

OUR HOME FIELD.

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

VOL. V.

ATLANTA, GEORGIA, APRIL, 1893.

NO. 8.

THE GREAT CENTENNIAL MEETINGS IN RICHMOND.

It was our very great privilege to attend the Centennial meetings held in Richmond, March 18, 19 and 20.

They were appropriately begun by a general prayer meeting held at the First Baptist church at 5 o'clock on Saturday evening, led by Rev. Dr. J. A. Broadus in his happiest vein, and attended by a deeply interested congregation which filled the large lecture room. On Sunday, morning and evening, the seventeen white Baptist pulpits of Richmond and Manchester were filled by John A. Broadus, F. M. Ellis, T. T. Eaton, Lansing Burrows, W. D. Powell, I. T. Tichenor, J. Wm. Jones, T. H. Pritchard, T. B. Thames, Geo. F. Bagby, J. B. Turpin, H. A. Bagby, Joseph Aden, Marion Gassoway, E. Pendleton Jones, T. R. Corr, R. E. Neighbor, S. J. Porter, Peyton Stephens, and others whose names have escaped me, and all of them talked missions with all of their power. It was a bright and beautiful day, and the congregations were very large. Having to preach for my old roommate, Dr. J. C. Hiden, at Grove avenue church in the morning, and for my old friend, Bro. J. B. Hutson, at Pine street church at night, I was deprived of the privilege of hearing any of these brethren, but learned from various sources that they were generally at their best, and that a profound impression was made on the vast crowds who heard them. Collections were taken at all of the churches and there seemed to be a very general response to the appeals, but I have seen, as yet, no report of the amounts realized, though I shall be disappointed if it does not aggregate a very handsome sum.

At twelve o'clock on Monday there was a large congregation gathered at the Second Church. Dr. Eaton presided, and two superb speeches were made by Dr. Lansing Burrows of Augusta, Ga., and Dr. F. M. Ellis of Baltimore.

Dr. Burrows spoke on "The Centenary of the Co-operative Idea in Missions" and made a speech that fairly bristled with humor, pathos, and strong points logically put, and eloquently enforced. His comparison between Carey, the missionary and Andrew Fuller, "the rope holder"—Yates, the great worker in China, and James B. Taylor, the wise indefatigable and efficient Secretary, whom he used as a boy to see writing away at his desk in the Foreign Mission rooms in the old First church—Powell, the ubiquitous, untiring and wonderfully successful missionary in Mexico, and H. A. Tupper, the tireless and accomplished Secretary—Diaz, "the apostle to Cuba," and that

"white souled gentleman" and able Secretary, I. T. Tichenor, who had been "holding the ropes" on this side of the Gulf—were as eloquent and telling as they were just.

His satire on "My lady who puts on her \$150 dress just received from Worth's in Paris, her \$50 bonnet and her \$400 sealskin cloak, orders her \$1,000 carriage, drives to the church behind a span of horses that cost at least \$500, and then puts into the

He made an eloquent and powerful appeal for self-denial and sacrifice in missions, and by way of illustration told an incident he had heard to the effect that when a lady was pleading with her sisters to assume a debt of \$50,000 that was on one of the great mission societies, there sparkled on her person while she was making the plea at least \$30,000 worth of jewels. He brought out the fact that our American people are

of my long residence in Richmond, and to grasp the hands of many brethren and sisters whose hearts were all aglow with the spirit of missions.

But "the great day of the feast" was the service Monday night in which the following young brethren were publicly designated as missionaries: Joseph Aden for Brazil, Marion Gassoway for Mexico, Edloe Pendleton Jones for Cuba, Robert E. Neighbor for Brazil, S. J. Porter for Brazil, and Peyton Stephens for North China.

Professor H. H. Harris, President of the Foreign Mission Board, presided with the quiet dignity and easy grace which characterizes him, and was exceedingly felicitous in introducing the exercises, in presenting one at a time the young missionaries, and in the words "few but fit" with which he introduced each speaker.

He alluded to the appropriateness of having this anniversary of the setting apart of Carey and Thomas 100 years ago in this old First Baptist church of Richmond. It was in this house and from this platform that Dr. Jeter, so long President of the Foreign Mission Board, made his famous address of Welcome to Adoniram Judson on his visit to Richmond during his first return from Burmah.

It was on this platform also that the first missionaries of the Southern Baptist Convention to China—Revs. S. C. Clopton and George Pearcy—were set apart to their work.

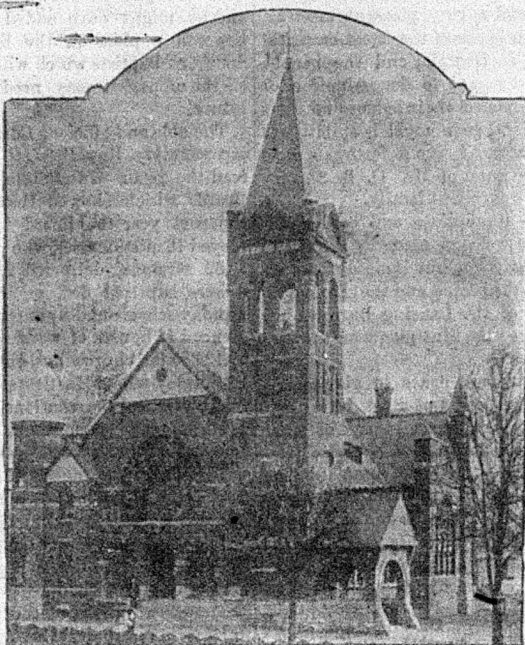
For many years the rooms of the Foreign Mission Board were in this house, and this grand old church has always been most intimately connected with the Foreign Mission work.

Rev. Dr. H. A. Tupper, Corresponding Secretary of the Foreign Mission Board, presented a report showing that since this centennial movement begun, the Board has appointed 40 missionaries—that there are now 15 applicants before it—and that the probabilities are that the whole 100 will be appointed in the near future.

Rev. Dr. J. R. Garlick read appropriate Scriptures, and Rev. Dr. C. E. Taylor of Wake Forest College, N. C., led in a fervent and appropriate invocation prayer.

Rev. Dr. George Cooper read the famous charge of Andrew Fuller to Carey.

Dr. Tichenor led the vast crowd, which packed the spacious audience room, lower floor and galleries, in an appropriate, fervent, and comprehensive prayer for God's blessing upon the young missionaries, the boards, the fields, the churches, and



FIRST BAPTIST CHURCH, DAWSON, GA.

treasury of the missionary society her twenty-five cents for dues, and moves that our society support Bro. Diaz in Cuba," was simply inimitable; while his vindication of the present "methods" of the boards, and the necessity for their "organs", and his plea for less criticism, and more giving, were in his very happiest vein and were greatly enjoyed by at least a part of his audience.

Dr. Ellis spoke on "Woman's Work in Missions," and in his own eloquent and thrilling style told of what she has done, what she is now doing, and what are the prospects for her work in the future.

He spoke of the large sums that had been raised by other Women's societies, such as the Northern Presbyterian Women, who had raised \$300,000, and the Northern Baptist women, who had raised \$125,000 for foreign missions this year, and paid a just and eloquent tribute to the wisdom, zeal, and success with which our Southern Baptist women are now prosecuting their noble work.

spending four billion dollars annually in mere luxuries, and that one-tenth of this sum would give us four millions of dollars for missions.

He made an eloquent and thrilling appeal for a consecration of our all to the service of the Master, laying on His altar our business, our money, our children, ourselves, and catching the spirit and obeying the letter of the "Marching Orders" given by our great Captain.

Certainly Dr. Ellis has been in the very forefront of the speakers, workers, and givers, during this centennial year, and if all had done as well, or half as well, as he, and his noble church, every dollar asked for would be forthcoming.

From 6 o'clock until 7:30 Monday evening the ladies of the Richmond churches had, in the lecture room of the First church, an elegant lunch, and one of the most charming "receptions" I ever attended. It was a great delight to be permitted to mingle freely with friends of other days, to revive hallowed memories

the work, that the coming of Christ's kingdom may be hastened.

Rev. Marion Gassaway made an appropriate and tender appeal for the sympathies and prayers of his brethren.

