

OUR HOME FIELD.

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

VOL. IV.

ATLANTA, GEORGIA, MAY, 1892.

NO. 9.

NEW LIBRARY BUILDING OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

By Prof. J. R. Sampey.

Our seminary first invested largely in brains, by calling as its faculty four brilliant young men; it began at once to invest in books; but only during the last six years has it been in a position to erect handsome buildings. At last we are investing in bricks. Dr. Whitsitt would probably carry the alliteration a step further and say that he is taking stock in what is better than all else, putting all the money he can get into boys.

GROWTH OF THE LIBRARY.

The original nucleus of our present library came from Furman University, which donated to the infant seminary its theological collection of fifteen hundred volumes. Columbia College (now Columbia University) joined hands with Furman in helping forward the new enterprise by adding about two hundred choice books to its library. Walton's Polyglot, Wetstein's New Testament, and other costly books, made this donation very acceptable to the young professors who were thirsting for knowledge.

Prof. W. E. Bailey, of South Carolina, who had taught young James Boyce, left to the school over which his former pupil presided his private library of thirteen hundred volumes. This collection contained many standard works in history, the classics, and English literature.

A goodly number of excellent books in our present collection bear the worthy name of the venerable Basil Manly, Sr. His noble son, our lamented Prof. Manly, has left us his large private library, which is especially rich in literature on the Old Testament.

Mrs. T. W. Tobey has recently given us the greater part of the library of her husband. There are other kind friends who might be named, but we close this brief sketch by calling attention to the work of Dr. Boyce on behalf of the library. Ever a lover of books, he added to the collection as rapidly as he could get money to do so, and at the same time was building a noble private library of his own with which to supplement that of the seminary. It fell to my lot during 1891 to incorporate his handsome bequest of five thousand volumes with our old seminary collection. It was gratifying to note how few duplicate volumes there were. It was very evident that his private theological library had been bought with a view to ultimate union with that of the seminary. It was

just like Dr. Boyce to form a wise plan, and then to stick to it for a lifetime.

We have now about eighteen thousand books and about five thousand pamphlets. These pamphlets were collected largely through the patience and foresight of Drs. Boyce and Manly, who had the commendable habit of laying up a copy of any document that might some day be valuable. We should be glad to receive from our friends similar collections of associational minutes, historical essays and sermons, college catalogues, religious periodicals, etc.

cease, could not contain its joy, but burst forth in ascriptions of praise to the God whose kindness had always raised up friends for the seminary in its hours of need.

After considerable delay the building was completed in May, 1891, and the dedicatory services were held just before the meeting of the Southern Baptist Convention. Addresses were made by Drs. Broadus and Harper.

The building fronts on Broadway, one of our main thoroughfares, and is separated from New York Hall and Norton Hall by Fifth street. The

reading-room handsomely furnished, containing current periodicals, books of reference, etc. Near the entrance is a cloak-room and a ladies' reception-room. At the rear of the building this scribe has an office and a study. The Assistant Librarian is fenced off from the reading-room by a desk and counter, at either end of which is a gate leading back to the two doors of the book-room. This book-room is the citadel which guards against fire and thief the precious volumes composing our library. It is arranged in three stories, with two glass floors above and a marble floor beneath. The supports for the books are of iron. Only the wooden shelves and the books themselves are combustible. The doors leading into the reading-room are kept closed except during the hours when the Assistant Librarian is behind the counter to receive and give out books. Fire might destroy the front of the building without injury to our books. At present the book-room will hold easily sixty thousand volumes, and it was built with a view to almost indefinite expansion in the twentieth century. With a slight additional expense, and without marring the architectural effect, provision can be made for two hundred thousand volumes. If anybody is inclined to laugh at this optimistic provision I refer him to Dr. Broadus, who informed our architect that we were building for the future.

I wonder who will start an endowment for the Library? How some of us would rejoice to put in this secure and accessible room all the standard religious books of the world.

The visitor upon approaching the Librarian's desk will see on the wall at his right a marble slab bearing the following inscription:

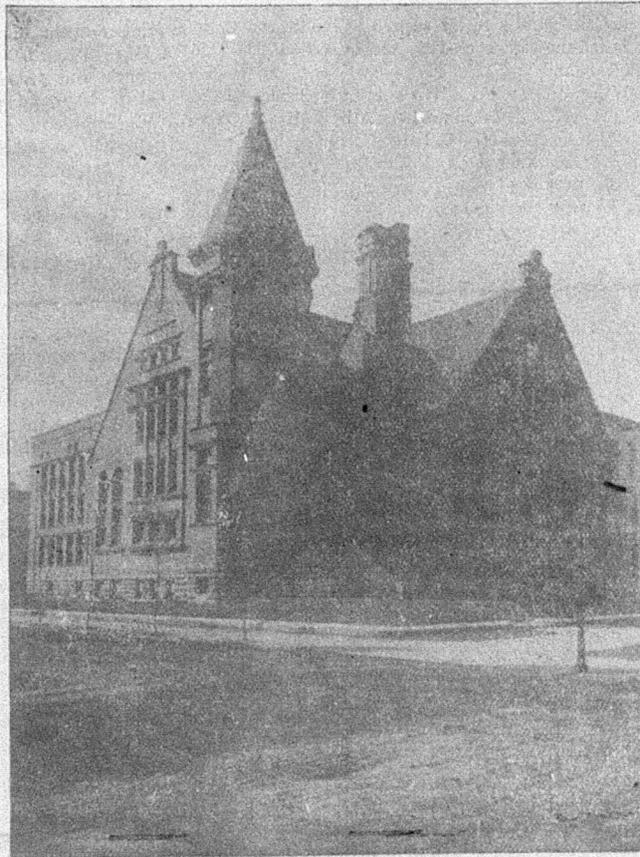
THIS BUILDING ERECTED
AS A MEMORIAL OF
SARAH JULIA CAPERTON,
MARY ELIZABETH CAPERTON,
WILLIAM BEVERLEY CALDWELL, JR.,
LAWRENCE SMITH CALDWELL,
BY THEIR AUNT
MRS. J. LAWRENCE SMITH,
1891.

On the right of this memorial tablet hangs a portrait of Dr. J. Lawrence Smith, on the left is the likeness of our kind benefactress, while beneath it is seen the face of Mrs. Smith's father, the Hon. James Guthrie.

GEORGIA BAPTIST CONVENTION.

The recent meeting of this body in LaGrange, April 5-7, was well attended and of great interest.

LaGrange is one of the most beautiful cities in the South, and it goes without the saying that her good people threw wide open their gates, and entertained all comers with



NEW LIBRARY BUILDING SOUTHERN BAPTIST THEOLOGICAL COLLEGE SEMINARY.

THE NEW BUILDING.

Dr. Boyce had long felt the need of a fire-proof library building, but he had no funds for erecting a suitable edifice. It was during his sojourn in Europe, about three months before his death, that the good news came from Dr. Broadus that his loved books were to have a permanent and handsome home. God had put it into the heart of Mrs. J. Lawrence Smith to donate fifty thousand dollars for the erection of a library building for the seminary. The soul of the old warrior, whose conflicts were soon to

library lot runs back to an alley connecting Fifth and Sixth streets, and our building is at least sixteen feet from the adjoining residence on Broadway. It is evident that we cannot be cut off from the light of heaven by ambitious neighbors who may presume to erect a tower of Babel. The presence of light in every corner of our building is one of its most admirable features. There are so many windows to wash that our janitor is inclined to argue that the building is made of glass.

On the first floor may be found a large

bountiful and graceful hospitality. The Convention organized by electing by acclamation the following officers: President, Rev. Dr. J. H. Kilpatrick. Vice-Presidents: Governor W. J. Northen, Dr. Lansing Burrows, Hon. A. D. Freeman and Rev. W. H. Paterson. Secretaries, Rev. Dr. G. R. McCall and Rev. F. C. McConnell.

Foreign Missions, Home Missions, State Missions, State of Religion and amount of Destitution, Education, Religious Literature, Sunday-schools, Temperance, etc., were presented in admirable reports by the standing committee, some good speeches were made, and some good impressions received. But after spending the first day and night in organizing, discussing, at great length, where the next meeting should be held, and hearing the introductory sermon, and adjourning at half past 11 o'clock the second day to hear preaching, and at night to attend a concert, the Convention had to crowd into the last day all of these great questions, and there was no time to consider them properly.

The introductory sermon by Rev. E. B. Carroll, of Albany, was an admirable one and seemed to be greatly enjoyed by the packed house who heard it.

The report of Dr. J. G. Gibson, Corresponding Secretary, showed untiring labors, on his part [he had traveled during the year, 21,496 miles, and delivered 225 sermons and addresses besides other work], and most gratifying results.

