

OUR HOME FIELD.

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

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NO. 11.

*WOMAN'S MISSIONARY UNION
—AUXILIARY TO THE SOUTH-
ERN BAPTIST CONVENTION.*

We are indebted to the accomplished secretary for a copy of the Minutes of the last annual meeting of this very efficient body.

We regret that our space does not allow us to make a full abstract of their interesting proceedings but we give in full the address of the able and efficient president, Miss Fannie E. Heck, of Raleigh, N. C., and the report of the corresponding secretary, Miss Annie W. Armstrong, of Baltimore, as showing the spirit, character, and value of the work which these noble women are doing.

ANNUAL ADDRESS.

A year, the year of the Centennial of Missions, has passed since we met and looked each other in the face. A year and such a year! Day of memorials; time never to be forgotten! A year of hopes, a year of fears; a year of prayer, a year of praise; a year of sowing, a year of reaping; a year of failure, a year of success.

Last year our Corresponding Secretary in submitting her excellent report compared the close of the year to some green height from which we might review the work of the year which had closed. While thus she spoke, our hope, ever pointing upward and away, turned to a far greater height which rose before us and called for all our powers to scale its rise—the height to which we hoped to attain this Centennial Year. And while we rested for a little space and talked of what had been and all we hoped would be, our hearts beat quick and our pulses leapt with purpose true, determination strong, and firm resolve to give our time ungrudging, our strength unstinting, again to offer all for a high purpose. As now we recall those days, our hearts strive once again with the warm love, the eager hope, the choicest Christian joy of giving up our all that, in the Master's hand, some uses meet may be found for our poor selves.

Thus we began the year. How has it fared with you, dear sisters, along the way? Do you come with the glad, buoyant step of a conqueror, who comes bringing her trophies with her, or with the measured tread of one who weary, has yet pursued, who faint, has followed, and who, though bringing few new gifts, comes once again to renew her sworn allegiance?

How has it fared with you?

To those whose lives have set themselves in tune with the high purposes of the year, as some half-forgotten song makes wordless mel-

ody all day within the heart, setting the life in tune, the year has been full of joys and full of lessons.

And first among these joys stands the joy of renewed self-surrender, of working for Him, untiringly for Him, of looking with unwavering eye to Christ to show the way, of taking straight from Him our marching orders and following where they lead. His orders were and are: "Disciple all nations." We have been marching that way. The plans, the ways, the means were but as the parchment on which the orders reached us. Was the way long?

Cloak it in fair words as we may, explain or reason the truth away as we would like, the fact remains that this year we have failed to accomplish that for which we had hoped. We have not reached the goal of our desires.

True, as we look over the record of our work in the five years of the existence of our Union, we marvel at what has been accomplished and reverently exclaim: "Hitherto hath the Lord helped us." But we cannot cheat ourselves. We know that it was not after this fashion we hoped to speak to-day; that of what we

down than this we must look for the true cause of failure, and could we draw but one lesson from the year, we would say, Back to your cradles, mothers; back to your infant classes, leaders; back to the Sabbath-schools, teachers, and there lay broad and deep the foundation for a superstructure of magnificent gifts, of offered lives such as is yet undreamed of in the world of missions. Begin a campaign of education not for one year or two, but for twenty years; from childhood to manhood. Give us the children of to-day for missions and we take the world for Christ to-morrow.

But we would not generalize. There is no life so barren of child love, that there is not some child who may be reached, influenced and taught. Teach that child to think God's thoughts for the nations, ere yet the clash of nations dulls his ear to the calling of the Father's voice. If you cannot leave your footprints on the sands of time, write your Master's name on the granite of eternity. If you rear no palace for Him here, build in these young souls His temple which will outlast time and be coeval with eternity. Reach out to other children. Into the teachings of the Sabbath hour weave story and illustration from the mission fields and stir the young hearts with the recital of the unequalled heroism, the martyr's praise, the dying convert's prayer, that have made these lands sacred soil. In a wider sense, let each Woman's Missionary Society feel that on it devolves the imperative duty of gathering the children into circles of their own and teaching them of missions. Let this become a part of the society's very life-work.

But we need not wait years, thus to bring success from failure. It is within our grasp. Determine that this year shall be the measure of our gifts, our effort for the coming year; not, with spent hands, fall back to standards of the past. Hold with a steadfast purpose all that we have gained, ready to follow again the cry of "Forward." Cherish each new worker as a gift, and endeavor to make her the center of an earnest and ever increasing group of workers. Thus with enlarged numbers, with higher plans and purposes shall we achieve a success more slow, but no less true, perhaps, than that for which this year we hoped.

And finally, lest we "weary and faint in our minds," let us remember that we cannot judge failure or success as God judges. He sees the end from the beginning, we one step behind and none before. Honest work for God knows no failure.



GOVERNOR WM. J. NORTHEN.

When conscious of His eye the way was all of joy.

Then we have been given the joy of sacrificing for Christ. To have the privilege of giving is much; to have the privilege of giving up is more. To perform a duty is right; to outstrip duty is noble. And truly it may be said of Southern Baptist women this year, that many daughters have done nobly.

Then He who loves to give us joy has given us as never before the joy of Christian sympathy and of finding new collaborators. They have come to us from the retired farm, the quiet village, from the city gone mad with the rush and roar of life. Amid the choicest blessings of the year would we hold these new-found workers.

From the joys of the year, we turn

hoped to bring, we bring not one-half. Let us then patiently and prayerfully endeavor to learn the lessons the Master would teach us from failure.

When long ago, that love-strengthened band of ministering women followed our Lord over the dusty plain, or toiled up the steep hillside, wondering ever with sad hearts why all, seeing his works of wonder, did not join them in love and praise. He taught them the lessons of failure. Faithful to learn this lesson, when raised and glorified He taught them, on a day of Pentecost, the glorious lesson of success.

Some will say, a thousand natural causes have combined to prevent us from crowning the year with success.

The elements may have warred against us, but we think that deeper

And if through patient toil we reach the land,
Where tired feet with sandals loose may rest,
Where we shall fully know and understand
I think that we shall say, God knew our failure for success.

And again finally, we commend you to the grace of God. Certainly in the beginning of these our meetings, we need this grace, "grace piled upon grace." May He, the giver of grace, preside and overrule in these our deliberations.

ANNUAL REPORT OF CORRESPONDING SECRETARY.

The rush, and whirl, and tingle of our country's quadricentennial is thrilling in every ear and pulsating in every nerve. The whole, round globe, from far and near, is participating in the celebration. A lesser circle—on earth, but still a mighty host, has been rejoicing in holy carnival, over the Centennial of Missions, the long delayed revival of Christ's Great Commission, making possible the ushering in of His return. In fullest sympathy with both of these events, we meet to-day to celebrate, by comparison, an insignificant occasion, the Fifth Anniversary of the Woman's Missionary Union. And yet, in the results already attained in the five years of systematic effort, the latent forces developed and future possibilities foretold, this day will not dwarf by comparison with its older and more widely known competitors.

