

# OUR HOME FIELD.

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

VOL. IV.

ATLANTA, GEORGIA, APRIL, 1892.

NO. 8.

## FROM THE FIELD.

We give the following letters and extracts from letters as indicating something of the general character of our work.

### Letter from Texas.

SAN ANTONIO, TEX., Feb. 17, 1892.

DEAR BROTHER JONES—In October, 1889, the Alamo Baptist church decided to establish two missions in the city of San Antonio, and raised a certain sum of money for this purpose. The enterprise was sanctioned by the State Board, and the amount duplicated. The Warren Street mission, near the San Pau Springs, was organized on the first Lord's day in November, 1889, and the Victoria mission in the southeastern portion of the city on the following Sabbath. Concerning the organization, opposition and progress of this mission, I wish to write. About the middle of the second week in November, the venerable G. B. Davis, deacon of the Alamo Baptist church, filled with the missionary spirit, called at my residence, 318 Blum street, with conveyance. I entered the buggy, and, as we rode into that portion of the city, he said, "I have been impressed for sometime that we ought to make an effort for the salvation of the people here; however, owing to the baneful surroundings, we may anticipate stern opposition." After giving me in detail the religious status of the people, he said, "If we can rent a room, are you willing to make the effort?" I said, "I am trusting alone in the precious promise made by our blessed Saviour, lo I am with you always even unto the end of the world." After making a considerable canvass searching for a house, we saw a sign, "For rent." We called, entered and ascertained that the property was owned and controlled by Mrs. Flour, an elderly Mexican lady, and her niece, Miss Amelia Carr, both staunch Catholics. We readily realized our incapacity to converse intelligently in Spanish; but were pleasantly surprised to find Miss Carr an English scholar, and able to give us the desired information. The building contains several resident rooms made of stone, and a small room made of lumber, adjoining on the east, used for a business house. Three rooms, one located on the corner of Victoria and Indianala streets; one stone room and the store building were vacant. Upon further examination we found the stone room sufficiently large to meet the demand; but in order to forestall the probability of a beer saloon in the store room we rented both. I at once began active operation, going from house to house, introducing myself, and inviting parents and chil-

dren to attend the rented room at a certain hour on the following Sabbath day to organize a Sunday-school. The second Lord's day came, a beautiful and pleasant day indeed, and at the appointed hour a group of children, aged respectively from four to fourteen, were gathered into the room, and we organized by electing the Rev. M. G. Alexander superintendent. We also appointed a prayer-meeting service for Friday night. Sunday after Sunday we convened in the capacity of a Sabbath-school, at the close of which I would preach or lecture the children in the midst of general confusion, talking, laughing, changing seats. Sometimes

## Work Among the French Speaking People of Louisiana.

We give the following extract from a letter from Rev. J. F. Shaw, showing something of the necessities of his field, and cordially endorse the appeal of this earnest missionary that we send more laborers into that perishing harvest. Give us the means, brethren, and we will do it. Bro. Shaw says.

"We are now three missionaries in the employ of the Louisiana State Convention, to preach to the French of this part of the State.

I am able to sympathize with some writing to you explaining their

seems to me, that there would be more consistency in placing the French work in the hands of the Home Mission Board. The population of French speaking people of this State number about 670,000, and as far as my knowledge extends we are but three Baptist French preachers. What a harvest for so few reapers! Pray the Master to send more reapers in his harvest. "Look at our cities and towns without a single one to preach to them in their own language. Look at New Orleans with its teeming thousands of Roman Catholic French, Baton Rouge, New Iberia, Franklin, St. Martinsville, Lafayette, Opelousas, Lake Charles, in fact almost every town of any notoriety with its Roman Catholic churches and convents, and only here and there at great intervals a Baptist church. Why this state of things? Is it not high time for the Baptists to put on the armour of light?

"I would say that we have been blessed beyond our most sanguine expectations. Within the bounds of my field, there are four churches organized, two good and flourishing Sunday-schools, one weekly prayer meeting well attended. I have good and attentive congregations.

"Faternally,

"JOHN F. SHAW."

CUBA.

[The following letter from Brother Diaz is in response to one written by Dr. Tichenor, telling of our financial straits. He also asked for information concerning the opening of stations in other cities of Cuba. A portion of the letter is marked "Private," but we give the whole of it just as it was written.]

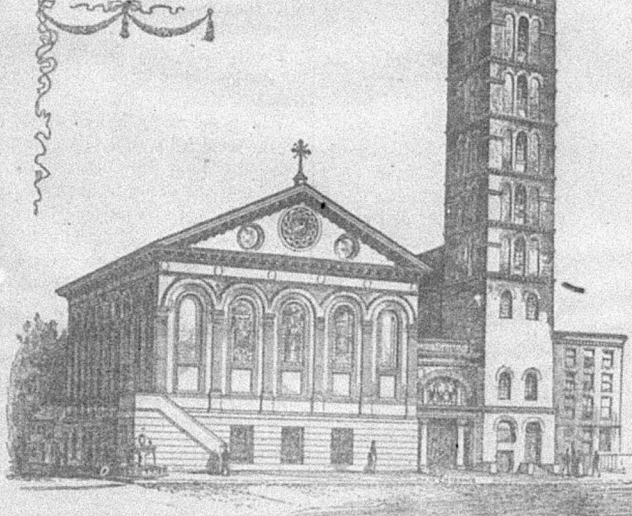
HAVANA, CUBA, Mar. 16, 1892.

Dear Dr. I. T. Tichenor:—Your letter of March 9th is at hand. I am extremely sorry to hear of the financial depression of the board.

Do not worry about the missionaries in Cuba, the Lord will provide for them—he has before, he will again. We have some Spanish proverbs that meet this emergency, and prepare us to cheerfully submit to our fate. They are as follows: "When the sun rises it shines for all, and when it rains we all get wet." No partiality is shown, and do you remember Christ's words in his sermon on the mount?

"Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." And the beautiful hymn, "Oh do not be discouraged for Jesus is your friend." We ought to be

ARCHITECTS: W. J. HIRSH, HEAD & WHITE.  
STYLE OF ARCHITECTURE:  
ROMANESQUE.  
(STRONGLY INFLUENCED BY AN EARLY BAROQUE TREATMENT)  
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LIGHT BROWN ROMAN BRICK  
12 IN. X 8 IN. X 4 IN.  
TRIMMED WITH PALE YELLOW  
TERRA COTTA.



THE JUDSON MEMORIAL CHURCH, NEW YORK.

three or four boys trying to go out through the window at once. I would stop occasionally in delivering my sermon or lecture, speak kindly to them and then proceed. Everything moved on about the same for several consecutive months; Sabbath-school tolerably well attended, the prayer meeting service regularly every Friday night promptly on time, with two or three brethren of the Alamo Baptist church present. I would open the door, light up the room, sing, read and comment upon the scripture, as if the house had been filled to its utmost capacity.

J. D. WALKER, Missionary.

(To be continued.)

trials and temptations. The apostle to the Gentiles in 2 Corinthians has described some of my missionary trials. "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the wilderness, in weariness and painfulness, in watchings often; in hunger and thirst, in fastings often," and often in wet and cold, with scanty bedding often.

"But let me not be considered as glorying in anything except it be in my infirmities.

"I would not be understood as complaining of my brethren as to my support, on the contrary I have been bountifully supplied; but it

very thankful, the kind Saviour has been very merciful unto us, and he will not forsake us in these time of perplexity. We have been mercifully brought through this season of "la grippe" safely where others have not been so fortunate.

You ask who will come from Cuba to the convention. Many would be willing and glad to go, but ours is a peculiar people, and their religious training from childhood has been slack, and they get accustomed to a certain routine and if that is interrupted they wander like sheep, and it is with difficulty they are brought back to the fold again with any regularity. The church is well attended; we have good congregations on Sunday, and Thursday, evenings, a larger and more intelligent public attendance and more interest than usual prevails.

