

OUR HOME FIELD.

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

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NO. 1.

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
Rev. F. C. McCONNELL, Atlanta, Ga.

REV. F. C. McCONNELL, EDITOR.

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With pardonable pride we point to the accompanying portrait of our distinguished former editor.

His immediate connection with the paper is at an end. He goes to the responsible position at the University of Virginia, to which he has been called, bearing the love and admiration of thousands of readers all over the South. It is useless for us to extend remarks about a hero whose life and activities are better known than almost any man among us.

The benedictions of the Board and his collaborators everywhere follow him, and suitable resolution will appear in our next issue.

The Home Mission Board has not slackened the pace of former years. Every year's work makes it possible to do more work another year. Many of our fields are increasingly hopeful. The times have crippled every business, and they are about to cripple us. In our most solemn thoughts we do not believe that our Boards ought to borrow money. Yet how can we deny our faithful workers their bread? About this time every year the receipts fall off so that we are forced to go to the

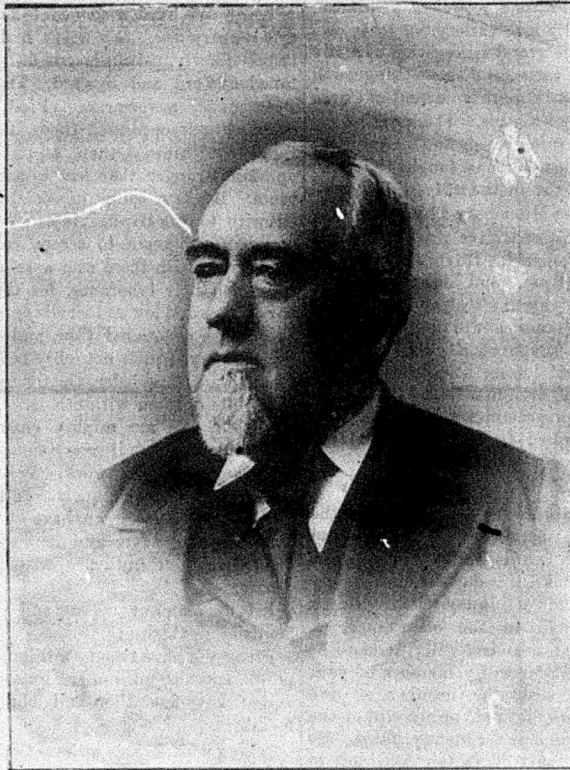
banks to keep the wolf from the door. Everything points toward that dreaded result again this year. When we come to the convention next May, what a pity it will be to read out an interest account that will make us all blush. The only way to avert the impending calamity is for all to do something now, and keep the stewards supplied with the money to carry the work steadily forward.

At the end of this month, and before the 15th of October, we must have several thousand dollars. Do not force us, dear brethren, to go into the banks to get it. It may be so that we

a word of exhortation: *All Israel help!*

My predecessor, Dr. J. Wm. Jones, has, with his distinguished gifts as a writer, made my task one of perpetual embarrassment, knowing that I shall never be able to give HOME FIELD a tithe of the force he has given it. I shall have the constant dread that every man feels who follows men of real power. I desire, however, to do something worthy the ink at least, and shall put into the little journal all the brightest things that cross my path while I go on errands for the Lord.

It seems to me possible that this pa-



J. WILLIAM JONES, D.D.,

Late Assistant Secretary of the Home Mission Board of the Southern Baptist Convention.

cannot get money from the banks. If has been thus, then what could we do? Something from everybody now will meet the wants of all the departments of our work, and save us such stinging embarrassment.

It becomes my solemn duty to have myself written the editor of our Board paper with this issue. I now, as never before, realize the weight of that clause in one of the ancient hymns:

"What timorous worms we mortals are!"

I might attempt to outline policy, but my age forbids. I could try advice to pastor, but everybody gives that. So I will content myself with

per may be made worth the labor and expense to produce it, and I therefore rather joyfully greet you, my brethren, who have an interest in our denominational work both at home and abroad.

Send me whatever help you can. Give me a note that will cheer some toiling missionary or stir some child of God to greater efforts. While it is impossible that ten thousand of us should correspond privately, suppose we employ this, our Home Board paper, as an instrument to that end, and thus exchange ideas and give helpful news to each other all over the country.

Trusting that my acquaintance with the Southern brotherhood may be of mutual satisfaction, I now introduce myself to you all with a "happy good morning!"

UNUTILIZED RESOURCES.

Our Baptist churches in the South are, in round numbers, 25,000, and our membership, 2,500,000. The average expenses for pastors' salaries and incidental expenses do not exceed \$400 per church. This would make the support of our church cost \$10,000,000. The average income of our membership cannot be less than \$200 per capita. It is probably double that amount. But \$200 per capita would yield an aggregate annual income of our Baptist people of \$500,000,000. Take one-tenth of this as a proper proportion for all religious purposes, and we have \$50,000,000 which ought to be devoted in some parts of our country, to support all our ministerial students, to increase the funds of all our institutions that need endowment, to furnish our State boards and our home and foreign boards with all they need for their work.

Ten millions of dollars for church support and ten millions for denominational work would meet in full all our demands for means, and yet this would be less than four per cent. of the annual income of our people.

Thus is the financial power of our people unutilized, while dangers threaten our land and the world perishes without Christ.

This is only one element of lost power. There are others where the loss is still greater to the cause of Christ.

Deduct from this the \$10,000,000 used in the support of our churches and we have \$40,000,000 which ought to be utilized for the cause of the master.

Deduct from this all that is employed in missions, denominational education, religious charities of all sorts, which scarcely exceed \$1,000,000, and we have \$39,000,000 representing our unutilized resources.

Reduce this one half, and say \$20,000,000 are annually withheld from religious work, and we have still an amazing result. Two-thirds of our financial power unused.

Now give us this twenty millions for the Lord's treasury, and let it be wisely used and what results will follow.

How easy to support our colleges, to build high schools so greatly needed.

"Let us go up and possess the land, for we are able to possess it."

The Baptists of the South ought within the next generation to possess

themselves of the religious control of this section of the country—with half the effort demanded by such a result this can be accomplished.

In an address before the General Association of Kentucky, Hon. T. C. Bell, shows that in 1847 the white Baptists of Kentucky numbered 67,214, in 1887 they numbered 215,333.

During this period of forty years Kentucky had sent abroad many of her ministers and church members to other States. During this time too, she had felt the losses and the distracting and disorganizing influences of the great civil war. Yet in that period she had nearly quadrupled her membership.

In 1847 the membership of her churches was less than 7 per cent of the population, and there was but 29 per cent of her population under Baptist influence, while in 1887 the membership was 12 per cent of her population and 47 per cent were under Baptist influence.

The average annual increase of population during that period was 2.1 per cent, while the average increase of church members was 3.5 per cent. In 1847 one out of 14 of the entire population was a Baptist, in 1887 one out of eight.