As at Chicago, so here in Nashville, there is a demonstration to us, as women, of a growing ability, and of decreasing impediments to progress, which inevitably leads to a fuller understanding and acknowledgment of our position as factors of usefulness in the world's advance and evangelization. We thereby lose not an iota of womanliness, but gain in all that goes to make up a rounded Christian character—the only ideal of which is "the measure of the stature of the fullness of Christ." The demonstration which comes to us through five years' review of consecrated endeavor, proves competency and business sense in managing new lines of missionary effort, bringing them to successful results. The most concise and practical form of this review can be represented in the following figures: In 1887, before the general organization of women—which has never been an independent one, by our personal choice—the missionary collections as reported from Woman's Societies to both Boards, were \$17,000, with a total from the churches to the Convention, including the above, of \$137,868.57. Steadily advancing for each year of existence, showing healthy growth, Woman's Missionary Union to-day brings \$62,376.75 into the Lord's treasury, while the total to the Convention, including the above, is \$262,926.91. These figures prove two incontestable facts, viz.: that organization has developed the women

and has not been detrimental to the churches. Experience has made true the happy predictions of the advocates of the organization; while the prophecies of evil have had their forebodings dispelled, and their ranks steadily diminished by the unanswerable logic of facts. A few are yet unreconstructed, but we hope for their early, or final conversion.

Woman's Missionary Union's efforts this year have been along two lines, viz.: (1) Its own distinctive work; regular and centennial, for the Woman's Societies and Children's Bands; and (2) its centennial labors for the Sunday-schools and others. Though the account of correspondence, which shows growth of more than 400 per cent. over last year, has not been kept separate, the distribution of literature has been so kept.

The following table gives the figures of work done:

	SECRETARY'S STATISTICS FROM MAY, '92, TO MAY, '93.		S. S. & A.	
	W. M. U.	Churches.	Total.	
Letters written.....	17,713	(included) 17,713	17,713	
Postals.....	866	"	866	
Leaflets, pamphlets, etc., distributed.....	155,021	55,672	210,693	
Mission Prayer Cards.....	20,878	"	20,878	
Chapel Cards.....	55,179	55,028	110,207	
Centennial Certificates.....	3,125	5,295	8,420	
Centennial "Children's Day" Programs and Supplements.....	81,406	88,967	170,373	
Christmas Envelopes.....	81,406	88,967	170,373	
Return Postal Cards.....	10,205	"	10,205	
Mite Barrels.....	5,456	"	5,456	

While the correspondence has increased from 4,077 to 17,713 letters, the distribution of literature has advanced from 236,751 to 530,255, with an advance of expense to the Boards for additional labor involved in this greatly augmented volume of work, of but \$234.33. Of course this amount pays but a tithe of the additional service required; the rest has been rendered gratuitously.

THE RECEIPTS.

The reported contributions to Foreign Missions through Woman's Missionary Union, are \$36,042.78, and to Home Missions \$26,283.97, making a total of \$62,326.75—an advance of \$18,043.95 over last year; \$11,002.51 for Foreign Missions, and \$7,041.44 for Home Missions. This is an increased advance upon any previous year; but we confess to a deep disappointment that the Centennial, with all its inspiration of sentiment and active effort, should have failed of larger results. Disasters of flood and field have providentially hindered and debarred many of the privilege of giving; but the hearty co-operation from the greatest unto the least, which should have characterized this year above all others, has been plainly lacking, and has wrought its natural consequences—a failure to realize our aim. May our experience be richer, though our treasures are poorer.

EXPENSES.

The expenses of Woman's Missionary Union, for its own department of work, in printing, postage, expressage, etc., have amounted to \$1,066.18, shared alike by each Board. Additional expenses for Christmas offering literature, \$282.37, has been

borne by Foreign Board alone, as results accrued to that Board. The general expense is less than last year, due to the fact that much of the effort of this year has been for the Centennial, whose itemized expenses have been separately rendered and paid by the Boards, and are included in the report of Centennial expenses Southern Baptist Convention. No salaries or expenses are paid to officers.

THE CENTENNIAL.

Beginning with June, 1891, directly after Woman's Missionary Union was invited to aid by the Centennial Committee of Southern Baptist Convention, the work has been ceaselessly pressed, various stages marking its progress. Time and space fail appropriately to record the Woman's Missionary Union history of this movement; a mere enumeration of steps of advancement must suffice: A circular by Dr. T. P. Bell, and leaflet "Prayer for Missions," by Dr. F. M. Ellis, with Prayer Cards were sent to pastors in 9,000 packages, to stimulate interest. In July, 1891, the Centennial Committee asked Woman's Missionary Union to include the Sunday-schools of the South in their efforts. January, 1892, 4,000 programmes for the Week of Prayer were distributed. February, 1892, two newspaper articles from the Boards with cut of Chapel Cards, were published in sixteen papers, preparing the way for distribution of the cards through State Central Committees. Accompanying the cards were a Woman's Missionary Union appeal to societies and two leaflets: "Annie's Bricks," and "Miss Keziah and her Tracts," written by Mrs. E. Y. Mullins. Five hundred and twenty-two Sunbeam Bands (Rev. George Braxton Taylor's Department) were written personal letters, and sent the Centennial collection literature. Later the Children's Day Programme was furnished them also. Nineteen Centennial articles were secured and published in sixteen papers. State Centennial Committees, numbering forty-two members, have on two occasions been supplied with Centennial literature and plans. March, 1892, 6,330 Sunday-school Superintendents were sent packages of Centennial collection literature and circular by Dr. T. P. Bell. July, 1892, 6,000 copies of leaflet: "Call of God in the Centennial Movement," by Dr. F. M. Ellis, were distributed to State Central Committees. August, 1892, Children's Day Programme and Supplement with sample Chapel Cards, also circular from Dr. T. H. Pritchard and order blank were sent to 9,977 Superintendents. The Sunday-school lists were furnished later to the Sunday-school Board at Nashville. October, 1892, an effort was made to reach the churches. Dr. F. M. Ellis prepared a letter and circular, also a leaflet: "What shall be the Outcome of the Centennial Movement?" These, with

a return postal card for tabulated mission statistics, with Sunday-school circular and order blank, were sent by Maryland Baptist Mission Rooms to 9,223 pastors in the fourteen States. January, 1893, the Final Centennial Appeal of Woman's Missionary Union, 7,000, copies was sent to Societies and Bands, 2,610 personal letters accompanying them to presidents of societies. February, 1893, a final circular to Sunday-schools, 10,000 copies, was forwarded to Nashville, and sent out with Sunday-school literature. March, 1893, a closing request for special prayer was made by Woman's Missionary Union through duplicated newspaper articles. *Kind Words* has pressed the Centennial work through its Woman's Missionary Union department upon the attention of the children. Truly a protracted and laborious effort, in which the Central Committees have heartily joined.

THE CHRISTMAS OFFERING AND WEEK OF PRAYER.

Through the four previous years, over \$15,000 have been sent to North China. With a change to Japan as the object of the last Christmas Offering, this annual gift, now become a permanent institution, was pressed with vigor and success. An additional programme for Sunday Schools and Bands was added to the usual programme for societies, for the Day of Ingathering, occurring during the Week of Prayer. It is true of this as of other departments of Woman's Missionary Union regular work that the Centennial was not allowed to supersede them. Through a distribution of 81,406 envelopes 7,495 programmes, the reported contributions returned \$5,068.82 to the Foreign Board, at an expense for printing, postage, etc., of \$282.37.

BOXES TO FRONTIER MISSIONARIES.

