

# OUR \* HOME \* FIELD.

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

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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 hope pastors and others to exert themselves to extend our circulation.

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

All communications for the columns of the paper, and all subscription or advertisements, or other matter pertaining to the paper, should be addressed to

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

REV. F. C. McCONNELL, EDITOR.

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### REMEMBER.

Make remittances by express, P. O. money orders, postal note and New York exchange. All the banks charge us for collecting checks. But, above all, remember to make remittances. To say we need money to meet our promises to our missionaries does not express the intensity of our condition.

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

### NORTH CAROLINA CONVENTION.

The North Carolina Convention is one of the oldest Baptist bodies in the South. The State Mission Board presented its sixty second annual report. The history of Baptists in Colonial days clings close around North Carolina and indeed the very spot where the convention was held on the 7th - 10th inst. The convention this year, was the guest of the plucky band at Elizabeth City. The pastor felicitously made mention in his

address of welcome to the noble achievements of our Aunt Betsy, who would take care of the mortal during our stay within her gates.

The State Mission Board showed a fine year's work and that it came out a little in debt, it is not singular, because almost every Board and everything else is suffering the same embarrassment.

Wake Forest College, the Orphans Home and indeed all the enterprises of the denomination in N. C. are doing exceptionally well.

The movement of the convention was splendid. There were several sharp corners turned on several subjects. No work in N. C. is too sacred for public ventilation or too weak to stand its ground. Some of the brethren wanted to restrict the State Board so that next year's report would show them out of debt. Others were troubled about the unnecessary friction between the State University and Wake Forest. Some wanted co-education, while others wanted a grand Female college; so you see there was ample opportunity for strong Baptist talk. This scribe gloried in the discussions. They breathed.

I am truly sorry that my space forbids my mention of the splendid impression made on me by the many strong men who crossed swords on the various questions at issue. If I should make mention of any name, I would then be forced to fill our little paper with the N. C. convention. Noble old North state, place of my birth and land of Baptists; long may she wave the home of the free and land of the brave.

I shall cherish with fondest memory the many happy acquaintance formed during the all too brief meeting in Elizabeth City. My host was the proprietor of the Albemarle Hotel, where I was entertained by the kindness of some firm in the city whose name I did not learn.

Dr. Jno. A. Broadus, is authority for the statement that the Baptists in Louisville, have increased three times over in the last twelve years. So they ought to have done everywhere but they haven't.

### SOUTH CAROLINA CONVENTION.

This distinguished body held its last session at Anderson, beginning Nov. 29th. The attendance was good, and the reports, speeches and debates were sprightly, strong and sound. South Carolina Baptists well deserve the high place they hold among their brethren in the Southern Baptist Convention.

The high average standing of the ministry is noticeable. It is said by the South Carolinians themselves that they have no pre-eminent brethren; all of them are leaders. It is certainly refreshing to see the frankness and brotherly out-spokenness of these men every one of whom is zealous for the purity of the Gospel and the integrity of the Baptists.

The Pastors' Conference, which preceded the convention proper, was highly enjoyable. Papers of high order on subjects of living interest, elicited thought and comment, not to mention a little sharp debate, that would do credit to any body of men on earth.

The new notions about "Methods of Missions" had a fair, open, and free consideration, with no loss to the Board at Richmond.

Every question was entered upon with something of newness that kept out of sight any former conclusions or prejudices that may have been entertained. This was strikingly true in the discussion of the possible work among the colored people. It is now the decision of the South Carolina Convention to invite the Home Mission Board to do whatever work, under the advice of the State Board, that circumstances may allow.

A prime factor in the high order of the South Carolina Convention, was the magnificent audience of cultured people attendant on every service.

The audience and the sermon on Thursday, Thanksgiving day were royal. Dr. Lansing Burrows was at his best. His sermon was simply superb.

All the entertainment by the Anderson people was just as good as it could be, but that which was extended to this humble pilgrim,

was in the superlative degree.

Mr. C. A. Reed and his jolly, happy splendid son-in-law, Dick Lighorn, with their noble wives, are the guarantee for what I have said.

Long may it be my happy privilege to attend the South Carolina Convention, and I would be willing for it to meet in Anderson every year.

Letter from Bro. Beckelman.