We cannot close our churches here like you can in the States, even for a short period, and for several of us to leave now, even for a few weeks, might do us a lasting injury. I consider it would not be wise. It would take at least two months to regain our present footing, and our people are surrounded with temptations, Sabbath days more than others, to lure them from their nobler habits; temptation stares them in the face at every turn. We must not let them feel that they are homeless. The only one at liberty to go this year is myself, and perhaps Miss Gertie Joerg, who if she goes will be prepared with all details concerning our mission, to render accounts of it whenever required of her.

This year there is more to do than ever before, making it more difficult also to absent myself any length of time. I intend to have Brother Cova fill my place part of the time—if possible divide the work with some of the other missionaries. Brother Cova has been away several weeks, and returned to his work with renewed interest. He is doing very well; his charge is in a flourishing condition, and his school is advancing and has more applicants than he is able to take care of, although he has his mother's valuable assistance.

The school at Neptuno street we were compelled to move further out, as a dispute about the land took place, and it has increased to such an extent that my mother and sister Anuncion were obliged to go there and leave this school; the supply of teachers ~~there was~~ insufficient to meet the demand; it is now in a prosperous condition.

The school in Jane's carried on by my wife, a Spanish lady, and Miss Joerg, who has charge of the English class. This week ten new scholars entered; schools are all well attended.

To place new missionaries in other towns will require some meditation as to the best mode of proceeding, as we will consider this matter somewhat before coming to any decision.

We are happy to say that Brother Paine and his wife are with us at present; we are particularly favored this year, as their stay is longer than usual. They are very much loved by all our people, always taking such kind interest in our mission and always occupying themselves about our welfare. Brother Paine attends all meetings; every station and mission is favored with his presence. No matter how bad the roads nor how inclement the weather, you will surely find Mr. Paine there. He thoroughly investigates our work, schools, Sabbath and day schools, examinations and all. He has kindly brought out a magic lantern, with many well-selected views to entertain and instruct our children and grown folks, furnishing them with an abundance of pleasure. His entertainments are well attended and appreciated. I am making the most of this opportunity, and deliver lectures in connection with some of the most important subjects to enlighten and impress the minds of the old as well as the young. I think it is a success. Brother Paine is always busy, he does missionary work among the migratory Americans that come to visit our land, many of whom have never heard of our mission. When he is not able to speak to his countrymen personally, he has notices of our services printed placed in the hotels, in fact he never rests. May the Lord shower blessings upon him, and give him a long life for his noble work. Many kind regards from my family to yourself and family. I am as ever,

Yours in Christian love,

A. J. DIAZ.

*Private.*

The bishop has persecuted us for more than three years in the cemetery line. He puts three years ago the charge for his cemetery at \$3 apiece, while we have it for \$5.50. About two months ago he has taken that back and charge as usual \$18 for each remain. That is the reason why the number of interments has increased in our cemetery, and if it continues so I do hope we can support part of our work. Do you see how merciful is God with us? He help us as soon as we need him. I borrow about \$174, and with money from the cemetery I pay the missionaries last month. Please give this account to Brother Adair. DIAZ.

[NOTE: It is seen from the above that so far from using mission funds to support the cemetery, Brother Diaz is able to draw funds from the receipts of the cemetery to support the missionaries. Indeed, we may repeat again what we have several times mentioned but it seems so hard for brethren to understand: *We have not only never paid one dollar of mission funds for either the purchase or the maintenance of the cemetery, but it has yielded a net income of over \$4,000.00 which has been paid into the treasury of the Board.*—EDITOR HOME FIELD.]

*Letter From Deacon J. S. Paine on Our Work in Cuba.*

Deacon Paine, of Boston, who for several years has spent a part of each winter in Havana, and has thoroughly investigated our work there, sends us the following letter, which we are glad to let our readers see:

HAVANA, March 22, 1892.

Rev. Dr. Tichenor:

DEAR SIR—I am glad to report good tidings of your noble Christian work in Havana through these Baptist churches. We have been here a little more than a month and have examined the work pretty thoroughly in all its departments. The church building is well situated and adapted to the needs of aggressive work. The change of the stage to a baptistery with running water and preaching platform of ample size, gives a very imposing appearance from the entrance, thus giving three large rooms in the rear for school, sleeping, and work, for the seminary girls who occupy for music, study and recitation nearly all the other rooms except the auditorium. The school is fast filling with bright, intelligent young girls to be fitted for teachers.

The congregations in the church are much larger than last year, and Mr. Diaz holds their attention remarkably by his powerful preaching.

The schools and missions of the out-stations have increased greatly in numbers since last season.

The order is good, and those in charge seem fully competent for and devoted to their work which is carried on in a systematic, business-like way as far as I can judge.

The cemetery has been enlarged and is now an advantage to the finances as well as for the use of the church. This source of income, which must increase, helps to carry on the school and church to a large extent. It is now considered by the Spanish government as a lawful institution and is kept in its appointments and sanitary regulations according to law.

One cannot but see that if they had more money they could enlarge their ways of usefulness that are opening very fast.

Some of the missionaries are quite poor. Their rents must be paid whether they have food and clothing or not, and should their money not be paid regularly they would have nothing to depend upon.

I find Mr. Diaz a man of strong faith in prayer. Said he, "We needed some sewing machines for the girls, but how to get them was a question as we had no money for such purposes. Mother, wife and I made it a special subject of prayer. Not long after at an evening meeting the collector handed me an envelope from the box, addressed to me containing a five hundred dollar bill of Spanish paper with these words enclosed, 'Take this and buy sewing machines for the girls' school, signed from an unbeliever.' I said we

cannot use the money of an unbeliever for God's work, and I tried to find how any one knew that we needed them and also the giver, when it occurred to me that Elijah was fed by ravens sent by God, and this same God had sent this money by an unbeliever for our present need. I went to Singer's Sewing Machine rooms and bought twelve, and they are helping us earn money for the support of these poor girls."

To show you how observing Mr. Diaz is I must write you of an occurrence last Sabbath evening.

An American gentleman came into the church and took a seat. Soon two men came and took seats beside him, and when the congregation arose to sing, Mr. Diaz saw, from the platform, these two men preparing to take the gentlemen's watch, and he came down from the pulpit, touched one of them on the shoulder and whispered: "If you steal that man's watch I will put you in jail, for I see what you are doing."

After singing the two men left. He told the American, after the meeting, that he was in danger of losing his watch. Said he:

"I knew they crowded against me, but I had no idea they were thieves, as they were so well dressed and appeared so well."

Trials often come to them, unexpectedly and from various sources.

The land on Neptuno street on which their chapel stood was sold by the owner without making known to the purchaser that the land was leased to them for a term of years. Soon the new owner ordered the chapel and all that belonged to the church to be removed at once, as he had plans for building a block of houses on the ground. Rather than engage in a lawsuit about it, and as a church building was much needed at San Miguel (a village nine miles from Havana), Mr. Diaz proposed to that church to come and take the building down and move it there at their own expense, which they easily did, as the chapel was made of timber, boards and canvas. It cost me thirty-five dollars for freight on the cars, the church men doing all the work, as their minister was a carpenter by trade, and most of the men mechanics.

So the church at San Miguel has a good house. The school that occupied it has been moved into a commodious dwelling with a large court inside, and spacious school-rooms, that accommodate more than two hundred children, under the care of Mr. Diaz's mother and sister, and is very prosperous.

I have no doubt but this work could be successfully extended to other parts of the island, had they the means to do it. But for the present, it seems to me, all the work is at hand here they can do with the limited means they now have at their command.



A few days since Mr. Diaz sent out a circular, containing the prospectus of the new seminary in the church building, one of which I will enclose in this. Since then quite a large number have applied for places in the school, which numbers this week ninety-nine. The school will be very popular, and, doubtless, self-sustaining in the near future, but they need more things to make it so at the commencement.

The more I examine and become acquainted with this work the more I am impressed with the earnestness and fidelity with which it is conducted. All the schools and meetings are begun and closed with prayer and songs of praise. The Sabbath-school in the church building assembles at half past eight on Sunday morning, and the first half-hour is spent by the teachers and scholars in prayer for the presence of the Holy Spirit to direct and guide. These are short and pointed, and not a moment is lost as one rises after another. At nine o'clock they separate and form classes, and the teachers seem to feel the help of the Holy Spirit in their teaching. Additions to the church, on Sabbath evenings, by baptism, are very frequent. At a prayer-meeting this week about sixty, some of whom were church members, arose for prayers for themselves and others, and stood with bowed heads while the pastor led in earnest prayer.