Meantime there has been marvelous progress in the power of the Baptist of that State to do effective work for the master. Her membership has greatly increased in wealth, in intelligence and in social position. Her schools and colleges have been multiplied and enlarged. Her ministry has greatly increased in number and ability. The facilities for disseminating Gospel light to her people have been greatly augmented.

ATTENTION.

The Woman's Missionary Union, with the hearty approval of the Home, Foreign and Sunday-school Boards, has decided to have a children's day in October, the object of which, is to get a contribution from every Sunday-school, and every scholar, for our Home and Foreign work.

If you have not done so already, we would urge you to send at once to Miss Annie Armstrong, Corresponding Secretary, No. 9 Lexington street, Baltimore, Md., for the attractive programmes that have been prepared. These programmes will be furnished to each school free, provided they observe "Children's Day" and make an offering to the work of Home and Foreign missions.

Sunday-schools all over the land have already sent for programmes and there seems to be much enthusiasm in the work.

Below we give a card from the Boards, and trust that the readers of *Home Field* will become interested in the work.

MISSIONARY DAY.

Sunday School Celebration, October 15th, 1893.

Dear Friend and Fellow Worker:

The children in our Sunday-schools

to-day are to be the upholders of the cause of missions in the twentieth century. We must train them now for that duty. To this desired end, by joint action of the three Boards of the Southern Baptist Convention, all of the Sunday-schools within S. B. C. borders are earnestly invited to observe October 15th as Missionary Day.

Why Should You Help?

1. It will train the children to habits of liberality and self-sacrifice—better still, to work with their own hands that they may have something to impart to the needy, learning that "it is more blessed to give than to receive."

2. It will interest young, as well as older, people in the great work of giving the Gospel to the world. "Disciple the nations" was our Saviour's last and great command.

3. The observance of this day will be a pleasing variation from the usual routine of exercises. Children especially love variety.

4. The grand aggregation of many littles—each can do something—will swell into a mighty current of Christian benevolence. The work of the boards sorely needs the money; our children need to be taught to give it.

To assist in the universal observance of a Missionary Day, a complete and most attractive programme has been prepared. It consists of recitations, new and beautiful missionary hymns with words and music, and a unique mite box in the shape of a pyramid—itself an object lesson, being covered with facts and arguments.

The programmes and pyramids will be supplied free on condition that when used

A Collection be Taken for Missions

to be divided at the pleasure of the donors, between the Home and Foreign Boards, S. B. C.

To make this day a success many thousands of Sunday-school children must join in the observance. A pyramid mite box will therefore be supplied for every member of your school, with the number of programmes desired, on receipt of the attached blank properly filled. Do not let this effort fail for want of your assistance.

Yours in the name of Christ,
H. H. HARRIS,
(for) Foreign Board.
I. T. TICHENOR,
Cor. Sec. Home Board.
T. P. BELL,
Cor. Sec. S. School Board.

"AS GOES AMERICA SO GOES THE WORLD."

We Baptists ought in twenty-five years to take and hold this country. What we need in order to do this is:

First, To have an intelligent, thoughtful view of the situation.

We are obligated to preach our principles to the extreme limits of our country and of the world by our fealty to Christ.

1. A converted church membership.

2. The supreme sovereignty of Christ as King.

3. An open Bible.

4. Freedom of conscience.

Second. These are the principles for which our fathers have contended. For which they have died at the stake, whose truth and glory we have inherited and for which we must contend. They maintained that the acceptance of these truths was necessary to a pure Christianity, to the elevation of humanity, to the completeness of the divine purpose of salvation.

Do you believe any other denomination would, upon their principles and with their practices, ever convert the world? You believe if are a genuine Baptist, that Baptist ideas of God's truth are essential to Christ's success in the world's redemption.

Third. We have a chance to take this country now. We never had it before. Slowly, painfully our fathers toiled onward and upward. There were many adversaries. First, a State church oppressed them, that they overthrew, then a public opinion stronger than law opposed them. It was a badge of social inferiority to be a Baptist; it was to be branded as a bigot, to accept companionship with those who were despised for their ignorance, for their narrowness and low and servile spirit. They have conquered that, and we stand to-day equal not only before the law but equal before the tribunal of public opinion with others.

Fourth. We are mighty enough now, strong enough in every element of power to do this work. We are equipped for this conquest. In the last thirty-five years we have quadrupled our members and more than quadrupled our influence with the people.

Let us scan our means and our facilities for this work.

First. We have twenty millions of people and two million two hundred and twenty-five thousand church members.

Taking whites alone we have twelve million and one million one hundred and twenty thousand members. One out of every nine of population is a member with us; one of every six of adult population. A vast contingent in other denominations. We have fifteen thousand churches or one for every eight hundred of population. One church for every five hundred and fifty of adult population.

We have eight thousand ordained ministers, or one for every fifteen hundred of population. One for every three hundred families—or deducting one-fourth as ineffective, we have six thousand preachers—one to every two thousand of population—one to every four hundred families.

5. To mobilize this vast army and keep it effective we will need money—the sinews of war.

We will need to properly support these churches in their church work, say an average of \$666 each, or 15,000 churches at \$666=\$10,000,000. Then we need for religious instruction in schools, seminaries, colleges, theological instruction, newspapers, periodicals, books, etc., \$5,000,000 more. Then we need for new houses of worship, 1,000 x \$5,000=\$5,000,000. Then we need for foreign missions \$5,000,000, or a total for religious work at home and abroad of \$25,000,000.

How can we ever get it?

This sum can easily be raised by our people. For these purposes they can pay their Lord this amount annually, and be the richer for having done it. No miracles required—simple operation of law.

The annual income of our people is not less than \$250 per head per annum. Throw out the blacks, and that average would be doubled—\$500 as the the average income of white population. Dropping the children in our Baptist households and you double again the income of our membership. Total 1,150,000 x 1,000=\$1,150,000,000.

Now, what do we need for this work? The support of 15,000 churches at \$666 per church=\$10,000,000. Then we need for educational purposes and for purposes of information, books, newspapers, etc., \$5,000,000. Then we want for new houses of worship, 1,000 every year at \$5,000=\$5,000,000. Then we need for missions, home and foreign, \$5,000,000. Making a total of \$25,000,000 needed for religious work.

Everybody will admit that this is liberal provision for these objects; some will say it is extravagant.

Ten per cent upon the income of the Baptists of the South would give \$115,000,000; two and a half per cent would be \$28,750,000; two per cent would be \$23,000,000; one per cent would be \$11,500,000.

Before you could fully organize and set in motion this vast force, one per cent upon the income of the Baptists of the South would supply every dollar of the money needed.

With these advantages, we ought to be able to possess the whole country in one generation.