A growing enthusiasm is manifested in this work. One hundred and thirty boxes, an increase of eight over last year, valued at \$8,224.79 speak of genuine comfort and happiness conferred upon grateful recipients, and real benefit received by the generous donors. An extract from a letter written by the wife of a former missionary, now in the pastorate, will show the far reaching good done by this beneficent work: "This church has never worked for missions before. We have now eighteen Chapel Cards distributed; the ladies and children have meetings once a week. They are waking up, not as a body, but the few, of course. We have sent a box to *** The box we received as missionaries was a blessing spiritually and financially, and we are trying to help others in the same manner. You can never know the blessed influence that box had and is still having."

A knowledge of the wants of the missionaries has quickened the money collections to the Board for their support. In this connection we are most glad to report that,

through request of Woman's Missionary Union, the S. S. Board at Nashville, kindly granted to each Home Missionary on Woman's Missionary Union books (those reported by Home Board as needing additional aid) and also to the Foreign Missionaries, a copy of all S. S. publications. Effort is also making to secure to the same the monthly missionary literature. With these aids, the missionaries will be better prepared for their work. We find such helps indispensable with all our other opportunities. How much more welcome are these auxiliaries to our missionaries at home and abroad!

SUPPORT OF WOMEN MISSIONARIES.

This is the principal object recommended by the Foreign Board for our co-operation. Total amount required \$31,800. Undesignated money goes to this object.

CUBAN WORK.

Centennial Chapel Card contributions swelled the Home Board receipts for the payment of the Havana Church. Miss Diaz, whose support is undertaken by the Maryland Societies, writes that the Girls' School in Havana has seventy-five day pupils and nine boarders. She is assisted by Miss Clotilde Diaz, who prepared for her work in the United States. A missionary society has been formed in the school, and the funds contributed will go towards the support of a missionary in the interior of the Island. Two Cubans have come this year to study in this country: Pura Cova under care of Central Committee of Alabama, and Jose Felipe Molino, in charge of Central Committee of Mississippi. Both are bright children and making commendable progress in their studies. Miss Gertrude Joerg, an American resident of Cuba, visited different States after the meeting in Atlanta, and made her delighted audiences much better acquainted with the methods of work and with the leaders in Cuba.

FOREIGN POPULATION.

This is a matter of growing importance and has received a larger share of attention than heretofore. New work has been begun in Baltimore, the Home Board employing a female Missionary at that point to conduct, with other assistance, two sewing schools, and to meet emigrants from the steamers, Baltimore being the second port of entry in the country. Missionaries among the Germans are already successfully at work in Missouri. The Central Committee of Louisiana is trying to raise money to support a missionary to the French. Among the Chinese, a number of flourishing Sunday-schools have been established in different localities.

WORK AMONG COLORED PEOPLE.

The need for this work is imperative and immediate. If Protestants do not seek to help them, Romanists

will. They are laying broad their foundations through sisterhoods, colored priests, industrial schools and unlimited money, ultimately to secure control of the colored vote. Ought we to be less anxious to secure salvation for their immortal souls? Mothers' Meetings and Sewing Schools have proved successful agencies to interest, aid and instruct the colored women and children. Patriotism and religion cry aloud for this effort.

MISSIONARY INTELLIGENCE.

Next to the Word of God, there is no knowledge so essential to quicken zeal and arouse interests in missions as information about missions. Woman's Missionary Union has sought to fill this need through its monthly department in the *Foreign Mission Journal*, suitable for Societies to which a new feature has been added—a department in aid of leaders of Bands. Woman's Missionary Union maintains its weekly page in *Kind Words*, to aid the mission interest among young people. Careful selections on Mission Card topics are forwarded monthly to Central Committees and Woman's State papers, for missionary columns. A Missionary Calendar is also issued by the Woman's Missionary Union of Augusta, Ga. The *Baptist Basket*, Louisville, Ky., and other Woman's papers are engaged in forwarding the interests of Woman's Mission Work.

OFFICIAL VISITS.

Miss Heck was in Baltimore and gave valuable aid to the work through plans, suggestions and active efforts. Dr. Jones has made two visits, Dr. Tupper one. Dr. Powell, of Mexico, has been in consultation with Woman's Missionary Union in reference to work. Miss Moon, China, and Mrs. Bagby, Brazil, were gladly welcomed, and delighted us with accounts of their fields. Mrs. Hamilton, of Alabama, Mrs. Bagby, and Miss Pollard, of Virginia, with others, have also visited Baltimore. The President and Secretary had the pleasure of aiding the Woman's Meetings, in Danville, at the annual session of Virginia Association, and the Secretary attended the Centennial meetings in Richmond.

By order of Woman's Missionary Union at its last annual meeting, over 500 personal letters were addressed to members of Congress, seeking their support of the proper observances of the Lord's day in the closing of the Exposition on that day.

Condensed reports of above work have been sent to both Boards by request of the Convention, and will appear as usual in its minutes.

We have to record with regret the death of Mrs. May Moss, Vice-President of Woman's Missionary Union for W. Arkansas and Indian Territory. We hope her place may be filled by a worthy successor. The loss to our work in the resignation of Dr. T. P. Bell from the Assistant

Secretaryship of Foreign Board was keenly felt. He has been a real helper, aiding by his timely encouragement and wise advice. His valued assistance will be greatly missed.

THE FUTURE.

The extended review has been necessary, yet we feel that much has been omitted and all has been but superficially treated. We must linger but a moment to express our genuine satisfaction in the unvarying confidence of central committees, and all other workers, and their quick reception of suggestions for work and hearty co-operation. This has lightened labors which at times seemed almost too heavy to be borne. And now the past is—past. The centennial, with its high hopes and lofty aspirations, is behind us. It is gone, but does nothing remain? Has it not revealed to us possibilities in ourselves which God can use to his glory if we submit ourselves to Him? Has it not broadened our outlook in the world and made us feel in closer touch with its needs? Has it not shown us the beauties and pleasures of sacrifice, which God at once rewards in peace and joy? With these real results to our souls, will we willingly relapse to less than we have done this year? Oh, let our Society's motto be bound to our very hearts, and with God's blessing, let us "Go forward" into an untried future with deeper determination than ever to win the world to Christ. Let us begin afresh with our own dear land, which seems to have an added halo of glory thrown around it by its quadricentennial celebration. We tremble at its exalted success, knowing that the seeds of destruction lurk within its advancing civilization, dooming it to certain destruction as other nations in the past, unless godliness characterizes its national life. America must belong to King Immanuel, if we would have a base of operations broad enough to bring the world to Christ. Our task is great; our Master is greater.

ANNIE W. ARMSTRONG.

Surely the time has come when all of our pastors, editors and mission workers generally should esteem it both a privilege and a duty to "help those women" who are working so efficiently in their department of the vineyard, not only with warm sympathy and fervent prayer, but with hearty and active co-operation.

DESTITUTION IN TEXAS.

The following letter was not intended for publication, but it expressed so strongly the needs of the great State of Texas that we give it to our readers just as it was written, and hope that Bro. Carroll will pardon the liberty we take with his private letter.

LAMPASAS, TEX., June 19, '93.

Dr. I. T. Tichenor, Atlanta, Ga.:

MY DEAR BROTHER—I have just received two letters from Dr. Marchand, and our missionary at El Paso.

