

OUR HOME FIELD.

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

VOL. V.

ATLANTA, GEORGIA, SEPTEMBER, 1892.

NO. 1.

AMONG THE VIRGINIA ASSOCIATIONS.

When my honored chief, Dr. Tichenor, after we had a conference concerning our summer campaign, said that he thought it would be best for me to attend some of the meetings of the Virginia Associations, I felt that while I was "a soldier under marching orders," and would go cheerfully to Texas, or Arkansas, or Oklahoma, or Louisiana, or Florida, or Mississippi, or anywhere else in our territory, yet if it seemed *my duty* to go to dear old Virginia—the land of my birth, the home of my love—I should try to submit with becoming Christian resignation and fortitude.

Accordingly, on the evening of July the 18th, in company with the better half of the firm, we left Atlanta with the slogan

"Carry me back to Old Virginia."

and on the evening of the 19th our eyes were glad at another sight of "Richmond, dear Richmond, Dear Richmond, on the James."

I have attended the meetings of the Dover, Rappahannock, Strawberry, Roanoke, Valley, Albemarle, Shenandoah, and Goshen Associations, and a number of interesting meetings at other churches, and if I were to make a detailed report of these meetings I should fill the paper, and leave no space for anything else.

The policy of the Virginia Baptists has been to have large and strong associations instead of multiplying small and weak ones, and hence with a white membership of 92,941 in the State they have only twenty-three District Associations.

But these Associations are, indeed, a power in the immense crowds which attend them, the enthusiasm of the people, the admirable speeches made, the sermons preached, and the hallowed influences which go out from them.

In all of these associational meetings there are well prepared reports, by committees appointed the year before, on Foreign Missions, Home Missions, State Missions, Sunday-school and Bible Board, Education Board, Ministers' Relief Fund, the Orphanage, etc. There is an order of business which divides the time properly between these topics, and the discussions of them before the

great crowds are usually of deep interest and sometimes thrill every heart, and open every pocket-book.

In all of the Associations which I have attended (with a single exception where only the afternoon was given) the second day has been given up entirely to the Centennial movement, and stirring speeches have been made on this burning question. Indeed the hills and valleys of the "Old Dominion" have been ringing so constantly with "Centennial chimes" that we shall be greatly surprised and disappointed if the churches of the State do not come

"advance all along the lines" in every department of the Master's work.

The meetings generally were characterized by good order, earnest attention to the speeches and the sermons, and a deep spirituality which was very admirable, and greatly encouraging.

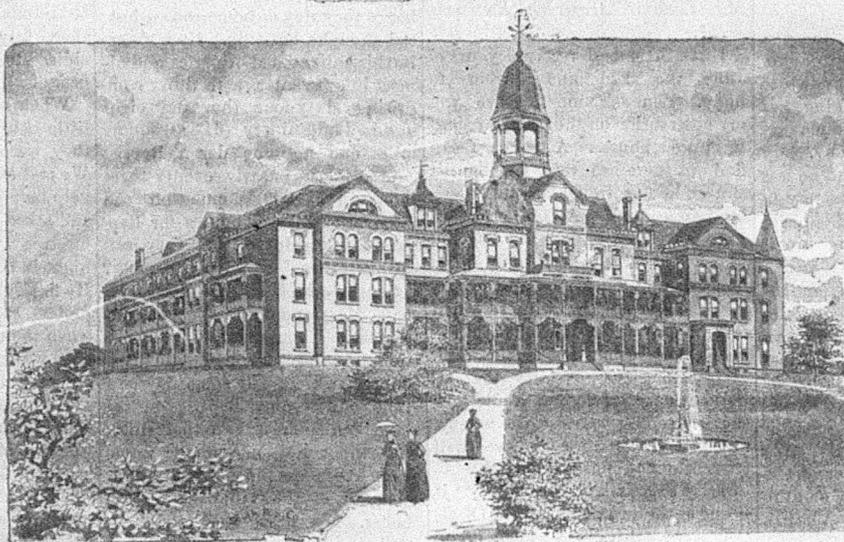
God bless old Virginia, and especially the Baptists of the old State.
J. W. J.

P. S.—I may add that I was highly gratified to note that in the letters from the churches generally there were decided indications of large progress in systematic giving. Most of the churches gave something to every object.

kingdom have been the subjects not only of individual prayer, but objects in behalf of which the united petitions of the church universal have sought the divine blessing. Assuming, therefore, the need of such a union of God's people in prayer for his blessing upon our centennial movement, (1) because it is God's work, and (2) because without his blessing we cannot succeed, the Centennial Committee has decided to ask our churches to observe the first week of October, and especially the first Sabbath of October, as a time of special, united, earnest prayer for God's gracious blessing upon the efforts now employed to lead forth our people to a fuller dedication of themselves and a larger consecration of their means to the great work of the churches of Christ—the evangelization of the nations.

Let this urgency of divine help move our pastors to press this great need upon their people. Let our churches everywhere set apart the first Sabbath and the succeeding days of that week of October to believing prayer to the God of missions for a great blessing upon our Centennial movement.

Let this prayer find a welcome place in the petitions at our family altars and in our closets.



THE JETER FEMALE INSTITUTE. JUST OPENED AT BEDFORD CITY, VA.

up with her full quota of the Centennial Fund.

Home Missions has had a fair showing at all of these meetings, and the representative of our board has been treated with the greatest courtesy and kindness, and given always the best opportunity for presenting the claims of the board, and has been listened to with at least the most patient attention. In meeting with these associations and conferring with brethren from every section of the State, I am satisfied that Virginia is more deeply interested in Home Missions to-day than ever before—that the board has a warmer place than ever in the hearts of the brethren and that the steady increase of contributions from Virginia which we have been so glad to note during the past few years, is likely to continue in the years to come.

It has been a joy that cannot be expressed in words to meet and greet so many old friends, and to hear from so many quarters that the work of the Lord is greatly prospering in the old State—and that there is an

THE NEED OF UNITED PRAYER FOR THE SUCCESS OF THE CENTENNIAL MOVEMENT.

Let it be constantly borne in mind by all interested in this centennial of modern missions that the end sought is the glory of God. Success depends, therefore, upon the blessing of God. Think of what is proposed. It is proposed to more than double the regular work of our two missionary boards. It is hoped to interest, to a greater extent than ever before, our associations, churches, religious papers, the brethren, the women and youth of our churches, the children of our homes and Sunday-schools, in mission work at home and abroad.

How can this be done apart from the special blessing of God? The need of prayer must be acknowledged by all, but the need of a season of united prayer, so far as possible, by all our people, may not seem so obvious to all. It was the united prayer of the disciples at Pentecost that brought in the "promise of the Father." Great movements in the past that have concerned Christ's

We may not meet as churches on this Sabbath, in many places throughout the South; then as soon after as possible let the assembled church earnestly pray for God's blessing on this great work in which our people are so deeply concerned.

