

OUR HOME FIELD.

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

VOL. IV.

ATLANTA, GEORGIA, FEBRUARY, 1892.

NO. 6.

REV. BASIL MANLY, JR., D. D.,
L. L. D.

BY MRS. J. WM. JONES.

[NOTE—The following lines are the out-
pourings of the heart of a wife and mother,
who had caught the enthusiasm and love
of her husband and four sons who had
been Dr. Manly's students.]

He has gone to his rest,
And we know it is best,
Yet we weep and we wish for him here,
We miss him and grieve,
Though we know and believe
That he answered the call without fear.

He leaves us his work,
Which he ne'er sought to shirk—
E'en in weakness and pain 'twas well
done.

Who can take his place,
Since he falls in the race,
With honors so worthily won?

The old and the young,
With pen and with tongue,
Who sat at his feet to be taught,
Can tell to our youth
Of his virtue and truth,
With meekness and purity fraught.

He receives his reward
At the hands of the Lord,
While we try to smile amid tears,
With selfish regret,
We too often forget
How he wrestled and labored with cares.

He has fallen asleep,
And has left us to weep,
For his like we shall ne'er see again,
Since thus he must go,
'Tis a blessing to know,
That the saint with his Saviour will reign.
Atlanta, Ga., Feb'y 1st, 1892.

RELIGIOUS WORK AMONG THE NEGROES.

BY J. WM. JONES.

PAPER NO. 2.

What Has Been Done (Concluded).

2. I speak now of what has been done
since the war.

The condition of things in the
South just after the war cannot be
appreciated by those who did not
pass through those cruel days. Ex-
hausted by a four years' war, houses
burned, fields desolated, property
swept away, labor disorganized,
States and individuals bankrupt, and
the vilest set of plunderers that ever
cursed a people fastened upon her by
the bayonets of victorious armies,
there was a reign of rapine, pillage,
injustice and wrong which was a dis-
grace to civilization, and which
should put to the blush every true
American.

Naturally, under this state of
things, there were cases of outrage
upon the negroes, and many of even
our best people were slow to incon-
venience themselves or their families
in order to provide for either the
physical, mental, or spiritual good of
"the wards of the nation."

And yet even during those dark

days there was the kindest feeling
between the freedmen and their for-
mer owners, many touching scenes
were enacted between them, and
much was done by our white people
for the good of "our brother in black."
Many of our white pastors continued
to preach as regularly to the negroes
as to the whites. I remember that
"Stonewall" Jackson's old Sunday-
school was kept up by Col. J. L. T.
Preston of the Virginia Military In-
stitute; Prof. J. J. White of Washing-
ton college, and some of the best men,
and most accomplished women of
Lexington. I recollect that in one
neighborhood in Virginia one of our
most gallant Confederate generals

between the races, and when the
whites saw the negro churches con-
verted into mere political machines
which disciplined their members for
not voting to suit the "carpet-bag"
leaders, it was very natural that they
should not feel enthusiastic in help-
ing them.

There came under my own per-
sonal observation, or were vouched
to me by perfectly reliable eye-wit-
nesses, such instances as these: An
appointment had been made at Lou-
isa court-house, Virginia, to ordain a
colored brother, who had been found
worthy, to the ministry in the Col-
ored Baptist church there on a given
Sunday afternoon. But, when the

use his pulpit as a mere political
hustings.

It was very common for political
leaders to bribe colored preachers and
use them to reach their people, and I
have known of cases in which col-
ored pastors would stand at the polls,
examine the tickets of their mem-
bers and openly threaten to "exclude
from the church all who did not vote
right."

And I have known of a number
of instances in which these threats
were put into execution, and some
of the best members excluded simply
for "voting wrong," i. e., against the
wishes of the purchased pastor and
his partisans.

I knew one case in which a pastor
refused to baptize men who would
not make him a pledge to vote a cer-
tain ticket.

Seeing the power of the colored
pastors and churches in perpetuating
the reign of "carpet-bagism," is it
any wonder that many of our best
white people were not enthusiastic in
building up negro churches?

And yet, even during these excit-
ing times, there was scarcely a negro
church built or repaired in the South
that did not draw the funds largely
from the whites, and our preachers
generally stood ready to help them
so far as their labors were accept-
able.

As showing the feeling of our peo-
ple at this period, I quote the follow-
ing from the report on the colored
people, unanimously adopted by the
Southern Baptist Convention at its
session in New Orleans, in May,
1877:

"There are many among us, and
among them, who can never forget
the relations we have sustained to
each other in the past. Memory
brings forth from her silent halls no
bright and joyous picture in which
they do not find a place. They
watched our cradle slumbers; they
taught us the first steps of childhood;
they hushed with tender words, and
with their own peculiar melodies,
the wayward cries of our infancy;
and on their dusky bosoms sung us
to our rosy rest. They watched with
eager eyes our development into
manhood; they rejoiced at our mar-
riage festivities; they stood sentinel
at the bedside of our sick; and, with
hands made gentle and tender by the
heart's deep love, they smoothed the
pillows of our dying loved ones.
They robbed the precious clay for its
long and dreamless sleep, and with
hearts overwhelmed with sincerest
grief, followed it to the grave. Such
memories crowd all the past of our
lives, and as soon as our right hands
forget their cunning, and our tongues
cleave to the roof of our mouths, as
we can cease to feel the influence of



REV. B. MANLY, JR., D. D., L. L. D.,
Born December, 1825; died January 31st, 1892.

resigned his position as superinten-
dent of the white school in order to
take charge of a colored Sunday-
school, and that a Confederate Colonel
taught, by choice, the colored rather
than the white day school. And I
found all over the South colored
Sunday-schools and day schools
taught by the most cultivated of our
Southern people. The oft repeated
statement that it was considered a
disgrace to teach in negro schools is
abundantly refuted by the reports of
our superintendents of schools, which
show that a very large majority of
the negro schools have been taught
by white teachers, and that this has
been done until there has been a
clamor on the part of the negroes
themselves for teachers of their own
color, and this demand has been met
so far as competent colored teachers
could be found.

The "Reconstruction" period
brought considerable alienation

white minister and other brethren,
who had agreed to assist in the ser-
vice, went to the church they were
met at the door by a sentinel,
who coolly said: "You can't come
in. The Loyal League is in session,
and will be until late in the night."
And that important service of the
church had to be postponed because
a secret political club was occupying
the church on Sunday at the regular
hour for church services.

One of the best colored preachers
in the South told me that it was no
uncommon thing when he would an-
nounce some special service in his
church for one of his deacons to rise
and say: "You can't git de house on
dat nite, kase de League brethren are
gwine to meet den;" and he found
this secret political organization fre-
quently interfering with his work.
Finally he was compelled to leave
the church and give up a position
of usefulness because he would not

memories like these. In the judgment of your committee, the time has now come when the Baptists of the South should redouble their efforts to promote the spiritual welfare of these people. The formidable barriers which formerly existed, have now grown impotent, and are ready to yield to the pressure of the loving hand, which goes to them laden with the blessings of the Gospel. Let us make the effort, honest, earnest, manly, and the opposing influence will give way; and there will be opened to its utmost bound, a field for Christian activity, white already unto harvest."

During all of the years since 1865 (and indeed since 1861 as far as they could reach them) benevolent organizations and individuals at the North have expended large sums for the education and religious instruction of the negroes at the South, and, while their expenditures have not always been judicious, they have done a noble work in which we have rejoiced. But writers at the North, and even at the South, sometimes speak as if everything done for the education and elevation of the negroes had come from the North, forgetting that the sums which Southern whites have wrung from their hard taxes, and expended for the education of the negroes far exceed what has come from the North. This will appear from the following carefully prepared statistics with which Rev. Dr. A. G. Haygood (then agent of the Slater fund, now bishop of the M. E. Church South) closed an able article on "The South and the School Problem" in Harper's Magazine for July, 1889. These are the latest statistics at hand, but they are conclusive on this point, and we give them entire, as follows:

"I conclude this review of a very broad field with a condensed statement of the sources of revenue for the carrying on this vast undertaking, the education of a race. Into this cause have gone the following amounts:

Freedmen's Aid Society (Methodist)	\$ 2,225,000
Baptist Home Mission	2,000,000
Presbyterian Home Mission	1,542,746
American Missionary Ass'n.	6,000,000
The different women societies	500,000
John F. Slater	1,000,000
Daniel Reid	1,000,000
Other individual gifts	1,000,000
Quakers and others	500,000

Total.....\$15,767,746

"By the States, in aid of normal schools and in maintaining the common schools, the following amounts:

Alabama	\$1,200,000
Arkansas	400,000
California	400,000
Florida	400,000
Georgia	2,500,000
Kentucky	1,500,000
Louisiana	2,500,000
Mississippi	7,000,000
North Carolina	2,400,000
South Carolina	2,000,000
Tennessee	2,500,000
Texas	4,000,000
Virginia	4,500,000

Total.....\$37,677,678.24

"More and more this disproportion will increase. It costs much more to maintain 16,000 public

schools, although with short terms and low salaries, than to conduct many more colleges than have been established or will be needed.

"To make these 10,000 schools what they should be requires more money than the Southern States can at this time furnish."

Decatur, Georgia, March 30, 1889.

It thus appears that the Southern whites, in their poverty, have contributed twice as much during these years for the education of the negroes as has been done by the combined benevolence of the rich North.

Let it be remembered that so far from decreasing the amounts voted to the education of the negroes since the white people have gotten possession of the State governments of the South, these amounts have been steadily increased year after year, and there is every assurance that they will be very largely increased in the future.

