

# OUR HOME FIELD.

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

VOL. IV.

ATLANTA, GEORGIA, JUNE, 1892.

NO. 10.

## THE SOUTHERN BAPTIST CONVENTION.

It seems to be the universal verdict that the recent meeting of the Southern Baptist Convention in Atlanta—May 6th to 10th—was, on the whole, the best session we have ever held.

The delegation was larger and more representative, the number of visitors was larger than ever before, the crowds in attendance upon the meetings were simply immense, the speaking and preaching was far above the average (some of it equal to any we ever heard), the harmony and fraternal feeling admirable, and the tone and spirit of these leaders of the Lord's Hosts gave no uncertain sound, but rang out in clear and clarion notes, "Speak to the children of Israel, that they go forward."

The meeting produced a profound impression on Atlanta, and sent out streams of hallowed influence to bless the world.

We cannot, of course, attempt any detailed report of the great meeting; that would fill several papers larger than ours, and as the weekly papers have already had reports (though several of them, we notice, had some very important omissions), it is less necessary that we should have any detailed report.

We shall, therefore, give only a brief outline of the meeting, and then give in detail some matters pertaining to the work of the Home Board.

Our able and efficient President, Judge Jon. Haralson, of Alabama, was, as a matter of course, unanimously re-elected, as were our Secretaries, Drs. Lansing Burrows, of Augusta, and O. F. Gregory, of Baltimore, it being universally conceded that no body ever had more efficient officers.

The following Vice-Presidents were elected from a number of worthy men who were nominated: Gov. W. J. Northern, of Georgia; Gov. James P. Eagle, of Arkansas; Hon. L. I. Foster, of Texas; and Joshua Levering, Esq., of Baltimore.

The addresses of welcome of Dr. Hawthorne and Gov. Northern were brief, graceful, and appropriate, and the response of Dr. W. E. Hatcher, of Virginia, one of the most felicitous we have ever heard, even from this brother, who is so singularly gifted as a platform speaker.

We published in our last issue a full abstract of the report of the Home Mission Board, and will be glad to send that or the full report itself to any one desiring to see it. We fear that in several of the States the brethren will have a very inadequate idea of what was done by the

Board during the past year, if compelled to rely for their information only on the very meager notice of our report in their State paper.

### Foreign Missions.

The report of our Foreign Mission board was, in many particulars, the best report it ever made. The receipts for the year were \$114,325.80—being \$800 more than the year before—but the demands of its enlarged work compelled the board to report a debt of \$16,932.24.

The report gives an exceedingly interesting and encouraging account of its work in Italy, Brazil, Mexico, China, Japan and Africa.

that the expenses have all been met, leaving a balance in the Treasury of \$1,065.58, and a balance above liabilities of \$4,681.63; and that the prospects of the board for the future are decidedly bright and brightening.

The report was referred to appropriate committees, under whose reports there were discussions of deep interest, and it was a notable fact that there was the strongest endorsement of the board and its policy; that all of our Sunday-schools were urged to take its literature; and that there was not an adverse criticism made or a discordant note heard, al-

financial exhibit of the board for the past year:

"This is the most gratifying exhibit, and in view of the wide-spread financial depression which prevailed during the year, should be a source of gratitude and encouragement alike to the board and the Convention."

Prof. O. T. Mason, of the District of Columbia, presented the following on the Committee on

### Foreign Populations, Including Indians.

Within the boundaries of the Southern Baptist Convention are to be found millions of specimens of all the great types of races of men—the black, the brown, the yellow and the white, or, the African, the Indian, the Mongolian and the Caucasian. The last named of these speaks every language in the western branch of the great Arian family. So that we are indeed those "upon whom the ends of the world have come."

All these have providentially been sent to us from many nationalities and many forms of social life. They come from the highest and the lowest civilizations. They are also the people of the very lands to which we have sent and are sending our missionaries. To test our sincerity in consigning our brethren and sisters to that which, alas, too often proves a dreary exile, we need not ourselves go to Catholic Mexico, or to Africa, or to China, or even to the Indian Territory. All these have, in the great movements of humanity over the earth, come to our doors, and are pouring into our country, especially into the new States, by thousands every month. These representatives of the whole human family stand in various relations to us—as aborigines, as descendants of imported slaves, as naturalized citizens and as unnaturalized foreigners, and to a greater or less degree, interfere with the homogeneity of the social structure. They are also examples of all the faiths of the world—the childish animism of the American Indian, the fetishism of the African, the Shintoism and Buddhism of the Far East, the Catholicism of the Latin race, and all the phases of European Protestantism and skepticism. To bring them into social harmony is the problem of problems with the philanthropist, the lover of his country and the devout Christian. This present report is concerned chiefly with the foreign born residents within the Southern State, with the aboriginals of Indian Territory and with the Latin-American people of the Island of Cuba.

For Baptists these delegates or representatives from the ends of the earth form an interesting connecting link between the Foreign and the



MATTHEW T. YATES, D. D.,  
The Great Missionary to China.

The report shows 30 main stations, 19 out stations in the city of main stations, and 136 in other places, 38 male missionaries, 36 female missionaries, and 17 unmarried female missionaries, 21 ordained natives, 49 unordained male and 12 female native helpers, 74 organized churches, 2,723 members, 434 baptisms, 82 received by letter, 21 restored, 44 died, 66 expelled, 5 male schools, 10 female schools, 5 mixed, 748 scholars and \$3,956.09 contributed by native churches.

The report of the Board was referred to special Committees on Woman's Work, Treasurer's report, Papal Fields, Pagan Fields, and "Conclusions" of the board, and on the reports of these committees there were discussions of great interest.

### Sunday-school Board.

The first report of our S. S. Board was read by the Secretary, Dr. J. M. Frost, and was in the highest degree gratifying, showing that the receipts for five months had been \$19,272.59; that there had been a steady and healthy increase in the demand for their periodicals; that these publications have been greatly improved;

though one of the reports put in the following strong language:

"It will be a blessed day for the Convention when all the churches now connected with it in active work for Home and Foreign Missions shall fall into line of support to the Sunday-school Board for the instruction and development of the children within the borders of the Convention."

### Home Missions.

Rev. C. A. Fulton, of Baltimore, presented the report of the Committee on "Work among the White Population," which was adopted after remarks by the Chairman, J. B. Winston, Esq., of Va., from the Committee on the "Treasurer's Report of the Home Board," reported in favor of leaving out of the "Consolidated Report" of the Treasurer the amount received and disbursed in "co-operative" work, but after an earnest discussion participated in by the Chairman and Brethren Lansing Burrows, Joshua Levering, J. B. Hawthorne, B. F. Abbott and J. B. Cranfill, this clause was stricken out by a vote of 140 to 91, and the report was then adopted. The report says of the

Home Board. The Foreign Board goes to our churches, gathers men and women and money and sends them away out of sight, and too often they are out of mind. It is now in the power of the Home Board to partially reverse this process and bring the Mongolian, and Arian foreigners, the aboriginal, the Spanish American, to our very church doors and into our very homes. To satisfy the benevolent spirit of those who cannot become missionaries, and who are yet in deepest sympathy with the work of the missionary, God has brought to their hearthstones the very nations and tribes and peoples among whom our missionaries are working. Your committee mentions with pride the Southern Baptist Missions among the Indians, the only ones that in this work have repudiated Government aid.

They also learn with satisfaction that both in Texas and Missouri our General Board has been co-operating with State Boards among the foreign born population. The Cuban mission should also have our fostering care in this centennial year as the connecting link between home and foreign work.

In view of this most interesting condition of affairs, your committee recommend that the Home Board increase their already active efforts to lay the burden of evangelizing our foreign born and unnaturalized population at once upon the local churches and the State associations, as practical missionary work both foreign and domestic in its character, and of the gravest importance. This foreign mission work at home is already in progress in some places, where special schools and special worship are organized for Chinese, Hungarians, Italians, Germans, Scandinavians, etc.

2. That the localities where these foreigners are settled or encamped in great numbers, as in the States of Missouri and Texas, and in the mining regions, be ascertained, and special missionaries be sent to them who are familiar with the languages and who may win their confidence.

3. That the board inquire into the feasibility of bringing to our country faithful converts from our own foreign fields, such as China and Italy and Germany and Mexico, to labor among their countrymen here, with the hope that a return tide may carry their converts back to become missionaries in their native land and to make one the forces of our missionary work.