What we want to do is this:

1. An intelligent view of the situation.

2. An earnest purpose to do this work.

3. Wisely directed efforts for its accomplishment.

In thirty-five years the Baptists of the South have increased about fourfold. Of these years, fifteen of them have been years of great political disturbance. During the four years of the war our churches lost the services of many of their most valuable members, and the lives of not a few of them were lost in the army. The ten years which followed the termination of strife were years of great poverty, hardship and anxiety to our

people. Nearly half of these thirty-five years were most unfavorable to religious progress, and yet the gain in the numbers of our membership has been most remarkable.

Nowhere else among the English speaking people have our principles spread so rapidly. A majority of the people of the South are under the influences of the Baptists, and this majority seems likely to increase rather than to diminish in the coming years.

Our denomination is far more influential now than it was thirty-five years ago. It has a larger number of educated ministers. It has more men of recognized intellectual ability among its members. It has more schools and colleges. It has many more churches, and it has more and better houses of worship. It has greatly improved in its mission work and is outgrowing many of the mistakes and prejudices of its oppressed condition a century ago. The prejudices of other religious denominations against our doctrines and practices have been greatly modified. As a denomination we command much more respect than we did thirty-five years ago. These things furnish the opportunity for more rapid progress in the future. It would not be a matter of surprise that in 1900 we shall find our present numbers doubled. This will surely be the case if we, adhering to the truth as it is in Jesus, put forth those Christian efforts required by our profession and demanded by the wants of our country.

Our present numbers give us great power over the religious welfare of our people. One person out of every nine is a member of some one of our churches. Of the remaining eight, three are under the age of accountability. Three of the other five are members of some other religious organization.

Suppose that in a given community of one thousand persons, where the Baptist church numbers one hundred and ten members, and all the other churches taken together number one hundred and ten more, there should be found ten active Christians who would make it their business to personally influence others to become Christians—how much might be done in a single year.

NOTES FROM THE FIELD.

Brother Alex. Marchand, our missionary among the Mexicans in El Paso, Texas, writes very encouragingly of his work. On July 12th, 1893, he organized a church of over one hundred members. He preaches every night in the streets to about three hundred Mexicans. They need a house of worship very badly, but owing to the empty treasury of the Board we are unable to give it to them. What a splendid opportunity for some rich Baptist to make a magnificent investment. Brother March-

and hopes to have a membership of over two hundred by the first of January. He has received numerous requests to go over into New Mexico and organize churches. Our work is prospering in spite of the fact that our Baptist hosts have failed to give the Lord what is due him.

Subscribers to HOME FIELD who are in arrears will please pay up promptly, as we need the money badly. It may be a small matter to you, but it is quite a large one to us, as there is due us from back subscriptions nearly FOUR THOUSAND dollars.

Brother, if you are in arrears, won't you heed this earnest appeal?

Brother Beckleman, our missionary to the Germans in St. Joseph, Mo., is very much encouraged in his work. The people receive him very kindly, and while heads of families tell him that they expect to die holding to the faith of their fathers, they very willingly allow their children to attend our Sunday-schools, and say they will make no objection if they desire to embrace the faith as held by Baptists.

Don't forget, if you are owing HOME FIELD anything, to send it at once by Money Order, Postal Note or Registered Letter.

Letter from Rev. E. O. Ware, Corresponding Secretary Louisiana State Convention.

EDITOR HOME FIELD—I should like to have the ear of the Baptists of the South for a little while, especially of those who regard the Home Board as a "fifth wheel to a wagon." But I cannot get the ear of but a very few, hence through the columns of your paper I ask the privilege of attempting to reach the eyes of your readers. Perhaps I can reach the hearts of some of them by attempting to give an idea of the religious condition of the "Creole State" and the mission work among the Baptists. By way of preface it may be well to state that Baptists outnumber any other denomination (Catholics excepted) by six or seven thousand.

1. *The Religious Condition.* I have not at hand the religious statistics which would give me the number of Catholics in the State. Suffice it to say they outnumber any Protestant denomination. They come nearer to predominance in the city of New Orleans and in the southeastern portion of the State, excepting the Florida parishes, than in any other portion. Yet New Orleans has more citizens who are not affiliated with any church than belong to the church of Rome.

There is no State that is more cosmopolitan in her population than is

Louisiana. Here therefore can be had a "foreign field" within our own borders which would represent almost any quarter of the globe.

Baptists come first among the religious denominations, with over twenty-seven thousand. Our Methodist brethren next, with near twenty-three thousand. The other denominations are much fewer in numbers.

Baptists have been in the van in the effort to evangelize the State, and their success, though it has been small, has been in no small degree due to aid given by the Home Board of the Southern Baptist Convention.

Prior to 1886 the few Baptists of the State were attempting to do mission work on the "agency plan," or with separate boards representing the various interests of the denomination. Since the above named date there has been only one board, and the success attending the efforts of this board has been more satisfactory.

Brother C. W. Tompkins and J. T. Barrett filled the office of corresponding secretary, the first for four years and the second for three, and a continued effort was made to give the gospel to those portions of the State that were without the preached word.

Until within the last fifteen years the facilities for travel in the State were very meager, hence the difficulty of getting over the State. When the present system was begun there was one missionary. The highest number reached any year since has been thirty-two. The great financial stringency of last year and this has caused a considerable falling off in the number of missionaries, there being only seventeen employed last year, the average for the entire year being only twelve.

2. *The Present Outlook.* "As bright as the promise of God." We have, by the help of the Home Board, laid hold of the work in New Orleans with a vigor unequalled in the past. Personalities aside, it is evident that the success of the Purser brothers in that great and wicked city promises greater things for the future than the most sanguine could have expected. At Alexandria, the central town of the State, destined to be the central city, a church of forty-two members has been organized, and the outlook is brighter than ever before. Indeed there has never been an organization at this point till the present church was organized. The two new railroads that have recently been built render a good portion of the State easily accessible, and efforts will be made to occupy the territory thus opened.

3. *What the future shall be* will be determined by the efforts put forth now by the Baptists of the State and other Southern States. With grace, grit and gold, or its equivalent, the destitution can be made to vanish.

I would not undertake to claim that Louisiana is more important than any other field that the Southern Baptist Convention is fastening, but

it is certainly equally as important. The great city of New Orleans has only three white Baptist churches. There are twenty parishes of the fifty-nine in the State that are yet without a white Baptist church.

Over one hundred and fifty thousand of the population of these parishes are white people, i. e., not negroes. Four parishes have only five churches each. Four have only three each. Three or four only two each, and four others have only one church each.

To supply this vast destitution there are twenty-five associations containing about twenty-seven thousand members. Quite a number of these are of the missionary type. Very, very few of them are wealthy. But with the Louisiana State Lottery out of the way, and the State becoming more accessible because of the new railroads which have been built and are in prospect, the next decade of years will witness great changes from a religious standpoint. Will Southern Baptists help now!

TEXAS, June 30, 1893.

"Your kind favor is at hand. Words cannot express our gratitude to God to know that He has put it into the hearts of His dear children in the East to aid us in the West to break the Bread of Life to the thousands who are starving in this great mission field.