Rev. E. Pendleton Jones said that he had come back to his old home to "touch base" before going to his new field of labor, and that he did not regard it as a sundering of ties when the missionary bids adieu to home and friends and native land, but only a stretching of heart strings that they might beat in unison and make the sweeter music.

Rev. Dr. John A. Broadus made the principal address on the occasion, and was at his best. He delicately and tenderly said that he could not trust himself to attempt to give utterance to his feelings on this occasion (all of the young missionaries but one had been his old students), but he would remind these dear young brethren that in going to their distant fields they would not be alone, but only a part of the great army of the Lord, linked on to the laborers of the centuries, to missionaries, martyrs, prophets, apostles, to Christ Himself—"a part of the only apostolic succession that is worth a fig"—and also linked on to the laborers that are to come after and do their work until the Master shall come and call his servants home.

In tender, affectionate and telling words he gave his young brethren these points of counsel:

1. Look after your bodily health.
2. Look after your spiritual health.
3. Try to have and to carry with you and to keep constantly on hand a good stock of plain common sense and a plenty of it.
4. Keep always in frank and fraternal relations with the brethren of the board.
5. Keep in touch with the people at home, the pastors and the churches.
6. Determine to know thoroughly the people among whom you labor, to treat them with all due respect, and to show them that you do sympathize with them and do desire to promote their real welfare.
7. Try to combine hard work with patience, to learn to "wait on the Lord" while zealously laboring to build up His cause.

He closed by tenderly reminding his young brethren of the Master's promise, "Lo! I am with you all of the days." He could not promise for himself or for the people, but he could promise for the Master that He would never forget nor forsake them.

This bare synopsis gives a very imperfect idea of a speech that bristled with fine points and sparkled with gems, and which should by all means be printed in full and scattered broadcast among our preachers and missionaries.

Dr. Wm. E. Hatcher then came forward and, in his characteristic way, engineered a collection of \$850

to defray the expenses of the missionaries to their respective fields.

The singing was appropriate and very sweet, and the whole service seemed to make a profound impression on the great crowd present.

After the benediction was pronounced by Dr. Powell, who prefaced it with a few stirring words, the people lingered for some time to give the parting hand to the young missionaries.

The whole occasion was one long to be remembered. J. W. J.

GEORGIA BAPTIST CONVENTION.

The annual meeting of the Georgia Baptist Convention was held with the church in Dawson April 4th, 5th and 6th. There was a large attendance, and a very pleasant meeting. Dawson is one of the most beautiful towns in Georgia, and the people, without regard to denomination or creed, opened their homes and their hearts and gave royal hospitality to all comers. I was so fortunate as to be the guest of Mr. O. B. Stevens and his excellent family.

The appropriate and cordial address of welcome made by Pastor W. H. Patterson but voiced the feelings of the people, and the graceful response of Dr. Lansing Burrows but expressed the sentiments of the convention.

I have not space to give even a general report, but must be content with only a few glimpses of these great meetings. The house of worship, which was just completed last year (and a cut of which is presented on our first page), is one of the most commodious and beautiful in the South.

The congregations were all large, and at times packed and overflowing.

Among the "visiting Brethren" were Dr. F. H. Kerfoot of the Southern Baptist Theological Seminary, Dr. J. M. Frost, President of the Sabbath-school Board, Dr. T. P. Bell, Assistant Secretary of the Foreign Mission Board, Dr. W. D. Powell of Mexico, Dr. W. P. Harvey of the *Western Recorder*, and others. Both Secretaries of the Home Board were members of the convention, but were specially recognized in their official capacity.

The Georgia Baptist Orphanage was ably and effectively represented by Brother John M. Green and Governor W. J. Northen, and a collection was engineered by Brother H. Hatcher. It was a striking and pleasant sight to see the Governor of the great Commonwealth of Georgia not only eloquently and touchingly pleading for the orphans, but with his own hands passing the hat for the collection of money to sustain the orphanage.

The Introductory (Convention) Sermon was preached, to a packed house by Rev. F. C. McConnell of Gainesville.

Founding his sermon on the 24th Psalm, he preached a missionary

sermon of rare power—clear, able, eloquent, and telling—which seemed to make a profound impression on all who heard it.

Dr. F. H. Kerfoot preached at 11:30 on Wednesday a sermon of great ability, which melted and moved the vast crowd, and made everybody want to hear him again.

His speech on the Seminary was very effective, and he engineered in admirable style a collection for the Students' Aid Fund amounting to \$900.

He brought out in the course of his speech, the fact that the Seminary now has \$400,000 in interest bearing bonds, and buildings, and other property which gives the Institution assets amounting to from \$700,000 to \$750,000 in all, and he might have added that it has won a place in the hearts of Southern Baptists which will give it all the money it may need in the future.

The able and efficient Corresponding Secretary, Rev. Dr. J. G. Gibson, read the report of the State Mission Board, which showed that during the past year the Board had employed 48 missionaries, who preached 3,252 sermons, delivered 2,205 addresses, baptized 676, organized 68 Sunday-schools and 8 churches, commenced 18 houses of worship, raised \$7,124.55 for church buildings, held 14 Sunday-school Institutes and 12 Sunday-school Conventions, held 42 Institutes and performed a large amount of other work.

The Corresponding Secretary had preached 103 sermons, made 125 addresses, and traveled 21,195 miles.

The missionaries are all paid off to date, and the Board begins the new year without debt.

The contributions of the Baptists of Georgia for the past year for missions (Home, Foreign, and State) have been more than ten thousand dollars in excess of the contributions for the year before.

Drs. Gibson, Goodwin, Bell, and Campbell spoke on State Missions, and greatly stirred the people.

The mass meeting in behalf of Missions held Wednesday night was one of rare interest and wonderful power.

Rev. A. C. Ward (a descendant of Carey's co-worker) read the Report on Foreign Missions, and made a brief, earnest speech.

Dr. T. P. Bell made a characteristic and telling speech on Foreign Missions, which seemed to touch every heart.

Rev. Dr. W. D. Powell was in his happiest vein, and greatly thrilled and stirred the crowd. He secured a number of pledges from churches to support each a missionary, and one brother arose and offered himself.

Rev. J. H. Parker read an excellent Report on Home Missions, and sustained it in an earnest speech. The report was made the special order for 10 o'clock the next day, but was

crowded out by matters of local interest, and could not be reached until both Secretaries had been compelled to leave to meet engagements, and it came up before a depleted convention. But I learn that Rev. F. C. McConnell made an every way admirable speech on the report, and made a fine impression on the large congregation of people from the city who were present.

I have not space to report other matters of interest which claimed the attention of the convention. It was generally pronounced one of the best sessions we have had. J. W. J.
April 7, 1893.

DR. ELLIS'S CONSOLIDATION PLAN.

We have not thought proper to enter into the discussion of the plan of consolidating the three boards of the Southern Baptist Convention into one proposed by our distinguished and honored brother, Dr. F. M. Ellis, of Baltimore. For while anything proposed by so zealous, able and efficient a mission worker as Dr. Ellis deserves respectful consideration, we have not thought this the best time for the discussion, when in the midst of our Centennial campaign.

As we have had requests from brethren in different States, however, to give our views on the question, we will only say that they are so well expressed in the following editorial from the *Western Recorder* that we cannot do better than to publish it in full with our hearty indorsement and warm commendation:

"Dr. Ellis has made the suggestion that the three boards of the Southern Baptist Convention be consolidated into one. The papers and various brethren have been commenting on the suggestion, and it is evident it does not meet with much favor. Dr. Ellis has not been many years a member of the Convention, though for that time he has been very zealous and useful in its interests. Most of his ministry has been spent in the North, where the Baptists have three great societies entirely independent of each other. He has become convinced that the advantages of unity overbalance those of independence in general denominational work. We would suggest to him that we have the advantages of both. We have unity in that our three boards are all appointed and controlled by the Convention; so there can be no clashings and collisions, or if there are any, they can be corrected at the next session of the Convention. Our Northern brethren, however, have had friction, as, for example, the Publication Society with the Missionary Union about work in Turkey, and with the Home Mission Society about Sunday-school and Colportage work in this country. We find no fault with what was done by either of these societies in the matters in question, yet it would evidently have been better had there

been some one general body to have decided the points involved. Trouble of that sort cannot happen at the South, since our boards are all creatures of the same body. Then, too, having these independent societies serves to divide the sympathies of the Northern Baptists. At the Anniversaries in Cincinnati, Dr. A. G. Lawson—a good and wise man—made an address in which he lamented that there were three sorts of Baptists in the North, viz.: Missionary Union Baptists, who came to the meeting of that body and left; Home Mission Society Baptists, who came only to its meeting and missed the others; and Publication Society Baptists, who attended only its meeting, seeming to care little for the rest of the anniversaries. With us it is not so, because all our delegates go to attend the meeting of the one Convention.

