

# OUR HOME FIELD.

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## Our Home Field.

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

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

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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.

### When the Churches and Pastors are Gone we will be Afloat.

Nothing is plainer to be seen than the constant tendency to drift away from the churches. One of the easiest ways to get a hearing these days is to discredit the work of the churches.

A man with far less real ability and not a whit more piety may announce himself a lay-preacher, Christian worker, or what not, just so he is not a pastor of some church, and the whole community takes off after him as if he were some great one. It is becoming common to call irregular workers apostolic. Let a man get out in

the street or rent some hall, and he is at once supposed to possess some peculiar holiness and power that Christians ordinarily do not have.

The hundred and one organizations that are constituting themselves Christian, are more often than otherwise the result of the spirit that discredits the churches.

Better informed men often are found with these workers because to refuse to help them would be misunderstood and held up as opposition to good. I have no doubt that thousands of God's people are now numbered with organizations that really detract from the power and influence of the churches, just because they cannot explain to the public why they would refuse to participate.

It is my purpose in this brief note to give warning to everyone who loves God's church, that the increasing tendency of our day is toward its disintegration. If all the most earnest and enthusiastic workers find some other channel in which to render service, what can happen but dissolution? To hear the pastor at the stated times for preaching, when nothing else conflicts, is the fulfillment of church obligation, with many. When any real Christian work is to be done, some other institution is sought in which to do it.

Allow me to enter a solemn and heart-heaving protest. When the churches and pastors are gone we will be afloat sure enough. All these organizations and newfangled methods of doing the Savior's work gain their power and material from the untiring, never ceasing, thankless labors of faithful pastors. The time honored, God authorized Bible taught churches and pastors labor on through the years, and sow the seed which furnishes a harvest for some upstart, who pitches his tent in a community for two or three weeks and discredits all the faithful men of God have done during the year.

I have no doubt some wise providence is in the end to be subverted. It may be the purpose of God to allow absolute disintegration of the churches so that a great revolution of religious belief and activity may follow, through which the truth may sweep into one, all the now fragmentary elements of the truly regenerate.

When the world drifted clean

away from the truth into the hard bound, oath ribbed chum-ches, which became the mother of harlots, God brought a reformation by tearing out, fragment by fragment, the blood-bought ones, and uniting them again to the true vine, long lost in the rubbish of false doctrine and corrupt practice. It may be the Divine purpose now to allow everyone to go his own way and run to and fro in the earth, preparatory to some great ultimate purpose of His to gather in one, all them who are the objects of His electing love. With God's great overseeing purposes, we may only conjecture, but with God's plain word we have but one course. No child of God is warranted in giving his money, time and talents in any way that discredits the wisdom of God and the bleeding love of Jesus Christ, in establishing the one organization suitable to all times and adaptable to all conditions of men. There is nothing under the sun that is so simple or so effective for all the purposes of Christian activity, as a simple Baptist church. It is a society for young and old, rich and poor, wise and unwise, learned and ignorant; and if all who want to honor Jesus Christ will put forth all their energies in the churches, giving their money as freely here as they often do to other things, it will be found that the churches will do tenfold more than they have been doing. And that is saying much, because the churches are doing the bulk of all the really permanent work that is now being done.

God bless the orderly church and the plodding, earnest pastor. Hold on, brethren, it is your Father's good pleasure to give you the Kingdom. When all this hullabaloo is passed into everlasting forgetfulness, the old church will stand, the dignified witness of God and the tender, loving remembrances of the bleeding Christ, slain for sinners, whom she will encircle in her fold and bear up to the ravished soul of her Lord, filling Him with perfect satisfaction, and completing the eternal purpose of which she is so honorable a part, even as God purposed in himself before the world had being.

### UP TO DATE, OR VERY NEAR IT.

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### Virginia General Association.

This large and influential body met in the new and splendid city of Roanoke.

It was said to be one of the largest and most spirited assemblages that Virginia Baptists have had. Young men and old men, city brethren and country brethren, men and women, came in large numbers and swelled the great assembly, so that every sitting found a packed house of anxious hearers and laborious workers.

This aged body strikes awe to the multitude by the very dignity of years. Long before the Southern Baptist convention had being, and long before most of our southern institutions existed, this venerable body dates the beginning of its gloriously useful career. The State Mission Board presented its seventieth annual report. The beloved and honored Ellyson, who gave his life to its secretaryship, is followed by his honored and beloved son, whose labors, like his devoted fathers, are given to that work without salary.

As in Alabama, so in Virginia, there was something about which the brethren thought it proper to employ considerable baptist talk. In Virginia, the question most interesting was the adoption of the South-west Virginia Institute. The trustees of that magnificent property tendered to the General Association all that pertains to the plant of that institution to be held and owned by them, and whose trustees from year to year should be elected by that body. It was

finally accepted, but not before many noble brethren had much to say on the subject. The baptists have been very careful, in all their long history, not to accept much given to them, and they are still slow to believe that any really good thing will be thrust upon them. It is coming time that many great and glorious advantages for good will be thrust upon us and we must begin to shape ourselves to receive.

As that wise, cautious and brotherly discussion progressed, I was busy thinking how readily some people would have jumped at the chance of getting their hands on that college, but we baptists are not greedy, sometimes not even hungry for the best things.

The Virginia Convention presented the young student many fine opportunities. A splendid parliamentarian in the chair and a house full of sparkling men. 'Ar! how one itches some men.

With all the age and noble work of that great state, still there is vast destitution, towns without churches and counties without preachers. When will the necessity for mission work cease? Struggling fields even in Virginia, appeal to the Home Mission Board, recommended by the State Board and, of course, we must help them when they give so liberally to the support of our work elsewhere.

My home was with Mr. Chearning during the meeting at Romeoka, and if you are only told that his wife is from the Willingham family that is enough. I had the great pleasure of attending the welcome service of the new pastor, Bro. Broughton, at Calvary church. Altogether I must say, the Romeoka meetings were to me simply splendid.

#### Alabama Convention.

This splendid body of men met with the church at Greenville, Alabama, on the eighth of November.

All the subjects connected with the great work of the denomination received due consideration and appropriate even, enthusiastic discussion; but the absorbing questions of the convention were in connection with the college at East Lake, Howard. Like every other southern baptist college, must have her day of awful experience. The time has come when her friends look in every allowable direction for help to stem the sweeping current: bands of trustees sacrifice and suffer while others who ought not wear or walk. Let us thank God that the baptists are self-adjusting and automatic. We meet in convention and argue and discuss enough to bear the affair about which we disagree to pieces

then we go back home and do better than we feared we could do, and wait and the cause prospers even in our hands. Do not gather from the above that the Alabama Convention made an exceptionally bad impression on me: it was quite the opposite. There was the finest spirit and most considerate regard in every word that was said, for the feelings of every brother participating. But Alabama, like many other noble states, has a problem in the support and maintenance of her State Baptist College that puzzles the wisest.

Never mind, the day will come, and it is not remote, when these southern colleges, southern cities and entire southern country will rise from the ashes of depression and know a happier day.

Two things the southern cause must wait for, and when they come strength will enter the prostrate forms and beauty will adorn the hitherto ragged organisms.

First, a widely spread and deeply rooted appreciation of education, and second, an intelligent and sympathetic spirit of missions.

These are now clearly manifest in the few, as will be seen at every public gathering. Let us work on at the task of giving these two ideas universal scope.