As indicated in my report, I went two weeks ago for three days about twelve miles in the country where there is a German settlement of strong Lutheran sentiment and tried two nights to preach to large congregations, despite the threatening of their pastor that he would quit coming to them; he lives in St. Joseph, if they should go and hear me. I found there three German Baptist families who expressed their desire to unite with us here in St. Joseph, as soon as the Lord indicates that we shall organize a church here.

I also have called the attention of our German brethren at large to the work here by writing in the "Sendbote" and have so far received eight letters from various brethren from all over the United States, who are contemplating coming here. So I am in good hopes soon to see a German church here as a stake to which others can tie, who are already inclined that way.

We expect great blessing of the S. S. work. The children have taken a firm liking to us, as was manifested yesterday morning where several of the larger ones carried their younger brothers and sisters on their backs for considerable distances through the fresh fallen snow, because they had cried on the refusal of their parents to let them go out in the cold and the unbroken snow. God bless their little hearts.

OTTO BECKELMAN.

Great Britain and the United States, with about one-fifteenth of the population of the globe, hold about four-fifteenths, of the wealth of the world. More than half this wealth has been acquired in the last forty years.

From Bro. E. Pendleton Jones.

HAVANA, CUBA.

MY DEAR DOCTOR:

We arrived here safely Wednesday morning and were met by Bro. Diaz, who took us to Dr. Belots where he had engaged board for us. We are very pleasantly situated and the family are very kind to us.

All of them speak English and very seldom speak Spanish except when addressing the servants.

I had a slight touch of sea-sickness, early Tuesday morning, but soon got over it and was able to go to all of my meals. My wife was not so fortunate, but was sick nearly all the way, being unable to leave her berth until we reached Key West.

I haven't seen much of Bro. Diaz as he is very busy. I went around to the hospital yesterday morning and was surprised to see how many came in to be treated.

The hospital is destined to be a great factor in our work here.

Last night I went out to prayer meeting and was very much pleased at the attendance and earnestness with which they entered into the services. Diaz read a passage of scripture and then several of the brethren spoke, and then he made a talk in which he expounded the passage read, and corrected any errors that were made in the talks of brethren.

At the close of the services we presented our letters and were cordially received into the church.

They seemed delighted to have us. There are several to be baptized next Sunday.

There is a Scotchman here by the name of Pehrson, who came forward last night asking for baptism. He is clerk to the English council.

Bro. Diaz turned him over to me for examination, and he gave evidence of having exercised repentance towards God and faith in the Lord, Jesus Christ.

So he will be received and baptized along with the others on Sunday. As soon as I get my books and get settled I will visit all our mission stations, schools, etc., and will make a full report as to their progress, etc.

Bro. Diaz will take his camera and make pictures to accompany my article for HOME FIELD, so that you can have cuts made which I think will add interest to the paper.

E. PENDLETON JONES.

A. L. Blackburn, of Mississippi, willed his entire estate, valued at \$20,000, to the Senatobia Education Association, for Blackburn Female College.

SAN SABA, TEX., NOV., 14, 1893.

MISS ANNIE ARMSTRONG,

BALTIMORE, MD.

DEAR SISTER:

Your letter of November 2nd received. I will say in reply that such assistance is greatly needed and will be highly appreciated by myself and family.

My field of labor has been in San Saba Co., Texas, among the destitute. The blessed Savior has abundantly blessed his work, as I hope and trust, in the salvation of many souls. I have baptized sixteen, organized two Sabbath Schools and with assistance organized one church this year.

This section of the country has been visited by a protracted drought and the crops are almost an entire failure and I fear many people will suffer for the necessities of life, and their souls will be neglected, if the missionaries of the cross are not sustained on the field.

May our kind heavenly Father bless you abundantly in your labors of love for his servants.

My family consist of the following: wife and five children; the oldest boy 14 years old, next a girl 10, next a boy 6 years old, next a girl 3, next an infant 8 months old. They are all medium size for age. My numbers for clothing are as follows: coat—38; pants, waist—38, length—32; shirt—16; hat—64; shoes, No. 7. Wife shoes, No. 5.

As you requested me to say what articles were needed most, will say that shoes and stockings for children and wife, and overcoat for myself.

We are supplied with bed clothes, except blankets.

Yours most respectfully, in Christian love,

POLK BURK, San Saba, Tex.  
Express Office, Lometa, Texas.