4. That in the circulation of denominational literature the agents of the Home Board take special pains to inspire in this our centennial year, the importance of forming mission classes, special schools and local societies for evangelizing our foreign born population.

Signed, O. T. Mason, Chairman; G. W. Beale, J. H. Creighton, J. E. Covington.

The report was adopted after speeches from Prof. Mason, Dr. Malcolm McGregor, of Florida; Dr. J. W. Warder, of Kentucky, and Dr. M. B. Wharton, of Virginia.

#### Cuba.

The following report on Cuba was unanimously adopted, and is very significant in view of certain criticisms on our Cuba work which have appeared in certain quarters:

"Your Committee on Cuban Missions would respectfully report that the work in Cuba for the past year has been very gratifying to those who have watched its progress. The missionaries report for the year 1,300 sermons preached, 970 weeks of labor and 180 baptisms. The churches have raised on the field for their work \$2,400, besides \$500 turned into the general work from the cemetery receipts. There are now 2,097 Baptists belonging to our Cuban churches. The remarkable success attending the work may be ascribed under God to four causes: 1. *Diaz himself.* The influence of this earnest, godly man upon the people of Havana can scarcely be estimated by those unfamiliar with his work. His zeal, his enthusiasm, his unflinching faith even through bitter persecution, are mighty factors in carrying on this work. 2. *The consecration of the native Christians.* It is said that in the early days of Christianity the lives of the followers of Jesus won from their enemies the involuntary tribute: "Behold how these Christians love one another," and the loyalty of those who love the Master, to their Lord and to each other has ever been one of the greatest influences in the spread of the gospel. So in Cuba the "shining light" of the saints has attracted attention, removed prejudice, and won men to Christ. 3. *The Havana House.* The purchase of this house has gone far toward gaining the confidence of the people. They very naturally conclude that a people who can own such a property as this have come to stay. 4. *The Cemetery.* After all that has been said the mission could scarcely succeed at all without this cemetery. Our people do not seem to understand how necessary it is to have some place in which to bury the dead, and they seem to forget that all the cemeteries except this are practically closed against the Cuban Baptists.

"Your committee in closing this report desire to call attention, especially to two points in the report of the Secretary of the Home Board. 1. The importance of placing the school in Havana upon a firmer basis. More teachers and more apparatus are sadly needed. 2. The suggestion that the time has come for the extension of the work by opening new stations in other sections of the island. Up to this time the work has been confined to Havana and adjacent towns.

"There are other points which

could doubtless be opened, but to do this will require more men and more money, and both must come from this country. May God put it into the hearts of our people to supply both, for Cuba is already ripe for the harvest.

Respectfully submitted.

R. B. GARRETT, Chairman."

Brother J. S. Paine, of Boston, who has been in the habit for some years of spending a part of every winter in Havana, who has taken the liveliest interest in our work there, and contributed liberally to sustain it, and who is thoroughly posted concerning the progress, prospects and needs of the field, made a brief but deeply interesting statement of his observations in Cuba, in which he spoke in the highest terms of Diaz, and the consecrated zeal and wisdom with which he has conducted the affairs of the mission, of the wisdom of the purchase of the magnificent house of worship, of the schools and their importance and value to the mission, and of the absolute necessity of the cemetery.

Brother Paine was heard with great interest and special pleasure by the Convention, and the only regret was that he did not speak longer, and give more of the interesting details of his observations in Cuba.

Bro. A. J. Diaz is always heard with deep interest by the Convention, and his speech upon this occasion was no exception. And if a distinguished brother who has rebuked our Board for "Honoring Diaz" had been present on this occasion (as we believe he was not) we are afraid that he would have been greatly shocked at the ovation given him after the adjournment by brethren and sisters from every State who crowded forward to take by the hand the man whom God has so greatly honored in his work among his own people.

#### Destitution in Louisiana.

After remarks by Drs. W. S. Penick, and I. T. Tichenor, and Rev. E. O. Ware, the Convention unanimously adopted the following report, and the board will be only too happy to make the appropriation provided the churches will send us the money:

"Your Committee on Destitution in Louisiana would have the members of this Convention to remember, first of all, that the Home Board has been doing quite much through the past years of the board's history to supply the destitution. The State Board has also made progress in its efforts in the same direction. What has been done, however, in the past has served to reveal the immense destitution that still exists, especially outside of New Orleans.

"The Committee know of nothing better to place before this body than a portion of the report of a special committee on "The Destitute Places in Louisiana," appointed at the last session of the Louisiana Baptist Convention, which is as follows:

"Of the fifty-nine (59) parishes of the State, twenty-one (21) of them, with a population of 307,341, have no white Baptist churches. About sixty-six and two-thirds (66 $\frac{2}{3}$ ) per cent. of the population are negroes, so that there are of other races at least 100,000.

"There are fifteen towns and cities in this State with over 2,000 inhabitants, and only five of them have white Baptist churches, and only one of these, New Orleans with a population of over 250,000, has more than one church, and that city has only three.

"Of the twelve towns with between 1,000 and 2,000 inhabitants, seven have each a Baptist church.

"More than two-thirds ( $\frac{2}{3}$ ) of the twenty-seven (27) towns of the State with between 500 and 1,000 have no white Baptist church. Of the fifty-nine court-house towns over thirty have no Baptist churches.

"With the population of the State estimated at 1,150,000 and the negroes at about one-half, there are (about) 575,000 of other races.

"About 50,000 of the population of New Orleans are identified with the Roman Catholic faith; in all other churches, Baptist and Protestant, about 12,000. The negro population of the city is estimated at twenty-five per cent. of the whole, so that there are 150,000 of other races in the "Crescent City" needing evangelization.

"Adding the 150,000 of New Orleans to the 100,000 of the twenty-one parishes, and we have a total of 250,000 without the pure Gospel.

"The Baptist preachers of the State have the ratio of 1 to 2,500, and white Baptists 1 to 23 of the population.

"There are 439 white Baptist churches in the State, and not over one-third ( $\frac{1}{3}$ ) of these have Sunday-schools. It has been estimated, after very careful investigation, that there are 34,000 children in the city of New Orleans alone that are growing up in utter ignorance of God's word.

#### Recommendations.

"1. The committee recommends that the Home Board, by the advice of the State Board, spend at least ten thousand dollars (\$10,000.00) in mission work in the State during this conventional year.

"2. That the Sunday school Board attempt to supply, as far as possible, the needed help in the establishment and maintenance of Sunday-schools in the churches that have no schools.

Respectfully submitted.

E. O. WARE, F. H. MARTIN, R. B. GARRETT."

By special invitation our missionaries, Rev. J. M. Hoefflin and Rev. F. Sievers, made very interesting statements of their work among the Germans of Missouri.

#### The Centennial.

Saturday was given to the consideration of the "Centennial of Modern Missions," and it was indeed a "field day"—"a feast of fat things"—a day never to be forgotten by those who were present.



The "Centennial Committee" made the following report:

"Your committee held two meetings for consultation since the last Convention, the first on Lookout Mountain in July, and the second in Washington in January, and the members of this committee and of the State committees have been active during the year.

"The District Associations were asked to give special time to the discussion of the centennial work, and to a very great extent the request was granted and much interest was awakened. In connection with the State Conventions and Associations also, as well as at various points by special arrangement, have centennial meetings been held.

"The cooperation of the Sunday-school series, of the denominational papers, and of women's missionary societies was asked, and to a gratifying extent received. Suitable missionary literature was commended, and a great deal of such literature has been put in circulation and valuable additions have been made to this literature.

"The committee recommended four general meetings, the first to be held May 7th, in Atlanta, Ga.; the second, October 2d, in Louisville, Ky.; the third, March, 1893, in Richmond, Va., and the fourth in connection with the next meeting of the Convention. The first and fourth of these meetings are recommended to last for one day, and the second and third for three days.

"It is recommended to the Convention that an effort be made to raise a permanent centennial fund of \$250,000; \$125,000 each for the Foreign and the Home Boards for Bible translation, chapel building, a church edifice fund and other permanent work; this to be in addition to the proposed sending to our foreign fields, during the year, one hundred new missionaries, and correspondingly enlarging all other departments of our mission work, as adopted at two previous meetings of the Convention.

"The committee would recommend to the Convention to commend to the churches the scriptural plan of raising money for missions, viz., regular and systematic giving by every member of the church as far as practicable.

"Your committee approved of the preparation and circulation of maps of our foreign and home fields. Maps giving our foreign stations have been prepared and a goodly number of them are in use.