The work moves on grandly under his guidance. He has just received an earnest invitation from some Mexican people about forty miles from El Paso, in New Mexico, begging him to come and baptize them, and organize a new church. There are some fifty of them. Of course, my State Board has no authority to go beyond our borders. We know that the Home Board would not object to our doing so, but the serious consideration is this. We are paying Dr. Marchand the miserable pittance of \$30 per month. He pays \$16 of this for a house to preach in. We ought to pay him \$50 per month. Our board is at the end of its strength. If your board will kindly grant the additional \$20 a month, Dr. Marchand could attend to that work in New Mexico as well as the work in El Paso, by getting some native helpers which he could easily do. Powell went out there with me and was profoundly impressed with that work. There are also two places in Old Mexico begging Dr. Marchand to come to their aid. A large number of people are there awaiting baptism. I believe that the Foreign Board ought to help us in the support of Dr. Marchand, and let him look after the work along those three borders, Mexico, New Mexico and Texas.

We ought by all means in the world build them a house at El Paso. They now have very nearly one hundred members, paying \$16 a month for a little adobe house, when, if we would buy them a lot and put them up a house for \$400 or \$500 it would be worth a great deal to the work there. The lot would cost us \$500. Powell advises by all means for us to buy the lot and put up the house. It would be money well spent. I wish you would write me immediately concerning this El Paso matter and the New Mexico matter. You could not, in my judgment, do a wiser thing than to take hold of that work. I think Dr. Marchand's visit there will necessitate your employing a man as local pastor on that field, and then Dr. Marchand could go up there occasionally and look after it. He is making a very fine impression everywhere. My brother, I wish you could realize Texas' needs just now. After going through the minutes of all the associations of Texas, and then writing more than one special letter to each individual church in Texas, getting the very best information that we could possibly get, we find that there are more than one thousand five hundred white Baptist churches in Texas without houses of worship. This may seem like an overestimate. It is not an estimate at all. It is the result of very careful investigation. There are not less than one thousand houses actually needed to-day in Texas where there are organized churches. I take it for granted that there are some church organizations which ought not to exist; but there are more

(Continued on fifth page.)

OUR HOME FIELD.

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

The price of OUR HOME FIELD has now been reduced to 25 cents per annum, for each paper readable 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 961, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., JULY, 1893.

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OUR NEW ASSISTANT SECRETARY.

The Home Mission Board, after full consideration and earnest prayer for divine guidance, has elected as its Assistant Secretary Rev. F. C. McConnell, of Gainesville, Ga., and he has accepted the position.

At the meeting of the Board at which the election occurred, sixteen members were present, and after unanimously voting that they must have an assistant secretary, Brother McConnell was elected to the position. The election was made unanimous, and there is on the part of the Board the highest gratification that he has accepted.

Brother McConnell was raised in the mountains of North Georgia, entered mercantile business at an early age, and was achieving splendid business success when he felt himself called of God to preach the Gospel, and wisely sought the unrivalled advantages of our Southern Baptist Theological Seminary. He won his diploma as "English Graduate" of the seminary, and was preaching with great power and success when feeling the need of a Classical and Literary course, he entered Mercer University and took its full diploma. As pastor at Gainesville, Ga., as leader in work among his native hills; as a leading factor in the establishment of High Schools, and the conducting of Institutes for preachers and students

for the ministry; as a widely popular evangelist, and as one of the most efficient leaders among Georgia Baptists—Brother McConnell is unquestionably one of the most useful men we have.

An able and effective preacher of the old gospel—a magnetic and powerful platform speaker—a genial Christian gentleman—young and vigorous and capable of any amount of work—thoroughly imbued with the spirit of missions, and ready to make any sacrifice to promote the great cause—Brother McConnell will bring rare qualifications to the discharge of his new duties, will win his way to the hearts of the people wherever he goes, and will exert a wide and constantly widening influence in promoting the cause of Home Missions.

We heartily congratulate the Board and the denomination on securing Brother McConnell as Assistant Secretary, and we predict for him a brilliant career of usefulness in this wide and important field.

Tichenor—"the old man eloquent" and the "statesman of the denomination"—and McConnell—"the boy orator of the mountains" and tireless worker, will make a strong team, and with the help of the brethren, and God's blessing upon their labors, the cause of Home Missions will continue to grow in the affections of our people and to bring forth yet richer fruit.

CENTENNIAL PLEDGES by churches or individuals should not be forgotten, but should be vigorously followed up and collected. And new contributions and collections should be urged especially in those States and churches where little or nothing has been done.

We greatly need large additions to our Chapel Building Fund. Indeed, we are placed in a very serious dilemma. Even intelligent brethren all over our territory seem to have the impression that the Home Board has to its credit in bank the whole, or at least a very large part of, the \$125,000 for which we asked, but a small part of which we have actually received.

The result is that we are flooded with applications for help in church building, and have now on file urgent appeals which would absorb a large part of the \$125,000, even if we had it on hand.

These appeals are, most of them, very deserving, and by a small expenditure in each case we could render most important aid to these homeless churches.

Do help us, brethren. Pastors and mission workers, generally, we appeal to you. Send us a contribution to our Building Fund. And remember that "he gives twice who gives quickly," and send in your contributions at once.

GOVERNOR W. J. NORTHERN, the new President of the Home Missionary Board, an admirable portrait

of whom we give on our first page, is one of the few of our public men who find time for active Christian work.

But he seems never so happy as when talking in the prayer meeting, addressing a Sunday-school, or actively engaged in religious work.

When he became Governor of the great Commonwealth of Georgia, his first public reception at the Executive Mansion was to the ministers of Atlanta, his next to the children, and his next to the legislature.

The day after he received the news of his election to his second term, by a majority of seventy thousand, although greatly exhausted by an active campaign which he was to continue until the Presidential election, he went up to Rome, attended a Y. M. C. A. reception, and made a speech Saturday night, made four addresses on Sunday, and got up at four o'clock Monday morning to take the train in order that he might spend the day in his office, and go off again that night to meet other engagements to speak every day in the presidential canvass.

We have seen him after making an earnest speech pass the hat in taking up a collection for the Baptist Orphanage; we have seen him handing around the emblems at communion, and we have never known him to refuse any service within his power for the cause of the Master whom he serves so faithfully.

Our brethren may feel assured that as President of the Home Board, Governor Northern will do everything in his power to promote its interests.

Dr. J. R. Graves was for many years one of the ablest men in the denomination—a preacher of wonderful power, a debater of rare force, an editor of versatile gifts, and many attractions, and a leader of great influence—and his death has been widely lamented.

"A man of war" from his youth he sometimes excited bitter antagonisms, but the mellowing influences of age and bodily affliction tended, no doubt, to soften his own character, and to draw closer to him many of his brethren. We had the privilege of visiting him at his home when the convention met in Memphis, and of having with him a delightful interview as we talked of the progress and prospects of the kingdom.

One by one our leaders fall at the post of duty, and the Master calls on those of us who are left "to close ranks and move to the front."

CHANGE OF TREASURER.

Brother A. D. Adair, on account of his expected absence from home and for other satisfactory reasons, tendered the Board his unconditional resignation as treasurer.