#### MOBILE.

The white population of Mobile in 1880 was about 15,000; number of white Baptist churches three, and the aggregate of membership 540.

In 1890 the white population was about 17,000; number of churches two and aggregate membership 884.

It would require two more churches to reach the entire white population; white Baptist teaching and the cost of houses of worship for this purpose would be about \$20,000.

Mississippi College, Clinton, has two hundred and twenty-five students. They are part of the young manhood of our Mississippi churches.

DEAR BROTHER:

In addition to my report, I will say that I have distributed one thousand six-hundred Baptist papers, and have got up seven subscribers.

I have just finished getting up money for a good church bell for the Eleventh Avenue church, price \$110.00, and have got the bell ready for use.

I preach to my people often on Missions, and I try to educate them in systematic givings, but my people are poor and times hard.

It is all they can do to pay the current expenses of the church or station. Bro. J. M. Waller and I are doing all we can to move up the city on the Baptist line.

We talk it, pray it, sing it, and preach it every time.

Come down to see us, and the field white to harvest and the labors few.

Yours truly,

J. W. HOWARD.

CHICK SPRINGS, NOV. 28, 1893.

MISS ANNIE W. ARMSTRONG,

Dear Sister:—We had our Missionary day last Sabbath; had quite a nice time indeed. The children were perfectly delighted with the little Pyramids.

Every child in our school had something to give, and the majority of them made their own money.

One little fellow made what he gave by catching rabbits and selling them. The collection amounted to eight dollars.

I felt that I wanted to let you know what success we had, as you were so kind to send me the programmes and pyramids.

We agreed to divide our collection equally between Home and Foreign Missions.

Yours sincerely,

CORA L. TAYLOR.

HAVANA, CUBA, DEC. 1st, 1893.

REV. I. T. TICHEXOR, D. D.,

Atlanta, Ga.,

DEAR DOCTOR:—I have written to you two or three times during your last spell of sickness. I have been waiting for some personal news from you, though I have had some ones now and then from our denominational papers.

Bro. Diaz, told me he had seen you a great deal improved in your health, at his recent visit to Atlanta. Bro. Pendleton Jones and wife have arrived safely to this place; he is located at Dr. Belot's, a good house in Prado Street.

To-morrow afternoon I will take him with me on a walk to see the city. He seems very much pleased with Havana.

My work in Cuba is going on

nicely and the brethren are more and more happy and consecrated in their Christian trainings.

The services are well attended and baptisms are frequent. The school work is encouraging and His divine protection is visible on it.

The Ladies of Alabama have written to me expressing their intention to continue supplying the means for Puro's education in some good school of Havana.

With fraternal regards from my family, and mine to every member of yours, I am

Yours very truly in Him

J. V. COVA.

REV. O. F. GREGORY, D. D.,

Sec'y Southern Bapt. Conv.

DEAR SIR AND BROTHER:

The following is the report of Miss Julia Proschinski, Missionary from Nov. 20th, to Dec. 19th, 1892:

Number of visits made, 230; Tracts and Wegweisen Distr., 1072 pp. Attended sewing school, 8 times; attended Sunday School 8 times; children brought to sewing school, 50.

Testaments distributed, 3. Two furnished specially intended for our work.

There are now 132 children, enrolled in our 2 sewing schools, children of Lutheran parents, who are distinctly outside of our immediate church work, but interested through the labor of our Missionaries.

May it please God to bring many of these children with their parents to repentance and true faith. For all of which respectfully submitted by yours,

JULIE PROSCHINSKI.

New Year's Greeting To All.

The HOME FIELD wishes a happy year for all its readers.

1893 has been a year of hard financial pressure, but the fruits of the spirit have abounded. God knows how to manage a world, and if we can but trust him through 1894, all will come out well.

The HOME FIELD must double its readers this year, and we now appeal to every lover of the cause to help.

May God's loving hand be seen in the leading of every home, and his blessing abide on every worker.

Pray for the Home Mission Board and all the workers on destitute fields.

Yours with renewed determination and trembling hope.



FRANCIS, OKLA., NOV., 11 1893.  
MISS ARMSTRONG,

Secretary W. M. U.

