

OUR HOME FIELD.

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OUR HOME FIELD.

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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 subscription or advertisements, or other matter pertaining to the paper, should be addressed to

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Sunday-School Board.

THE HOME FIELD has witnessed with increasing delight the powerful agency for missions that our Convention Sunday-school literature is proving itself to be. The long mooted difficulty confronting the churches is rapidly being solved. It has been the question of debate in every district association. It is the question in every anxious pastor's heart: How can we reach all members with the demands of the mission cause? Here is the answer, quick and simple: Begin at the right place. Put the children into Sunday-school; this can be done. Then put missions into the Sunday-school; this is being done wherever our Convention series is used. Let the children grow up surrounded by the facts of missions and they will connect Christianity and missions as God has connected them. It is useless to hope to lead men and women to unite in after life that which was dissociated in their childhood. If we allow the children to grow up regarding the religion of Jesus one thing and missions another thing they will remain apart in all their after thinking.

There is no one agency more effective for our Home and Foreign Boards than our Sunday-school Board. The best day's work that

has been done for Southern Baptists was the day, in Birmingham, when this little sister board was set in between her two older sisters, the object of affection tender and loving for both, and the mutual tie of Baptists strong and enduring. When two generations are gone it will seem a strange thing to hear men say that the Baptists in the South organized home and foreign boards before they provided a Sunday-school supply board. Our children's children will be amazed in reading our history to see how we have come. Like the children of Israel, we have come the farthest possible route to the promised land. Let us hope that like them, we have been led by an unseen hand. Whether like the Israelites in other respects or not, it is certain the shekinah of God's approval stands over our Sunday-school Board now, and sheds His divine radiance along our denominational lines in no unmistakable way.

The Babe in the Manger, the man on Calvary, all come into the childish thought immediately connected with the Southern Baptists and our self-sacrificing missionaries. The child that studies our literature will never in life separate the missionaries of our boards from the Saviour and his work, because they will learn them together, and forever thereafter think them together while association of ideas govern human thought.

I am the Vine—Ye are the Branches.

Vines are not planted for ornament but for fruit. A fruitless vine is a useless vine. It cumbereth the ground. It occupies space and draws nourishment from the earth, bringing forth "nothing but leaves," which might and should be filled by a fruit-bearing plant. What wonder that the Master saith, Cut it down, why cumbereth the ground? A fruitless Christian is a useless Christian. He purgeth it that it may bring forth more fruit. More fruit this year than last. This is what the master of the vineyard expects. This is what he has planned for. This is the end for which he works in his vineyard, and he is dissatisfied, disappointed, if his labors result in no increase of fruit. So the Lord has planned and is working by His spirit and His providence among the people, not for fruit, but for more fruit. If He does not find it, His expectations are not met. His labor has failed and He is dissatisfied with the results. Christ cannot be pleased with the Christian that does not do more, pray more, give more, this year than last.

Pleasant Companions Comfortable Travel.

We had a most delightful journey in company with Drs. Bell, Birmingham, Harvey and Kerfoot over

the Cotton Belt to Texas. Unanimous resolutions of thanks were passed up to the general agents and officials of the road for special favors and kind attention throughout the journey. Pleasant company and good accommodations well nigh take away the discomforts of travel. By concurrent consent we all agreed to go over the Cotton Belt the next time we are called to Texas.

Georgia Baptists, and How to Reach Them.

Georgia is numerically the strongest Baptist State in the Union. Out of a population of two millions, she has a Baptist membership, according to the last year book, of 344,158. Of these 147,347 are whites, and 196,811 are blacks. One out of every six of her population is a Baptist. Half her population are under Baptist control, and for their spiritual welfare the churches are responsible. Deducting one-third of her population as below the age of accountability, and there remains unsaved a number equal to her entire membership. In favored Georgia only one-half her people numbered among the people of the Lord! There is as much to do in Georgia as all that our churches and mission boards have done up to the present hour.

These multitudes must be reached and saved by the gospel. Christ commands it, and it must be done, or we are faithless to our baptismal vows and to our Lord's command.

This work must be done by the Baptists of Georgia now living. There is nobody else to do it. If we do not, the work must go undone, and the blood of these unsaved thousands will be on our hands.

EQUIPMENT.

If an honest effort is to be made commensurate with the magnitude of this work, what will we need to accomplish it?

The first thing we need will be to awake our people to the fact that this is their work, and that they must heartily unite in an effort to do it. We must muster every one of the Lord's redeemed into the Lord's service.

Each one, preacher and layman, man and woman, boy and girl, must put their shoulder to the wheel, and by one united effort move forward the ark of God. Each one must labor and pray, and give and continue to labor, pray and give until the end be accomplished. But how shall we reach these immense multitudes of Christians that are asleep over this work? That is the question. "Here is labor, here is toil." This accomplished, all else is easy.

The pastors will not do the work. Some of them are not informed; some of them are timid; some of them are slothful; some of them do not know how to answer their people; a few, and but a few, compara-

tively, are awake and properly alive in this work. Many of our church members are not only indifferent, but are averse to such an effort. They do not like mission work. They will not think about it, nor talk about it, nor pray about it, nor give to it.

Many of those who do pray and give have the most limited ideas of what is needed and what they ought to do. They are content with contributions so meagre that every mission enterprise is hampered for want of means and every Board straitened and distressed in its efforts to carry to success the limited work it has undertaken. We must awaken these people—but how?

We cannot do it by papers, tracts, circulars—anything printed. These have their place. They will be read by a few and do good, but the masses will not read, and will not be influenced strongly if they do.

We must go to them by the living man, whose heart is aflame with the truth of God and the people's needs, and tell them their duty to their Master and the unsaved thousands about them. No other agency will suffice. God's appointed means is a man—a man with a heart full of love to men and loyalty to Christ. He will honor that above all other instrumentalities.

You may object to it; you may say it is expensive, and it is but if you succeed you are shut up by God's election and by the conditions which environ our churches.

How many such men will we need in Georgia to answer our churches? Dr. Gibson says "not less than five" who shall be constantly engaged in this work. He is below rather than above the number required! Five men of you divide the white Baptists of the State equally among them would each have thirty thousand members organized into three hundred churches and fourteen associations as his part. These five men, if they attain the end of their appointment, must be aided by others.

We must have much voluntary labor performed by ministers and laymen. We must have a campaign of education, and ministers must go beyond the bounds of their congregations, and laymen must temporarily leave their secular pursuits, and go out among the people and tell them about what Georgia Baptists must do for Georgia and for the country and for the world.

In no other way can our people be informed and stimulated to proper zeal in the Lord's work.