For nearly ten years he had filled the office with ability, fidelity, and intelligent zeal, and had never hesi-

tated to "supply the lack of the churches" by borrowing money on his individual credit to pay the missionaries and meet other obligations of the Board.

Indeed, during his incumbency no missionary was permitted to go without his salary because there was no money in the treasury.

The Board would not have accepted his resignation had it not been peremptory.

We have been fortunate, however, in securing the services of Brother Walker Dunson, one of the best of Atlanta's active business men, and one every way qualified for the position.

OUR FINANCES demand the prompt and liberal attention of our brethren. It is true that we are in better financial condition than we were this time last year, for the reason that then we begun the conventional year nearly ten thousand dollars in debt, and this year we had a small balance in the treasury, and did not owe a dollar.

But our receipts since the first of May have been very small, our expenses have gone on, and although we have paid our missionaries up to the first of July, yet, unless the churches come up liberally before the first of August, we shall be unable to meet the salaries then due without borrowing money. And in the present financial stress, the banks hesitate to lend money to anyone even on the best security, and it is by no means certain that we can borrow what we need.

We beg you, then, brethren, pastors, treasurers and friends of the cause generally—that you will send us before the first of August the very largest amount you can rake and scrape for home missions. We shall need every cent we can get.

"GO-LOGY" is the unique and taking title of a pamphlet of seventy-eight pages in which Rev. J. A. Scarboro ably, earnestly, and practically discusses the "Theology and Philosophy of Missions." As an earnest worker in promoting the cause of missions, Brother Scarboro's discussion is born out of deep conviction and full knowledge of the subject, stimulated by the objections encountered in the prosecution of his work. Clear, incisive, practical, and pre-eminently scriptural, this is an admirable little book to put into the hands of pastors, or other intelligent mission workers or to circulate among the churches.

The book is mailed for twenty-five cents per copy, and may be had in quantities at considerable discount, by addressing REV. J. A. SCARBORO, Atlanta, Ga.

THE SCHOOLS AND COLLEGES advertised in our columns are cordially commended to the patronage of our friends, and we regret that our space permits only a brief notice of each,

as we consider that in helping to build up our Schools and Colleges we are doing most effective *Home Mission* work.

The Southern Baptist Theological Seminary has been commended so often by us that we cannot find new terms in which to express our profound conviction that it is, by all odds, the best Theological Seminary on the continent, or in the world, and that one of our young men desiring to prepare himself for preaching the Gospel makes a great mistake if he is persuaded to go anywhere else than to our own "School of the Prophets."

The Judson Institute, at Marion Ala., still holds its place in the very front rank of Female Colleges; and its able President, S. W. Averett, and his accomplished corps of teachers are still giving the very best instruction, within the best surroundings for Southern girls. Send for a catalogue, and be assured that you will make no mistake in putting your daughter or ward at the far-famed "Old Judson."

The Roanoke Female College, located at Danville, Va., has not lost its prestige under the able management of Dr C. F. James, but is steadily growing in its ability to give a really first-class education to any who may seek its halls, as we cordially advise many to do.

It is an honest, square, every way admirable college, and offers superb advantages.

Brownsville (Tenn.) Female College is exceedingly fortunate in having at its head our old college mate and friend, President Thomas Smith, who is admirably fitted for the position by native talents, scholarship, experience, tact, and grace. Assisted by a large corps of accomplished teachers, Professor Smith has made the college a model in every respect, and richly deserves the large patronage which he receives.

Marion (Ala.) Military Institute has at its head one of the most accomplished, able, and practical teachers in the country, and we have every reason to believe that Col. J. T. Murfee has admirably succeeded in his efforts to combine the advantages of private school and College. We heartily commend the Institute, and earnestly advise parents or guardians having sons to educate to send for and study the catalogue of this really superb school.

Washington and Lee University at Lexington, Va., in its Academic, Law and Engineering Departments, is splendidly equipped and offers advantages which Southern boys need not cross the Potomac to seek. We speak what we know when we say that we would far rather have sons of ours bear off the honors of this great school than those of Yale or Harvard, not only because the standard of graduation is higher, but because the moral and religious atmosphere is decidedly more healthful.

Wake Forest College, N. C., the Baptist college of the State, has made more real progress than almost any college we know, and under the able management of President Chas. E. Taylor and his scholarly corps of professors is beyond all question one of the very best colleges we have. We heartily, and without reserve, commend it, and advise those seeking a college for their sons to look well into its claims before sending elsewhere.

The Georgia Female Seminary and Conservatory of Music at Gainesville, Ga., has had a high reputation, and we are satisfied, from personal inspection, that it is deserved, for wide range of instruction, thorough teaching and the best moral and religious influences. President Van Hook is beyond question one of the ablest and most successful college presidents in the country, and he has been very judicious and fortunate in the selection of his faculty and the location of his school.

The Southwest Virginia Institute for young ladies has taken high rank among the colleges of the country during its location at Glade Spring, but its removal to Bristol and entering its magnificent new buildings and other contemplated improvements, will put it still further to the front. President Samuel D. Jones and his efficient faculty have already reached the motto of the school, "*The Highest and Broadest Culture at the Lowest Cost*," but they seem determined to continue to advance, and we will say that if we had the choice between sending to Vassar or to this school, we would commit our daughter to the care of Brother Sam Jones without a moment's hesitation.

Some one has said that if Paul had ever preached from the text, "Go ye into all the world and preach the gospel to every creature," he would have laid great stress on the little word "go." Paul was full of the "go." He never substituted any other word for "go." There is no other word that can take its place. "Preach" is a good word, and full of meaning. "Direct" has its significance. "Collect" is a good word. "Give" is a very proper word. All these words are full of importance and meaning, and cannot be dispensed with; but the word "go," when applied to the minister, the Christian, ought to have great stress laid upon it, for "how shall they hear without a preacher, and how shall they preach except they be sent?" If we cannot go, we can send the gospel by giving of our means. God requires at our hands earnest, faithful, consecrated work. The glories of the gospel cannot be compared. There is nothing in this life that shines out with so much beauty and loveliness as the Christian worker spreading the gospel and gathering in souls for the garner of heaven.—*Alabama Baptist*.

(Continued from third page.)

than one thousand five hundred regularly organized churches which need houses of worship. The continued failure of banks in Texas and in other States has very much impeded our work. Thousands of dollars of deposits have been withdrawn from the banks in this State. It has very nearly cut off our income. I do not know what we will do. If your board does not come to our support, I do not know what is to become of us. You are already helping us kindly, but we are needing it now worse than ever before in our history. In many parts of Texas crops are a failure. I have traveled over in the last few weeks, thousands and thousands of acres of corn, wheat and oats that would not make enough for the immediate support of the families. I wish you could give us at least \$2,000 more on this year's work. I hope you will be able to do it. I think our board will ask it at its next meeting. I know you have many applications, but the Home Board has not a field in the United States equal to Texas in its vastness, in its destitution, in its importance. We have been borrowing money to carry on the work. Our bank here to-day notified me that they would have to call in some, at least, of the loans to us. Let me hear from you on these points.

Yours fraternally,
J. M. CARROLL.