DEAR SISTER:—

In your last favor you said, "If you do not receive a box, etc., by December 1st, let me know." December is not here but winter is, and I am laid up for want of clothing. The Mission Board of Pulla Duro Canyon Association appointed me to work in the county seats of Collingsworth, Wheeler and Hemphill Counties.

I live in Greer Coddress to the west line. I am the only Baptist Minister in west half of Greer and the three above named counties, and all the preaching in this vast field is what I can do, and I have not a decent suit to appear in, and not of the kind to keep me protected from the dreadful cold winds.

I do think suitable winter clothing might be had if the facts were known.

My height is 5ft. 8½ in., weight 130. I am bare-footed, and so is wife and children as well destitute of clothing.

I look to you, my sister, for help that will enable me to go and preach. Shall I look in vain?

God bless you in your work.

G. M. LAMPKIN,

Childress is my nearest railroad station.

#### The Georgia Baptist Orphans' Home.

On the afternoon of July, 1888, there was held in the basement of the Second Baptist Church of Atlanta, a called meeting of its women. To them was submitted a proposition from Brother Jonathan Norcross, through his wife, the substance of which was, that if the Baptist women of Atlanta would organize "A Georgia Baptist Association," for the purpose of establishing a Georgia Baptist Orphans' Home near Atlanta, he would deed to them about nineteen acres of land three miles from the city, and contribute one hundred dollars a year towards the work. Mrs. Norcross begged that the Baptist ladies would bestir themselves and secure the advantage accruing from this offer.

This earnest appeal fell upon attentive ears, and was responded to by warm and interested hearers.

One good sister, Mrs. Goldsmith, who passed beyond the pearly gates before her hopes had been realized, a year previous to this had gone from house to house, stirring up the hearts of the Baptist women by a warm appeal for a Baptist Home to protect and shelter the orphaned little ones.

The reading of the letter was fol-

lowed by a joyful acceptance of the kind proposition of Brother Norcross, and an organization immediately affected, and a constitution adopted. There were elected a President, Recording and Corresponding Secretary, Treasurer, Auditor, seven Vice-Presidents, one from each white Baptist church in Atlanta; nineteen Trustees, twelve of whom reside in Atlanta, an advisory comprising seven Baptist men of Atlanta.

The charter was obtained Aug. 3rd, 1888. Shortly after this the land mentioned in the letter was deeded to the Baptist women of Georgia, and on the advice of the Advisory Board, the Home was opened March 9th, 1890, on Stonewall street, with five children and Mrs. Johnson, matron, as inmates. Six months afterwards it was found necessary to seek more commodious quarters, and two years afterwards a still larger house was secured. During this two and a half years this brave band of women, who were carrying forward the good work gave earnest labor and more earnest prayer to its accomplishment. No money was at hand to build a house on the land given by Brother Norcross, and the Home was supported by the dues of its comparatively small association, and such contributions as could be solicited by its members. And yet at this time, without extra funds, two and a half years after its organization, the association found staring it in the face, the fact that a larger house must be secured for the health and accommodation of its inmates. With strong trust in God and hope for the help of man, the association went forward into different and more expensive quarters and was rewarded for its trust, and relieved of its strain shortly afterwards by a munificent gift from Major M. C. Kiser, of ten thousand dollars.

Five thousand of this was given for the purchase of a home, while the remainder was given five hundred a year to be expended in supporting the children.

In the meantime, with the consent of Brother Norcross, a portion of the land given by him had been sold, and this with a small amount saved from dues by the association amounted to two thousand dollars.

Adding this to the five thousand given by Brother Kiser, furnished the association enough to buy a house and lot, and this was supplemented by one thousand, two hundred and fifty dollars, from Brother Davis, of Greensboro, from whom the place was purchased.

So that now the Baptist Orphans' Home has an abiding place suited to its needs, costing \$11,000, of which \$8,250, has been paid, leaving a debt of \$2,250 due, which the association hopes through hard work, economy and the liberality of its friends to meet at no distant day.

It was a bright and happy day, the second Sunday in October, when this building was dedicated.

Noble men of God, Dr. Hawthorne, Dr. McDonald, Dr. Broadus of Kentucky, and the venerable man who gave the first impetus to this work, spoke words of praise and encouragement and offered prayers of thankfulness to God for His goodness in enabling the great hearted women to see the realization of their hopes and the fulfillment of their wishes, while the orphaned ones, for whom so much had been done, filled the air with songs of praise.