Mr. Diaz is aggressive, hopeful and patient; never seems disturbed or discouraged, but bravely and meekly bears burdens and annoyances, using his good common sense and sound judgment. Surely God is in this work and the Holy Spirit is guiding it. Sincerely yours,

J. S. PAINE.

It seems to us that the above testimony of an intelligent and consecrated worker who has spent much time in investigating the work, and has made frequent and liberal gifts to sustain it, is worth cart loads of mere theorizing about it.

#### "THE HAND OF THE LORD WAS WITH THEM."

When the persecution arose about Stephen the disciples "travelled as far as Phenice and Cypress and Antioch preaching the word," and the hand of the Lord was with them, says the sacred writer.

So when I looked upon my afflicted wife seven and a half years ago and felt sure she would die if we remained at the old home, I said to my oldest boy, "stay here and take care of the younger children, for if I do not take your mother to the mountains, you will soon have no mother."

We planned a trip to the springs on the top of the famous Rich Mountain in this county (Polk) Arkansas. We were to arrive there Friday, and I had sent on an appointment to go on to Dallas and preach on Sabbath. We reached the mountain summit

just at night, and though we could not get supper for ourselves or horses, we were forced to spend the night up there. Saturday morning (as there was no place to leave my wife) we would have retraced our steps, but I must go on to my Sunday appointment at Dallas.

Here are the Bethesda Springs, and I preached four days, taking my wife twice each day to the springs. By this time wife said she was better, and I left her three weeks, returning to my work and to our children. When I saw my wife again she was much improved. And in another eight months we were living at Bethesda Springs.

There was a little Baptist organization in Dallas. We joined it. I was elected pastor seven years ago last June. Neither Phenice, Cyprus nor Antioch could have been harder fields than this. Over and over I thought of Noah and Elijah and Cary and Judson. I would have fled to a Juniper tree or to Horeb or anywhere. But I feared that neither my wife nor myself could live anywhere else. So we were forced to remain here. I came to feel sure that God had sent us here, and that he would bring good out of it in his own time. From the day I was called as pastor, I tried to be as faithful as when I used to receive a salary. More than five years I preached my best to this people (and brought in several of our best preachers to help me) without one profession of religion. I could sometimes get a little money for these helpers, and a little for foreign missions. But not one member of the little church ever mentioned the matter of paying the pastor one dime. During all these years I received out of the funds given by the Atlanta Board to our Board from \$100 to \$150 a year. But God spread a table before us in the wilderness, and our children were fed, and taught quite as much as the children of the rich in this region.

Our coming here for health was a providence. Our food and clothing here was quite as wonderful a providence. "Preach the Word" was the unmistakable rule of duty here and everywhere. God had said, "Trust in the Lord and do good, and verily thou shalt be fed." We were forced to work and to trust. Thus faith grew a little as the promise was made good. I preached the best I could in the only house of worship in the town, a house for all denominations. My wife taught in the town Sunday school in the same house.

The night has been long and dark, but "the morning cometh." Heaven's blessings are beginning to come. A year ago the union Sunday-school was turned over to us without our asking for it or thinking about it. And all the past years we have had an encouraging Baptist Sunday-school. While I was gone to Birmingham in last May the church raised \$75 for me, without previously hinting to me that such a thing was

intended. The membership has been doubled during the year. Some of the members pay "one-tenth of all." Some of the sisters often walk two and a half and five miles to Sunday-school and church. One brother is a freighter. Where Saturday night finds him he stays till Monday. But the rule of freighters out here is to drive all day Sunday. We have a weekly prayer-meeting, conducted by the members and as largely attended as our preaching services. We have a day school under the direction of our church.

This is New Year's Day; cold and rainy; but we have been to church, this Friday and enjoyed a precious fasting service, thus beginning the new year. The meeting was a blessing to us. We believe that God sent us, has sustained us, and that his blessing is upon us and will yet be more abundantly manifested to us. We are praying for a house, a home for our church, our Sunday-school, our prayer-meeting and our day school.

E. L. COMPERE.

Dallas, Ark.

#### THE HOME MISSION BOARD AND OUR FOREIGN POPULATION.

By Rev. Dr. J. T. Christian, of Miss.

An intelligent man not long since asked this question: How does it come to pass that an island of the ocean, by stretch of the imagination sometimes called a continent, has furnished the best voting system in the world? There is no doubt that the Australian ballot, in some form or another, will prevail among all free people. Perhaps the answer is not far to seek. Old countries are set in their ways. They are bound by the iron laws of usage and custom. When a reform is inaugurated it moves slowly, and it is beset on every hand by conservatism and inaction. But in a new country, where people come from all quarters of the earth, with all kinds of opinions, custom loosens its grip, and men are willing to try any plan that promises the greatest success. If these new forces are led by wise, patriotic and good men, the results are all that could be desired. Hence Australia, as a new country, looking for the wisest and best way to conduct elections, fell upon what is now the world famous ballot, called the Australian system.

I have said this merely to illustrate some things in regard to our own country. Our forefathers in almost every particular broke with the traditions of Europe. New paths were blazed out, new laws inaugurated, and a new system of society was formed. The result was our American Institutions—things that we hold as dear as life. Some of these are civil and religious freedom, our public school system, Sunday observance and many more. Anything that threatens these is a menace to the life of our nation. This is exactly what the foreign population of the

United States does. I speak calmly and advisedly. I have no rash abuse of any. I remember that many of us are only a generation, or more, removed from foreign shores.

In the early days of this Republic men came because they feared God, and wanted an asylum of peace. Religion and a home were to them everything. They could not live in Europe and have these things; they came to America and made them. The Pilgrim Fathers, before landing on Plymouth Rock, while yet in the cabin of the Mayflower, drafted a Constitution of Government. That Constitution ran: "In the name of God, Amen. For the glory of God and the maintenance of the Christian faith," etc. Daniel Webster said that ought to have been the first sentence of the Constitution of the United States. In all the colonial charters and compacts, in nearly all of the State Constitutions, a clear and distinct recognition is made of the authority of God and the supremacy of his law even in civil affairs. In all of the inaugural addresses of our presidents, save one, there is an acknowledgment of the responsibility of all nations in general, and of ours in particular, to the Governor among the nations. Under such leaders and such doctrines the American civilization was "the furthest point in advance yet reached by any age or nation." The character of these men was recognized by the world. Burke said that the strength of these immigrants to America to various lands, exhibited "the dissidence of dissent and the Protestantism of the Protestant religion." They brought with them the best and most heroic blood of the peoples of Europe, of the Hollanders, the Walloons of Flanders, the Huguenots of France, the English, the Welsh, Scotch and Irish, of the Norwegians and Swedes, the Germans and the Swiss, of the Bohemian followers of John Huss, of the Albigenses and Waldenses of the Italian Alps, of the Stalzburg exiles, the Moravian Brothers with refugees from the Palatinate, Alsace and Southern Germany. These men were the salt of the earth, and there is no wonder that the blending of these races made one of the mightiest nations of earth. Not mighty only in military strength, but mighty in intellectual power and moral greatness as well.

But the current is changed. While some of this kind continue to come, the great mass of immigrants are of an entirely different cast. The pauper and criminal classes of Europe are constantly shipped to this country. It is estimated that seventy-four per cent. of the Irish discharged convicts have found their way to the United States. Take the Sicilians, who by thousands have come to this country, and a worse class of citizens could scarcely be found; and those from other countries are scarcely less desirable.

(Continued on fifth page.)

## OUR HOME FIELD.

[Entered at the Post-office at Atlanta, Ga., as second-class mail matter.]

The price of *Our Home Field* has now been reduced to 25 cents per annum, for each paper regardless of the number taken by churches or individuals. We thus furnish an eight-page, illustrated paper for a mere pittance, and urge pastors and others to start 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., APRIL, 1892.