"We state these things not by way of objection to the Northern way of doing denominational work, but to illustrate the wisdom of having one Convention, which was the wisdom of the fathers who formed the old Triennial Convention.

"On the other hand, there are advantages in having distinct departments of the work in charge of different men. Our three boards are much like three standing committees, charged with special service; and thus they do better than if all the work were put on one board or committee. Experience confirms this.

"Dr. Ellis, of course, has the right to hold and advocate his opinion, and his ideas should be treated with more respect than some brethren have shown them. If he desires to press the matter, however, we hope he will move at Nashville the appointment of a wise committee to consider the whole subject and report in 1894 what, if any, action the Convention should take in the case. If we raise a controversy on the subject now, it may divert attention from our Centennial work, which urgently demands our constant thought, our most vigorous effort and our heartiest co-operation.

"We do not believe the change Dr. Ellis suggests will ever be made, or ought ever to be made. It is probable that what he desired in making the suggestion was to test the sentiment of the brethren; and that he has done, we hope, to his satisfaction."

Truly that was a beautiful illustration of female devotion and self-sacrifice exhibited by a poor working woman, who offered to subscribe twenty-five cents per week to the missionary fund. "Surely," said one, "you are too poor to afford this." She replied, "I spin so many hanks of yarn for a maintenance: I will spin one more, and that will be a quarter for the society." If all of our brethren and sisters were governed by such a spirit we would easily receive all the money we need.—*Alabama Baptist.*

NEW FIELDS AND NEW WORKERS.

Notwithstanding the board entered the conventional year \$10,000 in debt, and had to pay on December 1st \$20,000 on the Havana House, such have been the calls of Divine Providence which we could not disregard, that in the face of financial embarrassment it has entered new fields and employed new workers to labor in the Master's vineyard.

In addition to the new work in Baltimore among the hundreds of thousands of foreigners who annually enter that port, two brethren, first-class men, have been sent to New Orleans. Our work has been enlarged in Oklahoma, and in the Indian Territory, and arrangements made for additions to our forces among the Germans in Missouri. So rapidly has our work increased in Cuba that its needs have outgrown the ability of our noble, self-sacrificing missionaries to supply them.

Three things presented themselves for the consideration of the board:

1. The business interests of the mission arising from the cemetery, and the rest of such portions of the church building as were not needed for worship, had become a serious tax upon the time and energy of Brother Diaz.

2. The fact that many Americans reside there and hundreds visit the city every winter, and many natives speak English, rendered work among them as a support to our missions among the Spanish speaking people very desirable.

3. The fact that there are many young men, members of our church there, who need to be trained for mission work, rendered it, in the judgment of the board, desirable to have an American missionary as an assistant to our brethren there. The corresponding secretary in consultation with Brother Diaz on these matters suggested Brother E. Pendleton Jones as peculiarly qualified for the special needs of that field. This suggestion met the warm approval of Brother Diaz.

At a recent meeting of the Home Mission Board the appointment of Brother Jones to this work was recommended by the corresponding secretary, and was adopted by a cordial and unanimous vote. A resolution was passed requesting the Foreign Mission Board to release him from his obligation to them as missionary under appointment to Brazil, in order that he might accept the appointment to Cuba. The Foreign Mission Board have cheerfully acceded to our request, and Brother Jones has accepted the position to which he has been called by the Home Mission Board. We take this occasion to express our grateful acknowledgment to the Foreign Mission Board for the kind and fraternal consideration evinced, and to assure them, should the opportunity ever

arise, that the Home Mission Board will cheerfully reciprocate their kindly action.

There are many other fields which the board would gladly reinforce and other new ones which it greatly desires to enter, but further enlargement must depend upon means furnished us by the churches. Application for help from churches that need houses of worship are many and pressing. It would be easy to expend the whole of the \$125,000 of the Centennial Fund in aiding the thousand homeless Baptist churches to secure needed places of worship; even then there would be many fields left unsupplied. We trust the churches will regard this increasing need of the board and enlarge their liberality much beyond that of any former year. There is a great work before us, and year by year its proportions increase and its demands become more urgent.

I. T. TICHENOR.

March 11th, 1893.

BAPTIST INCREASE IN 1892.

The new Year Book has just been issued by the Publication Society, Dr. Lansing Burrows, editor, and, as usual, it is full of valuable and interesting information. The number of regular Baptist members in the United States is given at 3,383,160. Of these 166,322 were baptized last year—an average of 454 a day for the entire year. Georgia reports the highest number of baptisms, 20,126; Texas comes next with 17,226; then Alabama with 13,001; then Virginia with 12,210; then South Carolina with 10,663; then North Carolina with 9,989; then Kentucky with 8,410; then Missouri with 7,818; then Tennessee with 6,693; then New York with 6,498; then Pennsylvania with 5,442; then Arkansas with 5,283; then Illinois with 4,926; then Mississippi with 4,869. Thus it goes till we reach Wyoming, which reports thirty-four.

Thus the baptisms in the South far outnumber those in the North, the South being the Baptist stronghold of the world. More than half the Baptists of the earth live within the bounds of the Southern Baptist Convention. And it is significant that the South is not where lax views of doctrine or polity prevail among Baptists. If ever the Baptists of the South shall become as "liberal" as are Baptists in England and in some parts of the North, there will be a great decline in the number of baptisms reported. It is not accidental that Baptist principles prevail most widely where they are most firmly held and most boldly maintained.

Last year 42,464 persons were excluded from the fellowship of Baptist churches in the United States. This does not indicate a very lax state of discipline. It is a striking fact that one-fourth as many were excluded as were baptized.

The amount of money contributed by the denomination in 1892, in this country was \$13,907,418.59. This

does not include the amounts given by Messrs. Rockefeller and Colgate to Chicago and Colgate universities. New York leads off with \$1,713,761.76. Next comes Massachusetts with \$1,067,876.64; then follow in order Pennsylvania with \$962,125.76; Illinois with \$660,117.28; New Jersey with \$550,716.26; Missouri with \$494,477.63; Ohio with \$461,735.60; Virginia with \$445,206.71; Texas with \$379,898.41; Michigan with \$372,123.57; Kentucky with \$350,633.73; North Carolina with \$308,382.15; Iowa with \$298,299.91; Georgia with \$257,967.25; Connecticut with \$246,940.46; South Carolina with \$230,697.64. So it goes till we reach Idaho with \$2,150.00.

The general average per capita is over \$4.00 for the whole country. This is very good; but the generous gifts of the few greatly helped the average. Many, alas! so many, give little or nothing.

In point of number of Baptists Georgia continues to lead with 344,158. Virginia follows with 311,409; then come North Carolina with 248,041; Alabama with 232,566; Kentucky with 230,589; Texas with 220,015; South Carolina with 218,496; Mississippi with 189,100; Tennessee with 149,263; Missouri with 139,458; New York with 133,648, and so on to Nevada with sixty-three.

Let no one fail to read and study these figures under the idea that they are dry. Baptist figures are never dry.

We have in the United States 153 institutions for higher education, with 1,657 instructors, 26,552 pupils, of whom 2,451 are studying for the ministry. The property and endowments of these institutions reach the enormous figure of \$31,741,222. Of these seven are theological seminaries, thirty-five are universities and colleges, thirty-six are for young ladies, fifty-one for co-education of the sexes and twenty-four for negroes and Indians. The Baptists have more money invested in higher education than any other denomination in the United States.

There are twenty-five Baptist charitable institutions reported, with property and endowments aggregating \$1,444,421. The marked tendency to multiply such institutions is most gratifying. Twelve orphan asylums are in the list, whereas it has not been long since our Louisville Baptist Orphans' Home stood alone.