The average contribution to missions by Georgia Baptists ought not to be less than \$1.00 per capita. They are abundantly able to give it, and every dollar of it is sorely needed for the Lord's work. That would make \$150,000.00 for missions. Fifty thousand is wanted to supply the wants of the State alone. Fifty thousand ought to be sent to Florida, Texas, Cuba, Arkansas, to the Indians and elsewhere in our

country, and fifty thousand given to the Foreign Board for the world's redemption. The day will come when this will be done. It must be done if the world is ever conquered for Christ.

These facts, in the main, are true, not only of Georgia, but with a little change of figures they will be applicable to every other State within the bounds of the Southern Baptist Convention. Will not our leaders think seriously upon these facts and formulate some plan by which the masses of the people can be reached?

The Work of the Home Mission Board.

Since the organization of the Home Mission Board its missionaries have baptized 150,000 converts, organized 3,500 churches, established 4,500 Sunday schools and built 1,500 houses of worship. Besides this the board has helped, in time of need, many of the churches that are now the strongest and most influential in the bounds of our Convention. The mere statement of this rough outline of work done by the board during the past forty-nine years ought to fill its treasury to overflowing. The receipts of the board during the first year of its existence was a little over \$800; last year its cash receipts were \$107,959.58. In order to accomplish these results the board has expended on the field, since its organization, \$1,550,273.38. This does not include amounts raised and expended in co-operative work: a work created by the Home Mission Board, and which never would have been done unless the Board had inaugurated it. This work has saved the Convention the States of Texas, Arkansas, Florida and Louisiana. In spite of the great work that has been done we have but touched the vast destitution within our bounds; we have only opened the doors to the grandest work the world has ever seen, for if the world is ever taken for Christ America must first be brought to Christ.

Let us together view the vast field already white unto the harvest, and let the needs of the field and the command of Christ stir us to our full duty in giving the gospel to America and thus to the world. I will not speak of the work that has been done, but what is being done and what remains to be done.

1. WORK AMONG THE COLORED PEOPLE.—Here is a race of about 7,000,000 people which, in the providence of God, have been placed in our midst, and for their salvation the Baptists of the South are responsible. How are we to reach this people, and what are the best plans for efficient work among them?

The policy at present pursued by the Board, I think, is the best possible. It is not to carry them in our arms, but to help and stimulate them to help themselves, by holding convocations for their ministers and deacons, thus giving them higher ideas of Christian life and of church policy.

The plan pursued in Alabama and Georgia in co-operation with the State boards is, to hold meetings in places centrally located, and

then form classes which are taken charge of by some white pastor in that vicinity who has the class recite to him two or three times a week.

In Alabama Rev. W. H. McAlpine, a man of intelligence and education, is doing this sort of work among his own people, and exerting wonderful influence wherever he goes.

Those who heard him speak at the last meeting of the Southern Baptist Convention must have been struck with the ease, grace and common sense which he displayed, and wondered where he was educated. He was trained for his work by the beloved and lamented Dr. Renfro, and if this had been the only work he left behind him it would stand as a lasting monument to his memory. What Dr. Renfro has done for McAlpine many white pastors could do for the colored preachers within their reach.

If we ever raise the colored people it must be through their ministry. What brother McAlpine is doing for his own people in Alabama, brother J. M. Brittain is doing for the colored people of Georgia. Brother Brittain resigned the charge of his church here in Atlanta to take charge of this work. A great many of our brethren look down on this work as beneath them, but brother Brittain, realizing the importance of the work, has thrown heart and soul into it, and is having great success. He is gladly received wherever he goes, and already his labors are telling for good among the colored people of Georgia.

The Board also says to the colored people where they help them: If you will raise so much for your own work, we will give you so much. Thus they are stimulated to help themselves.

Our self preservation calls for us to do more, vastly more, for the colored people than ever before.

Last year eight million dollars was given to the Catholic church for work among the colored people of the South, and eight million more is held in trust to be forthcoming when needed. Now if we have a race here in the South opposed to us in everything that goes to make up our civilization, and then a religion such as Romanism, what will be the result? We can hope for nothing but anarchy and blood.

I know it is popular to say that a negro is naturally a Baptist, and if he is anything else, some one has been exploiting the Scriptures to him. But sixteen million dollars will find many ready and anxious to explain. Already Catholic impulse is at work among the negroes of Baltimore, Md., Savannah, Ga., and in other cities. I repeat that our self preservation demands that we give the gospel as taught in the New Testament to the negro of the South, for without it he will be dangerous to our civilization.

If Africa's 150,000,000 ever receive the gospel, it must be through the negroes of the South. We ought to have this year no less than \$50,000 to push this work among the negroes of the South.

2. WORK AMONG THE FOREIGN POPULATION.—Here is a vast field where we could, with large sums every year contributed by the Southern Baptists during the last year

The Christian world has been so slow in carrying out the commands of the Saviour that the Lord is bringing the unbelieving world to us, and it is in the province of Southern Baptists to make the history of generations yet unknown—for the history of the world for the next two hundred years depends largely upon the influences set in motion during the next twenty-five.

The United States census estimates that in 1900 there will be in this country a population of 43,000,000 foreign born, and their children. It is among this people that the Home Mission Board is now working, trying to lay a foundation for a higher Christian manhood. Here again our self preservation demands that we give them the gospel. These people with different ideas, in fact ideas directly opposed to our form of government, and to our religion, will undermine us unless we give them the gospel of Jesus Christ. Civilization won't do; if you Americanize them they will be more dangerous, for they will use our own weapons against us. There must be a change of nature; they "must be born again," and only the gospel will accomplish this. We have fourteen missionaries working among the foreign population, and we ought, at least, to have a 100.

In Baltimore, there lands every year 30,000 immigrants. Our missionaries there, as far as possible, meet them when they land and help them to secure such information as will speed them to their final destination. Besides this they distribute well selected tracts and give them letters of introduction to the German Baptist pastors at their destination; they also write the pastor that he may be on the lookout for them. Thus we are trying to meet these foreigners, with the gospel, as soon as they land on our shores.

3. WORK IN THE MOUNTAIN DISTRICT.—This class of people are estimated at 3,500,000, and are destined, if rightly cared for, to be a potent power for good in the religious world.

There is a Baptist sub-soil through all this mountain region of the South. Fifty years ago the Baptists had this section of the country by a large majority, but are losing it because they failed to carry out the second, but equally as important, clause of the commission—"to teach."

This section of our country is destined to be the wealthiest and most powerful in the commercial world, and if Baptists are wise they will take it now while they can.

4. CHURCH BUILDING.—All of the money given for church building purposes during the centennial year has been expended in this important branch of the work, and yet the mail every day is full of appeals for help.