"In response to the action of the General Association of Virginia, the committee corresponded with the Eutaw Place church, in Baltimore, in reference to securing Dr. Ellis for special service in the centennial work. The church has shown a generous spirit, but the matter has not yet been definitely settled.

"The committee adopted the plans devised by the Woman's Missionary Union (auxiliary to the Southern

Baptist Convention) for using chapel cards and certificates for raising money for the centennial fund. Many of these cards and certificates are now in use and the results are encouraging. The committee would recommend that this feature of the centennial work be specially endorsed and commended.

"We would recommend the appointment of a committee of one from each State represented in the Convention to apportion the centennial fund of \$250,000, proposed to be raised among the States, and that the securing of this fund be pushed with all possible vigor.

"The committee requested Dr. Gambrell, chosen to preach the Convention sermon, to select as his text the passage, Isaiah 55:2, 3, from which William Carey preached his famous sermon before the Nottingham Association.

"At the meeting in Washington we conferred with representatives of the Missionary Union. We accepted the invitation to send a fraternal messenger, in behalf of the committee, to the meeting of the Union, in Philadelphia, and the chairman was appointed. We invited representatives of the Union and of the Canada Foreign Mission Board to be present at this meeting. Dr. Mabie, of the Union, is here, and the Convention will have the pleasure of hearing from him.

Respectfully submitted.

Signed, T. T. Eaton, T. H. Pritchard, H. H. Harris, F. M. Ellis, I. T. Tichenor.

At Trinity church in the forenoon a packed house heard with thrilled interest Rev. Dr. J. W. Carter, of North Carolina, on "The Moral Basis of Missionary Enterprise;" Rev. Dr. J. P. Greene, of St. Louis, on "The Heathen Lost Without the Gospel," and Rev. Dr. John A. Broadus on "How Best to Utilize the Centenary Movement."

These brethren were all at their best, and their speeches in their happiest vein, and a most profound impression was made on the vast crowd who heard them.

At the same hour, Rev. Dr. F. M. Ellis, of Baltimore, and Rev. Dr. W. D. Powell, of Mexico, spoke to the "overflow" who crowded the First Baptist church, and we learned that they delighted and thrilled all who heard them.

In the afternoon, Rev. Dr. H. C. Mabie, of Boston, one of the Secretaries of the Missionary Union, made an address of great interest and power on "Personal Observations in Heathen Lands."

At the close of Dr. Mabie's address, Bro. Joshua Levering, of Baltimore, in a brief, modest, but earnest and appropriate talk, tendered to the Centennial fund \$5,000 for himself, and \$5,000 for his twin brother, Eugene Levering. Other subscriptions were promptly tendered. Afterwards other sums ran up the subscription to about \$20,000. Since the Conven-

tion it has been announced that a brother, who does not consent that his name should be published, will give \$20,000, so that we will have a beginning of \$40,000, which, it is hoped, will be rapidly augmented as the result of these Centennial meetings.

An interesting event of the morning meeting was the introduction to the Convention of the following veterans, who were present at the organization of the Convention in Augusta in 1845: Rev. W. H. Robert, Mississippi; Rev. Dr. C. M. Irwin, of Georgia; Thos. P. Smith, Esq., of South Carolina; Rev. H. W. Mahoney, of South Carolina; Rev. J. L. S. Parks, of Texas, and Rev. Dr. S. G. Hillyer, of Georgia.

At night Rev. Dr. B. H. Carroll, made an address on "Home Missions in America," which we did not have the privilege of hearing, as it became our duty to be at the other church at that hour, but the universal verdict of those who did hear it was that it was a clear, able, eloquent and very powerful presentation of the subject. We hope to see it in print, and widely circulated before long.

At the same hour Rev. R. T. Vann, of N. C., addressed a meeting at the first Baptist church on Home Missions, and we do not hesitate to pronounce it one of the very best speeches of the kind we ever heard—able, practical, eloquent, witty, and incisive, it made a profound impression on all who heard it, and we wish to see this speech also in tract form and widely circulated among our people.

The report of the "Committee on Work among the Negroes," or rather the report of Rev. C. C. Brown, of South Carolina, on that subject [for it came out that only two other members of the committee of seven had seen the report, when Brother Brown first presented it] was vigorously opposed by Dr. J. B. Hawthorne and "recommended," and subsequently when Brother Brown presented the report again, somewhat modified in some of its language, and sustained it in an earnest and characteristic speech, Dr. J. B. Gambrell, of Mississippi, opposed it in a speech characterized by his usual wit and broad humor, and offered the following substitute for the report, which was adopted by an overwhelming vote of the Convention:

"Resolved, That this Convention approve the work of the Home Mission Board in behalf of the negroes of the South and emphasize its importance and urge the churches to so supply the board with means as to make a much greater work possible."

Neither of the Secretaries of the Home Board thought proper to speak on Bro. Brown's report when it was before the Convention, and we shall not discuss it here. We will only say that we admire the zeal that Bro. Brown has shown for the religious welfare of the negroes—and that we

bid him a hearty "God speed" in the special work he is doing for them in South Carolina, and would rejoice to see the same work done in every State in the South. We heartily concurred in much that his report contained, and sincerely regretted that he was not willing to modify it so that the Convention could have unanimously adopted it.

We do not admit that there is a man in America more sincerely interested in the religious good of the negroes of the South, or more ready to co-operate in any wise measures for the promotion of their welfare than we are. There may be, of course, honest differences of opinion as to the best methods of doing the work, and we fully accord to others the right to their opinions which we claim for ourselves.

If brethren do not approve of the policy of the board in this, or any other matter, we would be the last to doubt their perfect right to dissent from that policy, or to get the Convention to change it, and whenever the Convention shall so direct, the board, as its servants, will promptly, cheerfully and zealously seek to carry out the new policy adopted. But, on the other hand, we insist that we should not be held up to censure and ridicule if we should not be willing to change a policy which the Convention has approved year after year, and which our experience has proven to be wise, simply because honored brethren differ with us.

The Sabbath was a great day in Atlanta—a great day for the Baptists—a great day for the cause of the Master.

The pulpits of the city generally (except, of course, the Catholic and Episcopal, and, strange to say, the pulpits of the colored churches), were tendered to our committee, and 83 of our preachers occupied them.

We were blessed with clear skies and a balmy day, and rarely have such crowds attended on the preaching of the Word.

The First Baptist Church, where Dr. John A. Broadus preached at 11 o'clock, was packed at 9:30, lower floor, gallery, aisles, vestibules, choir gallery, every inch of standing room, while thousands turned away, unable to get even into the vestibule. The other churches generally were crowded both morning and night, and the reports which we received from every direction indicated that the congregations generally were delighted, and that the gospel has rarely been preached with more unction, power and effect than by our brethren who preached on "Convention Sunday." And there were many more preachers present who could have done it as well, or better, than those appointed.

The report of the prosperous condition of the Seminary, of the election of new Professors, etc., gave very great satisfaction, as all con-

(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 exert themselves to extend our circulation.

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

All communications for the columns of the paper, and all subscriptions or advertisements, or other matter pertaining to the paper should be addressed to J. Wm. Jones, Editor, P. O. Box 361, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., JUNE, 1892.

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ATLANTA, GA.

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## MISSION WORK OF THE SOUTHERN BAPTIST CONVENTION.

We give below the increase made in the work of the boards of the Convention in the last ten years. No fact speaks more strongly of the wisdom of their management and of the divine blessing upon their labors, than these figures. It will be seen that the cash receipts of the two boards have increased about an equal amount, the increase for the Foreign Board being \$63,168, and that of the Home Board \$66,051.

INCREASE FROM 1882 TO 1892.

## FOREIGN BOARD.

Number of Missionaries.	
In 1882.....	31
In 1892.....	172
Receipts.	
In 1882.....	\$51,157
In 1892.....	\$114,325
Baptisms.	
In 1882.....	124
In 1892.....	434
Church Members.	
In 1882.....	1,022
In 1892.....	2,725

## HOME BOARD.

Number of Missionaries.	
In 1882.....	39
In 1892.....	365
Cash Receipts.	
In 1882.....	\$14,120
In 1892.....	\$84,171
Co-operative Work.	
In 1882.....	\$10,200
In 1892.....	\$68,683
Additions by Baptism.	
In 1882.....	119
In 1892.....	5,274

## Additions by Letter.

In 1882.....	214
In 1892.....	5,673
Total Additions.	
In 1882.....	338
In 1892.....	11,247

There are certain conclusions borne out by these figures which will commend themselves to all of our people.