Despite of the great monetary stringency the contributions reported for the year showed nearly \$80,000 for the cause of missions, and \$45,000 for education, or a total \$125,000, more than double what was reported last year.

The *Index* gives the following summary of the work done by the missionaries of the State Board:

Sermons preached, 4,395; addresses delivered, 2,882; baptisms (white), 319; baptisms (black), 780; meeting houses commenced, 24; churches constituted, 31; ministers ordained, 25; woman's missionary societies formed, 66; money raised for building churches, \$9,334.50.

The work of Rev. T. C. Boykin is commended by the board as productive of valuable results. In many places Sunday-schools need yet to be organized. Sunday-school institutes and conventions have had a marked influence in increasing the efficiency of working.

Rev. George R. McCall, in his work for the colored people had held 12 institutes, preached 55 sermons, delivered 150 addresses, and given special instruction to 100 colored preachers and 77 deacons. This work is of great importance and full of promise.

A work of special interest to our secretary is in caring for our aged and indigent ministers. This is the work so fondly fostered by the beloved

DeVotie. About 10 or 12 are being regularly cared for at an expense of near \$150 per month. It is greatly desired to increase the DeVotie fund which is to be permanent—the interest only to be used for this purpose.

Dr. W. H. Whitsitt, of the Seminary, presented the interests of the "Students' Aid Fund" in his usually felicitous style, and secured about \$750 for the object. Dr. Gibson raised \$1,200 to clear off a debt of the State Board, and Dr. Nunnally raised \$1,200 to help needy students at Mercer.

Dr. J. J. Taylor, of Mobile, preached an able sermon, which seemed to be greatly enjoyed.

Dr. J. M. Frost, Secretary of the Sunday-school Board, who came for the first time, won all hearts, and Dr. T. P. Bell, of the Foreign Mission Board, kept the hearts which he had already captured and made new conquests.

The complimentary concert given the Convention by the Southern Female College was really superb and reflected the highest credit upon both teachers and pupils.

Where all did so well it would not be proper to discriminate, but the Spanish songs of Miss Chlotilde Diaz may be mentioned as thrilling all hearts, not only because of her modest bearing and sweet voice, but because we connected her with our work in Cuba, and thought of the time when she shall return to her home in the beautiful island and lead the songs of our Baptist people there. By the way, we owe the Southern Female College—one of the very best schools with which we are acquainted—a lasting debt of gratitude for educating Miss Diaz free of all charge, and thus fitting her for mission work in Cuba.

The next session of the Convention will be held at Dawson, and Rev. F. C. McConnell was selected to preach the introductory sermon.

CENTENNIAL APPEAL TO WOMAN'S MISSIONARY UNION, SOUTHERN BAPTIST CONVENTION.

Since the meeting of the Woman's Missionary Union in Birmingham, last May, the purpose to celebrate the Centennial of Modern Missions has been present, to a greater or less degree, in the minds and hearts of us all. The general religious press has fostered the design by publishing most interesting historical sketches of Carey's life and work, of Judson's sacrifices and successes, and of the leadings of God's pillar of cloud and fire since the dawn of the Christian era. The missionary periodicals have urged motives for a suitable celebration of the Centennial. Our Woman's Mission societies have heard the call sounded over the land for a week of prayer; and the God who gave his Son for a lost world, and will not withhold lesser gifts, has been importuned to put us in a state of readiness for work, enduing

us with power from on high with which to do it. And now the appeal for definite work has come. We are directly facing that for which we have been preparing. How can we—can I—help to celebrate the one hundredth anniversary of an occasion, whose results are second only in the history of our earth to the advent of the Saviour himself? How can we be lifted up to that plane of thinking that shall make us appreciate the lofty privilege of taking part in this celebration? Let us reach this height, if we may, for the enthusiasm which it shall give us can be made a mighty force. But let us remember that ecstasies of sentiment are valuable only so far as they are preparations for practical work. The transfiguration of Christ was succeeded by his cure of the demoniac. How can we help the celebration? In a most definite and practical way.

The appeal to Southern Baptists from the Home and Foreign boards and the Centennial Committee, for \$250,000—\$125,000 for each board, to be expended in chapels and other permanent work—has been published. Woman's Missionary Union has been cordially invited to assist in this grand work and has accepted the invitation. If every Southern Baptist woman were to give only \$1 during this year of jubilee, as an expression of praise to God, there would be over \$700,000 turned into the Lord's treasury, to help carry out his parting commission and hasten his return. We believe nearly every one could do this, and many, blessed with this world's goods, could give hundreds more. We hope there will be a large number of rich gifts cast into the treasury. But this is not the plan now proposed by the Executive Committee to the societies.

Here is the plan approved by the boards and the Centennial Committee: The circulation of Chapel Collection Cards and Certificates of Centennial Stock, throughout Woman's Mission societies and bands, S. B. C. Collection of ten cents upon the chapel bricks brings a gift within easy reach of all. The redemption of a completed chapel card (\$5 for its fifty bricks) by a certificate, will give the holder a permanent and beautiful memento of the Centennial year. Each certificate, to be valid, must be countersigned by the president of a society, when given in receipt for money. Certificates are not given for sums under \$5. A society, if unable to do more, could take one card and make collections upon it. Larger gifts, from \$5 and upward, can claim as their receipt the certificate with face value of amount of gifts credited. Each board, home and foreign, has its own chapel card and certificate, that individual choice of object may be made by the collectors or givers, the money to be forwarded carefully designated through the usual channels of each State.

The Executive Committee sug-

gests, in carrying out this plan, that central committees send samples of each card and certificate (home and foreign) with the appeal, to every president of society, or band, in each State, soliciting orders from the societies with special request that samples be utilized for collection.

The ideal measurement of Christian love has not been left to our own decision. "As I have loved you," is the standard set up by Infinite Love. His love meant prayer, sacrifice, self-denial, suffering, death. So must ours. How shall we celebrate this Centennial year? As a year of truer loving, more real self-denial, and more honest praying. Let us ask God to teach us what he would have us do and "do without." What and how much we shall do or give, must be decided by each one after taking counsel of her own heart, her conscience and her God. But let us not offer unto the Lord of that which costs us nothing. "As I have loved you"—may this be the watchword to our souls for the whole year, an example and an inspiration. Thus with minds to work, with hearts aflame with love, with gratitude for mercies and with Christly care for lost souls, what shall not we 700,000 Baptist women accomplish for the cause of missions at home and abroad, during this Centennial year? Our Baptist host is composed of individuals. What are you going to do? And you? Christ is sitting over against the treasury.

For the Executive Committee, W. M. U. ANNIE W. ARMSTRONG, Corresponding Secretary, 10 E. Fayette St., Baltimore, Md.

LETTER FROM MISS PURA COVA, OF HAVANA.

We find in the *Alabama Baptist* the following letter from Miss Pura Cova, who is to be educated at the Judson Institute by the ladies of Alabama, and we let our readers see it in the confidence that it will be of great interest to them, as coming from a young girl, the daughter of our honored missionary, J. V. Cova, who may be very useful, by God's blessing, in our future work in Cuba.

[From the *Alabama Baptist*.]

The interest in Pura Cova seems to be increasing all over the State. Almost daily letters of inquiry, and better still, letters pledging funds for her support, are being received by the Central Committee. The following letter will interest still more our societies, and please them, too, we believe. If they could all see the neatly written pages and the clear, well formed written lines that lie before me, and which I am copying for their approval, I am sure it would not be withheld. If every one who reads this pretty expression of childish appreciation of the advantages of the gospel, and aspiration for further good, will send a practical testimony of her interest in the shape of a contribution for our little girl's support

at the Judson, will it not be as pleasing in his sight, who as surely now "sitteth over against the treasury" as in by-gone days?

HAVANA, CUBA, July 11, 1891,
55 Roma St.

Miss Annie W. Armstrong:

DEAR SISTER—You ask me to send some news of Cuba, and I am afraid to write things which may be of no interest for you. The Christian work is going on very well; every week my father and the other ministers baptize some new persons. I never lose a meeting at the church, and like very much to sing the new hymns we are putting now. "Paradise" is so sweet! as also "I am so glad," and "Nearing the port."

In our Sunday-school we put always new hymns; we have this week "Free from the Law."

My father wishes to send me soon to a college in that country and then I hope to see you and those ladies of that society. Now I have an organ teacher and play on the organ better in the Sunday-school. I should like to have a piano to play on it, but I am very poor to buy one and my family, too. Sometimes I have read of you in some of the American papers and I like very much to see your name. If you would be so kind as to send me your picture I will be glad. Here in this city of Havana there are many beautiful places and nice things. I like much to walk and take the street cars and to go to the parks in the summer. During the day I am at school, and on Sunday at the church. I pray much to Jesus that he may call this people to be baptized and to love the church. Do not let to pray for Cuba and the church at Pila.