"Yes, dear sister, yes, we will be thankful for anything you can do for us. We are very poor, but we have put ourselves and all we have on the altar. I am fifty-six years of age. My family consists of wife and two daughters. We have been greatly troubled with regard to our children's education, but the Lord heard our prayers. Our daughters will start the first of September to Simmons College.

"The people here are poor generally; every now and then we will come across a wealthy stockman. I have eight stations, which I try to supply, traveling 600 miles a quarter. I have a horse and cart, but have not been able to buy food for my horse; he lives on grass, and sometimes he gets tired and lies down in the harness, and I have to let him rest awhile.

"We need fall and winter goods; I have an overcoat that will answer another season.

"You shall have our prayers in your noble work. God bless the dear sisters of the S. B. C."

TEXAS, June 30, 1893.

"Dear Sister—I send you herewith a statement of my family as requested. I am laboring in an important field; one that is being settled rapidly by people from almost every quarter of the globe. The destitution is great; not a single Baptist preacher east of me nearer than twenty-five miles, south fourteen miles, west twenty-five miles, north twenty-four miles. In this radius of fifty miles

or more there are many large and good neighborhoods that never have a single Baptist sermon preached the year around. I preach ten sermons per month, and have repeated calls 'Come over and help us' that I can not fill, because I am forced to give part of my time to manual labor in order to support my family, and then our living is reduced to an actual milk and bread diet. I have been able to buy only thirteen pounds of meat this year. This, with one small pig that I killed of my own, is all that we have had. Then, this is a country so subject to drought that we cannot raise vegetables of any kind, but we are thankful that we can get plenty of milk and butter and bread, and therewith we have learned to be content, willing to deny ourselves the comfort of a better living for Christ's sake. Perhaps it would be right for us to state, that I am not a land owner out here. I have nothing of this world's goods except our household goods and my horse and buggy. I came here to preach the truth in this destitute field, and my only regret is that I am not able to give more time to the cause of truth. I shall be pleased at any time to give you any information you desire concerning my field.

"I was glad to receive the mission card; I can assure you that the work has my prayers and sympathy. May God bless you and the noble self-sacrificing women of our land engaged in the noble work of ministering to (not the wants) but the absolute needs of those engaged in the ministry in the destitute regions of our land, shall be my constant prayer, and may you and the societies you represent fully realize the truthfulness of the language of our Saviour when he said, 'It is more blessed to give than to receive,' and 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

FLORIDA, June 28, 1893.

"Dear Friend and Sister—In reply to your letter of inquiry I will say I am always made to feel happy, and appreciate anything that the good sisters of your Union may do for me. They have helped me and my dear ones in the past, and we all love them for it. We always pray for them.

"Our field of labor is a hard one, but the Lord has wonderfully blessed us, and we always feel that the good sisters have a part and lot with us in the Master's work. Wherever we go, it would make the good sisters of your Union feel happy, if they could see the eyes of fathers and mothers and their children fill with tears as we talk with them of the help rendered, and sacrifices made by mothers and daughters in other parts of the Lord's vineyard.

"On our field of labor we have several newly organized churches, and there are church buildings going up where, a short time since, all was idle and in the service of sin and Satan."

OKLAHOMA TERRITORY,

June 28, 1893.

"Your kind letter of inquiry received, and I can hardly express my thanks to you and the dear sisters who are working in co-operation with the Board to assist the pioneer preachers on this frontier, and no one but this missionary can tell what a help, and indeed seemingly a God send, a box of goods is to him. I do not know how I could have stayed on the field had it not been for the boxes I have received, as I received some clothing for myself just at the time when mine were gone, and I had not the means to buy; my only alternative was to stop my work and try to earn money to get a coat, when here comes a box with the necessary clothing at hand, and my work went on.

"The work has prospered ever since I came here. We have a very good Association and a choice Ministerial and Deacons' Institute. I have been preaching at seven different points, and at one place I preach twice a month, making it equal to eight points, so you see that I am busy, yet I cannot fill half the calls I have. The Macedonian cry, 'Come over and help us' comes from every quarter.

"Dear sister, I know we have your prayers, but still I want every one to know that we need the prayers of all of God's people. Truly the harvest is great and the laborers are few. I have a large territory here without any other Baptist preacher. Our outlook here in Oklahoma is bright; may God still continue to bless us. I was one of the pioneer preachers here, and when I now view the field and see how God has blessed our labors, I have to exclaim, 'Praise the Lord.'"

FLORIDA, June 29, 1893.

"DEAR SISTER—Yours of the 21st arrived several days ago; I was 100 miles away on the frontier preaching; have just reached home, hence the delay in answering.

"I must say, dear sister, that a box of supplies would be very acceptable indeed. The boxes sent by the dear sisters of East Liberty Association in 1890 and 1891 have supplied us very well up to the present time, but now we are indeed needy; salary so small that it barely supplies food, and hence we are compelled to omit the wearing apparel. Several articles sent to us in 1890 by dear sisters of East Liberty Association, Alabama, are still in use. What we would have done I know not if it had not been for the liberality of these dear sisters, God bless them.

"My field this year is a new one, with the exception of one place. I usually work until I can get a church organized and a house built, and then get, if possible, some one to take charge of it while I seek another field. My present field is quite large, as I am commissioned to work in destitute places in two large Associations. These places are small

neighborhoods where the people are generally poor and illiterate. Often I am 100 miles from home, going as far as possible by rail, then by wagon or walking from ten to twenty miles.

"My dear sister, I have hurriedly and briefly as possible answered your kind letter; I hope you can understand it. May our Father in Heaven bless and prosper your work of love."

ARKANSAS, July 6, 1893.

"I received your kind letter to-day; I was thankful to receive it. I had thought of addressing you a letter some time ago, but had delayed writing until now.

"Having but little time to consider the circular, I will answer as best I can.

"My field of labor is wholly in the Territory, and each Saturday and Sunday in each month, and sometimes on week days, there is one monthly meeting in the State from the charge of which I was once released to preach to the Indians, but have been called to its care again. There have been no accessions to the Indian church lately of which I am pastor, but more than likely there will be some. I visited an Old School Presbyterian meeting recently; the preacher did not come, so they delivered the meeting into my charge. They call it big meeting, but we call it protracted meeting. I could do nothing but preach, as there was not present a quorum of Indian Baptists; had there been, I might have baptized some. I could hear the people say in their language it was the best preaching they ever heard in their lives. When I preached the closing sermon, then requested the parting song, they all came and gave me the parting hand, some with their eyes overflowing with tears; they thronged the stand, until I was compelled to step down on the floor, reaching them both hands. O! what a manifestation it was. They say I must come and live in their country and preach to them, and I will go as soon as I can shape my business. The Indian line is only two miles from my plantation.

"I have been walking and preaching for one year, and I am compelled to sell something to secure a pony unless some other plan is devised.