1. While the receipts of the Foreign Board have a little more than doubled, the number of their missionaries has increased five and a half times, their baptisms three and a half times, and the number of their church members more than two and a half times. As the receipts are increased, the number of workers and the results of their work are increased in a much larger proportion. This arises from the fact that in mission work, as in every other business, there are certain fixed expenses which must be incurred, whether the work is large or small, and these expenses do not increase proportionately with the increase of the work.

2. The increase of membership has been far greater proportionately in the foreign field than in our home churches. The increase of the white Baptist churches within the territory of the Southern Baptist Convention from 1882 to 1892 was 308,121, or about 33 per cent.; while the increase of the churches under the Foreign Mission Board was 250 per cent in the same time.

3. In our home field while the cash receipts have increased 4½ times, and the co-operative work of the board 6½ times, the number of missionaries has increased ten times, and the additions to the mission churches have risen from 333 in 1882 to 11,247 in 1892.

No comparison can be made in the work of church building on the mission field, as the board in 1882 did little in that direction, and made no report of its work, while in 1892 \$64,000 were raised and expended in this work. This sum is almost entirely net gain in this department. Such facts should silence all adverse criticism and bring every lover of our Lord in cordial and active sympathy with the work of the Convention.

## "HONOR TO WHOM HONOR IS DUE."

The following letter explains itself, and we cannot refrain from letting our readers see it, though not written for publication:

ATLANTA, GA., May 20th, 1892.

Miss Annie W. Armstrong, Baltimore, Md.

DEAR SISTER—At the last meeting of the Home Mission Board the attention of the board was especially called to the last report of the Woman's Missionary Union. The Board was highly gratified with the very efficient work of the Executive Committee as shown in this report, and instructed the Corresponding Secretary to express to you their high appreciation of the services rendered by

the committee, and to return to them the hearty thanks of the board.

I take great pleasure in the performance of this duty, and the acknowledgment of the great indebtedness of the Secretaries of the Board, and not only for the efficient labors performed by the Executive Committee, but for the uniform kindness and Christian courtesy shown by the committee in all our correspondence with them.

May the work of the present year be largely increased in your hands, and may the blessing of the Lord be multiplied upon you.

Your brother,

I. T. TICHENOR.

## "LET US HAVE PEACE!"

OUR HOME FIELD has shown itself averse to controversy at all times, and we especially desire to avoid it during this centennial year, when all of our energies should be combined and blended in an earnest and persistent effort to accomplish the grand work before us.

There are certain things floating around in certain quarters which we are very much tempted to answer, especially as we are confident that we could do so triumphantly; but we forbear, and let pass the golden opportunity of making some good hits, for the sake of peace and harmony in our brotherhood.

Brethren, let us during this year at least, "study the things that make for peace," and forgetting points of difference let us unite in one earnest effort to make this centennial movement a grand success.

The Secretaries of the Southern Baptist Convention—Drs. Lansing Burrows, and O. F. Gregory, assisted by Rev. J. A. S. Thomas—have beaten all previous records this year in getting out the Minutes. The Convention adjourned at ten o'clock on Tuesday night, and at eight o'clock the next morning, Dr. Burrows was handing out copies of the Minutes for the delegates to carry home with them.

This enterprise reflects the highest credit, not only upon our efficient Secretaries, but upon their printers (James P. Harrison & Co., Atlanta), as well.

It is needless to add that the work did not suffer by the haste with which it was gotten out, but is first class in every respect.

MONEY GREATLY NEEDED NOW.—We believe that this will be the most prosperous year for the Home Mission Board that it has ever had—that our receipts will be largely increased—and that we will thus be enabled to largely increase our work.

The churches are going to do better for us this year than ever before. But, brethren, we greatly need money now. We begin the year in debt, notwithstanding the fact that our receipts last year were a very handsome increase on those of the year

before—we are now entering the "summer drought," and we shall be seriously embarrassed unless our friends come promptly to the rescue. Help us now, brethren, by taking special collections for Home Missions and by promptly forwarding whatever you may have for our Board.

"THE HISTORY OF THE ALBEMARLE (VA.) ASSOCIATION," by Rev. J. B. Turpin, of Charlottesville, is an important piece of work admirably done.

Our Baptist people have been entirely too careless about their history, and histories of District Associations seem to us a very desirable form in which to put "the material for the future historian."

This excellent piece of work by Bro. Turpin will serve, we hope, as a model for others, and we should be glad if his success in this should induce the author to undertake some larger part of Baptist history.

KIND WORDS.—The *Western Recorder*, which has always and at all times been the staunch supporter of the Boards and of every other work of the Southern Baptist Convention, gives our Board some kind words which we warmly appreciate, and which we cannot refrain from letting our readers see.

In its report of the Convention the *Recorder* says of our report:

"As this was the tenth anniversary of the removal of the Board to Atlanta, the report gave a brief synopsis of the changes wrought and the work accomplished. There is small question that the removing of the Board to Atlanta, and putting it under its present management, saved the life of the Southern Baptist Convention. And knowing this, there are a very few who do not love its tireless and far-seeing secretaries, and there are thousands who do love them and thank God for raising them up to do this work."

In an editorial on the Convention the *Recorder* says:

"The reports of the boards were highly gratifying, showing, as they did, more work done and more money raised than in any previous year, and this too in the face of the great financial depression over a large part of our territory. The Sunday-school Board made its first report, which was looked for with special interest. The wisdom of the appointment of this Board was abundantly vindicated and those who opposed its appointment are now among its heartiest supporters."

THAT CRITICISM ON OUR REPORT FOR 1891.—In our last issue we briefly commented on the criticism of certain language used in our report for 1891, made by the *Home Mission Monthly* and recently echoed by several others, and said: "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 have received a very courteous letter from Prof. W. E. Holmes, of the Atlanta Seminary, in which he gives us reason to conclude that we were mistaken in thinking that the other articles were "inspired by Dr. Morehouse," and we take great pleasure in making the *amende honorable*, and saying that we were mistaken in our supposition, though we must add that the appearance of those articles just after Dr. Morehouse's visits was "a singular coincidence," which gave color to our inference.

But we cheerfully accept the version of the matter given by Professor Holmes, for whom we have a high personal regard, and for whose zeal for the welfare of his race, and wisdom in the means best adapted to its promotion we have the highest respect.

We repeat again, with emphasis, that we have neither time nor inclination to enter into any discussion of the question upon which some of the brethren have shown so much zeal, not to say warmth, as we have all that we can do in trying to awaken an interest in the religious instruction of the negro, which will put into the treasury of our board the means of greatly enlarging our work in this field of pressing need, and great usefulness.

[From Editorial in the Baptist, Baltimore.]  
MEANS, NOT METHODS OF MISSIONS.

It is gratifying to notice that our religious papers, with but very few exceptions, deplore the untimely and poorly-sustained attacks upon the methods of our mission boards. By our wisest brethren and our most helpful weeklies these articles, it is thought, cannot but accomplish harm; but the force of them is greatly weakened by the spirit that apparently animated them, and by the repeated blunders as to facts and figures. Destruction is easier than construction; and to sit on the fence and tell the plowman how to plow is less laborious and much more comfortable than to put yourself in his place. No Convention ever had wiser and more faithful Secretaries, boards and missionaries, than are under the employ of the Southern Baptist Convention. It will be far more graceful and grateful if our pastors and churches will unfetter their hands, and rebuke the carping spirit of these self-imposed critics by enabling our Secretaries and boards to do the bidding of the Convention untrammelled by debt. Men of Israel, churches of the living God, to the help! Less than a fortnight, and the books of our boards close for this fiscal year. A shame upon us, ten thousand times, if, at the great gathering of the Southern Baptists in Atlanta in this centennial year, our boards report that the churches have not sustained them in the work of the Convention. It may be well for us all now, as the crisis is on us, to give less attention to the "Methods of Missions," and more attention to the "Means of Missions."

(Continued from third page.)

cerning the dear Seminary is of deepest interest to the Convention, as the Institution is intimately connected with all of our work.

It was deeply regretted that we could not secure a larger audience room for the meetings (we were, of course, deeply grateful to our brethren of Trinity Methodist Church for the use of their house), but the honored brother who, in several of the papers, censures the Atlanta committee for not using proper efforts in the matter, had not taken pains to inform himself as to the facts.