And the proportion of taxes paid by the negroes may be seen from the following extract from the address of Hon. J. L. M. Curry, general agent of the Peabody Fund, before the Inter-State Educational Convention held at Louisville, Ky., in 1884:

"The negroes, who in some of the States are a majority of the population are poor, and pay a very small part of the taxes. The aggregate value of the whole property of colored tax-payers in Georgia was \$6,589,876, while the total taxable property was \$287,269,403. The Comptroller of South Carolina is confident that the white people in the State pay nine-tenths of the taxes. In Wilmington, N. C., the negroes outnumber the whites in about the ratio of eleven to eight. Of about every \$12 of the school fund, the whites pay \$11 and the negroes \$1, and yet these \$12 the negroes get \$8.50 and the whites \$3.50. In Danville, Va., the city taxes, exclusive of license tax for corporate uses, in 1882 were about \$40,000, of which \$1,206.63 were paid by negroes. In Kentucky, the apportionment of school-fund, at the rate of \$40 per capita, to colored children, is \$129,458. The taxes, together with all the fines and forfeitures collected from the negroes, are devoted to education of colored children, and yet there is a deficit in the colored school-fund of \$92,345.36.

Our Home Mission Board has instructed all of its missionaries to give special attention to work among the negroes (many of our State Boards have done the same), and we have besides employed some of our ablest men to hold institutes for their ministers and deacons, and have employed missionaries to labor directly among them. We have in our employ at this time about sixty missionaries among the negroes, and we are seeking to enlarge the number and extend the work as rapidly as the churches will give us the means.

In future numbers I shall speak of what remains to be done, and give some practical hints on how to do it.

OUR FRONTIER MISSIONARIES.

We have often said that the greatest hardships of missionary life were to be found in the work of our frontier missionaries. Those who labor in Cuba, Mexico, China, or Italy are possessed of many advantages of which the men and women upon the frontier are deprived. While they have trials, privations and hardships peculiar to the fields they occupy, they for the most part enjoy the benefits of society, religious intercourse, educational advantages and all those comforts common to the people among whom they live. They receive a comfortable support; it would be a shame to us if they did not. It is the dictate of humanity, as well as of religion, to lighten the burdens of "our substitutes" in these far-off lands as much as possible. Would God that we did more for them than we do. But our frontier missionaries must share the hardships and the meager comforts of the people among whom they live. The absence of schools for their children, the scarcity of Sunday-schools and other religious instructions for their families, the growing up of their boys, and especially of their girls, without the opportunity to develop into the manhood and womanhood which fits for the better walks of life, are most conspicuous among the privations they endure.

Their poverty and their meager salaries often result in the barest supply of the necessities of life. The wide range of their work, the distances to be travelled, over the roughest roads or where none exists, taking their course from settlement to settlement, sometimes by the sun or by the stars, the heat of summer, the cold of winter, the rain, hail, snow, the swollen streams, the coarse fare, the pallet of straw, the insufficient and sometimes untidy covering, the rudeness and ignorance encountered, the want of houses of worship, preaching often in crowded dwellings, or in the groves, make every day of their long absence from home a day of sacrifice unknown to those who live under more favorable conditions.

Real knowledge is derived only from experience; what we learn from others is, at best, but half knowing. Nothing but an actual taste of the privations of these noble men and women will ever enable us to understand their trials, or enter into sympathy with their sacrifices. Next to such actual experiences is the relation by themselves of their own experience on these fields, and that our people may understand something of what they are we submit extracts from letters written by missionaries on the frontier. We regret that some of them were not written by the long-suffering wives of these men of God, for we are sure they would add other scenes of sacrifice to this heartrending picture. These letters were not written for the public, they are re-

sponses to kindly inquiries sent out in behalf of the board by our sisters of the Executive Committee of the Woman's Missionary Union in Baltimore, which have been submitted to us. We suppress the names and, as far as possible, all reference to localities, so that the writers may not be uncovered to the public. Many of them disclose feelings and troubles too sacred for public scrutiny, unless such disclosures be rendered impersonal by screening from the public eye those who wrote them. This we may say, they are all authentic. We know personally many of the writers, some of them for many years, and we know them all to be men of the highest worth, who feel that they are called by God to labor in these hard and difficult fields. No one can read these letters without being impressed with the faith and courage of these men, their fidelity to the trust committed to them, the uncomplaining spirit with which they endure hardships, their love of their work, their longing for the souls of those to whom they preach, and their joy in the success which has crowned their labors. 'Tis to such the Master will say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." It was by similar lives of devotion and endurance that our Baptist fathers of Virginia, Georgia and Carolina laid the foundation of our denominational prosperity, and won for us the soul liberty and the marvelous spiritual blessings we enjoy. So they are laying broad and deep the foundations on which future generations shall build temples of wondrous beauty to the praise of our God. Faith looks beyond the present trials to the finisher's work when churches will rise on all those wild plains, and in the mountain valleys, and gathered thousands swell the song of praise to him who loved them and bought them with his blood. These toiling ones will then have passed to their reward, but may they not even then look down upon the scene of their former trials and their hearts swell with new joy as they see the wide fields wave with the ripened harvest of their sowing.

Read these letters, and then tell me shall not these men and their families be better cared for than they are now? Here is a letter from an old veteran—we have known him long and well. His years cannot be less than three score and ten, yet he shows none of the infirmities of age. He might, had early advantages permitted, have occupied almost any pulpit in the land—a noble man of God, whose unblemished life has been filled with noble deeds, and whose reward is on high:

"You would have to be here and see the country yourself to appreciate the many hardships and sufferings we have to undergo for Christ's sake. I have long thought and believed if our brethren and sisters in the Eastern States knew what we had to undergo, that they would help us even

more than they do, and share with us the burden of preaching the gospel to the destitute. This country is being settled very rapidly, and there is not one Baptist preacher to every ten counties on the plains. Our appointments are often fifty miles apart, and still they must be filled, for the people are hungry for the gospel. We have to preach in dwelling houses, and dugouts, and sometimes we find a school-house, but there is not a Baptist church-house on all these fertile plains—an area of country as large as the State of Kentucky, but the people are scattered all over it, and still coming. The word must be preached to them.

"My family consists of myself and wife. We keep a horse and buggy, and we both go together. While I preach and visit families, trying to get men interested in their soul's salvation, my wife does all she can to help among the women and children in trying to get up neighborhood Sunday-schools."

Then here is another whom I knew in his boyhood, always modest, diligent and devoted to his work:

"The lands here are beautiful and valuable. Ten years ago they were filled with Indians, buffaloes and wild animals; now they are fast settling up with a good class of people from all parts of the United States. The nearest Baptist church is more than one hundred miles off. When I came in February last no church was organized in all this broad area. I preach at three county seats, and at one railroad junction. At C., the county seat of A. county, I have a little church of twenty members. Next Sunday I hope to organize at A. a little church of fifteen members. The people are coming rapidly into these and other counties; hence, my work is and has been that of *planting*. What the harvest will be in years to come others will know maybe after the missionary is gone and forgotten. The nearest missionary to me is one hundred miles. When I came here there were no churches, no Sunday-schools. The Baptists have no houses of worship in one hundred and twenty-five miles square. There will be somewhere in this, my present field, in the not distant future, a new and second Fort Worth; of this the public mind is all a unit. The sooner the gospel seed is sown, the wiser and the better."

This brother who has a wife and three children receives a salary of \$300, and what can be collected on his field, which does not exceed \$100. His traveling expenses require a considerable part of this—shall he have more?

Here is another brother who labors in a similar field. See how he appreciates the sympathy of Christ's people—will they not cheer him with substantial evidences of their love?

"Your note of inquiry concerning the personal needs of the missionaries and their families, and your

proposition to share in the burdens and hardships of God's chosen agents in carrying the gospel to the destitute, is fraught with the spirit of Christ. Truly these expressions of Christian sympathy are beyond all price. Nothing human is so well calculated to encourage, stimulate and strengthen the missionary in his toils and sufferings for Christ than the thought that somewhere there are those who do not only send words of sympathy, but furnish substantial evidences of their love. The thought, the deed, is born "from above," and in the language of the blessed Master, 'Verily, verily I say unto you, they have their reward.'

None but the missionary and his Master can ever fully know just what is meant by the term 'missionary'—the general acceptance of the word being to 'Go, preach the gospel.' If this were all, it would be a continual feast of good things—a joy forever; but alas! it is not all. 'Tis only the sunny side. An occasional rift in the clouds that are scharged with winds, rain, hail, snow and muttering thunders. Sacrifice, sacrifice is written on every page of his diary. First, the greatest boon to every true man, loving companionship of wife and children; must be surrendered—exchanged for the cold indifference of suspecting strangers; the warm sleeping apartments of feather-bed and blankets for a mattress of straw and thin, often soiled, quilts, that do not keep out the cold—he must go among the very poorest—fare as they fare, eat what they eat, and sleep as they sleep, if he would be an efficient agent in bringing them to Christ. If any one has a mind to enter the mission field under the impression that he will have a good, pleasant time, my advice is for him to remain at home—stay in the interior, and don't come to the frontier. A frontier people are of necessity hard pressed, and do not have many home comforts, either in houses, clothing or food; but, thank God! many of them hear and gladly receive the gospel. The missionary has to do much riding, sometimes going over thirty miles from neighborhood to neighborhood, following cow trails and liable to lose his course, and in times of severe winter weather, run great risk of freezing in times of blizzards, common to this region. He ought to have the very warmest of clothing to protect him, but his meager salary will scarcely keep the wolf from the door of his wife and little ones, and with only an abiding trust in the promise, 'I will never leave thee, nor forsake thee,' he goes forward with the message of eternal life—bearing it to benighted lost souls.