The names are given of forty-four ministers who came to us last year from other denominations, along with a list of our foreign missionaries with addresses. The Baptist papers of the country, including only those designed for general circulation, number 123, and several more have been started since Dr. Burrows sent in his manuscript.

The Year Book is a mine of useful information which every intelligent Baptist should have. The circulation has greatly increased since Dr. Burrows took hold of it; but the wonder is that the circulation is not tenfold greater. The price is 25 cents, net, a marvel of cheapness. Get it and study it.—*Western Recorder.*

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 261, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., APRIL, 1893.

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ATLANTA, GA.

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Geo. WESTMORELAND.

DO NOT FORGET YOUR HOME BOARD, BRETHREN, IN DISTRIBUTING YOUR COLLECTIONS.

Let it be remembered that we begun the year ten thousand dollars in debt, that we have paid twenty thousand dollars as the last payment on the Havana House, that we have been obliged to enlarge our work, that the appeals for help which come to us from our vast territory were never so numerous or so pressing, and that we greatly need largely increased contributions in order to make proper exhibit at Nashville. Our efficient treasurer, who has rarely made such appeal but has been accustomed to go along and meet the obligations of the board whether the churches send the money or not, has sent us the following note which we hope our brethren will heed:

ATLANTA, GA., March 21st, 1893.
Dr. I. T. TICHENOR, Cor. Secretary.

DEAR SIR AND BRO.—I am delighted to learn of the numerous pledges made to Centennial Missions and Centennial Chapel fund. Maryland, Kentucky, Alabama, Georgia, South Carolina and other States have done well. I see from the papers that the pledges generally were made with the understanding they were to have to April 15th to redeem them. Now I wish you to urge upon all who have or may pledge to pay promptly by the 15th of April. I am now behind,

or in debt to the bank, on notes which fall due in April and must be paid. This debt is on account of church building, and I trust the brethren will bear this in mind and get their checks ready to send to me in the early part of April.

Yours fraternally,

A. D. ADAIR, Treas.

As the 30th of April comes this year on Sunday, the treasurer will keep his books open until the 1st of May (Monday), but they will positively close on that day, and we beg that treasurers or others having money in hand for Home Missions will forward at once.

I. T. TICHENOR,
Cor. Secretary.

EXPENSES OF MISSION BOARDS.

The Religious Herald of March 9th contains an admirable article from the pen of Brother J. B. Winston, in which he shows that the expenses of the Foreign Mission Board of the Southern Baptist Convention are less than those of any other Foreign Mission Board, with which comparison can fairly be made.

He gives, first, the ratio of salaries to income, and then the ratio of other expenses, including printing, postage, distribution of literature, travelling expenses, etc., etc., to income, comparing them with similar expenses of other Foreign Mission Boards.

The ratio of salaries to income he shows to be 4.3 per cent., and the ratio of other expenses to income is 4.9 per cent., making the total expenses 9.2 per cent. This remember is the calculation of one of the best business men in the South, who has been Treasurer of the R. F. & P. railroad for at least thirty years.

He also gives similar calculation based upon the reports of the Missionary Union of our Northern Baptist brethren, the Congregational Board, that of the Northern Presbyterians and of the Southern Presbyterians.

THE RATIO OF SALARIES TO INCOME.
For. Mission Board of S. B. C. 4.3 per cent.
Missionary Union..... 3.6 per cent.
Congregational Board..... 4.1 per cent.
Northern Presbyterian Board 5.1 per cent.
Southern Presbyterian Board 5.3 per cent.

Thus it is seen that the ratio of salaries to income, the expenses of the Foreign Mission Board are from 25 to 40 per cent. less than those of any of these boards.

RATIO OF OTHER EXPENSES TO INCOME.

For. Mission Board S. B. C. 4.9 per cent.
Missionary Union..... 3.6 per cent.
Congregational Board..... 4.1 per cent.
Northern Presbyterians..... 4.4 per cent.
Southern Presbyterians..... 3.1 per cent.

The ratio of this class of expenses to income is less with the Presbyterians than with the Baptists, because under their church government the pastors are required to take collections from their churches, the ratio of the Northern Presbyterians being

only about one-half that of the Northern Baptists.

As between the two Baptist boards, Northern and Southern, there is a difference of 1.3 per cent. in favor of the Northern board.

This difference is more than counterbalanced by two facts:

1. That the Northern board receives a large part of its income from legacies which it costs nothing to collect.

2. That it includes in its receipts the money raised on its mission fields for the support of its missionaries and churches, which amounts annually to about \$40,000.

If we strike from its receipts, these two items, the ratio of expenses will be greater than that of our Southern board.

It should also be remembered that the large receipts of the Board of the Missionary Union, being at least three times those of the Foreign Mission Board of the Southern Baptist Convention, greatly diminishes the ratio of expenses. If our Southern churches should give \$300,000 for Foreign missions as they ought, the ratio of expenses to income would not be more than half what it must be with its present receipts.

A similar comparison, with reference to the receipts and expenditures of the Home Mission Board would show similar results.

The following paragraph from Brother Winston's article is worthy to be printed in letters of gold. They are the utterances of one who has grasped the conditions of the mighty problem before us of bringing our Southern Baptist churches up to some proper standard of action in the work of the world's evangelization:

"The truth is, our people need to be educated out of the false notion that missionary work can be successfully prosecuted upon a different financial basis from that of other business enterprises, and to realize that only by the application of such principles and methods as have been demonstrated to be the most effective in other honorable pursuits, can the largest results be secured at the smallest comparative cost. When this lesson has been learned, the question of salaries will pale into insignificance and the great desideratum be that of men. If these prove inespable or inefficient, better a thousand times replace them at larger cost than attempt to carry on such expensive work by a resort to cheap expedients, which are always dearest in the end."

"Life in Dixie During the War," by Miss Mary A. H. Gay, is a charming story of home life during those dark days when our noble women displayed a patient endurance, an active zeal, a self-denying work in the hospitals, a genuine patriotism, a true heroism, which even surpassed the record of their fathers, husbands, sons and brothers in the army.

But Decatur, near Atlanta, was

the scene of stirring events during Sherman's campaign against the doomed city, and Miss Gay's facile pen vividly portrays historic events of deepest interest.

Visits from the soldier boy to the old home, letters from camp, visits to the camps and hospitals, the smoke and changing scenes of battle, in the enemy's lines, refugeeing, and many other events of those stirring days, are told with the vividness of an eye-witness and the pen of an accomplished writer.

It is, in a word, a vivid and true picture of "Life in Dixie During the War," and should find a place not only in our Southern homes, but in the homes of all who desire to see a true account of the life of our noble women during those trying days.

It can be had by mail of Miss Mary A. H. Gay, Decatur, Ga., by sending the price, \$1.25.

Rev. Dr. T. P. BELL, the new Corresponding Secretary of the Sunday-school Board at Nashville, is so widely known and loved that he needs no introduction or commendation from us.

And yet we feel like saying that a long and intimate association with him enables us to testify that he has the very highest qualifications for his new position, and will discharge its duties with the most signal ability and success.

We heartily congratulate the Sunday-school Board on securing him, and our only regret is that the Foreign Mission Board is to lose his invaluable services.

[From December, 1882, Number of the Convention Teacher.]

CUBA.

By Lansing Burrows, D. D.

"The Queen of the Antilles" lies at our very doors. Mexico has been called "our next door neighbor," but not with the justice with which Cuba might be so denominated. It is easier to reach Cuba than Mexico. Among the native population there is more intense yearning for neighborliness. America is to them a golden ideal. To be one with the United States is the dream of many of their leaders, aware of the iron yoke which Spain has placed upon their necks. The people that are reached by the gospel are far from suspecting ulterior political schemes in the embassy of the cross. Cuba is emphatically neighbor, if not the next door one.

The remarkable work which has obtained upon the island, and principally in the chief city of Havana, is an outgrowth of our own home missionary effort. A spark flew over the narrow Florida channel from the kindled blaze at Key West, one of our Home Mission stations. The word of the Lord was carried past suspecting quarantine and customs officials and inoculated to their saving people in the seagirt island.