I hope that Alabamians will pardon an observation from a visitor who would not abuse the kindness and brotherly welcome so heartily enjoyed at their late Convention. It is the marked absence of the country brethren. There may not be as great a proportion of country baptists in Alabama as in other states, and a stranger may not have made a true observation, but it will do no harm to call attention to the seeming absence of the country brethren.

It is my abiding conviction that the town pastors, as well as the members of the town churches ought to mix freely and fraternally with the country brethren, in the general meetings; there is a mutual helpfulness in such fellowship, that cannot be reached in any other way and the absence of which cannot be atoned for by anything else. Let the brethren who live in town at railroad stations and have to do with steam and electricity, give vivacity and method, while the country brethren, accustomed to quiet and contemplation give steadiness and caution. Thus an equilibrium will be maintained, without which we suffer.

The success of the baptists of any given state is so small item. Let us look toward solidity and fellowship. We may not be able to effect this without pain, but let us take pains to have in our gen-

eral meetings a representation from the entire brotherhood. It may be that numerical basis of representation will do more toward this end, something can be done if the brethren come; nothing if they do not.

I had an exceedingly pleasant and profitable visit to the Alabama convention, my sojourn was in the hospitable and genial home of Judge Gaston, to whom I am indebted for every comfort.

Alabamians ought to rejoice in the corpse of strong young men in her ministry, as well as in the wise gray heads who steady the boat. God bless the cause in Alabama.

#### Arkansas Convention.

The Arkansas Convention was a grand success. It was the largest representative body that has met in Arkansas for several years. The discussions were full and free, and measures were adopted that must bring good results. No body of men ever met who strove harder to get measures adopted, looking to the resuscitation of the work.

An unfortunate calamity befell them in the failure to secure for the past year a corresponding secretary for their State Mission Board. This was in part relieved by the vigorous work of the Sunday School Board, led by the indefatigable R. C. McDavis, as well as by the wise management of funds in holding meetings in destitute localities under the direction of the Recording Secretary, Rev. A. G. McManaway, of the First Church, Little Rock.

A good solid day's discussion obtained over a very simple but a very vital proposition. The Executive Committee recommended, in its report, the appointment of a new State Mission Board, to be composed of one member from each district association, and thirteen other brethren elected by the Convention at large. This had a proposed amendment, asking that the thirteen should be stricken; others desired still further to amend so as to have only seven members of the Board. Only two of these propositions received consideration, however, and an entire day was given to the subject, resulting at last in the adoption of the recommendations of the Board, and ordering the election of one member from each Association and thirteen at large, making sixty-two in all. I venture to say, "this is the biggest State Board under the sun."

The Boards of the Southern Baptist Convention had representatives present who received cordial welcome, and were given ample time to present the denominational work. The Arkansas brethren,

like noble yoke followers, helped our feelings by cordial hand-shakes and earnest "God-bless-you's."

I am not a prophet nor the son of a prophet, but it does not take a prophet to foretell the immediate outcome in Arkansas. Forces are at work that have never failed and they will not now fail. The Spirit of God stirring the hearts of intelligent baptists, brings prosperity everywhere.

Few of our states present a better field for earnest work than Arkansas. Our Home Board has saved them this year from disaster, and thus opened their hearts and opportunities in a larger degree than they have been before. The Vice-President of our Home Board, Rev. A. G. McManaway is wise and energetic, and thus we shall have a representative on the field that will insure results.

We were compelled to come away before the Corresponding Secretary of the State Board had been elected, but we have every guarantee that a man will be chosen competent to do the work.

God bless Arkansas, and lead them forward.

#### CO-OPERATION.

Here is an interesting little bit of history, on the subject of Co-operation.

To the Southern Baptist Convention meeting, Baltimore, May 7th, 1868.

DEAR BRETHREN:—The Executive Board of the Maryland Baptist Union Association, at a meeting held April 27th, unanimously directed its secretary to address a fraternal letter of welcome to your body. For nearly twenty-two years this Board has contributed to the treasury of the Convention, or received contributions from it for Domestic Missions; the first resolution on our minutes, proposing co-operation with you, bearing date Nov. 5th, 1846. Ever since that time, with but a brief interruption during the war, we have labored together in this good work. Our missions to the colored people and to the Germans of Baltimore, have been the principal recipients of your benefactions, but various other churches scattered over the hills and valleys of Maryland, owe more or less their prosperity to your fostering care. It is due to you, therefore, that we should thank you for your co-operation, with us in the past, and breathe the fervent wish that in the future we may work together for our Master, even more earnestly and successfully than heretofore. During the past year our German Missionary has been partly supported by your treasury, but



although the appropriation made to him was contributed by members of our churches, it was accidentally not credited to our Board. Hence we are not entitled to a delegate, to the Convention, but must be content with this imperfect method of giving you a cordial welcome to our city, to our hearts and homes.

We pray that the present session may be preeminently a happy, harmonious, and useful one; that it may be distinguished by wisdom, zeal, enlarged and liberal views and plans, but above all by the presence of Jesus. May Christian love inspire every heart, and lead you to "attempt great things for God, and to expect great things from God."

Fraternally in Christ, the Executive Board of the Maryland Baptist Union Association, by

F. WILSON, Secretary.

#### RECOMMENDATIONS OF HOME AND FOREIGN BOARDS.

##### And Executive Committee, Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Unanimously adopted at Nashville, Tenn., May, 1893, as the basis of work for the conventional year ending May, 1894. These lines of effort are not intended to interfere with, or supersede other work already undertaken.

##### FOREIGN BOARD.

1. That Woman's Mission Societies aim to raise the sum required to support our women missionaries in foreign lands.

2. That the object of next Christmas Offering be the work in Japan.

3. That Woman's Missionary Union (seeking from the Sunday School Board in Nashville their co-operation, which, we understand, will be cheerfully given) aim to introduce the observance of "Missionary Day" in all our Sunday Schools, prepare programs, attend to the distribution and do all else that is possible to make the occasion a success.

##### HOME BOARD.

1. That the Woman's Missionary Societies make moneyed contributions to the Board, especially for the support of missionaries and their families on the frontier and elsewhere, and that as heretofore they send boxes of clothing and other useful articles to aid in their support.

2. That the societies be requested to aid in sustaining our teachers and schools in Cuba, where we have an average of seven hundred and fifty pupils, and could easily have many times that number if the proper facilities were afforded.

3. That mission work be further prosecuted among the foreign population, especially those arriving on our shores, the Germans in Baltimore, the Chinese in our cities, and the Cubans in Florida and other States, and particularly the vast number of colored women around our homes.

4. That the observance of an annual Mission Day by our Sunday Schools be commended as very desirable, and we earnestly request that the Union take such steps as may lead to its universal adoption.

##### EXECUTIVE COMMITTEE.

1. That an acquaintance with the facts of missions be regarded as essential to an interest in missions; therefore that effort be made to secure subscribers and readers for the *Foreign Mission Journal*, the *HOME FIELD*, the publications of the Sunday School Board at Nashville and of the Maryland Baptist Mission Rooms, also for State publications.

2. That the young people be the peculiar care of Woman's Mission Societies, each organization considering itself responsible to secure, when practicable, if not already accomplished, the formation of a band for the special training of young people and children in missionary intelligence and service.

3. That the need for greater efficiency and enlarged numbers interested in mission work be recognized as a call to constant prayer. Also that the first week in January, 1894, be set apart as a time for special prayer.

4. That the increased interest and enlarged contributions obtained through the Centennial effort be cherished and sustained, effort being made by societies to retain all Centennial contributors as regular members and subscribers.