Brethren, God's spirit can move the hearts of our people as they have never been moved before. He can incline them to give to the cause of missions as they have never given. He can touch the hearts of the children and youth, of parents and teachers, upon the "Children's Centennial Sunday," as they have never been touched before. Let us believe this, and in this faith beseech him to thus graciously manifest his blessing and power. F. M. ELLIS.

In Behalf of the Cen. Committee.

Letter from A. J. Davis.

HAVANA, CUBA, July 25th, 1892.
Rev. Dr. J. Wm. Jones.

DEAR BRO.—We have had our rain season, and has rain as ever; many inundation has occurred, but our membership is firm in their believed,

they attend our church as usual and this is not very common here; you can't find a lady on the street in the whole city when it rains; but I thank the Lord, the Baptist women have break themselves with this custom. We baptize nearly every Sunday an average of two candidates; our prayer meetings are well attend and the prayer meetings we have on the female school are conducted by them with much success. Clotilde is working with them and show them the way. Miss Cox of LaGrange taught her. We are in deep gratitude to Prof. Cox and his family for the tuition they gave my sister, and specially myself. Clotilde is fit for the work, thanks those noble Christian brethren that taught her. My sister speak very highly about LaGrange school and she said that the best days of her life has been spend there and in Atlanta.

I commence to write to you this letter since the second day of June, and every time I seat down to continue my letter something has come to interrupt and make me propose the letter until next day. My father has been very sick, and he was the man in charge of the cemetery, of course I took him off from his place, and place him in Cogimar, small village eight miles from Havana. I went to see father every day and attend the general work and especially the cemetery where my father was. The authorities are as ever, against us—they publish a decree against us and the interments in our cemetery. They never loose an opportunity to persecute us lately. We have a mission in Neptuno and the man notify us after three months that we occupy the house that he has found out we was protestants, and he don't want we live there; we ask for a time to move from there and he deny to accept any time at the end of last month; he ask a guarant to put us away from the house, nevertheless we pay regularly the rent.

All our schools have a vacation for the present month Sundry-schools too. I was invited by Dr. T. T. Eaton to speak on the Centennial meeting at Louisville on October 3d, but I do not think am able to go. It may be possible; Bro. Cova will go and then he will take his daughter there.

We are working to organize a Baptist Sanitarium here supported by this people. I think this will help our cause in this city, because here is not-hospital for the woormans. Excuse me if I write too much, but I did not write you for a long time and am anxious to communicate my thoughts to my friends. Give my best regard to our beloved Bro. Tichenor, and please give my best regard to all our friends there.

Yours, etc.

DIAZ.

NOTE.—Bro. Cova is expected to come over the last of this month (September), and to place his daughter at the Judson Institute.

FROM OUR FRONTIER MISSIONARIES.

We have been kindly permitted by the Secretary of the W. M. U. to read some of the letters received in the course of her regular correspondence with our missionaries on the frontier. These letters were not intended for publication, but they bring out so clearly the necessities of the field and especially the crying need of houses of worship, that we take the liberty of publishing several of them—a constituting an eloquent appeal for the Chapel Centennial fund.

Oh! that we had the means of helping these noble, self-sacrificing, toilers for the Master to build the houses of worship which are so absolutely essential to the success of their work.

MULHALL, OKLAHOMA, July 1st, '92.
Miss Annie W. Armstrong, Baltimore, Md.

DEAR SISTER—I received yours of June the 22d and hasten to reply. You ask me to give you my observation on the field in regard to church houses. As far as I can find out there are very few Baptist church houses in Oklahoma, possibly half a dozen. At Columbia, we have a working church; it is going to try to build this fall. The school house cannot hold one half the congregation; even in winter, when favorable weather, it can't hold the people who come to hear the word. It is a positive necessity that we build at once. I do not know how they are going to raise the money, but it is God's work and we shall trust him and push the work. At Charity they talk of building, but it is out of the question. At Mt. Olive, they have a little box school house that is entirely too small to hold our congregations and many fail to come on account of not being able to be seated. At Crescent City we need a house badly. Here they have to meet in a ball room. Just to think of going to preach in a house that the night before the devil had full sway in, and the preacher to hear the young people talk of the times they had last night; is it any wonder that his heart aches and he feels that his sermon cannot have the desired effect? Oh, my dear sister, you cannot imagine in your Eastern home the difficulties we pioneer preachers labor under. I preach in dug-outs (that is holes dug in the bank, then a center log put up, and then poles laid up like rafters only close together, then some brush and hay thrown on, then covered from six to twelve inches with earth); this is a dug-out. Often in sod houses (that is, houses built of sod instead of bricks covered the same as dug-outs). Then if I have neither I am happy to get in a grove, or under the shade of a tree, anywhere, to preach the word of my Master. At Orlando a growing railroad town, we need a house badly. Other denominations

are pushing their work by building houses, thereby making their congregations comfortable and thus trying to keep away our congregations. I have had two houses closed against me because they did not want the Baptist doctrine preached or the Baptists to get a start in their town, this by Congregationalists. One place I went out to an old hay shed and organized a Baptist church. At Frisco, an important railroad town, good church, no house. Stillwater, the county seat of Payne county, a church, no house. All of the Iowa, Sac and Fox, and Pottawatomy, Cheyenne and Arapahoe, some six million acres, not a church house, and Oklahoma proper added, not over six Baptist church houses in the whole territory. Now is the time for us to be up and doing. There are thousands that would go to church if they had somewhere to go hence they stay at home and are lost; sad thought, but true. Here we are in this enlightened America and almost in our center, a territory comprising sixty-four thousand eight hundred and ninety (64,890) square miles and not one dozen Baptist church houses; nearly seventy-three thousand (73,000) population and not over one dozen houses for Baptists to worship in that they can call their own. Can it be possible? yet such is the fact. An area larger than Maryland and Virginia put together. Thousands of Baptists struggling to get a home in this new country, which will some day be a grand country, and a Baptist country if the Baptists are alive to their duty. Pen cannot tell, nor tongue frame words to express the need of help in this part of the vineyard of the Master. My dear sister, the poor missionaries here in this territory cannot thank you and your noble sisters of Women's Missionary Union for their devotion to the cause and their timely help. We wish we could see you and express our thanks to you in person. I know Cuba, Mexico and our colored brethren all need help, but sometimes when I see such vast destitution here in the midst of civilization, I think that the cause here is almost forsaken. May God bless you in your effort and crown it with success, in my earnest prayer. Will be glad to hear from you at any time.

Your brother in Christ,

J. W. BLACK.

LOTT, FALLS CO., TEXAS, Oct. 19, '91.

DEAR MISS ARMSTRONG: Yours of recent date, containing kind words and possible offer of box of clothes, etc., received. It would have been answered sooner, but I was away from home. Thanks.