"I was compelled to make a little crop, only six acres, with a borrowed yoke of oxen, then start to meeting on foot—sometimes gone from Saturday until twelve on Monday. This I am well able to prove, but our services are worth nothing unless we sacrifice, and when I die I want to die at my post. From now until winter I expect to be continually holding protracted meetings as crops are about finished for the present.

"Tell the good people my hardships. Sometimes at night I have to lie down on the quilt spread on the floor for a bed, during warm weather and also in the winter, and sometimes I am very damp from being in

the rain, all for the sake of preaching to the people the gospel. O! that you were here to see for yourself.

"Thanks for the new mission card you sent me. May the people of God be united together in prayer to Him that all His heralds may go forth sounding the Gospel trumpet.

"I learn that I am to baptize one of the preachers; that is what the Indian Baptists tell me. They are not like the white people—they are slow to act, but the Word is finding its way into their hearts. This is the first Baptist preaching they ever heard, and it is so different from any other to which they have been accustomed that they have to read and study about it."

OUR HOME FIELD is very much in need of funds—will those who are in arrears please remit at once.

Below we give a letter in full from Brother Sievers, missionary to the Germans in Kansas City. This is but one of many appeals daily received at our office.

If our brethren will just give us a church building fund in proportion to the demands and necessities, we will be able to do a grand work for the Master. Brethren! send us in the Lord's money, and we will use it wisely in building up the waste places of our "Southern Zion."

REPORT FROM F. SIEVIERS, KANSAS CITY, MO.

FROM THE FIRST OF MAY TO THE LAST OF AUGUST, 1893, TO THE BOARD OF THE SOUTHERN BAPTIST CONVENTION, ATLANTA, GA.

DEAR BRETHREN.—Looking back since my last report I can say the Lord has been with us in our work and helped us so far as we are at present. But as bright as everything was looking this spring, so that we thought we could see our way very clear, I am sorry to say again since then things have changed terrible; under the present outlook we are not able to build our church, as we can get nowhere the money to make a loan on our property to furnish us the money to build with, either in the banks or in the loan office, and so far as I could come have also asked private people to make the loan for good security, but it seems every one is scared about money; we just have finish the house and can not move further on with church building which is the greater necessity for our work.

Our cry is daily, Lord, help us, open us the way, furnish us the means that we can move on in our work. Our hope is with the Lord, as the cause is his. At present I can hardly collect any money, but nevertheless I try to get money to clear the lot and house free from debt, though our people get almost discouraged about these things.

We have our meetings regular at

the old place, and do as good as we can under such circumstances.

I made some weeks ago a visit at Salisbury, one hundred and eight miles east from here. There we have already twelve German Baptists connected with the evangelical church. The country around Salisbury is almost settled with Germans. They like to have preaching in the German language, had two well attended meetings. On my way home stop at Norborne, about fifty miles east from here. Should be looked after. There is a very strong German settlement from wealthy farmers all around in the country with only one Lutheran church. My intention is to go often there to preach to them. Another invitation came from Joplin, Mo., to preach to the Germans there. I think to go in October some time.

The cry almost all over Missouri comes from the Germans to come and preach to them. O, brethren, how great is the work among the Germans in this State; may the Lord furnish the means to put at least twice the number of laborers in the field. God grant it.

I express my hearty thanks to the Board for their kind sympathy and interest taken in our work and our prayers are, Lord bless our Mission Board in their great work.

Sermons preached, 46; prayer meetings, 36; visits, 93; tracts distributed, 400; young people's meetings, 17; Sunday-school prayers, 15; baptized, 2; received by letter, 2; money collected, \$567.40.

Now is the time to help OUR HOME FIELD by sending in new subscribers and paying up your arrears.

LETTER FROM REV. A. J. DIAZ.

HAVANA CUBA, Aug. 22, 1893.

Dr. I. T. Tichenor:

DEAR DR.—You don't know how glad I am to understand that you are well. Many thanks for the interest you take in all our works here. I knew beforehand you liked the idea of the hospital, but I did not know if your people does; so I been work and plan myself for nearly two years and at last I started. I have with me five of the best surgeons and clinic doctors and they all work with enthusiasm. Our woman's and children's hospital is the only one we have here. A quarter of a million inhabitants without a woman's and children's hospital! But, thank the Lord, we have now. How easily we can win souls to Christ in this way. We can talk to this poor creature without objection. How quick they hear the blessing history of the Cross, and generally when we get through you can hear from their lips while breathe this words: "Blessing Saviour, mercy on me—oh my childrens, protect them, Jesus!" I tell you, my brother, that when I

hear anybody speaking on this way I am satisfied and full of joy.

The Church of St. Miguel has send us a poor lady for treatment in our place. I commenced the treatment and three days afterward she said to me, are you a Protestant? Yes, I said. Oh, you Protestants are better than the Christians. You are very kind; I love your prayers, your songs, etc. I explains here about our believed, and that we was truth Christians etc. When I get through she sit down (she was on bed) and said I want be baptize, could you do it. "I am here like in Heaven; sweet Jesus, bless my soul." I offer a prayer and fix the time for her baptism in twelve days more.

Our schools have a vacation now for this month. All the missionaries continue in their work. Godinez came before the church last Sunday. Am still working with the taxes of the church and the government. The revenue from the cemetery is very little at present; the roads is very bad and carriages can't reach there. The consul is just as before, against us by system. Do not forget to send Cruto by October or November, with Pendleton.

I thanks the Lord Miss Annie Armstrong has undertake this noble work of the hospital. Good bye.

Yours in Christ,

DIAZ.

MISSION WORK IN TENNESSEE.

I will treat this under three heads.
1. *What has been done.*

Eighteen years ago we had what was known as the East Tennessee General Association, the Middle Tennessee and North Alabama Convention, and the West Tennessee Convention.

For the purpose of unifying our denominational interests these three were merged into one.

Since this union, the State mission work has been presented with varying degrees of success. The wisdom of this union is now patent to all. The needs of the State at large are seen and provided for, and there is a growing spirit of unity seen everywhere. Our splendid State Convention, which is growing in attendance and interest year by year, demonstrates the wisdom of this union.

Many of our churches, which are now among the best, have received the fostering care of the State Board until they have become self-sustaining.

In addition to many such churches in the country I would name the following churches in the towns and cities: Tallahoma, Fayetteville, Shelbyville, Lebanon, Manchester, Booneville, Dayton, Clinton, Concord, South Chattanooga, North Knoxville, Cleveland, Huntingdon, Medina, Lexington and others.

Contributions to State missions have increased from about \$2,500 at first to about \$8,500 at present.

2. *What is being done.*

At present forty missionaries are at work at so many points. Last year, there were one thousand additions to mission churches. While as faithful work has been done this year there have not been so many additions. Five houses of worship have been completed, two have been repaired, while eight others are being built.