And Atlanta Baptists, while they rejoiced over this attainment of their desires, felt a deep sorrow that all those throughout the state, who had so often and so kindly aided the workers here, could not be present and witness the joyful occasion.

This is a state institution, and its earnest and untiring President, Mrs. Hatcher, and the noble band of women who work with her, will not be wholly happy until they feel that every Baptist in this grand old state, looks toward the Georgia Baptist Home with loving eyes and with hands and hearts ready to dare and do for it.

The plan adopted by the association when organized was to secure life members at \$50.00, annual members at \$1.00, a year, and to solicit contributions. One of the By-laws requests that each church in the state appoint a committee of five from its membership whose duty it shall be to solicit contributions for the Home, and report to it any destitute orphan.

A later plan of raising money for the home was suggested by Mr. Neil, of Rome, Ga., and accepted by the association, to wit: That each child in the Sunday Schools of our state give the Sunday following his or her birthday as many pennies as there are years in his or her life.

This plan has found favor in the eyes of the children and serves to keep them in touch with the Home and the little ones it contains. Strong assistance has come to this institution from the woman's Missionary Union throughout the state; many of them clothing an orphan besides sending donations of money.

Some of the orphans are taken

in charge and clothed by generous individuals.

The Home is governed by an executive committee composed of the most untiring and diligent workers. It has, since its organization, cared for forty three orphans who have been adopted, and there are at present twenty seven children under its protecting shelter.

MARY B. BARNES,

Atlanta, Ga.

#### NORTH CAROLINA.

The Regular or Missionary Baptists of the whole state are more than twenty-four times as numerous as the Anti-Missionary Baptists, more than thirty-five times as many as the Episcopalians, and many as all sorts of Presbyterians, and 16,962 more than all sorts of Methodists, white and colored. They constitute more than one to every five and a half of the entire population of North Carolina. The Baptists of all sorts and the Methodists of all sorts combined number, according to the census, 600,464, or about one to every two and seven-tenths of the entire population.

These figures should not only be gratifying, but should stimulate us to greater efforts.

At the annual meeting of the South Carolina Convention, Rev. C. C. Brown, in his report, says,—If the negro preachers are properly taught it will be necessary to have southern white men in charge of the schools or at least white men who are entirely, in sympathy with southern Institution and methods, and closed with the recommendation that the convention invite the Home Mission Board of the S. B. C. to enter upon the work among the negroes in that state in any way that might be agreed upon by the Executive Board of the convention and Home Mission Board.

There is a strong and growing disposition at the present day to push the church into the background, as antiquated and no longer competent to do Christ's work in the world, and to push other religious organizations into the foreground, as better adapted to that work and more efficient. It is well to notice, however, that when that is done, the organization of which Christ is the head and on which He has bestowed so great spiritual gift, and which He has chosen and appointed to His work, is thrust aside; and so not only is it dishonored, but He is dishonored also.—Home Missionary.

# POSSIBILITIES OF NEW ORLEANS AS A CITY.

## FOR THE HOME FIELD:

We have now between two hundred and fifty and three hundred thousand inhabitants.

There has been no yellow fever here since 1878. If quarantine regulations have been able to keep the fever out of the city for fifteen years, which has been done, (even when it has prevailed in many other cities near by) why should we not expect, under the same rigid rules, to be exempt from its ravages in the future? When it is settled in the minds of the business men of this country that they, with their families, can do business and live here without danger from the yellow fever scourge, the population will increase more rapidly than ever before; for it is known that one of the chief difficulties in the way of progress here, has been the dreadful fear of yellow fever.

There is but little, if any, doubt about the opening of the Nicaragua canal in the near future. This will bring to New Orleans an immense amount of trade from the Southwest, and the amount of trade that will naturally pass through this city from the great grain and stock-growing regions of our country, to Central and South America, can only be estimated by the rapid increase of population and consequent increase of those products in the great Mississippi Valley.

The opening of a waterway direct from here to Chicago, which will soon be accomplished, will give New Orleans the cheapest possible freights from all that immense territory which constitutes a very large portion of the grain and stock-growing regions of our country.

The chartering of a three million dollar syndicate for the purpose of putting in the most improved system of sewerage in our city, is another evidence of our progress.