There are about 3,000 churches within our bounds without houses of worship. To supply them with suitable houses of worship, say at an average of \$100 per church, would take \$300,000, and yet, with this vast field pleading for help, the board has not a dollar in its treasury at present to do the work that is absolutely needed. Suppose we could get a fund of \$5,000 in each State, the board could borrow \$5,000 more or less, and build to these feeble churches to be paid back within four or five years. Thus we would have

a perpetual fund all the time going and coming while we meet all proper demands in this line of work, and would be forming tributaries to the treasury of our boards.

5. WORK IN THE ISLAND OF CUBA.—Our people have never yet realized the importance of Cuba as a mission field. Though she only has 1,500,000 inhabitants, she is the key to the Spanish speaking South America, which numbers 10,000,000 of people. So far as I can ascertain there is no Baptist missionary among these people, and only a few of other denominations. These people are rather prejudiced against Americans, and that is a great barrier to our work among them. But we will soon be able to send trained missionaries from Cuba to do the work needed there.

We did not seek this work in Cuba, but God, in his providence, has thrown this gem of the Antilles flashing and blazing into the laps of Southern Baptists to polish for the Saviour's crown, and we dare not trifle with this trust.

Cuba must have the gospel in the next twenty years, and we must spare no expense in giving it to her.

Fifty thousand dollars could be well spent there this year.

By the time this issue appears I will probably be in Cuba to commence my labors with brother Siz, and I ask the prayers and sympathy of my brethren.

E. PENDLETON JONES.

The Work of the Home Mission Board in Our Cities.

While in its earliest efforts to further the cause of Christ our Home Board has done so much in the country and on the frontier, the work in our cities has by no means been unimportant; and in looking back over the past we find that many churches, in what are now most prosperous centers, in their infancy asked, and were not denied help from this source.

Beginning with the Northeastern States, we find that the work done in Maryland by this board had never been conspicuous. Previous to the war Annapolis was for many years a station of the Home Board, but here little success seems to have attended its efforts, and we are advised that the church which it aided no longer exists. Feeble churches in Baltimore were helped by co-operation with the Maryland Union Association, and for many years Rev. Jao. Birg was sustained as its missionary. At present the work in Maryland is confined to labors among the Germans and colored people.

In Washington City the First, Second, Third and Fourth white churches and the First colored church, were previous to the war, its mission stations. Since the war, including those that it is now aiding, five other churches have received its help. So that in the capital of your country no less than ten Baptist organizations have been first fostered by it.

In Virginia many churches at important points have been assisted by the board in former years. Alexandria, Warrenton and Fredericksburg were all at one time mission stations of the Board. In Richmond the Leigh Street church, and, just across the river, the First church of

Manchester received aid, its pastor, Rev. W. E. Hatcher, being partially supported by the Home Mission Board. Baptist churches in cities near the bay, Hampton, Norfolk and Portsmouth, in their infancy were supported or helped, while the same thing was true of Lynchburg, Danville, Charlottesville, Lexington and other important points. Examination of the records show that in former years, and especially just after the close of the war, that Virginia received efficient aid from our Home Board.

In North Carolina, among the churches in important places that have been upheld and sustained through this medium, have been Edenton, Weldon, Henderson, Newbern, Goldsboro, Raleigh, Chapel Hill, Charlotte, Greensboro, Asheville and Wilmington. It is impossible to say how much of the present strength and prosperity of the Baptists of North Carolina is due to the early efforts of our Board to establish its cause in these important centers of influence.

In South Carolina the history of the Board shows many important places have been helped in by gone years; Camden, Columbia, Charleston, Spartanburg, Anderson, Edgefield, Orangeburg and Aiken.

In Florida the records point to the fact that, almost without exception, from Jacksonville to Key West, the churches of important places either have been or are now receiving aid from the Home Board. The church in Jacksonville, under the able and judicious administration of Dr. McGregor, is taking on new life. Their former house of worship, utterly dilapidated and in every way unsuitable to the needs of the church in this growing city, has been sold. A nice and most desirable lot has been purchased and paid for, and plans drawn for the erection of a well arranged and commodious house of worship. The church is now engaged in the laudable undertaking of erecting a chapel, designed for the Sunday-school room and for prayer-meeting service. This part of the building will cost about \$10,000. The Home Mission Board has agreed to give them \$2,000 to aid in its construction, with the agreement of the church to raise the remainder. It is confidently expected that the coming winter will see this growing church in its new quarters, without debt. From this vantage ground they expect, in the course of the next few years, to secure the construction of the main audience room. They will then have a place of worship admirably adapted to the needs of the congregation, and in every way a credit to our cause in Jacksonville.

The cities of nearly all the other States of the South have shared equally of those already mentioned in the benefactions of the board.

In Georgia, Darien, Brunswick, Savannah, Augusta, Macon, Americus, Columbus, Atlanta, Cartersville, Rome, and many others, have been aided.

In Tennessee, Knoxville, Chattanooga, Nashville, Gallatin, Columbus, Jackson and Memphis have been helped.

In Mississippi, Corinth, Holly Springs, Grenada, Aberdeen, Oxford, Starkville, Meridian, Jackson, Vicksburg and Natchez.

In Louisiana, New Orleans has

been, among the cities, the chief point of expenditure. Here the only three Baptist houses of worship occupied by white people owe their existence to the help received from the Home Mission Board. The illustrated Coliseum Place church has been paid out of debt, time and again, by the efforts of the Home Board.

The new board, in the very year of its removal to Atlanta, was instructed to pay off an indebtedness of \$10,000 due by this church. With the efficient aid of Dr. O. Landrum, then pastor, this was accomplished in about three years. The convention of 1883 ordered the board to procure a house of worship for the homeless First church of New Orleans. It bought the property on Magazine street, in which they worshipped until years ago, when it was destroyed by fire. The board also built the Valencia street church, of which the Rev. D. I. Purser is now pastor. Rev. John Purser accepted the call of the First church last January, and these two brethren, jointly supported by the Home Board and State Board of Louisiana, are accomplishing a noble work. Our Baptist cause in New Orleans has never seen so bright a day. The Home Board has recently purchased for the use of the First church a building capable of seating 1,500 people, at a cost of \$18,000, admirably located and in every way adapted to the needs of this growing congregation.

Space will not permit us to tell what the board has done in States west of the Mississippi river. It must suffice to say that in St. Louis, two of the most important churches, the Third and Fourth, were, from the date of their organization, mission stations of the board, while important points in the interior have not been neglected. Arkansas and Texas, from the very first, have been mission fields of the board, and there is scarcely a Baptist interest in these States that has not felt the benefit of its helping hand.

In conclusion, we beg our readers to remember that all that has been done in the past is but a little of what must be done in the present and coming years.—Mary B. Barnes, in *Foreign Mission Journal*.