#### NEW ORLEANS.

A hurried visit to this city gave me the opportunity of seeing the Bro's Purser upon their fields of labor, and something of the progress made by our Baptist cause there within the past year.

At Valence street the congregations have largely increased, improvement has been made in the furnishing of their place of worship, many have been added to the membership, and the church is united and active. Its contributions to missions are equal, perhaps, to those of any Baptist church in the state.

They are reaching out to other parts of the city. They have recently opened a mission in the northern part of the city, on Aurelia street, two squares west of St. Charles Avenue.

Their Sunday School, but recently commenced, had ninety-six present the Sunday I was in the city. There is no more promising place for an other Baptist church in New Orleans than in the vicinity of this school. We trust the years will not be many before one is planted there.

The place of worship now occupied by the First Church, Rev. John F. Purser, Pastor, is well located and admirably suited to their needs. The main audience room with the galleries will hold fifteen hundred people. The congregations on Sunday morning number from four to five hundred, and at night from seven to eight hundred. When we remember that a year ago, this church, numbering not more than half its present membership, with no place of worship, without a pastor, deeply discouraged, was on the eve of disbanding, its progress is little less than marvellous. God has abundantly blessed them.

The resignation of Bro. Bussey leaves the Colliseum Place Church without a pastor. We trust this church will speedily secure a leader suited to their needs.

The Baptists of New Orleans have never seen a brighter day than has now dawned upon them. May the blessings of God be continued to them through all the years to come.

##### Indians and the Indian Problem.

In the February number of *The Church at Home and Abroad*, Rev. John H. Aughey gives an interesting article under the above caption. We ask leave to condense and to use his leading statements in the following:

The total Indian population in the United States including those of mixed Indian and negro blood, and about 37,000 Indians in Alaska, is 281,704. The population in the five tribes called civilized is as follows:

|            | Indians. | White People |
|------------|----------|--------------|
| Cherokees  | 25,356   | 27,176       |
| Chickasaws | 3,464    | 49,444       |
| Choctaws   | 9,966    | 27,990       |
| Creeks     | 9,291    | 3,281        |
| Seminoles  | 2,586    | 90           |
|            | 40,647   | 107,987      |

Also, there live with these tribes 14,274 people of mixed Indian and negro blood. All the Indians of the country, not many more than half the population of Baltimore, occupy an area greater than the area of the New England and Middle States combined. In the Chickasaw nation there are 1,200 acres for each member of the race. "A squaw man" is a white man who has married an Indian woman and who thereby gains head rights in the nation. He, like an Indian,

can use ground so much as he keeps under fence, and some of them have large bodies of land fenced and rented to white renters, and from this they acquire a handsome income. One man thus cultivates 20,000 acres.

When game was plenty the Indian was in his glory. He delighted in the chase and from it fed his squaws papooses and with the tanned hides of his game furnished his beds and clothing; but now the game has been destroyed and the alternatives before him are to cultivate the land or perish. To this cultivation he is averse, and the method proposed to lead him to undertake a life he so dislikes, is that of that of allotment—to give 160 acres of land to each head of a family and 80 acres to each orphan under, and to each single person over 18 years of age, and in order to prevent a trader from buying the land it is to be inalienable for thirty years. An act of Congress now gives the President power to make this allotment and then to negotiate with the Indians for the sale of their unallotted lands, this to be subject to ratification by Congress and the income to be held for the benefit of the tribe. The idea is thus to develop the individual character of the Indian; induce him to have a home and so train him to lead a civilized life.

Squaw men and traders oppose this course, but it seems to be this or see the Indian disappear before the civilization which is pushing in upon him. Thus Mr. Aughey seems to have clearly stated the situation.

The work of our church lies in the Chickasaw and Choctaw nations, chiefly among the Choctaws, although Rev. Jonas Wolfe, now Governor of the Chickasaw nation, is one of our ministers. Rev. F. H. Wright, a half-blood Choctaw, educated at Princeton, a cultivated earnest christian gentleman and minister, and Rev. J. P. Turnbull, another prominent Choctaw, are missionaries of our church.

We hope soon to add Rev. J. Bohannon, a Choctaw, now about to complete his theological course at the Southwestern Presbyterian University, to our force.

Our work in the Territory is first of all, of course to be soul saving work, but it appeals also strongly to the patriotic feeling of our people. Within one or two decades, there will be a far more settled state of affairs in those Territories than now exists. Perhaps, by consent of all parties Territories will be states; Indians holding tracts of their land with fee simple rights and the income from the sale of all the rest of their lands being paid over to them every year.

The sold lands will of course be occupied by white people and in that day the fruit of christian work done now will appear, we trust, in the good character of both the Indian and the white citizens who will then occupy the ground. This work is thus clearly seen to be for every reason important and urgent Home Missionary work. In those coming days we hope the Armstrong boys will be a power for good.

Rev. Dr. Wm. Dinwiddie has been preaching with Rev. A. P. Saunders, pastor of the church in Fredericksburg, Va. Thirty-nine persons have been received into the church.

#### HOW CHRISTIANS MAY HELP CHRIST.

BY REV. O. P. EACHES, D. D.  
(From the N. Y. EXAMINER.)

Jesus allies his disciples with himself. To hurt a disciple is to hurt Christ. "Why persecutest thou the?" said the ascended Christ. This identification of the Christian with Christ throws a halo of splendor over the life of discipleship. In the parable of the vine and branches Jesus dwells on the union of himself and his people. They are not tied together, they are grown together.

Jesus and his people are not two, but one. The oneness is not a legal fiction, or something imposed for which there is no corresponding reality, but an actual oneness in heart. Character means service. The keynote of the Christian life is fruit. Jesus has chosen his followers that they may bring forth fruit. (John 15:16.) The aim of the saved life is not peace, or joy, or rest, or happiness, or satisfactory emotion, but fruit.

The vine is not planted for ornament nor for shade, but for fruit. It is planted that it may be of use in bearing fruit. A fruitless Christian is a useless Christian. To be without fruit is to be dead to the very conception of the saved life. The vine is strong and upholding. It strengthens, gathers up nourishment, sends its life throbbing through all the branches. But all the clusters of fruit hang on the branches. The branch can do nothing without the vine. The vine can do nothing without the branch. Jesus Christ is the head of the Church, is the only source of salvation, is the intercessor with God, is a guiding providence among men, is the strong Son of God. But whatever Jesus does, he does in and through his disciples. When Cornelius was saved, it was not Jesus alone, but Jesus plus Pe-

ter. When the inquiring treasurer was brought into the light, it was not Jesus alone, but Jesus plus Philip. When Saul was brought into an assured hope, it was not Jesus alone, but Jesus plus Ananias. Back of all conversation is Jesus; but the clusters of fruit always hang on the human branches. Jesus Christ does not get to men except through men. He finds a tongue by using the tongue of a disciple. He gets a hold on society through his people. Jesus Christ wants China and Japan; He gets them when His people permit Him to work through them. He desires that His kingdom of righteousness may dwell on the earth; He is helped or hindered by His disciples. In any given community a church of discord and unholy living, by inaction and frozenness, may tie the hands of Christ so that He can do nothing. In any community an hundred holy men and women, consecrated in life, full of wisdom and earnestness, may do almost anything for him.

Is there any method by which Jesus can reconstruct society, purify all the influences in the world, get hold of the organized agencies among men, except through the help rendered by Christian men and women? The supreme test of the Christian life, therefore, is usefulness and service. It has been finely said, Jesus Christ alone can save men, but he cannot save them alone. Jesus Christ needs help, he cannot get along without it.