I know the *Kind Words* and am very fond of them. I love much Jesus and all those of him. When I receive a letter from a Christian sister I am very happy.

Yours in Christ,

PURA J. COVA

LETTER FROM DIAZ.

HAVANA, CUBA, 23 April, 1892.

DEAR DR. TICHENOR: When you was here you asked me "if I had observed any reaction in my congregation?" I told you no, everything go very nicely. We have, as the sailor say "fair wind," but now let me tell you we have a great "reaction" and if it continues the big place we have here will be small in a couple of years. We have 3,000 seats in the church, and for the last three months, at every meeting, we have an average of a thousand people in it. When I deliver lectures with the magic lantern, I have sometimes more than 2,000 people. The church looks very pretty. We have electric lights in it, and, above all, "the light of the world is shining here." I hold, week before last, a series of sermons every night of the week, and I had an attendance from a thousand to one thousand and five hundred—

twenty-five were converted and two hundred manifested sympathy for the cause.

Mr. Paine and his wife have been here. They left here for Atlanta week before last. I hope to see them there.

The school is too large, we can't hold as we wish, and all the work is on the same way. We need more laborers, more teachers, more missionaries and more money to carry on this work. Who will come and help us? I want for the school, an American teacher, that will be able to teach and manage the boarders—and I need a couple of ministers that understand the missionarie work and the Spanish language, for the important towns here. The Lord has open this door, and think is wise to go in as quick as possible.

On the 6 of May, of 1886, this work was adopted by the S. B. Convention, in Montgomery, Ala., and day before the convention adjourned, you told me this words, "Diaz, we will

viour," but that there is a Hearer of prayer, only one, "one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all." Therefore, we may approach God for all men through him. We need an "overflowing benevolence for everybody and everything," such as we felt in our first love.—I Tim. 2:1-8.

2. *More "fervent, energetic" prayer.* "The fervor of our first love," in this and other directions, "may be preserved." The glorified Redeemer finds scarcely any fault with the church at Ephesus but this, "Thou hast lost thy first love." How many churches like it! David prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." No danger then of the removal of divine light, or of the loss of efficiency. Rev. 2:2-6; Ps. 51:12, 13. Elijah, whose prayer was so effectual, was

talent is the best of all talents; pastors break down and resign when God is only trying their faith, our people seek to walk by sight not by faith; men pray for a while, and not seeing the answer, desist, sometimes ridiculing those who never despair. Be not deceived. These hopeful ones carry about with them the present consciousness that they are heard. That is the place of power with God and man, when one trusts in the naked promise of God, even though its fulfillment looks utterly impossible. So Carey and Judson and Clough trusted, and we have seen the results. Good brethren told a new pastor in one of our Southern cities that he need not approach a certain well-known citizen—if ever there was a man given up to hardness of heart and reprobacy of mind that was the man. His pious wife, recognizing all his untowardness, said to the pastor, "Well, I shall pray for him as long as I live." After some years the poor man sent for the pastor near midnight; and, on inquiring what was the matter, he said, "I don't know. I reckon I am the greatest sinner that ever lived, and I am going to die before morning." Very soon he sent for the pastor again, near midnight, and the remaining hours until day were spent with him in prayer. Before long he entertained a trembling hope in Christ and was baptized.

4. *More habitual prayer.* An unchanging attitude of dependence, trust, filial affection towards God carried into business, society, everywhere, is necessary to spiritual health as the vital air to physical health; the supply ought to be just as constant in the one case as the other—the health of the spirit as the oxygen of the atmosphere. Who has not carried some longing for some great mercy for months or years, and the blessing has come at last? The check on the bank of faith, to appropriate the idea of Spurgeon's book, has been honored at maturity. "My soul breaketh for the longing that it hath for thy judgment at all times." Ps. 119:20. We may pray for a grander consummation than David did—it may be the habit of our souls—when he said, "Oh that the salvation of Israel were come out of Zion!" "When the Lord bringeth back the captivity of his people Jacob shall rejoice and Israel shall be glad," Ps. 147: 53, 6, harmonizing with the souls under the altar. Rev. 6:10—"Shall not God avenge his own elect, which cry day and night unto him?" Luke 18:7, 8.

5. *More expectant prayer.* "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "If ye shall ask anything in my name, I will do it." John 14:14. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him

(Continued on fifth page.)



WM. CARY, THE "CONSECRATED COBBLER."

not take this work from your hand, but we don't want you come like a child and lay down in our arms; try to be a man—any time the Lord open any door for you in Cuba, go right in." Well, now is the time, the Lord has open many doors before us, and we want go in. How could we do it? Let us think about it, and pray for it, and the good shepherd will direct us.

Yours in Christ Jesus,

DIAZ.

NECESSITY FOR MORE PRAYER.

"Praying always with all prayer and supplication in the Spirit."—PAUL.

BY REV. E. B. TEAGUE, D. D.

1. *More comprehensive prayer.* Saith the apostle of the Gentiles to Timothy, "I exhort . . . that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. . . . I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." The warrant and encouragement is not only that "this is good and acceptable in the sight of God our Sa-

not above our infirmities, but "a man of like passions with us." Blessed be God for so teaching! Else, we might be discouraged, and apprehend God would not hear us.

3. *More persistent prayer.* Jacob said to the angel who wrestled all night with him, "I will not let thee go except thou bless me." Gen. 32:27; Hos. 12:4. "Men ought always to pray, and not to faint." Luke 18. Our Lord's comment on the form of prayer given to his disciples emphasizes persistence. Only in this way is the reluctant friend induced to arise from his weary couch and lend his importunate neighbor the loaves he needs to feed his hungry guest arrived at a late hour. Luke 11. There was importunate persistence in the case of the Syrophenician woman. Mat. 15:21-28; Mark 7:21-30. So the trembling sinner, out of all other resources:

I'll go to Jesus though my sin
Hath like a mountain rose;
I know his courts I'll enter in,
Whatever may oppose.

Men fail in business because of want of persistence. The plodding

OUR HOME FIELD.

(Entered at the Post-office at Atlanta, Ga., as second-class mail matter.)

The price of OUR HOME FIELD has now been reduced to 25 cents per annum, for each paper regardless of the number taken by churches or individuals. We thus furnish an eight-page, illustrated paper for a mere pittance, and urge pastors and others to exert themselves to extend our circulation.

We have also reduced our advertising rates, for the terms of which application should be made to the Editor.

All communications for the columns of the paper, and all subscriptions or advertisements, or other matter pertaining to the paper should be addressed to J. Wm. Jones, Editor, P. O. Box 351, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., MAY, 1892.

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ABSTRACT OF THE FORTY-SEVENTH ANNUAL REPORT OF THE HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

With a few words of cordial welcome to the Convention on holding its session in Atlanta, the headquarters of the board, the report gives the following summary of the work of the board during the past year:

The number of its missionaries have been as follows:

Alabama	4
Arkansas	28
Cuba	21
Florida	33
Georgia	17
Indian Territory	16
Kentucky	5
Louisiana	27
Maryland	2
Missouri	6
Oklahoma	6
Tennessee	6
Texas	143
Virginia	1
Western North Carolina	17
West Arkansas and Indian Territory	26
West Virginia	2
Texas Sunday-school Convention	5

The results of our work are as follows:

Missionaries	365
Weeks of labor	10,640
Churches and stations	1,324
Sermons and addresses	46,866
Prayer meetings	14,942
Baptisms	5,274
Received by letter	5,373
Total additions	11,247
Sunday-schools organized	342
Teachers and pupils	17,738
Religious visits	54,336
Churches constituted	179
Houses of worship built	83
Bibles and Testaments	4,394
Flags of tracts distributed	919,472

This report of work, like all that have preceded it, is not complete. The reports of a few of our missionaries could not be obtained in time to embody in it.

The report presents the work done among the Indians, and urges that what is done for the red man must be done quickly ere he passes away forever from his hunting grounds.

The work among the Germans had been successful and encouraging, and the report urges that it be greatly enlarged to meet the pressing needs of this population.

The work in Cuba had continued to prosper greatly—the wisdom of the purchase of the superb theatre in Havana had been fully vindicated—and the establishment of a Girls' High School was regarded as the highest value in promoting the work of evangelizing the island.

The report urges that the time has come for greatly enlarging and extending the work in Cuba, and that the board be given the means of entering the "open doors" to be found in every city, town and village.

The report takes the strongest ground in favor of increased work among the negroes, and urges that there should be appointed for each State an able man to devote himself to the instruction of their ministers.