My field consists of the mission station at Lott, and three small churches beside. Lott is a rapidly growing town on the Arkansas Pass Railroad. The road is built from Lott north twenty-seven miles; south it is not yet complete to the main

system, but will be soon. This town might be designated by what is popularly known as a "hard place." The saloon element, with all its concomitant train of evils, is a prominent feature of the make-up of society. Most of the religious people here are of the class usually found in the background in older developed churches, and they have come here to make money. They co-operate little and reluctantly.

We have no house of worship at all, and are not allowed to occupy the school house, which has been till recently dominated by the saloon element, and is still largely under that influence. By paying liberally, we have been permitted to occupy the Presbyterian house (a make-shift affair) one Sunday in each month, the past three months; but we are not allowed to hold Sunday-school in it. We had last spring a fine Baptist Sunday-school consisting of more than fifty scholars, but we were obliged to give up the enterprise for lack of a place to meet.

When I came here last April, the little church numbered fifteen, and they were very much discouraged. We met together, and prayed God to help us. I went to a saloon-keeper and asked permission to hold prayer-meeting in the school house one night in each week for two months. He finally gave his consent, with the protest that the thing must stop when the time was out. When the time was out we stopped. God heard our cry, and during these two months seven were added to our little flock.

Summer had come. We could worship in the open air, if only our heads could be protected from the sun's burning rays. I found we had some self-sacrificing brethren who were willing to build an arbor. We built it, and the Lord came and met with us; large crowds came also. We soon found ourselves in the midst of a revival, in which the Lord added twenty-eight more to the church. We number at present 62 in a town of 600 inhabitants.

I have been working with all the skill I possess and all the time I could spare to raise money to build a meeting house. Equally also has my dear wife worked to secure this same end. I believe we will be able to erect a small \$600 house; that will be a better house than the Presbyterian—the only one now in the place. We are in advance of other denominations, the Presbyterians having only four members, the Methodists about twenty, and the Campbellites about fifteen.

My family consists of five members, self and wife and three children. Of course we would be happy to be remembered by the dear sisters in their benefactions, but we do not feel worthy of such kindness. Our circumstances are indeed such that we could not refuse any blessing proffered. Hence, should God direct his people to assist us, we will be content, nay happy with an offering;

nor will we feel slighted should the Disposer of all good direct the sisters' benefactions to more worthy objects.

Though we are poor in this world's goods, we are still happy in the Lord's work. And though our children will have small opportunities to obtain an education, yet we bless God that the two eldest are members of the Baptist church, and by his grace assisting us, we hope, to bring them all up in the nurture and admonition of the Lord, and so every night when I am at home we read from the blessed book and bow together and dedicate ourselves anew to his service.

May God bless you in your work, and may his hand guide you in the distribution of such noble blessings as you offer.

Your brother in Christ,
J. L. WALKER.

KIRKLAND, TEXAS, June 30, 1892.
MISS ANNIE W. ARMSTRONG: I received your kind letter to-day, dated 22d instant; carefully noted. I see you ladies' of the Woman's Missionary Union have a great work on your heart and hands, but I feel, by the help of God, your are equal to the task.

I will try to answer your questions, or grant your request. On my own field of labor, which is about one hundred miles square, we have only one church house, or chapel, and six school-houses; owing to school services we have to hold our meetings at night. In about forty or fifty counties up here in the Pan-Handle, I think there are not more than three or four churches or chapels; we often have to use brush arbors in which to hold our meetings; I often preach in dug-outs, which are holes dug in the ground three feet deep, built up with rock or plank six or seven feet above the surface, covered with plank or shingles, the size of other houses, and they are hard places to preach in; sometimes I preach in dwelling houses, in fact most of the houses in which to worship in the country in West and Southwest Texas are school-houses. I preached in Cottle county some time ago, in a large school-house, which had only three sixteen feet planks for seats. Most of the people had to sit down on the floor through the sermon; of course I tried to make the sermon short.

Now, Sister Armstrong, I will do what I can for you in this matter; but do you know the farmers have almost failed in a crop, and times are so hard I fear our missionaries will almost suffer this year. I will have to live on half salary, and have been living close all the while. This is a hard country on a preacher and his family, but I hope the Lord will provide a way to get the amount desired.

We are all well; our cause is prospering fast; pray for us, and may the Lord bless all your labors of love.
Yours truly,
H. J. E. WILLIAMS.

KANSAS CITY, MO., June 29, 1892.
MISS ANNIE ARMSTRONG, Baltimore, Md.:
DEAR SISTER—Your letter of June 22d received. I am willing to give all my influence to this noble work, which the Convention has undertaken, of collecting the sum of \$250,000 as a Centennial fund. Please will you kindly send me one dozen chapel building cards, one dozen of each, *Home and Foreign Missions*?

In regard to the needs of chapels on mission fields, dear Sister Armstrong, I would prefer, if it could be possible, to lead those church members out, who have never been around on mission fields, and show them the needs and necessity of chapels on the fields. I am sure it would bring the matter to their hearts, more than all writing on this subject will do, but as the first cannot be done, we shall have to write, and bring the needs in this way before the people.

My experience on mission fields is, that the work without a substantial building for the congregation, is only half work. Much time is wasted under these disadvantages. I have labored already four years. As I said before the Convention at Atlanta, if our congregation had a house of worship suitably and well located, our membership would be twice as large as it is now, and the same difficulties are in other places, too, especially so in the country. The school houses where the missions are usually started, may do at the very beginning, but soon they are too small for the congregation. I have preached in many school houses where only half the people had room inside, the other part had to stay outside; that is well enough in good weather during summer time, but you cannot expect that in the winter time, and so the work is hindered, pastor and people are discouraged. In other places, when our mission is started, the school houses have been already taken by other missions, and these drive us to the farm-house to preach the gospel, but as long as such a field is without a chapel, you cannot expect much progress in the work. Among the 800,000 Germans in Missouri, we need much help, as our work is growing. In the country, where the ground is usually given for church building, there can with the help of \$500 to \$1,000 a suitable chapel be built. In Missouri there are still fifty county seats without any Baptist church house whatever, and many other large and important towns in the same condition. May the Lord send us help to do the work well, which he has given to our hands, and may every one of the Lord's children be willing to help in the noble work to raise funds for the boards, that the boards may be able to help on the mission fields, where help is much needed.

Yours in the Lord,
F. SIEVER,
Pastor of the German Baptist Church

THE NEED OF HOUSES OF WORSHIP IN WEST ARKANSAS AND INDIAN TERRITORY.

Polk county, Arkansas, borders on Indian Territory. Dallas is the county seat of Polk and is the center of a great circle, one hundred and forty miles in diameter, in which there is not one town with a Baptist house of worship. In one town Baptists and Odd Fellows are partners in a house; in another Baptists and Campbellites. But in their separate right Baptists do not own one town house of worship in all this great circle. Think of it! One hundred and forty miles in diameter!

Paul and his Master cultivated the towns. Should not other Baptists imitate them?

Other denominations own houses in most towns in this great circle. In Dallas both Methodists and Presbyterians have houses. Baptists preach and hold their Sabbath-school in a Presbyterian house. They have a day school under direction of the church, in an old residence, a little way out of town, and there they hold prayer meeting each Sabbath afternoon.