Jesus is not satisfied with fruit. He uses a more intense word, *more fruit*. (John 15:2.) He desires an enlarged and enlarging life. His largest plan for his disciples is that they may have enlarged usefulness. With larger powers come larger obligations, larger lives. The Christian life must be an unsatisfied life. The best life and the best work lie ahead. The Christly man must say, "I want to be more, I want to do more." Are you doing your best in service? Are you living the life on the highest plane? It is a life in the flesh that we are called upon to live, beset by hindrances and temptations, but there must be a lofty tone to it.

He plans for a life that evermore jumps for something larger. In 2 Peter 3:12 (Revised Version) is given an illustration of the power of the branches to help the vine. By holy living the people of God may hasten the coming of the day of God. Jesus Christ lives in a man in order that he may live through the man.

#### REV. A. J. DIAZ.

This brother has been with us for the last two days. He was returning from Boston and other Northern cities where he was called by friends who are deeply interested in his work in Cuba. No man in the United States outside of the Home Mission board, has a more thorough knowledge, or a deeper interest in Brother Diaz' work in Cuba than Brother J. S. Paine of Boston. He has spent many winters in Havana, and was with Diaz in his early struggles. He made the first contribution to the Baptist Cemetery in that city. He has watched the gracious development of that Island, and year by year has become more attached to Brother Diaz and more impressed with the magnitude of his work.

Rev. R. B. Montgomery, who baptized Diaz, takes the deepest interest in his son in the gospel. It was by his invitation that Diaz went North. His visit in Atlanta was shortened by the demand for his early return to Havana.

Brother Jose Cruto who has been at school at Greenville, S. C. for four years returned with him. This young brother whose intelligence, piety and studiousness lay the foundation for many promises of future usefulness, will remain a year or two in Havana aiding in the work in that city, and then finish his studies at the Southern Baptist Theological Seminary. His present stay in Cuba is designed to freshen his interest in the progress of the Gospel in his native Island, and to keep him in touch with the christian people there. Too protracted an absence might lessen their interest in him, and his interest in the people among whom he was born.

Brother E. P. Jones and wife were to have gone with them, but an attack of La Grippe rendered it necessary that Brother Jones postpone his departure for a short time. His physician thinks he will be able to go next week. The sickness of Brother Jones and the brief stay of Brother Diaz, prevented any public meeting in connection with their departure, but the prayers of all the brethren for their safe return home and abundant blessings upon their labors attend them.

The continued success of the mission in Cuba reported by Brother Diaz is matter of gratification and continued thankfulness. The Lord multiply it a hundred fold.

#### OUR BOX.

We sat very silent for awhile after reading several letters from missionaries telling of the size of their families and their needs.

Last year we had sent a box to a family of eight and they were all grown people except two. We had done grandly with that box and somehow we, some of us at least, felt that this year we could not make such an effort, we ought to take an easy work this time.

So one ventured to say, "Perhaps we had better take the young man and his mother," whom we had read about. "That would be only two to do for."

"Or," said another, "The family with two children would do very well for us this year."

One little woman, who had sat holding one of the letters ever since she read it to us, now looked up with tears shining in her bright eyes. "Oh, how this poor mother with seven children, all young, must have to work to keep the little ones clothed and fed—and only \$300 salary her husband gets. Couldn't we take them, and help her?"

There was no response for a minute, but the tears and the tender tones were touching all our hearts, and the more we thought of that laboring mother the more we thought we wanted to help her—and so we decided to take that seven children family as our missionaries for this year.

The leader went home a little troubled at heart.

"How can we ever supply the needs of a family of nine—we are all poor, and we did so much last year for our box, and now the times are so hard, and I do not feel so strong as I did—dear Lord, how will we ever do it? The reflection ending in a troubled prayer.

The first meeting came when plans were to be made for getting the box ready. There was a good attendance, and a number of bundles were already laid upon the table.

One dear mother with glistening eyes and trembling fingers held up a wee baby sack that she wanted to send to the missionary baby. We remembered that last year she brought a laughing baby with her to the meetings, but now her arms were empty.

Another said with quivering lips, "I will furnish all the clothing for the little girl seven years old. I have plenty of time—now my Alice is gone, and will have to do it for her sake. She was seven too, you know." Yes we knew, for well we remembered the sweet little face and sunny ways.

Another empty pair of hands, quickly offered to take the baby for her care. And then, dear Mrs. B—— laid a heavy package on the table and walked out, for she could not say a word. But we all knew



what it meant. Tenderly we opened the package and took out a new overcoat, two good suits of clothes, a hat, &c.

We could not speak either. It was only a month ago that the manly boy who had worn them had been laid to rest. So well we remembered the year before how he had walked forward one night, and said he wanted to belong to Christ, and what a strong manly little christian he had been ever since. He was 12 years old, just the age and size of one of our missionary boys.

And so with falling tears, and tender, yet rejoicing hearts, the work went on, until the box was ready. Of course patience and energy were required to plan and carry on the work, for it was not done by magic, but I think no box was ever more willingly and cheerfully prepared. We also feel that we may say few better boxes have ever been sent to a missionary. Every possible need in the way of clothing was supplied for the entire family, beside a good supply of household articles, sheets, quilts, &c. The box was valued at two hundred and fifty dollars.

Mrs. E. Y. MULLINS,  
Baltimore, Md.

#### Maryland Baptist Mission Rooms, 9 W. Lexington Street, Baltimore.

With the largest leaflet collection of Missionary Leaflets in the United States, the Maryland Baptist Mission Rooms can furnish, at small cost, to pastors and missionary workers, interesting leaflets upon any desired topic. Send for catalogue, enclosing 2 cent stamp.

In special aid of S. B. C. missions, the annual Mission Card—a calendared list of Home and Foreign fields—is published with a monthly leaflet and program on each topic. Annual subscription, 30 cts.

No free literature.

Pierce City, Mo., Oct. 30, 1893.  
Rev. I. T. Tichenor D. D.  
Atlanta, Georgia.

DEAR BROTHER:

According to your wishes I come in this 30th day of that present month made my report. I wish to have plenty to say. But I regret that I have nothing extraordinary in my work. Our meetings are increasing; but still small, but bless thank be the Lord. Our Presbyterians friend are where they found life. The Elder a Presbyterian and his wife and children's are now coming every Sunday. I hope they will confess Christ by their Baptism in the near future.

Good many of our Presbyterian's friends don't believe any more in

the so-called baptism of bilees.

I have also good news from my R. C. Friends in Arkansas, they love the Bible and they read with delight the good books and papers. I send to them. If I have more means I be able to travel and visit and do good deal better.

We have cool weather here and good many sickness all over the country. I am not very well myself, not sick, but not well.

Yesterday we have a very good meeting.

I pray and hope, this fews lines will find you in good health.

Pray for me. God bless you and all members of the Board.

I Remain your Respectfully in Christ-Jesus. T. J. JACROV.

Here Below is Given a Verbatim Letter of One of Our Missionaries in the Indian Territory to Whom we Pay One Hundred Dollars a Year.

YARNARY, I. T. Nov. 14th, 1893.

DR. I. T. TICHENOR:—

Dear brother in Christ, please find below a full report of work done by myself since July the 1st up to Nov. 12th, 1893:

No. of miles traveled on foot and horse-back—8000.

Families visited—115.

No. pages tracts given away—1800.

No. sermons preached—65.

No. conversions on the field—65.  
Received accession to church by letter—21.

