholic festival. Romanists need always the assistance of the police on certain cases, and, notwithstanding, the people are regardless and scornful. In our church we only exhort the people, and this is civil and well behaved.

On the 9th inst. we have the fourth anniversary of this church at Puentes Grandes, and I will write you by and by about it.

But I must close, with the promise of writing you and the other brethren now and then about my work.

My wife and brother Ecay join me in Christian love to you and all brethren there.

Your prayerful and affectionate,
J. O'HALLORAN.

HAVANA, CUBA, Feb. 5, 1892.

Rev. J. Wm. Jones, Ass't Cor. Sec.:

DEAR BROTHER.—I confess most humbly that I am a great sinner, a concentrated one; as I am minister, teacher, doctor, cemetery manager, and general superintendent, all in one. I am a little busy, but I take pleasure in giving you a short history of our plans for the coming months.

We are anxiously looking for Bro. Paine, who is to come to us shortly; he is in Tampa at present. It is his intention to bring with him a magic lantern of considerable dimensions, with appropriate views, for entertaining and interesting our people, and I have planned giving lectures in connection with it. We are in hopes that it will be attractive and instructive at the same time, and will awaken a renewed interest generally. We hope to send you glowing accounts of our success and you will in a measure forgive my past conduct, when you see the result of our united efforts in this new undertaking. Brother Paine is always so earnest and enthusiastic in favor of the cause he deserves a great deal of credit for his good will and untiring assistance.

I am also meditating making a trip over the Island preaching the gospel and exhorting with the people, leaving some capable minister in my place, that the church may not suffer any from the change; I have no organized plan as yet, but am seriously thinking of putting it into practice as soon as possible.

This month five candidates have been baptized in the different stations.

The present authorities at Guanabacoa have persecuted us so persistently and so effectually that we have been compelled to abandon our mission there and remove the fences of our cemetery to the original one near Havana. Although with so many fair promises for establishing

one there, too many difficulties were raised to interfere with its being a success that we considered it wiser to leave it for the present.

The doors of Guanabacoa seem to be closed against us at present, and we will wait the Lord's own good time to throw them open to us, and we will be ready with renewed enthusiasm to take up the mission again. The time must and will come.

I sincerely hope that you will hear from me often in the future.

I am your brother in Christ,
A. J. DIAZ.

[NOTE.—The allusion in the first sentence of this letter is to a complaint of his infrequent letters which we had written Diaz.]

[The following comes just in time for this issue. In response to the query of Brother Diaz, the editor would say, yes! you have "reformed" your "old ways" this month, and it is hoped that you will stay reformed in this respect.—EDITOR.]

HAVANA, CUBA, Feb. 23, 1892.

Rev. Dr. J. Wm. Jones:

DEAR DOCTOR—This month has been a bless one for us. The lower floor of the building we occupy has been full to its utmost capacity during the services of this three Sundays, the morning services that has been very poor on account of the climate of this country where I only could congregate about fifty or sixty persons, now we have a congregation of one hundred and seventy-five. On the evening we have from five hundred to six hundred persons.

The last week and this week I have been engaged every night with our good Brother Paine, from Boston, deliver some lecture with a magic lantern. On Monday night I gave a lecture to our Sunday-school, and I gather over 800 children at the church.

Mr. Paine is full of enthusiasm as ever.

Two more girls has been received in the school. Five were baptized this month.

Brother Cova is in the States; we expect him next Saturday.

Give my regard to your family.

Yours in Christ,
DIAZ.

(Did I reform my old ways?)

FLORIDA.

Ten Years of Missionary Work.

"It would seem appropriate at Commencement of the Centennial Year of Mission work for us to give a summary of our work as a State, in the last ten of the hundred years, our first decade.

The Florida Baptist Convention organized a "State Board of Missions" at its session at Madison, in 1880. Reference to the first report of the Board shows that work did not actually commence till April, 1881, by the appointment of two missionaries, the Home Mission Board of the Southern Baptist Convention paying the salary of the corresponding secretary. During the ten years ending De-

ember 31st, 1890, the Board collected \$40,220.52. It received from the Home Board of the Southern Baptist Convention \$23,233.88, making \$63,454.40 it has disbursed in all departments of work. Of this amount \$54,631.74 were expended in State work in three departments, viz.: Support of missionaries, church building, and ministerial education, while \$8,822.66 was sent to the two general Boards—Home and Foreign. This, you will see, was nearly twenty-two per cent., or more than one-fourth of the amount raised in the State, expended outside the State.

During the decade, 239 missionaries, including the secretaries, have been commissioned, and labored in town and country in all portions of the State.

There were baptized 2,950 (not including the first two years, of which no record was made); sermons delivered, 20,810; other addresses or lectures, 5,256; Bibles and Testaments distributed, 4,871; constituted 75 churches and organized 178 Sunday-schools; made 33,276 religious visits; distributed 301,542 pages of tracts; and 2,283 religious books.

Assistance has been rendered in repairing or building 57 houses of worship."—*Extra 2 from the Report of Rev. Dr. W. N. Caudoin, Superintendent of Missions, of the Florida Baptist Convention.*

Indian Territory.

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

Herein I send you my quarterly report ending December 31, 1891:

Weeks of labor, 11; churches supplied, 9; sermons delivered, 15; addresses delivered, 11; prayer-meetings attended, 14; other religious meetings attended, 2; number baptized in connection with my labor, 5; number restored, 7; miles traveled, 460.

Wm. McCOMBS,
Missionary.

Eufaula, December 29th, 1891.

Dear Bro. Tichenor:

According to promise, I want to write you a short sketch of Brother James Colbert's life. Brother Colbert is of pure Creek Indian blood. He is now between thirty-five and forty years. He was left an orphan when quite small, but was raised by his uncle, Chow Colbert. His uncle saw that he was a proper boy and sent him to one of our mission schools, and at this school he studied about four sessions. About that time our lamented missionary, Dr. Buckner, secured a place for him at Nashville, Institute, Tennessee, at which place he studied mathematics and some theology, about three sessions, and subsequently Dr. Buckner secured him a place at the Southern Baptist Theological Seminary, at Louisville, Ky., at which place he studied for the ministry two sessions. He is now one of the foremost and one of the most systematic preachers we have in the Creek and Seminole nations. He prepares his sermons with great care and divides the Word well. His de-

lively is very fine and impresses and affects his audiences with great power. The work of the faculty of the Southern Baptist Theological Seminary is telling well and doing much good through Brother Colbert in this country. Your brother,

Wm. McCombs.

Eufaula, Ind. Ter., Jan. 8th, 1892.

Boogy Depot, Indian Territory.

January 5th, 1892.

Rev. I. T. Tichenor, Cor. Sec. of the Home Board, Southern Baptist Convention.