P. S.—It will be necessary for us to act at once with reference to the building of that house in El Paso. Those Mexican people are very poor, but they are very liberal and while all of them are day laborers, and none of them make over \$1.50 per day, yet when I was there they agreed to raise \$300 towards that building. Some of it in work, a large part of it in making adobes with which to build the house; but it would take \$500 to buy the lot and about \$400 or \$500 to build the house. My impression is that \$700 from the board will help them to get a house that will meet the present demands. Yours,

J. M. C.

MOHAMMEDANS ADDED TO OUR HOME MISSION FIELD.

In our last issue we alluded to the coming of Mohammedans to our territory.

The following clipping from the *Baltimore Sun*, and the accompanying letters (which were not intended for publication but which we take the liberty of printing) explain the matter more fully and make a strong argument for Home Missions:

BALTIMORE, May 30, 1893.

Dr. I. T. Tichenor:

DAR BROTHER—Yesterday my attention was called to an article that appeared in the most widely circulated of our Baltimore daily papers; I enclose copy of the article, "Moham-

medans Coming," as I would like you to see it. If the statement made by Mr. Webb is correct that tracts of land are about to be purchased near Jacksonville, Pensacola, Augusta, and in Alabama, upon which Mohammedans are to settle, it becomes quite a serious matter to those who desire the advancement of Christ's cause in these States. If we as Christians are only prepared to meet these Mussulmans with the gospel, it will of course be a grand opportunity. Can anyone doubt the need of Home Missions when we see how God is sending to our shores, not only foreigners who are nominally Christians, but the heathen and the Mohammedans? May I suggest that you will show the article to Governor Northern, if you think the facts contained therein have not already come to his notice. Very truly,

ANNIE W. ARMSTRONG.

[From the Baltimore Sun.]

NEW YORK, May 28.—It transpires that Alexander Russell Webb, the United States consul who four years ago embraced the religion of Mohammed, and who represents the Mohammedans in the United States, has returned to this country for other reasons than those he has already stated. His dignified representation of the tenets of his new religion has attracted much attention. Many will now be surprised who have heard him say only that his mission here is the propagation of that religion, to learn that he is also the agent of rich worshippers of Mohammedanism. In an interview to-day Mr. Webb confirmed this statement, while regretting that it must become public before certain negotiations with land owners had been completed.

Mr. Webb states that a large number of Mohammedans are planning to emigrate from India to the United States and that they will probably form colonies in several of the Southern States. For some weeks past Mr. Webb has been in communication with large property-holders in the South, notably in Georgia and Florida. He declares that he is acting under the authority of many of the most prominent and wealthy Mohammedans in India in obtaining prices on large tracts of Southern land. He has secured figures on large strips of land and has already reported these prices to a syndicate of Mohammedans who are, from religious and financial motives, interested in the movement.

Mr. Webb has no doubt that colonies will actually be established. During his life among the Mohammedans he has found, he says, that they are extravagant admirers of the United States, and the majority would, he thinks, be glad to become American citizens. Many Mohammedans have told him that they have long cherished the idea of emigrating to this country, but that they have hesitated because there is no established colony here. It has been easy for the people of almost every other

nation to take passage to America because churches and colonies of the same race are already here, with a welcome and limitless information to give the new comers about the means of earning a living. India, while numbering among its population many millions more than the United States, is only one quarter the size of this country. This fact, in connection with the burdensome government under which the Mohammedans live and the fact of the superior rights guaranteed by our constitution, forms the principal reason why the Mohammedans have determined largely to leave their country.

"The subject of coming to America," said Mr. Webb, "has been discussed by Mohammedans in India for a number of years. India has 280,000,000 people, you know, and yet it is but one-fourth the size of the United States. There are in India alone 60,000,000 Mohammedans and they include the better class of residents. The residents are taxed to death by the government, and the Mohammedans besides do not feel that they are occupying the social position to which they are entitled. They have read of our great institutions and of the comparatively small rate of taxation. They are anxious to become American citizens, especially as a man here is free to follow any religion he chooses. They have wanted to emigrate, as I said, for many years, but the principal objection has been the absence of any means of observing the forms of their own religion among themselves."

"The Mohammedans pray five times a day and each time they wash their heads, faces, hands and feet. Naturally they could do this with comfort only in a warm climate. Hence, when the desire to come to America took definite form, as it has done, they thought only of the warmest part of the country. They do not propose to abandon their religion, which they regard as far superior to the Christian religion. From that feeling grew the negotiations with the owners of Southern properties. Americans who may observe their habits when they do come will find that Mohammedans eat no pork nor beef nor anything that is killed except in the name of God. They will be found never to drink liquors. They will pray wherever they happen to be and this is another reason why the idea of establishing colonies was born. They want to be together, where they will be free from the annoyance of any observation or spoken criticism bordering upon ridicule." "I am in negotiations," he added, "with responsible men for the purchase of large tracts of land near Jacksonville, Pensacola, and Augusta, and in Alabama. The sellers understand the purpose to which the land will be put and say that the neighbors will probably offer no objections whatever. I have so reported to the syndicate for which I am acting. The rich

men in the movement have already pledged themselves to assist financially in the purchase of land. That is to say, they will advance the money on long time notes. Americans will not find the Mohammedans to be beggars or charity-seekers, but, on the contrary, valuable workmen in many industries. Our plans have gone so far as the preparation of plans for the laying out of towns and farms. I have secured for such purposes an option of 25,000 acres in Georgia and on seven or eight other tracts equally as large.

"You may say that another syndicate of Mohammedans are negotiating to run a line of steamers between Bombay and New York, and in this way the transportation of Mohammedans to the United States will be greatly facilitated. As an earnest of our good intentions and of the financial standing that Mohammedans hope to attain in this country, I may add that the syndicate has leased the buildings at 455 West Twentieth street. Here they have decided to maintain their headquarters in this country and here will be the bureau of dissemination."

Letter from Governor Northern, President Home Mission Board.

Dr. J. Wm. Jones:

MY DEAR BROTHER—Your letter with enclosures received.

I have seen some such statements in the press of the State. The Lord's hand I think I see in such movement. I am willing for them to come. The great negro problem will finally be solved by returning them in large numbers to Africa to bring their people to Christ. As we are entering now upon the solution of that question, the Master is beginning new work for us through these newcomers.

I do not believe the Chinese will be driven from America, but, little by little at first, and afterwards, by multitudes, these people will be returned to their places at home to enter as factors for the evangelization of the world. Oh, yes, we need the Home Board, and the Home Board, under God, has a great work.

Fraternally,

W. J. NORTHERN.

INSTITUTES AMONG THE COLORED PEOPLE.

The Institute lately held by the writer at Marietta for the benefit of the colored Baptist preachers and deacons of Cobb county was well attended and profitable, as attested by the frequent expressions of those in attendance. The eager attention from day to day, the many questions asked concerning the duties of pastors and deacons, church government and doctrine, the many earnest, fervent prayers offered up by these people for those who have provided such helpful instruction for their race, all go to prove that such work is needed and that it is also appreciated.

The State and Home Mission

Boards are fostering a great work in thus proffering to aid the colored Baptist preachers and deacons of Georgia. It was gratifying to this scribe that he had present with him at Marietta to witness the process of instruction two members of the State Mission Board, Rev. J. A. Wynne, pastor of the Marietta Baptist church, and Rev. A. B. Vaughn, Jr., pastor of the Baptist church at Canton.