Received by restoration—7.

Received by baptism—21.

Received and waiting to be baptized—5.

Amount of cash collected on the field—\$61.15c.

No. of days put in of actual labor—111.

As my work is and has been a very hard one, and has been surrounded with much opposition, yet my brother, as I have been doing the very best that I could under the circumstances, and I do feel that you and the dear brethering of the Board will rejoice with me since the good Lord has blessed our labors in the conversion of souls and many added to his church, and is causing the good work to look encouraging. Brother, I must say that I love this work among the Indians where in the Blessed Master has called me and the dear brethering of the home Board of S. B. C. has sent me and I am determined by the help of the Master and with the quaterage by the Board in the future as you have done in the past for my support, to push the work of the Master for the great Baptist Cause of Christ onward and upward as best that I can. Please assist me and pray for

us in this an other year as you have done in the past. Please let me hear from you at once that I may know if you will grant the above request, and may the good Lord bless you my dear Brother with that of the Board is the prayers of your most obedient servant and Brother in the Lord.

C. A. DELOACH,

Missionary.

P. S. Besides the above report of work done by myself I have hired one F. G. Paine an old aged Baptist Preacher to assist me in my work about twenty days. Paying him out of my own pocket twelve dollars and fifty cents. He reports the amount of his work as follows for the southern Border of the Chickasaw and Choctaw Nations:

Days labored among the destitute, where there is no churches—20.

Sermons preached—15.

Families visited—25.

One church organized with nine members.

Baptized into the church two members.

Name of church, Wolfe Creek.

Received pay from C. A. DeLoach—\$12.50.

All submitted by F. G. Paine.

C. A. D.

#### BUILDING DEPARTMENT.

It is the purpose of the Assistant Secretary to devote careful attention to this department of the Home Board work. It has been suggested that there shall be raised and kept a fund for each of the States which so much need such a fund.

A brother whom God has blessed with means has thought of placing a sum of money in the hands of our Board for church building in his own State. Some one in every State might do the same and furnish a basis of indefinite increase and untold power in the development of our cause.

Let brethren whom God has endowed with means think on this line.

Five thousand dollars would furnish a basis on which money might be borrowed and thus furnish the Board with double the amount of money actually in hand.

Enfauila, I. T. Nov. 11th, 1893.

DEAR BROTHER MC CONNELL:

I was attending the Creek Council about thirty-five miles away from home and did not get your letter till a few days ago. The board of the General Association of Western Arkansas and Indian Territory organized last Wednesday by choosing George W. Choat President and F. R. Smith recording

Secretary and retaining Bro. Compere as corresponding Secretary and Superintendent of missions. I am satisfied that the brethren who are in sympathy with the Home Mission Board of the Southern Baptist Convention are now uniting on a solid foundation and a great many who were led astray are all coming back to their old places. And since the Board of the General Association of Western Arkansas and Indian Territory have been moved this year into the center of the Territory and located at South Canadian, that the Association will do greater work than ever before. We will work, hope and pray for it. Brother Compere will locate at South Canadian or McAlester in a month or so. The President of the Board and Secretary's postoffice is at South Canadian. May God bless you and Brother Tichenor in the great work that you engaged in for Him.

Yours,

WM. McCOMB,

Missionary.

Kansas City, Mo., Nov. 7, '93.

DEAR BROTHER TICHENOR:

I feel very sorry about your sickness some time ago; but thank the Lord that He has restored your health so far that you are able to be in office again. My prayer is that the Lord may strengthen you, and spare your life for many years to come, that you may see the blessings of the Lord in our German work in the Southern Baptist Convention. At present are the days of small things; but these days will pass soon and then a much greater and enlarged work will be done. I feel also very thankfully to the H. M. Board for the appointment of two Colporters in the State of Mo. Surely that will help our work more than we can think of. We try to get the very best man for this work. I expect the answer of one, Rev. A. F. Brauns, he has work as Colporters several years with great success in Dakota. I hope he will accept and go to work as soon as possible.

In regard to our work here at Kansas City, I can say, the Lord is still with us. One lady confessed Christ as her saviour. Sunday School Young People's Meeting and the Sunday Services morning and night going on as usual. I attended the State Convention at Carrollton to keep our German work before the brethren to get more and more their sympathy and interest for our work. I got several invitations from brethren to come there and preach to the Germans, as they can do nothing with them. Last week I was at Liberty Mo., collected \$20.00 for our church, next Sunday

I will preach at Norborne to the Germans.

WORK DONE IN OCTOBER.

Sermons preached—10.  
Prayer meetings—4.  
Visits—45.  
Tracts distributed—100.  
Young People's Meeting—4.  
Sunday School Meeting—5.  
Lords Supper—1.  
Money collected—\$75.35c.  
Yours in the Lord.

F. SIEVER,  
Missionary Pastor.

"Lynch the murderers" is the cry of the South: Often-times the liquor traffic murders and prostitutes our sons and daughters by hundreds every day and our laws will not protect them. Our mothers in their sorrow and tears are mocked and jeered by all who stand in with the saloon. Yes, the saloon keeper, the brewers' associations and syndicates fling the sons bloody coat into mother's face with a giggle and grin that comes from hell and sings out "whose coat is this?"—as she wrings her hands and weeps and mourns and tears her hair and says—"It is my son's coat." Some bloody beast has devoured him, his soul, body, heart, mind, good name all is gone, and all the protection we have is to lift our voices to God. Christians should we have protection by law?

HANSEN CHI.

St. Joseph, Mo., Nov. 6th, '93.

DEAR DR. TICHENOR:

Enclosed please find report for October 1893.—In the 41 weeks labor I have included four days, which I spent at the General Association at Carrollton, where I was permitted to plead for more effective interest in the German work on the part of the General Association. I also met there and advised with Dr. G. W. Hyde, Lexington, and paid to Bro. W. L. Boyer, Corresponding Secretary for Home Missions \$1.30 for the Home Mission Board of S. B. C., collected in our Sunday School.—\$2.00 of the \$2.50 as reported in my statement for October were given to carry on the work here.

Our Sunday School is prospering and also have I been enabled by the grace of God to open a new preaching station in the extreme Southern part of the city with regular meetings every Sunday night, and these are well attended too. So that now, as a paper stated the other day, the gospel is preached in German all over St. Joseph.

It may seem strange to you that I have not distributed a single Bible or Testament; but I have yet to find the first family here who have not at least one Bible in the house.

The greatest drawback to immediate success in this field is the lack of immigration and the fixedness of the German residents here. But I shall write in our German religious paper, "The Send bote" to let our German brethren know that they will not be destitute in coming to St. Joseph.

Pray for us here as we always remember you and the cause of Christ in the hands of the Home Mission Board of S. B. C.

Yours in Christ Jesus for St. Joseph,  
OTTO BECKELMANN.

Jefferson Ave. German Church,  
St. Louis, Missouri.

DEAR DR. TICHENOR:

My quarterly report is the poorest I ever sent to you; notwithstanding, we have great cause to thank the Lord for his goodness towards us.

We had several conversions but no baptisms.

Three received by letter, and they are of the best I have.

The hard times are telling on us. Some had to leave the city and most of my people are out of work and for some we have to care and pay their rent.

I have not missed five Sundays in four years, either by sickness or absence.

Sunday School is large, as many as we can accommodate. We have about one hundred and twenty-five scholars and our Methodist neighbor with their large church house have about fifty.

The Lord is with us and we ask your prayer for a great ingathering of precious souls.

Report from July 15th to October 15th.