The following is my report of services rendered as missionary during quarter ending December 31st, 1891. Sermons delivered, 26; addresses, 9; baptized, 1; received by letter, 2; dismissed, 2; excluded, 0; restored, 0; died, 0; prayer meetings, 3; religious conversation with families and persons, 20; miles traveled in performance of same, 415.

R. J. HOGUE, Missionary.

Dear Brother Tichenor:

All the churches are in active work now through the country. Several large protracted meetings to be held the coming spring and summer, therefore we are looking for a large ingathering of souls. Very nearly all the churches had meetings during Christmas and New Year with good results. Several who had never before done so came forward and asked the prayers of the Christians that they too might become Christian men and women. Several were baptized during the first two weeks of this month, the coldest weather we have had this winter. We also had a very interesting and profitable ministers' and deacons' meeting about two weeks ago, at which some important questions were discussed and satisfactorily agreed upon—these meetings are very instructive and edifying to our people. If we could only have a sound Baptist and a good instructor with us at our ministers' and deacons' meetings our people would improve rapidly, but much good is being done with such as we have. May God bless you in the great work in which you are engaged.

Your brother in Christ,

Wm. McCombs.

Eufaula, Ind. Ter., Jan. 29, 1892.

YARNABY, I. T., Jan. 1, 1892.

DEAR BRO. TICHENOR—As the new year is now here I will make a report of my work during the old under the jurisdiction of your board since April 1st, 1891, which is as follows:

Miles traveled, 2,000; religious exercises, 50; sermons preached, 100; number of days put in, 200; organized churches visited, 7; organized churches visited and without pastors and supplied, 5; new churches organized in the field, 3; members reclaimed in said churches, 97; ordained deacons in said three churches, 3; number of protracted meetings held, 4; number of conversions at said meetings, 115; number of baptisms at said meetings, 48; three yet approved for baptism.

The amount of money received for time and services in the field is as follows:

Received of Yarnaby church \$25.00; Pleasant Hill church, \$7.00; Pilgrim's Rest church, .45; Choctaw and Chickasaw Baptist Association, \$10; Rev. J. S. Murrow, Atoka, \$5.00; Woman's Baptist Missionary Aid Society, at Yarnaby, I. T., \$12.00. Total amount received in all, \$59.45.

Now, my dear brother, I know that you will think this to be a very small report all round. Yet, taking everything into consideration, I have done the best that I could possibly, without means to do it on, for I cannot do the work for the Blessed Master, that is so much needed, without help. But, oh where is the help to come from, can you tell me? I am greatly distressed over this matter, for the harvest is great, and the Macedonian cry is heard on every hand, and I have done all that is in my power to do. But, oh God, is it possible that I shall have to give up this work that is so much needed. I pray not, but thou wilt send us help to carry on this work for Christ's sake.

Brother, I will say that the work in this section, that has been neglected so long, has got a good start if we could carry it through a while longer. And if you could send us as much as one hundred dollars it would put us through with the work up to the first of April. I would not make this appeal to your board, but I have done everything that I could do to make the work self-sustaining, even selling my own property to do it; but to reach that point it will take time and great patience. So I hope that you will consider this appeal and send us some help to carry on this work for the blessed Master's sake. May the Lord bless the board, you and the blessed cause of Christ. Pray for and help us, is the prayer of your obedient servant in Christ,

C. A. DeLoach.

Louisiana.

Consolidated report of Louisiana missionaries for quarter ending December 31, 1891.

Sermons preached, 175; prayers in families, 50; visits, 275; baptisms, 25; miles travelled, 3,000; addresses delivered, 40; received by letter, 10; started this quarter, three church houses; entered three parishes first time to work directly under the Board; sold and gave away forty Bibles and Testaments; organized two new churches.

The new territory entered is exceedingly hopeful.

J. F. BARRETT,

Corresponding Secretary.

Missouri.

From the Central Baptist.

South St. Louis German Church.—Second anniversary. The need of planting one or several more missions among the 150,000 Germans in this great city has been felt for the last twenty years. Several attempts with more or less success were made but

did not result in permanent organizations. Two years ago the City Mission Board and the Home Mission Board, S. B. C., called Rev. And. Konzelmann, of St. Charles, to plant a mission in South St. Louis, and he undertook the work with anything but flattering prospects save the promises of the Lord to honor his faithful servants. At the close of the first year he rejoiced in the organization of a regular Baptist church with thirteen members, four of whom were baptized during the year.

The second year, which is just now drawing to a close, has been blessed with great prosperity. Many were converted, 13 baptized, 5 restored, and 10 received by letter, an increase of over 200 per cent. Two Catholics were baptized, and one of them is now doing work as a lady missionary in the vicinity of the church. A whole household was baptized.

The Sabbath-school numbers now 150 scholars, an increase of 200 per cent. during the year. Bro. Konzelmann still retains the general oversight of the school, but the well known Sunday-school man, Brother F. Blank, has been superintending the school for a whole year, and has by general consent made the school with an able corps of teachers a model Sunday-school.

The church and school are for the second time driven out of their rooms, which means a loss to both. The next move will, in all probabilities, be into their own church house. A number of brethren and sisters have promised noble sums to secure a lot, and others will follow.

Brethren, pray for the conversion of my countrymen, the Germans, in this land of ours. Think of the possibilities of this Teutonic race. The infusion of a goodly number of this people into our Baptist churches is a main feature of solving the question to win this country for Christ and the truth. The German is naturally a Baptist. All he needs is conversion and to be conscious of the danger of the creeds contrary to the Holy Bible. What the German hates is hypocrisy and superstition, and what he enjoys is to walk in the sunlight of intelligence, and the knowledge of his Creator. A. K.

January 21, 1892.

German Association of Missouri.

The semi-annual meeting of the German Baptists of Missouri, was held with the German Baptist church, near California, Moniteau county, Mo., from Thursday evening February 11th, until Sunday night February 14. Rev. E. Otto, pastor. The introductory sermon was delivered by Rev. F. Sievers, pastor at Kansas City. Rev. J. M. Hoeflin, General Missionary, acted as moderator and Rev. E. Graatmann as clerk. Reports from the churches and mission stations were all of an encouraging nature, although the need of a greater demonstration of the Holy Spirit was very generally felt and expressed. The Baptist

cause among the Germans in the State is moving on quite hopefully. Two very interesting papers were read before the Association by the Brethren, Rev. W. Kroesch and Rev. J. M. Hoeflin. The former on the topic, "The advantages and disadvantages of an annual change of pastors." The latter on the topic, "Christian giving or Christian paying."

The Association voted thanks to both brethren as an expression of their appreciation of the papers.

All the churches of the Association were represented at the meeting by their delegates. The ministering brethren preached the Word in sincerity to large audiences, who gathered to listen to the truth. This church has a grand mission field. The present pastor, Rev. E. Otto, will leave the church with the close of the month of March. We implore divine blessing and guidance upon the church in the selection and call of an undershepherd who shall lead this people to green pastures and to living waters.