When three months before the meeting, the committee ascertained that the new Opera House which they had conditionally engaged, would not be finished in time, they at once engaged a large warehouse, in which they arranged to seat 5,000 people, but ten days before the meeting the city of Atlanta (whose authorities had before assured our committee that the work would not be begun until the middle of May or first of June), began to pull down the warehouse to construct a fire engine house. It was then too late to build a tabernacle, or even to secure a tent; and so the committee made the best arrangements they could by accepting the kindness of our Trinity Methodist brethren.

On the whole, the meeting in Atlanta was the best session of the Convention we ever attended. May the meeting in Nashville be a better one, and made better by reports of larger work done and grander results reached.

#### MEETING OF THE WOMAN'S MISSIONARY UNION.

[We clip from the *Biblical Recorder* the following very interesting account of the Woman's Missionary Union meeting in Atlanta, and think we recognize in it the graceful pen of the new President of the Union.]

This body, auxiliary to the Southern Baptist Convention, held its fourth annual meeting in Atlanta, Ga., at the same time the latter body was in session.

Every year the young auxiliary becomes a more important one; every year its meetings are looked forward to with deeper interest by the Baptist women of the South, and every year greater results from its work are expected and received by the whole denomination.

It would be a mistake to think for a moment that a separate meeting meant separation in any particular from the interests of the Convention. On the contrary, the Baptist women of the South were never more closely identified with these interests than now, and the Union's work is ever drawing them more and more into, not a nominal union, but the union that comes of a thorough understanding of these aims and purposes. The whole thought of these meetings is missionary, based on recommenda-

tions of the Home and Foreign Mission Boards of the Southern Baptist Convention.

One more word of explanation: The meetings of the Union are not analogous to the meetings of the Convention, but much more so to a meeting of one of the Boards of that Convention, with four delegates and one vice-president from each State meeting with them in an annual session.

The Executive Committee, located at Baltimore, consists of a President, a Vice-President from each State, Recording Secretary, Corresponding Secretary, Treasurer, and an Advisory Committee of nine ladies. All these, with the exception of the President and Vice-Presidents, are residents of Baltimore, where the Mission rooms are located. The Executive Committee's work in 1891 was represented by 3,737 letters, 261 postals, and the sending out of 120,777 mission leaflets, mite barrels, papers, etc., in 1,122 packages to the Woman's Central Committees of the Missions of the fourteen States connected with the Southern Baptist Convention. The figures for this year (1892) are much larger, but they are not before us.

Since the organization of the Union at Richmond in 1888, Miss M. E. McIntosh has held the position of President, and Miss Annie W. Armstrong of Baltimore, Corresponding Secretary. These ladies have given their time and strength to the work, refusing all remuneration. The great growth of the work, under their wise and self-sacrificing management, will be shown, as far as figures can show, by the fact that the Woman's Missionary Societies of the Baptist churches of the South gave to Foreign Missions in 1888, \$14,316.06, and in 1892, \$25,040.27; to Home Missions in 1888, \$6,723.10, and in 1892, \$19,242.59.

With this brief sketch of the purpose and growth of the Woman's Missionary Union, let us add an equally brief account of the fourth annual meeting which has just been held in Atlanta. Any connected account of the five meetings, each teeming with interest, would be impossible in so brief a space. As we have said, the key-note of the meeting was missions, and all its proceedings falling in tune with this work, and we will dwell particularly on this thought.

The leading question was, how can the Baptist women of the South best aid in creating a permanent Centennial Chapel Building Fund of \$250,000 for Foreign and Home Missions (this being the especial Centennial work assigned them by the Convention), while continuing and increasing their contributions to the regular objects of the Convention.

The meeting was fortunate in having with them Miss Lottie Moon and Mrs. Pruett from China, Miss Mina Everett from Mexico, and Miss Joerg and Miss Clotilde Diaz from Cuba, who, with hearts warm from the

mission work on their fields, could make the sacrifices necessary to come up to the full measure of the great work planned for the Centennial year seem small.

Miss Moon, whose heroism in pushing into the northern part of China alone and fearless has for nineteen years been an inspiration to all who read of it, spoke with a large grasp of the subject of the vast changes that had taken place in the years of her work in China. She told of the wise regency of the Queen Mother, a woman of great wisdom, of the liberal policy of the young Emperor, now two years on the throne, of the net work of telegraph wires built over the kingdom on the eve of a threatened rebellion, and looked forward to the building at no distant day of many railroads by Chinese labor and with Chinese material. In her modesty, she refrained from giving many instances of her own career, only instancing the change in the sentiments of Northern China by relating how it was not uncommon, some years ago, for the "foreign Devil woman" to be followed by six Chinese soldiers, crying, "Kill, kill," while now she goes unmolested wherever she wishes.

Mrs. Pruett told of motherhood in missions. She said the wives of missionaries were more than missionary housekeepers. If she could not go far from home, there were within ten minutes' walk of her door 10,000 women who would never hear the gospel unless they heard it from the lips of a lady missionary. They could not go to the chapels, and it would be a disgrace for the missionary to come to their homes. In these visits, which she delighted to make, her children and theirs were the thought that drew them together. From them she could teach the love of God, for the mother heart would respond to this thought, having known only of angry gods to be appeased. She told much of the hardships of the Chinese woman's lot, and appealed from it for the sympathy and love of her favored American sisters.

Miss Everett told of the readiness, and even eagerness, to hear the gospel which she had found in her recent work in Mexico.

Miss Joerg, an American by birth, but by relationship and years of residence closely allied with Cuba and a member of Mr. Diaz's church, spoke of his wonderful work, and especially of the school for the higher education of girls, which, through the aid of the woman's missionary societies, Mr. Diaz has this year opened in large and commodious apartments in the church building of Havana. Eighteen half orphaned girls are now being supported in it by various missionary societies (at \$120 a year), thus enabling them to insure the support of the necessary teachers and offer educational facilities to ninety-eight paying pupils, many of whom came from Catholic

families. She said the great need of the school was a highly educated, middle-aged American lady principal.

Mr. Diaz, speaking to the ladies in a subsequent meeting, said he had room for a hundred Baptist orphan girls at the same rate, each enlarging their ability to offer education to others. The improvement in the class and number of the congregations since the opening of the school had been marked. The course of study and hours were as follows: 6 o'clock A. M., hymns and reading Bible; 7:30, bath; 8, dictation (from the Bible); 9, reading (from the Bible); 10, Bible recitation. 11, and the following hours until 4, arithmetic, geography, etc. He justly said they had Sunday schools seven times a week.

Miss Clotilde Diaz, sister of Mr. Diaz, who for fifteen months has been studying in La Grange, Ga., to prepare herself for the position of a teacher in this school, told of her conversion at the age of six by the teachings of her brother just returned from America; of her persecution by her mother; then a devout Catholic, and of the organization of the first Sunday-school in Cuba at the age of eight. At her request, her brother had consented to teach on Sunday any children she might gather during the week. She watched and invited every passing child, and on Sunday had sixty children, who were formed into the first Baptist Cuban Sunday-school. She compared the conversion of her mother from her bitter opposition to earnest and untiring zeal for the cause, to the bringing to life of Lazarus, and thought it a miracle hardly less wonderful.

Dr. F. M. Ellis, of Baltimore, on Monday made a most stirring appeal to the ladies on the importance of their work in the centennial year. He more and more believed that the success of the centennial movement depended on the women. He never doubted that they would fulfill their responsibility. The Chapel Card plan he considered near an inspiration. One brick (ten cents) taken by every child connected with Southern Baptist Sunday-schools, and three by every Baptist woman, would be double the sum asked from the whole Southern Baptist Convention for the permanent building fund. He told of the collection with these from a mothers' meeting in Baltimore composed of washerwomen, factory hands and day-laborers' wives. In six weeks they gave as thank-offerings \$88.96. None could be poorer than they, and the influence on those who gave would be greater in blessing than even on the heathen women. He pleaded for one year of sacrifice—plainer clothes, plainer living, better intercourse and communion with God.

Drs. Bell, Frost and Jones addressed the body on the recommendations of their boards, as Dr. Jones aptly expressed it, appearing when

these various doctors began their addresses, and disappearing when they closed them. We would like to give some thought from each, but space forbids.