Please make it to October 31st.

Most Respectfully,

And. Konzelmann.

2219 South Jefferson Avenue.

St. Louis Mo., Oct. 31st 1893.

California, Mo., Oct. 31, 1893.

Rev I. T. Tichenor, D. D.

Atlanta, Ga.

DEAR BROTHER:

I hereby send you my report for the month of October, 1893. Besides my regular appointments I visited two places where I never have been before and preached the Gospel. I also attended the Lamine Association. The cause of Home Mission was well represented, and a good collection taken for Home Mission. The Association was very enthusiastic that the Gospel should be preached to there German friends in there Association. The Association admitted there mistake last year, towards the Southern Baptist Home Mission Board, and past a resolution to co-operate again this year, as they have done last year. I hope

you have being informed of this already.

To-morrow November 1st I intend to start and work for a week in the bounds of the Lamine Association for the first time at this Association year.

REPORT:

Lamine Ass'n—6  
Days of Labor } California—25  
Total - - 31

Sermons preached—14.  
Addresses delivered—9.  
Religious visits—49.  
Pages of tracts distributed—788  
Prayer meetings attended—4.  
Sunday Schools attended—4.  
Miles traveled—222.

Respectfully Yours.

W. KROESCH.

German Missionary.

INSTITUTE FOR WHITE BRETHREN

Here is the representative of an entire Association of white Baptist preachers who beg that we will send them a teacher to hold an Institute.

Rabun Gap, Ga. Nov. 1st 1893.

DEAR BRO. MCCONNELL:

I write you relative to our school at Clayton. Our sainted Brother Orsborn promised me at our Association to hold an institute for us at Clayton. So I have made the school. I think we will have a good attendance; but that kind hand of Providence has taken from us our intended teacher. We therefore bow in humble submission to His divine will, and ask you to send us a teacher in connection with Bro. Hawkins. We would rather you would come yourself if you can. If not, please send some one if you possibly can; and if you can get some one to come, please let me know at once. I am getting on very well with my mission work. I hope you will make a grand success in your work, and may the good Lord attend and go with you to all your fields of labor.

I am your Brother in Christ.

R. T. SAUNDERS.

Address me at Rabun Gap, Ga.

The Preacher's Magazine for November is the eleventh number of volume 11. This magazine, which is intended for the pastor, teacher, and Bible student is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory. This number is no exception to the previous issues and is packed as usual with a rich variety of fresh and exceeding vigorous matter, and by its suggestions and helps will be found of great service.

The leading sermon in this number is by John Hall, D.D., LL.D., and is entitled "A Lamb as It Had Been Slain." The senior editor continues his able articles on "Moses; His

Life and Its Lessons" and also contributes "A Christmas Sermon."

Dr. Robert A. Watson continues his papers that are attracting much attention, on "The Apostolic Churches: their doctrine and fellowship" "The Homiletical Department is most complete. "Outline Sermons and Sketches" are given by the Revs. G. Talalun Newton, John Wright, Alfred G. Bate, Henry H. Adams, Joseph Parker and others. Rev. T. D. Hyde furnishes an Outline Children's Sermon, which he entitles "Temptation." The other departments such as "Notes and Illustrations," "Notes on the International Lessons," "Outline Addresses on the Golden Texts," and "About Books" are well edited, and will command attention. Among numerous other papers in this number we notice a scholarly article by the Rev. John McNeill on "Preaching." The magazine is published monthly at \$1.50 per year, single copies 15 cts. *Wilbur B. Keitcham, Publisher, 2 Cooper Union, New York.*

Worthington's Magazine for December comes to hand filled as usual from cover to cover with good things. If one dips into this charming Magazine on any one page he will not willingly lay it aside until the last page has been read. No greater compliment could be paid to its highly entertaining quality. It is a pleasure to review it, an inspiration to read it. Its publishers aim to give that which is best in literature, and that they have succeeded in pleasing the public is evidenced by the very large circulation it has obtained during the first year of its existence. It is brilliant, clean, instructive, eminently readable, and every number is rich with beautiful illustrations. It has made giant strides the past year and is now an established favorite in thousands of homes. It always offers something suited to the special needs and tastes of each member of the household. Indeed its whole idea is centered in THE HOME. There is no other Magazine just like it, not one that is so welcome to the WHOLE FAMILY. In this respect it stands alone among its competitors, for it appeals to all from oldest to youngest as no other Magazine does. Its illustrated papers, charming stories, delightful essays, and novel departments, make it unique in design and especially interesting from the first page to the last.

The Paul V. Carlton Co., Printers, Atlanta, Ga., do all kinds of Church and Sunday School Printing. Association and convention minutes done on short notice.



[From the N. Y. Examiner.]

**The Greater Problem.**

BY REV. E. T. TOMLINSON, PH. D.

What we think of Christ is second in importance to what Christ thinks of us. It is the feeling of how Christ loves us that rises above our love for Christ. It is the perception of his feeling toward us that is to start our feeling for him. A man never comes to love his mother aright until he comes to see aright his mother's love for him. It is not of our love for God of which we can boast, but of God's love for us.

Truth has power as it comes through personality. Truth becomes real to us as they come to us through personal contact. A converted man is the best argument for, and statement of, conversion. A man with Christ formed in him is the best one to inform others of Christ. The gospel consists of the Messenger before it does of the message. Faith and repentance do not start the spirit of the Lord but the Lord starts them.

Fullness of life—this Jesus came to give, and for it Paul prayed. Jesus gave as the first commandment, "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Heart first, mind last. Unless heart and soul are touched, they cannot love. And it is from Christ, and not chiefly from our statement, that this portion of our life receives. From him we learn, to him we go. To him God gave not of his spirit by measure. To us the spirit is given by measure, because of our limits. The nineteenth century, as the first, bows before the freshness of that life. The words he speaks are living, because in the speaker was life. They soften the hardened heart, and they alone bind up the bruised. The young life is safe that takes Jesus with it on its journey out through the unfriended years.

**New Appropriations, or Cause Must Suffer.**

These hard times have fallen on the Home Board in a very peculiar manner. State Boards and churches have felt the awful pressure and naturally turned to the Home Board for relief. Never thinking for a moment that the hard times had reached us as well; thus we have been obliged to make even larger appropriations in some instances than we would have done had times been better. In other instances we have been obliged to do what local boards would have done if they had not been caught by the financial crash.

All this means that if ever you intend to hear the cry of the helpless, this is the time.

Send your contributions to the Home Board now.

**LITERARY.**

In Press.

The Wharton & Barron Publishing Co., of Baltimore, Md., announce that they have in press a new book by Rev. H. M. Wharton, entitled a "Month with Moody, his Works and Workers."

It will contain a sketch of Mr. Moody and the only picture of him that has ever been taken from the original now in the possession of Mrs. Moody. The portrait has been copyrighted.

The book will also contain portraits and sketches and sermons by Revs. John McNeill, Wilber Chapman, Henry Varley, Thomas Spurgeon, Dr. Stoecker, A. C. Dixon, Major Whittle and many others. The book will be superbly illustrated and beautifully printed and bound.

The latest and most charming of the books on the subjects are "IMMERSION"

AND  
"CLOSE COMMUNION."

By Dr. John T. Christian,  
429 East Chestnut St.,  
Louisville, Ky.

Almost all the Baptist papers of this country give full and unqualified commendation of these books.

Murphy, N. C.

The Baptist Church at this place have built a new house of worship at a cost of two thousand dollars. This is noble in so small a band of brethren. They have paid it all but four hundred, of which the Home Mission Board has agreed to pay one half.