Although the church is yet young and weak, they are a happy and hopeful little band.

The Lord bless them in their service of love.

J. M. HOEFLIN.

TEXAS.

We clip from the *Texas State Mission Journal* the following statement of the labors of the missionaries in the joint employ of the State Board and our Home Board for the quarter ending December 31, 1891:

"The first quarter of our mission year ended December 31. We give below a summary of the work done during the quarter. In many respects it was a hard quarter. Most of the missionaries had the grip during the quarter, and in addition to that we have had more of cold weather than is common. Our noble missionaries have worked grandly, and their reports show that God has blessed their labors. Dear reader, as you read the results of the quarter's work, ask yourself the question: 'What did I do toward the grand results recorded? Did I contribute as the Lord had prospered me in making up the total of the contributions?'"

"If you have not thus interrogated your own heart may you be led to do so and be impelled to do all you can for the blessed cause during the days to come:

Report of 100 missionaries for the quarter ending December 31, 1891.

Days labor'd, 6,231; stations supplied, regularly and irregularly, 352; miles traveled, 53,906; sermons preached, 2,611; exhortations and other religious addresses, 1,215; total sermons and addresses, 3,826; churches assisted in organizing, 17; number of constituent members of churches organized, 149; baptized for mission churches, 337; received by letter and restoration by mission churches, 371; total received, 57;

(Continued on next 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 34, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA GA. MARCH, 1892.

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ATLANTA, GA.

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WHAT THE HOME BOARD NEEDS NOW.

The draft upon the Home Mission Board is greater this year than ever before. We entered the conventional year with a debt of \$7,500. We have carried forward our work this year under this burden. We have also paid twenty-one thousand dollars on the house of worship, in Havana, but to do this we had to anticipate the pledges of some of our brethren and borrow \$6,000. These pledges will no doubt be redeemed so as to enable us to repay this loan.

But brethren will at once see that to pay our missionaries for the current year, and the debt of \$7,500 coming over from last year, will require an addition of \$15,000 to this year's receipts, over and above the amount paid on the house of worship in Havana. This increased obligation comes in the hardest financial year known in our history and will require to meet it greater courage and self-denial on the part of our brethren. But we believe they will be equal to the emergency.

While we would be glad to see those who have been liberally supporting the board increase their contributions, we suggest, where they feel unable to do so, that they would help us in another way. In most of our churches contributions are made by comparatively few of

their members. Now let those who have given liberally heretofore use their personal influence to induce others to unite with them in their contributions to missions. In this way, if our brethren and sisters will do it, all the needs of all our boards can be met. Let there be a canvass of the entire church gathering the dimes and nickles from those who are not able to give larger sums.

The increase in some churches may be but a few dollars, but even such small offerings from so many of our churches as can and ought to do it, would be very helpful. Will not our pastors and leading brethren and sisters see that this is done? If but three thousand churches out of the sixteen thousand will adopt and vigorously prosecute this method we are sure the board will receive an amount equal to its necessities.

Dear brethren, this is so simple and so easy, will you not do it? And are there not a few brethren or sisters who in this crisis will come to our help with large contributions?

I. T. TICHNOR, Cor. Sec'y.
Atlanta, Ga., March 1st, 1892.

OUR NEW MISSIONARY TO THE NEGROES IN ALABAMA.

Bro. F. C. Plaster, who has worked so efficiently as the joint missionary of the State Board of Alabama, and the Home Board, having resigned the position, we have been fortunate in securing as his successor Bro. W. H. McAlpine, who has long been one of the most prominent preachers of his race, and who has won the confidence and esteem of the whites as well as of his own people. We cordially commend Bro. McAlpine and his work to our Brethren in Alabama, and ask for him the special sympathy and co-operation of our pastors.

We clip from the *Students' Voice*, the organ of Selma University, the following announcement which shows how our colored brethren in Alabama regard the appointment:

"We are glad to say that the white Baptists have elected Bro. McAlpine to fill the vacancy made by the resignation of Bro. Plaster as their State Missionary among the colored people. Dr. McAlpine has entered on his work; he is allowed to spend a portion of his time in the school instructing the ministers and the balance of his time will be spent in the field with ministers holding institutes and Bible or Theological classes.

"Bro. McAlpine's experience in the pastorate and the general State work from its infancy fits him peculiarly for the great work that now lies before him in organizing the State for his institute and Bible class work.

"This move on the part of our white brethren in employing him for this particular work not only strengthens our general State work, but implies confidence all along the lines in our own people and in our friends in the work as well.

"Surely this is a move in the right direction. The benefits that will

arise from this to the school and State work generally will be unlimited.

"With him so intimately connected with the school again, we feel assured that the future will be more glorious than the past. Let the friends take courage."

The Home Board is exceedingly anxious to enlarge its work in this grand mission field among the negroes of the South, and we earnestly appeal to our brethren for the funds which will enable us to do so.

A PLAN FOR CHURCH CONTRIBUTIONS TO MISSIONS.

Let the church in regular Conference agree to adopt the following method in lieu of all other collections for missions:

1. That every member be induced to subscribe a specified amount, to be paid monthly into the mission treasury of the church. Such contributions ought not to be confined to heads of families. Every member should participate in giving to the Lord's cause as in any other act of worship.

2. Let the church elect a Treasurer of this mission fund, who shall have the privilege of selecting such assistants as he may desire, whose duty it shall be to procure, as far as possible, such subscriptions from every member, and to see that they are promptly collected. To aid in securing these subscriptions cards may be circulated in the congregation on which each member may write the amount he or she is willing to give monthly, which are then collected and turned over to the Treasurer, who will enter upon his book the name of the donor, and opposite to it the amount subscribed. Let such members as may be absent, be seen personally by the Treasurer, or one of his assistants. Make it a point to get every member to subscribe, no matter how small the amount—five cents, two cents or even one cent per month. It ought to be the ambition of both pastor and people to be able to say that not one fails to give something for the world's conversion.

3. Let some one Sunday in the month be named as the day on which these amounts are to be paid.

The best method for collecting them is for each member to be supplied with small envelopes, in which, before leaving home, the contribution is enclosed and donor's name written upon it. These are dropped in the collection basket, and passed into the hands of the Treasurer.

If contributions are not paid promptly, it will become the duty of the Treasurer and his assistants to remind the delinquent.

4. Any contributor may designate to what department of missions his contribution shall go, but it would be well if money be placed in the treasury without designation, and allow the pastor and the deacons, or a committee selected by the church, to divide it fairly among the different boards.

This system, when fairly worked, will increase the contributions of our most liberal churches three hundred per cent, as has been demonstrated over and over again in churches which have adopted it.