Day after day Brother Wynne went with us to the sessions of the Institute, actively participating in the work, answering questions and giving lectures from time to time, as requested by the instructor, and as the interest of the occasion authorized. Brother Vaughn came down from his field of labor on Friday and threw himself at once zealously into the good work. How these two brethren did help me. I feel greatly indebted to them for their presence and for their wise, helpful co-operation.

When the Institute closed Friday afternoon, many were the expressions of gratitude and esteem from the colored preachers and deacons, for the benefit they had received during the meeting. The work of instruction begun will be continued by the pastor, J. A. Wynne, who, by request, will meet the class once per week to render the help so earnestly asked for. If this can be done all over our State, and the work pushed by wise, continuous efforts, great success will be attained in this important field.

The brethren are writing from various sections inviting me to come, promising their co-operation, and the requests for Institutes are quite numerous, showing not only the willingness of our pastors and brethren to assist in the work, but an eagerness from the colored preachers and deacons to receive the full benefits of the aid extended them. Let the pastors everywhere assist me in arranging the Institutes and also participate with me in the actual work, so far as they can do so without interfering with their pastoral duties, and I will greatly appreciate their labor of love.

J. M. BRITAIN.

Atlanta, Ga., July 10, 1893.

HOME MISSION AND OUR ENGLISH SPEAKING PEOPLE.

J. T. CHRISTIAN, D. D.

NO. I.

[From the Baptist Record.]

I can only hope in this paper to present some of the mountain tops of my subject. There is so much that could profitably be said, that I shall only endeavor to kindle a beacon light along the highlands. But it will be the beacon of hope, of victory, of conquest. If I can stimulate some patriotic Christian heart to undertake great things for God and the spread of the gospel, I shall be happy in having been the instrument in the hands of God for the accomplishment of such a desirable work.

I know no race upon earth that owes more to Christ, to his convert-

ing and sanctifying power, than does the English speaking people. When the arts and sciences made their home in Egypt, when great and mighty cities were built upon the Euphrates and Tigris, our forefathers were wandering savages unknown by name. Britain knew nothing of the paintings of Apelles, nor of the sculptures of Polykleitos, and she had never heard of the master pieces of Sophocles, of Demosthenes, and of Plato. Her shores, were to the polished race which dwelt by the Bosphorus, objects of a mysterious horror, such as that with which the Ionians of the age of Homer, had regarded the straits of Scylla and of the city of the Læstrygonian cannabals. There was one province of Britain in which, as Procopius had been told, the ground was covered by serpents, and the air was such that no man could inhale it and live. To this desolate region the spirits of the departed lands were ferried over from the lands of the Franks at midnight. A strange race of fishermen performed the ghastly office. The speech of the dead was distinctly heard by the boatman; their weight made the keel sink deep into the water; but their forms were invisible to the eye.

No prophet foresaw her greatness. Nothing, says a brilliant history, in the early existence of Britain indicated the greatness which she was destined to attain. Her inhabitants, when first they became known to the Tyrian mariners, were little superior to the natives of the Sandwich Islands. She was subjugated by the Roman arms; but she received only a faint tincture of Roman arts and letters. Of all the Western provinces which obeyed the Cæsars, she was the last that was conquered, and the first that was thrown away. No magnificent remains of Latin porches and aqueducts are to be found in Britain. No writer of British birth is recorded among the masters of Latin poetry and eloquence. It is not probable that the Islanders were at any time generally familiar with the tongue of their Italian rulers. But even this scanty and superficial civilization which Britons had derived from their Southern masters was rapidly effaced.

But a great thought, a life was in store for this people. The land which was lost to view as heathen Britain reappears as Christian England. It was Jesus Christ who made England great. These darkened heathens were born from above; these earthly shrubs became heavenly cedars; the thorns of this world's break, the willows of God's brook.

It was on this wise. Some youths, wonderfully fair, were carried captive to Rome. A Roman monk, by name Gregory, saw them, and his heart was touched by deepest compassion. "Who are these," he cried. They told him they were angels. "More like angels," said he. From that hour it was his fixed purpose to preach the Gospel in England; but he was not permitted to carry out his purpose. Soon he became Pope Gregory, and then it was under his patronage and enthusiastic zeal that

Augustine went to England as a missionary, and the Angles were converted to God. Let it ever be remembered and never be forgotten, that we English speaking people owe our religion to missionary zeal and enthusiasm.

It seems to me that this Christian civilization that has grown up among this English speaking people is of a peculiar cast. It stands for some great thoughts which are of priceless value to the world. Indeed there are two great ideas that have not been so well developed in any other race of people. The first of these is civil and religious liberty. "Nearly all of the civil liberty in the world is enjoyed by the Anglo-Saxons; the English, the British colonists, and the people of the United States. To some, like the Swiss, it is permitted by the sufferance of their neighbors; others, like the French, have experimented with us; but in modern times the people whose love of liberty has won it, and whose genius of self-government has preserved it, have been the Anglo-Saxons. The noblest races have always been lovers of liberty. That love ran strong in early German blood, and has profoundly influenced the institutions of all the branches of the great German family; but it was left for the Anglo-Saxon branch fully to recognize the right of the individual to himself, and formally to declare it the foundation stone of government." And where civil liberty exists her twin sister, religious liberty, has also made her dwelling place.

The other great thought for which English speaking people stand is the spirituality of religion. They believe that the church of God should be composed of converted people; and they do not believe that priestcraft, and liturgical ecclesiasticism, is anything more than the empty shell of popery.

These principles are sacred because they have been baptized in the blood of England's best. The ashes of the martyrs have become the seed of the church. It was for these principles that John Wiclif, the morning star of the reformation, lived, and died, Wiclif died, but his doctrines live forever. The fires of liberty which he kindled will burn more fiercely till the end of time. His enemies dug up his body, burned his bones into ashes, and threw them into the Swift. "Thus," says the quaint, Thomas Fuller, "this brook did convey his ashes into the Avon, Avon into Severn, Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wiclif are the emblems of his doctrine, which is now dispersed the world over."

Every time the fires of persecution were kindled at Smithfield, though it was the humblest of England's poor that burned at the stake because they loved God, the price of England's liberty was being paid. Froude, the historian, telling of the death of some unknown Anabaptists, pays them this eloquent tribute: "The details are gone, their names are gone, poor Hollanders they were, and that is all." Scarcely the fact seems worthy to mention so shortly it is told in a passing paragraph. For them no Europe was agitated, no courts were ordered into mourning, no people's hearts trembled with indignation. At their death the world looked on complacently, indifferent, or exulting. Yet here, too, out of twenty-five poor men and women were found fourteen who, by no terror of stake or torture, could be tempted to say

that they believed what they did not believe. History for them has no word of praise; yet they, too, have not given their blood in vain. Their lives might have been as useless as the lives of the most of us. In their death they assisted to pay the purchase money of England's freedom.

Principles bought at such a price must be preserved by our people. In our great zeal to preach the gospel to all nations we should not neglect the work at home. I would not say aught to dampen the zeal for foreign missions. I wish I had power to increase that zeal a thousand fold, but we must be diligent about our Home Mission work. In fact every interest of our work, at home and abroad, demands the absolute necessity of preaching the gospel to all classes at home.

I shall mention a few reasons why we should look after our mission work among English speaking people.