Wytheville, Va.

The Baptist Church in this growing city is building a new house of worship. On recommendation of the Virginia State Board, the Home Mission Board is aiding them in this good work. The house is about finished, and they will enter it this month.

Jacksonville, Fla.

The church here, under the able leadership of brother Malcolm McGregor, has purchased and paid for an eligible lot in the best part of the city, and have commenced a handsome chapel which is estimated to cost ten thousand dollars. The Home Mission Board helps them.

The German church in Louisville has commenced to build. The State Board of Kentucky asks the Home Mission Board to give them three hundred dollars. It will no doubt be done. A good house of

worship will be very helpful to our Baptist cause among the Germans of that growing city.

The Home Mission Board, in addition to paying \$21,000 on the Havana church, paid \$4,783 for church building at home. One fourth of its entire income was expended for this purpose.

Brother T. M. James proposes a plan for building a house of worship for our brethren of the First German Baptist church, Kansas city. They need a good house, and it would be a blessed thing if brethren would enable the board to do it.

The first baptist church in New Orleans has been supplied with a house of worship suited to their needs, replacing the one lost by fire.

The German church, St. Louis, Rev. A. Konzelmann pastor, is aided by the Board in carrying the debt upon its house of worship. This is a noble band of brethren, and they are doing heroic work for the Master.

**Receipts of the Home Mission Board from October, 25th to November 25th, 1893.**

| ALABAMA.  |          |
|---|----------|
| W. B. Crumpton, Cor. Sec.   | \$ 91 15 |
| Amelie Receive  | 15 00    |
| W. B. Crumpton, Cor. Sec. Centennial Chapel fund.                   | 2 60     |
| W. B. Crumpton, Cor. Sec. Woman's Hospital, Havana.                 | 12 50    |
| W. B. Crumpton, Cor. Sec. Pura                                      | 20 56    |
| Cora  | 15 25    |
| W. B. Crumpton, Cor. Sec., Havana Hospital                          | 2 00     |
| Valley Creek Sunday School, Plantersville                           | 2 43     |
| Ladies' Society, Parker's Memorial Church, Anniston.                | 105 00   |
| Box Frontier, Missionary, Rent of Park Land, by J. B. Lovelace      | 20 00    |
| W. B. Crumpton, Cor. Sec., Cuban Hospital                           | 224 22   |
| W. B. Crumpton, Cor. Sec. Centennial Chapel fund.                   | 7 25     |
| W. B. Crumpton, Cor. Sec. Centennial Chapel fund.                   | 5 00     |
| W. B. Crumpton, Cor. Sec. Isabel Diaz                               | 3 00     |
| W. B. Crumpton, Cor. Sec., Indiana Missions                         | 1 00     |
| Total for the month.  | 526 96   |
| Previously reported   | 1,469 06 |
| Aggregate since May   | 1,996 02 |
| ARKANSAS.   |          |
| Sunday School, Lowell, "Missionary Day."                            | 50       |
| Ladies' Society, Second church Little Rock, Box Frontier Missionary | 100 00   |
| Arkansas Convention   | 50 00    |
| Sunday School, Ozark, "Children's Day"                              | 3 60     |
| "Sunbeams," Jonesboro, Box Frontier Missionary                      | 25 00    |
| Total for month.  | 179 16   |
| Previously reported   | 60 26    |
| Aggregate since May   | 239 36   |
| FLORIDA.  |          |
| Rent from Cuban church, Key West, by Mrs. Jno. White, Jr.           | 140 00   |
| Total for the month.  | 140 00   |
| Previously reported   | 869 16   |
| Aggregate since May   | 1,009 16 |

| GEORGIA.   |           |
|--|-----------|
| J. G. Gibson, Cor. Sec.  | \$ 400 00 |
| Missions   | 38 50     |
| Seventh Baptist church, Atlanta  | 1 50      |
| Sunday School, O-klocknee, "children's day."   | 1 56      |
| Ladies' Society, Thomson, box frontier missionary  | 50 00     |
| Ladies' Society, First church, Rome, box frontier missionary   | 140 00    |
| Ladies' Society, Covington, box frontier missionary  | 75 00     |
| Missionary Inquirers, Vienna, box frontier missionary  | 21 00     |
| Sunday School, Menlo, "children's day"   | 1 01      |
| Sunday School, Harmony Grove, "children's day"   | 9 01      |
| Long Creek church  | 22 31     |
| J. G. Gibson, Cor. Sec.  | 50 00     |
| Mrs. E. Pendleton Jones, Atlanta   | 2 75      |
| Missionary Inquirers, North Rome, Havana Hospital  | 50        |
| Ladies' Society, Decatur, box frontier missionary  | 98 00     |
| Ladies' Society, Tennille, box frontier missionary   | 60 00     |
| Miller Association, by T. A. Olmstead  | 5 19      |
| J. G. Gibson, Cor. Sec.  | 631 42    |
| Missions   | 14 52     |
| J. G. Gibson, Cor. Sec. Cuban missions   | 5 00      |
| J. G. Gibson, Cor. Sec. Cuban school   | 25 00     |
| J. G. Gibson, Cor. Sec. Cuban hospital   | 25 00     |
| Young People's Society, Crawford, box frontier missionary  | 42 00     |
| Ladies' Society, Washington, box frontier missionary   | 75 28     |
| Ladies' Society, Summerhill, box frontier missionary   | 36 35     |
| Ladies' Society, Decatur (additional) box frontier missionary  | 5 00      |
| Sunday School, Boston  | 6 68      |
| Total for the month  | 2,282 57  |
| Previously reported  | 3,288 22  |
| Aggregate since May  | 5,570 79  |
| KENTUCKY.  |           |
| Woman's Missionary Union, Miss Mary Caldwell, Treas.   | 18 62     |
| Miss O. G. Anlick, DeMossyville, Woman's Missionary Society, First church, Knoxville, salary of Teacher, J. T. Cora's school | 50        |
| Total for the month  | 44 12     |
| Previously reported  | 4,813 83  |
| Aggregate since May  | 4,857 95  |
| LOUISIANA.   |           |
| G. A. Turner, Treas., Centennial fund  | 96 85     |
| Ladies' Society, New Orleans, box frontier missionary  | 59 30     |
| Ladies' Society, Keatchie, box frontier missionary   | 51 50     |
| Total for the month  | 207 65    |
| Previously reported  | 50 10     |
| Aggregate since May  | 257 75    |
| MARYLAND.  |           |
| Rockville church   | 7 55      |
| Mt. Zion   | 5 09      |
| Arlington  | 20 66     |
| Crisfield  | 6 31      |
| Annapolis Sunday School  | 2 50      |
| Annapolis Baptist Young People's Union   | 2 50      |
| Hampden Sunday School  | 4 22      |
| Ebenezer church  | 2 00      |
| Rehoboth   | 6 50      |
| "Rider fund" of Maryland Baptist Union Association   | 241 40    |
| Trinity church, Baltimore  | 5 00      |
| Entaw Place church, Baltimore, by Joshua Levering  | 356 61    |
| Woman's Baptist Home Mission Society, 7th church, Maryland, Baltimore, box frontier missionary                               | 53 00     |
| Woman's Baptist Home Mission Society, 1st church, Baltimore, box frontier missionary   | 181 00    |
| Woman's Baptist Home Mission Society, East New Market church, Baltimore, box frontier missionary                             | 25 00     |