The report makes an earnest plea for work among the people of the mountain districts of our territory, and in our cities, and then urges hearty co-operation in the plan for celebrating the centennial of modern missions.

It insists that experience has demonstrated the necessity of OUR HOME FIELD—the organ of the board—and urges its wider circulation.

The report pays a glowing tribute to the "zeal, wisdom and consecrated tact" of the *Woman's Missionary Union*, auxiliary to the Southern Baptist Convention, and gives their report in full, from which it appears that these noble women have raised for Home Missions during the past year, \$19,242.30, being an advance of more \$4,000 on the year before.

The report concludes as follows:

PAST TEN YEARS.

Ten years ago the Convention, then in session at Greenville, S. C., resolved to remove the board from Marion, Ala., to Atlanta. The condition of the board at that time excited the greatest apprehensions. Its total receipts for the year were about \$28,000. It had but forty missionaries. Except those in the Indian Territory it had few west of the Mississippi river. The Baptist Convention in Arkansas was in co-operation with the Home Mission Society of New York. Nothing had been attempted in Missouri for years, and that State seemed lost to the board forever. Texas was divided into five missionary organizations, four of which were receiving aid from the Home Mission Society, and the fifth was paralyzed by its own dissensions. Thus the entire territory west of the Mississippi river had

passed out of the hands of the board.

East of the river Mississippi was in alliance with the Publication Society, Georgia was co-operating with the Society in New York in work among the negroes, while Florida was hesitating between remaining with the board, or forming alliance with the same Society. The State Boards have grown vigorously, and from several of the States the Home Mission Board was excluded by action of their State Conventions. It is not to be wondered that the Convention at Greenville pondered the question whether removal or abandonment was the wiser policy. When it was decided to remove it to Atlanta, and the present board was put in charge of its affairs, the outlook was by no means assuring. A survey of the field indicated a great defeat and a lost cause.

Impressed with the conviction that the existence of this Convention depended upon the resuscitation of its fortunes, the new board threw itself into the arduous work before it with the determination to use every proper effort to reclaim its lost territory and make itself a support to the Convention. This could not be done without money, and our impoverished and disheartened people could not be expected to give a speedy or a liberal response to its demands. But such were the earnestness of its efforts and the happy results of its policy, that for five years there was not a missionary to the white people of the South who did not bear a commission from either the Home Mission Board of the Southern Baptist Convention, or one of our State Boards in alliance with it. Its territory had been reclaimed. Texas had been united in one great Convention in hearty sympathy and co-operation with the board. So was Arkansas, so was Louisiana. A new spirit had possessed Missouri, and our cause has risen there until that State is among the strongest supporters of the board and of the Convention. The board had demonstrated its right to live, and had won the confidence of the denomination. It was a hard struggle; no one but those who managed its affairs will ever know how much of toil and anxiety it cost, or what unceasing labor it required. They are written in the book of God's remembrance, and will be known only at the final day.

How it has worked and how successful have been its labors may be known from the fact that in these ten years twice as much has been accomplished as in the whole thirty-seven years of its previous history. Here is a brief record of a part of its work for the past ten years:

Missionaries employed	2,392
Churches constituted	2,290
Sunday-schools organized	2,117
Houses of worship built	830
Additions to churches	67,166
Money received and expended	\$1,320,000

May we dwell upon these figures for a moment? Twenty-two hundred and ninety-two churches with 67,169

members would not be a bad showing for a State. Half the States of the union have not so many churches or so large a membership, and the average membership of half the States in this Convention does not show an equal number. Our work for the most part has been in Florida, Arkansas, Indian Territory, Louisiana and Texas. We have been planting churches on the very borders of the wilderness which will grow like the cedars of Lebanon, or like oaks of Bashan for centuries to come.

Texas owes more to the Home Mission Board than to any other agency for her strong Baptist hosts whose churches dot her imperial domain, and the aid which she yet receives from this board is, in the language of the President of her State Board, "the very backbone of her mission work." According to the reports there have been built upon this field in the last ten years by the board 640 houses of worship, but this is the report for seven years instead of ten. Add for the three, the report of which it is impossible to obtain, the average of the seven years reported, and you will have 910, say 900. Supposing these churches to have cost, ground and building, \$1,000 each, and you will have \$900,000 of church property which the labors of the board have added to the denomination. But this is not all. The board owns in its own right property whose value is \$100,000 more. Then add the property now controlled by your Sunday-school Board, which was originated and built up by the Home Mission Board, and in defence of which it sustained the heaviest denominational conflict of the last half century, and you have a sum of more than a million of dollars of denominational property created by the board in the last ten years. Altogether the board has received from the churches \$1,320,000 with which it has sustained nearly 2,700 missionaries, organized nearly 2,300 churches, and added 67,000 members, and in addition to this has created a property for our Baptist people equal in value to three-fourths of the entire sum committed to its hands.

While it has done this it rejoices to say that it has been helpful to its sister board of this Convention, the Foreign Mission Board. Working in the same great field, we at home, they abroad, striving together for the glory of the same Lord and King, meeting common difficulties, sharing the same anxieties, enduring the same toils for our sin-smitten race, we have been drawn towards it by the tenderest and yet strongest ties, and joy to do anything to promote its welfare. It is therefore with peculiar pleasure that we note that where we have labored most abundantly, there it has reaped the most rapidly growing harvest.

In the last ten years Texas, Arkansas, Louisiana and Florida have quadrupled their contributions to the Foreign Mission Board, while Vir-

OUR PAPER.

We want to say several things:
1. Our subscribers owe us at this writing about \$3,000, which we greatly need and which they could easily pay if they would.

The twenty-five cents or fifty cents or a dollar is a very small matter to you, but a very great matter for us.

2. We are quietly reminding subscribers of their indebtedness, and some of them are responding promptly and courteously; but others seem to regard it as too small a matter for their consideration, and so quietly neglect to respond to our appeal. Still others, we regret to add, seem to regard our gentle reminder as out of place, and some of them say "stop my paper," without going through the formality of paying up what they owe.

Please, brethren, send us postal note, money order, or postage stamps, to pay up what you owe, and a year in advance.

the steady increase of the contributions from the churches generally, and the abundant proofs that our board is widening its influence and strengthening its hold upon churches which may be relied on for regular and systematic contributions to our work.

THE TEN YEARS' WORK of the board as shown in the report, is one which, we may humbly claim, has been unsurpassed by any other Home Mission Board of any denomination. It is a record which should fill our hearts with gratitude, and make us more zealous, more consecrated, more self-sacrificing and hopeful, as we go forth to meet the pressing demands of the future.

God grant that the board and the churches, instead of being elated over these grand victories of the past, may regard this splendid record as only an earnest of what we may hope for in the future, only a vantage ground gained from which we may go forth to yet grander victories for our king.

We extend to the Delegates and visitors in attendance upon the meeting of the convention in Atlanta our hearty greeting and cordial welcome. We invite them to visit our rooms, Nos. 52 and 53 Gate City Bank Building, corner Pryor and Alabama streets, and should esteem it a privilege to serve them in any way in our power.

(Continued from third page.)

ask in faith, nothing doubting." Jas. 1:5, 6. "How many soever be the promises of God, in him is the Yea, and in him is the Amen." II Cor. 1:20.

6. Prayer more commensurate with the promises. The throne is honored by the magnitude of the requests preferred. The signs of the times invite larger requests. Sight is coming to the aid of our faith. The promises of God are the arguments with which we are supplied in approaching the throne of grace, nor are they less such, though of the greatest magnitude. "Thy will be done on earth as in heaven." See Dan. 7:27; Is. 11:6-9; Ps. 22:27. And everywhere. But prayer, however much of it there may be, and however right it may be, is not all we need. In the case of temptation, thousands err, supposing when they have prayed they are secure; but God has only promised that he "will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it." The body is not converted, but the soul; and we are to "keep under the body and bring it into subjection"

to the higher and renovated part of our nature. I Cor. 9:27; 10:13. "The children of Issachar were men that had understanding of the times to know what Israel ought to do." I Chron. 12:32. "None of the wicked shall understand; but the wise shall understand." Dan. 12:11 "Whosoever heareth these sayings

the Georgia Baptist, and Dr. S. Graves, of the Atlanta Seminary, in the Chicago Standard, made warm criticism on this part of our report. We will not affirm that Dr. Morehouse inspired these criticisms, but we will say that their appearance nearly a year after our report was published, and just after his visit makes out a case of at least singular coincidence.

We did not choose to reply to these criticisms when they appeared, and we do not propose to do so now. The truth is that we have far more important and practical matters to occupy our time and attention.