Now, when we look at these great movements, all three bearing directly, and particularly upon New Orleans, we see that ere long there must be a very great increase in our population. For, if an increase of trade results from what I have stated above, there will be an increase of pay-rolls, and it is known to all thoughtful persons that a sufficient number of pay-rolls has never failed to build a city.

Many people believe that within the next decade there will be an

increase in the population of New Orleans of from 40 to 60 per cent. say from one to two hundred thousand people. If one hundred and fifty thousand people shall come to our city, at least one-half of them will be Americans, and at least one-half of the Americans will come from the south, which will be some thirty-five or forty thousand. Then, out of that number there will be some six or eight thousand Baptists, and out of all the population there may be ten or fifteen thousand Baptists coming to New Orleans within the next ten years.

I come now to a question which I wish to ask the Baptists of the south. What shall be done with and for the Baptists who are evidently coming here?

The past is full of sad reminiscences concerning Baptists who have come here from other communities where they were active church members.

*A burying ground for Baptists has New Orleans been for a half century.* Many of them coming here have found our churches so weak in numbers, so divided in effort, and so much at war with each other, that they have been first discouraged, then disgusted; finally they have gone to some other denomination or have gone entirely astray.

We have now, after fifty years' effort, only three weak Baptist churches in the midst of a white population of perhaps two hundred thousand. Brethren, what shall we do? Shall we go on at this poor dragging rate, or shall we arise and build? If we expect to accomplish anything at all commensurate with the possibilities before us, and the responsibilities upon us, we must enlarge our borders and strengthen our stakes. We need now at least two good earnest self-sacrificing men of experience here under the appointment of the Home Board, to take charge of inerting stations where good and lasting results may be expected.

The people of New Orleans are perhaps more ready to hear the gospel than they have been for many years. I have looked over the field and am convinced that now is the time for us to put in our best efforts and adopt our wisest plans for the establishment of our cause in this city, when a few faithful people have tried so long and against such odds to contend for the faith once delivered to the saints, for none but uncompromising Baptists will ever succeed here.

D. I. PURSER.

Subscribe for OUR HOME FIELD.

TEXAS, June 30, 1893.

Dear Sister:—I send you herewith a statement of my family as requested. I am laboring in an important field; one that is being settled rapidly by people from almost every quarter of the globe. The destitution is great; not a single Baptist preacher east of me nearer than twenty-five miles, south fourteen miles, west twenty-five miles, north twenty-four miles. In this radius of fifty miles or more there are many large and good neighborhoods that never have a single Baptist sermon preached the year round. I preached ten sermons per month, and have repeated calls 'Come over and help us' that I cannot fill, because I am forced to give part of my time to manual labor in order to support my family, and then our living is reduced to an actual milk and bread diet. I have been able to buy only thirteen pounds of meat this year. This, with one small pig that I killed of my own, is all that we have had. Then, this is a country so subject to drought that we cannot raise vegetables of any kind, but we are thankful that we can get plenty of milk and butter and bread, and therewith we have learned to be content, willing to deny ourselves the comfort of a better living for Christ's sake. Perhaps it would be right for us to state that I am not a land owner out here. I have nothing of this world's goods except our household goods and my horse and buggy. I came here to preach the truth in this destitute field, and my only regret is that I am not able to give more time to the cause of truth. I shall be pleased at any time to give you any information you desire concerning my field.

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

Paul V. Carlton Co., Atlanta, Ga., do all kinds of Printing, Binding, etc.

M. C. KISER.

For the first time since the removal of the Home Mission Board to Atlanta, one of its members has died.

On Tuesday, November 29th, Bro. M. C. Kiser hearkened to the Master's voice, and laying down the implements of his earthly warfare, entered the rest above.

A man of strong will, of great energy, and possessing the finest business qualifications, he came to Atlanta thirty years ago, amassed a handsome fortune and attained a commanding position in business circles. He was a valued member of the Board. His cool and clear judgement gave his opinions large weight with its members and rarely was his opinion overruled by the majority of his brethren. He was a deacon of the First Baptist Church, where he will be greatly missed.