For this reason the Cuban work may not be called Foreign Missions. There are no geographical lines in the kingdom of heaven, and the distinction which we make between Missions, Home and Foreign, is purely one of convenience and has no warrant in the word of God. That says "the world." But we are not to lose sight of the fact that Havana became an out station of Key West, itself an out station of our Home Mission operations. The links of the chain are perfect and complete.

It was the Florida State Convention which, first drawn by God's opening providences, began this work, sustained by the financial aid of the Home Mission Board of our Convention. It was a movement of faith. Such leaders as had been chosen were full of zeal and enthusiasm, but it was not the divine plan that they should be used save as projectors of a work larger than they had ever dreamed possible. It is a strange thing that when the Southern Baptist Convention tabled a resolution directing operations to be commenced in Cuba, the man who was chosen for this great work lay upon a bed of sickness in a strange city, coming into the light of the glorious gospel. Possibly, had the instruments available at the time of the meeting of the Convention attempted to press the work, failure might have resulted, because the peculiarities of the field are such that native preachers and workers alone could have accomplished these results. Other denominations had essayed the work and failed. In one case the result was the gathering only of English-speaking residents, to the practical exclusion of the great mass of the native population. To this day this element is not reached by the work thus established, while under the direction of native toilers, the work has assumed tremendous proportions, and has become the miracle of Missions in the Western Hemisphere.

Alberto J. Diaz is himself a native Cuban, with the sturdy frame and olive complexion peculiar to that race. He is not a Spaniard. The Spaniard and the Cuban are as variant in their physiological constructions as the Teuton and the Turk. Adapted to mingling with the Cuban population by nature, grace has fitted him gradually for that work which nature would be deficient in. He was a soldier, perhaps a soldier of fortune. The persecutions of his people boiled his blood and led him into revolt. Revolt made him a fugitive, escaping by perilous flights through the thick forests, and then driving him to a log floating on the choppy seas of the channel. It was God's hand leading him away from his ancestral isle for a time, that he might come back with the glow of the gospel in his heart. He thought to be a physician. That was part of God's purpose, for the time of his return as a Christian and a minister

was marked by a grievous pestilence, to the combating of which he felt himself called. Amid the noisome influence of the smallpox this church of Cuba was born, tried and became triumphant. Since then it has had large favor with the people. The priestcraft has sought to overturn it and failed. The power of State, armed with all the pompous authority of the subgovernment, has been indifferent, although when compelled to act has always befriended the infant church. The spirit of worldliness, as open and unblushing here as elsewhere, has of course been unfriendly to the stern ideal of the New Testament church. Yet in spite of these obstacles it has grown

five disciples. The power of Rome and the yet more tremendous power of a gay and giddy worldliness, against which Rome has never borne her testimony, exists to confine the number of disciples to those who hear a welcome note in the call: "Come, ye that labor and are heavy laden."

Another duty of the passing hour is to remove entirely the small remaining indebtedness upon the great house of worship in which these people meet. It has been a hard struggle to obtain that foothold. The enthusiasm with which this mighty enterprise was begun threatens to droop. The last payments upon an enterprise of this nature are the more pressing and burdensome. The many



REV. W. H. PATTERSON,
Pastor at Dawson, Ga.

and still thrives. The communicants are numbered by the thousands, and their songs of praise ring out from their own capacious temple in the midst of the thronged avenues of a city without a religion and without a nationality. But the romantic story has been often told and the triumphs of Diaz have become "familiar as household words."

What is our duty to Cuba? To be patient with the workers. The little band that has grown to such large proportions has come out of the darkness and superstition of Rome. In addition it has emerged from the ignorance fostered by a cruel and unnatural government. Spain cares only for the revenues, which are moist with the sweat of the laborers. Rome cares for naught but the abject submission of her votaries to her commands. From beneath these imposed burdens the infant Cuban church has come, and that it is loyal to the Christ, rigid in its interpretations of the New Testament, devoted to its fellowship, and energetic in the performance of its Christian duties, is to those who contemplate it a most wonderful thing. In these regards it may well shame many of our American churches, upon whose constituent obligation lies with so slight a burden. If the majority of the Cuban Christians are poor, they come thus in fellowship with the primi-

who have given feel that they have done their part. The witchery of the scheme has lost some of its magnetic power. Two-thirds of the purchase money has been paid. The remainder of \$20,000 must be provided this fall. Our Sunday-schools could do that. For one of the sweetest things in connection with the Cuban work is the enfranchisement, spiritually, of childhood. One speaking in even an unknown tongue to these congregations looks down upon the upturned faces of children, aglow with an enthusiastic interest. To them the religion of Christ is a dear and blessed thing. If called upon, the sweet voice of childhood is heard in *extempore* prayer. It was one of these Sunday-school Christians who, when asked to repeat the Lord's prayer in his native tongue for the amusement of his auditors, replied that it was *wrong* to thus take the name of the Lord in vain; he could not make an exhibition of himself in the attitude and with the holy name of supplication.

This is our duty to Cuba now: loving regard and patience as they who name his name come up out of the darkness of the centuries, and the practical giving of our means to remove the last vestige of debt upon the lordly temple, rescued from the service of Satan and dedicated to the service of God.

[From The Leader.]

"CHRISTIANITY IN OUR CIVILIZATION."

BY PROF. E. B. HULBERT, D. D.

The phrase "Home Mission" is exceedingly broad. The charter and the constitution of this society make it cover every sort of activity which "promotes the preaching of the gospel in North America." The history of home missions is, therefore, almost the history in our country of Christianity itself.

WHAT OF THE PAST?

How much by the way of home evangelization has the church of Christ accomplished during the first century of the new era?

THE TERRITORIAL ENLARGEMENT.

In 1783 England acknowledged the independence of the United States, and ceded 815,000 (815,615) square miles. This cession stretched from the Atlantic to the Mississippi, but in fact the three million Americans "inhabited a narrow line of towns and hamlets extending, with many breaks along the coast, from Maine to Georgia. Fifty miles back from the shore line the country was an unbroken jungle." Twenty years later, in 1803, the Louisiana purchase added 930,000 (930,928) square miles. Subsequently 60,000 (59,268) square miles were added; and then 240,000 (237,594); and then 280,000 (280,425); and then 650,000 (640,762); and in 1868, Alaska—thus increasing our territory in ninety years, not including Alaska, from 815,000 to 3,000,000 square miles; and giving us, as Mr. Gladstone says, "a natural base for the greatest continuous empire ever established by man."

Wonderful as has been this increase in territorial possession, more wonderful has been the peopling of these vast areas with millions of citizens protected and blest by the beneficent institutions of government and religion. Our earliest New England fathers thought the continent not worth the owning a score of miles from Lynn or Boston. Not until 1802 had a white man ever crossed this worthless continent. In 1803 our own American statesman, Robert Livingston, told Napoleon and the French that "we should not send a settler across the Mississippi for one hundred years." Before Livingston's century is up the center of population will be beyond that river.

With this marvelous expanse of area, marvelously peopled, the expanse of Christianity has corresponded. The institutions of religion have kept pace with the institutions of government. Into every new settlement the church has gone as early as the State. The colporter was on the ground before the constable; the minister not later than the magistrate; the house of God earlier than the court of law. Over these three million square miles not more visible are the signs of civil supremacy than of home mission occupancy.

THE NUMERICAL INCREASE.

In 1783, when America's independence was acknowledged, there were 1,400 evangelical ministers in all the land; to-day there are 94,000 (93,776). In that year there were less than 2,000 evangelical churches; to-day there are 143,000 (142,599). In that year there were about 200,000 orthodox church members; to-day there are thirteen and one-half millions (13,417,189). Since the present century began there has been an in-

crease in evangelical communicants exceeding thirteen millions. In the land to-day are more disciples than there were inhabitants in 1830 and four times as many as there were when the first census was taken in 1790 (3,621,326).

In 1783, the Congregationalists had 75,000 members; in 1890 they had half a million (506,782). Then the Presbyterians had 40,000; now they have a million (980,860). The Baptists had 45,000; now they have three and a quarter millions (3,369,806). The Methodists had 15,000; now they have three millions and one-half (3,526,018).