"There have been three churches organized in my field in the last few months, and I hope to organize others in the near future."

The next brother is one we have never seen, but he is one of God's chosen, whom he has honored by

ordering his life path so nearly along the lines of that of his Master.

"My field of work is hot and dry in summer, and cold and windy in winter. The wind is so hot in summer sometimes one feels like they are near a hot fire; but I am going all the time. The Lord calls, and I must go. People say come, and I can't stay away. The missionary cannot stop winter or summer. I have to travel often twenty-five miles on Sunday and preach from three to four times. I am so tired at night I cannot sleep. I preach in school-houses, dwelling houses, and dugouts, which are holes in the ground and poles laid over, and dirt thrown over that. Sometime I find a family of ten in one room of that kind, and yet I find room to stand and preach Christ to the people. They receive me gladly and treat me kindly; give me the best they have, which is often bread and milk. It is received by me with thanks. When I came here two years ago I found men and women who had not heard a sermon in three years. The old settlers of this country are mostly stock men; most of them are wicked, but very kind and respectful to ministers while preaching to them. The country is settling up very fast, mostly with people who are not more than able to support their families. I have made a great sacrifice in coming to this country, but I do it for Christ, and he will repay I know. I preach to four missionary churches and several stations every month regularly, and sometimes more. I receive members by letter or baptism every meeting. My salary for two years has been \$25 00 per month. I have collected some little on the field. I have a family of eight children and a wife to care for; they help me all they can. My children have not been to school since I came here."

Here is a letter from a brother living in a different State, and living under somewhat different conditions, but his hardships are scarcely less:

"It takes consecration to work here and endure the privations, a few of which, with your permission, I will mention. Our family consists of wife and five children, the oldest almost fifteen years of age. We have lived for the past two winters in a house only half finished, no chimney, shutters or door, and no way of warming the house except a small cooking stove. We are now living in our own house, but it is yet in an unfinished state. My wife gave a feather bed for the lumber to build it which she brought from Missouri. What we have to live on is about in keeping with this. I have bought books enough for the children, but if they go to school they will have to be boarded out, as there is no school near enough for us to send them from home. Now, dear sister, do not give this undue publicity, for I never did like to parade my needs before others."

The next two letters are from men who are working among the foreign

population. The first one is one of the hardest and most successful workers we know—no difficulty deters him—no labor is too arduous for Christ and souls.

"In answer to your question, if some help from the Woman's Missionary Union would be acceptable, I ought to say that any help in that way would be very thankfully accepted. We are eight in family, my wife, myself and six children, all girls—the ages ranging from three weeks to fifteen years. At present we have a very hard time in the family where the children are sick with scarlet fever. Two weeks ago I had to pay to the doctor \$25.00 for service; I think the next bill to the doctor will be nearly the same amount."

"I became at the knowledge of the gospel in France at eighteen years. I have been persecuted by my family who are Roman Catholic. I suffer great deal, but the Lord is here with me according to his promise. Sunday last I have the joy to baptize in Christ Jesus three, an old man of sixty years, and two young ladies—it was a beautiful sight."

"We have organized a French Baptist church here. I live in P., but my work is more at M., five miles east of here. I live in P. for the reason the rents are lower. You can judge I am not able to pay high rent; I receive for salary from the Home Board \$25 per month. Of this \$25 I pay \$6 for rent, and every month I have to pay fifty or seventy-five cents for railroad ticket. I visit the people, French, Swiss, Italians, Waldesians; there are about forty families. I travel on my feet seven, eight, nine miles; sometimes I am very tired, but the Lord Jesus was tired too on his way. I am a poor man, but I am rich in my God, and my Saviour will be with me."

The next brother lives more than five hundred miles from any one of these we have mentioned, yet in a field not less difficult than these.

"I am trying to put in all my time the best I can preaching in destitute places—sometimes in houses, and sometimes under trees in the woods. Riding from fifteen to thirty miles through heat and cold, realizing the weight of the Apostle Paul's words when he said, 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord,' and I find that his words are true when I see men and women converted to the truth under my labors."

Who would like to exchange places with the next brother, who, with his wife and nine children have been "living in a tent and a cave."

"I have been compelled to leave my work for a time, which I was sorry to do; but as we are living in a tent and a cave, I was compelled to build a house for my family, which consists of a wife and nine girls. So you can see that \$100 does not go

(Continued on next page.)

OUR HOME FIELD.

[Entered at the Post-office at Atlanta, Ga., as second-class mail matter.]

The price of OUR HOME FIELD has now been reduced to 25 cents per annum, for each paper regardless of the number taken by churches or individuals. We thus furnish an eight-page, illustrated paper for a mere pittance, and urge pastors and others to exert themselves to extend our circulation.

We have also reduced our advertising rates, for the terms of which application should be made to the Editor.

All communications for the columns of the paper, and all subscriptions or advertisements, or other matter pertaining to this paper should be addressed to J. Wm. Jones, Editor, P. O. Box 551, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., FEBRUARY, 1892.

HOME MISSION BOARD.

ATLANTA, GA.

PRESIDENT:

JOHN D. STEWART, GEORGIA.

VICE-PRESIDENTS:

W. N. CHAUDRON, Fla.	W. S. PERICE, La.
J. S. FELIX, Va.	R. W. SANDERS, S. C.
A. G. McMAHAWAY, N. C.	O. L. HALEY, Tenn.
E. Y. MELLINS, Md.	M. M. BERRY, Ky.
G. W. HYDE, Mo.	A. B. MILLER, Ark.
F. M. LAW, Texas.	E. D. MILLER, Miss.
J. G. GIBSON, Ga.	G. S. ANDERSON, Ala.

I. T. TUCKER, Corresponding Secretary.
J. Wm. JONES, Assistant Corresponding Secretary.
A. D. ADAMS, Treasurer.
A. C. DUBOIS, Recording Secretary.
D. F. ARBOTT, Auditor.

BOARD OF MANAGERS:

J. B. HAWTHORNE,	P. M. DANIEL,
GEO. HILLIER,	V. C. NORCROSS,
WM. CHENSHAW,	M. C. KISS,
S. Y. JAMISON,	J. T. PENDELTON,
HENRY McDONALD,	HENRY HILLIER,
G. G. RAY,	J. M. GREEN,
E. L. CONNALLY,	LAMING BURROWS,
	J. C. C. BLACK.

REV. BASIL MANLY, JR., D. D.

When on Monday, February the 1st, the telegraphic columns of our papers announced the death, on the evening before, of Charles H. Spurgeon, and Basil Manly, Jr., there was sorrow in thousands of homes and hearts.

We mourned for Spurgeon, the great preacher, and organizer, and worker, and wondered who could take his place in the pulpit, the Orphanage, the Pastor's college, the Editor's chair—the many places which he adorned, and from which he sent out hallowed influences to bless the world.

But we mourned the death of Dr. Manly as that of a beloved old teacher, a warm personal friend, and one of the humblest, purest, truest, noblest, most useful men whom we ever knew.

The writer first met Dr. Manly in 1856, when he was pastor of the First Baptist church in Richmond, and his genial manners, sympathetic words, and gentle kindness to the young man just beginning the Christian life, and purposing to enter the gospel ministry, won his heart and drew him to him by chords which have grown stronger and stronger as the years have gone on.

But we had not seen him often until in October, 1859, we entered the Southern Baptist Theological

Seminary which had just been opened at Greenville, S. C., and in which Drs. Boyce, Broadus, Manly, and Williams were the professors. Was seminary or college ever blessed with grander men than these four congenial, loving, true yoke-fellows? Able, scholarly, studious, "apt to teach," enthusiastic, self-sacrificing, consecrated men of God, how they have left their impress upon our rising ministry, and how their blessed influence will widen and deepen as the years go on.

Dear old teachers of our youth, how we have honored, and admired and loved them. Williams first crossed over the river, Boyce followed, and now Manly goes to join them.

Hundreds of old students all over this land, and in other lands, will thank God that Broadus is left, and humbly and earnestly pray that he may be spared many years to carry on the work which the immortal four begun more than thirty-two years ago.

Dr. Manly was a fine scholar, a laborious student, an admirable teacher, and so lovable a man that he will live on in the memories, and hearts of all of his old students. Other pens have told the story of his useful life—in the pastorate, as President of the Richmond Female Institute, as President of Georgetown college, as Professor in the Seminary, as author and as worker for every cause—and we will not repeat what they have written, but will only lay on his bier this simple flower brought by the hands of one who dearly loved him. His funeral took place in Louisville from the Walnut Street church on Tuesday afternoon, February 2d, and is reported to have been one of the largest and most impressive ever held in the city. All classes and every creed—an Episcopal bishop, a Jewish rabbi, and ministers of all denominations as well as the whole body of students of the Seminary—were present to honor one universally respected and loved, and the spacious church was packed to its utmost capacity.

His pastor, Dr. T. T. Eaton, preached an earnest, eloquent and appropriate sermon from the text, "Rejoice evermore."

His colleague for 32 years, Dr. John A. Broadus, spoke as only he can speak, and there was not a dry eye in the vast throng.

Drs. Kerfoot, Whittsitt, Sankey and Robertson of the seminary, President Dudley of Georgetown College, and Pastors Tupper and Weaver were also in the pulpit, while scores of preachers of all denominations were present.