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ATLANTA, GA.

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## SOME OF OUR DIFFICULTIES.

The contracts of the board with its missionaries must be made for the year, and many of them imply, a longer time. For example, when we begin a mission among the Germans in St. Louis, Louisville, or Kansas City, to discontinue it at the end of the first year would be to waste the money already expended. Such a mission must be carried forward until it is able to stand alone, and this generally takes from three to five years. The same thing is true of missions in many of our larger towns and cities. The time necessary for even a prosperous mission to reach the point of self-support with a suitable house of worship is not less than three and frequently five years. Having begun such a work, the board is committed to the enterprise and every consideration requires that it should be carried forward to the point of success. The board is thus necessarily committed to an expenditure for years to come.

In co-operating with State boards and other bodies, agreements are entered into by which the board is pledged to a certain amount of help payable at stated times, and in no case can such arrangements cover a period of less than twelve months. This feature of the work of the board must be conducted on strictly business principles. It can be done in no other way.

To fulfill these obligations the board is dependent upon the contributions of the churches. It has no other resources. If, in laying its plans for the year, it should underestimate what the contributions of the churches will be, it has a balance on hand at the end of the year. If it overestimates, then it results in a debt.

If the conditions of our churches were always uniform the Board could by experience learn to gauge its expenditures so as to balance its receipts. The experience of the board would enable it to determine quite accurately what its receipts would be, and it would never allow its expenditures to go beyond them.

But the condition of the churches varies every year, and these variations will sometimes in a given district change our receipts hundreds, sometimes even thousands, of dollars in a single year.

For example, suppose there are in a State ten churches whose aggregate contributions are usually \$2,500 per annum. There comes a year when the country is prosperous and the board reasonably expects that these churches will rather increase than diminish their contributions. But all of them concluded to build new houses of worship, and for that reason failed to give anything to home missions for one, perhaps two years. The result is the board is \$2,500 short of its expectations.

Then again a State convention resolves to engage in a new enterprise enlisting the sympathies of its whole State, or two or three new enterprises as they sometimes do. A college must be endowed, an orphan home established, a fund for aged ministers accumulated, and these enterprises are urged upon the churches. The result is inevitable that contributions to missions will be diminished in such States.

Then the financial revolutions that come at uncertain periods interfere with all reasonable expectations. For instance, the Home Mission Board, from May to November, 1890, had received \$10,000 more than in any previous year of its history during the same period of the year. But the financial pressure which began at that time by May diminished its receipts to an amount less than it received the year before. To lessen its obligations was impossible, and it was compelled to report a debt to the convention.

Then another grave difficulty is the fact that the collection of funds for its work in many of our strongest States is not in the hands of the board but in the hands of such agencies as the State conventions may see proper to employ. This is true in Virginia, North Carolina, Georgia, Alabama, Tennessee, Missouri and Kentucky. While the Home Mission Board has worked most harmoniously with the brethren in these States, it is still true that we are dependent upon their interest in our

work, their energy and their enterprise for the funds we receive. When our necessities press us we can do nothing more than appeal to them for help in our time of need.

With all we have but little to complain of now, and much to be grateful for. We have been enabled to greatly enlarge our work in the past few years until it is four times as great as it was in the palmiest days of the Southern Baptist Convention before the war. The board has grown strong enough to bear heavier burdens and undertake larger enterprises for the denomination. Its field of operations is widening and its ability to meet the necessities of that field are becoming greater every year.

Its hold upon the churches is stronger now than in all its history. Its future is full of promise and will brighten as the years go by.

## TIME FOR SELF-DENIAL.

The proposal of Dr. Ellis, of Baltimore, in view of the great needs of our mission boards, State, Home and Foreign, to deny ourselves so far as to give what it costs us to live one week is timely and helpful. The Foreign Mission Board, having a greater expenditure than ever before, finds itself within six weeks of the close of the financial year, with a debt of \$30,000 and receipts \$3,000 short of those last year. The Home Mission Board, compelled to pay \$24,000 in Havana, finds itself, notwithstanding the fact that its receipts to date are \$13,000 in excess of those of last year, in debt fully \$15,000, while every State board whose condition we know is unable to meet its liabilities. This results from the financial pressure upon the country and from the unwillingness of pastors to press collections upon their people. Thus an emergency is upon us. Our boards cannot stop their work if they would. They must go on. They must feed, clothe and care for their missionaries and their families. They cannot enter the long and moneyless months of summer oppressed by such a burden of debt without disaster. The obligations they have made for the thousands of dollars they have been compelled to borrow must be paid before the meeting of the convention. This can be done only by self-denial, but it must be done.

We are obligated to do it by every consideration. It is the cause of humanity. It is the cause for which our Saviour suffered and died. It is the cause to which we pledged our entire being when we surrendered ourselves to him to be saved by his grace. His bountiful providence to us has enabled us to do this without curtailing even our luxuries or removing a dainty from our tables. When the Confederate army was encamped along the Rapidan, a number of its brigades agreed to fast one day every week and give that day's rations to feed the poor of Richmond.

That was patriotism—that was humanity. If our Baptist families throughout the State will give the cost of a week's supply to the cause Christ and a perishing world that will be philanthropy; that will be religion. Will they do it?

## CONVENTION SERIES OF SUNDAY-SCHOOL PUBLICATIONS.

We have received a full set of Sunday-school publications of the Sunday-school Board of the Southern Baptist Convention for the second quarter. The admirable expositions contained in the *Teacher* are written by Dr. J. P. Green, of St. Louis. This, we believe, is his first appearance in this role, and we congratulate him on his success. The lessons in the advanced quarterly are by Rev. H. F. Sproles and are in his usual felicitous view. These publications are printed on good paper and in excellent vein. They are a credit to our Sunday-school Board and well worthy of the patronage of our Sunday-schools. As the topic for April is Cuba each number of *Kind Words* for that month contains an interesting article about that island. These little papers are handsomely illustrated and exceedingly interesting. Each number contains valuable information about some one of our mission fields, and for this reason among many others we would be glad to see them taken by all our Sunday-schools and read by all of the pupils.

Indeed we do not see how pastors and Sunday-school superintendents, in co-operation with the Southern Baptist Convention, and desiring to have their schools informed about its mission work, can deprive them of these superb helps where alone they will find mission lessons on the fields of our own boards.

## THE REAL ISSUE.

BRETHREN OF THE SOUTH—Heretofore our boards have sometimes been put to straits. They have been embarrassed by the slowness of our churches to make adequate contributions for the work which these boards had been appointed to do. They have met such emergencies by unremitting effort, by personal sacrifice, by borrowing money and by partial but frequent payments of what was due to the missionaries.

But the conditions have changed. The Boards have done all in their power, used every means available, exhausted every resource, and still the missionaries are unpaid. Now, the real issue is not shall the boards be embarrassed, but shall the missionaries suffer?

Baptists of the South, it is with you to say whether they shall or not.

The time to which subscribers in arrears have paid is put on each wrapper of this issue. Be sure and note it and send us at once the amount due. Our subscribers owe us now about \$1,000, which we greatly need, and hope they will send before the close of this month.



## WHAT THEY ARE SAYING ABOUT IT.

In response to the circulars we have been sending our brethren concerning the financial status, and prospects of the board, and appealing for help, we have received some most encouraging and helpful letters. One pastor in Tennessee, after writing of taking a collection in his church, and his purpose of taking another before the Convention, adds this important and practical postscript: "Since writing the above some money has come into my hands which I had promised the Lord on conditions with which he has graciously complied. Use for the work of the Board the enclosed check for one hundred dollars (\$100)." How much of real sacrifice on the part of this toiling pastor is represented by this contribution of one hundred dollars we do not know, but the Master who, when on earth "eat over against the treasury," does know and will not forget. How far in proportion to ability, this contribution exceeds that of thousands of others we do not know; but the Master does know and has pronounced a verdict similar to that which he uttered when he saw the rich men casting in "of their abundance," and said that the poor widow with her "two mites" had done more than them all.

