

# OUR \* HOME \* FIELD.

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

Vol. VI.

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No. 5.

## 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 subscription or advertisements, no 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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### 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.

### REPENT YE, FOR THE KINGDOM OF GOD IS AT HAND.

If ever a missionary found an absolutely destitute people, it was John the Baptist. And John's Gospel of repentance was the divine preparation of the people for the coming of the Kingdom.

This suggests that the manifestation of the Savior of the world must be preceded by a change of the minds of men "who held the truth in unrighteousness." Whether his Gospel was directed toward the dignitaries at Jerusalem, the soldiers of the garrison or the sim-

ple folk of the Jordan Valley, it was the same.

The revelation of Jesus of Nazareth, the glorious son of God and Savior of the world could not be made to men with stubborn, unteachable minds and evilly disposed rebellious hearts.

This fact underlies all the expectation of the manifest power and coming of the Kingdom of God in all ages. No human heart ever experiences the power of God within which does not come to such experience through a searching repentance and deep-toned contrition before God. No great out-pouring of the mighty power of God ever falls on a church or community which is not the sequence of some experience or exercise or activity that has brought that church or community down before God in humble supplication. All great spiritual waves of Divine influence follow seasons of deep solicitude which have taught the people of God their helplessness. Repent ye, for the Kingdom of God is ready to come, would be a strange interpretation of the text of the wonderful wilderness preacher, and yet that is the sense of the passage without violence.

And now, to make practical improvement of the principles herein taught, let each of us take to heart the preacher's theme and make ready for the mighty coming of our Lord. Repentance is a little appreciated term; its scope of meaning is so perverted, and its central idea so often overlooked, that its significance is lost. The repentant spirit prostrates itself before God for sovereign impressions and divine guidance. The repeated community or nation, like Nineveh of old, presents the outward signs of inward convictions and ascribes to God the sovereign right to rule.

Throughout the hosts of Baptists, they need now a repentance preparation for the coming of the son of God in power, that his cause may receive the quickening of the spirit mighty to save throughout the land. Now, do not mistake the meaning and the

evidences of repentance. The meaning of repentance is the honest, humble reliance on God as a result of the realization of fearful sinfulness and woeful helplessness, and the evidence of repentance is a full, frank, fearless confession and a determined cheerful obedience.

We are strong enough to do our Master's work without contingencies and halting; our organization is ample for every purpose. What lack we? The Kingdom of God is ready to come. We are not ready for its coming.

John the Baptist, thou noblest prophet of God, and least in the Kingdom, if thou couldst have seen these thousands of Baptists, and these waving fields of ripened wheat, what thrillings would have ravished thy desponding spirit as thou didst wait to lay down thy life for the truth we now need so much to learn.

O ye Saints of God, awake; the Kingdom of God knocketh at the door. It cannot enter thoughtless disobedient hearts. It cannot sway the thousands, and turn the hearts and minds of the people to a Christless, disobedient church. The Kingdom of God waits not because it cannot come and dash in pieces as a potter's vessel, but it waits till in the providence of God it may come, and shed the rays of its blissful Kingdom upon a prepared people, and thrill the joyous hearts of loving subjects with the presence of their adorable Lord.

### What a Power for Good or Evil!

The history of the world does not furnish a parallel to the national prosperity of the United States during the period covered by the last census.

Its population increased from fifty millions to sixty-five millions, for a million and half each decade. This annual increase is more than the average population of the states that compose the American Union. The increase of wealth was even greater than that of population. In 1880 the aggregate wealth of the country was 44,000 millions of dollars, in 1890 it was

64,000 millions, an increase of 20,000 millions in ten years. At the beginning of the great civil war the wealth of the entire country was but 18,000 millions. The gain in ten years was greater than the entire accumulation from the settlement of the country to 1860.

The causes of this wonderful increase in the last decade are:

1. The intelligence and industry of our people. In these respects, great as is the room for improvement, they surpass any people on the globe.

2. The vast natural resources of our country yet undeveloped. There is room for everybody and incentives for everybody to exert themselves to the utmost.

3. The political and religious freedom enjoyed by our people. Every man is a king and worships God as he pleases.

4. The marvelous multiplication of machinery which multiplies the products of labor. Twenty years ago it was estimated that the machinery of England was capable of doing more work than all the men living on the globe. It is not too much to say that the machinery of the United States guided by intelligence and skill can do twice the work that the entire race is able to perform by their unaided physical powers. In the last decade the manufacturing plants alone valued their capital at 2,000 millions of dollars. This was more than the entire amount invested in manufacturing in 1870.

The miles of railroad built in these ten years was about 75,000, and the total of miles in the country nearly doubled. The next ten years will show equal or greater progress.

Everything indicates that this country will not reach the zenith of its development for a century to come. It is rapidly becoming the most powerful nation on the globe. Its power for good or evil must be felt to the ends of the earth. We must Christianize it and conserve its energy and its wealth if we would convert the world. Therefore, the results of well directed Home Mission work reach out, not only into the coming years, but into all the world.



The financial condition of our Board is by no means a comfortable one.

During the first months of the conventional year our receipts were greater than in 1892 for the same period. But the increasing stringency of the money pressure, the fact that nearly all our State Boards made vigorous efforts to close their financial year without debt, and the urgent appeal of our Foreign Mission Board for special collections in December, have in the last few months greatly lessened contributions to Home Missions.

The quarterly payment of our Missionaries falls due February 1st. It will require \$10,000,000 to meet our necessities, and we have not at this time (Jan. 20th) one-tenth of that amount in our treasury.

We do not ask our brethren to make special collections for us. Such collections not unfrequently transfer, in a large measure, the burdens of one department of our Mission work to the shoulders of another. But we do ask that our churches shall make their usual collections for Home Missions as early and as liberal as possible.

If our pastors will strive to enlarge the number who give to our work, they will greatly help us. An increase of ten per cent. in the contributions yet to be made by our churches during the present conventional year will enable us to meet all our obligations.

Where a church last year gave us ten dollars, this year let it be made eleven; where it gave fifty, let it be made fifty-five.

This can easily be done and we trust all our pastors and churches will see that it is done.

I. T. T.

HAVANA, CUBA, Dec. 5, 1893.  
DEAR BRO. MCCONNELL:

Perhaps the readers of HOME FIELD would be interested in my first impressions of Havana, and our work here.

I will not attempt to describe how beautiful the island looked when we first sighted it in the gray dawn of the morning, for it is beyond description.