Note four facts: 1. One year ago the only Sabbath-school in Dallas was a union school with a Methodist superintendent. He came to the Baptist conference and, expressing the wish of himself and his pastor and the Presbyterian pastor, requested that the school be turned into a Baptist school. The proposition was accepted and there was born a Baptist school, nourished on **KIND WORDS** literature, in a Presbyterian house—and that is still the home of this Baptist child!

2. One of the lady teachers, a widow with seven children, lives two and a half miles away, attends regularly and walks nearly every time. An aged, intelligent sister, five miles away, is prompt at her church meetings, walking generally.

3. A gentleman, not a professor of religion, proposes to give \$500 if the Baptists will build a \$2,000 house, with rooms for church and school purposes.

4. Dallas is the center of the highest and healthiest county south of Arkansas river. Several railroads pointing this way will finally bring a thick population to this healthy region.

Does not this central town need a Baptist house? The poor members here will do their best—and who will help them to raise \$1,500 that they may secure the other \$500? *Who will speak first?*

How many other towns and country points need to be mentioned if we had space! Look at the crowds of whites that are pressing into the Indian domain! The beautiful Indian Territory, including Oklahoma, is rapidly increasing in population and internal improvements. Seven railroads are already there. Invaluable coal fields are being opened. Towns and cities are born like magic.

Think of one hundred and twenty-five railroad cities, towns and depots, all in Indian Territory! But not more than one in twenty-five (out of Oklahoma) has a Baptist church house in it. If there are seven railroads now, how many will there be when the whites become citizens of this Indian land?

Nine towns have churches without houses. Purcell, the large southern gateway to Oklahoma, Vinita, the crossing of two great railroads, Tahleah, a strong shipping and trading point, and Hartsborn, the beautiful young mining city, are all without houses. And so is Eufaula, the old home of the great missionary, H. F. Buckner. South McAllister, with two railroads, and coal beyond estimate, is rapidly becoming a large city, but has no Baptist church nor house.

What must the future be in this railroad territory if these railroad towns remain without Baptist houses of worship? Oh, how many other towns and promising points in the country that need houses? Missionaries are asking for tents in which to hold meetings. Who will help some and soon, and then again, 'till the Lord's houses are built?

E. L. COMPERE.

[From the Mission Department of *Kind Words*.]

A CERTIFICATE OF STOCK.

It is earnestly hoped that many a boy and girl who reads this paper already owns Certificates of the Centennial Chapel Building Fund, and that hundred and thousands of others are busily at work to secure them. Perhaps some will say "this Certificate is only a bit of paper, is it worth caring for?" If the boys and girls live to be grown men and women, and then God should keep them here till they are old men and women, perhaps they will feel about their Certificates as did an eloquent preacher the other day who spoke about one he owned.

He said: "I was overhauling some old papers, a little while ago, when I turned up some certificates of stock, in which I had invested. In glancing over them I discovered only one investment that had yielded me any return. When a boy I took one share (costing 10 cents) in a missionary vessel called 'The Morning Star'—the first craft of its kind that ever appeared in the waters of the Pacific. The memory of this warmed my heart."

There have been many similar vessels built; there can be but one Centennial of Modern Missions. May each one be earnestly at work to celebrate this occasion as it ought to be celebrated.

A. A.
Baltimore, Md.

Cnapel cards can be supplied from the Home Mission office.

OUR HOME FIELD.

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

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

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

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

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., SEPT., 1892.

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ATLANTA, GA.

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OUR FINANCIAL CONDITION.

The board has never resorted to excited appeals to the churches in times of its financial embarrassments to save it from disaster. It has on such occasions contented itself with a plain statement of the facts and used its utmost endeavors to obtain the amount needed to supply its wants. Such will be its course in the future.

The present condition of the finances of the board is far from satisfactory. We entered the conventional year with a debt of ten thousand dollars. Since that time our collections have been more meagre than usual, so that our bank indebtedness now amounts to fully fifteen thousand dollars.

Many of the associations now holding their sessions show a decrease of contributions as compared with last year; some of one-fourth, others one-half, and some as large as three-fourths. The scarcity of money and the unprecedented political excitement in many States forbid the hope that we will be able to decrease this debt for months to come. Meantime we must pay the last installment on our house in Havana which falls due December 1. What we most need now is some large gifts to the Centennial fund which will enable us to meet our present and increasing embarrassment as well as

liberal contributions of small sums from many sources to enable us to feed and clothe the men and women who are at work for us in the mission field. The salaries of many of them are painfully small, and are needed to supply their families with the common necessities of life.

We are not alarmed. We are not disheartened, not even discouraged. God reigns and our trust is in him. The cause is his, and he will maintain it. He has bidden his children do this work, and sad will it be for him who knoweth his Master's will and doeth it not.

THE HAND BOOK OF THE HOME MISSION BOARD, compiled by the Secretaries by direction of the Convention, is a pamphlet of 103 pages full of facts and figures concerning the work of the board in the past—the fields in which it operates and their pressing needs—the plans and prospects of the board for the future, and arguments and appeals to the churches to supply the board with means for the successful prosecution of their great work.

This compendium should be in the hands of every pastor, and every intelligent layman, especially those who desire to make Home Mission speeches, or to present the cause of Home Missions to the people. Any one desiring a copy can have it for the asking by addressing a card to the Home Mission Board, No. 52 Gate City Bank Building, Atlanta, Ga.

THE SECOND OF OCTOBER, 1892.

The one hundredth anniversary of the famous collection at Kettering, comes this year on Sunday, and those interested in this great centennial movement are thanking God for the happy coincidence and are looking forward with bright hope that it may be fully utilized by the churches, and the Sunday-schools.

How about your church and Sunday-school Bro. Pastor, or Bro. Sunday-school Superintendent? Have you arranged, or are you arranging to celebrate "Children's Centennial Chapel day?" If not we beg you to begin at once. Send for programmes and chapel cards to Woman's Missionary Union No. 9 West Lexington street, Baltimore, and as many as you can judiciously use will be sent you free of all charge.

But if for any reason, you cannot observe the 2d of October, then select some more convenient day, but be sure to observe some early day, and take, and send promptly forward to the boards, the largest possible collection, and distribute fresh chapel cards to be filled hereafter.

This movement will prove a grand success if we can only secure the general co-operation of the churches. Shall we have the co-operation of your church? See to it, brother, that it does not fail us.

A MODEL AGENT.

At Charlottesville, Va., on a recent Sunday, the efficient pastor of the Baptist church, Rev. J. B. Turpin, called attention very earnestly to OUR HOME FIELD, and the importance of its circulation.

Thereupon there arose the able and scholarly professor of Moral Philosophy in the University of Virginia, Prof. Noah K. Davis, and after an earnest talk in commendation of the paper, which, he said, he "had been taking and reading ever since it was started," he announced himself an agent for HOME FIELD in that church and community. The deacons circulated cards and our agent has already sent us thirty-two new subscribers, with an intimation that there are "more to follow."