Here is a letter from a good sister in Kentucky, who says that the brethren were "so slow" in making their collection that she turned out among her friends and collected the twelve dollars which she sends. God bless her!

And here is a letter from a zealous sister in Georgia who has allowed scarcely a week to pass since last December in which she has not sent us a contribution, raised by her untiring efforts among her friends. "She hath done what she could," and when the Master comes, "verily she shall not lose her reward."

We have a letter from our honored brother, Rev. Dr. A. B. Miller, of Little Rock, Arkansas, telling us that his church on the Sunday before raised \$315.00 for Home Missions, an admirable collection for that church, which was so recently a mission station of the board.

And from many other quarters we have the most cheering reports, which our space forbids us to notice now.

But suffer, brethren, just this parting word: Our Treasurer closes his books on the 30th day of April, and "what you do, do quickly," in order that your contribution may go into this year's report.

## OUR LOUISVILLE BRETHREN.

We have frequently been gratified in looking over the *Western Recorder* to see the rapid progress made by our Baptist churches in Louisville. A recent issue gives the reports of pastors of eighteen churches and mission stations in and around that

city showing the number received by them for the week ending March 13th, as follows: Baptized, 77; received for baptism, 18; received by letter, 26; total, 121.

Here are members enough received in one week to make a church larger than the average of our Baptist churches throughout the country. From what we have seen of these reports published in the *Recorder* we are led to believe that in no one city in America, unless it be Richmond, are our Baptist churches increasing so rapidly as in Louisville. The increase there is probably not less than two thousand a year.

We are grateful to the Lord for their prosperity and congratulate our Baptist brethren there on the abundant blessings they are receiving.

And it is no harm to add that we are all the more gratified at the prosperity of our Louisville brethren because they have hearts and hands "ready to every good work." We have never appealed to them in vain in any emergency of our work, and we look upon our Louisville pastors and the brethren generally there as the constant and unwavering friends of the Home Mission Board.

## SPIRITUALITY OF THE CENTENNIAL MEETINGS.

Nothing in all the Centennial meetings we have attended or from which we have heard is so gratifying, as the spiritual atmosphere which has pervaded them all. It was so from the beginning. No member of the Centennial Committee will ever forget the meeting held in Washington. After ten days of earnest work, grappling with the problems before them, when they had finished their deliberations and reached conclusions in which every member concurred, they bowed down before the Lord, and one after another around the whole circle invoked divine blessing on what they had done—upon the missionaries at home and abroad, upon the pastors of the churches, upon the churches themselves and upon the young men and young women, whose consecrated labors are so much needed upon the boards, whose difficult and delicate task it is to guide our missionary enterprises. How full and complete was the recognition of the need of divine guidance and of the presence and power of the Holy Spirit in all our efforts.

And such have been the characteristics of the meetings held in Missouri, at Hannibal, at Moberly, at Clinton, at Springfield; and in Virginia at Charlottesville; at Lynchburg, at Danville; and such was the spirit of the meetings recently held in Jackson, Tenn., and at Winona in Mississippi. The Lord seems to be moving graciously upon the hearts of all His people. There is a sound of going upon the tops of the mulberry trees.

We believe that the Lord is constraining His people to bring all the tithes into His storehouse, that He may pour them out a blessing such that there shall not be room to contain.

Let all the brethren everywhere pray that it may be so.

The "Manly Memorial Number" of the *Seminary Magazine* is admirably gotten up, and contains loving tributes to our beloved old teacher from many of his old pupils and friends, besides the funeral sermon of Dr. Eaton, the address of Dr. Broadus, etc. It is beautifully illustrated, and the whole makes a souvenir that old students and thousands of others would delight to preserve. Send twenty-five cents to *Seminary Magazine*, New York Hall, Louisville, Ky., and secure a copy by return mail, or, better still, become a subscriber to this excellent magazine, and let your subscription begin with the March ("Manly Memorial") number.

"HERE AND THERE IN HOLY FIELDS," for a copy of which we are indebted to Dr. B. Griffith, is the title of a really handsome 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 shall be at Nashville in the not distant future.

Rev. R. R. White, the financial agent of the Home Mission Board of the Southern Baptist Convention, was in Dallas last Sunday and preached in the morning at the First church, at Oak Cliff in the afternoon, and at Bro. Millican's church at night. He is laboring incessantly to bring the contributions of our State to a higher notch than they have ever before reached for this good work. It is a fact that never before in its history at this period of the year was the Home Board so pressed for funds to carry on its work. Let our brethren everywhere respond to Bro. White's eloquent appeal, and let us render such assistance to this board as is within our power. There is no single agency on earth that has done so much for Texas missions as the Home Board. It has stood by us through evil as well as good report and every missionary that has been appointed in this State by our General Convention in the last two score years has had the aid of this noble board. May God put into the hearts of our people to respond unstintingly in this hour of the board's great need.—*Baptist Standard*.

(Continued from third page.)

They do not come to make American citizens. We hear much of the "German vote," the "Irish vote," etc. They are foreigners upon our shores. They care nothing for our institutions and our homes. In fact their views are antagonistic to every principle of our free civilization. They congregate in our large cities. They are not absorbed nor Americanized; but retain their language, habits and traditions, foreign to our ideas. They are the storm centers of our nation. Large aggregates of vicious characters intensify evil and produce monstrous developments of iniquity. Thus cities become the stronghold of devil-dom, where "Satan's seat is," and saloon-ocracy, prostitution and gambling and a long list of nameless wrongs are rampant. Crime multiplies, thrives, claims and often receives immunity. Lechery riots and putrefies; groceries and other dens keep open on Sundays in the face of worthless officials; filthy performances are allowed to draw crowded houses, and elaborately furnished gambling hells flourish unnoticed. The slums are Babels of moral confusion, of manifold tongues and manifold crimes, in crowding regiments, besieging and beating back law and order. These terribly lapsed masses seem utterly void of hope or desire for elevation, indifferent to emulation or instruction, and defiant toward remonstrance and warning. We have quarantine protection against foreign diseases; we have no quarantine protection against foreign vices.

Notice a few things that have their center in this foreign population. At least seventy-five per cent. of the saloon keepers and whiskey venders are foreigners, or of near foreign extraction. Not only are these saloons dens of infamy that destroy body and soul, but they are a great political power as well. In many places the low saloon is the meeting place of the political caucus; and there are framed the policy and laws that are to govern the country.

From this foreign population comes the infidel literature that floods the land; and the infidel club and social circle that is a disgrace to humanity. Socialism and anarchism are the legitimate outcome of this sort of thing. The *Vorbote*, published in Chicago, glorifies dynamite as "the power which, in our hands, shall make an end of tyranny." *Truth* says: "War to the palace, peace to the cottage, death to luxurious idleness. We have no moment to waste. Arm! I say, to the teeth! for the revolution is upon you." And the *Freiheit* "advocates a new genealogy, traced from mothers whose names, and not those of the fathers, descend to the children, since it is never certain who the father is." Such doctrine is from the bottomless pit. What is anarchism but hatred of all authority? Hatred of human authority—*anarchism*; hatred of divine authority—*atheism*. *Anarchism* and *atheism* are but

symptoms of the same disease. The royal law and the Golden Rule of Christ in every heart and life is the only radical cure; and that cure strikes to the heart of every human ill. Ah, well, when we come to apply them what difficulties! Learning is shackled with pedants; society, with mannerists; the church, with pharisees.

Along with this immigration comes Roman Catholicism. Far be it from me to say that no Roman Catholic is a patriot; but there is no doubt that Catholicism is contrary to the spirit and genius of our government. The great Lafayette once said: "If the liberties of the American people are ever destroyed, they will fall by the hand of the Romish clergy." The Roman Catholic profession of faith, having the sanction of the Council which met in Baltimore in 1884, contains the following oath of allegiance to the pope: "And I pledge and swear true obedience to the Roman Pontiff, vicar of Jesus Christ, and successor to the blessed Peter, prince of the Apostles." If any question should come up between our government and the pope a good Catholic must obey the pope. The reigning Pontiff, in an encyclical issued January 10th, 1890, says: "It is wrong to break the law of Jesus Christ in order to obey the magistrate, or under pretense of civil rights to transgress the laws of the church." And Cardinal Bellarmine has put it thus strong: "If the pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience." Here is a constant peril to our country.