Since 1792, just a hundred years ago, the Baptists have increased from 424 ministers to 24,000 (23,800), from 470 churches to 36,000 (35,790), from 35,100 communicants to 3,370,000 (3,369,806). The church historians grow jubilant over the amazing spread of Christianity in the early centuries; and the Christian apologists use this triumphant progress as a proof of its establishment through supernatural agencies, an invincible proof of its divine origin and character. But the statistics of the American churches show that in the United States alone the Baptists alone have gained more converts in ninety years than the entire Christian church gained throughout the world in the first 200 years, and more than six times as many as were gained in the first century. Within ninety years the orthodox denominations have enrolled in their American churches nearly as many converts as were enrolled in the first 500 years of the Christian era, nearly three times as many as in the first 800 years, and nearly thirty times as many as in the first 100 years.

The number of Christians at the close of the eighth century has been estimated at thirty million. With the conversion of Constantine, in 312, and the union of church and state, great masses of the Roman population, Christians only in name and not in heart, became identified with the Christian church. At the death of Charlemagne in 814, of these thirty million so-called disciples, undoubtedly only a very small fraction were more than nominally Christians. In the United States to-day, of people in sympathetic relation with the evangelical churches, there are not less than forty million. Our forty million are certainly as good Christians as the forty million under Charles the Great.

There is nothing in the annals of the church to compare with this marvelous increase. This country and this century show a progress the like of which no other land or time has ever seen. We are living to-day in the midst of an evangelical conquest without a precedent and without a parallel.

But while the American churches have been making these accessions, the nation itself has grown in population beyond anything recorded in historic times. The migrations of the savage races into the Mediterranean regions early in the Christian era are not to be compared in magnitude with the migrations of European peoples into this new world. A more stupendous movement and displacement of the masses of mankind is going on before our very eyes. Since 1790 the population has advanced from less than four million to more than sixty. Never in human history have such numbers and varieties of the human race flocked together.

But stupendous as has been this

unprecedented increase, the evangelical Christian increase has been even greater. In 1800, there was one evangelical church organization for every 1,740 people, but in 1890 there was one for every 370. In 1800 there was one evangelical minister to every 2,000 people, but in 1890 there was one for every 560. In 1800 there was one church member for every 14.50 people, but in 1890 there was one for every 4.70. Nearly twenty-two per cent. (21.92) of the entire population are enrolled as members of evangelical churches. Since the century began the population has increased twelve-fold; the evangelical church membership has increased thirty-nine fold.

THE AUGMENTATION IN WEALTH.

We do not know how much the 365,000 members of evangelical churches were worth at the beginning of the century, but to-day the nation's wealth is estimated at fifty billions, more than thirteen billions of which are in the possession of evangelical Christians. They number one-fifth of the nation's population, and they hold more than one-fourth of the nation's wealth. And these fabulously rich church members are growing richer at the rate of four hundred and thirty-five million dollars a year, over and above their living expenses and all their benevolences. America has grown to be the wealthiest nation in the world; and even more American Christians the wealthiest Christians in the world. In whatever countless ways money can advance the Redeemer's kingdom, in the hands of American saints there is no lack of money.

THE ADVANCE IN INTELLIGENCE.

Ninety years ago there were twelve denominational and eight non-denominational colleges in the land. In the meantime there have been established 300 denominational and fifty-six non-denominational. The church has founded five to one of all the institutions of higher learning; and has furnished the financial capital three to one for the sustaining of these institutions. Of American undergraduates four-fifths are in the denominational colleges, and more than eighty per cent. of these are in colleges conducted by the evangelical churches.

In 1830, twenty-six per cent. of the students were professors of religion; in 1850, thirty-eight per cent.; in 1880, fifty-one per cent.; in 1890, there are more than twice as many religious students in colleges as there were fifty years ago.

Evidently the most advanced scholarship and culture of the age are in the keeping of the Christian church.

THE MULTIPLICATION OF AUXILIARIES.

Since William Carey turned the thoughts of English Christians to foreign missions, American Christians have, in home missions, carried the benign influence of the gospel faith over three million square miles of the best portion of the earth's surface. They have increased their numbers from 300,000 to 13,000,000; have advanced from comparative poverty to the possession of thirteen billions in capital, and from ordinary intelligence to the highest position in education and culture. Home missions in a single century have scattered over free America the most numerous, wealthy, and intelligent body of evangelical Christians ever known on the face of the earth.

In order to all this, evangelizing activities have been methodized and

organized as never before. The century has been prolific in these special instrumentalities and auxiliaries created and inspired by the church for the pushing of its missionary and reformatory enterprises. Organizations innumerable, adjuncts of the church, have sprung up in these last decades. Societies denominational, interdenominational, and undenominational; societies legislative, eleemosynary, and philanthropic; societies for young folks, children, women, and men; societies in behalf of special classes—prisoners, sailors, freedmen, Jews, Indians; societies against special sins—anti-slavery, anti-lottery, anti-duelling, anti-cruelty; societies to meet special wants—to build churches, to aid students, to support the aged; city and state, home and foreign mission societies; education and publication societies, tract, Bible and Sunday-school societies; academies, lyceums, colleges, and theological seminaries; Ribbon Clubs, King's Daughters, Christian Endeavors, Epworth Leagues and Young People's Unions; Christian Temperance Unions, Salvation Armies, Young Men's Associations, and Evangelical Alliances; chapters, unions, leagues, circles, clubs, bands and guilds; every kind of special agency for every kind of special service, to meet the liking of every kind of special workman.

Through these multifarious auxiliaries the church has done its amazing work of home evangelization—has spread its beneficent activities over three million square miles, has gathered and employed the thirteen million of members who now stand in its ranks, has devoted to Christian uses a small fraction of the billions of capital which the thrift of these members has accumulated.

So much for the century which is gone.

WHAT OF THE PRESENT AND THE FUTURE.

Notwithstanding the unprecedented success of these numberless Christian agencies, notwithstanding this unparalleled array of facts and figures—the victorious look of these statistics—it still remains an open question whether Christianity is to save America.

That Christianity has saved the nation thus far there can be no doubt. By its evangelizing influences the life of the Republic has been conserved. But for the saving health of our religion the commonwealth would, long ago, have met its fate. A century of Christian history has forever solved some vexing questions, forever righted some giant wrongs, killed some monstrous sins, averted some impending judgments. Up to date the nation's institutions owe their preservation to the devotion and activity of the patriot saints for the sake of whom our God has been propitious.

GATHER UP THE FRAGMENTS, THAT NOTHING BE LOST.

After that memorable banquet in the wilderness, at which the "five thousand men, besides women and children," were filled; Jesus said: "Gather up the fragments, that nothing be lost." When they had done so, lo, "twelve baskets" were filled with these "fragments" that otherwise would have been lost. The Centennial effort which is being made, and which seeks from indi-

viduals and churches large contributions, will still leave great numbers of our people who are not able to give largely.

THE WOMAN'S MISSIONARY UNION,

actuated by the purpose of their Master, and with no desire to interfere with the greater things that are being attempted, but that they may gather up the fragments after the larger offerings have been made, asks that each member of every white Baptist church of the Southern Baptist Convention shall make a final offering of

THIRTY CENTS.

Readers, if you have not made your offering, will you not add to what you intend to give this gift of thirty cents? You may thus bear the burden of some one of our Lord's worthy ones, who, in the abundance of their poverty, may not be able to give even this small sum; and thus make them sharers with us in the blessings of this Centennial offering of our churches. Will you not encourage each member of your family to add to this gift they have made, or may make, this thirty cent offering? Can you not also encourage the members of your church to unite in this undertaking?

THERE WERE TWELVE BASKETS

of fragments gathered up after that feast, spread by our Lord, had fed thousands! If we gather up this fragment of thirty cents from each of our people (in our Centennial baskets) what a magnificent sum we would thus secure for missions!

THREE HUNDRED AND EIGHTY-FIVE THOUSAND DOLLARS.

Much must yet be done, if our Centennial movement proves such a success as we are aiming to make it. Only two months remain, but much may be done in even two months, by a united, earnest and persistent effort. In each church, an efficient committee, dividing among them the membership of the church, may speedily see each member and collect his or her offering. Pastors can commend efforts from their pulpits. Officers of the church can aid those who engage in this movement. It ought to be done; it can be done—if each will respond, it is done. But it must be the business of those in each church who desire to have it done, to see that it is done. Everything worth doing requires time and personal effort; so does this.