[Taken from The W. N. C. Baptist.]

Western N. C. Baptist Convention.

The annual session of the Western N. C. Baptist Convention was held at the First Baptist church of Asheville, beginning Wednesday, October 18, and closing Sunday night, October 22.

The convention was called to order Wednesday at half-past ten o'clock, by Rev. George Wharton, of Waynesboro. The president, Rev. D. B. Nelson, being absent.

Rev. A. H. Sims of Dillsboro, conducted the devotional exercises.

After the enrollment of delegates, the convention went into the election of officers, which resulted as follows:

President, J. H. Tucker, of Asheville.

Secretary, Rev. R. A. Sentell, Haywood.

Rev. J. L. White, pastor of the First Baptist church, welcomed the delegates to Asheville and extended the hospitalities of the homes of his people. Rev. E. E. Blount of Clyde,

responded to the address of welcome.

At eleven o'clock, the subject of Sunday-schools was taken up, and the convention was addressed by Dr. C. C. Bitting, who delivered a good speech, urging those present to scatter good literature and to labor faithfully to establish Sunday-schools in destitute sections.

Thursday night, after the report on Home and Conventional Missions, Rev. T. P. Bell and Dr. I. T. Tichenor delivered interesting and instructive speeches on the subject.

The committee suggested that \$3,500 be raised for Home and Conventional Missions and that several missionaries be chosen to work within this convention. The report was adopted, and Rev. A. E. Brown was chosen as missionary, to be located at Murphy, and Rev. S. C. Owen as Sunday school missionary. The board was fortunate in selecting these brethren.

Friday morning at eleven o'clock Dr. C. E. Taylor, president of the Wake Forest College, addressed the convention on the subject of education. After the address a motion was made to the effect that this convention send brother D. M. Pressley to Wake Forest College and support him there. The motion was carried, and brother Pressley, a promising young man, feeling it his duty to preach the gospel, will enter Wake Forest this week to better prepare himself for his work.

Brother J. H. Mills lectured on Friday in the interest of the Baptist Orphanage. A liberal collection was taken for the support of the orphans. Rev. A. H. Sims, of Dillsboro, and Mrs. H. A. Miller, of Asheville, each agreed to support an orphan at Thomasville. This is encouraging, and if more of our people would show as much liberality there would not be so many neglected orphans in North Carolina.

Foreign Missions was the subject for discussion Saturday morning. Several good speeches were made. It is very evident that a greater interest is being taken in missions in this section of the State than ever before. The brethren are becoming more and more aroused on the subject. Brother T. L. Blalock, a promising young man who has recently decided to go as missionary to China with Brother Herring, made a talk on Foreign Missions.

A resolution was passed thanking the people of Asheville for kindness shown to the members of the Convention while in Asheville.

Many of the pulpits of the city churches were occupied Sunday morning and night by preachers attending the convention.

The convention adjourned Sunday night to meet at Clyde next fall.

D.

Attention.

I have reduced the number of copies hitherto sent out for free distribution. This does not mean to be stingy, but it is simply an effort to make the paper self-supporting.

Let all our friends make an effort now to get a few new subscribers, and we will have a neat little self-supporting paper.

We have also stopped sending the paper to those who will not pay

their subscription. This is not a rash or harsh infliction; it is also a part of that purpose expressed above. If you will pay twenty-five cents, and read the HOME FIELD, that will enable us to publish it without cost to other funds.

Tidings from W. Virginia.

As a missionary of your board, I feel it my duty to briefly outline my work, that you may have some idea of my surroundings and the work I am doing. Since I began my work the 1st of January, 1893, I have received thirty-five into my churches, fifteen by baptism upon a profession of faith in Christ. This is a mining country; the people come and go continually. We are largely surrounded by foreign people who are of the Catholic faith. Many of these do not speak our language, hence we can't reach them, and those who do speak in our tongue will not attend, so it is next to the impossible to save them. And I understand almost all of them are very wicked. However, we have made one break into their camp. On last Sabbath we received one man into our church, and buried him in baptism. He is a good, strong man, and will do us much good, and I shall try to use him to the conversion of others.

This brother has been attending our services for six months or more, and has come into our fold with his eyes open.

I preach for the Bramwell Baptist church three Sundays in each month, at 11 a. m. and 8 p. m. We have a good house at Bramwell in which to worship.

We run quite a large Sunday-school, and have children in our school whose parents are not members of our church. Our prayer meetings are well attended. At Goodwill I preach one Sabbath in each month. The brethren of themselves run a Sunday-school and a weekly prayer meeting.

It will not be long until we have a good house of worship at Goodwill. We are much encouraged in our work and the outlook. This has been a hard year financially, but the churches have to date paid twice as much to the boards as was paid last year. The elect sisters, through Mrs. Ramey, have a \$25 box of new, fresh goods to send to the Baptist Orphanage at Salem, Va.

We have larger congregations at Goodwill than any other church, and at Bramwell we have as many, and often more, people at our services than the other churches. We are strongly surrounded at Bramwell by Methodists, Presbyterians and Episcopalians. These have services every Sabbath, and thus prevent people of their faith and order from attending our meetings. But they come to some extent, especially the Methodists. It takes much personal work to build up a congregation and hold them, surrounded as we are, but we try to leave no stone unturned to do what we can in the Master's work. Pray for us, brethren, that the Lord may bless our labors to the salvation of the people, and to Him be all the glory.

D. A. RAMEY, Pastor.

FREEMANS, W. VA., Oct. 10, 93.

LITERARY NOTE.—Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-school Lessons, and like its predecessors, presents the Scripture truths in an attractive, comprehensive and convincing manner, from both spiritual and practical standpoints.

Texas Convention.

No more harmonious and enthusiastic session of this grand body was ever held. A Texan with the spirit of Jesus is a mighty factor in the world.

It was feared that the crushing times and the distance from many points would make the attendance small, but on the contrary it was large. A few for whom we earnestly looked were absent. A Georgian would have regarded his machine out of joint with such spokes gone as were out of this Texas Baptist wheel, and still they rolled on as if nothing was wrong. Grand old Baylor University was smiling all over. Dr. Burleson could hardly keep quiet. Now he wants only to live to see some more grand things done and then he can fold his arms in peace. He belongs to the "foundation builders and path finders," who, back in the forties, laid the foundations of all the present prosperity and future glory. All these older ones are gone now and left this monarch of the forest, and still the winds sigh in his branches.

One would at once be impressed with the unusually large number of young men in the Texas ministry. A great many of them came from somewhere else, to be sure. Still they are young and strong, and they have gone out there for room; they have it, and are stretching themselves. Of course, each of the Eastern States claims to have sent the best of these noble men to the front, but I am sure Georgia has the palm.