We mention this not to pay an empty compliment to our honored and beloved brother, Prof. Davis, but to commend his example to others. If this great professor, ripe scholar, and distinguished author, can take time from his busy life to act as agent for our little paper, ought not you to do the same in your church?

Send us a postal card and let us send you some specimen numbers of the paper with which to work up a list of subscribers at your church. Let us hear from you, brother, and at once.

THE WAY TO DO IT.

At a meeting held at Mechanicsville, Louisa county, Va., after some very earnest Centennial speeches, the treasurer of the church reported that they lacked fifty dollars (\$50) of giving as much to the general boards for the current year as for the last year. Then and there the fifty dollars was raised, and committees were appointed to canvass the church for the Centennial fund, with the purpose of raising for this object the largest possible contribution.

We earnestly commend this example to others. Do not allow zeal for the Centennial, brethren, to lessen your contributions to the regular work of the boards. See to it that your regular contributions are brought fully up, and then go to work with a vim to raise your full share of the Centennial fund.

AND NOW FOR THE COLLECTIONS.

We have had large Centennial meetings, and superb Centennial speeches all over our territory, from Maryland to Texas, and from Florida to Missouri. That is all well, but now for the collections, brethren, in every church and in every Sunday-school. Do not put them off until the close of the conventional year, but take them now, and take them again, "early and often," and see to it that as far as possible there are collections in every church and contributions from every individual.

OUR "VACATION" has been a very delightful one.

We use the term "vacation" advisedly, for while it is understood that a secretary is not to have "a vacation"—that mountain streams, seaside resorts, or trips to Europe are for pastors and not for secretaries—yet we have defied the rules and custom, and have taken a most delightful vacation. We have been to Old Virginia, and for nearly two months have reveled in the delights of visiting old scenes, meeting old friends, and reviving old memories. It has been for us a season of the most refreshing rest, a real vacation.

It is true that while taking this "rest" we have attended the meetings of 8 Associations, visited 14 churches, preached 24 sermons, made 62 addresses, traveled several thousand miles, and corrected some 200 pages of proof sheets, gotten out two numbers of HOME FIELD, kept up a good part of our office correspondence, and done divers other things in the line of regular work; but still we have had a charming time, and a real rest, and we come back to our office and our regular routine fresher, and in better trim for work than before.

We thank God for our delightful "vacation," and return to our "treadmill" with renewed strength, and renewed purpose of heart to do more and better work than we have ever done before.

OCTOBER 2ND, 1792,

Was the day on which the first collection for the conversion of the heathen was made.

In the house of Mrs. Wallace, in Kettering, England, there was a meeting of twelve men, who, that night, made an offering of thirteen pounds, twelve shillings and six pence, about sixty-five dollars in our money, for the world's conversion. Among these men were William Carey, Andrew Fuller and Dr. Ryland. They organized then and there the first society for preaching the gospel among the heathen, and William Carey became their first missionary. Since that time the Christian world has been awakened to this great work, and thousands of godly men and women have gone into heathen lands to preach the gospel. And hundreds of thousands of those born in countries where the name of Jesus was not known have become children of God. This work of giving the gospel to all people is

the greatest work in which men and women ever engaged, and God has abundantly blessed them in it.

OCTOBER 2ND, 1892,

Will be just one hundred years since the first collection was made. The second of October comes on Sunday, and it is a good time to take another collection for this work. The first contribution was made by twelve men, but in this one, taken just one hundred years after, the twelve hundred thousand Christians of the Southern Baptist Convention should join. What a glorious thing it would be if this could be done—then twelve men, and now twelve hundred thousand—a hundred thousand now for one in 1792! But we cannot hope for this. All cannot be induced to join in this offering, but let all who can unite in making an offering to God on Sunday, October 2, just one hundred years after the first offering was made.

SUNDAY-SCHOOLS.

Are especially desired to make this day the day in which they shall make a liberal offering to God for this work. How many Sunday-schools could give a sum equal to that given by the twelve men who made the first contribution? If thirteen individuals or classes would raise each \$5.00, that would make just the amount. How many Sunday-schools will do it?

CHILDREN'S DAY.

It is proposed to have as many as possible of our Sunday-schools to devote this day to thinking and talking and praying about mission work, and to make their offering to the Lord. Let every superintendent who is willing to help in the cause send to the Maryland Baptist Mission Rooms, 9 West Lexington street, Baltimore, Md., and he will receive in return Centennial programs and other literature that will aid him in this matter. Drop a postal card there telling how many teachers and pupils you have in your school, and you will secure a prompt response that will gladden your eyes and your heart.

I. T. TICHENOR,
For Centennial Committee.

If you are not able to make arrangements to observe Sunday, October 2d, as Centennial Children's day, do not hesitate to appoint the nearest suitable time, sending for programs, etc., as above.

[From The Baptist, Baltimore.]

PROGRESS OF FOREIGN MISSIONS.

[During the recent session of the Western Maryland District Association, Rev. L. L. Henson made an address on the remarkable progress during the last century of foreign missions. It made a deep impression and the body requested its pub-

lication. Read, ponder and thank God for Baptist progress.—Eds.]

The Southern Baptist Convention reported on the foreign field, for the year 1881-2, twenty churches, 126 baptisms, 740 members. For 1891-2, seventy-four churches, 434 baptisms, 2,723 members. They have thus gained in the last ten years, fifty-four churches and 1,983 members—an average of five churches and 198 members per year. During last year these 2,723 members gave for all purposes \$3,956 09, or \$1.45 each.

The Missionary Union (the Baptist Board of the North), organized seventy-eight years ago, reports for

churches, white and colored, in the United States, baptized 160,247, or four each.

In the year 1891-2, all the Baptists in the United States gave for all purposes \$3.63 each; the white Baptists of the South gave \$2.61 each; all the Baptists of the South, white and colored, gave \$1.53 each; the members of the mission churches on the foreign field gave \$1.49 each.

One hundred years ago there was one missionary society. Now, in all denominations, there are more than one hundred. Then, there was one missionary; now, 7,900, and 1,000 more who have offered to go. Then,

tists report 10,313, or 249 more than all four. The four denominations gave last year \$2,463,313, while the Baptists gave \$596,004; that is, the Baptists spent less than one-fourth as much money as they. In other words, the Baptists, during the year 1891-2, with less than one-third as many workers, and with less than one-fourth as much money, gained 249 converts more than these four denominations together.

The Baptists last year, with two-thirds of the money and with three-fourths of the workers, had three times as many converts in foreign lands as the Congregationalists report.

The Baptists last year, with one-sixth of the money and one-fifth of the workers, had one-half as many converts on the foreign field as all the other denominations in the United States combined.

One million souls have been saved in the last hundred years through missionary efforts. That is, 10,000 per year, or twenty-seven per day, or more than one per hour.