Other and urgent reasons could be given to show the danger of an Americanized foreign population in our midst, such as the profanation of the Sabbath, the danger to our public schools, the vicious inroads upon morals, but these are enough to ring the alarm bell of danger.

While I am not one of those who believe that God has taken under his special care fools and the United States, I do believe that God reigns and will work out all things for his glory. I believe that statesmanship will do much to deliver us from these dangers; but I believe that God will do more. I believe that the salvation of this country, and of the world, lies in the old fashioned preaching of the "old, old story of Jesus and his love." Government can only keep in limits the outer man; religion purifies the heart and renovates the character. Jesus Christ makes good men out of bad. Sin is the radical evil. Righteousness, even the righteousness which is of God by faith in Jesus Christ, is the radical cure. What we need then is the evangelization of the people. We must preach to them the unsearchable riches of Jesus Christ. What they need is not so much a combating of their errors as that they may hear that word that works by love and purifies the heart.

To this end we ought not only to encourage, but greatly strengthen by prayer and generous contributions, our Home Mission Board. I do not think I am bigoted, certainly in no offensive sense of that term, but I do think we Southern Baptists have all of the essential elements of performing this God given work. I will briefly mention a few of these elements:

1. We are Americans. God made the old world a training school. Through the slow revolutions of ages he was working out great problems for the ultimate illumination and salvation of the world. And as the Jew was the peculiar people of the olden time, so the Anglo Saxon is to be God's messenger of peace to the whole world. There is in him the strength of purpose, the sturdy reliance upon principle, the love of truth the romance of poetry that embellished every fact, and above all a deep and abiding religious conviction that makes him irresistible. Add to that the sunshiny, ardent enthusiasm, and eloquence of the Southern man, and you have the elements of a Pauline missionary.

2. We are kin to the whole world. In our veins runs the blood of all nations. An American is at once an Englishman, a German, a Spaniard, an Italian. If we are kin to all men why not preach the gospel to all? Begin at home and preach the gospel to the German, the Spaniard and to all others on our shores; and it may be that this foreigner will be the one to preach the gospel on the most distant shores. It is the conversion of America and the evangelization of the world to which we are looking, and about which we are praying. Never such thoughts entered into the hearts of men before. It is a great era. More has been done, and more hearts are throbbing over missions than has been since the time of the apostles.

"We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling—  
To be living is sublime."

3. The Baptist have peculiar facilities to do this work. We are rooted and grounded in the great doctrines of grace. Now and then a so-called "critic advanced in thought" rises up among us; the door is quietly opened, he departs, and in departing leaves not a shadow behind. We hold the most obvious teaching of the Scriptures on the ordinances; and our form of church government is in full accord with the spirit of liberty that is abroad in the land. Our people are gathering untold wealth, and for what should it be used except for the evangelization of the world? Our ministers are cultured, consecrated, zealous. Above all God is with us. His hand has led our work, and if we abide in him he will certainly lead us to victory. J. T. CHRISTIAN.

Please renew your subscription now. We need the money due us. Do not lay aside this paper until you have made us a remittance.

#### HOME MISSION WORK AMONG THE PROTESTANT DENOMINATIONS IN THE UNITED STATES.

The *New York Independent* has published an exceedingly interesting and valuable sketch of the Home Mission work of the Protestant denominations of the United States, written chiefly by officers of the Societies or Boards conducting the work.

We regret that our space will not allow us to publish all of these articles in full, but we make room for the following:

#### THE WORK OF SOUTHERN BAPTISTS.

BY J. WM. JONES,

Assistant Secretary Home Mission Board Southern Baptist Convention.

Ever since the organization of the Southern Baptist Convention in 1845, Southern Baptists have done Home Mission work through a Board located, until 1882, at Marion, Ala., and since then at Atlanta, Ga.

This Board is elected annually by the Convention, reports to it regularly, and is absolutely under its control and direction. The territory of the Board extends from Maryland to Texas, and from Florida to Missouri, and since 1886 has also taken in the Island of Cuba, which, because of some peculiar conditions, was put under the care of this Board rather than under the Foreign Mission Board.

It has worked among the Indians, especially in the Indian Territory, the foreign population, the Negroes, the destitute of our own people, and latterly in Cuba; and it has a grand record of work accomplished in the past, and a brighter prospect for even more gratifying results in the future.

It is estimated that the missionaries of this Board have organized 2,500 new churches, baptized 125,000 converts, established 5,000 new Sunday-schools, built 2,000 houses of worship, and built up many feeble mission stations into some of the very strongest churches in the South. Indeed, there are very few of the more important cities and towns of the South and Southwest which have not been aided by this Board.

Its last report shows the following summary of work done during the year:

Missionaries, 406; churches and stations, 1,231; baptisms, 5,349; received by letter, 4,638; total additions, 9,987; Sunday-schools organized, 424; teachers and pupils, 13,200; churches constituted, 244; houses of worship built, 143.

In doing this work there was expended during the year for mission work \$149,840.30, and for church building, \$60,463.30, making a total of \$210,303.60.

But while these figures represent what has been done by this General Board, and the several State Boards with which we do "co-operative"

work, they by no means give all of the Home Mission work done by the white Baptists of the South; for in many of the States there are State Missions Boards which do not directly co-operate with or report to this Board, but undertake to do themselves all of the Home Mission work within their own borders.

In order, therefore, to give a full and correct summary of Home Mission work done by the Baptists of the South, there should be added to the figures given above, the summary of work done by the State Boards of those States which do their own work within their own limits, and which is not included in the above report.

Taking these statistics from the reports of the State Boards for last year they show the employment of 516 missionaries, who baptized 6,490 converts, and organized 85 new churches. The contributions of the States to support these missionaries aggregate \$171,740.14. I have not at hand statistics showing the amount expended in church building by these State Boards, but know that the aggregate was very large. Nor have I the summary of the other labors of these missionaries.

Now, add these figures and it will be seen that the white Baptists of the South (I regret that I have not the statistics of our colored brethren) employed last year in Home Mission work 922 missionaries, who baptized 11,839 converts, and organized 329 churches, and that they expended in this work \$382,043.64.

But this does not include District Association Missions, and City Missions (which ought really to be included in Home Missions), and which would swell these figures considerably; for it is a well-known fact that many of our Southern Baptist people carry their idea of church independence so far that they prefer to do their mission work through their own churches or District Associations, and do not report it to the State or General Board.

Atlanta, Ga.

From the number of articles given the *Independent* made the following summary, which we take the liberty of changing somewhat, so far as Southern Baptists are concerned, in order to make the figures conform to those given in the article of the Assistant Secretary, from which it quotes:

#### TABULAR VIEW.

The following table is made up chiefly from the foregoing articles, and aims to show the expenditures incurred, the workers employed, and the results achieved during the past year.

**Adventist.**—Advent Christians, expended, \$5,000; workers, 25; converts, 363. Evangelical Adventists, expended, \$600; workers, 2; baptisms, 23. Seventh Day Adventists, expended, \$24,761; churches organized, 40.

**Baptist.**—Northern Baptists, expended, \$405,153; workers, 948; ad-



ditions, 8,904; expended for church building, \$42,499; churches aided, 88; expended for education, \$91,576; pupils, 6,155; Woman's Home Missionary Society, expended, \$67,675; workers, 71. Southern Baptists, expended \$382,643.81; workers, 922; baptisms, 11,839. New England Baptist Missionary Convention, expended, \$1,076; workers, 6. Free Will Baptists, expended, \$8,718. Seventh Day Baptists, expended, \$8,000; workers, 29; additions, 148.

*Christian Connection.*—Expended, \$4,000; workers, 30.

*Church of God (Winebrenner).*—Expended, \$10,000; workers, 30.