Our steamer came to anchor about six o'clock on the morning of November 29th, and I felt rather strange as I looked over the side of the vessel and saw no familiar face in the throng of small boats that crowded around the steamer, nor was there a familiar sound in the strange jargon that greeted my ears; but soon I saw approaching in a small boat the

familiar figure of Diaz, and I felt more at home. After a warm greeting, he conducted me to the boarding place that he had secured for me, and was off again to attend to the numerous duties that are constantly pressing upon him. He is the busiest man I know, always on the go from six o'clock in the morning until ten or eleven at night.

The city of Havana is rather odd looking, different from what I expected to see, but very pretty. The Prado, in many respects, would do credit to any of our cities in the States. Havana is the best lighted city I was ever in. But it is not my purpose to tell about the city, for so many have given far better descriptions than it is possible for me to do. I want to tell about the work as I first saw it, and shall confine myself to the main station under the direct charge of Bro. Diaz.

The first place I visited was the hospital, and there I found Bro. Diaz very busy attending the patients who come daily to be treated. There are two or three rooms in the rear of the church very neatly fitted up for offices and consultation rooms. Then there is a large room with four or five nice cots in it for patients who may be confined in the hospital. (There are none there at present.) Bro. Diaz treats from twenty to thirty patients daily. He has associated with him three of the best surgeons in Havana.

We need, very badly, a building especially for this purpose, and a gentleman—not a Christian—has given us a lot worth over ten thousand dollars, opposite the Captain General's summer residence, to build a hospital on. We have plans to raise the money needed, and as soon as they have matured I will give them to the readers of HOME FIELD. A woman's hospital has become an absolute necessity in connection with our work, and by the help of the Lord we will have one soon.

I attended the regular Thursday night prayer meeting last week. There was between seventy-five and one hundred present, and I was very much struck with the earnestness with which all entered into the service. One thing they do here that our churches in the States would do well to copy, and that is, they take up a collection at every service as an act of worship, and nearly everyone gives something.

Another interesting feature of our work is the school conducted by Mrs. Diaz, Miss Minnie and Clotilde; they have from seventy-

five to eighty scholars daily. This is the nucleus upon which we expect to found our girls' high school at some future date, but I will give you a separate article soon on the needs of such a school, etc. I will mention just here that nearly all of our Mission stations have day schools connected with them. I expect to visit them in the near future and will write an article on each one.

Sunday was a full day for me; I went to prayer meeting at 12 o'clock, and at 12:30 the Sunday School met which lasted for an hour and a half. Here the same earnestness was manifested that characterizes all of our services. We have no Sunday School papers, so a book of the Bible is taken and a portion assigned for each Sunday until that book is finished, and then another book is taken up, and so on. Each scholar is required to commit to memory some portion of the scripture lesson each Sunday, and during the closing exercises they are called upon to repeat them.

This is the smallest of our Sunday Schools here, having an average attendance of only eighty. The cause of this is in the fact that the church is situated nearer to the wealthier class of people who sympathize with us, but as yet do not send their children to our school, though they often come to preaching at night themselves. Sunday night we had a congregation of about 300, and a floating congregation of about 100 to 150. I mean by a floating congregation, those who pass by on the streets and come in for a little while and then go out again. Our doors are left wide open, and many are attracted in who stay a little while and then go out, but many of them come again the next Sunday and stay longer until at last they become regular attendants.

Bro. Diaz held the close attention of the congregation during his sermon of half an hour, and at the close of the sermon he baptized in a most impressive manner.

I have been interrupted all of the week trying to get my library out of the custom house, and if they had been dynamite instead of books, the Spanish authorities couldn't have been more careful; and so another week has rolled around and this serenade is not finished, but here goes for a conclusion, and in my next I will try and be more systematic. I almost feel as if I had been made over again, life is so different here from what it is in the States, and that ac-

counts in part for the chaos into which this letter has fallen.

Another Sunday has gone, and our work seemed to take on new life. In the morning at 11:30 o'clock we had our first service in English, and although we only gave out the notice for services on Saturday, we had a congregation of thirty, who seemed to enjoy the services very much. Many promised to bring others with them next Sunday, so the prospects for good from this new department of our work is great.

Last night Bro. Diaz preached to a large congregation and at the close of his sermon baptized two candidates. One of them, a woman, is a very interesting case. She was brought from Paris by a man as nurse in his family, and was turned out into the streets by the brute after being here a short time, and when found by a Christian lady was in a critical condition, spitting blood almost by the pint; she was taken to the hospital, and under Diaz's treatment was cured, and then led to Christ, so last night she made her public confession of faith in Christ by being baptized.

I expect to visit other stations this week, and you shall soon have articles on each one.

In closing let me ask the brethren that when they write, asking information from us to please put a five cent stamp on their letters, for when there is only a two cent stamp we have to pay six cents to get them out of the office. This is a small matter for the brethren, but means a great deal to us during a year.

Pray for us that "Cuba para Cristo" may soon become a reality.

Yours fraternally,

E. PENDLETON JONES.

P. S.—Please direct all letters for me to Calle del Prado 67-69.

Modesty should be combined with ambition when a young man is choosing a profession. A pretentious youth in the country told his father that he was about to leave the farm in order to "preach the gospel to every creature." "That's all very well," said the old gentleman, "but scriptur' don't say *every creature* shall preach the the gospel."

My glorious Lord, whose power is unconquerable can easily open a way for his feeble followers through the thickest of the ranks of his enemies. Now let me go, smiling at my foes; how small are human obstacles before this mighty Lord.—Henry Martyn.



## THE STATE MISSION WORK OF NORTH CAROLINA.

### HOW IS THE BOARD APPOINTED?

At each annual meeting of the Baptist State Convention the President names a committee of from five to seven to nominate a Board of Missions and Sunday Schools.

When the report of this committee is made to the Convention, any member may object to any name reported, or move to add any other name not on the list. The Board is the servant of the Convention and, therefore, lives only one year at a time. The Convention is the judge of the Board's faithfulness and the only authority to order changes in its methods or reports.

The Board, through its sixty-three years, as the records show, has always, when in its power, obeyed the instructions of the Convention.

### STATE MISSIONS DEFINED.

The object of this publication is to give information, mainly about State Missions. In 1889 the Convention said: "All that has been done and all that will be done to give the Gospel to the destitute in our state is properly called State Missions. This is true, whether the work has been under appointment of this Convention, the Association, local churches, or undertaken by individuals independently and without appointment by any human action."

There are forty-two Associations which co-operate with the Convention to some extent in all of its work, but a larger number of them co-operate more fully in State Missions than in any other one of the seven departments of work committed to the Board.

It is the Board's earnest desire to make State Missions *helpful* to every department of our denominational work.

There is now before us an almost unlimited opportunity for growth. Twenty years more of well directed, united and liberally supported State Mission work will not only put a self-sustaining Baptist church in easy reach of every person in North Carolina, but will put our denomination in the van in all education and benevolent enterprises, and in positions of influence and distinction among our fellow citizens. It will make North Carolina more largely than any state in the Union, or country in the world, a Baptist people.