Baylor University debt out of the way, these mighty men leaped full length upon the debt now so embarrassing to Baylor Female College located at Belton.

You should have been there. No man will ever be able to put on paper anything like an idea of that collection. When the cash and pledges were summed up it was found that thirteen thousand and more than a half had been reached.

If that had been the only collection it might be a little less exciting, but they took a collection on the least provocation. One brother threw a dollar in the hat and turned to his nearest neighbor to ask what the collection was being taken for. So rapid were they he had not kept up with the procession.

State Missions in Texas, like many other things, is of tremendous proportions. This is the all-absorbing work of that princely brother, J. M. Carroll. On Saturday night of the convention this work was presented, and genuine enthusiasm was manifest, and just when nearly everybody thought another mammoth collection would begin, brother Carroll announced that no collection would be taken. Now this leaves that dear brother with a debt of sixty-two hundred dollars to be met,

while the work, with its increasing obligations, goes steadily on.

Allow the HOME FIELD to make an earnest plea for the State Board. Let every pastor in Texas feel that upon him lies the safety and success of State Missions.

Noble Texas brethren, yours is a great field. You have a goodly heritage. Join hearts and hands, stand together and make a mighty fight, and yours shall be a glorious victory.

Tennessee Convention.

The Tennessee Convention met at Jackson, on October 11. The attendance was fine, and the work was encouraging. The personnel of the Convention was magnificent. Everything moved on so smoothly that the nervous news monger can hardly write anything without writing everything. One little ripple came above the surface in the shape of a half day's discussion of the Sunday-school and Colportage Board. A few desired to combine it with the State Mission Board. It will remain as it has been, and the leader of the objectors gave public promise of hearty support of the Board.

Tennessee has much of which to be proud. There are many splendid churches and pastors, still she furnishes a mission field of vast proportions. Two or three of her large cities need now tenfold the effort that is being made. Many counties are in great need of Baptist reinforcement. The State Mission Board will begin, it is hoped, a new era of prosperity with this conventional year. Long and manfully has brother J. S. Anderson stood at the helm. He leaves it to another now. At this writing, the new Secretary is not announced. But the churches are awaking to the tremendous work they must do, and we have good hope for the future.

The Home Board has been requested to give some timely aid to the State Board of Tennessee, and most earnestly desires to increase the appropriation heretofore made. Make us able, brethren, to answer the call of our sorely pressed brethren in Tennessee. Knoxville, Nashville, Memphis, and twenty-three counties beside, must look to their more favored brethren in other localities for some support in their struggles against the tides.

Tennesseans to the battle! You have the men and you have the money. Now bring the two together in proper compound. Set the men to work on the wall. Success is in waiting; only be true to the trust left you.

The convention at Jackson was a splendid meeting. Everything was done well. The speakers and officers were all so kind and thoughtful that nothing could have occurred that was unpleasant.

The good people of Jackson sent each one away thinking he had been assigned to the best home in the place.

Tidings from Texas—General Conventions.

The Baptist General Convention, the consolidated force of the old bodies known respectively as the

State Convention and General Association, held its sessions this month (October) with the church at Gainesville, of which brother A. J. Harris is the popular and much loved pastor. Brother Harris was sick during the entire Convention, and was often lovingly remembered in prayer within the walls of the beautiful edifice which stands as a monument to the joint labors of this princely pastor and his noble people.

The venerable Rufus C. Burleson was chosen President, and brethren A. E. Baten and Harvey Truett, Secretaries. The session has proved two things—that Texas has self-adjusting power upon the heels of an unfortunate controversial period, and that brotherly love still prevails, and the Lord of Hosts still leads the armies of Israel in this mighty "Lone Star State." Brother G. W. Truett, the David who slew the mighty Goliath of debt which held Baylor University so long in its fearful clutches, was there—the hero, and almost the idol of Texas Baptists; while the incomparable B. H. Carroll remained at Waco, where one of the most powerful revivals ever held on Texas soil is reported for some time past in progress. This session was signalized by the unprecedentedly large pledge of over \$12,000 to lift the debt from the fair form of Baylor Female College at Belton, for which the lamented Martin V. Smith so long and so arduously labored, and which the elegant and earnest President, P. H. Eager, is hoping to raise toward the standard of the "Vassar of the Southwest." Brother J. B. Cranfill, assisted by brother F. H. Kerfoot, took the magnificent collection. Brother W. C. Luther, Corresponding Secretary of the Sunday-school Convention, was present and held a mass meeting on Sunday morning, addressed by several of the brethren. Brother Luther has made a record in Texas almost phenomenal. He is one of the most popular men in the State. Brother F. C. McConnell, of the Home Board, by his magnificent sermon on Sunday at the Cumberland Presbyterian church, and two captivating speeches in the Convention, made an impression which will redound to his growing favor in Texas, and enlarge our conception of the work of the Home Board.

Brother T. P. Bell made a thrilling, telling and clinching speech in behalf of the Sunday-school Board at Nashville, which growing child of the South, or rather of Providence, was born on Texas soil amid the forests of the Fort Worth Convention, and which was quietly dressed in its first suit at Birmingham one year later. The Frost nipped instead of nipping it, and the Bell rings out its independence—not its death knell.

Brother R. J. Willingham, the new Secretary of the Foreign Mission Board, was delayed by a wreck, but came in time to preach once and take in a good deal of the Convention. On Monday he addressed the body after the captivating and fervid speeches of McConnell and Bell, but I am glad to report that he so moved the audience by logic and pathos of an address so happy that he carried back with him the hearts of his hearers, and two

thousand subscriptions to the Foreign Mission Journal. I can say no more. The Texas Baptist Zion will yet "come forth from the wilderness, fair as the moon, clear as the sun, and terrible as an army with banners."

A. H. MITCHELL.

If Loyal to Christ, Be Loyal in Both Words and Deeds.

The writer has attended many associations during the last two months, and these assemblies of God's saints have been very suggestive. In some of these bodies the spirit of denominational progress and systematic benevolence has been cheerfully manifested, while in others there has been painfully exhibited a spirit of anti-progress and anti-benevolence.

In easy touch there are associations that differ widely in their conceptions of Christian work, of their obligations to their Lord in disseminating gospel truth. While the smallest churches in some of these bodies contribute liberally to missions and general benevolence, many of the largest churches in other bodies give nothing to sustain any of our denominational enterprises. The record of many a church is heard annually on the first day of the session of the association in these few words: A cordial greeting, a slumbering peace and fifty "cents for minutes." Only this and nothing more. Just to meet and greet, and then print the minutes of this meeting and greeting. No spirit of missions, nothing contributed for the evangelization of the world. Nothing said or done to indicate that they were at all interested in the salvation of any, either at home or abroad.