Some of the principal points occupied this year are the following:

Elizabethton, Erwin, Greeneville, Rogersville, 3d Knoxville, East Knoxville, Athens, Oliver Springs, Harriman, Rockwood, South Pittsburg, Hill City, Beech street, Chattanooga, McMinnville, Cookville, Lewisburg, West Nashville, North Edgefield, 7th Nashville, Erin, La Fayette, Kenton, 2d Jackson, Selma, Oakland, Somerville, Covington, Trinity and Rowan Memorial, Memphis.

Several of these will no longer need the fostering care of the State Convention.

3. *What remains to be done.*

There are twenty-three county seats yet unoccupied. There are vast sections of country as yet untouched by the Baptists. Every county seat in East Tennessee and all but two in West Tennessee have Baptist churches, but there are twenty-one in Middle Tennessee with no Baptist church or house of worship or interest.

It is proposed to locate at least one new missionary in Memphis, one in Nashville, one, with headquarters at Dickson, one at Tracey City, one at London and one at Rutledge. In addition to these, there are many smaller points that should be and will be occupied at once, while we will hold on to the old points that are not yet self-sustaining.

While I have spoken of all this as State mission work for the sake of convenience, I would here make grateful recognition of the help rendered from year to year by the Home Board. A number of the points named are occupied jointly by the State and Home Boards. From the latter we have been receiving for a number of years from \$1,000 to \$2,500 annually.

I have given in this letter a bare outline of what has been done, what is being done, and more especially of what remains to be done.

J. H. ANDERSON.

C. responding Secretary.

GO-OLGIV, by Rev. J. A. Scarborough.

Rev. Lansing Burrows, D.D., Pastor First Baptist Church, Augusta, Secretary of Southern Baptist Convention, and Editor of the Baptist Year Book, says:

"I find it is a concise and cogent argument for the missionary idea, and must prove of great value, especially among our brethren who are thrown much with the Anti-Mission Baptists. I think you have been guided by the Holy Spirit in making and sending out this book—not to say that it is inspired, but that it has been the work of one whom God has blessed in this direction. If you can get men to read it carefully and prayerfully it will be of vast good to them."

MISSION WORK IN GEORGIA.

BY REV. J. A. SCARBORO, OF ATLANTA.

[We requested Bro. Scarborough to give us for the HOME FIELD a paper on Mission Work in Georgia. He has taken a broad view of the question and his thoughts are in the main applicable to other States as well as to Georgia. We ask our readers to give this article a careful perusal. You may not agree to all he says, but he pens some things which will make you think.]

This paper considers four things: I., Existing Conditions; II., Available Resources; III., Best Practical Methods; IV., Possible Results.

I. EXISTING CONDITIONS.

a. *Moral Conditions.* Our spirituality, compared with former times, has hardly improved; many of our most conservative minds, as well as available figures, say it has retrograded. The best estimate obtainable places the number of white Baptist families that worship God in the home at one in fourteen, or 7 1-7 per cent. Taking the whole population, the percentage that worship God at the family altar does not probably exceed four. If family or home religion is a measure of the spirituality of a people, then we are in a desperate condition. Home influences are first and greatest in the minds and lives of the people; neither church nor State can come between parent and child; neither preacher, priest, nor statesman can become substitutes for parents and homes, or create or destroy what the homes have or have not done toward making true men and women of their children. We need more homes; we need a renovation and revival of old-fashioned religion in the homes. Crime increases because children are not taught and required to obey their parents until they are men and women. The citizen saves the State, the home saves the citizen, and Christianity saves the home; so Christianity is the bulwark of law and liberty for family, State, nation and world. Christian morality is the basal, projecting, moral force in shaping the lives of the people and the destiny of our country and institutions; and Christian homes the producers and conservators of that force. No government can be stronger or better than the people who produce and perpetuate it. Its legislative, judicial, and executive departments must all depend upon the character of the people, and the character of the people in turn upon home influences. No people were ever reformed or saved, morally, by legislatures—but I desist from this voluminous theme.

b. *Much of our morality is negative goodness; it is careful to do no*

harm, but then it does no good. About 80,000 out of 140,000 Baptists in this State care so little for the moral uplifting of the world that they will not give a penny each for that purpose; and this is true of others in like proportion. How low is the moral concept of Christian duty and privilege when only *three* out of 140,000 can be found ready to give themselves to God in foreign mission work, and the remainder of 139,997 are interested on an average, only sixty cents each. And if we include the whole population it is very much lower. Our churches are sadly remiss in mission work.

c. There are many church members, in all denominations, whose lives are positively bad; profane, indecent in speech and life, intemperate even to open drunkenness; multitudes habitually use narcotics and intoxicants, attend theatres, desecrate the Sabbath; some engage in that sum of infamies, the liquor traffic; only recently a correspondent stated that a Baptist preacher in Georgia was engaged in making and selling liquor. The writer knows a prominent Methodist who is partner in a liquor shop, and as for Roman Catholics, it is no breach of their church discipline at all, and many of them engage in it regularly. Of course these are exceptional cases, but Christian morality and sentiment should force any and every liquor dealer and drunkard out of the church of Jesus Christ.

d. There is opposition to mission work, especially foreign, in many of our churches, some open, more secret. Many hold and some, even preachers and Sunday-school teachers, preach and teach doctrine contrary to and utterly antagonistic to the plain command of God. I know the gravity of this charge, and it is made deliberately. We have ministers, some of whom stand high in the denomination, who teach that the heathen can be and are saved by Christ without faith in him, or having heard of him, or knowing anything about him; others who teach salvation by ignorance; others who hold the pernicious doctrine of soul-annihilation of the wicked, and many other most pernicious and hurtful doctrines that wholly destroy faith and interest in missions. Besides all this among us, there is well known opposition from without, from the world and every other religious sect, and it is destructive opposition none the less real and hurtful because it wears the smooth garment and placid tongue of friendship. Prelacy and Episcopacy join forces and concentrate their power to destroy our organizations and distinctive principles. If we hold no specific truths essential to Christianity and no cardinal principles essential to Scriptural methods, then our separate denominational existence is inexcusable and we should dissolve; but if our denomination stands for Biblical Christianity and

organization we are recreant to God and man to hold our peace.

e. Beside the above, there are the forces of evil among the people, that have always been common to depraved mankind. Sin is aggressive and untiring; it is busy day and night; it devotes fall down by millions and worship before its thousand shrines. The whole race is lost in sin; there is but one remedy for the race—the gospel of grace; and we are the custodians of God's message to lost men; the trustees of God's richest gift to men; and shall we not be "faithful stewards of the manifold grace of God?"