Baptists of the South, we must not fail in our Centennial work. If this offering of thirty cents is made by each member of our churches, we shall not fail. Is not a possible success, as magnificent as this, worthy the self-denial of an additional thirty cents to what has been, or will be, given? Mites may be mightier than millions! When we may, at so small a cost, at so little self-denial, make sure such a blessed success; if we fail, will not an awful responsibility rest upon those who could have secured this success but would not?

Reader, shall our Centennial purpose succeed, or shall it fail? It is a personal matter. Thirty cents from each member of every church will accomplish this work. Large sums have been given, and will be given; they must be given. This smaller offering may seem a small thing, but if it succeeds, it will put the capstone upon our Centennial Memorial, and that is not a small matter.

F. M. ELLIS.

[From the Alabama Baptist.]

WHY THE OPPOSITION?

Dr. Dickinson, of the *Religious Herald*, at a late Baptist gathering expressed himself thus: "If one tenth of the labor spent in preparing matter for the *Foreign Mission Journal* and the *HOME FIELD* were given to supplying such matter to the Baptist weekly papers, it would be far better for the boards and all concerned." It was this speech which caused Brother Chaudoin to say in the *Florida Baptist Witness*: "The idea of giving up our missionary papers and using the weeklies is as wild and impracticable as trying to make a few widely circulated papers take the place or serve the purpose of our state journals. The two ideas are cut out of the same web."

The editorial management of mission papers might have been in the mind of the speaker, but I do not believe that was the trouble with Dr. D. He is honestly in favor of their abolition. This arises from a want of sympathy with the masses of the denomination.

The editor of the *Herald* knows that the great mass of the denomination needs information on the subject of missions, and he ought to know, too, that they never will get it if they have to become readers of our Baptist weeklies. Not one in ten of our people ever see the weeklies. We accomplish two things with the cheap papers sent out by the boards: We give information about the work, and we educate the people to fondness for religious papers. In the stead of wishing to abolish them, our weekly religious papers ought to give every encouragement to the cheaper monthlies and induce the people to become readers of them. They promote their own interests when they do this.

The most of our sermons are addressed to a few of the most cultivated people in our congregations. Many times we do so unconsciously; but every thoughtful preacher has some times caught himself at it. So of our religious papers; the preachers in the leading pulpits, who will read the paper, are constantly in the mind of the editor as he makes up his paper. The great masses of the denomination and their needs are seldom thought of.

The "great weeklies," as some of them are called, would not reach a corporal's guard with mission intelligence if it was furnished them.

W. B. CRUMPTON.

Marion, Ala.

Mr. JOHN D. ROCKAFELLE gives \$50,000 to the Northern Baptist Centenary fund, Mr. J. B. Colgate gives \$10,000, Mr. Charles Colby gives \$7,000, Mr. J. L. Crozer gives \$5,000, and Mrs. Dr. Bishop gives \$2,000, besides building a chapel among the Telugus. It is gratifying to see our liberal Baptists of the North coming up thus; but how about our own Centennial fund?—*Western Recorder*.

[From the Alabama Baptist.]

ONE OF THE WAYS TO DO IT.

Brethren F. M. and M. G. Wood, of Woodlawn, have sent me deeds to the Home Mission Board of two lots, worth \$300, for the Centennial. This is their present value. Why not donate property to the Lord's cause where money is scarce? There are thousands of dollars worth of land in Alabama which ought to be given to God. It would be a real relief to the owners, for they have more than they can utilize. Of course nobody will give worthless property to God; that would be just the same as for a Jew of the olden time to have given a crippled or worthless lamb in sacrifice. The Howard and Judson could be easily relieved of all debts and richly endowed with lands, if our Baptist people would make out the deeds and send them to the trustees. The balance of their lands would become more valuable, because God honors those who honor him. Our mission and education boards would be greatly helped in their work by such gifts.

The Brethren Wood have set a good example.

Who will be the next to give lands to God? Brethren let us hear from you. W. B. CRUMPTON.

Marion, Ala.

RECEIPTS OF THE HOME MISSION BOARD S. B. C. FROM MARCH 1st TO APRIL 1st, 1893.

ALABAMA.

Ladies' Aid Society, Oxford, Cuban school, \$3.65; Roanoke, Centennial Fund, 8.00; W. B. Crumpton, Corresponding Secretary, 193.74; W. B. Crumpton, Corresponding Secretary, Centennial Fund, 356.21; W. B. Crumpton, Corresponding Secretary, Cuban Missions, 4.70; W. B. Crumpton, Corresponding Secretary, Cuban school, 1.50; W. B. Crumpton, Corresponding Secretary, Centennial Chapel Fund, 7.05; W. B. Crumpton, Corresponding Secretary, Isabel Diaz, 3.00; W. B. Crumpton, Corresponding Secretary, Para Cova, 10.50; Union Church, Eufaula Association, Havana House, 2.35; Clayton church, Eufaula Association, Havana House, 2.00; Alexander City, 2.55; Hurtsboro, 2.25; Spring Hill, .90; Centreville, Centennial Chapel Fund, 2.20; Young Ladies' Mission Circle, First church, Montgomery, box frontier missionary, 85.25; Young Cadets, Cusseta, box frontier missionary, 27.00; Ladies' Society, New Hope church, (contribution), box frontier missionary, 7.60.

Total for the month, \$752.45.

Previously reported, \$3,788.25.

Aggregate since May, \$4,540.70.

ARKANSAS.

Children's Band, Washington, Cuban school, .20; Ladies' Missionary and Aid Society, Monticello, Centennial Fund, 14.00; Mrs. M. H. Remley, Monticello, Centennial Fund, 2.20; Mrs. M. H. Remley, Monticello, Havana house, 10.00; Warren, 1.50; Ladies Aid Society, Ozark, Centennial Fund, 9.00; Ebenezer church, Bradley county, 2.00.

Total for month, \$38.90.

Previously reported, \$381.71.

Aggregate since May, \$420.61.

FLORIDA.

Ruhama church and Sunday-school, Centennial Chapel Fund, \$6.59.
Total for the month, \$6.59.
Previously reported, \$437.45.
Aggregate since May, \$444.04.

GEORGIA.

Sunbeam Society, North Newington church, .72; Ladies' Society, Washington, box frontier missionary, \$45.00; Ladies' Society, Douglasville, box frontier missionary, 35.00; Ladies' Society, Augusta, box frontier missionary, 30.00; Southern Female College Missionary Society, La Grange, Centennial Fund, 130.00; Praise church, 2.55; Master Elijah Nathaniel Lewis, Hawkinsville, Centennial Chapel Fund, 5.00; "Sunbeams", Greensboro, box frontier missionary, 25.00; "Sunbeams", Summer Hill, box frontier missionary, 14.20.

Total for the month, \$287.47.

Previously reported, \$7,441.30.

Aggregate since May, \$7,728.77.

KENTUCKY.

Dr. J. W. Warder, Secretary Centennial Chapel Fund, \$992.86; Dr. J. W. Warder, Secretary, 929.32; Woman's Missionary Society, Bowling Green, salary of teacher, Havana, 25.00; Woman's Missionary Society First church, Owensboro, Centennial Chapel Fund for Rev. E. L. Comper's church, 12.10; Ladies' Society, Owensboro, box frontier missionaries, 50.00. Miss Mary P. Caldwell, Corresponding Secretary Central Committee Woman's Missionary Society, Centennial fund, 11.78; regular work, 9.85.

Total for the month, \$2,009.28.

Previously reported, \$5,614.91.

Aggregate since May, \$7,624.19.

LOUISIANA.

Bayou Rouge, \$3.00; Ladies' Society Coliseum Place church, New Orleans, box frontier missionary, 75.00; Ladies' Society, Shreveport, box frontier missionary, 23.30; First Church, N. O., 1.50.

Total for the month, \$101.30.

Previously reported, \$517.05.

Aggregate since May, \$618.35.

MARYLAND.