It must have been an impressive and touching scene as the two hundred seminary students marched with solemn tread to escort their beloved old teacher to beautiful Cave Hill, where he was laid away in the seminary lot beside Dr. Boyce—*par nobis fratrum*. "They were lovely and pleasant in their lives, and in

their death they were not divided." At the conclusion of the brief service at the grave a quartette of seminary students sang with melting pathos—

"Shall we gather at the river."

Yes! honored, beloved, brother, your old students respond: We shall not only "gather at the river," but "we shall meet beyond the river," and if, by God's grace, we shall be able to bear "jewels, for the Savior's diadem," they will be jewels won in no small measure through the impress of your teachings, your pure life, and your hallowed influence.

ARRIAGO.

Our brethren who were at the Southern Baptist Convention at Fort Worth, will remember a man of this name who accompanied brother Diaz, and who made a brief address to that body. Having been a priest of the Roman Catholic Church, he had been converted to our faith, and was baptized into fellowship with our people in the Second Baptist church, Atlanta. He was a man of no ordinary ability. Coming out of the darkness of Catholicism and working his way slowly and painfully through the midst of its false doctrines to the light of truth, he had an experience of the preciousness of divine grace, such as falls to the lot only of those who have been brought out of darkness into the marvellous light. He declared in the strongest phraseology of his own Spanish tongue, his faith as follows: "I have renounced the idolatry of the Catholic Church, the worship of the Pope, the worship of the Virgin Mary, the worship of saints, and the worship of images, and have accepted Jesus Christ as my personal Saviour, and rely on him alone for my salvation."

He employed his native pen in such exposures of the corruptions of the Catholic Church, both in its faith and practice, through the medium of the daily papers of Havana, as aroused an interest throughout that great city. Some days one hundred extra copies were sold because they contained Arriago's scathing strictures. One day, unfortunately, he allowed such expressions to escape from his pen as were tortured into a personal attack upon the Bishop of Porto Rico. This was the opportunity for which the Bishop of Havana had long been waiting. Arriago's arrest was ordered immediately on the charge of defaming the Bishop of Porto Rico. All efforts on the part of his friends and of the board to secure bail for him were unavailing; he was imprisoned in the common jail. There, after months of weary waiting, that restless, nervous, impatient nature of his saw no end to the dreary prison life. He would be tried on the charges only when the Bishop chose to permit it, and his imprisonment, stopping as it did that fearful exposure which Arriago had made day by day, had determined the Bishop never to allow him

to be free again. At length the time came when the wily ecclesiastic tempted the powerless prisoner to abandon his new found faith. How well he succeeded, what were the promises made, of course we know nothing, but Arriago was released and sent to Guano Baccio to undergo the penance due on account of his departure from the Catholic faith.

That accomplished, he was returned to Havana as chaplain of the same prison in which he had been incarcerated—this position he held for a time. One day, it is said, there came orders from Spain to have Arriago tried for his alleged offence against the Bishop of Porto Rico. Again he was behind the prison bars. The light of hope disappeared from his vision, and under the accumulation of the sufferings which fell upon him, his reason reeled and was dethroned. The court pronounced him insane, and now he is confined in a lunatic hospital about nine miles from Havana.

Poor Arriago! the one weakness of his nature lost him, as it did Sampson of old, the golden opportunity to be a light to his darkened countrymen, leading them from spiritual bondage, an honor to himself, his country, and a devoted servant of his Lord and Master.

The heart saddens at a shipwreck of faith like this, and we turn away from the melancholy picture.

And now for collections for our General Fund. In pressing collections for the Havana house there has necessarily been some abatement of zeal for collections for the general fund, and (although we tried to guard against this) some diverting of funds from the general fund into the special fund for the Havana house.

But now we must urge our brethren not to forget that making the second payment on the Havana house does not feed and clothe our toiling missionaries, and their needy families, and that there must be no falling off of contributions to the general fund because of what has been done, or may be done for Cuba.

We are glad to say that we are encouraged by the present situation to hope that we will come out even better than usual at the convention; but this hope is based on the expectation that our pastors and churches will give to Home Missions a full share of attention during the coming weeks, and will send us even more than their usual contributions between now and the first of May, when our Treasurer closes his books.

The Convention Series of Sunday-School Helps are beauties which will grace any Sunday-school, and we heartily and without reserve command them to every Baptist Sunday-school in the South. Take them because of their merit. Take them because they are ours and every dollar of profit goes into the treasury of the Southern Baptist Convention.

Take them because they give every quarter lessons on the Mission work of our own Boards and train our young people to familiarity with our own work and to the habit of contributing to our own Boards.

Send your orders to Dr. J. M. Frost, Secretary, Nashville, Tenn.

SHALL WE CROWN THE CENTENNIAL YEAR WITH A CONTRIBUTION OF ONE HUNDRED AND TWENTY-FIVE THOUSAND DOLLARS FOR A HOME MISSION CHAPEL FUND?

There is upon us an imperative necessity, and we have in this centennial year a golden opportunity of doing this grand thing for the cause of the Master.

I.—THE NECESSITY.

It is estimated that there are now in the South more than one thousand organized white Baptist churches that have no houses of worship. Add to this the many churches whose houses are utterly inadequate to their wants, and the thousand or more places where Baptist churches could and would be organized if there was any provision for building a suitable house of worship, and it will be seen that there is laid upon us an imperative necessity to make some provision for this crying need on all of our mission fields, and especially on our frontiers and in Cuba. There is scarcely a week during the year that the Board does not receive several piteous appeals for help in this direction, and every year we have been helping to the extent of our limited means. But if we had a fund which was specially set apart for this purpose, so that we could always be ready to help deserving cases by a gift or a loan, or by paying interest on money that might be advanced in special localities, we might encourage, strengthen and help in securing houses of worship at many points where, without such help, it would be years before they could build, and then under very great disadvantages.

The workings of the "Church Edifice Fund" of the American Baptist Home Mission Society, of our Methodist brethren, North and South, and of other similar organizations, have proven beyond all question the value, the utility, the absolute necessity of such a fund.

In many of these new towns, which spring up like magic in our mining regions, at railway centres, or amid the teeming immigration that pours into the new settlements stretching along about 2,500 miles of frontier, an eligible lot can be secured free, or at very small cost, and with a judicious use of such a fund as this, vantage ground can be gained at the start which several years later the expenditure of much larger sums and years of toil could never secure. And then in Cuba, as our work progresses, we shall need chapels all over the island. The Baptists there have shown a desire to help themselves, a disposition to work toward self-support, which we shall encourage and develop, and we expect them to do much toward building their own chapels; but the best way to secure this is to be able to render them timely and judicious aid. No church can succeed without a house of worship of its own; and a nice, comfortable, commodious temple of the liv-

ing God, in which his people can gather, attracting the outside world and by its very presence in the community serving as a constant and eloquent sermon, is not a luxury, but an absolute and pressing necessity.

II.—OUR OPPORTUNITY.

Southern Baptists have not, to much extent, undertaken to provide a "church building fund," not because they have not appreciated the necessity, but chiefly because they have seemed to lack the opportunity during the past thirty years. But now the day and the hour seem to have come—the golden opportunity has arrived. The Centennial Committee has suggested as one of the most appropriate means of celebrating the Centennial of Modern Missions that the Baptists of the South raise one hundred and twenty-five thousand dollars, to be used as a "permanent fund" by the Home Mission Board in building chapels on its mission fields, especially on its frontier and in the island of Cuba.

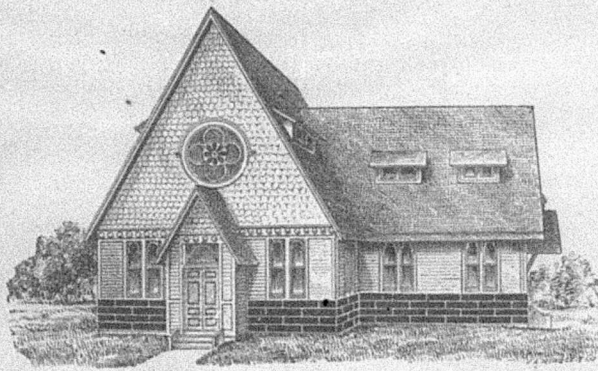
The Woman's Missionary Union,

his address and the name of his district Association, will secure the desired package.

And now we earnestly appeal to our pastors, our Sunday-schools, our women's societies, our children's bands, our churches and to our people generally to help us in this great enterprise by their influence, their words of encouragement, their contributions, and their prayers. Let men of means, looking out for "safe and profitable investments" take stock in this scheme whose securities are "gilt edge," and put into it \$5,000, \$1,000, \$500 or \$100, whose dividends will never fail; but will go on yielding them a large income through ages yet unborn.

Let the poor, the children—all who love the Lord—rejoice in meeting this opportunity, where small gifts from the many will aggregate a large sum and establish on a firm basis this grand enterprise for building up the cause of our Master.

Let all accompany their gifts by fervent prayers that God's richest



Centennial Chapel Building Fund.

auxiliary to Southern Baptist Convention, at the request of the Board, will seek to interest woman's mission societies and bands in this effort. A wise plan has been devised, the details of which will be fully explained from time to time, and we are confidently expecting that, with the co-operation of the pastors, the intelligent zeal, consecrated efforts and self-sacrificing liberality of our noble women will, by the blessing of the Lord of the harvest, result in a grand success.