f. A look at our political environment will do good. We stand as the prepledged and uncompromising opponents of any and all influences, whether political or otherwise, that would strike down the banner of complete religious liberty, seek to combine Church and State, deny liberty of conscience to the people, or use American liberties and institutions to destroy the power that maintains them. "With a great sum our fathers obtained their liberties," but we were "free born," still we are no less free, and we stand ready, heart and hand, to resist to the last the encroachments of popery and priestcraft. While fifty thousand priests in America are secretly plotting against Democratic institutions, free government and popular education, and teaching the people "that we are adulterers and adulteresses and our children bastards," there is something for Baptists to do. Then, too, demagogues are teaching the people to turn away from the church of God and the gospel of Christ and look to them and the State for material and moral salvation; they are trying to force the ministry and religious press into service or silence in their interest, and then they would destroy our loved country by legalizing crime for a money consideration, as when they license the liquor traffic, and then mock churches and preachers for protesting. How we do need men who can rise above political partisanship and preach the gospel in the love of God and men, and lead the people out from political domination to stand for the right and against the wrong under all circumstances. Morality alone can destroy political partisanship and absorb all energies into love and service to God and men. The remedy of the politician for human ills is war; the remedy of Jesus Christ is "peace on earth, good will toward men."

g. Race Question. It is not settled and will never be settled while it is left solely to the politician and demagogue. The remedy of the former is legislative, while the latter corrupts the negro by purchasing his vote and destroying his manhood and self-respect. No governmental or civil power will ever reform the evils of this country while it derives

revenue from the evils, and no civil force will ever be able to uplift and save the Negroes in America while the States load seventy-five thousand saloons on their backs and thus decoy them into purchasing their own degradation and paying the demagogue's taxes in a saloon license. The gospel of God's grace and the regenerating power of the Spirit of God alone, can settle the question of the degradation of men, and this is as true of one race as another. What an opportunity God has given us to prove our devotion to mission work, by allowing millions of the most degraded people on earth shipped over the sea to our very doors, taught our language and made our special charge! Surely this is a "crisis in missions" to us; if Georgia Baptists—if Southern Baptists will not preach Christ to the eight million Negroes in America, then we doubt if God will allow them to reap success in any other part of the earth. He has shipped us a nation of heathen and ours is the opportunity of a dispensation. Shall we sit idly down and see them bartered and driven like human cattle by the demagogue and professional politicians; sold, body and soul to the drink traffic, and not move heaven and earth to save them? Here is a field where our Home Board needs at once thousands of preachers and millions of money.

But I must stop on this point. Our condition as a people, in all our relations, is such as to humble us before God, and call out every particle of energy we possess. Something has been done, but hardly a tithe of what can and must be if we are to grapple successfully with the forces that oppose us. I must confess that a careful survey of the field has impressed me with the importance of the work of our Home Board as I have never been impressed before, and I ask forgiveness of God and my brethren, especially of the Board, for my indifference to this great work.

II. AVAILABLE RESOURCES.

a. Men. God has given us enough men to occupy the whole field. No people on earth, in all the past or present, were ever richer in men than Georgia and Southern Baptists. They stand pre-eminent for character and intelligence, the equals if not superiors of any like number of men in any time, race or denomination. I will admit all their faults and failings and then repeat it, they have no superiors on earth, in either hemisphere. Georgia has 2,333 ordained Baptist preachers, the biggest and thickest patch of preachers, population considered, on the face of the earth. This is the world's Baptist headquarters in numbers. Throw away the "nubbins" and then we have more Baptist corn than any people on earth. "We are the people" in Georgia, certain.

b. Churches. We have about 3,500 churches and 340,000 members in

Georgia, organized into 128 associations, with all the necessary machinery for doing mission work. This, of course, includes both races, but they are wholly separate organizations. What a magnificent army! Who will lead it for the glory of God and good of men? As I contemplate it, I feel like shouting to this sleeping host, Awake! Arise! To arms! Jesus Christ commands you to away and preach the Gospel to the whole earth, so get you gone!

c. Means. Blessed with over a quarter of a century of peace and prosperity our people have grown wealthy. Who is it that cries hard times? Our people never lived in as good houses, enjoyed so many comforts and luxuries, spent so much money for useful and useless things, nor possessed so many facilities of all kinds for doing work rapidly, efficiently and cheaply. Very much of the poverty complained of among the masses is the result of laziness and sin. The idle and shiftless have always been very poor and always will be, and people who waste a thousand millions of dollars annually on appetite and drink must accept the consequent poverty. But the sober, industrious, thinking people of our country are, as a rule, not only free from want and suffering, but most of them have abundant resources and many have handsome incomes. We have never used anything but scraps and coppers in our mission work. A very small per cent. of our people give regularly, according to their ability, to missions. Here is an inexhaustible mine of wealth to sustain missionaries. Then look at our travelling facilities. We can preach on opposite sides of the State the same day. Every place in the State is easily accessible. What more could we ask in the way of literature, books, papers, tracts, sermons and as able men as live on earth with as rapid presses to make as many more as we want, and a mail carrier to almost every man's door. The writer has one old book that cost him fifty cents that has converted an infidel, saved a young man from a life of sin, and is now in the mission field preaching faithfully. What can we ask for in the way of schools and colleges that we have not got, or cannot easily get. We have the best Theological Seminary on this planet, with colleges and schools of all grades, in all the States. Baptists point to the fact, with pardonable pride, that they have over \$25,000,000 invested in educational institutions in America, and Georgia has a liberal share.

d. We are rich in trophies and God's promises. What has God wrought in a century, with a handful of poor and despised Baptists in this State and in this country (for it is hard to confine myself to one State) as well as in the ends of the earth? It is no accident that God has thrust mission work upon Baptists first. Who gave them John the Baptist, Paul, Peter, Bunyan, Carey, Judson,

Yates, Powell, Diaz? Surely Jesus did give them the "keys of the kingdom of heaven" and they have gone out and unlocked the gates of the nation for the "King of Glory to come in." We have his promise, tested and proven, for all the centuries, as precious and true as when it fell from the lips of the ascending Christ, "Lo, I am with you alway, even unto the end of the world." What can we ask more?

c. All these things make us the richest people on earth in opportunity. The gates of the world are wide open; all the facilities that we could ask are in our possession; a nation of heathen have been shipped to our doors. God above us, conscience within us say "go," and the beckoning hands and Macedonian calls of all nations before us say "come," while with an organized army and not a straw to prevent us from going. What will we do? Baptists of Georgia, of the South, of the United States, the eyes of heaven and earth are upon you? You "are a spectacle unto angels and men!" God of missions, now shout out the war cry anew! Forward! Forward!! All forward! ye armies of our God!