*Congregational.*—American Home Missionary Society, expended, \$635,180; workers, 1,900; additions, 11,244. American Missionary Association, expended, \$478,000; workers, 700; pupils, 15,000. Congregational Union, expended for church building, \$167,000. New West Educational Commission, expended, \$88,194; workers, 79; pupils, 3,704.

*Disciples of Christ.*—Expended, \$168,050; workers, 389; conversions, 10,384.

*Dunkards.*—Expended, \$8,490; workers, 4; additions, 123.

*Evangelical Association.*—Expended, \$141,000; workers, 510.

*Friends.*—No statistics published.

*German Evangelical Synod.*—Expended, \$10,417; churches supplied, 80.

*Lutheran.*—General Synod, expended, \$77,054; workers, 151; churches organized, 36. General Council, expended, \$123,053; workers, 262. Synodical Conference, expended, \$43,032; workers, 200. United Synod of the South, expended, \$4,000; workers, 11. Independent Synods, expended, \$74,920; workers, 194; received for general church extension, \$90,916.

*Mennonite.*—Expended, \$659; workers, 7; conversions, 400.

*Methodist.*—Methodist Episcopal Church, expended for domestic missions \$460,000; received for church extension, \$224,000; churches aided, 573; Freedmen, teachers, 477; pupils, 9,310. Methodist Episcopal Church, South, \$113,896. African Methodist Episcopal Church, expended, \$60,000. African Methodist Episcopal Zion Church, blank. Colored Methodist Episcopal Church, expended, \$7,800. Methodist Protestant, expended, \$8,045. Free Methodists, blank.

*New Jerusalem (Swedenborgian).*—Workers, 11.

*Presbyterian.*—Presbyterian Church (North), expended, \$819,363; workers, 1,677; additions, 10,683; received for church erection, \$126,642; churches aided, 215; Freedmen, expended, \$160,000; workers, 354; pupils, 11,029. Presbyterian Church (South), expended, \$56,143. United Presbyterian, expended, \$60,639; expended for church erection, \$54,560; Freedmen, expended, \$35,682; workers, 54. Cumberland Presbyterian, expended, \$9,277; churches aided, 25; loaned and given for church erection,

\$9,280. Reformed Presbyterian Synod, expended, \$14,807. Reformed Presbyterian General Synod, expended, \$4,000; workers, 21. Associate Reformed Synod, South, expended, \$5,000.

*Protestant Episcopal.*—Expended, \$291,402; workers, 545.

*Reformed Episcopal.*—Expended, \$7,787; baptized, 298.

*Reformed.*—Reformed (Dutch), expended, \$61,945; workers, 97; additions, 622. Christian Reformed, expended, \$2,000; workers, 2. Reformed German, expended, \$40,000; workers, 120; expended for church erection, \$8,000.

*Salvation Army.*—Expended, \$126,000; workers, 116.

*Unitas Fratrum.*—Expended, \$4,467; workers, 28.

*United Brethren.*—Expended, \$0,000; workers, 212; churches aided, 20; expended for church erection, \$4,426. United Brethren (Old Constitution), expended, \$10,000; workers, 150.

*Unitarian.*—Blank.

*Universalist.*—Expended, \$53,983.

Total, \$5,081,001.

[From the Christian Index.]

#### IS IT NOT TRUE?

The Master when on earth frequently visited that home in Bethany where lived Mary and Martha and Lazarus. He was always a welcome guest. They joyed to minister to His comfort. Their highest gratification was to supply His wants.

There are thousands of christian homes in Georgia to-day where, were He in the flesh, He would be just as welcome. There are a thousand Marys that would sit at his feet, and a thousand Marthas who would cumber themselves with serving Him. There is nothing they have that they would not gladly give Him. At His command they would sell all and follow Him. A thousand men like Matthew would quit their banks and stores and offices and farms to follow Him. If He said give of your substance to the poor, they would give to the last dollar He required. Nay, if taking the bright-eyed prater upon His knee, He should say to the parents of such a household, "Give me this child, I want her for China, or I want him for work out on the dark frontier," He would not be refused. With streaming eyes and breaking heart it might be, they would be constrained to say, "Lord, thou gavest thy life for me, and I cannot withhold from thee my child." If He should say to them, "In yonder city a hundred miles away, I have a child I love, sick and suffering, that needs your ministry," away with swift and willing feet they would go, and bending over the stricken one, become ministering angels to the lowliest of earth for His sake. But now when He is absent; no, not absent, but when they see Him not, and His children whom He has sent to preach His gospel to Georgia's poor, or who are toiling for

Him in Cuba, in far-off China, or on our own wild frontier, call for bread, will His people who love Him heed His cry? When our boards have exhausted fact, and argument, and appeal, and can no longer help, shall these missionaries with their wives and little ones lack for bread? Shall they turn to the Lord and say, "Father, in the houses of our brethren there is bread enough and to spare, while we perish with hunger."

Baptists of Georgia, we know the times are hard, but we know there are enough of you to relieve every board, to supply the needs of every missionary, and not diminish a single luxury of life, or remove one dainty from your table. The question is, will you do it, or have you forgotten what the Master said: "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me."

#### THE IMPORTANCE OF ORGANIZING CHILDREN.

I scarcely think at this late day it is necessary to assert the importance of organizing the children. But many persons have never asked themselves the question, "Why is it important?" This question, dear sisters, I shall now try to answer.

As far back as the days of Solomon we have this proverb: "Train up a child in the way he should go, and when he is old he will not depart from it." I think the best way to begin training a child is to make him feel that he is of some value in the world, and at the same time educate him in the unselfish, out-giving life. We have this illustrated in the pleasures of the little tot who has asked to do something for mamma. This to me is a strong argument in favor of organizing the children. In no other way can they be made to realize so fully that they, too, must stand in their "lot and place." It encourages them to be helpful, and if properly instructed they learn to work methodically and to give systematically, and in the knowledge and love of God.

In the next place, if we wish the next generation to be liberal, earnest and energetic, we must begin, not as some one has said, one hundred years before their birth, but most certainly as soon as their little hands can drop the pennies in the Sunday-school basket. As they advance in years they realize that Jesus was just as much in earnest when he said, "Freely ye have received, freely give," as when he said, "He that believeth shall be saved." They become interested in mission work and read missionary papers, so that they will not be forced in coming years to ask, as I once heard a member of the church ask, "What is the difference between home and State missions?" And I tell you, my sisters, unless we read our missionary papers, and thus identify ourselves with our missionaries and their work, we can never realize the great responsibilities God has placed upon us of holding up

their hands. The children must read as well as give; and in no other way can they do this more thoroughly than by having their own societies, taking their own papers, and thus growing up beautifully and symmetrically in the vineyard of the Master, doing his will and enjoying his favor.—L. C. J. in *The Baptist Courier*, S. C.

In connection with the above, it is probably known to most, if not all, that the *Kind Words* weekly (the children's paper published by the Southern Baptist Sunday-school Board at Nashville, Tenn.) has a missionary department of two columns in every issue, under charge of Woman's Missionary Union. The subjects are in line with prayer card topics, thus bringing in annual review every field of missions cultivated by the Southern Baptist Convention boards, home and foreign. These subjects are treated historically, geographically, the customs of the people described, their needs depicted in storied form, while suggestions for bands and young people's societies aim to give practical aid. Especially, attention is given to the Centennial celebration, seeking to enlist the active sympathy and interest of the young people in its observance. Different lady writers, of known ability over the South, contribute weekly to this department, and we commend the paper to leaders of bands as a help to their work. The Home and Foreign boards have called on Sunday-schools to make collections through the chapel card, and this method is prominently brought forward in the missionary columns of *Kind Words*. Send to Dr. J. M. Frost, Secretary Sunday-school Board, Nashville, Tenn., for samples.—Miss Alice Armstrong, in *Foreign Mission Journal*.

#### SOUTHERN BAPTIST CONVENTION.

The Thirty-seventh Session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 o'clock a. m.

The date May 13, as found on page 38 of the *Journal* of last year is an error.

Preacher of the Annual Sémon: Rev. J. B. Gambrill, D. D., of Mississippi; alternate, Rev. W. R. L. Smith, D. D. of Tennessee.