Much valuable time is often spent in the consideration of that which could be dispatched in a few minutes, but when the time approaches for receiving reports and discussing those questions that are really needed to arouse the churches to greater activity, liberality and consecration, great impatience is manifested and a restless desire to get through with the business of the association. The result is that the Lord's work is done with undue haste and consideration.

It is sad, indeed, that so many things of minor importance receive such extended notice, while others of transcendent importance are rushed through on the eve of adjournment and, from necessity, receive but little attention.

When will all of our people become fully sensible of the obligations which Christ lays upon them? What can be done to bring about this consciousness of personal obligation and individual responsibility in the matter of doing Christ's will in the world's evangelization? That the world is to be evangelized through the instrumentality of Christ's churches is a proposition that cannot be safely controverted. Now this work is to be done by individuals who are members of these churches.

The obligation to do something for Christ, something for the spread of the gospel, rests upon each member. So that loyalty to our Saviour as well as a desire to "rescue the perishing," should prompt every

member of our churches not only to pray "Thy Kingdom Come," but to do everything in their power to usher in that happy, regal dominion, to which Christians look with such glorious anticipations. If every one of Christ's redeemed would pray fervently, labor earnestly, and contribute liberally "as the Lord has pardoned them," Messiah's coming would not be long delayed. More than this, is not required of any of Christ's followers, and less than this will not be well pleasing in his sight. Our Master has said, "Ye are my friends if ye do whatsoever I have commanded you." If obedience then shows loyalty to Christ, and enable us to be brought into friendship and fellowship with Him, what will indifference, or omission, or disobedience, show? Let us in all things strive to do what He has commanded, and then secure His abiding friendship.

J. M. BRITTAIN.

Many Conventions.

This issue contains slight mention of several of our general meetings. I only regret that the account of each must be so meagre. Every separate one of them is entitled by merit to fill an entire issue of the HOME FIELD. But the state papers will give good accounts. The minutes of each will be circulated in the respective States, and I am only hoping to give the readers of HOME FIELD an idea of each that he may not get from his weekly. Every meeting of our respective general State organizations gives the observant a new emphasis of the fact of our great growth as a denomination and our ever increasing power for good.

Maryland Union Association.

The Maryland Union Association met in the Brantly church on the 24th. Dr. Rowland was elected Moderator. This little body, numerically speaking, is plucky to the core. Outside the city of Baltimore the denomination is very weak, and in the city itself there are about half as many churches as we ought to have. Still there are several magnificent churches and stalwart pastors—too many to mention in this brief account which is hurried into this issue.

We Secretaries had a royal reception and were given ample time and considerate attention. The princely contribution of these Maryland churches to missions sent us a welcome long before we started and the personal kindnesses and thoughtful courtesies emphasized the esteem in which our work is held.

State Missions in Maryland has quite a limited area, but more is made up in density.

The genial O. F. Gregory, at whose house we were so comfortably entertained, is the State Mission Secretary, as well as the successful pastor of one of the churches in the great city of Baltimore. He also superintends the work done in Maryland by the Home Mission Board, except that of Miss Marie Buhlmaier, who is directed by the Woman's Home Mission Society of Maryland. In co-operation with the State Board of Maryland, the Home Board is working among the

colored people and Germans with gratifying results. The expenditure of about \$1,200 is sustaining a work there of far-reaching influence.

Miss Buhlmaier, of whom mention is made above, is a German woman, pious, educated and devoted. Her work is among the foreigners landing in Baltimore and distributing over the North, West and South. She has a list of the German churches and pastors of the entire country which she furnishes to each family together with a letter of introduction to the pastor of any given German Baptist church. After entering the heart of the foreigner by kindnesses at this peculiarly trying hour, when they first land in a strange country, and imparting to them all the religious instruction possible at the time, she thus puts them in communication with the Baptists wherever they go, and thus doubly secures the work upon them. Whenever possible a letter is forwarded the German pastor of the church where the family expects to settle, informing him of their coming and puts him on the lookout for them.

While in Baltimore I visited the Maryland Mission Rooms and had a long nice talk with Miss Annie Armstrong, the Corresponding Secretary of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention. For the good women let me say that I was perfectly delighted with the order and well regulated system with which everything is carried forward. In this Auxiliary we have a tremendous factor. The women and children will be doing more themselves alone five years from now than we altogether are doing at the present. Let us thank God and take courage.

America for the World's Sake.

And our plea is not America for America's sake; but America for the world's sake. For, if this generation is faithful to its trust, America is to become God's right arm in His battle with the world's ignorance and oppression and sin. If I were a Christian African or Arab, I should look into the immediate future of the United States with intense and thrilling interest; for, as Professor Hoppin, of Yale, has said, "America Christianized means the world Christianized." And "If America fail," says Professor Park, "the world will fail." During this crisis, Christian work is unspeakably more important in the United States than anywhere else in the world. "The nations whose conversion is the most pressing necessity of the world to-day," says Professor Phelps, "are the Western nations." Those whose speedy conversion is most vital to the conversion of the rest are the nations of the Occident. The pioneer stock of mind must be the Occidental stock. The pioneer races must be the Western races. And of all the Western races, who that can read skillfully the providence of God, or can read it at all, can hesitate in affirming that the signs of divine decree point to this land of ours as the one which is fast gathering to itself the races which must take the lead in the final conflicts of Christianity for the possession of the world? Ours is the elect nation for the age to come.

We are the chosen people. We cannot afford to wait. The plans of God will not wait. Those plans seem to have brought us to one of the closing stages in the world's career, in which we can no longer drift with safety to our destiny. We are shut up to a perilous alternative. Immeasurable opportunities surround and overshadow us. Such, as I read it, is the central fact in the philosophy of American Home Missions.—Our Country.

A Correction.

The impression has somehow gone out that the Home Board does not need funds so badly as other great interests. Let me correct that with all haste. We must have funds. This very hour the demands upon us call for thousands of dollars, and we cannot meet them without your help, and that speedily.

Receipts.

It is intended to give receipts from 25th to 25th. In this issue the receipts are from 25th to 27th. There are now in hand funds whose appropriate acknowledgment will appear in our next.

Rev. J. P. Osborn.

This dear brother has gone to his reward. Northeast Georgia has lost one of its noblest sons and workers. Brother Osborn had the glory of his Master ever before his face. He lived literally for Christ and his fellow men. This is but a tear dropped on the coffin of my own well-beloved Polk. As Johnathan and David, our hearts were knit in inseparable friendship. He is dead to some but not to me. He will live forever in my deepest affections.

F. C. McCONNELL.

Blessedness of Giving.