HOW TO BE SYSTEMATIC IN OUR CONTRIBUTIONS.

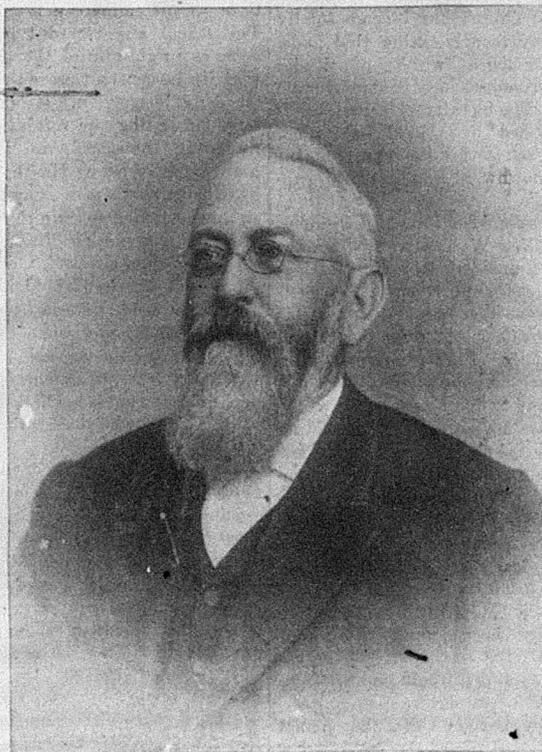
Our venerable and honored brother Prof. Ruthenford of the University of Georgia has been writing a series of practical and every way admirable articles in the *Christian Index*. The following is his "No. 9" which we cordially commend to our readers:—
EDITOR HOME FIELD.

We have learned from the Bible; that Christians are required to be systematic in the contributions of their substance to the service of God. There is no better way to be systematic, than to have contribution or mission boxes, near by, so that the gifts may be put therein without delay. Some Baptists, who call themselves Primitive, say that this is a modern device of man and has no warrant in the Scriptures. Let us see.

"But Jehoiada took a chest and bored a hole in the lid of it, and set it beside the altar on the right side as one cometh into the house of the Lord, and the priest that kept the door put therein all the money that was brought into the house of the Lord." 2 Kings 12:9.

"And at the King's commandment, they made a chest and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring into the Lord the collection that Moses the servant of God laid upon Israel in the wilderness. And all the Princes and all the people rejoiced and brought in and cast into the CHEST until they had made an end. Thus they did day by day, and gathered money in abundance." 2 Chron. 24:8-11.

This is the way that "Primitive" worshippers did. But these objectors say, this was done under the Mosaic dispensation, and is not binding



REV. J. M. PILCHER, D. D.,
General Superintendent of the Virginia Baptist Sunday-school and Colportage Work.

1891-2, 1,459 churches, 18,549 baptisms and 163,881 members on the foreign field. In seventy-eight years they have organized 1,459 churches, or eighteen per year, and have baptized 163,881 converts, or 2,100 a year. During the last three years, they organized 243 churches, or 47 per year, and increased 29,468 in membership, or 3,822 per year. In the year 1891-2 their 417 missionaries baptized 18,549 persons, or 44 each; and their 163,881 members gave for all purposes \$244,359.92, or \$1.49 each.

On the foreign field, fostered by Northern and Southern Baptists, there are 1,533 churches which report for the past year 18,983 baptisms, or twelve each, while the 16,654 white churches in the Southern Baptist Convention report 84,076 baptisms, or five each, and the 35,890

there was not a single convert; now, there are a million. Then, there was given for missions \$65; now—last year—\$12,500,000.

The American Baptist Year Book for 1892 says the Disciples (Campbellites), Methodists, North and South; Presbyterians, North, South and Cumberland; and the Protestant Episcopalians have on the foreign field 79,846 communicants, while the Baptists have (exclusive of 80,284, which the Baptists have in European countries, but which are the direct result of missionary labor) 94,802. That is, the Baptists have 18,956 more members than the four denominations together. These four denominations have 1,434 missionaries, but the Baptists have only 475, or less than one-third as many. The four denominations report for last year 10,064 converts, but the Bap-

upon Christians under the new dispensation. Let us see:

"And he looked up and saw the rich men casting in their gifts into the TREASURY. And he saw also a certain poor widow casting in thither two mites. And he said of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast into the OFFERINGS of God, but she of her penury hath cast in all the living that she had. Luke 21:1-4.

By reading the context we see that this took place in the temple where people go to worship, and that Jesus was looking on with approbation and interest. The "treasury" was without doubt a chest or box into which these worshippers cast their money.

The larger part of the ninth chapter of 1st Corinthians is devoted, by Paul, to a powerful argument, to show that those who minister about the altar live of the things of the temple. It will be observed that the Primitive Christians cast into the offerings of God, liberally and cheerfully for all the uses to which money was applied. Namely, to build temples for worship, to support those who gave themselves continually to the ministry of the word and prayer and for the poor.

As the Bible directs that the first day of the week shall be the time when "every one of you" should lay by in store as the Lord hath prospered you; be ready to cast into the boxes on every Sabbath morning as the deacons carry them around for the convenience of the worshippers. There are different purposes for which the weekly contributions are made; such as current expenses of the church, paying sexton, for fuel and lights, pastor's salary, State Missions, Home Missions, Foreign Missions, etc. Money thrown loose in the boxes is kept for general purposes. When the worshipper wishes his contribution to go for any special purpose, let him put it into an envelope, with the note for State Missions, for pastor, etc., and then write his name on the envelope so that the Treasurer can keep an accurate account. This system applies to those churches which have weekly services. The Bible makes no provision for once a month service in a church. It has been a matter of astonishment to the writer that Baptists, who are such sticklers for a "Thus saith the Lord," should adhere to once a month meetings of the church. There is no Bible authority for it.

Those who belong to churches which have once a month service, should have contribution boxes at home into which they can put their weekly "offerings to God" and carry their contents to their monthly meetings.

It would be a good practice to place a small box or chest with a hole bored in the lid, on the breakfast table, so that while the heart is thankful for daily bread each one at the table may have the opportunity of "casting into the offering of God."

WILLIAMS RUTHERFORD.

Athens, Ga.

THE MEETING-HOUSE AND THE MISSIONARY.

Two facts ever confront us in mission work, especially in the new West. The first is that we cannot gain a foothold in a community, we cannot build up a church, we cannot even rally all the Baptists till we get a house of worship. It is comparatively useless to spend money on mission fields where we have no meeting houses. There are frequent changes of population—the people "fold their tents like the Arabs and as silently steal away"—the membership of a church is present to-day and gone to-morrow. But the cases are comparatively rare in which a Baptist church has become totally and permanently extinct that had a meeting-house, while multitudes without houses have died leaving no sign. The identity of church life is established by a local habitation. By means of this the church takes "root downward and bears fruit upwards."