Dr. Bell's reasons for the presentation of Japan as the object for the Christmas offering for next Christmas, instead of North China, which has for four years been the object of the gifts of this gift giving season, will interest all. They were that a new and most interesting field had recently been opened there in an island of nine millions almost unreached by other missionary effort, and that the Christmas gifts, amounting this year to more than \$4,000 had come in more rapidly than men or women could be found for North China.

The climax of the meetings was undoubtedly reached in the meeting of Sunday afternoon and took the form of a collection so free and spontaneous that it was most inspiring. The number of seventy delegates, and possibly as many more visiting ladies, and been swelled by so large a number of Atlanta ladies, that the large church, the Central Presbyterian, was filled to the doors.

It was proposed to take a collection to send to Mrs. Z. C. Taylor, who had recently returned to America to have her limb amputated at the hip, a horse and buggy, that on her return to her mission field, Bahia, Brazil, she might still continue her mission work by going from house to house. Money was being sent to the desk before it was asked for, when a Presbyterian lady asked the privilege of giving the whole amount. The others were unwilling to forego the pleasure of sending some testimonial to Mrs. Taylor. It was known that she wished for a typewriter that she might use the leisure moments that necessarily must come to her from her crippled condition, in writing for the mission. By a gift of fifty dollars and other large sums, the sum needed was made up in a moment. Other gifts were suggested, and finally the ladies had to be almost restrained from giving.

The election of officers for the ensuing year, which occurs at the close of the annual meeting, resulted in the election of Miss Fannie E. Heck of North Carolina, as President; Miss A. W. Armstrong of Maryland, Corresponding Secretary; Mrs. F. M. Ellis of Maryland, Treasurer, with a Vice-President from each State, Mrs. J. A. Briggs of Raleigh, being elected from North Carolina. F. E. H.

#### HOME MISSIONS AND THE COLORED PEOPLE.

BY REV. W. T. LOWRY, OF MISSISSIPPI.

[We were so much pleased with the following address made at the Missionary Institute, at Winona, that we begged our brother to let us have it for *Home Field*, and we are glad for our readers to see it.]

In one of our Baptist Conventions, the pastor of the church in which we were meeting came to me and asked me to permit him to have me appointed to preach to the colored people on Sunday. I did not decline, nor did I feel myself, in the least, honored among the preachers in attendance. It was such work as I was accustomed to. So, now, I can truthfully say, that I believe in my subject. In discussing the question, I wish first to call attention to some facts; to some facts which stand established as such whether we are willing to recognize them or not, and which would better be recognized and squarely faced.

1. The negro is here. He is here thick and he is here to stay. He is on the increase, and he is more and more coming to recognize the South as his permanent home. Notwithstanding the fact that there is an occasional exodus craze in some one section or another, yet every thinking man must see that the great bulk of the colored population is destined to remain in the South. We could not in any legitimate way get rid of them if we would, and, in my opinion, we would not if we could.

2. He is not only here, but he is here to influence, in no small measure, the civilization of this country for all time to come. On our social life, on our political interests and on the morals of our country, he will have his influence. We cannot ignore him and we must not cast the matter lightly aside, for the negro will have a mighty influence upon the future history of this country. It is a fact that must be accepted and dealt with.

3. Another fact which many of our people have not accepted as a fact is this: the negro is going to be educated. This is already decided, it is no longer an open question. For my part I believe it is rightly decided. I do not believe that ignorance helps or intelligence hurts any people; but whatever may be your opinion about the advisability of educating the negro, the die is cast. He has the common schools and they will never be taken from him and he is patronizing them. He has seminaries, colleges, universities, and they are permanently endowed and forever established. Take a few figures.

From the close of the war to 1889, the North contributed over fifteen millions of dollars for the education of the negro in the South, and the South herself, in the support of common schools and otherwise, contributed over thirty-seven millions.

In 1889, there were in the colored public schools of the sixteen slave States and the District of Columbia 1,213,092 students; and in addition to the public schools, there were fifty-three schools for the secondary instruction of colored people; forty-one schools for the training of colored teachers; twenty-two colored colleges and universities; twenty-two schools of theology for colored people; three medical schools; two schools of dent-

istry and one of pharmacy, besides nine institutions for the deaf, dumb and blind. The medical department of the Central Tennessee College alone had turned out 104 colored physicians with the degree of M. D. In our own State of Mississippi the salaries of colored teachers during that year amounted to over \$341,000.00; the enrollment of colored children in the public schools of the State was over 172,000, while fifty-three out of every hundred of the colored people entitled to the public schools took advantage of them and only forty-six out of every hundred of the white people.

These are the official statistics of the Commissioner of Education for 1889 and the figures have had over two years to accumulate. Verily the question of the education of the negro is settled. I repeat, I think it has been settled correctly, but, however that may be, it stands as a fact. True there is much thinking, much giving and much work that still needs to be done along the line of the negro's education, but my point is that in dealing with the negro we are dealing with a race that is destined to be a fairly well educated race; a race that is not going to remain in its present ignorance.

Having stated these facts let us come to the main question that concerns us as a denomination of Christians: Shall we give them the gospel? Shall this race that is here in such vast numbers and here to stay, this race that must exert an influence on all of our interests, this race that has and is making use of educational facilities, shall this race be a christian race or not? And shall we, their more favored brethren, do our part in making them a christian people and have our share in their final good will and gratitude?

But, before I discuss this, let me ask a subsidiary question: What does the negro need religiously? He does not need converting from heathenism for the christian religion is his accepted religion. He does not need converting from skepticism, for there are few skeptics among them. He has churches and preachers by the thousand and a large proportion of the negroes are church members. But they sadly need clearer ideas of the plan of salvation, a more intelligent understanding of scripture truths in general and thorough toning up on the morality of religion. The negro is not as a race vicious, but he is non-moral; he is not skeptical, but he is superstitious; he is not hard to bring to a profession of religion, but alas, I fear it is oftentimes (as is too often the case with white people) simple emotion rather than genuine trust in Christ. They need a more intelligent ministry, and they need the encouragement and help of intelligent and consecrated christians, preachers and laymen.

Shall we meet their religious wants?



Shall we evangelize the colored race? I answer yes, for more reasons than one.

1. Self-interest. We must elevate them lest they degrade us, we must christianize them lest they give our country trouble. A converted negro (and there are such), and especially a converted negro who is intelligent in scripture teachings, will be more ready to take his proper place socially than one who is unconverted. He will be less trouble in politics and his moral influence will be far better. I have known christian negroes to be honestly shocked at the language or conduct of white church members. And I have known christian negroes whose language and lives were such as made them altogether safe companions for the white boy who worked in company with them. If we are to live in the same country with them, our own interests demand that they be brought to Christ; and, if both races could be brought to walk with Christ the negro problem would be gloriously settled.

2. But apart from all self-interest, we must give the negro the gospel in obedience to the Christ who has taught us the brotherhood of man and commanded us to preach the gospel to every creature, in obedience to that spirit of love within us which would have all men saved, and in imitation of that perfect example which despised not the weakest and vilest of men.

How must the work be done?

1. Much, of course, must be done by individual conduct and effort. Let every Christian act the Christian in his dealings with the negroes, and let us lose no opportunity to teach them.

2. But much can be done through our Mission Boards. Our Home Mission Board of the Southern Baptist Convention has about sixty missionaries working among the negroes. Some of them are white men and some are intelligent, consecrated colored men. The negroes receive them kindly and appreciate their services. They want more such helpers and the Board is anxious to give them and will do so when the money is furnished by the people. The main work of these missionaries is in bringing their leaders and more especially their preachers to clearer and stronger conceptions of Bible truths and into more intelligent methods of teaching and preaching them. It is a great work: may God enlarge it.

Let me emphasize, too, the fact that it is the Southern Board that is doing this work among the freedmen. In the matter of the negro's education, the South has done far more than the North, as was shown by statistics in the first part of this paper. That is as it should be. And, brethren, in the negro's evangelization the South must play the leading part. They are our neighbors and friends; we love their souls and feel an interest in their welfare, and we have the practical knowledge of their nature and needs which will enable us to help them as others could not.

But again, it is the Southern Baptist Board. God has laid the especial responsibility of this people's elevation upon the Baptists. The negroes seem almost naturally Baptists. One of them in explaining why, said: "Boss, I don't know, 'cep'n dats de way de book reads." There are in Mississippi, to-day, over 93,000 colored Baptists, which is 38,000 more than belong to all other denominations put together.