Oh! that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most; and he who loves most, is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice. He who gives a part is not made perfect in love. Love rejoices to give all; it does not measure its sacrifice. It was Judas, not Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed is the Infinite Giver; and the man, made in His likeness, was intended to find his highest blessedness in the completest self-giving. He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.—Our Country.

When one looks at himself he can find little, let it be said, nothing at all, to commend him to God. He must look to Calvary, and behold what happened there in his behalf. There Jesus Christ, by the grace of God, tasted death for every man.—Herald and Presbyter.

A SERIOUS QUESTION

Which Baptists must face and solve, or Beat a Retreat.

Shall our pastors be supported by their charges? Is to-day even more important than the questions of missions, since the future of missions depends on how we answer this question. After all that has been written and spoken and felt and prayed on this subject, let us stop and see "where we are at."

In the separation of church and State in the early days of our republic, in which Baptists took the leading part, perhaps 90 per cent. of Baptists, preachers and all, set themselves squarely against a salaried ministry, practically if not avowedly.

The endeavor ever since by some has been to bring the denomination back to the New Testament doctrines. "They that preach the gospel must live of the gospel." This Scriptural doctrine has been preached and then compromised by our preachers who generally choose to make preaching "a side line" or secondary affair to the matter of a business calling.

They preferred to trust to miraculous help in the pulpit to risking their chances for a living, and perhaps with some fear of being regarded as a hireling minister.

As churches have increased in numbers and wealth to the point where the support of a pastor becomes easy, they have demanded conformity to the Scriptural doctrine on the part of the preacher, however small and insufficient the living might be, whilst the small church has compromised in time and salary. As the matter stands there are a few pastorates in every State which support handsomely, and these readily command the services of the especially attractive preachers, and sometimes the profoundest and most devoted.

A large number of churches do get up a kind of support and demand that a pastor shall live on it. These are very exacting, and seek the best gifts at the least cost, and demand that the pastor shall move so soon as he fails to maintain himself in the good graces of some person or persons who contribute to the pastor's salary a few dollars. The time serving preacher, less scrupulous than Paul, and less independent in character, competes for such places with advantage over consecrated ability and manly independence, which retires from competition to make a living in some honorable business, and to preach the gospel for the love of it, without pay. So largely is this true that many good brethren of ability, who have stood amid the rush for place and maintain a place for themselves, feel handicapped by the exactions upon them, and burn with indignation as they feel themselves regarded as hirelings to be dismissed on the slightest pretence, and they yearn for a plantation, or a store, or civil office backing to their ministerial office. And it should not be forgotten that the number of pastors who are regarded as worthy of full support, and of fields that support, is much in excess of pastorates that support.

This overplus of ministers, diligently seeking places makes it a

James Russell Lowell once said in the presence of some skeptics: "When the microscope search of skepticism, which has hunted the heavens and ascended the seas, to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unoppressed, a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations, and made decency and security possible, it will then be no wonder for the skeptics to admit to move thither, and there replant their trees."

Remember.

Make remittances by express, P. O. money orders, postal note and New York exchange. All the banks charge us for collecting checks.

But, above all, remember to make remittances. To say we need money to meet our promises to our missionaries does not express the intensity of our condition.

When there's no money needed, when times get good, when there's no more mission work to do, when all do their duty, but oh! then we'll all be in heaven.

Married.

A tall, spare-made, good looking young man walked into the office and asked for Dr. Tichenor. That was nothing unusual, but something about his looks made it more painful to tell him that Dr. Tichenor was out of the city. He and I had a moment's low conversation and parted. Sequel: At 3:15 Mr. Palmer S. Autry and Mrs. Mary E. Wallace were happily married and sent on their way rejoicing. At 3:45 I was back at my desk as if nothing had happened. But something had happened. Two souls were joined for weal or for woe, and a third heart flutters a little faster because he has just been a party to such tremendous affairs.

I shall never know which effects me most deeply to unite parties in marriage or preach funerals.

True Education.

In these later years it has been discovered that the neglect of the training of the body has been a serious defect in our older systems of education, consequently our best schools now include physical culture in their curricula as essential to the best intellectual progress. If now the lowest element in man's nature cannot be neglected in the school without serious loss, what shall be said of the neglect of that which is highest in him, and which more than anything else differentiates him from the brute? The asking of the question carries with it its own answer. Accordingly our best academies have been established with express reference to the threefold culture of physical, intellectual and spiritual nature. It is the recognition of the fact that no system of education worthy of the name can omit the spiritual factor in man's constitution, which gives them so strong a hold on the Christian thought and sentiment of our time.—*Examiner.*

The death, last week, at his home, in New York, of Dr. Philip Schaff removes one of the most gifted, and scholarly ministers and one of the most voluminous and useful authors of modern times. Dr. Schaff was a native of Coire, Switzerland, and was educated at Stuttgart, Tübingen, Halle and Berlin. He came to this country in 1844, at the age of 26. From 1844 until 1853 he was engaged in the work of theological instruction at Mercersburg, Pa. In 1870 he became professor of Sacred Literature in Union Theological Seminary. This position he held at the time of his death. His wife, two sons and a married daughter survive him.

Bits of Things.

The lowest act of daily life becomes sublime when wrought for Christ.

We feed upon what we read, but digest only what we meditate upon.—Bengel.

It is easier to learn than to unlearn; then let us be careful to learn only truth.

To my thinking charity is the New Testament told in a word.—Edgar Saltus.

Actions speak louder than words. The fragrance of a flower outlasts its beauty.

Meditation is the mother of devotion, but the daughter of retirement.—Suckling.

No man has learned how to rest until he has learned how to live one day at a time.

A thankful heart to God for His blessings is the greatest blessing of all.—R. Lucas.

If all would think twice before they act once, how still the world would become.

Nine-tenths of the miseries and woes of mankind proceed from idleness.—Carlyle.

There is no book on which we can rest in a dying moment but the Bible.—Selden.

The real believer in Christ is as sure that God will judge as he is that He will reward.

One may live as a conqueror, a king, or a magistrate, but he must die as a man.—D. Webster.

Fellowship with Christ cannot be enjoyed by those who seek happiness in their own way.

I have never found a thorough, pervading, enduring morality but in those that feared God.—Joubert.

It is not a question whether you have a head for theology; have you a head for God?—B. Fay Mill.

Unfaithfulness to duty retards the feet of good impulses, so that they come too late to avail for good.

Religion is a chain of gold which attaches humanity to the throne or rather to the heart of God.—Fournier.

It is one thing to preach the crucifixion of Christ; it is another thing to preach "Christ crucified."—United Presbyterian.

Let the Lord dictate for man's salvation, and His plan is a unit; let men dictate, and we have as many plans as there are dictators.