Woman's Baptist Home Mission Society of Maryland, First church, Baltimore, box frontier missionary, \$152.38; Woman's Baptist Home Mission Society of Maryland, Vienna church (contribution), box frontier missionary, 5.00; Woman's Baptist Home Mission Society of Maryland, Fulton Avenue church, Baltimore, box frontier missionary, 113.00; Woman's Baptist Home Mission Society, Ready Workers, Fulton Avenue church, box frontier missionary, 4.00; Woman's Baptist Home Mission Society, Mrs. Smith's Boys' Band, Fulton Avenue church, box frontier missionary (contribution), 3.00; Woman's Baptist Home Mission Society, Mrs. Tyler, Treasurer, Miss Diaz's salary, 103.05; Woman's Baptist Home Mission Society, Mrs. Tyler, Treasurer, Cuban school, 40.00; Woman's Baptist Home Mission Society, Mrs. Tyler, Treasurer, Centennial Fund, 126.95; G. R. Waller, 5.00; Eutaw Place church, Baltimore, 268.00; Eutaw Place church, Baltimore, Centennial Fund, 61.50; Franklin Square church, Baltimore, Centennial Fund, 50.00. Brantly church, Baltimore C. F., 50.00.

Total for the month, \$931.88.

Previously reported, \$11,298.14.

Aggregate since May, \$12,230.02.

MISSISSIPPI.

Ladies' Society Gloster (additional), box frontier missionary, .50; Josephine Briery, Vicksburg, Centennial Chapel Fund, 5.00; Mrs. T. G. Ledbetter, Vicksburg, Centennial Chapel Fund, 5.00; Leonora Smith, Vicksburg, Centennial Chapel Fund, 2.10; Decia Wells, Central Cold Water church, Centennial Chapel Fund, 5.00; Mrs. E. C. Perry, State Line, 1.00;

Ladies' Missionary Society, Grenada, Centennial Fund, 50.00; Ladies' Society, Indianola, box frontier missionary, 60.00.

Total for the month, \$123.60.

Previously reported, \$936.30.

Aggregate since May, \$1,061.90.

MISSOURI.

Ladies' Society, Calvary church, Kansas City, box frontier missionary, \$36.90; Ladies' Society Lexington, box frontier missionary, 30.00; Ladies' Society, Lexington (second box), box frontier missionary, 46.10; Miss Mollie Payton, Sedalia, Havana House, 5.00; A. E. Rogers, Treasurer, Centennial Chapel Fund, 10.00; A. E. Rogers, Treasurer, Cuban Mission, 5.75; A. E. Rogers, Treasurer, 106.08; A. E. Rogers, Treasurer, for J. J. Speakman, 8.85; Ladies' Society, Kirksville, box frontier missionary, 49.50.

Total for the month, \$297.31.

Previously reported, \$2,288.92.

Aggregate since May, \$2,586.23.

SOUTH CAROLINA.

Bethair church, Edisto Association, Centennial Fund, \$5.05; Ridge Spring, Centennial Fund, 8.00; Ridge Spring, 9.00; Sumter, 4.51; Ladies' Society, Timmons-ville (contribution), box frontier missionary, 15.00; Sunday-school, Mine Creek, Centennial Chapel Fund, 5.00; Sunday-school, Camden, Centennial Chapel Fund, 10.10; Beulah church, Union County Association, 1.65; Abbeville, Centennial Fund, 14.50; Rosemary church, 5.10; Antioch church, Welsh Neck Association, 5.50; Providence church, Orangeburg Association, Centennial Fund, 2.50; Central Committee Woman's Missionary Society, Centennial Chapel Fund, 28.96; Central Committee Woman's Missionary Society, 8.50; Beech Island, 2.61; Sunday-school, Sumter, Havana House, 10.00; Chester, 10.00; Pickens C. H., 2.20; Cheraw, 5.80; Graniteville, 3.83; Elta Meador, Beulah Sunday-school, Centennial Chapel Fund, 5.00; Mt. Elore church, Welch Neck Association, 3.20; Mary Harley Missionary Society, Congaree, 2.47; Highland Home church, 5.00; Richland church, Ridge Association, 1.65; George's Creek church, Piedmont Association, Centennial Fund, 4.05; Leake Swamp church, 4.00; Sunday-school, Bishopville, 4.08; C. S. James, Bishopville, 1.92; First church, Newberry, 18.75; Sunday-school, First church, Newberry, 7.00; First church, Newberry, Centennial Fund, 50.00; Modoc, Centennial Chapel Fund, 10.00; Sunday-school, Florence, 4.90; Talatha church, Aiken Association, Centennial Fund, 1.80; Clear Water church, Aiken Association, Centennial Fund, 1.15.

Sumter church, 15.17; Aiken church Centennial fund, 22.50; W. F. Cox, Tr., Anderson, 17.62; Centennial fund, 57.56; Citadel Square, Charleston, 59.37; Concert of Prayer, Citadel Square, 10.29.

Total for the month, \$268.77.

Previously reported, \$1,264.06.

Aggregate since May, \$1,532.83.

TENNESSEE.

Ladies' Society, Belle Buckle, box frontier missionary, \$29.17; Western District Association, 9.70; Miss Jennie Lea's Sunday-school class, Lebanon, Centennial Chapel Fund, 5.00; Miss Jennie Lea, President Sunbeam Society, Lebanon, Centennial Chapel Fund, 5.00; First church, Memphis, A. G. Craig, Treasurer, Centennial Fund, 5.25; First church Memphis, A. G. Craig, Treasurer, 10.00; First church, Memphis, A. G. Craig, Treasurer, Centennial Fund, 5.00; Salem Sunday-school, 5.15. Collections of W. M. Woodcock, Treasurer of Tennessee; R. E. Williams, Duck River Association, 2.50; Woodlawn church, Big Hatchie Association, 2.50; Third church, Nashville, 3.25; First church, Sweetwater, 3.06; Woman's Missionary Society, Newport, 1.50; Union church, .50; Ladies' Aid Society, Me-

Mianville, 1.00; W. H. Ryner, 1.05; Little Hope church, 1.07; Concord church, 1.09; Woodbury church, 5.00; Sunday school, Third church, Nashville, 4.29; Sunday school, Paris, 56c.; The Young South, Centennial Fund, 134.00; Sunday school, Spring Creek church, Centennial Fund, 20; Woman's Missionary Society, Chattanooga, Centennial Fund, 5.00; Little Hope church, Centennial Fund, 5.00; Harmony church, Centennial Fund, 1.80; "Sunbeams," Eagleville, Centennial Fund, 1.50; Dora Warfield, Clarksville, Centennial Fund, 1.00; Sunday school, First church, Nashville, Centennial Fund, 2.80; Oak Hill church, Centennial Fund, .03; Edgefield church, Nashville, Centennial Fund, 35.62; Smyrna church, Centennial Fund, 2.50.

Total for the month, \$295.62.
Previously reported, \$2,509.64.
Aggregate since May, \$2,805.26.

TEXAS.

Rev. J. M. Carroll, Superintendent of Missions, Centennial Fund, \$79.76; Rev. J. M. Carroll, Superintendent of Missions, \$85.72.

Total for the month, \$165.48.
Previously reported, \$3,001.34.
Aggregate since May, \$3,466.82.

VIRGINIA.

Ladies' Society, Carterville, box frontier missionary, \$21.26; Ladies' Society, Cedar church (contribution), box frontier missionary, 2.00; Ladies' Society, Hampton, box frontier missionary, 47.30; Ladies' Society, Branch's church, box frontier missionary, 17.00; Ladies' Society, Skinker, box frontier missionary, 50.00; Norvell Ryland, Treasurer, 1,500.00; S. G. Gordon, Mount Pleasant, Centennial Chapel Fund, 1.10; Ringgold Sunday school, Centennial Chapel Fund, 5.00; Ladies' Society, Franklin, box frontier missionary, 35.00; Ladies' Society, Ringgold, box frontier missionary, 21.00.

Total for the month, \$1,699.36.
Previously reported, \$5,235.20.
Aggregate since May, \$6,934.56.
Grand total for the month, \$7,283.01.
Previously reported, \$51,001.56.
Aggregate since May, \$58,284.57.

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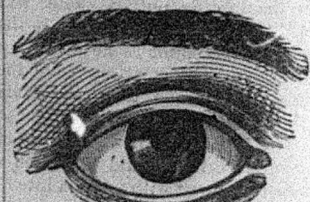
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