Our faith is the limit of Christ's power to help us, the measure of

our faith is the extent of our power to propagate the truths we believe, and the breadth and length of our plans of work and the heroism and consecration with which we push them forward indicate the extent of Christ's presence in us for His glory.

### HOW ARE APPROPRIATIONS MADE IN THE STATE MISSION WORK?

(By order of the Convention in Greensboro this Blank is sent out, and must be filled before the Board of Missions can make appropriations.)

#### APPLICATION.

To the Board of Missions and Sunday Schools of the Baptist State Convention of North Carolina for Aid in Mission Work:

1. What is the name of the preacher?.....  
Of his Post Office?.....
2. Does he agree to take regular collections for the objects of the convention?.....
3. Does he agree to report *fully* and *promptly* each quarter his work and collections to the Board?.....
4. What is the name of the church or churches, place or places, at which he is to preach?.....
5. What is the number of church members at each place named?.....
6. Have these churches or places Sunday schools, and, if so, what is the attendance?.....
7. How often, on what days, and at what hours, is he to preach at each church or place named?.....
8. What ought, or will, each church, or congregation at each place, pay him for preaching to them?.....
9. What amount, if any, is to be received from the Association, Union Meeting, or other sources for each of these churches or places?.....
10. How long has each church or place named been aided by this Board or otherwise?.....
11. What is the value of the real estate of the membership (approximated)?.....
12. What is the value of the church property?.....  
To whom is the title made?  
Is there any debt, and, if any, how much on the property?  
If a debt, how much of it has been paid during the past year?
13. Has this application been before the church or churches, or the people of the place or places, for whose benefit aid is asked, and is it made by them?.....

14. What amount is really necessary from this Board for each church or place named?.....

Signed.....

Signed.....

Approved by Ex. Com..... Association.

Signed..... Chairman.

Signed..... Secretary.

When this blank is properly filled and signed, return it to C. Durham, Cor. Sec. Raleigh, N. C.

When all of the above questions are satisfactorily answered by the church or congregation at the Mission Station for whose benefit the aid is asked, and the Executive Committee of the Association in which the church or congregation is located has approved the application, the Board can consider, and if it seems wise and the money can, in their opinion, be secured, the appropriation can be made, and is made.

Mistakes in men and places doubtless occur, but if so the Executive Committee, generally composed of five or seven of the best informed men in the Association, have been imposed on or have made a mistake before the application comes to the Board. But few mistakes can likely be made with such care as the Convention and its Board have exercised for many years. Every appropriation is made to a place named and to a man named, and to do a certain amount of work in the time specified, never a longer time than twelve months. In case of the missionary's death, resignation or inability to do the work, the residue of said appropriation cannot be claimed by said church or congregation for some other man without the approval of the Executive Committee and the Board.

This keeps all the State Mission work of each Association in the control of their own Executive Committee. Of course it frequently happens that an Executive Committee makes an application which the Board cannot grant because of the lack of funds.

This basis of co-operation between the Convention and the Associations has not been changed since 1853. Whenever an appropriation is made to a missionary the following, prescribed by the Convention, is promptly filled and, with four blanks, one for each quarter's report, is sent to him:

"No.....

#### COMMISSION.

To the Rev.....  
1. The Board of Missions and Sunday Schools of the Baptist State Convention of North Caro-

lina, reposing confidence in you as a devoted Minister of Jesus Christ, of good reputation and in full fellowship with the doctrines, the ordinances, the membership and the ministry of the Baptist Churches, have appointed you a missionary to preach the gospel.....

2. Your appointment is for..... months, from the first day of....., 189.....

3. The amount appropriated by the Board towards your salary is..... dollars, or at that rate, per annum.....

4. Your first and most important work will be to preach the Gospel.

5. The quarters begin and end November 1st, February 1st, May 1st and August 1st, and on these dates your reports are to be made, except for the fourth quarter. The fourth quarter's report is to be made on the 15th of October.

6. You are expected to keep a *daily* record of your services. Blank reports are sent you, one for each quarter of your time, to be *carefully* filled and returned to the Corresponding Secretary as your report for the quarter. If all is satisfactory, a draft for your salary due from the Board will be sent you by mail so soon as the funds are in the treasury.

7. Organize and prosecute your church, missionary and Sunday School work in full sympathy and in hearty co-operation with your people.

8. Give yourself continually to prayer and to the ministry of the word. Meet for prayer whenever and wherever there are opportunities for doing so, and never fail to attend and take an active part in the Sunday School work.

9. You are particularly desired to secure the hearty co-operation of your people in the work of Missions, to encourage them to raise enough to put the *Biblical Recorder* into every family, and to give your congregation an opportunity to contribute weekly to the treasury of the Board, or as often as practicable.

10. Since a quarterly report falls due on the FIRST OF NOVEMBER, which is the time the accounts are closed for the annual report, you are requested to make it up, estimating the amount of labor you will probably perform in the whole quarter, and have it in the mail in time to reach us by the fifteenth day of October preceeding.

11. Always report at the time specified in your Commission, as the official reports are needed



punctually at the end of each quarter.

12. You must not give orders on the Mission Treasury.

13. Take special pains to be prompt and business-like in all your work and reports.

14. Report to the Corresponding Secretary the date you preach the first sermon under this appointment at each place named in this Commission.

By order of the Board of Missions.

..... Pres. Board Missions.  
..... Cor Secretary."

#### A FORM OF REPORT FOR EACH QUARTER.

1. On each February 1st, May 1st, August 1st and October 15th fill all the blanks in the form for that Quarter, and return same to the Corresponding Secretary.

2. Be prompt and business-like in all these reports.

3. If you report less than stipulated number of sermons for a quarter, please state why you have been unable to preach more.

4. Do not write on either side of this report except to fill the blanks.

5. Every Baptist church and congregation should have its own Sunday School for studying the Scriptures.

6. Fill every blank in this report, and when nothing else is to be reported in any of the blanks, please fill with "00." No salary will be sent until satisfactory reports are received.

The facts presented in these reports four from each missionary, are tabulated each year and presented in the Board's report to the Convention. In this way the Convention has the most reliable information possible about the results of the work which can be given in a report; and no one can be well posted about the work who doesn't study carefully the lessons in these facts as presented from year to year.