Words are the seeds of deeds. They fall in hearts ready to receive them, and germinate in thoughts which grow up into a life. Good or evil, they appear in kind in other lives.

How uncertain what will become of your money when you have passed away! Some years ago a millionaire Baptist died, and in a little while his million passed into the control of men whom the old Baptist while living had no use for. The toils of fifty years and the proceeds thereof have only served to enhance the pride and luxury of a set with whom he had nothing in common. It may be thus with some whose eyes will glance at this brief paragraph. The safe thing, the wise thing, is to use what one may have for the glory of God and the good of souls while he is yet alive.—R. H.

A Jewel Cluster.

The Psalms are a jewel cluster, made up of the gold of doctrine, the pearls of comfort, the gems of prayer. This book is a theater of God's works; a sweet field and rosary of promises; a paradise of delicious fruits and heavenly delights; an ample sea, wherein tempest-tossed souls find pearls of consolation; the heavenly school wherein God himself is chief instructor; the flower and quintessence of scripture; a glass of divine grace, representing the fatherly countenance of God in Christ; and a most accurate anatomy of the Christian soul, delineating all its affections, emotions, temptations, and depths of perplexity, with their proper remedy.—Gerhard.

A Tribute to Our Former Editor.

The students of every department of the University are delighted at having Dr. John William Jones as their chaplain. He who has told us so well of Lee Jackson and Davis, and of "Christ in the Camp," will not be wanting when he presents the "Young Man of Galilee" to the representative sons of the South.—*Religious Herald.*

At the session of the Georgia Presbytery of the Cumberland Presbyterian church, one of the ministers reported, for the year, the baptism of fifty adults and of only two infants. With him and his charge, infant baptism seems as though it were lapsing into a "desuetude" which, to say the least, must prove "innocuous."

The capital A occurs 3,792 times in the New Testament and 14,020 times in the Old Testament.

Be with God in thy outward works refer them to Him, offer them to Him, seek to do them in Him and for Him, and He will be with thee in them, and they shall not hinder, but rather invite His presence in thy soul. Seek to see Him in all things, and in all things He will come nigh to thee.—E. B. Pusey.

A Remarkable Fact.

Our English Baptist brethren are finding it easier to raise money than men for the missionary cause. Their centennial movement last year netted them the handsome sum of \$600,000, available for a great advance in their work. They wish to send out a hundred new missionaries, and a deputation is now visiting the Baptist churches of England, appealing to them to furnish men. They are experiencing no little difficulty in finding men and women fitted for the work by health, ability and culture, as well as consecrated spirit. The present indications are that the planned advance in work cannot be made at once, for lack of those who are both willing and fitted to go as missionaries.—*Examiner.*

The reverse is true among the Baptists in this country. Our Foreign Mission Board could easily find a hundred new missionaries if the means to support them was forthcoming.

We see in the Examiner the state-

ment that the Missionary Union is \$50,000 behind its receipts of the first six months of the past two years.

As for our Home Board we could use judiciously many times the amount we are able to obtain from the churches.

HAVANA, CUBA, Oct. 20, 1893.

Dr. I. T. Tichenor—

DEAR BRO. HER:—I didn't hear from you for a long time. I suppose you are better by this time. We continue our work here with a great success. The churches are flourishing as ever. New elements come every day into it, and great enthusiasm prevails among the members.

Our medical mission is growing very rapid. I commence this work about a year ago with a good result; during this time we consult here 900 cases. 200 has been cure Nerve disease. 14 high operations has been performed. 6 ovariectomy. 10 small operation as amputation of fingers, arms and legs. The majority of them were members of the church. 75 of those that was treat where Catholics, and 25 was convert into our believed. In all these cases only 2 was death. At present I have 9 on bed here and among them two prominent ladies; one is the wife of the superintendent of the street car line of Key West, and the other is the wife of a merchant here in Havana. I need very much these \$400 dollars I ask you last month for help this work. It will support itself afterward. We read the Bible morning and night with this sickness and offer our prayers with them and for them.

I have an invitation from brother Montgomery to go North but I could not leave the Island in these days and account of little troubles we have with the Government and if I shall leave they take advantages over us and the troubles will be greatest afterward.

The quarantin for yellow fever will be up on the 15 of Nov. so brother Pendleton and Cuts may come by Dio. Please tell me how are you and where you are I am anxious to know it. I remain

Yours in Christ, DIAZ.

Receipts of the Home Mission Board from September 25th to October 27th, 1893.

ALABAMA.	
W. B. Crumpton, Cor. Sec.	\$ 164 00
" " " "	16 40
Antioch Association.	14 30
W. B. Crumpton, Cor. Sec.	322 44
W. B. Crumpton, Cor. Sec., Americ. Recv.	15 00
W. B. Crumpton, Cor. Sec., Cuban Missions.	4 25
W. B. Crumpton, Cor. Sec., Havana hospital.	20 00
Lipsy Association.	1 50
Sunday-school class Mrs. E. E. Waldrop, East Lake, education Cuban girls.	8 00
Sunday-school class Mrs. E. E. Waldrop, East Lake, centennial fund.	1 25
Total for the month.	\$573 14
Previously reported.	895 92
Aggregate since May.	\$1,469 06
ARKANSAS.	
Second church, Little Rock.	\$12 26
Ladies' Aid Society, Jonesboro church.	3 75
Mission book.	3 20
Mrs. M. H. Remley, Monticello, centennial fund.	10 00
Miss H. Hyatt, Monticello, centennial fund.	1 75

Reduction in Prices. Improvement in Quality.
The Sunday School Board
OF THE
Southern Baptist Convention,

Owing to the increased and increasing patronage of the Sunday schools of the South, has been enabled to

REDUCE THE PRICES

MISSIONARY INTERESTS

The Teacher	10 cents a year	Kind Words	10 cents a year
Advanced Quarterly	10 "	Weekly	" "
Intermediate Quarterly	5 "	Semi-monthly	" "
Primary Quarterly	3 "	Monthly	16 "
Lesson Leader	10 "	Child's Gem	25 "
Private Lesson Cards	16 "	The Leader	10 "
Bible Lesson Pictures			\$5.00 a year.

When ordering for an quarter, divide above prices by four. Terms cash. Broadus's Catechism, 5 cents a piece in any quantity; Maule's larger, 75 cents a dozen; smaller, 50 cents a dozen. Good school Record Book, etc., etc.

BAPTIST SUNDAY-SCHOOL BOARD,
T. P. BELL, Corresponding Secretary, Nashville, Tenn.

THE



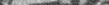
Central Railroad
OF GEORGIA
— RUNS —
Double Daily Line

A BEAUTIFUL EYE
Is often ruined by inflammation.
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