The Board also calls upon Sunday-schools, through their superintendents, to aid in this great work. Arrangements have been made with the Maryland Baptist Mission Rooms, 10 E. Fayette street, Baltimore, to supply Sunday-schools with "Chapel Brick Cards" and "Certificates of Stock." Samples of each of these will be sent every superintendent throughout the South whose address could be secured, and full supplies will be forwarded, free of charge, as they may be ordered. Should any superintendent fail to receive a sample package, a postal card to the Maryland Baptist Mission Rooms, stating

blessing may rest upon this plan, and may put it into the hearts and hands of the people to make this part of the Centennial of Missions so grand a success that future generations shall rise up and call them blessed who shall have in any way promoted it.

J. WM. JONES,
Asst. Secretary Home Mission Board,
Southern Baptist Convention.,
Atlanta, Ga.

NOTE—It was the wish of those having the matter in charge that the above article should have been accompanied by a facsimile of the Centennial Certificate; but, in attempting to reduce the certificate for the newspaper column, it was found that the cut of Wm. Carey which adorns the centre of the Certificate would be next to unrecognizable and the impression unfavorable.

F. M. ELLIS,
For Centennial Committee.
Baltimore, Md.

Renew your subscription to HOME FIELD, and do it now. Do not put aside this paper until you have attended to this matter.

APPEAL FOR FOREIGN MISSIONS TO THE WOMAN'S MISSIONARY UNION AND TO SUNDAY-SCHOOLS.

BY B. H. HARRIS, PRESIDENT F. M. BOARD S. B. C.

The Southern Baptist Convention, through its Centennial Committee, recommends that our people, in harmony with the plans of their brethren all over the world, celebrate the Centenary of Modern Missions, 1892, by an advance movement along every line of work and by raising a special fund for the Boards of the Convention.

For Foreign Missions it is proposed to increase the regular contributions sufficiently to enable the Board to send out and support one hundred new missionaries in addition to the present working force of devoted men and women, and to raise a fund of at least \$125,000, to be used as occasion may from time to time require, in buying or erecting buildings at mission stations, in preparing and publishing translations of the Bible and other books, and in any other work of permanent character. It has seemed eminently appropriate to enlist in this effort the co-operation of two classes, the women and the children of our Southern country. Woman, in America, owes an immeasurable debt both to her Saviour and to her degraded sisters in heathendom. Her profound sympathy and active hands will seize the opportunity to make some payment. The young people of to-day will, in a few years, have to support and guide all our Christian enterprises; their fresh enthusiasm, and vast numbers will make them potent in this work for the future. We, therefore, earnestly ask the assistance of the Woman's Missionary Union, with its State committees and local societies, and of superintendents and other officers of Sunday-schools in giving information, making suggestions and organizing the collection in their several communities.

USES FOR THE FUND.

At Zacatecas, Mexico, Brother McCormick has secured an eligible lot. His work is hindered for lack of a convenient house of worship. Exactly the same is true of Brother Bagby, at Rio Janeiro. There is need of chapels at Parras, Guadalajara and other stations in Mexico; at Juiz de Fora, in Brazil; at several Yoruban towns, in Africa; at half a dozen places in China; in Japan, as soon as our missionaries there have mastered the language. Other chapels and residences will be needed as our force is increased. Hitherto these have been provided for by special appeal; it will be much better to raise now a fund sufficient for a number of years and be in condition to take advantage of opportunities as they occur.

It is not the policy of the Board to erect expensive buildings or to super

cede the necessity for strenuous efforts on the part of native converts. We propose to provide comfortable residences for our missionaries and let the natives build their own coops, wherever they are able, as has been done in our oldest fields, Southern and Central China; elsewhere to supplement their contributions only so far as will stimulate them toward self-support. Even this, however, a little help in many places, amounts to a considerable sum. Thousands of churches at home call on others to help them build; on whom shall the feeble bands of converts from heathenism or Romanism call in their much sorer need?

Our wants in the matter of publications have been generously anticipated, for several years past, by donations from the American Baptist Publication Society. This we hope will continue, and yet we should like to be in condition at any time to undertake our full share in the work of giving to the world the word of God.

METHOD OF COLLECTING.

Plans have been devised and are heartily approved by the Boards of the Convention to interest mission societies and Sunday-schools in collecting this money. Two principal features are: (1) *Chapel Cards*, to be used for the collection of sums from ten cents up to five dollars; and (2) *Centennial Certificates*, to be issued in receipt for collections of five dollars and over. The card represents a neat little chapel supported on fifty bricks, when one of these is returned with ten cents for each brick, a certificate will be given in exchange. The certificates are handsomely gotten up, illustrated with a fine portrait of William Carey, and will be a suitable memorial of valuable service rendered during the Centennial of Modern Missions. Supplies of cards and certificates, with full directions for their use, can be obtained by mission societies and bands from the State Central Committees; by Sunday-school superintendents from the Maryland Baptist Mission Rooms, No. 10 East Fayette street, Baltimore, in accordance with special arrangement made by the Boards of the Convention. In ordering please remember that they are issued by both Home and Foreign Boards, and ask for one or the other, or for both in such proportions as may seem best for your community.

Send the money collected with statement of its special designation through the regular channels to the Treasurers of the Boards.

And, by all means, try to arrange so that this special collection shall not hurt, but, if possible, shall help the regular collections of your church for the cause of missions.

CLAIMS OF FOREIGN WORK.

In behalf of Foreign Missions, we may confidently appeal: (1) To the express command of the risen Lord, who said, "Go teach all nations"

[Mat. xxviii, 19], "that repentance and remission of sins should be preached in His name among all nations" [Luke xxiv., 47], "and ye shall be my witnesses—unto the uttermost part of the earth" [Acts i, 8]. (2) To the vast extent of the field, including the votaries of heathen and Mohammedan religions and of the more corrupt forms of Christianity, embracing more than four-fifths of the people now living on the globe. (3) To the great and terrible need of the nations that sit in darkness and in the shadow of death, while on their shores the beacon-lights that mark the way of salvation are few and far between. (4) To the wonderful success with which God has crowned the feeble efforts of his people, in their weakness and want of faith, during the hundred years of missionary labor now about to close. (5) To the bright prospect, the open doors, the inviting fields, now in view, and the special opportunity afforded by this Centennial. No other such will occur during the life-time of any to whom this appeal is addressed.

The cause is worthy, the need is great, the demand is pressing, the promise is bright, the time is favorable. A large number of small amounts will make up the sum asked for, and it will accomplish its purpose by God's blessing in answer to the united prayers of many givers. Let it not fall short for want of your mite.

LETTER FROM REV. A. F. DIAZ.

HAVANA, CUBA, Jan. 20, 1892.

DEAR DR. TICHENOR—Yours, date January 15, was received. About two months ago I send a list with all the names of our 25 scholars and names of teachers and what kind of tuition we give them to Miss Armstrong, of Baltimore, and besides this with all the particulars about each one of the ten they already has select. I spoke in my letter how large are the rooms that we have space for 100 boarders.

There is not other idea that has been received so well by the citizen of Havana as the establishment of school of this kind. I told this to Miss Armstrong, and told her that if they help us a year it is very probably this people of Havana will support the school (Baptist and Catholic). I may mistake but they show great sympathy on this institution.

Now let me tell you some information in order you may use.

Our school have 92 daily pupils—from these I select 25 intelligent, poor, or orphans, 10 was received on the school as boarders since the month of October 1st. We occupy the 4th part of the building the Board bought for the church purpose. The cost of each boarder including tuition or salaries for professors are \$12 each a month, and we give everything they need. We have 5 professors on the school, and they are Minnie Diaz, my wife, my mother, Miss Julia Lo-

zano and myself. The order of the school is as follows:

My mother is in charge of the board.

My wife in charge of needle-work, and trimming department.

Miss Julia Lozano in charge of the primary department.

Minnie in charge of piano, organ and singing, class of spelling, first reading and Bible class.

Myself, English, Spanish grammar, writing, geography—America and Europe—arithmetic, geometry, typewriter.

We commence to work at 6 o'clock A. M. and get through at 5 P. M.; then sister and my wife are in charge of the boarders.

An incident—last Sunday after the services I was call for one of the brethren in charge of the church collection and gave mean envelope which was found on the basket's collection, addressed to me. I open and find a letter and a note bill for \$500 (Spanish paper). The letter have only four lines and it said: "Take this money and buy 12 sew-machines; make a present of them to 12 of the young ladies that are able to sew. An unbeliever." I was not please with the signature, and was inquire who it was, in order to give that money back, but can't find him, and I conclude to get the sew-machines for them; so I bought them, but I have the idea if I understand who is the person that put his unbeliever money on the Lord's treasure to give back right away. What do you advise me? You think I am right or wrong?

Salaries we pay—

Mother's ——— 27 for missionary work and school.

My wife do not charge nothing.

Miss Julia Lozano.....\$20.00.

Minnie.....14.00

Myself nothing.

But somebody need to take my place because is too much for me, and the salary will be \$34. I have a very intelligent lady who is Christian that is willing to accept this call.

Please be so kind as to drop a line to Miss Armstrong and tell her what you think will interest them from this account I give you, because is very probably my letter has been miss on the mail.

Did you have a good trip? Are you well now? Good bye.

Yours in Christ,

DIAZ.

NOTE.—It is hardly necessary to say that the secretary wrote Diaz that he did right in investing the \$500 put in the collection basket by "An Unbeliever" in the sewing machines for the school, and that hereafter whenever "An Unbeliever" is led to cast anything into the treasury of the Lord, he should, without hesitation, accept and use it. "Spoiling the Egyptians" in that sense and in that way is surely legitimate.

We know of no pastor among us who would have raised the question of receiving money voluntarily given by "An Unbeliever."