The May number of the Home Mission Monthly, however, quotes Editor White's article, and that of another, whose name is not given, and prefaces it with the remark "our colored brethren in the South are taking vigorous exceptions to the language of the report of the Home Mission Board of the Southern Baptist Convention, which was referred to in the Monthly



ANDREW FULLER.

last summer, concerning the relation of the two races in christian work."

Now, we have referred to this whole matter simply to say that we have neither noticed or been disturbed by these "vigorous exceptions"—that our relations to our colored brethren continue to be of the most pleasant character—and that we have no fear of any interruption of these pleasant relations unless it be by outside misrepresentation of our motives and our plans.

THE RESULTS OF OUR YEAR'S WORK, as shown by the figures of our report published in another column, should cause us humbly to "thank God and take courage"—5,274 baptisms, 11,247 additions to our mission churches, the record of other labors performed and the remembrance of the other work and influence of our 365 missionaries, which statistics cannot accurately give, but "whose record is on high," make an exhibit of which the board has no occasion to be ashamed, but of which it may be humbly grateful to "the Lord of the harvest" who has permitted us to put in our sickle, and gather into the garner the precious sheaves.

3. And we beg that pastors and others will exert themselves to increase our subscription list.

We do believe that the wide circulation of OUR HOME FIELD would not only help our board, but "every good word and work."

OUR FINANCIAL EXHIBIT for the year just closed seems to us in the very highest degree gratifying and encouraging. In spite of the fearful financial pressure that has hung like a dark pall over the whole of our territory, affecting especially "the cotton belt," our cash receipts for the year have been \$17,682.88 more than they were the year before, and every State except one has increased its contribution.

The receipts at our office for the year have been \$84,871.19 as against \$67,188.31 for the year before. Add to this \$68,683.40 for our "co-operative" work and \$64,064.42 for church building and we have the sum of \$217,619.01 raised and expended in our work during the past year—not as much as we needed and the churches ought to have supplied, but, under all of the circumstances, a very good exhibit. And what is especially gratifying is

North Carolina, South Carolina, and Georgia have only doubled theirs. Ten years ago the States west of the Mississippi river gave to the Foreign Mission Board but \$5,826, while last year they gave to that Board \$25,854. While other influences have no doubt operated to increase their contributions, we must believe that the work of the Home Board, disconnecting these States from other organizations foreign to this Convention, has been a powerful agent in effecting this result.

With no spirit of pride or vain glory, we lay this ten years' work of the board before the Convention and at our Master's feet. We lament that we have not done more for our needy countrymen and for our Master's glory. But we trust we have done enough to inspire the confidence of our brethren in our earnest purpose to do the work they have assigned to us, and to induce them to more fully meet the needs of our work. Eight years remain before we enter the coming century. God grant that these years of our coming history may be more replete with the divine blessing than the whole half century of the past.

The Treasurer's report for the year shows a total of cash receipts from the States of \$74,895.18; miscellaneous receipts, \$9,976.01, making a total of \$84,871.19; amounts raised by "co-operative" bodies and expended in joint Mission work on the field, \$68,683.40; for houses of worship on mission fields, \$64,064.42.

This makes a grand total of receipts during the year of \$227,281.51. The cash receipts of the board, despite hard times, for the year just closed are \$17,682.88 in excess of what they were last year.

This, under all of the circumstances is considered a very fine exhibit.

THE BAPTIST HOME MISSION MONTHLY AND OUR REPORT FOR 1891.

Soon after our report for 1891 appeared the organ of the American Baptist Home Mission Society (passing by as unworthy of its notice the rest of the report) made a severe criticism on a paragraph which spoke of the negro race as being willing to "accept a subordinate place provided there be confidence that in that position of subordination it will receive justice and kindness."

We did not choose to reply to this criticism at the time, and do not propose to do so now. So far as we were able to see, or hear, it produced not the slightest ripple among our colored brethren, and certainly did not disturb in the least our cordial relations with them, and our co-operation with their conventions in helping to give the gospel to their people.

But some weeks ago, just after Dr. H. L. Morehouse, Secretary of the Home Mission Society and Editor of its organ, had visited Atlanta and met these brethren, Editor White, in

of mine, and **PORTH** them, I will liken him to a wise man." "If any man will do his will, he shall know of the doctrine." John 7:17. God opens the way to his willing people. Jesse Mercer, before a great assembly, when the dispute was running high between the missionaries and anti-missionaries, after announcing his text said: "I mean to show from this text, 1. That God intends to convert the world. 2. And that he intends to do it with men and MONEY."

The American Baptist Year Book, compiled by that prince of statisticians, Dr. Lansing Burrows, gotten up in the excellent style of the American Baptist Publication Society, and mailed for the trifling sum of twenty-five cents, is an invaluable publication, and should be in the hands not only of every preacher, but of every intelligent church member.

The following compilation of some of the figures made by the *Western Recorder*, will be read with deep interest, and be preserved for future reference:

"We find that during the year there were reported by our churches in the United States 160,247 baptisms, or an average of 439 for every day during the entire year. The present number of regular Baptists, not counting the Antimissionaries, the Seventh Day, Sixth Principle and other sorts of Baptists, in the United States is given as 3,269,386. Adding to these the regular Baptists in Canada, Mexico, etc., we have a grand total for North America of 3,383,118.

"These 3,269,386 Baptists in the United States are reported as giving during the year to religious purposes, \$11,886,558.89, or an average of \$3.63 per member. That is not a bad showing.

"Great progress is shown in educational institutions. We have in the United States seven theological seminaries with an aggregate of sixty-one professors, 776 students, and property and endowments worth \$3,269,723. We have thirty-six universities and colleges with 487 professors, 8,136 students, with property and endowments worth \$16,037,133. Of course there are many Baptist students in other institutions. We have thirty-eight seminaries of female education exclusively, with 422 teachers, 4,834 pupils, with property and endowments worth \$3,271,747. Beside these we have fifty-one academies, seminaries, male and co-educating. These have 194 teachers, 6,298 students, and property and endowments to the value of \$3,153,392. For the colored race and for the Indians, we have twenty-five institutions with 219 teachers, 5,193 students, and property and endowments worth \$1,102,250. Only a fair beginning has been made in establishing institutions for the higher education of the colored people. In all

we have in this country 157 Baptist chartered educational institutions, with 1,483 teachers, 25,287 students, including 2,407 preparing for the ministry, with property and endowments to the value of \$26,726,215. We do not believe any denomination can make a better showing than that, for all we are the 'poor, ignorant Baptists.'

"There are in the land 121 Baptist periodicals of general circulation, beside numerous local and college papers. The *Seminary Magazine*, for example, is not mentioned. The names of forty-seven ministers are given who during the past year came to the Baptists from other denominations.

"The book is a monument to the industry and skill of the editor, Dr. Lansing Burrows, and the Publication Society has done a great and valuable service to the denomination by publishing it."

The statistics of some of the leading denominations given in the Year Book are as follows:

Denomination.	Ch.	Min's	Mem's
Baptist.....	33,899	25,800	3,269,386
Disciples (Campbellites).....	7,246	7,900	641,051
Methodist Episcopal.....	22,253	15,008	2,308,457
Methodist Episcopal S'n.....	11,767	5,659	1,218,591
Presbyterian (Cum'and).....	2,791		164,940
Presbyterian North.....	7,670	6,223	896,730
Presbyterian South.....	2,453	1,186	174,055
Protestant Episcopal.....	5,665	4,203	333,373
Roman Catholic.....	10,221	8,332	6,250,045

Of course the Catholics cut everybody under their influence—fathers, mothers, babies, saloon-keepers, anarchists and all. The total number of religious denominations in the United States is fifty-one, and the total number of members 20,048,526. The last census of the United States gave the population at about 63,000,000. There is, then, about one church member to every three of the population.

A COSTLY RELIGION.

By Rev. Dr. E. B. Touque, of Alabama.

The religion of the Bible was intended to be a costly religion throughout its history.

Three phases of this religion may be noted: 1. The religion of the Mosaic ritual. 2. The charitable feature of the Christian religion. 3. The evangelical feature.

1. The tabernacle and, especially the temple, was a costly structure in all its parts and in all the appointment of the worship ordained in connection with it. Besides the tenth of the gross income of all Israel dedicated to the maintenance of the worship was the requirement that all the male inhabitants of the land "appear before the Lord" in the temple at Jerusalem three times a year at the great festivals. These festivals were indeed appointed at seasons least interfering with the avocations of the people, thus inculcating economy and frugality. Under all these burdens, with the ordinary expenses of government, the people, when obedient, were abundantly prosperous. We mention

only main things as to religious expenses in ante-christian times.