[NOTE.—The above plan is in operation in the 2d Baptist church, Atlanta, the 1st Church of Lynchburg, Va., and in other churches, and has largely increased their contributions to missions. Will you not try it—unless you have a better plan in your church?]

WASHINGTON BAPTISTS.

We had purposed publishing a report of our exceedingly pleasant visit to Washington and attendance upon the very interesting meeting of the Columbia Association, to which the churches of the city belong, but it was "crowded out" by the constant pressure upon our columns.

We have space now for only a summary of the statistics, which were as follows:

Received by baptism, 276; received by experience, 37; received by letter, 280; restored, 12; dismissed by letter, 143; erased, 60; excluded, 4; deceased, 45; present number of members, 3,621; current expenses, including pastors' salary, \$33,743.99; for improvement of church property, \$12,998.82; estimated value of church property, \$466,000.00; amount of indebtedness—mortgaged debt, \$55,250.00; for Association, \$1,775.50; home missions, \$2,957.11; church extension fund, \$41,325.95; foreign missions, \$3,591.44; Bible and tract distribution, \$49.20; Baptist home, \$1,284.59; education, \$260.00; other benevolent objects, \$2,960.81; total for all objects \$100,947.41. Number of officers in Sunday-schools, 117; number of teachers, 381; number of scholars, 4,555; officers, church members, 112; teachers, church members, 368; scholars, church members, 958; average attendance, 2,883; volumes in library, 7,281; contributions for current expenses, \$4,604.45; contributions for benevolent objects, \$2,020.75; total contributions of Sunday-school, \$6,625.20. Total contributions from church and school, \$107,572.61.

The above is a very gratifying exhibit of the progress, work, and prospects of our brethren in the capital of this great Republic.

It is a matter of especial interest to our board as in other days it made large appropriations to work in that city, having helped what were then known as the 1st, 2d, 3d, and 4th churches, not only in supporting their pastors, but also in building their houses of worship.

We are expecting at an early day to enter that field again, and to aid the progressive plans of our brethren there as we may be able. Meantime we rejoice that the churches were enabled to contribute last year the handsome sum of \$2,957.11 to "Home Missions," and trust that they may be able to contribute an even larger sum this year, and that at least a part of the contribution may come into the treasury of the Home Mission Board of the Southern Baptist Convention, which aided them so liberally in the hour of their need.

HAVANA HOUSE.

We give a ground plan of the building purchased in Havana by the board, showing what part of it is occupied by the Girl's School. This part formerly contained the stage and the dressing rooms of the theatre. The stage was a very large one, extending back to the rear wall. A part of it has been cut off and thrown into the rooms now used by the school, leaving enough in the main audience room for the pulpit and baptistry.

The room marked (c) is a reception room, (d) is the dining room, (e) is the kitchen. In the second story, the space covered by (o) and (f) are recitation rooms, and that by (d) and (e) are dormitories. The length of these rooms is 120 feet, and their width about 25 feet. In the front of the building, at the opposite end, are two stores, and over them are two dwellings, all of which are united. The interior room is the church. Running almost entirely around it is a passway about 12 feet wide, over which the galleries extend back to the main walls. The two dwellings in front could be easily used for school purposes should they be required. This building will furnish rooms for printing office, book-store, Bible house, and office for cemetery, whenever they are needed, as they surely will be at some future time.

The "campaign of education" is growing warmer all over the territory of the Southern Baptist Convention, and interesting and profitable "Missionary Institutes" and other similar meetings are being held.

We rejoice in this, and hope that the number of meetings and the interest in them will steadily increase.

We have just two practical suggestions to make:

1. There ought always to be at least one collection at these meetings. *The enthusiasm ought to be utilized on the spot.*
2. Do not fail to remember, brethren, in arranging your programmes, that your Home Board is equally interested with your Foreign Board, and should have an equal showing. In many of the meetings this has been done, but in some of them the programme has included only foreign missions.

We would not, of course, have foreign missions neglected or slighted. "The field is the world." But our home field is a part of "the world." The convention expressly stipulated that besides putting one hundred new missionaries in the foreign field, an effort should be made for "a corresponding increase in every other department of mission work," and these meetings ought, therefore, to be arranged to stir up the churches to "an advance along the whole line" of missions—State, Home, and Foreign.

It has been the privilege and pleasure of the secretaries of "the Home Board to attend a number of these meetings, and we shall be glad to attend such others as may be in our power.

TWO OPINIONS OF OUR ARTICLES ON "WORK AMONG THE NEGROES OF THE SOUTH."

We have received from different quarters the highest commendation of our papers on work among the negroes. We take the liberty of publishing the following letters from two brethren of high position and wide influence among their people.

We know Prof. Holmes as one of the best and most efficient among the teachers of the Atlanta Seminary. The Presbyterian brother, Walker,

By some it is thought that emancipation found the race in a condition not far removed from barbarism, when in truth a number of the strongest and most active churches among us were organized many years before the war. And in that elder day men of whose memory we are now proud preached the unsearchable riches of Christ. Indeed some of them were men of unusual eloquence and natural ability.

I remember to have heard the venerable Dr. Robert say that, having

ELKIN, N. C., January 22, 1892.
Rev. J. Wm. Jones:

I am just now in receipt of the January number of OUR HOME FIELD, which was forwarded to me from Greensboro, N. C., my former post-office. But this is not the great object of my writing this letter.

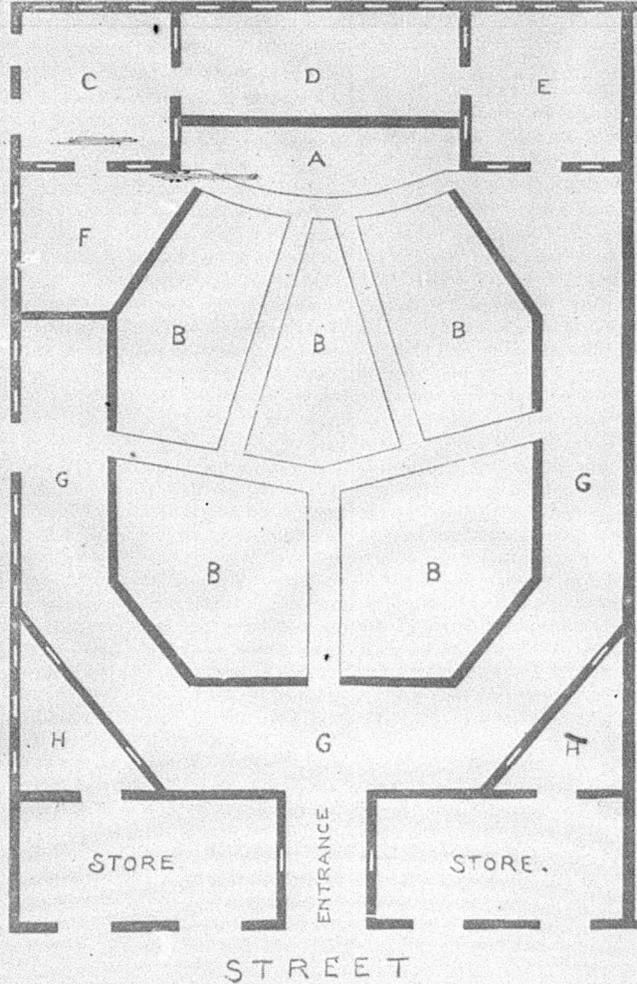
In the first place I wish to say that each issue of your little missionary paper is read with close attention, and often I am made to feel rejoiced when I see the interest and efforts that are being put forth by the Southern Baptist Convention in behalf of the colored man in the Southland.