Are the results of the work thus far encouraging? I would not be over hopeful, but I must say, yes, decidedly so. The results cannot be expressed in figures, but we need only to lift up our eyes and see. In some sections, doubtless, it seems as if there had been no improvement at all, but this is true of white people also, and in other sections the improvement is marked. I have met a number of intelligent and at the same time consecrated preachers among them, and the number of such preachers is growing. When we take their past history into consideration we must expect slow progress, but there is evidently progress.

#### CONCLUSION.

Finally, brethren, let me ask two questions.

1. How shall it be in the South one hundred years in the future? The two races will be here. Shall there be prejudice and bitterness and conflict, or shall there be kindness and harmony? Which?

2. What shall become of the immortal souls of these millions of people and their posterity? The answer is largely with the Christian white people of the South, and I have my responsibility and you have yours.

#### AN APPEAL FOR EVANGELIZING TEXAS.

The following stirring appeal was published in the *Western Baptist* and while intended originally for Texas as an appeal for State missions, it is equally applicable to other States, and as an appeal for Home Missions as well, since so large a part of the contributions to our Home Board have gone in the past and will go in the future to the evangelization of the great Empire of Texas.

"The Lord shall open unto thee his good treasure, and bless all the work of thy hand," Deut. 28:12.

DEAR SISTERS—All who use the "Prayer Card" know that December is the month in which we are especially to consider the subject of State Missions. I rejoice that many of you are filled with loving sympathy for the work in heathen and papal lands, and that you joyfully contribute to the general work of the Boards of the

Southern Baptist Convention, and also that you are practicing self-denial in order to support special lines of work; presented by each of these boards. It is a very great pleasure to know that it is our purpose to increase our love offerings to God, to be used in the work of the Foreign and Home Boards. And is there still

more for our hands to do? Yes, and "the Lord will bless all the work of thy hands." We must help all kinds of Christian work in our State—the Sunday-school work, the cause of Christian Education, Ministers' Relief, Orphans' Home, and the mission work of the State Board. Everywhere this board has opportunity to enlarge its work, but the means are wanting. What can I say that will win prayerful, helpful attention at once? Do we lack faith, my sisters? Are we afraid if we undertake so much that God will not bless all the work of our hands?

O, little faith; how much it should remind us of the time when the multitude approached and there arose anxiety as to the scarcity of food. Perhaps some whispered: "Master, send the multitude away." But Jesus said: "Give ye them to eat." A multitude has reached Texas soil—"mingled sons of different races." Shall we withhold from them that which is the joy of our lives? Jesus says: "Give ye them to eat." Have we not sufficient proof that we are able, when we have his own declaration that "all power is given unto me?" A little more self-denial done by each of us would enable our State board to treat the foreign population as it would delight in doing. Let us believe that God will bless our efforts to help these foreigners as one of the works of our hands. O, if we would but realize our kinship with them we would regard them more tenderly. There was an accident one day; men gathered round a place in the street where the earth had fallen in, and one man stood smoking his pipe, looking on. A woman came running up and spoke to him; in a moment he was all activity and energy, he was down there in his shirt sleeves. What had the woman said to him? "Jack, that is your brother down there." Oh, that made all the difference. If we would believe that those for whom I plead are our brothers and sisters we would go down into their Christless homes without delay. Pardon another illustration. When a boy came running to his master saying, "The cows are in the corn," the master lost no time in inquiring how they got there. He at once went about turning them out, not suffering loss of either corn or cows. The foreigners are here, let us lose no time in discussing methods of repairing the fence that others may not enter; but let us, as they come, turn them out of the wrong way into the right; the gospel way, the way of salvation; then they, and the great field of Texas will be saved. Evidently God has brought them to

America and continues to bring them that we might rescue them from their soul-destroying doctrines and that their own lands may be more speedily blessed with the knowledge of Christ's power to save. A very old man who had lived all his life in the interior of Mexico serving the priests daily, was converted in San Antonio

something over two years ago, having been here but a few months. His first work for the Lord Jesus after his conversion was writing letters to those that had never heard of trusting alone in Christ's righteousness. So the Lord does open his good treasures to us and blesses all the work of our hands. Every one that is truly converted here, witnesses for Christ in their native land by written testimony. Allow me to beg all who love truth, morality, and purity, to interfere with the rottenness, the evils of the day that would at once sink us into a sea of discouragement if it were not for our faith in the saving strength of divine grace.

Dear sisters of Texas, you contributed fathers husbands, sons and brothers during the late war; you were loyal to Southern principles. My kindred in the State of Missouri risked their lives in furnishing food and clothing to Southern soldiers. What are we risking now? What are we contributing? O, are we asleep to the fact that the mighty army of satan is arrayed on Texas soil? At our very door is heathenism, sprinkled paganism (which is Roman Catholicism), superstition, spiritualism, atheism and many other "isms" that are opposed to God's way. May I also mention liquor leagues "as heading a list of leagues planned by satan's forces." Baptist women, please take time to look upon the picture. Surely your Christian sympathy is needed. O, have you none to spare? Let us take on more work, looking straight unto Jesus who says "fear not, I will help thee." Why not make a special offering to our State Mission Board that the bread of life may be offered to the foreigners in our land. Very true, that many of them are low specimens of humanity, but not so low that Jesus would pass them by, for you know he came to seek and to save the lost. We consider them heathen while they remain in their own countries and send missionaries to them (not so many as we ought), but when they are on United States soil some of us pass them by as being unworthy of our aid. Is not such treatment unkind? I make this plea while confined to my bed, and now close with again asking you to pity the

"Mingled sons of distant races,"  
"Seeking homes far o'er the sea;  
"Fugitives from earth's dark places."

To a country, blood bought, free,  
Bringing with them false conceptions,  
Or none at all, of Christ our way,  
Bound by sin and superstition,  
Grant, O Lord, eternal day.

MINA S. EVERETT.

December 12, 1891.

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

##### ALABAMA.

Judson Association, \$4.00; Christian Valley Sunday-school, Havana house (bricks), 6.50; L. B. Society, Town Creek church, 2.60; Spring Bank church, 2.20; Rev. C. B. Roach, Scottsboro, 5.00; Alexander City, 4.53; Hartsboro, 3.05; Christian Valley Sunday-school, Havana house, 2.30; Town Creek church, 3.11.

Total for the month, \$33.39.

##### ARKANSAS.

Mrs. L. L. Carruth, Washington, education of Mary Lozano, \$5.53; Rev. Dr. A. B. Miller, V. P., 25.00.

Total for the month, \$31.55.

##### GEORGIA.

Mt. Olive church (col.), Atlanta, \$5.00; Dr. J. G. Gibson, Cor. Sec., 76.83; Dr. J. G. Gibson, Cor. Sec., 49.00; Dr. J. G. Gibson, Cor. Sec., Cuban Missions, 17.50; Dr. J. G. Gibson, Cor. Sec., Cuban School, 2.00;

Dr. J. G. Gibson, Cor. Sec., Havana house, 1.00; F. C. McConnell, Treas., North Georgia Convention, 25.00; W. S. Howard, Augusta, Cuban Missions, 1.00; Woman's Missionary Union, Meeting Atlanta, furniture Cuban School, 33.60; Woman's Missionary Society, Hawkinsville, Cuban Missions, 2.50.

Total for the month, \$473.43.

#### KENTUCKY.

Pastor T. C. Stackhouse, Havana house, \$15.00; Baptist basket, by Mrs. T. D. Osborne, Louisville, Cuban Missions, 5.00.

Total for the month, \$20.00.

#### MARYLAND.

Young People's Centennial Missionary Society, Rockville, Centennial Chapel Fund, \$5.00; Immanuel church, Baltimore, 31.00; Part of a Thank Offering from Dr. F. M. Ellis, Baltimore, 66.26.

Total for the month, \$102.26.

#### MISSISSIPPI.

Cherry Creek, Chickasaw Association, \$52.50; Luka, 5.00; Ladies' Society, McParan church, 5.00.

Total for the month, \$62.50.

#### MISSOURI.

First church, Kansas City, \$22.00; A. E. Rogers, Treas., 208.11; Woman's Missionary Society, Mexico, 109.97; Woman's Missionary Society, Mexico, Cuban School, 11.40; Woman's Missionary Society, Mexico, Havana house, 20.00; Sunbeams, Havana house, 5.00; Peyton Estate, by Rev. G. W. Hyde, Lexington, 100.00.

Total for the month, \$476.48.

#### NORTH CAROLINA.

Clinton, Havana house, \$9.05.

Total for the month, \$9.05.