2. The charitable system inaugurated in the opening of the gospel dispensation, receives special prominence and was executed with elaborate care and fidelity. The references in the sacred record are very numerous. The great work on the large ingathering at the first pentecost after our Lord's resurrection, became so burdensome to the apostles who first ministered it, that it was necessary to appoint seven able and discreet men over the work to relieve the apostles that they might give themselves "wholly to prayer and the ministry of the word." The resident disciples and especially the Grecians, seem to have been largely of the poorer class without private means of sustenance, and this appears to have been the case long after. A grand duty, therefore, of the churches of those times was systematic collections for the poor saints of Jerusalem and by parity of reasoning for this class everywhere. The broad inference is, that the practice was intended as an example for Christians of all times and in all ages. Hence, James says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," as well as "to keep himself unspotted from the world." 1: 27. And John, "Whoso hath this world's goods, and seeth his brother have need, shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1: 3: 17. Attention needs only to be given to a cursory reading of the numerous references to see that everywhere in Asia Minor, Macedonia and Achaia, this subject was kept prominent, so much so, that many have ingeniously supposed that charity to the poor is the main, if not the only, duty involving a constant call for money. Paul says, in effect, that the brethren and apostles at Jerusalem could find nothing to suggest as to his work among the Gentiles reported to them, "Only they would that we should remember the poor; the same which I was forward to do." (Gal 2: 10.) A special part of his visits to Jerusalem was "to minister to the saints"; to carry up thither from Antioch, Macedonia and Achaia collections "for the poor saints" (Acts 11: 30; Rom 15: 26-29.) The Corinthians are enjoined that upon the first day of the week every one of them lay by him in store as God hath prospered him, that there be no gatherings when he comes, as he had charged the churches of Galatia, "concerning the collections for the saints." (1 Cor. 16: 1-4) In the 8th and 9th chapters of 2d Corinthians, the apostle exhorts and urges the church, appealing to the liberality of the churches of Macedonia, "whose deep poverty abounded to the riches of their liberality," and even by the example of him, who "though he was rich yet for their sakes became poor," to "supply the wants of the saints," and of "all men," that this ministry

might be "abundant also by many thanksgivings to God." Paul's assistants are constantly charged to make this service a part of their ministry in every place. Of course we are to presume that the other apostles pursued the same policy recorded of him who was sent especially to the Gentiles.

3. The church at Antioch sent forth Paul and Barnabas, with their assistants; once and again to preach the gospel in Asia Minor, the labors of the former finally reaching to Macedonia and Achaia. Of course food and clothing and travelling expenses had to be furnished them. So everywhere in all his labors, who was chosen especially to preach Christ where he had not been named, for him and his assistants provision had to be made. Nor could Peter sent to the circumcision go without provisions. The same may be said of all the apostles, and so, no doubt, of all those who so speedily carried the gospel into every part of the Roman Empire. At first the twelve and the seventy were to be provided for, without any care of their own—miraculously—when laboring exclusively among their own people, but not afterwards. Paul's "rule" was "to be enlarged" by the churches he visited "to preach the gospel in regions beyond." (2 Cor. 10: 15. Rom. 15: 24. Acts 15: 3.) It is "ordained" that the ministry be supported. Now, whatever prominence was given to providing for the poor, this is not so much as mentioned in the commission prescribing the great work of the church, but the proclamation of the gospel alone. Our Saviour came to minister earthly relief to suffering humanity, but mainly to seek and to save the lost. There is, therefore, *a fortiori* in the matter. If ministrations to the temporal wants of men be so imperative, how much more ministrations to their spiritual wants.

We are "stewards of the manifold grace of God" of his gifts of every character. A steward is but a manager, having no absolute property in what he manages, but managing it for the master's use. We are "bond-servants" of Jesus Christ. A Roman slave, alluded to in this term, belonged most absolutely to his master by the law of the country, having no property in himself or his temporary possessions, unless the generosity of the master, as sometimes, allowed him, as a mark of approbation, a peculium.

The Romanist theory is right. Whatever we are, whatever we have—kingdoms, crowns, nations—belongs to Christ and his church by an indefeasible title. The error of the Romish church is the claim it sets up to enforce this right by the secular arm or ecclesiastical pains and penalties; whereas, we are left wholly to argument and persuasion, the arguments of God's word. If these are not regarded the recusant is left in the hands of his master.

It is asked, "Why all this waste?" Is all this vast expenditure to be lavished on the ministry, pastors, teachers and evangelists? Places of worship are necessary. Sittings for half the population in many of our large cities are not provided. Schools of the prophets are necessarily expensive. The translation and publication of the word of God in the many languages of the race require a vast outlay. Millions are wanted for these great enterprises. Not much danger of wasting means on the ministers of the word; having food and clothing they are expected therewith to be content, unless it be in exceptional cases, where religious luxury is coveted in the gifts and eloquence of the preacher.

God has not promised his blessing on what costs us nothing. He may make blessed use of involuntary or indifferent offerings, but the giver is not blessed.

It is not sinful to accumulate wealth. Some men are endowed with talents for accumulation and must use them. But all is, in the intent of the heart, to be consecrated to God. Nor are the poor to be excluded from the promise. "Give and it shall be given unto you, full measure, heaped up, shaken together and running over." "It is required according to that a man hath, that there may be equality," as it is written, "He that had gathered much had nothing over, and he that had gathered little had no lack." 2 Cor. (86 Exod. 16: 18).

The compensation for every sacrifice is the joy of saving sinners. (Is. 53: 11. Heb. 11: 2. Phil. 2: 5-11).

Renew your subscription, and send us some new subscribers.

RECEIPTS OF THE HOME MISSION BOARD FROM APRIL 1ST TO MAY 1ST, 1892.

ALABAMA.

W. B. Crumpton, Cor. Secretary, \$140.88; W. B. Crumpton, Cor. Sec. Cuban Missions, 3.05; W. B. Crumpton, Cuban school, 20.00; Havana house, 5.00; J. B. Lovelace, Agt. Home Mission Board, 48.48; Ladies' Society, LaFayette, box for missionary (contribution), 2.50; Young Cadets, Cusseta, box for missionary, 15.63; Ladies' Society, Benton, box for missionary, 75.00; Ladies' Society, Pratt Mines, box for missionary, 43.80; Ladies' Society, Evergreen, box for missionary, 70.00; Ladies of Georgiana (contribution), box for missionary, 5.00; Bigbee Association, Havana house, 5.92; Ladies' Aid Society, Woodlawn Baptist church, 5.50; W. B. Crumpton, Corresponding Secretary, 132.03; W. B. Crumpton, Corresponding Secretary, Isabel Diaz, 10.00; W. B. Crumpton, Corresponding Secretary, Chapel Building, 7.50; W. B. Crumpton, Corresponding Secretary, Education of Pura Cova, 17.50. "Golden Rule Sunbeams" Midway, Centennial Chapel Fund, 5.00; W. B. Crumpton, Corresponding Secretary, 230.52; Elam church, 4.70; Francis St. church, Mobile, 125.00. W. B. Crumpton, 60.00. Total for the month, \$1,153.01.

ARKANSAS.

Ladies' Society, Nashville (pledge), Rev. C. W. Strickland, Havana house, \$2.50; Mrs. M. H. Remley, Monticello, 5.00; Judge C. D. Wood, Monticello, 2.50; Sunbeam Society, Monticello church, 1.00; Mrs. M. I. Stedman, Monticello, 30c.; First church Little Rock, box for missionary, 15.00; Second church, Little Rock, 311.65; other churches, Little Rock, 18.75; Arkadelphia, 112.85; Mrs. C. R. Adams, Malvern Building Fund, 50c.; Mrs. C. R. Adams, Malvern, Foreign Missions, 70c. Total for the month, \$470.75.

FLORIDA.

Rev. W. A. Bryan, Wewahitchka, \$1.00; W. N. Chaudoin, Corresponding Secretary, Cuban school, \$1.00; W. N. Chaudoin, Corresponding Secretary, 18.80; Oakland Baptist church, Centennial Chapel Fund, 5.00; Dr. John B. Carrin and wife, Stephenville, 12.00; John D. Green, Seaside, 2.00. Total for the month, \$110.80.

GEORGIA.