1. Whatever may be our ancestral genealogy, or Christian training, there is one thing, alas, too true, and that is, we are all born in sin. The power of sin is just as great and universal among us as it is anywhere on earth. Every man needs to be regenerated by the Spirit of God, and hence he needs the gospel. This necessity must be met either by the pastor or the missionary.

2. The existence of great national sins. These sins are not only permitted by a Christian nation, but often excused by individual Christians. The social vices are eating like a canker among the masses and among the classes. Never was gambling so frightfully prevalent. If it is not the lottery it is futures. Whiskey is the standpipe of our comparative expenditures. A deified appetite outranks a crucified Christ. For liquor and tobacco two hundred and fifty-five times as much is annually spent as for missions; or taking together with these, bread and meat, sugar and molasses, iron and steel, lumber, cotton and woolen fabrics, boots and shoes and public education, every year there are spent in these various directions six hundred and seventy-five dollars to every dollar given to foreign missions.

3. Infidelity of the most blatant kind is abroad in the land. A superficial study of the natural science has misled many. No eyes are so blind as those that will not see. It calls itself Agnosticism. And what is Agnosticism? It is culture ending in ignorance, as the highest mountain peaks are lost in the clouds. I would not deride nor pour contempt on this manifestation, lest I might be guilty of the sin, an old writer has called "beating a cripple over the head with his own crutch." A loud mouth and boastful infidelity may awaken our contempt, but a lame faith stretching out its hands toward the great mysteries of life and eternity deserves to be pitied rather than pelted. So I have delighted to quote to men of this school the words of scripture concerning our High Priest: "Who can have compassion on the ignorant—the agnostosin, the agnostics."

4. There is an increasing number of emigrants who are not all that could be desired. Along with them comes every evil that sin is heir to. Sin is malignant enough as we have it, but with these foreigners it is intensified many fold. Every moral evil finds a ready advocate. Through this door enters anarchism, Catholicism, and errors too numerous to mention.

[To be concluded in next issue.]

RECEIPTS OF THE HOME MISSION BOARD FROM MAY 1ST TO JUNE 1ST, 1893.

ALABAMA.

Contributions through W. B. Crump-ton, \$44.44.

Total for the month, \$44.44.
Previously reported, \$536.42.
Aggregate since May, \$580.86.

ARKANSAS.

Previously reported, \$10.00.

FLORIDA.

Sunday-school Key West, support of Cuban girl, \$9.00.
Total for the month, \$9.00.

GEORGIA.

Mrs. F. A. Stöcks, Greensboro, Cuban Missions, \$100.00; First church, Savannah (pledge), Centennial Fund, 25.00.
Total for the month, \$125.00.
Previously reported, \$497.00.
Aggregate since May, \$622.00.

KENTUCKY.

Miss Mary Coffey, McKinney, Centennial Chapel Fund, \$5.00; Woman's Missionary Society, First church, Bowling Green, salary of teacher in Rev. J. V. Cova's school, Havana, Cuba, 25.00; Ladies' Society, Parkland church, Louisville, box frontier missionary, 50.00; Ladies' Society, Chestnut street church, Louisville, box frontier missionary, 50.00; Society of Students' Wives, Louisville, box frontier missionary, 60.00; Ladies' Working Society, Walnut street church, Louisville, box frontier missionary, 27.00.

Total for the month, 217.00.
Previously reported, \$8.45.
Aggregate since May, \$305.45.

MARYLAND.

Woman's Baptist Home Mission Society of Maryland, Centennial Chapel Building Fund, \$150.00; Woman's Baptist Home Mission Society of Maryland, Frontier Missionaries, 75.00; Woman's Baptist Home Mission Society of Maryland, German work, 32.00; Woman's Baptist Home Mission Society of Maryland, Indian Missions, 30.71; Woman's Baptist Home Mission Society of Maryland, Miss Diaz's salary, 28.00; Woman's Baptist Home Mission Society of Maryland, colored people, 28.00; Woman's Baptist Home Mission Society of Maryland, Brantly church, Baltimore (contribution), box frontier missionary, 10.00; G. R. Waller, 8.00.

Total for the month, \$367.71.
Previously reported, \$3.00.
Aggregate since May, \$370.71.

MISSISSIPPI.

Gulf Coast Association, \$2.50.
Total for the month, \$2.50.
Previously reported, \$142.55.
Aggregate since May, \$145.05.

MISSOURI.

"A Friend," Drexel, Centennial Chapel Fund, \$1.00; A. E. Rogers, Treasurer Home and Foreign Boards of Missouri, 259.97; Women's Missionary Societies of Missouri, by A. E. Rogers, Treasurer, 35.35; Woman's Missionary Societies of Missouri, by A. E. Rogers, Treasurer, Centennial Fund, 88.10; Woman's Missionary Societies of Missouri, by A. E. Rogers, Treasurer, Cuban Missions, 1.35; Woman's Missionary Societies of Missouri, by A. E. Rogers, Treasurer, Indian Missions, 2.75.

Total for the month, \$383.50.
Previously reported, \$947.55.
Aggregate since May, \$1,331.05.

NORTH CAROLINA.

Previously reported, \$5.00.

SOUTH CAROLINA.

George's Creek, Piedmont Association, \$1.61; Sumter, 7.82; Beulah church, Union Association, 2.53; Timmonsville, 1.66; Beech Island, 1.67; Camden, 2.15; S. B. Ezell, Treasurer Spartanburg Association, 6.32; Central Committee Woman's Missionary Society, 30.31; Central Committee Worry's Missionary Society, Centennial Chapel Fund, 35.12; Ladies' Society, First church, Columbia, box frontier missionary, 50.00; Hebron church, Southeast Association, 1.55; Danawass church, 8.75.

Total for the month, \$130.25.
Previously reported, \$128.20.
Aggregate since May, \$258.61.

TENNESSEE.

Lascassas church, \$5.29; Sunday-school, Clarksville, 7.67; Woman's Missionary Society, First church, Knoxville, Centennial Fund, 1.60; W. M. Woodcock, Treasurer, Centennial Fund, 16.50.

Total for the month, \$40.06.
Previously reported, \$543.29.
Aggregate since May, \$583.35.

TEXAS.

Leona Martin, Hannibal, Centennial Chapel Fund, \$5.00.

Total for the month, \$5.00.
Previously reported, \$1.00.
Aggregate since May, \$8.00.

VIRGINIA.

Ladies' Society, Mt. Zion church, Shiloh Association, box frontier missionary, \$17.87.

Total for the month, \$17.87.
Previously reported, \$2.80.
Aggregate since May, \$61.76.

MISCELLANEOUS.

Previously reported, \$607.40.
Grand total for the month, \$1,350.85.
Previously reported, \$3,255.81.
Aggregate since May, \$4,606.66.

Harvest Excursions to Arkansas and Texas, August 2d and 3d, 1893.

The Richmond and Danville Railroad has arranged for Harvest Excursion tickets to be sold to points in Arkansas, Texas and the West on August 2d and 3d, at half rates—that is, one fare for the round trip.

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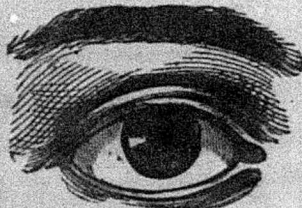
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