#### TREASURER'S REPORT

Up to 1887 the Treasurer's report showed the amount paid each missionary. But inasmuch as some of the missionaries were in the employment of the Board all of the time, some for three-fourths, some for one-half, and some for one-fourth, and some were paid \$25, some \$50, some \$75, some \$100 and so on in various amounts, a few times up to but never more than \$400, much confusion and many severe criticisms, to the prej-

udice and injury of the work, were the result. The Board could, having all the facts in each case before it, see reasons for such division of time and money; but the brethren generally, not having the facts before them, could not see the reasons. It was impossible to state in a report of the Board to the Convention all the facts and circumstances which governed the Board in each appropriation. By general understanding, therefore, the Treasurer's report was changed in that particular to the form in which it has been made for the past five years. Neither the Board nor the Treasurer have any preferences about the form of this report; and if the Convention shall order a return to the older form it will be done, but no otherwise.

Every act of the Board is transparent and any brother who may wish can know the facts in any appropriation made by the Board.

No appropriation can be made without the approval of the Executive Committee of the Association in which the aid is asked.

No appropriation is made larger than the Executive Committee feels is really necessary and recommends; and many of them are, necessarily, from one-half to one-fourth less than the amount named by the Executive Committee in the application.

Many places become self-sustaining each year, and are, therefore aided no longer by the Board. Many of the churches aided in the past are now the most liberal supporters of all departments of our work.

#### THE FUTURE.

Seven years more will close the present century. What can be done in these closing years of the world's greatest century? Can we not redouble our efforts and contributions to give the gospel to all the world? May the Lord help us to do it.

"Resolved, That State Missions is a work of vital and transcendent importance; and should be wisely and vigorously prosecuted by our Board till a self-sustaining Baptist church shall be established in every reach of every person in North Carolina."

Resolved 2nd, That in order to carry out the above resolution as speedily as possible, every Association, church and individual member be urged to aid liberally in the work by their prayers and contributions."—Baptist State Convention, 1892.

"Whereas, The Institutes held during the past summer for the

purpose of training colored preachers seem to have done much good; therefore

Resolved, That we instruct the Board of Missions to continue the work, and, if possible, enlarge it; that the churches connected with this Convention are hereby requested to take one collection during the Conventional year for this work."—Baptist State Convention, 1892.

We need this "one collection." Have you taken the "one collection?" We will expect to hear from you soon. Let us not be disappointed.

#### The Texas Baptist Standard.

Dr. J. B. Cranfill's paper, in its initial number for 1894 appears as a seven column, eight page paper, with new head and printed on its new two revolution press. On the first page we note special contributions from Robert J. Burdette, the great Baptist humorist; Dr. B. H. Carroll, of Waco, Texas, the distinguished Baptist preacher; and Dr. J. B. Gambrell, of Mercer University, known far and wide for his bright and instructive writings. The *Standard* announces that its circulation has almost doubled during the past year. As a special feature of the coming year, the three brethren mentioned will contribute to its columns. A stenographic report of Dr. Carroll's sermons will be printed in the *Standard* weekly, and great pains are being taken to make the paper a genuinely representative Baptist newspaper. Sample copies will be sent free. Address the *Baptist Standard*, Waco, Tex.

#### GREATER GROWTH.

At the time of the formation of the American Federal Union, no enumeration of the communicants in American Protestant churches had been made, but from the number of ministers in ecclesiastical connection, it is justly estimated that the entire membership was under 300,000, or about one to fifteen of the population. In 1800 it had risen to one in 14.50 by actual count; in 1850 it was one in 6.57, and in 1890 it reached, by the most careful census ever taken, one in 4.73. When it is remembered that the population includes all ages, while the membership of these churches includes only those who are, upon an average, above 15 or 16 years of age, the figures indicate the most remarkable religious progress ever known in the history of any country. Although there are some problems that face

us there are no reasons for discouragement.—Ex.

Baptists in 1890 numbered 70,000, or one in 43 of population; in 1890 they were 3,500,000, one out of every 20 of population. Their increase in numbers has been but one part, and that among the least of the various departments of their growth.

In education, in social position, in wealth, in liberation from popular prejudice, in the influence of their doctrine on the masses, and especially other denominations, their growth has been far more wonderful than their increase in numbers.

#### A FACTORY CHURCH.

There is a factory church in Georgia composed almost entirely of factory people that pays to the pastor six dollars per caput, and every one of them gives to Missions. The pastor told me that every object connected with the denomination's work had its place in the schedule of the church and was the object of prayer during the entire month preceeding the day of contribution to that object. If such training is possible in this factory church, what might not be done under more favorable circumstances?

#### Untutilized Resources.

Dr. B. G. Tutt says, that not more than four hundred of the sixteen hundred churches of Missouri give anything to Missions.

Bro. J. A. Bennett, of Kentucky, says that six hundred and fifty churches out of fourteen hundred and fifty make no offerings to Missions and that 40,000 white Baptists give all that is given, while 110,000 give nothing.

Dr. Gibson, of Georgia, says there are 80,000 Baptists in that state that contribute nothing to Missions.

Dr. D. J. Burrell has made a tabulated statement of the Sunday editions of eight New York dailies, and finds them to contain "forty-three columns devoted to crime, 361 to gossip and scandal, and 517 to other news, of which three and one-quarter columns is religion."

The supreme imperial obligation resting upon us as servants of Christ is the evangelization of the world, if we claim Christ as the example of our life; if we owe him obedience as our Master; if we should render him loyal allegiance as our King; if there is any obligation upon us for faithfulness in stewardship.



Extracts from Speech, Presbyterian  
Missionary, by Rev. S. H.  
Chester, D. D.

For one thing, you can pray for us. But that is not all, and if it were all, then it would not be very much. If I were down in a pit, and a good brother were at the mouth of the pit praying for the Lord to help me, I would feel like saying to him, "Brother, I appreciate your prayers and hope you will continue them, but just at this particular juncture I would appreciate it even more if you were to go and call in the neighbors and see if you cannot devise some means to help along the answer to your prayers. I am especially anxious just now to get out of this pit."

On one occasion the Lord expressed his impatience at the prayers of his people. It was when they stood with the Egyptians behind them and the Red Sea in front of them. "And the children of Israel cried out unto the Lord. But the Lord said unto Moses, why cryest thou out unto me? Speak unto the children of Israel that they go forward."

Another way you can help us is by pushing your own Home Mission work. We have been afflicted to some extent of late by a controversy concerning the relative merits of Home and Foreign Missions. We give credit to the brethren who have been conducting that controversy for the best of motives, but I am satisfied they are not giving the help by it which they doubtless intend to give to the one cause or the other. Brethren, it is all Missions. What helps one cause will help the other, and what hurts the one will hurt the other. The spirit that prompts a man to give to one will prompt him to give to both, and the spirit that withholds from one will withhold from both. A good old elder of this Synod once said to me concerning the great controversy of 1837, which he remembered, "You know there was a mighty cavillin' among 'em about that time." Perhaps that controversy was necessary and unavoidable, but all the same it did not give any great impetus to the evangelistic work of the Presbyterian Church in that day. And so I say now that instead of stopping to "cavil" over the relative merits of Home and Foreign Missions, let us do all we can to push them both along. For my own part, I am an enthusiast for Home Missions, because I know that every new church organized will only be the opening of another spring from

which streams will begin to flow into our Foreign Missionary treasury, and that every genuine revival in the Church will add to the number of those who alone can be the subjects of a true missionary interest and will in the long run, if not immediately, multiply the money and the men, the missionary prayers and the thanksgivings, on which depends the advancement of our Redeemer's kingdom both at home and abroad.