J. G. Gibson, Corresponding Secretary, Indian Missions, \$3.83; J. G. Gibson, Corresponding Secretary, Cuban Missions, 23.24; J. G. Gibson, Corresponding Secretary, Cuban school, 4.50; J. G. Gibson, Corresponding Secretary, Havana house, 3.50; J. G. Gibson, Corresponding Secretary, 920.05; Rev. W. P. Price, Dahlonga, Cuban Missions, 5.00; "Member of Greensboro church," and Mrs. Stocks, Greensboro, Cuban Missions, 1,064.40; Diaz Society, South Georgia Female Seminary, Gainesville, Cuban school, 12.00; J. G. Gibson, Corresponding Secretary, 538.15; Southern Female College Missionary Society, LaGrange, board and tuition of Miss Ida Moore, 157.50; Southern Female College Missionary Society, LaGrange, board and tuition of Miss Clotilde Diaz, 100.00; Little Lamp Lighters, First church, Savannah, 6.92; Duffy street church, Savannah, 53.76; Georgetown, 5.15. Total for the month, \$2,893.00.

KENTUCKY.

Flemingsburg, \$12.00; Mrs. Thos. D. Osborne, Louisville, Baptist basket, Havana house, 5.00; Mr. and Mrs. L. C. Tichenor, and Mrs. Wilhite, Owensboro, Havana house, 5.00; Hopkinsville, 28.40; Woman's Missionary Society, First church, Owensboro, education Cuban girl, 32.85; Students Southern Baptist Theological Seminary, Louisville, 25.00; Forks River church, 20.00; Providence church, 50.50; Amanda E. Wood, Germantown, 1.00; Sallie Thompson, 1.00; Salem Association, 1.00; Sunday-School, Clinton, Centennial Chapel Fund, 12.50; Mrs. Matlock's Sunday school class, Centennial Chapel Fund, 5.00; Versailles, Cuban school, 10.00; Glen Creek Cuban school, 10.00; Brick Run, Cuban school, 5.00; Mrs. Matlock and Mrs. Gibson, Louisville, Cuban school, 2.00; J. W. Warder, Corresponding Secretary, 1,588.86; Hopkinsville, 38.70; G. W. Norton, Sr., 45.00; Lulie Delph, Louisville, 3.05; J. W. Warder, Corresponding Secretary, 400.00; J. W. Warder, Corresponding Secretary, 45.77; Franklin and Elkhorn Associations; education of Cuban girl, 13.00; Miss E. S. Broadus, Treasurer Woman's Missionary Society, Centennial Chapel Fund, 10.00; Miss E. S. Broadus, Treasurer Woman's Missionary Society, 12.25; A. M. Howell, Buffalo, 5.00; J. W. Warder, 270.83. Total for the month, \$2,356.41.

LOUISIANA.

Woman's Centennial Committee, Chapel Building Fund, 5.00; Ladies' Society, Clinton, 2 boxes; for missionary, 37.50; E. O. Ware, Cheyenneville, 10.00; Ladies Society, Shreveport, box for missionary, 103.00; Valence St. church, New Orleans, 187.50. Total for the month, \$332.50.

MARYLAND.

Brantly Baptist church, Baltimore, \$30.00; G. R. Waller, Corresponding Secretary 5.00; Franklin Square church, Baltimore, 37.50; Immanuel church, Baltimore, 1.00; Woman's Baptist Home Mission Society of Md. Fourth church, Baltimore, box for missionary, 50.00; Woman's Baptist Home Mission Society of Maryland, Myra Band; Seventh church, Baltimore, box for missionary, 55.00; Woman's Home Mission Society, of Maryland, Seventh church, Baltimore, box for missionary, 50.00; Lee St. church, Baltimore, 32.00; Immanuel church, Baltimore, 57.00; Eutaw Place church, Baltimore, 313.50; Woman's Baptist Home Mission Society, Havana house, 30.00; First church, Baltimore, 270.81; Woman's Baptist Home Mission Society, Frontier Missionaries, 60.00; Woman's Baptist Home Mission Society, Indian Missions, 35.00; Woman's Home Mission Society, Cuban school, 25.00; Woman's Home Mission Society, Miss Daiz, 25.00; Woman's Home Missions Society, Centennial Chapel Fund, 189.16. Total for the month, \$1,255.98.

MISSISSIPPI.

Central Committee, Woman's Missionary Societies, of Mississippi, since July, 1891, \$161.87, Central Committee, Woman's Missionary Societies, of Mississippi, since July, 1891, Havana house, 31.45; Central Committee, Woman's Missionary Societies of Mississippi, since July, 1891, Cuban school, 35.20; Central Committee, Woman's Missionary Societies, of Mississippi, since July 1891, Indians, 5.00; Grenada, 50.00; Pelahatchie, 5.50; Corinth, 5.00; Starkeville church, 32.30; Winona, 83.95; Sunbeams and Children's Aid Society, Handsboro 3.00; J. M. Coker, Treasurer, 30.00; Columbus, 60.00; J. T. Christian, Corresponding Secretary, 100.00; Hernando, 17.25; Centra Cold Water, 19.35; Shuqualak, 8.70; Biloxi, 3.23; First church, Meridian, 15.00; J. C. Robert, Centerville, 10.00. Total for the month, \$676.80.

MISSOURI.

Woman's Missionary Association, St. Louis, Havana House, \$5.00; A. E. Rogers, Treasurer Home & Foreign Mission Board, 901.46; Woman's Missionary Society of Missouri, 49.50; Ladies' Society, Moberly, Box for Missionary, 37.00; Ladies' Society, Harrisonville, Box for Missionary, 33.00; Ladies' Society, Westport, Box for Missionary, 15.00; collections from Missouri by A. E. Rogers, Treasurer, 300.00. Total for the month, \$1,340.96.

NORTH CAROLINA.

Reidsville, \$25.00; J. D. Boushall, Treasurer, 552.60; J. D. Boushall, Treasurer, Havana House, 100.00; J. D. Boushall, Treasurer, 500.00; J. D. Boushall, Havana House, 10.47. Total for the month, \$1,197.07.

SOUTH CAROLINA.

New Prospect Church, \$10.00; Batesburg, 14.32; Sumter, 10.36; Heath Spring Church, Moriah Association, 1.00; Rev. R. A. Dean, Anderson, Havana House, 5.00; Anderson, 37.61; Bethel Church South-east Association, 4.50; Briarly Fork Church, 1.35; Carolina, 3.00; Conway, 2.15; R. C. Stewart, Chester, Centennial Chapel Fund, 5.00; Mineral Springs Church, Pee Dee Association, 2.42; Kingstree, 90c.; Lowndesville, 3.47; Central Committee Woman's Missionary Society of South Carolina, 120.86; Central Committee Woman's Missionary Society of South Carolina, Havana House, 1.00; Central Committee Woman's Missionary Society of South Carolina, Cuban Missions, 1.00; Central Committee, Woman's Missionary Society of South Carolina, Centennial Chapel Fund, 60c.; Aiken, 15.00; Sunday-school, Gowanville, 1.62; Highland Home, 2.25; Pendleton Street Church, Greenville, 12.94; Buffalo Church, Abbeville county, 2.00; Second Church,

Columbia, 3.15; Clover, 87c.; Fairmount, 2.00; Bush River Church, 2.35; Limestone Springs Church, 3.00; R. J. Edwards, Orangeburg, 5.00; Williston, 10.00; Beaufort, 47.00; Parsonage, 7.85; Cental, 2.75; Welsh Neck Church, Welsh Neck Association, 38.95; Padgett's Creek Church, 5.00; Mt. Elon Church, Welsh Neck Association, 3.50; Montmorenci Sunday-school, 2.00; Mt. Ebal Church, 1.83; Wagener, 1.55; Sardis, 1.00; Union Church, York Association, 3.77; West Union, 5.00; Salley, 1.56; Enon Church, 1.45; Orange Grove Church, 30c.; Friendship Church, 50c.; Chester, 10.00; Seneca, 6.89; Due West, 7.85; Fort Lawn, 3.50; Cross Roads Church, Reedy River Association, 50c.; Prosperity Church, Reedy River Association, 65c.; Lower Duncan Creek, Reedy River Association, 7.10; Bethesda Church, Reedy River Association, 1.20; Soudamit Church, 2.25; Sunday-school, Switzer, 1.00; Bethabara Church, Reedy River Association, 1.85; Wellford, 7.50; Philippi Church, Ridge Association, 18.50; Mission of Edisto Church, Aiken Association, 56c.; Swift Creek Church, 18.00; Antioch Church, Welsh Neck Association, 4.12; New Bethel Church, Chester Association, 5.00; Liberty Church, Chester Association, 5.00; Hartsville Church and Sunday-school, 23.34; Johnston, 10.00; Dry Creek Church, Ridge Association, 11.65; Union Church, 5.00; Hebron Church, 4.30; Bethany Church, 2.20; Abners Creek Church, 3.38; Lewisville Church, Orangeburg Association, 2.50; Dean Swamp, Edisto Association, 1.70; Young People's Missionary Society, Cheraw, 2.50; Sulphur Springs Church, 4.06; West Springs Church, 9.1c.; Bush River Church, 8.58; Greenville Association, W. W. Keys, Treasurer, 79.88; Woman's Missionary Society, Central Committee, Cuban school, 40.40; Woman's Missionary Society, Central Committee, Havana House, 3.04; Woman's Missionary Society, Central Committee, 38.86; W. F. Cox, Anderson, 45.76; Donalds, 7.30; Lynchburg Church, Santee Association, 2.60; Mt. Calvary Church, Spartanburg Association, 3.20; Oakdale Sunday-school, 2.50; Fairview Church, Union Association, 1.50; Sumter, 14.71; Blacklock, 10.00; Cedar Springs Church, Broad River Association, 3.40; Beech Island Church, 2.66; Calvary Church, Chester Association, 3.75; B. C. Lamy, Union Church, 5.00; B. C. Lamy, Hebron Church, 4.30; Flint Hill Church, 17.25; Woodward Church, 10.00; Gum Branch Church, Welsh Neck Association, 2.20. Total for the month, \$884.69.