And again, I wish to express my hearty appreciation of your most admirable paper, which is the beginning of a series of papers on the Southern churches and the negroes in ante-bellum days, which appears in the number above referred to, and by which you have thrown quite a volume of light on this much erroneously discussed subject. Your paper cannot but be read with both great pleasure and profit to the white and colored brethren of the churches, since the greater bulk of the facts relative to the Southern slaveholders and the religious privileges of their slaves are not generally known to the mass of the people at the present.

It must be a source of gratification to the white brethren, while it should cause the colored brethren to praise and thank God from the depths of their hearts that our lots were cast in a gospel-land and among friends who love our very souls. When we read of that great illustrious Christian hero and chieftain, Gen. Stonewall Jackson, that one among the greatest sacrifices which he was called upon to make in entering the Confederate army was his negro Sunday-school at Lexington, Va., when the reminiscences of church relationship between the slave and his former master of ante-bellum days shall have been gathered together and set forth in their natural order, in credible history, and read by the masses, then there will be a return of the once appreciable zeal and interest in each other's welfare.

I hope that you will continue your pen on this (to me) all important subject until the people shall have had their minds enlightened and their interest heightened in evangelization of the colored man. May your little paper containing your letters find its way into the hands of thousands of the intelligent class of colored men, that they may read with profit and pleasure. I am not a Baptist minister, but one of the humble servants of the Presbyterian church South. And I am not a subscriber to your paper for I am not able financially, but love to read it. With many thanks for past favors, I shall deem it kind and gracious if it is continued.

Yours for Christ's cause,
S. G. WALKER.



GROUND PLAN HAVANA HOUSE.

we do not know personally, but his letter speaks for itself.

We give the letters in full as follows:

47 TATNALL ST., ATLANTA, GA.,
February 4, 1892.
Rev. J. Wm. Jones, D. D., Assistant Corresponding Secretary of the Home Mission Board Southern Baptist Convention, Atlanta, Ga.:

MY DEAR SIR—In giving to the public your contribution on "Work Among the Negroes of the South," you are doing a good service. Your articles contain information needed by many discussing the Negro Problem.

heard and not seen, anybody would have taken the Rev. Andrew Marshall, of Savannah, to be a white man and an accomplished scholar.

And of the religious life of the people of that day I need not say more than that they were sincere in their profession of Christianity, and they lived what they professed. And as a matter of fact, except in the possession of more light, they are not surpassed by their descendants.

I repeat it: you are doing a good service in throwing light on this subject, and I thank you heartily for your efforts in this direction.

With sentiments of the highest regard, I am, very respectfully,
WM. E. HOLMES.

MANLY'S CHOICE WITH MUSIC.

We noticed this collection when the edition with the words only first appeared, and now we desire to emphasize our former commendation, and to say that, in our judgment, it ought to find a place in every Baptist church in the South, and for the following among other reasons:

1. It is a really superior book. The hymns are selected with great skill, good taste, and sound judgment, and contains none that are of doubtful propriety either as to their doctrine or their poetry. The music is admirably adapted to the hymns, and shows Dr. Manly's rare knowledge of music, and his exquisite taste in such matters.

The publishers have done their part admirably, and have produced a fine specimen of the book-maker's art.

2. The books are *exceedingly cheap*—only ten cents per copy for the words, and 35 cents per copy for the music edition, with the usual discount to "the trade."

3. Dr. Manly's family are to have a *royalty on every copy sold*, and surely this consideration ought to give the book widest circulation.

We urge our pastors generally, therefore, to see that the book is at once introduced into their churches, and to write for specimen copies to *Baptist Book Concern*, Louisville, Ky.

The *Missionary Centennial Medal* is a beautiful souvenir which can be had for *fifty cents* (all of the profits being devoted to missions) by addressing Mrs. Thos. D. Osborne, 126 East Broadway, Louisville.

At the Workers' Convention in Nashville, Brother Victor A. Spinetto, a native of Italy, said that he was once put upon bread and water for three weeks because a copy of the Bible was found in his possession. He made this statement following one that Brother Diaz, though a graduate of the University of Havana, had never seen a copy of the Bible till he saw one in New York. Think of a graduate of a university in a city of a quarter of a million population never in his life having seen a copy of the scriptures.

It is quite common for Roman Catholics in this country to deny with emphasis, and sometimes with language not strictly evangelical, that Rome opposes the free circulation of the scriptures, objecting only to Protestant versions. Here are two facts worth remembering. Rome is opposed to the circulation of any version of the Bible! In this country, under the pressure of public opinion, they simply tolerate the sale in their book-stores of the Roman Catholic version. They have no agencies to push the circulation, nor do they encourage the circulation even of their own version.—*Western Recorder*.

Please renew your subscription now. We need the money due us.

(Continued from third page.)

professed conversions, 576; prayer-meetings assisted in organizing, 81; Sunday schools assisted in organizing 42; elders or bishops assisted in ordaining, 30; deacons assisted in ordaining, 13; pages religious literature distributed, 207,289; religious visits 5,035; church lots secured, 21; value \$8,325.00; church-houses built in connection with labor, 4; cost, \$2,918.00; books, bibles, etc., distributed 639; cost, \$379.43; collected for State missions, \$5,784.28.

RELIGIOUS WORK AMONG THE NEGROES.

BY J. WM. JONES.

PAPER NO. 3.

Having discussed *what has been done* for the good of these people, I will consider in the next place,

II. WHAT REMAINS TO BE DONE?

"I have no sympathy whatever, with certain *pessimistic* views of the negro and his future which have been widely published. I do not think that there is any danger of his lapsing into barbarism and idolatry, even if our white people cease to give further aid in educating and evangelizing him. I do not believe that he is "a black angel," but on the other hand I do not believe that he is a "black demon." I believe that the principles of the gospel have been so thoroughly implanted in the minds and hearts of the negroes, that many of their preachers are so well educated, and so well indoctrinated in the teachings of God's word, that their churches would continue to grow, and the gospel to live among them even if the whites were to withdraw their aid.