We should remember this, however, that a revived church is not necessarily more missionary for being revived, but, as some one has said, "it only possesses a greater susceptibility for missionary instruction" and appeals, a greater underlying power of being stirred to missionary self-sacrifice and work." Our fathers of a hundred years ago were as good as we are, and they had great revivals; but they had little missionary zeal. Assembled in solemn conference some of them said to William Carey, "Young man, we would have you to know that if the Lord wants to convert the heathen He can do it without your help."

TEXAS, Nov. 30, 1893.

Your very kind letter addressed to me at last found its way to me at my present address.

As I am now Missionary for Association, and as Brother Carroll, owing to these hard times, was forced to cut my salary from \$300 to \$200, I presume is the cause of the good Brother suggesting my name as one of the western missionaries in great need of the comforts of life.

To say to you that I am in great straightened circumstances does but poorly express our present condition.

Nine years ago I moved from Missouri to this field, and found it sorely in need of more laborers. I cast my anchor, and as best I could have labored solely for the glory of God and the salvation of souls. Some of these years have been crowned with success, but the last two years we have had droughts, and as a consequence, many of my co-laborers have been forced to vacate the field. But some of us, realizing that at any cost the field must be occupied, have stayed and labored on, believing that God would finally give us the victory. And I am very grateful to our Heavenly Father that all over this new west I find men and women, tried and true, who still say they are here to stay until they are taken to their final home.

But you request me to write of

myself and field, and now to give you a little bit of my personal history:

Up to five years ago I had not fully waked up to the awful reality of giving my whole time and strength to my Master, but at this time, with my head upon my Bible, out on a lonely prairie, I promised our God, allowing no obstacles to intervene, from henceforth to devote all I had, property, talent and all, to His service. The thing that brought this about was, on returning from an eleven days' protracted series, where I had baptized twenty-nine happy converts. This token of God's grace in blessing my work decided my fate. From that good hour until now I have never seen the moment that I have regretted the sacrifice, and while I have passed many dark places, I would not have you think that there is no sweet in all this, for often the work is very pleasant.

My field covers four counties. The two eastern counties are about one-half prairie and one-half timber. The two western counties are all prairie. The creeks and rivers (Brazos and Wichita) are tolerably well settled up, and in most neighborhoods they have fine school houses where all kinds of gospel are preached, and I am sure, as the representatives of the true Gospel, we are contesting every inch of the ground. In these four counties I believe the Baptists have five houses of their own and perhaps three Union Church houses.

I am just now from Benjamin, Knox county, (county site) where they have not heard any Baptist preaching for eighteen months. This county has made a total failure for the last two years, except a little wheat and sorghum. There is but one preacher in this county that has grace and faith enough to leave all and serve the Lord, and God knows the good brother has suffered much, but in his last talk to me he said, "Brother, none of these things move me."

In our field there are thirty-five school-houses destitute of Baptist preaching; we supply them as fast as we can get to them.

Now, my sister, if some Godly Society sees fit to assist myself and family, I surely will appreciate it. However, not a sentence have I written to that end, for it is all the same to me. I am depending upon God for a living; and should they favor me with a box, I shall certainly hail it as a blessing from God through the tender

hands and hearts of a people I shall meet in the sweet by and by. May our Heavenly Father bless you in your noble Christian work.

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No free literature. tf

**STILL IT HAPPENS.**

One of our best workers has doubled his forces. On Dec. 28th, 1893, the HOME FIELD witnessed the marriage of Mr. John G. Harrison and Miss Bessie Winn Gilmore, at Warthen, Ga. The young married people went on a tour from the place of marriage back to Hiawassee, where Mr. Harrison has conducted for several years a most prosperous educational institution.

**STRANGE.**

It is one of the strangest things in the world that an intelligent people, who have for generations lived under Christian influences, should by law establish a business which they know is the cause of three-fourths of the crime committed in the land, and consumes more wealth than it costs to feed and clothe the nation. Yet the saloon lives.

The greatest foe to American Christianity is the saloon. Yet Christians tolerate its existence, when it is in their power to extinguish it by a vote.

"We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like the last effort of the Divine Providence in behalf of the human race."—Emerson.

"I have bank stocks, railroad stocks, and United States bonds," said a wealthy Christian. "These all draw interest seven days in the week. One of these days is the Lord's Day. So one-seventh of my income I devote to benevolent purposes."



## FLORIDA CONVENTION.

On the 10th of January, at Plant City, the Florida Convention held its annual session. One of the youngest of all the Conventions in the South, and one among the most progressive.

Within a few years the Baptists of Florida have made such phenomenal advancement as to make themselves felt in almost every section of their rapidly developing state.

The Convention was presided over by Uncle Chad, the widely known and universally loved Corresponding Secretary of the State Mission Board, which superintends the work for the Home Board in that vast field of successful operation.

The Master's saying about the vultures and the carcass was called to mind by the large number of visitors. None of them I hope sought the carcass. It chanced that an unusually large number of brethren from all about, desired to meet the gallant band of the Master's soldiers that capture the country and hold the Forts in Florida.

All the denominational interests were presented by their respective representatives, and then many friends and kin-folks were there besides.

The Florida brethren all stood back and made their visiting brethren take the highest seats at the feast, as well as share the larger portions of the labors of preaching.

The Florida Convention is a vigorous body of true men. They have a weighty responsibility. Theirs is now one of the most promising of fields and one that is rapidly coming to the front. The State Mission work has made gratifying progress. Every department is watched with vigilance. Dr. Chadoin is wide awake and has associated with him, men as counsellors and helpers, who wisely guard the interests of the cause at every point.

The Aged Indigent Ministers' Fund is managed by the brethren in Florida in a little peculiar manner. They run it on a kind of insurance plan. Brethren join promising to pay one dollar each at the death of any one of the members. Many laymen join and pay the assessment who do not claim the benefit at their own death. Thus a snug little sum is paid over to the family of each brother preacher at his death which is often very timely.

Who ever went to Florida that

did not fall in love with the climate and the hospitable kindly disposed people? I know not how it is with others, but I can notify all Baptists that if they do not intend to lose their hearts, they must not go to the Florida Convention.