III. BEST PRACTICAL METHODS.

a. Our plans and methods must be Scriptural and right. We depart from the Bible at our peril and that of the interest we represent. No end can justify wrong or doubtful means. Happily we have no need to try doubtful expedients, for the Bible and the Apostolic precedents are plain. If any question the plans of conducting mission work adopted and pursued by Baptists let them ponder these facts: 1. One dollar of Baptist money goes as far in practical results on mission fields as five dollars of Pedo-Baptist money. 2. With less men and means than all Protestant denominations in the field by seventy per cent., the result is ten thousand more Baptist converts in the mission fields than all Protestant sects combined. If this is making a failure, then we are ready to ask for more such. Our Mission Boards lead the mission world in ability, efficiency and economy, and set the gauge by which others are seeking to overtake us in results. I honor the men who, under God, and by the co-operation of a handful, comparatively of our numerical strength, have planned and executed so much for God and men.

b. Our plans must be adequate to the work and the full capacity of our strength. We have the machinery sufficient to handle a billion dollars and direct thousands of men. All we lack is motive power; we want men and means to support them. If it seems that our expenses are heavy, we have ourselves to blame that we do not give our servants, the Secretaries and Boards, more to do. If we want the percentage of cost to the total income decreased, the way is to increase the income. It is our own

disgrace for us to demand that the Boards shall create zeal in us. Did we not get that when God saved us? If not, why not? Shall we claim a share in the successes achieved through the management of the Boards, and then load them with failures and blame when they can do no more for the want of men and means? Never, for it is wrong. A wise commander places his ablest men and strongest forces at strategic points, and so our Boards have wisely adopted the plan of planting strong offensive and defensive fortresses at important places and manning them with our ablest men. They are hurling Gospel truth in the face of Romanism by the lips and pens of such men as Powell, Diaz, Taylor, and others, at central points of Romish power and influence. When we have captured Mexico and Cuba, we will turn them back upon Spanish South America; when Italy turns from Romanism to Christ she will invade the East with the Gospel. But I forget Georgia and go out after the world.

We want to reach the people, our own first and then others, in Georgia. How can it be done? We have reached them enough to evangelize them and gather them into the churches, but we have not yet drilled and directed this great army against the evils that afflict our own country, nor to support missionaries abroad, except to a very limited extent. We have baptized them but have not taught them to do the work for which they have been organized into churches. Some of our people have absorbed the Romish idea that they, joined the church in order to get salvation, and there is a disposition to magnify church membership and ordinances at the expense of missions; all the energies of the local church being absorbed in competition with other denominations and efforts to increase the membership.

The great problem before us is, how can the Baptists of Georgia be gotten to work, to engage personally in mission work at home and abroad, by giving themselves and their means according to the opportunities and ability for the extension of the Lord's kingdom? Upon the solution of this problem depends our success. We have been trying to do this half a century and have only partially succeeded as yet. Can it be done? If so let it be done at any cost. If the Baptists of Georgia can be reached, informed and interested in missions to the point of practical action, we can raise a half million of dollars, and many missionaries will enter the foreign field. This is what all our efforts are intended to accomplish, and for this purpose we have employed three agencies: 1. Pastors. 2. Secretaries and agents of the Boards. 3. Literature. But still we have reached only sixty out of one hundred and forty thousand of whites, and done little or nothing among the

negroes. Is it not possible to either increase the agencies intended to accomplish this desirable end or to intensify and make more efficient those already employed? I believe both can and ought to be done. To this end I hope the following opinion will not be considered presumptuous:

1. All the information needed by pastors in order to qualify them to keep their people fully informed concerning every phase of our mission work should be furnished to them free of cost. This should include the organs of our boards, minutes of the conventions, etc. The cost would be trifling compared to the results.

2. Let the Foreign, Home and several State Boards issue a uniform, annual handbook on missions, to contain a brief, plain and simple statement, with Scripture proofs, of the doctrines underlying missions, refuting the erroneous notion that the heathen are saved by ignorance, held and believed by so many. Also all necessary information about the work of the several boards, missionaries and stations, with the importance of the work and suitable blanks for subscriptions to the various missions; let this be distributed through State Boards and pastors to all our members gratuitously, where they will not pay for it, and at cost to all who will pay for it. I think this is the best, quickest and cheapest method of reaching the masses, and that it would double the receipts of the boards in six months.

3. In addition to the field work of the several secretaries, put from two to ten State evangelists in each State to visit the centers of population, preach the distinctive principles held by us, and hold mission mass-meetings, in which the erroneous doctrines that neutralize the mission spirit in our people may be overthrown, pastors and people aided, informed, aroused and interested. In a word, inaugurate a regular Baptist Mission campaign, not for a day or during the associations, but for the whole year and the whole State, and in every State in the South. Let these men go and preach distinctive doctrines held by Baptists, show the people we are right, interest them in our mission work and appeal to them to sustain us in our work. The politicians reach the people by handling living questions through their ablest men, and we can do the same if we but get men who know what to say and how to say it. Let them go and preach and sow the way with literature and the harvest will be a sure and early result. We have got all out of the people we have put into them, and if we want more out of

them we must invest more in them. An impecunious policy shrivels the minds of our people and dries up the sources of supply. Sow bountifully, and reap bountifully. The salary of a secretary is a bigger thing in some minds than the salvation of the whole heathen world and the devel-

opment of the mission spirit in all our people. The methods in use are just what are needed but they must be enlarged, expanded, pushed, until we reach the capacity of our resources and it is well known that we have barely made a beginning.

IV. POSSIBLE RESULTS.

With existing conditions fully understood, available resources fully developed and properly utilized by a vigorous application of the best practical methods, the possible results are beyond our estimation in all coming time and all the world. It is said that David Brainerd was a poor youth whose soul was on fire with a desire to preach Christ to the American Indians, but he was a consumptive. While sinking down to death he was the guest of Jonathan Edwards, the great New England pastor and preacher, into whose willing ears he poured his burning appeals for the heathen, until Edwards' heart was stirred, and he wrote and published a pamphlet on the subject. That pamphlet fell into the hands of William Carey, and reading it, he caught all the fire and zeal of Brainerd and Edwards, which created a motive power in his heart that projected him from his cobbler's shop to the ends of the earth, where he kindled a gospel light that has burned until it has illumined and warmed the world and has been made the signal light of modern missionary operations in all denominations. In the economy of redemption and gospel missions no force is lost; while each moral force is a creation of prior moral force, it becomes in turn a creator of other and more numerous moral forces, as the multiplying grain of the field, and this process must go on until the gospel seed has been sown all over the earth. To increase the gospel, sow; sow it far and wide, on stony places and good soil. The suffering but working Brainerds of this generation will be the Edwards of the next, and the Careys and the Judsons of the succeeding.

"Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garner in the sky."

RECEIPTS OF THE HOME MISSION BOARD FROM SEPTEMBER 1st to SEPTEMBER 25th, 1893.

ALABAMA.

W. B. Crumpton, Corresponding Secretary, \$134.25; W. B. Crumpton, Corresponding Secretary for Women's Hospital, Cuba, 5.00

Total for the month, \$139.25.
Previously reported, \$756.67.
Aggregate since May, \$895.92.

ARKANSAS.

Aggregate since May, \$21.20.

FLORIDA.

Minnie L. Norwood, Bushnell, \$6.05; W. N. Chaudoin, Corresponding Secretary, 29.97; W. N. Chaudoin, Corresponding Secretary for Cuban School, 17.50.