But while this is true, it is also true that there is much ignorance and vice among them; that many of their preachers greatly need to be "instructed in the way of the Lord more perfectly," that there are corrupt doctrines and practices in some of their churches and that the standard of right living, as well as of right feeling, needs to be greatly raised among them.

Petty larceny, licentiousness, and drunkenness are the besetting sins of the negroes, though they by no means have a monopoly of these vices, and the only remedy, for these, as for all other vices, is the gospel of our Lord Jesus Christ. Whatever else may be true of them they are sinners, needing "the salvation that is in Christ Jesus." They are our "neighbors," our friends, and have peculiar claims upon us which we dare not evade, ignore, or neglect.

If there were no higher motive we should be stirred by the consideration that these millions of negroes are here in our midst; that they are *here to stay*, and that if we do not raise them up by the power of the gospel they will most assuredly drag us down.

But they are included in our Lord's great commission, "Go ye into

all of the world and preach the gospel to every creature," and there is no sort of propriety in our sending the gospel to China, to Japan, to Italy, to Mexico, to Brazil, to Cuba, and to Africa, and neglecting these perishing millions at our very doors, especially as they are more accessible, and more hopeful, and seem to have been brought to our shores and our homes, in order that we may give them the gospel.

God help us to awake to the full measure of our responsibility, and to "solve the negro problem" by the great solvent of the ages—the simple gospel of God's precious word.

III. HOW SHALL WE DO THE WORK?

I cannot better introduce what I desire to say on this point than by quoting as follows from the eloquent speech made by Rev. Dr. F. M. Ellis, of Baltimore, at the Workers' Convention in Louisville, held in February, 1891:

"We are facing to-day tremendous questions of vital importance. Take for example the 'Colored Problem.' What people on earth should understand this question better than the South? What people can reach the colored people so economically, or more effectively than the Baptists here in the South? Who are so deeply concerned in the development and future of this people as are those whose homes are among them? Can Baptists South neglect or leave this work to others? Whose responsibility in this matter is first and greatest? How shall this grave question be settled? What can do this but the gospel of Christ, and who are to apply this means to this end but the churches of Christ?"

"If the colored people are safely led they must have safe leaders. This means men who know them, sympathize with them and love them. Who can furnish such leaders as well as the Baptists here at the South? But why should not our sympathies as Baptists in this work be broad as the denomination? If we cannot build churches and schools for the colored people as fast as they are needed, and our brethren at the North can help us, then why not welcome this aid in Christ's name for this needed work? If we can furnish the men and women to equip these schools better than can be done by the North, then why not the North and the South unite in this work? Would not the work of a united denomination be more effective than it can be split into sections?"

Old memories of faults, wrongs or injuries, on either or both sides, are not so serious as are our accountability to God and the future in this matter. The past must be forgotten for Christ's sake. Sectional interests, however important in themselves, are, after all, less than the interests of our whole country. We must then, as American Baptists, insist upon the putting away, on all sides, of everything that hinders a complete unification of sympathy, interests,

motives and efforts if we rise as a denomination to the sublime demands of the work God's providences have laid upon us. Oh! if our leaders, filled with a consuming love for Christ and his cause; if all our people, North and South, East and West, baptized into God's Spirit, would but forget the memories of wrongs and the sense of injuries, the feelings of prejudices and all sectional differences and unite about our common Baptist altar—thus rebuilt, and in answer to our united prayer, the fire of heaven, falling upon it, should lick up all these things as it did the wood and dirt and water about Elijah's Carmel altar, what a glorious triumph for Christ this would be, and what a mighty push forward this would give his cause!

"Think of it, brethren, within twenty-five years the colored people, composing but one-eighth of our population have furnished one-third of our denominational gain in membership, i. e., a round 600,000! Such facts as these are changing the old question, 'What shall we do with the negro?' into the *new* question, 'What will the negro do with us?'"

"So far as the political aspect of this 'colored problem' is concerned our churches may have nothing to do, but so far as the negro is concerned, who is the main factor in this problem, and the politicians who are dealing with this problem, we certainly have everything to do, if anything is done. For if by means of the gospel they can be made children of God, then they must deal with each other as children of a common Father and then the problem is solved. This key to its solution I believe God has given to Southern Baptists as he has given to no other people on this globe!"

I had the privilege of hearing this able and eloquent address of Dr. Ellis, delivered from the pulpit of the Walnut street church, Louisville, and while listening to the sentiments above quoted, I was reminded that during the meeting of the Southern Baptist Convention in the same house in May, 1870, that grand old man, Dr. J. B. Jeter, had said substantially the same things, ably arguing that Baptists North and South should co-operate in work among the negroes—the rich North furnishing the bulk of the money, and the South the men and the women who could best do the work.

The Southern Baptist Convention has distinctly offered to co-operate with their Northern brethren in this great work upon more than one occasion.

At the meeting in Memphis in May, 1867, the Convention adopted a report on the religious instruction of the colored population, presented by the chairman, Dr. A. M. Poindexter, of Virginia, in which was contained the following: "Resolved, That this Convention having learned, though informally and unofficially, that the American Baptist Home

Mission Society is desirous of aiding in the religious instruction of this class of our population, the Domestic Mission Board be directed to make known to that society our willingness to receive aid in this work, by appropriations made to the Boards of this Convention." In the report of the "Committee on the communication of the delegates from the American Baptist Home Mission Society," written by Rev. Dr. E. T. Winkler, President of the Home Mission Board, and adopted at Baltimore in May, 1868, the following significant passage occurs: "A reference in the letter of the Home Mission representatives to the emancipated millions of the Southern States, shows that their attention has been directed to the case of so many unfortunate now without adequate guardianship against the appeals of passion and the terrors of superstition, and the heartlessness of intrigue, and the imminence of vice and crime.

"Could the Home Mission Society, while conforming to its constitutional obligations, render us assistance here, we are sure that much good might be effected so far as this class is concerned. Their evangelization would at once contribute to the good of our country and to the glory of our Saviour's name. Conscious of the risk of being misunderstood, and restricted in utterance by a sense of the proper and the becoming, we yet feel constrained by the great interests at stake to renew the suggestion made in the concluding report of 1867. The Domestic Mission Board have peculiar advantages for prosecuting this work—experience, proximity to the field, interest in the people—and they are willing to receive aid in its conduct."

To these overtures of the Southern Baptist Convention there was never any response on the part of the American Baptist Home Mission Society, which seemed to prefer to prosecute its work independently rather than in co-operation with our Southern Board. I do not hesitate to say, however, that while the work of Northern Baptists has been sometimes put into injudicious hands, and has been of consequence sometimes unwisely managed, they have done a noble work among these people, and have established schools among them which will do an even grander work as the years go on. Dr. C. H. Corey in Richmond, Drs. Robert and Samuel Graves in Atlanta, Miss S. B. Packard (whom the Lord has recently called from her untiring labors to wear her glittering "crown of rejoicing"), and Miss S. B. Giles of Spellman Seminary, Atlanta, [I mention these especially because I have known personally of their work] and others of like spirit have done a work for the negroes the value of which eternity alone shall reveal.