I, with Dr. Bell of the S. S. Board, was lavishly entertained by Dr. Wright, the Mayor of the city, who with his family, showed us much kindness and made our stay exceedingly pleasant.

Stetson University claims a wide place in the hearts of all Floridians, and well it may; Dr. Forkes, the President is a lovable brother.

The *Witness* is spreading itself all over Florida. A new thing under the sun took place at the Convention. A collection was taken to extend the circulation of the *Witness*, their state paper. Who ever heard of the like before? And it amounted to \$85. Ah! that is what makes Florida Baptists thrive so marvelously; they know how to create an interest in denominational life. How many splendid opportunities there are in Florida for some of the Lord's children to make good use of some of the Lord's money.

Pensacola is making a long and noble fight against odds, but is determined; and now the feeble few at St. Augustine, under the leadership of Dr. G. J. Johnson, have begun the struggle. Many other places, possibly not so conspicuous as these, but of sufficient hopefulness to make investment promising.

May the blessings of Heaven rest upon the devoted, tireless workers in Florida, and may God give them the victory.

BALTIMORE, Jan. 6, 1894.

My dear Sister Armstrong:

Although a little late, yet I cannot but express my earnest wish that the Lord may be with you and bless you, in all that you may be enabled to do in this year, and that you may be spared to labor in the Lord's vineyard a great many years, is my earnest prayer. May God give you indeed "A VERY HAPPY NEW YEAR."

I cannot begin to tell you what joy and thankfulness the distribution of articles, sent me by Miss Nellie Martin and the other ladies brought to me. Many hearts were indeed made glad, by receiving some of the things. Some of these people would hardly have had anything if it had not been for these things. I tried to be as careful as possible in dividing the

things, and trust that these people have been truly benefited.

Almost every day, I find others that are just as much in need. Never before did I realize as much as now, how thankful everyone ought to be for "our daily bread."

May those whom the Lord has blessed abundantly, consider I John, 3, 17, and Math. 6, 19, 20. I had often wished in these days to have just some of the things that go to waste, both of food and raiment, how much good could then be done? How many hungry ones could be fed, and those without clothing be clothed!—But I am truly thankful for the good that could be done. May God bless each and every one that helped.

Our hearts were encouraged last Wednesday at the mission prayer meeting, because of the presence of a number of strangers. (Parents of some of our Sunday school children there) we are more than ever convinced that there are many in that part of the city, who will yet seek the blessed Savior. I am sorry that we are somewhat limited in our work there, because of lack of room; we ought to certainly have better quarters, but we trust in the Lord and take courage.

In my next letter I will tell you something of our Emigrant Mission at Locust Point.

Asking an interest in your prayers, I remain, Yours truly,

MARIE BUHLMAIER.

JANUARY 15, 1894.

My dear Sister Armstrong:

No doubt you will enjoy hearing something of our Emigrant Mission.

The more I get acquainted with the work there, the more important it seems to me for when we consider that most of these people come a great distance, and have a great distance yet to go, and then remember the heartache, worry and danger they have to go through, to say nothing of the great inconveniences they meet all along the journey; they are really worthy of all the sympathy and encouragement we can give them.

We have good reason to believe that good is being done.

It would certainly do you good to see how gladly some of these people listen to the words of comfort and life. We try to urge them to remember, that although now in a free country, they need the Lord all the same, for "without Him we can do nothing!"

We also distribute our own literature; each one gets a paper of

some kind, through which anyone can find the way of life everlasting, thus:

Sowing the seed of truth,  
Patiently on we go.  
Sowing it here and there,  
Knowing not which will grow.

Jesus beholds it fall,  
He will the work record;  
Patiently sow the seed,  
Leaving it with the Lord.

Pray for our Emigrant Mission and for me.

Your humble sister,  
MARIE BUHLMAIER.

## MEMPHIS.

This city in 1880 had, including suburbs, a population of 45,000. It had two Baptist churches and one Mission Station, with an aggregate membership of 600.

Baptists had one place of worship for every 15,000 of population, and their membership was only 14 per cent. of the population.

In 1890 it had, including suburbs, 85,000 inhabitants. It had five churches and two Mission Stations, with an aggregate membership of 1,482. There was then one place of worship to every 12,000 population, and the membership of their churches was 13 per cent. of the population.

This estimate is faulty, in that while it includes the negroes in its estimate of population, it excludes their churches. Deducting one-third of the population as blacks, we have the following estimate:

1880.

Population, 30,000; Churches, 3; one place of worship for 10,000; aggregate membership, 600; membership 2 per cent. of population.

1890.

Population, 56,000; churches, 7; one place of worship for 8,000 of population; membership 2 1/2 per cent. of population.

On the estimate of 2,500 of population to a church it will require 15 more churches to furnish all the inhabitants of Memphis with Baptist teaching, and the houses of worship needed will cost at an average of \$10,000 each, \$150,000.

There is a huge work before these Memphis Baptists, and they will need help from the outside to accomplish it.

Personal consecration should be written purse and all consecration.

Must not the word of life from its very nature run and extend itself? You cannot gather the waters it heaps unless you let them freeze.—*Christlieb.*



## Extracts from Letters Received from Missionary.

IND. TERR.  
Nov. 22nd, 1893.

I have been forced to come here to teach a Choctaw school. I am twenty miles from Tuskahome, my nearest Post Office. I find no preaching in all this country, except among the Choctaws, who are more religious than the whites. I have been here two weeks and have opened up a mission eight miles from here among saw-mill men. Next Sunday I expect to open a mission twelve miles, at another saw-mill; there is another mill, but they are closing out. I had a good time last Sunday at the first mission; the Lord greatly blessed us; much interest was manifest; two came forward for prayer. Thus by force of circumstances the Lord has thrown me another field where His seed has not been sown. Teaching Indians is a new thing for me. I do not know how long I shall be here, as I have not moved; Mother is still at Cove, Ark. Pray for us in this new field; I understand there are no Baptists within forty miles from here, except they be some Hardshells.

December 11, 1893.

I walked eight miles Sunday and preached twice at different places at night; after the service I was thrown at several times, and struck in the mouth once with an egg. This is a hard country, being a sieve for thieves and cut-throats. At one mill I could get no house to preach in, so held no services there. It was my first visit there; I think I made a good impression for I got the promise of a house. My horse got away from me and I had to come back without him, and may lose him. Pray for me.

General Grant said that one Indian war cost \$6,000,000 and killed six Indians.

## FIRE.

The Texas Baptist Standard office, with its entire contents was destroyed by fire on the night of the 18th. Bro. Grant makes an earnest appeal to his many friends to make advanced subscriptions, thus enabling him to get on his feet again. The HOME FIELD expresses deep sympathy and the earnest hope that hundreds will respond.