|   |          |   |           |
|---|----------|---|-----------|
| Woman's Baptist Home Mission Society, "Wee Wee Workers," 1st church Baltimore, box frontier missionary (contribution) | 7 07     | Hulan Sunday School, Ridge Asso'n, Centennial Chapel Fund                                 | 1 55      |
| Woman's Baptist Home Mission Society, box frontier missionary   | 71 70    | Vanchise Church, Aiken Association  | 2 00      |
| Woman's Baptist Home Mission Society, Brantly church, Baltimore, box frontier missionary                              | 75 00    | Sunday School, Pendleton, Missionary Day  | 4 25      |
| Grace church, Baltimore   | 18 00    | Welch Neck Church   | 22 88     |
| Riverside church, Baltimore   | 3 20     | Woman's Missionary Union, by Miss McIntosh, Centennial Chapel Fund                        | 02        |
| First " "   | 6 00     | Sunbeam Society Memorial Church, St. Georges  | 5 00      |
| Fourth " "  | 10 01    | Friendship Church, Broad River Association  | 6 25      |
| Woman's Baptist Home Mission Society, Cuban School  | 195 00   | Ladies' Society, Chester, box frontier missionary   | 60 00     |
| Woman's Baptist Home Mission Society, work among the colored people   | 35 33    | Ladies' Society Mineral Springs box frontier missionary                                   | 18 00     |
| Woman's Baptist Home Mission Society, salaries of frontier missionaries   | 35 00    | Sunday School, Grove, "Children's Day"  | 2 95      |
| Woman's Baptist Home Mission Society, Miss Minnie Diaz's salary   | 77 26    | Boiling Springs church  | 6 00      |
| Woman's Baptist Home Mission Society, Rockville church, box frontier missionary                                       | 47 00    | Sunday School, Cason "Children's Day"   | 5 00      |
| Woman's Baptist Home Mission Society, Lee St. church, Baltimore, b. frontier missionary                               | 250 28   | T. M. Baily, Cor. Sec   | 30 79     |
| Total for the month   | 1,953 04 | Sunday School, Switzer  | 3 40      |
| Previously reported   | 786 00   | Total for the month   | 436 55    |
| Aggregate since May   | 2,739 04 | Previously reported   | 1,273 90  |
| MISSISSIPPI   |          | Aggregate since May   | 1,710 45  |
| Mount Pleasant Sunday School "Children's Day"   | 1 50     | TENNESSEE   |           |
| Sunday School, Hand-boro, "Children's Day"  | 3 50     | W. M. Woodcock Treas.   | \$ 105 02 |
| Ladies' Society, Copith Association, box frontier missionary  | 38 40    | Centennial Fund   | 26 62     |
| Woman's Society, Central Committee, expenses Jose Felipe Molina   | 83 90    | W. M. Woodcock Treas. Centennial Chapel Fund  | 37 50     |
| Oak Grove Sunday School   | 2 00     | Woman's Missionary Society 1st church Knoxville, for one furnished bed in Havana Hospital | 25 00     |
| Total for the month   | 129 30   | Seventh Church Sunday School Nashville  | 2 50      |
| Previously reported   | 733 70   | Ladies' Society, Central Church Memphis, box frontier missionary                          | 45 00     |
| Aggregate since May   | 861 00   | Cain Creek Church   | 2 50      |
| MISSOURI  |          | Palestine   | 3 35      |
| Ladies' Society, Windsor, box frontier missionary   | 19 00    | Holston Valley Association  | 3 85      |
| A. E. Rogers from Woman's Missionary Society  | 35 30    | Woman's Missionary Union Havana Hospital  | 27 35     |
| A. E. Rogers from Woman's Missionary Society  | 45 33    | Ladies' First Church, Memphis Havana Hospital   | 2 35      |
| A. E. Rogers from Woman's Missionary Society, Centennial Fund   | 1 20     | Ladies' Central Church Memphis, Havana Hospital   | 1 50      |
| A. E. Rogers from Woman's Missionary Society, Cuban Hospital  | 5 00     | Ladies' Trinity Sunbeams Memphis, Havana Hospital   | 1 00      |
| Total for the month   | 105 82   | Ladies' A. Society, Memphis Havana Hospital   | 1 40      |
| Previously reported   | 2,531 18 | Ladies' Society First Church Knoxville, box frontier missionary                           | 60 22     |
| Aggregate since May   | 2,637 01 | Ladies' Society First Church Knoxville, 2d box frontier missionary                        | 50 50     |
| NORTH CAROLINA  |          | Ladies' Society, White Haven box frontier missionary                                      | 30 00     |
| Silver  | 1 00     | "A friend," Nashville, Havana Hospital  | 5 00      |
| J. D. Bonshall, Treas. State Convention   | 550 00   | Alder Branch Church   | 5 00      |
| Union Grove Sunday School   | 1 70     | Total for the month   | 433 75    |
| Total for the month   | 532 70   | Previously reported   | 1,174 94  |
| Previously reported   | 1,049 60 | Aggregate since May   | 1,608 69  |
| Aggregate since May   | 1,602 30 | TEXAS   |           |
| SOUTH CAROLINA  |          | J. M. Carroll Supt. of Missions   | \$ 999 19 |
| McL. Zion Church  | 6 00     | Centennial Fund   | 716 15    |
| Flint Hill Church   | 7 65     | Sunday School Laredo, "Missionary Day"  | 4 06      |
| Sunday School, Simpsonville, "Children's Day"   | 1 04     | Sunday School Pirtle "Missionary Day"   | 1 10      |
| Plum Branch Sunday School "Children's Day"  | 3 25     | Total for the month   | 1,730 50  |
| Abbeville Association, W. B. Acker, Treas   | 26 93    | Previously reported   | 13 00     |
| Trough Shoals Sunday School "Missionary Day"  | 6 75     | Aggregate since May   | 1,733 50  |
| Marlboro Union  | 55 00    | VIRGINIA  |           |
| Sanjee Association  | 14 96    | Norvell Ryland, Treas. Centennial Fund  | 394 57    |
| Redeem Creek Sunday School  | 10 00    | Norvell Ryland, Treas. Centennial Chapel Fund   | 51 77     |
| Reedy River Association, "Children's Day"   | 8 08     | Ladies' Society, Hampton, box frontier missionary   | 81 60     |
| Marion Union, Lower Section   | 2 45     | Ladies' Society, Walnut Grove box frontier missionary                                     | 17 00     |
| Chadwell Square Church, Charleston  | 39 95    | Ladies' Society, Warrenton, box frontier missionary                                       | 97 28     |
| Chestnut Hill Church, Centennial Fund   | 3 68     | Total for the month   | 1,195 88  |
| Buffalo Church  | 2 00     | Previously reported   | 3,588 28  |
| Collection, "Missionary Day" by Miss L.P. Wilson, Treas. Cen. Com. W. M. Socy.  | 19 94    | Aggregate since May   | 4,784 16  |
| Miss L. P. Wilson, Treas. Cen. Com. W. M. Socy.   | 21 42    | MISCELLANEOUS   |           |
| Pee Dee Association   | 21 70    | Grand total for the month   | 9,917 51  |
| Sunday School, Chester  | 5 46     | Previously reported   | 22,306 81 |
|   |          | Aggregate since May   | 32,224 32 |

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## Baptist Sunday School Board

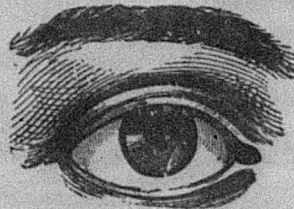
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