I have no hesitation in declaring that our Southern Baptist people ought to help these schools—help them

with contributions of money so far as they are able—help them by our influence in the communities where they are located—and help them by looking out students for them and assisting them in going to the schools.

The action of the South Carolina Baptist Convention in December, 1890, and repeated in December, 1891, in directing its State Mission Board to collect \$500 towards helping colored ministerial students at Benedict Institute, is worthy of imitation in all of the States, and it is hoped that the day is not far distant when this will be done.

But we Southern Baptists cannot, of course, shift our responsibility to others, or meet it by helping in the work of the Home Mission Society. How shall Southern Baptists meet their obligations and discharge their duty in this great work?

I propose in subsequent numbers to give some practical suggestions as to how we can do this great work, and to urge upon our people to come up to it with something of the zeal, liberality, and consecrated wisdom which its magnitude and importance demand.

Atlanta, Ga., Feb. 20th, 1892.

ARKANSAS AS A MISSION FIELD.

By Rev. B. G. Maynard.

LITTLE ROCK, ARK., Feb. 4, 1892.

Rev. J. Wm. Jones, Assistant Secretary:

MY DEAR DOCTOR—The outlook of the work in this State is encouraging. The mission spirit was never so hopeful. The State Board has made appropriations in an excess of the amount assured by the Southern Board of nearly \$1,000, and the demands for further aid will double this sum. Indeed the varied fields call for tens of thousands. The help is not in the churches. But few, less than twenty-five, have preaching every Sunday. Not all of these support their local work without a struggle. The country churches are untrained in systematic giving, hence their collections are scant and are required for their home demands. Whatever of surplus churches or individuals can command is in demand to meet obligations to our educational enterprises. In many instances this has become burdensome. The churches are improving in their beneficent doing, but are drained to sustain the denominational interests.

The Great White Harvest Field.

It is not known abroad nor at home. Considering that we have such a large denominational following, 60,000 communicants and hundreds of churches and ministers, it would be expected that there would be but little destitution, yet amidst all these forces here is a great white harvest field, the whitest in the whole land. And no one so promising in encouraging returns! It is truly sow and reap. The people are receptive—eager for the gospel, ready to receive.

Some Facts.

Arkansas has an acreage of 33,500,000. Of this 2,500,000 is coal, 1,500,000 is iron, 19,000,000 the finest oak and pine forests, zinc and marble in quality and richness, incomputable. Of all these millions of acres, so rich, productive and prolific of wealth, only some 6,500,000 are in a state of development and tillage. And yet, Arkansas ranks third in cotton productions, and has taken first premiums at the World's Fair more than once for the best staples. In fruits she leads the States. In population the increase is rapid. The tide of immigration is toward this State. Her soil, cheap lands and climate invite the immigrant, the sons of toil and those who would have health. Homes can be obtained for a song, from government rates all the way up to seventy-five dollars per acre. Here are millions of acres suited to the farmer's wants, awaiting his development and utilization. No blizzards sweep this magnificent country. "A paradise," the reader will say. No! As in other States sin and ignorance abound. The gospel is the want.

More Figures.

Last summer I made a tour of the northern belt of counties, beginning with Benton, and closing with Izard, a stretch of some two hundred miles. In the main, the country was like central Kentucky for fertility, healthfulness and grandeur. But alas! such churchly barrenness! Only two Baptist churches that have every Sunday preaching—Bentonville and Eureka Springs. Nor is this all. Take this length and dip down into the middle of the State, southward, for seventy-five miles (200x75), and three churches, with every Sunday preaching, were all that could be found! The whole country lying north of the St. Louis and Little Rock road, north of the Fort Smith and Little Rock and east of the Frisco lines (see map), all this is one vast mission field. So white unto the harvest! Here are hundreds of thousands of people—children, youth, all ages and classes, that have only once a month preaching, and often not this. No, not so much as a sermon once a year is heard in much of this mountain country. The pulpit ministrations and work are not calculated to organize and infuse a spirit of progress. The preachers are farm-laborers, and go from their plows to their pulpits, and in the main are only able to keep their churches alive where organization exists. The additions, which are many, give numerical strength, but not working forces. An itinerant ministry, sometimes Methodists, Baptists, Disciples, almost every character, do a kind of uncertain work that gives no permanence to organization, and lends no inspiration. It may be said of this vast white harvest field, "No man careth for its perishing hundreds of thousands." That Baptists and others

would give them the gospel if they had the means there is no question, but this is the distress. This is not all our destitution. Let the whole truth be told. Here, within twenty-five miles of our capital there is much of like want of the gospel. Of course, when less than twenty-five churches have self-sustained services every Sunday, it could not be expected that 1,250,000 population of the State would be very largely threaded by our mission enterprises.

The Problem.

How to meet this destitution? How to utilize this wealth? How to take advantage of incoming tides of people flowing into the State? How to keep pace with the obligation, growing out of such surroundings? How escape the curse of God if such crying wants are any longer neglected? These are the questions that demand answering.

The Hope.

For the present, is in the Home Mission Board of the Southern Baptist Convention. \$5,000 judiciously expended this year would equal \$50,000 ten years hence. Now is the golden opportunity. The churches aided, and the fields occupied and developed, the funds expended in such interest would be returned within five years. Such help would put twenty-five strong men into these destitute fields. As it is they cannot undertake the work. It will not support their families. For a preacher to till his farm and develop churches, as present church standards demand, is a thing of the past. It just cannot be done. It is help or drag along after the present crippled standard. The salvation of souls, the maintenance of our denomination, the keeping pace with others, who seek to occupy this great, white harvest field, cry aloud for help. God grant that these Macedonian calls may be heard.

RECEIPTS OF THE HOME MISSION BOARD FROM FEBRUARY 1st, 1892, TO MARCH 1st, 1892.

ALABAMA.

Lincoln, Havana house, \$5.00; Sunday-school, Carrollton, Havana house, 5.00; S. B. Society, Town Creek church, Soapstone, Havana house, 1.20; W. B. Crumpton, Corresponding Secretary, 87.12; Cuban school, 67.22; Havana house, 21.00; Indian Mission, 15.37; Ladies' Society, Anniston, box to frontier missionary, 95.00; Ladies' Society, Woodlawn, box to frontier missionary, 58.95; Ladies Society, Sumterville, (contribution) box to frontier missionary, 57.50.

Total for the month, \$361.61.

Previously reported, 4,419.72.

Aggregate since May, \$4,781.33.

ARKANSAS.