"Heaven," according to the chief Red Cloud, "is a place where white men tell no lies."

## CORRECTION.

In December last, during the absence of the clerk from the office on account of sickness, an error was made in some of the receipts from South Carolina, reported in January HOME FIELD, which were credited to "Society Hill" instead of to the Central Committee. Woman's Missionary Society. They should read:

Central Committee W. M. Socy of S. C. Girls' School, Havana,	\$40 00
Central Committee W. M. Socy of S. C. Cen. Chapel Fund	5 35
Central Committee W. M. Socy of S. C. Missionary Day	38 22
Central Committee W. M. Socy of S. C. General Work	12 54
Total	96 29

## Receipts of the Home Mission Board from December 25th, 1893, to January 25th, 1894.

## ALABAMA.

Ladies' Society, 1st Church, Birmingham, box frontier missionary	\$ 75 00
"Sunbeams," 1st Church, Birmingham (contribution) box frontier missionary	30 00
Ladies' Society, Bessemer, (contribution) box frontier missionary	5 00
Ladies' Society, Brewton, box frontier missionary	17 31
Ladies' Society, East Lake, box frontier missionary	64 50
Ladies' Society, New Prospect (contribution) box frontier missionary	4 10
Ladies' Society, Trussville, box frontier missionary	17 67
Ladies' Society, South Side Church, Birmingham, box frontier missionary	39 00
"Pastor's Aid," South Side Church, Birmingham, box frontier missionary	35 00
Ladies' Society, Pratt City, box frontier missionary	24 50
W. B. Crumpton, Cor. Sec.	90 35
W. B. Crumpton, Cor. Sec. Havana Hospital	11 00
W. B. Crumpton, Cor. Sec. Pura Cora	30 92
W. B. Crumpton, Cor. Sec. Amelie Receive	30 00
Total for the month	488 35
Previously reported	2,148 92
Aggregate since May	2,617 27

## ARKANSAS.

Womans' Missionary Society, First Church, Little Rock	15 00
Little Rock	1 77
Ladies' Society, Prescott, box frontier missionary	20 00
Young People's Union, Second church, Little Rock, Cuban Missions	2 55
Jonesboro	2 80
Little Girls' Society, Jonesboro	3 50
Total for month	45 62
Previously reported	249 75
Aggregate since May	295 37

## FLORIDA.

Ladies' Society, DeLand, box frontier missionary	6 00
Mission Band, Banana, box frontier missionary	8 00
Ladies' Society, Bluff Springs, box frontier missionary	23 00
Mission Band, Banana, box frontier missionary	40 00
Ladies' Society, Ocala, box frontier missionary	50 00
Ladies' Society, San Mateo, box frontier missionary	27 00
Ladies' Society, Jacksonville (2) box frontier missionary	75 00
Total for the month	229 00
Previously reported	1,022 83
Aggregate since May	1,251 83

## GEORGIA.

Ladies' Society, Double Heads church, box frontier missionary	23 00
Ladies' Society, Tatnall Square church, Macon, box frontier missionary	40 00
Bethsaida church, Fairburn Association, by Miss May Thomson, Cent. Chapel fund	5 63
Sunday School, Bainbridge, Ga.	7 45
Ladies' Society, Hepe, 7th, box frontier missionary	28 45
Ladies' Society, Curtis church, Augusta, box frontier missionary	50 00
Central Sunday school, Atlanta	9 66
"Sunbeams," Albany, box frontier missionary	35 00
Sunday school, First Baptist church, Augusta	12 71
First Church, Savannah, Cent. fund (pledge)	104 00
Duffy St. church, Savannah	12 00
Sunday school, Warrenton	5 00
Duffy St. church, Savannah	18 00
"Sunbeams," Duffy St. church, Savannah, Havana Hospital	1 00
Mrs. F. A. Stocks, Greensboro, Havana Hospital	25 00
Ladies' Society, White Plains, box frontier missionary	70 00
Ladies' Society, First church, Macon, box frontier missionary	86 50
Ladies' Society, Barnesville, box frontier missionary	43 50
Second Church, Atlanta	250 00
Total for the month	826 27
Previously reported	6,037 61
Aggregate since May	6,863 88

## KENTUCKY.

Ladies' Society, Smith's Grove, box frontier missionary	15 00
Girls' Society, Parkland, box frontier missionary	10 00
J. W. Warder, Treas.	742 14
" " Cent fund	610 98
" " " "	748 25
The Baptist Basket Louisville, Womans' Missionary Society, First church, Bowling Green, salary of teacher in Rev. J. V. Gova's school	25 00
Ladies' Society, Broadway church, Louisville, box frontier missionary	50 00
New Liberty church	5 13
Total for the month	2,216 75
Previously reported	5,076 70
Aggregate since May	7,287 45

## LOUISIANA.

Sunday school, 1st church, New Orleans	7 15
Ladies' Society, Mount Lebanon, box frontier missionary	42 00
Sunday school, Shreveport, by G. A. Turner, Treas.	8 75
Sunday school, Mansfield, by G. A. Turner, Treas.	1 95
Total for the month	59 85
Previously reported	283 85
Aggregate since May	343 70

## MARYLAND.

W. B. H. M. Society, of Maryland, Young Ladies' Band, Eutaw Place Church, Baltimore, box frontier missionary	200 00
W. B. H. M. Society, "Lucy Monroe Circle," Grace church, Baltimore, box frontier missionary	68 00
W. B. H. M. Society, Rockville church, (additional) box frontier missionary	1 00
W. B. H. M. Society, Vienna church (contribution) box frontier missionary	4 00
W. B. H. M. Society, 7th church, Baltimore, box frontier missionary	140 00
W. B. H. M. Society, Eutaw Place church, Baltimore, Two Boxes, frontier missionary	388 00