The second fact is that the churches in the New West, as a rule, are as unable, unaided, to build meeting-houses as to support pastors. In western towns the religious element is very weak, both numerically and financially. I can recall town after town with a population of from one thousand to five thousand in which there are not more than one hundred professed christians all told, and possibly not a dozen of any one denomination. The Baptists are often late to enter the field. They cannot under the specious plea of a "Union" church rally all christians. They often encounter the most bitter prejudices. "Interdenominational fellowship" is a grandly significant phrase. But in the New West the modest Baptists would oftentimes be grateful for simple Christian courtesy, till they may show that they are not the Ishmaelites of the ecclesiastical world. We may as well accept the situation—our principles are unpopular till fully understood. It takes time for them to get a foothold. Our growth at first is naturally slow. Consequently, the Baptists more than any others need help in the erection of houses of worship.—*Home Mission Monthly*.

Address of Miss Gertrude Joerg on Cuban Missions Before the Woman's Baptist Home Mission Society of Maryland.

We find in the Woman's Department of the Baptist Baltimore, an excellent report of an address which we know our readers will thank us for republishing:

A called meeting of W. B. H. M. was addressed by Miss Gertrude Joerg, an American resident in Cuba and member of Mr. Diaz's church in Havana. Her sister, Miss Annie Joerg, is a teacher in the boarding and day school under Mr. Diaz's care. The meeting was of an informal character, Miss Joerg, for an hour

answering most satisfactorily the many questions asked by interested inquirers.

She told of the needs for a school superior to anything the Romanists might offer, whose attractiveness would readily compel attendance and make it self-supporting. Its present supreme need was a trained American lady principal, with a kindergarten teacher for the younger children. Mr. Diaz should be speedily relieved from his direction of the school, for which his own Cuban education has not prepared him (in point of discipline and methods of instruction), leaving him freer for preaching, for which his special gifts have so pre-eminently fitted him. The school was regarded by Miss Joerg as a right arm of the mission work, in its constant use of the Bible for daily instruction. Its precepts serve for writing copies, it is the only reader in the school, and a daily lecture is delivered by Mr. Diaz from its exhaustless themes. Careful discipline is needed to train the fitful, fiery, and effervescent little Cubans into industry, self-restraint, and perseverance. Children are idolized by parents but not governed, and are sent to school only when they become entirely unmanageable. What superlative gifts of patience, gentleness, firmness, and tact will be required of the one who shall train them to better things!

There are eight Baptist day schools altogether in the island. The "Gethsemane" school (in the former theatre building) is a girls' school alone and has accommodation for more than twenty-five boarding scholars. There are at present ninety-five scholars, of whom twelve are boarders. These latter are carefully selected by Mr. Diaz from families where support cannot be furnished the girls, and they are therefore given into his care for three years of undisturbed instruction and training. Gratis schooling is given to those who will attend the Sunday-school exercises. This agreement must be rigidly adhered to, else the children are dismissed. Their daily familiarity with the Bible from which the Cubans are debared by the priests, weakens their prejudice against the Book and the teachers, preparing the way for the reception of its truths. Mrs. Diaz and Miss Minnie Diaz have a large mixed school of boys and girls, 200 in all, in Neptuno street, Havana. Other missionaries are in charge of the other schools.

The furnishing of the Gethsemane school is as yet of the crudest and most inadequate character. High chairs, possibly part of the church furniture, are the uniform sittings for small and large; a small trunk or box is utilized as stool and also as receptacle for books. When any of its contents are wanted, the box is drawn up on the lap—quite an awkward proceeding to and subversive of all orderliness, which is an im-

portant element of school discipline. There is but one small blackboard, no maps, and very few text books. While simpler appliances than we have at home would answer all present needs, the tools at the command of the teachers are such as to make success a very difficult task. A collection was taken up at W. M. U. meetings in Atlanta for furniture and Mrs. Gambrell, of Mississippi, promised to make an effort to secure a donation from a manufactory in Meridian. Mr. Diaz said furniture could be entered duty free, if unvarnished. If securing the two needed teachers and the necessary working appliances for this school were laid upon the hearts and minds of our earnest women, they would be speedily obtained.

The consecrated zeal, industry, tact and business methods of Mr. Diaz, crowned by a dauntless faith which fears neither man nor obstacles, was the subject of earnest eulogy by Miss Joerg, adding the testimony of a competent eye witness, to what we had already learned in part through the press. The employment of members of his family in positions of trust was due to their unexampled consecration, nothing standing in the line of indicated duty and usefulness. Mrs. Diaz and Miss Minnie are stationed at Neptuno street engaged in teaching. Mr. Diaz, Sr., an elderly man and subject to heart disease, lives alone at the cemetery a long distance off, but ready to make this sacrifice of personal comfort and home happiness to fill a position requiring great circumspection, in view of the efforts of the Romish priests to entrap the cemetery into litigation or disrepute. There are 6,000 burials in the cemetery, but thirty-five of which were members of the Baptist church. The charges are \$5 and \$3 respectively for adults and children, while the Romish charges are \$18. These latter were cut down by the bishop in order to reclaim his followers, but finding it unavailing he restored the original rates. For all burials a special legal order must be scrupulously observed. Mr. Diaz, Sr., guards this; though in declining a corpse, whose friends have failed to comply—liable to proceedings should he accept it—his wily enemies make capital of the refusal to hold up the Baptists to execration. They must tread softly and wisely who would win amidst such unscrupulous enemies. Mr. Diaz's services at the grave have won many a stranger by its novelty and christian courtesy. The would-be critics of Mr. A. J. Diaz's conduct of this and other matters would probably reverse judgments did they know the facts.

Other most interesting items of information were given, but space forbids their rehearsal. Miss Joerg made the acquaintance of the ladies at the close of the meeting and all felt greatly indebted to her for her charming talk on a subject which deeply interested the W. B. H. M. S.

RECEIPTS OF HOME MISSION BOARD FROM AUGUST 1st, TO SEPTEMBER 1st, 1892.

ALABAMA.

Sunbeam Band, First church, Birmingham, box for missionary, \$100.00; First church, Eufaula, 34.45; Ladies' Missionary Society, Georgiana church, Chapel Fund, 5.00; Rev. W. B. Crompton, Corresponding Secretary, 137.16; Rev. W. B. Crompton, Corresponding Secretary, Cuban school, 2.00; Rev. W. B. Crompton, Corresponding Secretary, Havana house, 2.00; Rev. W. B. Crompton, Chapel Fund, 5.00; Warrior Sunday-school, Chapel Fund, 23.05; Mr. and Mrs. A. J. H. Borders, Choctolocco, Havana house, 17.00; I. B. Society, Town Creek church, Soapstone, 1.50; Oswichee Aid Society, 6.00; Salem church, Havana house, 5.00; W. B. Crompton, Corresponding Secretary, 42.15; W. B. Crompton, Corresponding Secretary, Education Para Cova, 23.63; W. B. Crompton, Corresponding Secretary, Centennial Fund, 28.65; W. B. Crompton, Corresponding Secretary, Cuban Missions, 2.50; Sunbeam Society, Brewton, purchase of an organ for Miss Clotilde Diaz, 7.17. Total for the month, \$442.26. Previously reported, \$400.98. Aggregate since May, \$843.24.