TENNESSEE.

Rev. W. B. McKinstry, Brighton, \$100.00; No. Port, 2.84; Woman's Missionary Society, First Church, Chattanooga, 13.35; Gallatin, First Church, 6.00; First Church, Jackson, Box for Missionary, 25.00; Ladies' Society, New Port, Box for Missionary, 22.00; Jackson, 5.00; L. M. Jones, Trenton, 5.00; Sewanee Junction, 1.00; Egypt, 25c.; First Church, Memphis, 13.00; Germantown, 9.00; Beulah, 5.00; New Harmony Church, 1.00; Ladies' Society, Trenton Street Church, Harriman, Box for Missionary, 46.50; East End Church, Knoxville, 6.00; Asylum Street Mission, Knoxville, 2.11; Big Creek Church, Memphis Association, 7.00; Central Arsenal Church, 3.75; Collinsville, 3.50; Ladies' Missionary Society, Brownsville, 15.00; Ripley, 20.65; First Church, Memphis, 3.90; Trinity Church, Memphis, 3.00; Woman's Missionary Society, Germantown, 5.45; Calvary Church, 5.00; Ebenezer Church, 5.00; Indian Creek Church, 5.00; Mossy Creek, 5.00; First Church, Jackson, 31.15; Dr. Dupre's Mexican Class, Sunday-school First Church, Jackson, 5.00; J. M. Chambliss, Treasurer, First Church, Chattanooga, 44.30; Woman's Missionary Society, First Church, Chattanooga, 4.43; Woman's Missionary Society, First Church, Chattanooga, Elsie Tompore, 23.00; Sunbeams First Church, Chattanooga, Elsie Tompore, 4.00; Sunbeams Central Church, Chattanooga, Elsie Tompore, 3.00; O. L. Hatley, V. P., 10.00; Cherokee Spring Holston Association, 1.15; Bethany church, Holston Association, 1.70; Mills Spring Missionary Society, Nolichucky Association, 5.00; Clarksville Church, 30.00; Ladies' Missionary Society, First Church, Nashville, 6.28; Round Lick, New Salem Association, 11.63; Central Church, Nashville, 25.00; First Church, Nashville, 94.75; Hopewell Church, 2.40; Earnest Workers,

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Washington, Cuban missions, 23.50; Fire Insurance on First church, New Orleans, Louisiana, 3,000.00; Our Home Field 625.73; Cuban Cemetery, 4,315.78; Cuban Churches, 2,400.00.

Total for month, \$10,447.08.

Receipts by States from May 1st, 1891, to May 1st 1892.

Alabama	\$ 6,210.70
Arkansas	538.50
District of Columbia	227.57
Florida	1,059.20
Georgia	12,199.82
Indiana	3.00
Kentucky	8,756.70
Louisiana	1,066.72
Maryland	6,438.26
Mississippi	1,666.08
Missouri	6,035.90
Massachusetts	140.10
North Carolina	6,434.80
Pennsylvania	5.00
South Carolina	4,418.86
Texas	3,520.88
Tennessee	4,189.21
Virginia	8,333.54
Total	\$74,895.18
Miscellaneous receipts	9,976.01
Aggregate receipts	84,871.19
Receipts from "co-operative" work	68,683.40
Church buildings	64,004.42
Grand aggregate	\$217,619.01

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Third Church, Nashville, 1,75; Mrs. J. M. Horn, Nashville, 50c.; Collections by W. M. Woodcock, Treasurer, Harriman Church, Sunbeam Society, 15.00; Rockwood church, 5.00; Caney Ford, Big Emory Association, 4.15; Kingston Church, 6.00; Mt. Olivet, Concord Association, 7.35; Young Ladies' Missionary Society, First Church, Memphis, Cuban Mission, 20.00; Rev. J. H. Anderson and wife, Central Chapel Fund, 25.00; Milan Church, Central Association, Cuban Missions, 5.00; New Hope Church, C. C. and C. Association, 2.75; Johnson City Church, Holston Association, Cuban Missions, 18.25; Nashville Edgefield Church, Cumberland Association, 7.00; Third Church, Nashville, Cumberland Association, 2.62; Stanton, Big Hatfield Association, 7.50; Trezevant, Central Association, 3.67; Little Hope, Cumberland Association, 1.55; Immanuel Church, Nashville, 5.00; Spring Hill, Central Association, 1.25; Milan Church, Central Association, 20.00; Hillsdale Church, Wiseman Association, 2.33; Nashville, North Edgefield, Cumberland Association, Cuban Missions, 1.75; Knob Creek, Chilhowee Association, 5.00; Third Church, Nashville, 2.60; Third Church (Sunday-school), Nashville, 1.55; O. L. Hailcy, V. P., Young South, Cuban Missions, 30.00; First Church, Memphis, 10.00; Seventh Church Sunday-school, Nashville, 2.15; Seventh Church, Nashville, 5.85; Holly Springs, Watauga Association, 4.46; Arlinda, Cumberland Association, 8.66; Germantown Church, Memphis Association, 7.75; Concord Church, Holston Association, 1.00; Rev. J. P. Arnold, 50c.; Newbern Church, Friendship Association, \$7.00; Holly Springs, Watauga Association, 66c.; Meacon Church, Memphis Association, 8.00; Center Church, Central Association, 2.00; Pleasant Plains Church Central Association, 1.75; Harmony Church, Cumberland Association, 1.91; Immanuel Church, Cumberland Association, 6.15; Big Rock Church, Cumberland Association, 5.49; Trenton Sunday-School, Central Association, Centennial Chapel Fund, 20.00; Milan Church, Central Association, 5.00; McMinnville Ladies' Aid Society, 1.00; Dyersburg Ladies' Aid Society, Friendship Association, Centennial Chapel Fund, 5.00; Humbolt Church, Central Association, 4.12; Humboldt Ladies' Mission Circle, 1.25; R. E. Williams, Concord Association, 2.50; Third Church, Nashville, 2.60; Cedar Lick, Concord Association, 2.90; New Hope, Concord Association, 7.00; First Church, Knoxville, 75.00; W. M. Society, First Church, Knoxville, 104.00.

Total for month, \$4,180.34.

TEXAS.
Ladies' Aid Society, Waco, \$7.00; K. M. C. Society, of Dublin, box for missionary, 25.00; lady member Clebourne church, Indian Missions, 50c.; Miss Mattie Stevenson, First church, Tyler, 4.90; J. C. Thomas Fort Worth (pledge), 4.90; Miss Clara Bush, Fort Worth (pledge), 1.00; First Baptist church, Fort Worth, 100.00; Clarkeville, 70.00; Mrs. J. L. Whittle, Sulphur Springs, Havana house, 5.00; R. R. White, agent, 500.85.

Total for the month, \$659.24.

VIRGINIA.
Freemason street church, Norfolk, 215.51; N. Ryland, Treasurer, 200.00; N. Ryland, Treasurer, 100.00; "Sunbeam Society," Culpeper Court House, Havana house, 3.00; Bybee's Road, 2.00; Mrs. M. M. Potardler, Rapidan, Havana house, 5.00; Mrs. J. J. Lawson, South Boston, Centennial Chapel Fund, 5.00; Norvell Kylard, Treasurer, 1,000.00; J. A. Steiner, Loringston, 50c.; N. Ryland, Treasurer, 1,000.00.

Total for the month, \$2,981.61.

MISCELLANEOUS.
Emily York, Treasurer, Immanuel Mission, First church, Washington, \$2.57; Miss P. B. Kinley, Paxton, Indiana, 2.00; M. M. Gibson (no P. 4. given), 1.00; First Baptist church, Washington, 70.20; Good Workers' Missionary Society, First church,