#### SOUTH CAROLINA.

Easley, \$4.58; New Westminster, 5.60; Rabun church, 10.00; Bellevue church, Spartanburg, 1.50; North Pacolet church, 1.00; Mt. Carmel, 4.17; Dickey's chapel, 1.50; Hopewell church, 1.50; Darlington church, 20.00; Wanamaraw church, 2.50; Linnie Lee 1.00; Estelle Lee 50c; Exile Coleman 1.00; Ozele Baker 1.00; Maggie Cockfield 50c; David Lee 50c; Belle Carter 50c; scholars of Liberty Sunday-school for Centennial Chapel Fund, total, 5.00; Alken Sunday-school Convention, 2.75; George's Creek church, Piedmont Association, 1.46; Beulah church, Union Co. Association, 3.53; M. Bailey, Cor. Sec., 24.57; Sumter, 5.47; Bamberg church, 5.54; Bamberg Sunday school, 1.00.

Total for the month, \$80.33.

#### TENNESSEE.

Sunday-school, First church, Clarksville, \$10.86; Central Sunday-school, Nashville, education Cuban girl, 8.92; Woman's Missionary Society, Central church, Chattanooga, 5.00; Birchwood, 2.27; Black Water Union church, 50c; W. H. Smith, Luther, 50c; Mt. Moriah church, Memphis Association, Cuban School, 5.00; Duck River Association, 11.36.

Total for the month, \$44.41.

#### TEXAS.

Red River Association, \$5.50; Baptist Sunday-school, Franklin, 5.00; through Rev. R. R. White, Agent; Farmersville church, 7.40; Lorena Aid Society, 5.00; First church, Waco, by Mrs. Westbrook, 1.50; Plano, by Mrs. J. C. Jasper, 5.00; Ladies' Society, First church, Waco, Havana house, 1.00; First church, Waco, by Mrs. B. H. Carroll, 26.35.

Total for the month, \$66.75.

#### VIRGINIA.

Norvell Ryland, \$25.00.

Total for the month, \$25.00.

#### MISCELLANEOUS.

J. S. Palmer, Boston, Mass. (pl. lge), Centennial Chapel Fund, \$100.00; L. M. Society, Utica, Ill., 2.00.

Total for the month, \$102.00.

Aggregate receipts for the month, \$1,377.95.

### CENTENNIAL CHAPEL CARDS AND CERTIFICATES.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, 10 E. Fayette street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leader "Home's Bricks," will be sent with each order. Should a larger distribution of the leader be desired, it can be purchased at 2 cents per copy.

Woman's Mission Societies or Individuals may obtain the chapel cards and certificates free by applying to the central committees in the various States. An address in each State is appended below:

ALABAMA—Mrs. T. A. Hamilton, P. O. Box 585, Birmingham.

ARKANSAS—Mrs. E. Longley, 1005 W. 6th street, Little Rock.

FLORIDA—Mrs. L. B. Telford, DeLand.

GEORGIA—Mrs. Stainback Wilson, Atlanta.

KENTUCKY—Miss E. S. Broadus, 821 4th avenue, Louisville.

LOUISIANA—Mrs. J. T. Barrett, Shreveport.

MARYLAND—Miss Annie W. Armstrong, 10 E. Fayette street, Baltimore.

MISSISSIPPI—Mrs. A. M. Hillman, Clinton, Hinds county.

MISSOURI—Mrs. J. L. Burnham, 2928 Holmes street, Kansas City.

NORTH CAROLINA—Miss Fannie E. Heck, Raleigh.

SOUTH CAROLINA—Miss M. E. McIntosh, Society Hill.

TENNESSEE—Mrs. S. E. Shankland, 211 N. Vine street, Nashville.

TEXAS—Mrs. F. B. Davis, 114 Carson street, San Antonio.

VIRGINIA—Miss Juliet Pollard, 405 Lombardy terrace, Richmond.

W. ARK. AND IND. TER.—Mrs. E. L. Comper, Dallas, Ark.

### Central R. R. of Georgia.

H. M. COMER, Chairman.  
Board of Directors, Receivers,  
SAVANNAH, GA., May 15, 1902.

#### ATLANTA TO FLORIDA.

	No. 2.	No. 1.	No. 12.
Lv Atlanta	7:20 am	7:30 pm	4:10 pm
Ar Griffin	8:44 am	8:42 pm	4:00 pm
Ar Macon	10:45 am	10:45 pm	3:00 pm
Lv Macon	10:55 am	10:55 pm	8:10 pm
Lv Macon	10:35 am		8:25 pm
Lv Albany	10:45 am		3:30 pm
Ar Savannah	2:35 pm		12:40 am
Ar Jacksonville	6:35 pm		
Ar Waycross			5:00 am
Ar Brunswick			7:15 am
Ar Jacksonville			7:45 am

#### JACKSONVILLE TO ATLANTA.

	No. 1.	No. 3.	No. 11.
Lv Jacksonville			7:35 pm
Ar Brunswick			7:30 pm
Lv Waycross			10:35 pm
Lv Savannah			2:10 am
Ar Macon			7:25 am
Lv Macon	3:40 pm	3:45 am	7:10 am
Ar Albany	6:10 pm	6:00 am	9:55 am
Ar Atlanta	7:35 pm	7:45 am	11:30 am

#### ATLANTA, SAVANNAH AND JACKSONVILLE.

SOUTHWARD.		NORTHWARD.	
No. 2.	No. 4.	No. 1.	No. 3.
7:20 am	7:10 pm	Lv Atlanta Ar	7:35 pm 7:45 am
8:44 am	8:42 pm	Lv Griffin Ar	8:00 pm 8:00 am
11:00 am	11:15 pm	Lv Macon Ar	2:30 pm 3:25 am
6:25 pm	6:30 am	Ar Savannah Lv	7:10 am 8:35 pm
7:45 am	12:00 pm	Ar Jacksonville Lv	7:35 pm 1:10 pm

Palace sleeping cars on Nos. 2 and 4 between Atlanta and Savannah; Pullman, Savannah and Jacksonville.

#### ATLANTA TO COLUMBUS, VIA GRIFFIN.

	No. 2.	No. 12.
Lv Atlanta	7:20 am	4:10 pm
Ar Griffin	8:44 am	8:42 pm
Lv Griffin	9:17 am	8:15 pm
Ar Columbus	12:15 pm	9:15 pm

Through coach between Atlanta and Columbus on Nos. 1 and 12.

#### SUBURBAN TRAINS.

DAILY EXCEPT SUNDAY.	
Leave Atlanta	4:45 5:15 1:00 3:00 4:00 7:45
—RETURNING—	
Ar Atlanta	6:00 7:25 9:00 2:15 4:00 4:45

#### SUNDAY SCHEDULE.

Leave Atlanta	3:00 pm 6:00 pm 7:45 pm
—RETURNING—	
Ar Atlanta	2:30 pm 4:00 pm 6:45 pm

All trains above run daily.

GEO. DOLE WADLEY, S. E. HARDWICK,  
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#### It means:

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2. That Germetuer has done all that its most ardent friends have declared that it would do.

3. That it has mastered the grippe, rheumatism, dyspepsia, nervous debility, insomnia, kidney trouble, asthma, summer complaints and catarrh wherever it has been tried.

4. That the discovery of Germetuer is the most valuable contribution that this century has made to medical science.

5. That Germetuer will sweep the world, and that King's Royal Germetuer will soon be one of the most potent factors in the commercial world.

We are having with us, and all over the country, the dreadful scourge **LA CRIPPE**. Hundreds are being cured right here at our doors in a few hours by taking *two teaspoonfuls of Germetuer in one-half glass hot water every hour for six or eight hours*. It is as pleasant to take as a glass of lemonade. King's Royal Germetuer is the best indorsed medicine in the world. We are receiving testimonials daily, and could fill this paper with the names of good and well known people who have been cured, of long standing and aggravated cases of the above named diseases.

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#### THE CONVENTION TEACHER

for June has the first of a series of articles from REV. B. H. CARROLL, D. D., on "My Infidelity and What Became of It." In the July number REV. J. C. HIGDON, D. D., begins a series of six articles on "Great Themes in Simple Statement;" and REV. HENRY G. WESTON, D. D., begins a series of six articles on the "Acts of the Apostles."

#### Address

J. M. FROST, Cor. Sec.

#### BAPTIST SUNDAY-SCHOOL BOARD,

NASHVILLE, TENN.

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