Sunday-school, Benton church, Havana house, \$5.00; C. G. Laster, Shover Springs, 5.00; General Association, Western Arkansas and Indian Territory, Havana house, 3.70; Rev. C. W. Strickland, Nashville, Havana house (pledge), 3.75.

Total for the month, 47.45.

Previously reported, 395.65.

Aggregate since May, \$433.10.

GEORGIA.

"De Votte Chapel," by Rev. A. C. Smith, Cuban Missions, \$1.66; Hawkinsville church, 15.00; Young Ladies' Society, First church, Savannah, box for missionary, 65.00; Miss Mollie Rhodes, Hepzibah, Havana house (Brick Cards), 3.00. Total for the month, \$83.66. Previously reported, 9,123.53. Aggregate since May, \$9,209.19.

KENTUCKY.

B. F. Hampton, Caneyville, \$1.00; Ladies' Society, McFerran Memorial church, box for missionary, 22.50. Total for the month, 23.50. Previously reported, 6,178.04. Aggregate since May, \$6,201.54.

LOUISIANA.

Little Girls' Prayer meeting class by Mrs. R. S. Hall, Keachie, Havana house, 3.00; G. A. Turner, Treasurer, 125.00. Total for the month, 128.00. Previously reported 329.67. Aggregate since May, \$457.67.

MARYLAND.

Woman's Baptist Home Mission Society of Maryland, Ladies' Society Eutaw Place church, Baltimore, box for missionary, \$50.00, Eutaw Place church, Baltimore, 293.12; Woman's Baptist Home Missionary Society of Maryland, Lee street church Baltimore, box to frontier missionary, 192.77; Woman's Baptist Home Missionary Society of Maryland, First church, Baltimore, box to frontier missionary, 97.00; Woman's Baptist Home Missionary Society of Maryland, Grace church, Baltimore, Rev. G. R. Waller, missionary, 5.00; box to frontier missionary, 49.68. Total for the month, 687.52. Previously reported, 4,138.84. Aggregate since May, \$4,826.36.

MISSISSIPPI.

J. T. Christian, Corresponding Secretary, \$285.00; Ladies Society, Brookhaven, box for missionary, \$52.00. Total for the month, \$337.00. Previously reported, \$1,004.39. Aggregate since May, \$1,341.39.

MISSOURI.

Woman's Missionary Association, St. Louis, \$12.00. Total for the month, \$12.00. Previously reported, \$4,544.39. Aggregate since May, \$4,556.39.

NORTH CAROLINA.

J. D. Boushall, Treasurer, Havana House, \$254.62; J. D. Boushall, Treasurer, 45.38; Judson College, Missionary Society, Havana house, 5.60; Oak Grove church, Havana house, .77. Total for the month, \$306.37. Previously reported, \$5,437.95. Aggregate since May, \$5,744.32.

SOUTH CAROLINA.

R. W. Saunders, Chester (pledge) Havana house, \$5.00; Dr. S. W. Bookhart, Blythehood, Havana house, 5.00; Union 6th section, Reedy River Association, 5.00; Parkerville church, 8.10; Sunday-school, 1.85; First church, Greenville, Havana house, 25.00; Ebenezer church, Ridge Association, 5.73; Ridge Spring church, 8.45; Bethel church, Ridge Association, 5.00; Chestnut Ridge church, 3.70; Ladies Society, First church, Newberry, box for missionary, 62.00; Miss M. E. McIntosh, Corresponding Secretary Central Committee Woman's Missionary Societies (educator Cuban pr), 5.30; Miss M. E. McIntosh, Corresponding Secretary Central Committee Woman's Missionary Societies, 30.55; Pickens C. H. 2.10; Rosemary church, Barnwell county, 4.75; Ladies Sewing Society, Citadel Square church, Charleston, Havana house (Brick cards), 10.00. Total for the month, \$176.75. Previously reported, \$3,233.48. Aggregate since May, \$3,410.23.

TENNESSEE.

Woman's Missionary Society, First church, Chattanooga, \$8.70; Woman's Missionary Society, First church, Chattanooga, Indian Missions, 12.10; L. M. Jones, Trenton, 5.00; W. W. Woodcock, Treas., Rockwood church, Big Emory Association, 2.80; Spring Creek, Cumberland Association, 1.40; Hiwassee, Big Emory Association, 4.46; Harmony, Cumberland Association, 5.00; Friendship Mission New Salem Association, 5.00; McMinnville, Ladies' Aid Society, Union Association, 1.00; McMinnville church, 1.00; Rev. W. P. Arnold, Southwest District, 25; Mrs. W. M. Kendall, West Virginia, Cuban Missions, 2.00; Rocky Springs church, Unity Association, Cuban Missions, 5.00; Clinton Association, 3.00; J. G. Hall, Cuban Missions, 10.00; Mt. Zion school, Rhea Association, 3.25; Nashville, Howell Memorial church, Cumberland Association, Cuban Missions, 6.75; Trenton church, Central Association, 1.00; Hopewell church, Wiseman Association, 1.75; New Hope church, Concord Association, 4.00; Mrs. R. C. Nowlin, Martin Association, 1.00; First Baptist church, Memphis, 6.75; Ladies' Society, First church, Nashville, box for missionary, 50.00; Ladies' Society, First church, Chattanooga, Box to Frontier Missionary, 76.60. Total for the month, \$204.06. Previously reported, \$1,877.70. Aggregate since May, \$3,081.76.

TEXAS.

Ladies Society, First church, Galveston, Box for Missionary, 3 packages, 10.00; Mrs. P. G. Cole, Ferris, Havana house (Brick cards), 2.00; Farmersville, 23.70; Ladies' Society, Bryan church, box to frontier missionary, 37.00; Mrs. M. A. Stansell, box to frontier missionary, 5.00. Total for the month, \$77.80. Previously reported, \$2,607.29. Aggregate since May, \$2,684.99.

VIRGINIA.

N. Ryland, Treasurer, \$500.00; C. L. Wilson for church at Staunton (part pledge) Havana house, 6.25; Ladies' Society, Danville, box for missionary, 30.00; Ladies' Society, Skinquarter, box for missionary, 30.00; Ladies Society, First church, Lynchburg, Box to frontier missionary, 20.00; Woman's Missionary Society, Richmond, box to frontier missionary, 52.00; Ladies' Society, Mattaponi, box to frontier missionary, 25.00. Total for the month, \$664.25. Previously reported, \$5,272.68. Aggregate since May, \$5,936.93.

MISCELLANEOUS.

P. Hill, East New Milford, Pa., Cuban Missions, \$5.00. Total for the month, \$5.00. Previously reported, \$312.10. Aggregate since May, \$317.10. Grand total for the month, \$2,951.21. Previously reported, \$2,192.62. Aggregate since May, \$1,143.43.

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