(Continued from third page.)

very far in such a family where there is everything to buy. We cannot expect anything on the field, as people have all they can do to live. I would gladly work all the time if possible, for the people are starving for the gospel, and sending forth calls every day for protracted meetings. I have preached in groves, hay-sheds, barns, dwelling houses and dugouts, and everywhere have had large crowds of earnest hearers. Ought not this next brother to be helped?

"I have been travelling for two years in this Indian country, teaching in the darkest parts, holding revivals and protracted meetings. The Lord has greatly blessed my labors. I have baptized over two hundred; I went through rain and snow, heat and cold, most of the time on foot—waded the water often to my waist, but these hard times are before us and we must not complain. I receive but little for my labor, and my family are in want of clothing and provisions."

This next brother lives in still another political division of our country. See what he thinks of his work:

"I think we have one of the grandest mission fields in America. There are a few Baptists scattered all over the country; to get them organized and in working condition will require a great deal of time and care. There are three of us laboring together as ministers in this country."

"We have organized six churches this year. Educational opportunities for our children are very limited; we have no means for building school-houses or hiring teachers. The appropriation made by the Government is not available to many of us for want of houses. We have six children and are growing very anxious in regard to their education."

The next brother is three score and five, yet how diligently he is working for the Master.

"Time and words would fail me were I to undertake to tell the hardships and privations which I have to undergo while travelling through the Indian country, preaching Christ to dying men and women. I am sixty-five years of age; I am putting all my time in, riding over hills and valleys, holding meetings in houses when I can get them, and when I cannot, I preach in the woods under the trees when the weather will admit of it. I receive more or less calls from new places to preach every week, but I cannot reach them. Pray that the Lord may send more laborers into the field."

The next brother has been in his present field more than a year, but before that he had learned to endure hardness as a good soldier.

"I am glad to have the opportunity of giving you some of the particulars of our work. Most of the brethren in the ministry are very poor, and like your scribe, are for the present living in what is termed

"dugouts," some in sod-houses—yet we trust we may be counted worthy, and our labors meet the approval of the Master. None, unless they could be in the field and see the destitution and privations that have to be endured, can form the least conception of it; but the gospel must be preached to these people, and we ask you to pray earnestly that we may be able to endure, and that God will continue to bless our labors, and that souls may be saved and the cause built up. I know your heart would grieve to see the privations of most of the families of our ministry. They are enduring and suffering in silence that their husbands may go and preach to the people."

The next brother has been a frontier preacher for many years. How much he needs, and how he appreciates the sympathy and help of his brethren.

"I assure you it is encouraging to us to know that somebody is thinking about us. I have been on this field for nearly three years trying to build up the Master's kingdom. I have had to undergo a great many hardships, and expose my family to extreme suffering and poverty. We are growing poorer every year. I have a large family to support—eight children at home, six girls and two boys. Our crops this year are cut off with drought, and I have for some weeks past been unable to see how we could get through the winter. We are financially embarrassed, and I have thought (and desperate is the thought) that I might be forced off from this field; but when I received your letter, I felt like the hand of God was in it. My wife is almost an invalid, my health is fast failing. We have a beautiful country here, and rapidly settling up with poor but energetic people; destitution is on every hand. Pray for us."

Then, here comes another letter from a veteran who must travel a thousand miles to shake hands with the last one:

"I serve one church as pastor, salary expected, about \$30; the rest of my time I work as missionary of the State Board at a salary of \$100. My family consists of my wife, our little boy seven years old and myself. I am nearly seventy-two years old, lack only a few days of it. Allow me to say that while we do not consider ourselves objects of charity, any assistance you may see fit to render will be thankfully received."

This brother lives near the setting sun:

"My field is away out on the 'border land' where our privations are very many and the labor hard—a country that is new, but rapidly settling up, and I think destined to be in the near future one of the best portions of our great State, and therefore an important mission field. I am supplying nine stations in an area of one hundred miles square, and of course have a great deal of travelling to do over rough roads, stopping

often to rest where I have no shelter from the scorching summer sun, or the cold blasts of winter; but I am here for Christ's sake, and for the good of these people, and I am laying my life on the Lord's altar, and willingly sacrifice my own personal comfort for the glory of God, and the spreading of the gospel on this frontier."

Do not the twenty-eight years of service of the next brother deserve something more of sympathy and substantial evidence of the love and honor from his brethren than he is now receiving?

"Your proposal to assist me in the missionary work in these western wilds seems more as a dream than a reality. I am a very poor man; I am fifty-six years old; twenty-eight years of that time I have been in the ministry of this frontier country. My salary has been inadequate to the support of my family; hence the meal has often run low in the barrel, and meat became very scarce in the smoke-house; but I thank our Heavenly Father that we have always had a sufficiency to sustain natural life. Including the number baptized in the late war, I have baptized about four thousand persons. My family consists at present of a wife and five children. My field is large and thinly populated; the people are settled in neighborhoods, and to reach these communities, it must be done on horse-back, which makes it very fatiguing especially in the summer months. I am the oldest missionary on this frontier; I am not the oldest minister, but have labored longer in this country than any other man. Some of the brethren who began here with me have gone to their reward; others have retired to more Eastern fields."

Does not the self-sacrificing spirit of this next brother merit our warmest sympathy, and our constant help?

"Your very kind letter came to hand to-day. While it was altogether a surprise, yet it was of a character that breathed a genuine Heaven-born spirit that sought to carry the burden pressing so heavily upon the hearts of our Master's servants, so as to cause a tearful 'Thank God for his goodness' in using Brother T. and Brother C. to bring the opportunity before the door of the consecrated hearts of the Master's hand-maids composing the Woman's Missionary Union. You claim us as your 'substitutes on the frontier.' The phrase struck me very forcibly, and my mind at once turned to my 'substitute,' Jesus, my sin bearer, and I again thanked God that though we 'suffer many hardships' I am permitted to stand for noble, Christian women upon the out-posts of this great mission field, and bear the good news to the people that though 'we all like lost sheep have gone astray, the Lord hath laid on him the iniquity of us all.' You must know how tearful gratitude fills my heart when I tell you that I refused \$1,000 to remain at H. and two or three times as

much to undertake to establish a Baptist high school there, to come to these plains and preach Jesus on less than a living, looking to God to supply my need, and here comes a token for good so early."

Such, dear children of God, is the record of the toils, privation, self-denial, hardship, and suffering of some of our pioneer missionaries. They could all tell you a similar story. Is it not true that there are the greatest hardships of missionary life? The Home Mission Board lays these facts before you, and asks your help to relieve in some measure the burdens of these suffering ones.

Our noble Christian women have carried sunshine into many of these homes by the valuable boxes of supplies which they have sent, and we hope that they will continue to do so. But cannot they, and all of our people, so enlarge their money gifts to the board as to enable us to relieve these burden-bearers, toiling for the Master, still further? Help us to increase their salaries. It is only by the increased contributions of our people that we can more adequately compensate the self-sacrificing ones. We are sure this appeal will not be in vain, but that the spirit of the Master that lives in you will constrain you to heed this cry, and give of your substance to supply their needs.

I. T. TICHENOR, COR. SEC.

RECEIPTS OF HOME MISSION BOARD FROM JANUARY 1st, TO FEBRUARY 1st, 1892.

ALABAMA.

W. B. Crumpton, Corresponding Secretary, Havana house, \$49.13; Pratt Mines, Sunbeams for Diaz, 20.00; Auburn, Cuban mission, \$23.75; First church, Enfield, Havana house, 10.25; Columbia, Havana house, 20.00; "Young Cadets' Society," Cuseta, Havana house, 3.85; Collections by Rev. G. S. Anderson: Wm. Flowers, Forest, 10.00; Mrs. W. M. Tyson, Montgomery, 25.00; L. Meadows, Lowndesboro, 25.00; J. D. Streety, Haynesville, 15.00; Rev. S. S. Lindsay, East Lake, 50; Ladies' Aid Society, Oswichee, Mrs. Dr. Allen, Secretary, Cuban school, 10.00; Ladies' Aid Society, Oswichee, Mrs. Dr. Allen, Secretary, Havana house, 5.00; Mrs. Mary A. Praytor, Sumterville, Havana house, 2.50.
Total for the month, \$219.98.
Previously reported, \$4,199.72.
Aggregate since May, \$4,419.72.

ARKANSAS.

Rev. C. W. Strickland, Nashville, Havana house (part pledge), \$3.75; Children's Missionary Band, "Cheerful Givers," Rogers, Havana house, 7.40; Rev. C. W. Strickland, Nashville, Havana house (pledge), 3.00; Woman's Missionary Society, Ouchitta College, Arkadelphia, Education Mary Lozano, Havana, 10.00; Mrs. Lar Lu Carruth, Washington, Education Mary Lozano, 5.75; Monticello, Havana house, 3.35; R. L. Hyatt, Monticello, Havana house, 25.00; Children's Mission Band, Bentonville church, Havana house, 7.75; Sunbeam Society, Jonesboro church, 1.50.
Total for the month, \$63.50.
Previously reported, \$332.15.
Aggregate since May, \$395.65.

FLORIDA.

W. N. Chaudoin, Corresponding Secretary, Cuban school, \$150.00.
Total for the month, \$150.00.
Previously reported, \$889.40.
Aggregate since May, \$1,039.40.

GEORGIA.