LANSING BURROWS, ) Secretaries  
OLIVER F. GREGORY, ) S. B. C.

#### RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the railroads east of the Mississippi river and south of the Ohio river, has authorized a rate of one full fare for the round trip.

O. F. GREGORY,  
Sec. in charge of Transportation.

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

##### ALABAMA.

Mrs. E. E. Waldrop's Sunday-school class, East Lake, for Havana house, \$1.60; education of Cuban girl, \$1.00; W. B. Crumpton, Corresponding Secretary, 131.50; W. B. Crumpton, Corresponding Secretary Indian Missions, 5.00; W. B. Crumpton, Corresponding Secretary Cuban school, 1.50; W. B. Crumpton, Corresponding Secretary Havana house, 7.10; Willie R. Lambert, Mt. Pleasant, Havana house, .50; Mrs. J. E. Wood, Woodlawn, Havana house, 2.00; Mrs. M. J. Wood's Sunday-school class, Woodlawn, Havana

house (bricks), 1.50; Wetumpka, Havana house, 38.25; Selma, 25.00; Providence church, Havana house, 5.00; Montevallo, 20.00.

Total for the month, \$237.15.  
Previously reported, \$4,781.33.  
Aggregate since May, \$5,018.48.

## ARKANSAS.

Rev. Giles C. Taylor, Camden, Havana house (part pledge), \$3.85; Mrs. C. E. Byers, Shover Springs, Havana house, 10.00; Rev. C. W. Strickland, Nashville; Havana house (pledge), 1.20; Rev. A. B. Miller, V. P., 10.00.

Total for the month, \$25.05.  
Previously reported, \$413.10.  
Aggregate since May, \$438.15.

## FLORIDA.

Through Mrs. L. B. Telford, DeLand, box for missionary, \$10.00.

Total for the month, \$10.00.  
Previously reported, \$1,039.49.  
Aggregate since May, \$1,049.49.

## GEORGIA.

Woman's Missionary Society, Valdosta church, \$5.00; First church, Augusta, 48.35; Mrs. Ellison, Hepzibah, Havana house (brick cards), 2.00; Rev. Dr. J. G. Gibson, Secretary, 2.00; Rev. F. C. McConnell, Gainesville, North Georgia Association, 25.00; "Little Gleaners' Sunbeam Society, Oliver, 85; Girls' Missionary Society, West End, 14.30; Dr. G. G. Roy, Atlanta, Havana house, 25.00; Mrs. T. H. Willingham, Atlanta, Havana house, 5.00.

Total for the month, \$145.50.  
Previously reported, \$9,260.19.  
Aggregate since May, \$9,354.69.

## KENTUCKY.

Miss Lizzie Thomas, Georgetown, Havana house, \$1.00; Sanders, 0.82; First church, Lexington, 103.23.

Total for the month, \$111.15.  
Previously reported, \$6,201.54.  
Aggregate since May, \$6,312.69.

## LOUISIANA.

New Orleans Missionary Union, Havana house, \$91.50; Valence St. church, New Orleans, 14.75; New Hope church, Lincoln parish, 5.20.

Total for the month, \$111.55.  
Previously reported, \$457.87.  
Aggregate since May, \$569.22.

## MARYLAND.

Woman's Baptist Home Mission Society of Maryland, Ladies' Society Franklin Square church, Baltimore, box for missionary, \$122.60; Woman's Baptist Home Mission Society of Maryland, Sunbeam band, Franklin Square church, Baltimore, box for missionary, 26.00; Woman's Baptist Home Mission Society, Baltimore, 35.00; Woman's Baptist Home Mission Society, Baltimore, Miss Diaz, 60.00; Woman's Baptist Home Mission Society, Baltimore, colored people, 25.00; Woman's Baptist Home Mission Society, Baltimore, Cuban school, 42.50; Woman's Baptist Home Mission Society, Baltimore, Centennial chapel fund, 13.00; Woman's Baptist Home Mission Society, Baltimore, 74.50.

Total for the month, \$993.29.  
Previously reported, \$4,826.38.  
Aggregate since May, \$5,219.65.

## MISSISSIPPI.

First church, Meridian, \$24.50; Starkville, 8.10; First church, Meridian, Havana house, 50; Ladies' Aid Society, New Providence church, Union Association, 2.35; West Point, 50.00.

Total for the month, \$83.45.  
Previously reported, \$1,241.37.  
Aggregate since May, \$1,374.84.

## MISSOURI.

Ladies' Society, Fayette, box for missionary, \$75.00; Ladies' Society, Huntsville, box for missionary, 35.00; Woman's Missionary Association, St. Louis, 11.45.

Total for the month, \$121.45.  
Previously reported, \$4,566.28.  
Aggregate since May, \$4,677.84.

## NORTH CAROLINA.

Rev. C. Durham, Corresponding Secretary, Havana house, \$1,500.00.

Total for the month, \$1,500.00.  
Previously reported, \$2,437.05.  
Aggregate since May, \$4,397.05.

## SOUTH CAROLINA.

Young People's Missionary Society, Langley, \$10.00; Mount Zion church, Spartanburg Association, 5.00; Antioch Church, Welch Neck Association, 4.15; Wellford, 5.00; Holly Springs, 2.00; Lewisville church, Orangeburg Association, 3.75; George's Creek, Piedmont Association, 1.75; Cheraw, 5.00; Trough Shoals church, Spartanburg Association, 25.00; Sumter, 6.37; W. W. Keys, Treasurer Greenville Association, 18.81; Chester, 10.00; Williston, 2.40; Duplicate Post-office Order, 18.75; Sunday-school, Seneca, 6.25; Citadel Square church, Charleston, 41.10; First church, Newberry, 8.00; Sunday-School, First church, Newberry, 7.00; Rev. C. A. DeLoach by Rev. W. W. Johns, Cherokee, 1.00; Walterboro, 5.00; Mizpah church, Orangeburg Association, 3.00; Four Holes church, Orangeburg Association, 7.20; Florence Association, B. Rutledge, Treasurer, 32.50; Mount Moriah church, Abbeville Association, 10.00; Hartsville, 10.36; North Paolet and Spartanburg Association, 2.25; Cedar Grove church, Spartanburg Association, 5.00.

Total for the month, \$274.82.  
Previously reported, \$3,410.27.  
Aggregate since May, \$3,685.09.

## TENNESSEE.

New Hopeville church, Knox County, Havana house, \$8.40; Eudora Sunday-school, Memphis, 12.00; Ladies' Missionary Society, First church, Chattanooga, 7.00; Central Church Sunday-school, Nashville, education Cuban girl, 5.11; Mossy Creek, 8.30; Rev. B. T. Sumner's Sunbright, 1.00.

Total for the month, \$33.41.  
Previously reported, \$3,081.76.  
Aggregate since May, \$3,115.17.

## TEXAS.

Collection of Rev. R. R. White, aggregate from January 24 to February 24, 1892; Lockhart church, \$6.45; Mrs. Chas. Harris, 1.25; J. B. Cranfill, 25.00; Second church, Dallas, 2.00; Rev. W. A. Jarrell, 5.00; Mrs. Judge Cones, 40; Whiteboro church, 9.70; Whitesboro church, 0.00; Denison, 28.00; Bonham, 38.05; Honey Grove, 4.15; Paris, 3.00; Sundry parties, 37.20; Woman's Missionary Society, First church, Fort Worth, 14.75.

Total for the month, \$181.95.  
Previously reported, \$2,684.90.  
Aggregate since May, \$2,866.84.

## VIRGINIA.

Ladies' Society, Danville, box for missionary (additional), \$10.00.

Total for the month, \$10.00.  
Previously reported, \$5,036.93.  
Aggregate since May, \$5,046.93.

## MISCELLANEOUS.

Received of Our Home Field, \$1,200.00.  
Previously reported, \$315.10.  
Aggregate since May, \$1,515.10.

## GRAND TOTAL.

Received during the month, \$4,320.53.  
Previously reported, \$51,143.43.  
Aggregate since May, \$59,463.96.

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