FLORIDA.

Through Mrs. Telford, DeLand, box for missionary, \$20.50; W. N. Chaudoin, Secretary, 27.07; W. N. Chaudoin, Cuban school, 46.30. Total for the month, \$93.87.

GEORGIA.

Sunbeam Society, Enecks, .83; Dr. J. G. Gibson, Secretary, 348.76; Rev. Dr. A. T. Spalding, Atlanta, 5.00; Mrs. E. R. Hodgson and children, Athens, Centennial Chapel Fund, 5.00; Woodbury, Cuban missions, 4.40; Rev. Dr. A. T. Spalding, Atlanta, 5.00. Total for the month, \$368.99. Previously reported, \$524.46. Aggregate since May, \$893.30.

KENTUCKY.

Friendship Baptist Sunday-school, Centennial Chapel Fund, \$7.50; J. W. Warder, Treasurer, 706.15; Flemingsburg Society, 3.30; Locust Society, 5.00; Walnut street church, Louisville, Chapel Fund, 5.00; Glen Creek church, Chapel Fund, 15.00; Mt. Gilead Sunday-school, Allensville, Chapel Fund, 10.00; J. W. Lowrey, Ghent, 25.37. Total for the month, \$777.32. Previously reported, \$33.56. Aggregate since May, \$810.88.

LOUISIANA.

Mrs. L. T. Ogilvie, Arcola, Indian Missions, \$5.00; Twenty-four contributors, First church, New Orleans, 2.75. Total for the month, \$7.75.

MARYLAND.

Entaw Place church, Baltimore, \$206.53; Woman's Baptist Home Mission Society, E. Society, Seventh church, Baltimore (additional), box for missionary, 5.00; Woman's Baptist Home Mission Society, L. Society, Fulton avenue church, Baltimore, box for missionary, 60.00; Woman's Baptist Home Mission Society, Ready Workers, Fulton avenue church, Baltimore, (contribution), box for missionary, 5.00; Woman's Baptist Home Mission Society, Boys' Band, Fulton avenue church, Baltimore (contribution), box for missionary, 5.00; Woman's Baptist Home Mission Society, Myra Band, Seventh church, Baltimore (additional), for mission box, 70.00; Trinity church, Baltimore, 5.00. Total for the month, \$446.58. Previously reported, \$663.86. Aggregate since May, \$1,050.44.

MISSISSIPPI.

B. W. Griffith, Treasurer, \$53.40. Total for the month, \$53.40. Previously reported, \$214.45. Aggregate since May, \$267.85.

MISSOURI.

G. E. Rogers, Treasurer, \$53.93; G. E. Rogers, Treasurer, Cuban school, 4.77. Total for the month, \$58.70. Previously reported, \$666.53. Aggregate since May, \$725.23.

NORTH CAROLINA.

J. D. Bonshall, Treasurer, \$200.00; Vattie Allen, of Bethel Sunday-school, Mt. Gilead, Centennial Chapel Fund, 2.00; Bethel Deaton, of Bethel Sunday-school, Mt. Gilead, Centennial Chapel Fund, .50; Missionary Society, Shelby Baptist church, 2.40; Beaver Dam Church, 3.00. Total for the month, \$207.90. Previously reported, \$21.05. Aggregate since May, \$228.95.

SOUTH CAROLINA.

Pendleton street church, Greenville, \$6.00; Marlboro Union, Pee Dee Association, 42.00; Cedar Grove church, Centennial Chapel Fund, 6.36; Bethany church, Orangeburg Association, Havana house, 5.00; Sardis church, Edisto Association, 1.20; Wagener church, Edisto Association, 1.30; Big Stevens Creek, Ridge Association, 5.00; Bethel church, Spartanburg Association, 10.05; Mt. Zion church, 10.00; Green Pond church, 76; Ridge Spring church, 10.00; Cedar Grove church, Spartanburg Association, Chapel Fund, 4.40; Central Committee, Woman's Missionary Society, 27.20; Central Committee, Woman's Missionary Society, Cuban school, 40.00; Central Committee, Woman's Missionary Society, Cuban Missions, .92; Central Committee, Woman's Missionary Society, Chapel Fund, 2.48; Bishopville, 2.05; Cheraw, 5.00; Barnwell, 5.00; Abbeville, Centennial Fund, 8.00; Bethel church, Spartanburg Association, 6.75; Graniteville, 10.00; Limestone Springs church, 4.55; Beulah church, Union county Association, 1.50; Hebrew church, Southeast Association, 3.65; Philadelphia, 2.50; Fork Hill church, Moriah Association, 1.50; Spring Hill church, Moriah Association, .75. Total for the month, \$224.55. Previously reported, \$476.17. Aggregate since May, \$700.70.

TENNESSEE.

Central Baptist Sunday-school, Nashville, education Cuban girl, \$2.31; Young People's Missionary Society, Hansford, 3.00; R. J. Willingham, Memphis, 20.00; Fort-town church, Holston Association, 11.31; Mt. Olive church, Chilwee Association, 1.70; Mrs. Mary S. Carver's class, Central Baptist Sunday-school, Centennial Fund, 5.00; L. M. Jones, Trenton, Havana house, 15.00; Mrs. O. L. Haley, Young South, 4.00; Union Hill church, 5.00; Mountain City, 3.00; Young Ladies' Missionary Society, Chattanooga, 5.95; Collections of W. M. Woodcock, Treasurer: Round Lick church, 12.75; Union Hill church, 5.00; Dyer church, 2.50; New Providence church, 70; Woman's Missionary Society, Germantown, 5.00; Clinton Association, 7.00; Ladies' Aid Society, Third church, Nashville, 2.25; Third church, Nashville, 2.45; Ladies' Missionary Society, Clarksville, 17.00; Oak Grove church, 2.25; Howell Memorial church, Nashville, 1.54; Third church, Nashville, Centennial Fund, 6.65; Oak Grove church, Centennial Fund, 5.00; Concord Association, 16.75; Duck River Association, 35.95; Salem church, 8.15; Springfield church, 5.30; Spring Creek church, 2.10; Harmony church, 5.91; Eldad church, 1.00. Total for the month, \$255.87. Previously reported, 410.63. Aggregate since May, \$666.50.

VIRGINIA.

N. Ryland, Treasurer, \$400.00; Mrs. M. Clark, Keysville, Indian Missions, 3.00; South Anna Sunbeam Society, Apple Grove, Havana house, 6.10. Total for the month, \$409.10. Previously reported, \$500.00. Aggregate since May, \$909.10. Grand total, \$1,346.27. Previously reported, \$4,147.90. Aggregate since May, \$7,794.07.

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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, to E. Fayette street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet 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. Langley, 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, Miss. county.

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