Dr. J. G. Gibson, Corresponding Secretary, Indian missions, \$7.80; Dr. J. G. Gibson, Corresponding Secretary, Havana house 44.42; Woman's Missionary Society, First Church, Atlanta, 5.00; Ladies' Society, Hephzibah, box for missionary, 55.15; Ladies' Society, Sandersville, box for missionary, 45.00; Dr. J. G. Gibson, Corresponding Secretary, Havana house, 4.15; Dr. J. G. Gibson, Corresponding Secretary, Girls' School, Cuba, 10.98; Dr. J. G. Gibson, Corresponding Secretary, 84.87; J. T. Pendleton, Treasurer, Second Baptist Church, Atlanta, 250.00; J. T. Pendleton, Treasurer, Second Baptist Church, Atlanta, Church building, 500.00; Ladies' Society, Cedartown, box for missionary, 70.00; Ladies' Society, Vienna, box for missionary, 48.00.
Total for the month, \$1,125.37.
Previously reported, \$8,000.16.
Aggregate since May, \$9,125.53.

KENTUCKY.

First church, Owensboro, Havana house (pledge), \$150.00; Missionary Committee, W. F. Garnett, Secretary, Havana house, 12.53; Rev. Dr. John A. Broadus, Louisville, Havana house (pledge), 25.00; Trenton, Havana house, 15.25; Auburn, Havana house, 11.75; Bethel church, Bethel Association, Havana house, 19.35; Thomas D. Osborne, Louisville, Havana house, 5.00; Little Union church, Havana house, 6.20; Mrs. W. L. Dulaney, Bowling Green, Havana house, 25.00; Woman's Missionary Society, Bowling Green, Havana house, 27.00; Woman's Missionary Society, Bowling Green, Cuban Missions, 11.00.
Total for the month, \$398.08.
Previously reported, \$5,779.96.
Aggregate since May, \$6,178.04.

LOUISIANA.

Evergreen church, Kingston, Havana house, \$5.00; Ladies' Society, Keachi, box for missionary, \$4.41; Children of Industrial School, Carrollton, Havana house, 3.00; Valence Street Sunday-school, Christmas offering, New Orleans, 35.16.
Total for the month, \$128.47.
Previously reported, \$201.20.
Aggregate since May, \$329.67.

MARYLAND.

Woman's Baptist Home Mission Society of Maryland, Ladies' Society Brantly church, Baltimore, box for missionary, \$105.00; Woman's Baptist Home Mission Society of Maryland, Ladies' Society, Rockville, box for missionary, 48.22; Immanuel church, Baltimore, Havana house, 9.50; Immanuel church, Baltimore, 23.75; Woman's Baptist Home Mission Society of Maryland, for education of Choctaw Indian preacher, 60.00; Woman's Baptist Home Mission Society of Maryland, Ladies' Society of Immanuel church, Baltimore, box for missionary, 180.85; Woman's Baptist Home Mission Society of Maryland, Boys' Band of Immanuel church, Baltimore, box for missionary, 5.00; Woman's Baptist Home Mission Society of Maryland, Young Ladies' Band of Immanuel church, Baltimore, box for missionary, 5.71; Woman's Baptist Home Mission Society of Maryland, Havana house, 25.75; Woman's Baptist Home Mission Society of Maryland, Cuban school, 20.00; Woman's Baptist Home Mission Society of Maryland, Miss Diaz' salary, 54.25.
Total for the month \$337.83.
Previously reported, \$3,601.01.
Aggregate since May, \$4,138.84.

MISSISSIPPI.

Box for missionary, Ladies' Society, Columbus, \$45.00; Sardis church, Rev. L. N. Brock, 20.00; Sunbeam Society, Grenada church, Havana house, 5.00; Ladies' Society, Grenada (Yalobusha Association), Box for missionary, 52.00; Ladies' Society, Duck Hill (Yalobusha Association), box for missionary (contribution), 1.75; Ladies' Society, Liberty (Yalobusha Association),

Box for missionary (contribution), 2.00; Ladies' Society, Mt. Paran (Yalobusha Association), box for missionary (contribution), 7.25; Ladies' Society, Corinth, box for missionary, 23.00; Ladies' Society, Baldwin, box for missionary, 7.50; Ladies' Society, Holly Springs, box for missionary (contribution), 2.00; Ladies' Society, Courtland, box for missionary (contribution), 0.65; Ladies' Society, Oxford, box for missionary, 20.85; Liberty Association, by Jno. Carmichael, Clerk, 6.00.
Total for the month, \$199.00.
Previously reported, \$805.39.
Aggregate since May, \$1,004.39.

MISSOURI.

Mrs. Frank Ely, St. Louis, Havana house, \$100.00; Rev. A. E. Rogers, Treasurer Home and Foreign Mission Board of Mo., Havana house, 203.70; Rev. A. E. Rogers, Treasurer Home and Foreign Mission Board of Missouri, Cuban Missions, 1.00; Rev. A. E. Rogers, Treasurer Home and Foreign Mission Board of Missouri, Cuban school, 5.00; Rev. A. E. Rogers, Treasurer Home and Foreign Mission Board of Missouri, Cuban Missions, 12.77; Rev. A. E. Rogers, Treasurer Home and Foreign Mission Board of Missouri, Havana house, 2.00; Rev. A. E. Rogers, Treasurer Home and Foreign Mission Board of Mo., 455.25; L. B. Ely, Carrollton, Havana house, 25.00.
Total for the month, \$804.72.
Previously reported, \$3,739.17.
Aggregate since May, \$4,543.89.

NORTH CAROLINA.

Missionary Society, Jindson College, Asheville, 36.11; Two ladies of Leaksville, box for missionary, 10.00; Ladies' Society, First Church, Raleigh, box for missionary, 10.00; Ladies' Society, Rainsville, box for missionary, 55.00; Ladies' Society, Second church, Charlotte, 32.00.
Total for the month, \$113.11.
Previously reported, \$3,323.94.
Aggregate since May, \$3,437.05.

SOUTH CAROLINA.

Box for missionary, Ladies' Society, Wellford, \$15.00; Blackstock church, 8.75; Longacre church, Havana house, 4.65; Mary Harley Missionary Society, Congaree Sunday school, Havana house, 3.60; Darnass church, 5.00; Miss M. E. McIntosh, Corresponding Secretary Central Committee W. M. S., Havana house, 2.00; Miss M. E. McIntosh, Corresponding Secretary Central Committee W. M. S., Education, Cuban girl, 2.50; Miss M. E. McIntosh, Corresponding Secretary Central Committee W. M. S., Cuban Missions, 1.75; Miss M. E. McIntosh, Corresponding Secretary Central Committee W. M. S., Indian Missions, 50; Miss M. E. McIntosh, Corresponding Secretary Central Committee W. M. S., Centennial Chapel Fund, 5.20; Miss M. E. McIntosh, Corresponding Secretary Central Committee W. M. S., 80.75; Johnston, Havana house, 8.00; Johnston, 10.00; Boiling Springs Church, 3.50; Sumter, 13.10; Ladies' Society, Fair Forest, box for missionary, 23.00; Gopher Creek, Broad River Association, Havana house, 3.05; Mary T. Coker, Sumter, 2.10; Woman's Missionary Society, Trough Shoals church, Havana house, 2.00; Batesburg, 47.05; Padgett's Creek church, 5.00; Canidam church, 1.50; Ninety-Six, 6.85; Citadel Square church, Charleston (concert collection), 12.77; Ladies' Society, Johnston, box for missionary, 40.05; Chestnut Ridge church, 5.50; Sumter, 0.80.
Total for the month, \$341.80.
Previously reported, \$2,891.68.
Aggregate since May, \$3,233.48.

TENNESSEE.

J. C. Gentry, Ormen, Havana house, 5.00; Ladies' Missionary Society Central church, Nashville, Havana house, 10.00; Dunlap, Havana house, 12.00; Richland church, Havana house, 10.00; Rocky Valley church, Havana house, 3.00; Adair's Creek church, Havana house, 3.00; Shady Grove church, Havana house, 2.00; Moore Creek church, J. T. Barrett, Havana house, 4.15; Central Baptist church, Memphis, 75.70; Central Baptist Sunday school, Nashville, Cuban girl, 2.00; Concord church, Education, Eulalia Torgres, Havana, 50; Central church "Sunbeam", Chattanooga, Education Eulalia Torgres, Havana, 7.00; Woman's Missionary Society Central church, Chattanooga, Education Eulalia Torgres, Havana, 22.50; Ocoee Association, by Rev. D. M. McReynolds, 20.00; box for missionary, Ladies' Society, Dyersburg, 25.00; box for missionary, Ladies' Society First church, Knoxville, 145.29; Trinity church, Memphis, R. G. Gray, Treasurer, 18.00; Trinity church, Sunday school, Memphis birthday box, 5.00; Trinity church Ladies

Missionary Society, Memphis, 6.50; Trinity church Sunday school, Memphis, 7.00; Calvary church, Memphis Association, 2.50.
Total for the month, \$301.82.
Previously reported, \$2,485.88.
Aggregate since May, \$2,877.70.

TEXAS.