W. B. H. M. Society, Helping Hands, Eutaw Place church Baltimore, box frontier missionary (contribution)	23 45
Sunday school, Hagerstown, First church	4 35
W. B. H. M. Society, Saters church, box frontier missionary	83 25
W. B. H. M. Society, Brantly church, Baltimore, box frontier missionary	50 00
W. B. H. M. Society, Immanuel church, Baltimore, box frontier missionary	130 53
W. B. H. M. Society, Boys' Band, Immanuel church, Baltimore, (contribution) box frontier missionary	13 65
W. B. H. M. Society, Junior Christian Endeavor, Immanuel Church, Baltimore (contribution) box frontier missionary	6 65
W. B. H. M. Society, King's Helpers, Immanuel church, Baltimore, (contribution) box frontier missionary	14 50
W. B. H. M. Society, Young Ladies' Band, Immanuel church, Baltimore, (contribution) box frontier missionary	8 60
W. B. H. M. Society, Franklin Square church, Baltimore, box frontier missionary	166 70
Fulton Avenue church, Baltimore	25 00
W. B. H. M. Society, of Md. Fuller memorial church, Baltimore, box frontier missionary	65 00
W. B. H. M. Society, of Md. Fulton Avenue church, Baltimore, box frontier missionary	221 17
W. B. H. M. Society, of Md. Young Ladies' Band, Fulton Avenue church, Baltimore, box frontier missionary (contribution)	5 00
W. B. H. M. Society, of Md. Boy's Band, Fulton Avenue church, Baltimore, box frontier missionary (contribution)	5 00
W. B. H. M. Society, of Md. King's Helpers, Immanuel church, Baltimore, contribution of clothing for work among the Germans	22 50
W. B. H. M. Society, of Md. Hampden church, Baltimore, contribution of clothing for work among the Germans	3 00
Total for the month	1,629 42
Previously reported	2,864 04
Aggregate since May	4,493 46

## MISSISSIPPI.

Peach Creek Sunbeams, Sardis	3 20
The Womans' Missionary Society of Cheerful Workers; The Young People's Mission Society of Willing Hands; Sunday school, 41st Ave. church, Meridian, box frontier missionary	40 00
Central Committee of Mississippi, expenses of Jose Felipe Molina	82 75
Total for the month	125 95
Previously reported	1,077 43
Aggregate since May	1,203 38

## MISSOURI.

Ten Mile Sunday school	2 00
Union Sunday school, Marion county	5 85
Ladies' Society, Mexico, box frontier missionary	40 00
Sunday school, Marysville	2 50
A. E. Rogers, Treas.	41 48
Ladies' Society, Tifton, box frontier missionary	18 00
Total for the month	115 83
Previously reported	2,853 01
Aggregate since May	2,954 84

## NORTH CAROLINA.

Sugar Fork Sunday school	90
Olive Branch	3 72



Stony Creek Sunbeam Society, Rocky Mt.	1 00
Sunday school, Bayboro.	1 50
Total for the month.	7 12
Previously reported	2,202 38
Aggregate since May	2,209 48

**SOUTH CAROLINA.**

Grassy Pond, MI. Association.	1 20
MI. Creek church, Edgefield	10 35
Sunday school, Spring Hill church, Centennial fund.	5 00
Seneca	5 80
"Little Workers," Canaan church, Cuban missions.	3 80
Sumter.	19 20
Sunday school, Clover.	2 07
Due West Sunday school.	1 37
Class No. 8, Welsh Neck Sunday school, Girls' school, Havana.	1 21
Ladies' Society, Pendleton St. church, Greenville, box frontier missionary.	50 00
Buffalo church.	1 71
Marion Union, Pee Dee Association.	2 00
First church, Newberry.	7 00
Sunday school, First church, Newberry.	7 05
Sunday school, Gowensville.	65
Rutherford St. church, Greenville.	4 00
Rev. L. T. Weldon, Liberty (thank offering).	2 00
Central Committee, Woman's Missionary Society, Collection, Missionary Day.	63 20
Central Committee, Woman's Missionary Society, Cuban Hospital.	4 00
Central Committee, Woman's Missionary Society, Girls' school, Havana.	25
Central Committee, Woman's Missionary Society, Centennial Chapel fund.	4 56
Central Committee, Woman's Missionary Society.	116 44
Ladies' Society, Bennettsville, box frontier missionary.	50 00
Pendleton Street church, Greenville.	7 00
Batesburg.	9 56
T. M. Bailey, Cor. Sec.	3 27
Rehoboth Sunday school.	1 33
Oak Grove, church.	1 85
Ladies' Society, Ridge Spring, box frontier missionary.	60 20
Ladies' Society, Bethel (contribution) box frontier missionary.	7 80
Catfish Sunday school.	4 20
Total for the month.	464 07
Previously reported	3,123 62
Aggregate since May	2,587 69

**TENNESSEE.**

Ladies' Aid Society, by Mrs. Early, Memphis.	5 00
Ladies' Aid Society, Ripley, box frontier missionary.	30 00
W. M. Woodcock Treas.	165 48
Centennial Fund.	5 00
W. M. Woodcock Treas. Centennial Chapel Fund.	6 00
Sevierville.	1 47
Young People's Missionary Society, Murfreesboro.	1 00
Ladies' Society, Fairfield, box frontier missionary.	17 20
Ladies' Society, Beech Grove, box frontier missionary.	15 00
Ladies' Society, Trenton, box frontier missionary.	56 10
Ladies' Society, Lexington, box frontier missionary.	33 00
Mrs. T. S. Moore, Chickamauga, Cuban church.	4 06
Sunday school, First church, Jackson.	23 12
W. M. Woodcock Treas.	12 00
Ladies' Society, East Nashville, box frontier missionary.	102 30
Ladies' Society, Germantown, box frontier missionary.	56 00
Sunday school Branchville.	8 00
"A Young Lady," Ina Baptist church, Centennial Chapel fund.	5 00
Total for the month.	540 47
Previously reported	1,942 08
Aggregate since May	2,484 18

**TEXAS.**

Ladies' Society, Eort Worth, box frontier missionary.	26 25
Center Baptist Sunday School, Falls county.	1 35
W. B. Terry, Treasurer, Red River Association.	6 70
Ladies' Aid and Missionary Society, First church, Texarkana.	5 00
J. M. Carroll, Superintendent of Missions.	448 52
J. M. Carroll, Superintendent of missions, Centennial fund.	94 20
Total for the month.	576 92
Previously reported	1,747 50
Aggregate since May	2,324 42

**VIRGINIA.**

Ladies' Society, Pisgah church (contribution) box frontier missionary.	5 00
Ladies' Society, Zion church, Box frontier missionary.	33 00
Ladies' Society, Brimington box frontier missionary.	35 00
Ladies' Society, Salem, box frontier missionary.	35 00
Young's Chapel Society, box frontier missionary.	26 75
Ladies' Aid Society, Danville, box frontier missionary.	40 00
Lehigh St. Sunday school, Richmond.	11 26
Bybee's Road church, Fluvanna county.	5 00
Total for the month.	191 01
Previously reported.	5,061 83
Aggregate since May	5,252 84

**MISCELLANEOUS.**

Previously reported	\$ 968 23
Grand total for the month	7,538 63
Previously reported	35,806 22
Aggregate since May.	43,344 85

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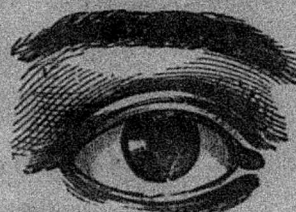
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