Marshall, \$3.20; box for missionary, Ladies' Society, First Church, Dallas, 130.00; Nacogdoches, by Rev. A. J. Holt, Havana house, 12.50; Honey Grove, by Rev. B. W. N. Simms, 9.55.
Collected by Rev. R. R. White, from December 24th, 1891, to January 24th, 1892: Mrs. L. Beaman, \$2.80; Mrs. B. A. Selvig, 1.00; Mrs. Wm. McIntosh, Havana house, 2.00; Mr. W. Vaughn, 62 cents; Miss Annie Micenheimer, Havana house, 1.70; Miss Martha Luttrell, Havana house, 2.00; Miss Lucie Luttrell, Havana house, 2.00; Miss L. M. Hall, Havana house, 2.00; First Church, Galveston, Sunday school, by Thos. S. King, 5.00; E. W. Luttrell, by Thos. S. King, 5.00; Judge W. H. Stewart, by Thos. S. King, 2.50; Miss Mattie Casey, Havana house, 2.00; Thos. S. King, 2.50; J. B. Sublett, 4.00; L. Olsen, 5.00; J. B. Campbell, Havana house, 5.00; Sunbeams, Austin, Havana house, 4.00; W. J. Ford, 2.00; T. J. Patillo, 4.90; Mrs. E. L. Pierce, Havana house, 2.00; Lebanon church, by Rev. E. Nelson, 2.50; J. A. Ball, 1.50; Mrs. Margaret Harlin, Havana house, 2.80; Women's Missionary Society, First church, Dallas, by Miss Mary Figh, for one Cuban girl, 10.00; Gonzales church, by M. Eastland, 17.20; Mrs. Leila Micenheimer, 5.80; Rev. S. J. Anderson, 10.50; Rev. W. W. Finley, 10.00; Miss A. Hawkins, Havana house, 5.00; F. Y. Duke, 5.00; Pleasant Grove church, by Rev. J. B. Riddle, 1.50; Winslow church, by Rev. J. B. Riddle, 1.45; Rev. J. M. Carroll, 1.25; F. E. Simmons, 1.00; Miss Maud Griffith, Havana house, 2.00; Rev. S. C. Have, 2.00; Thompson Brown, by J. T. Wofford, 2.50; Miss Ida Bush, Havana house, 4.00; Miss Anna Christian, Havana house, 2.00; W. J. Lane, 5.00; Mrs. H. A. Wynne, 2.00; D. J. Cates, 2.50; Henry Withers, 2.50; Miss Zena Jones, Havana house, 2.00; Dr. C. C. Comer, 2.50; H. K. White, 10.00; N. S. Ward, 5.00; R. S. Rains, 25 cents; Miss Mattie Patrick, Havana house, 2.00; W. H. Manry, 1.25; Sherman church, by Rev. A. A. Ivey, 10.00; Rev. W. H. Crawford, 1.25; Belton church, 15.00; Temple church, 10.30. Total, \$224.85.
Total for the month, \$280.11.
Previously reported, \$2,227.18.
Aggregate since May, \$2,507.29.

VIRGINIA.

Prof. Edmund Harrison, Richmond, Havana house, \$5.00; Clay Street church, Richmond, Havana house, 25.00; Beulah church, Havana house, 2.50; Newington, Havana house, 3.50; Ladies' Society, Hampton, box for missionary, 70.00; Berea church, Havana house, 75c; Louda church, Havana house, 25c; Miss C. A. Powers Sunday school, New Year's offering to Cuban Sunday school, Second church, Richmond, 1.00; Ladies' Society, Walnut Grove, box for missionary, 10.33; Rev. T. R. Shepherd, Smithfield, Havana house, 10.00.
Total for the month, \$108.33.
Previously reported, \$5,164.35.
Aggregate since May, \$5,272.68.

MISSISSIPPI.

Wm. F. Holtzman, Washington, D. C., Havana house (pledged), \$25.00; Geo. Davis, Massachusetts, Havana house, 5.00.
Total for the month, \$30.00.
Previously reported, \$180.10.
Aggregate since May, \$310.10.
Grand total for the month, \$4,918.40.
Previously reported, \$43,273.73.
Aggregate since May, \$48,192.22.

The Southern Jewelry House.

302 Main St., Lynchburg, Va.

Carry the Largest and Best Stock of Diamonds, Watches, Jewelry, Clocks and Silverware in the South. They issue the largest and handsomest Catalogue ever published by any Southern House. Sent free on Application. No house compares with them on prices. Everything sold by them warranted as represented. Watches and Diamonds a Specialty. The watches are carefully repaired. All kinds of Diamond goods, Medals and Badges made to order. Best Reference given to any Southern State. Address, J. B. JONES, 302 Main St., Lynchburg, Va.

Actual Business, Banking, etc., by practical book-keepers. SHORTHAND by Court Reporters. Transcribed by R. R. Operator. Success guaranteed. Catalogue free. Address: **ROSS BUSINESS UNIVERSITY, BOSTON, MA.**

THE WORK

OF THE

SOUTHERN BAPTIST CONVENTION.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

President, JOHN A. BROADUS, D.D., LL.D., Louisville, Ky.

THE FOREIGN MISSION BOARD.

Corresponding Secretary, H. A. TUPPER, D. D., Richmond, Va.

Assistant, T. F. ARLEY, D. D., Richmond, Va.

HOME MISSION BOARD.

Corresponding Secretary, L. T. TICHENOR, D. D., Atlanta, Ga.

Assistant, J. W. JONES, D. D., Atlanta, Ga.

WOMAN'S MISSIONARY UNION.

Corresponding Secretary, Miss ANNIE W. ARMSTRONG, Baltimore, Md.

SUNDAY-SCHOOL BOARD.

Corresponding Secretary, J. M. FROST, D. D., Nashville, Tenn.

CONVENTION PUBLICATIONS.

FOREIGN MISSION JOURNAL, Richmond, Va.

OUR HOME FIELD, Atlanta, Ga.

SERIES OF SUNDAY-SCHOOL HELPS, Nashville, Tenn.

Weekly Kind Words.—Clubs of 8 or more, each, 10 cents a year; single copy, 5c.

Semi-Monthly Kind Words.—Clubs of 8 or more, each, 25 cents a year; single copy, 50 cents.

Monthly Kind Words.—10 cents each.

Lesson Leaflets.—In packages of 75 or more, each, 10 cents a year.

The Primary Quarterly.—In packages of 5 or more, 25 cents per quarter, or 10c. net per year.

The Advanced Quarterly.—In packages of 5 or more, 50 cents, or 12 cents for one year.

The Intermediate Quarterly.—The same price as the Primary.

The Teacher.—A monthly journal for Sunday school teachers and workers. Single copy for one year, 75 cents; in clubs of five or more, to one address, 50 cents each.

Child's Gem.—25 cents a year in clubs of 5 or more, 50 cents a year, 50 cents.

Picture Lesson Cards for the Little Ones. Printed in bright colors. Price, one copy, 20 cents a year, 5 or more copies to one address, 10 cents a year, or 4 cents per quarter.

Bible Lesson Pictures.—In colors. Size 2 1/2 x 3 1/2 inches, \$5 per year, \$1.20 per quarter.

THE TEACHER for '92.

1. Lesson Exposition by twelve able expositors.

2. Series of articles—twelve, by Dr. F. M. Ellis on Missions; six by Dr. W. E. Hatch on Bible characters; six by Dr. John A. Broadus on Sunday-school instruction; three by Dr. John W. M. Williams on observations in one school for more than forty years.

3. Twelve special articles by chosen men, one each month, to the book from which the lesson text is taken.

4. Twelve denominational papers on our distinctive faith, one each month by a special writer.

5. Special attention to infant class and primary department.

ADDRESS ALL ORDERS, WITH CASH TO

Baptist Sunday-School Board,
NASHVILLE, TENN.

SHORTHAND

Thorough, Practical Instruction. Graduates assisted to position. Catalogue free. Write to: **BRYANT & STRATTON BUSINESS COLLEGE, LOUISVILLE, KY.**

Richmond & Danville R. R.

THE GREATEST SOUTHERN SYSTEM

COMPRISING

Five Thousand Miles of Rail Lines

Three Thousand Miles of Steamship Lines.

EXTENDING

From the Potomac and the Atlantic to the Mississippi.

PENETRATING

VIRGINIA,

NORTH CAROLINA,

SOUTH CAROLINA,

GEORGIA,

ALABAMA,

MISSISSIPPI,

CONNECTING

The Short Line Highway between these

Great States, and Washington,

Baltimore, Philadelphia,

New York, Boston, and the East.

AND ALSO

Arkansas, Texas, Louisiana, Florida

and the West and Northwest,

including also the

OCEAN STEAMSHIP LINE VIA

SAVANNAH.

For Maps, Rates, Time Cards, etc apply to nearest Agent of this System.

W. H. GARNES, General Manager, Atlantic City, N. J.

J. A. TAYLOR, Vice-Pass Agent, Atlanta, Ga.

SOL. HAAS, Traffic Manager, Savannah, Ga.

S. H. HARDING, Asst. Gen. Agent, Savannah, Ga.

An Old Nurse for Children.

MRS. WINSLOW'S

Soothing Syrup,

FOR CHILDREN TEETHING.

Should always be used for Children while Teething.

It Soothes the Child, Softens the Gums, Alleviates all Pains, Cures Wind Colic and is the Best Remedy for Diarrhoea.

TWENTY-FIVE CENTS A BOTTLE.

IT HAS NO EQUAL.

Some time ago I received from the John R. Dickey Drug Company, of Bristol, Tenn., presuming to be the request of a friend, a sample bottle of "Old Reliable Eye Water." Having need of the immediate use, I thoroughly tested it. In cases of sore and inflamed eyes, my little child, who complained almost incessantly of the pain, as it soothed and allayed the pain. In my own eyes, sore and inflamed, it relieved the pain. It quickly stops heaviness of lids and pain in the eyes, surrounding the light. For granular lids, it will be found to be a sure, quick relief. I pronounce it excellent.

J. D. RICHARDSON.

Bottle, by mail, 25 cents.

NO CURE, NO PAY.

John R. Dickey Drug Co.

BRISTOL, TENN.

\$75.00 to \$250.00 A MONTH can be secured by those who make working for us their whole time in the business. Special arrangements may be profitably employed also. A few names in towns and cities. R. F. JOHNSON & CO., 100 Main St., Richmond, Va.