At a meeting of the Board, held in Atlanta, on Mon., Dec. 4th, 1893, the following resolutions, with regard to his death, were unanimously adopted:

"Whereas, It has pleased our Heavenly Father to remove from us our brother, M. C. Kiser, who has been a member of this Board since its removal to Atlanta, and who is the first of our number to be transferred to the better land; therefore,

Resolved: That, while we deplore the loss sustained by the removal of our brother from our counsels and our companionship, we humbly submit to the Master's will; and our sorrow is mitigated by the confidence that our loss is his eternal gain.

Resolved: That we deeply sympathize with his bereaved family, and hereby express to them assurances of our participation in their great sorrow, and our prayers that the Divine Comforter may sustain them in this time of their deep affliction."

## New Orleans.

Let brethren who think, ponder the New Orleans problem, as presented by Bro. Purser.

An increase of fifty per cent. in ten years is below that of many of our southern cities in the last ten years. There is every prospect that 1500 Baptists will move into New Orleans in the next ten years. Shall they be buried in their "Baptist grave-yards?"

I agree with Bro. Purser that now is our time. If we are wise we embrace the present opportunity.

I. T. T.



## ON THE WING

## AT THE SOUTH CAROLINA CONVENTION.

If the anti-mission spirit would intoxicate we would all be drunken, and some would rot in a drunkard's grave.—*Langston*.

Paul had to fight anti-missions from Peter down. Penny wise pound foolish brethren, with reference to missionaries' salaries carry out the old saying: "Lord, keep the preacher humble; we'll keep him poor."—*Huggins*.

The Gospel Mission is growing out of the same thing that has produced the Alphabet Societies—the lack of the churches doing what they ought.—*Scaife*.

An independent mission movement was got up some years ago by two earnest men. How sad the end! One cast himself into the sea, and the other now sits at the wall of Jerusalem waiting for the second coming of Christ. Foreign missions is not the only thing we have to do. God has set us about many things. Let us consecrate ourselves sanely.—*Slout*.

An Oriental can smell ten cents fifty miles on a cold trail.—*Brunson*.

The single church missionary idea will contract the mission spirit.—*McConnell*.

Grace is glory begun, and glory is grace completed.—*Mercer*.

No congress of religions has a right to put the religion of Jesus in comparison with the isms of this world.—*Martin*.

Of old there was a little boy,  
Whose name was Billy Spence;  
He had a habit—mighty bad—  
Of settin' on the fence,  
Though Billy's gone, and many days  
Have passed since Billy died,  
He left a mighty lot of boys  
Who ain't on nary side.

CHORUS.

Now, don't set thus upon the fence,  
But git down like a man,  
And say to all within your reach  
That you have tuck a stand.

—C. C. Brown

One day there'll be a great surprise,  
Mid gloom and darkness dense,  
And they will find that they were  
The fire has burned the fence.

—Burrows

## WHAT THE SEMINARY CANNOT DO AND WHAT IT CAN DO.

1.—We can't supply collegiate education

2.—We can't supply what can come only by experience.

3.—We can't do the student's work. He must work.

4.—We can't do what can be done only by the spirit of God.

5.—We can make the Bible real.

6.—We can give you acquaintance with the great books of the world.

7.—We can increase a man's missionary zeal.

8.—We can give a man a wider horizon.—*Prof. Robertson*.

## DR. MONTGOMERY.

We hear with sincere grief of the sudden death from pneumonia of Dr. R. B. Montgomery, of Brooklyn. Dr. Montgomery was at the last meeting of the Southern Baptist Convention, where he was received with great cordiality and made a very pleasant address. He baptized Rev. A. J. Diaz, missionary to Cuba.

## NASHVILLE.

White population in 1880 was about 30,000; the number of churches was four the aggregate membership was about 1,100.

In 1890 the white population was about 50,000, the number of Baptist churches eight and the aggregate membership 2,600.

The churches required to furnish Baptist teaching to the entire white population is four, and the cost of the houses of worship for this purpose would be about \$40,000.

It is gratifying to note the increase of our Baptist membership in these cities, while the white population of Mobile, increased only about 124 per cent; Baptists have increased from 540 to 884 or 62 per cent.

While the white population of Nashville increased from 30,000 to 50,000 or 66 per cent, the Baptist increased from 1,100 to 2,600 or 136 per cent.

## "THAT THY DAYS MAY BE LONG."

No class of men are longer lived than ministers of the Gospel.

The minutes of the North Carolina Convention report the death of sixteen Baptist ministers during the year, whose average ages were 64 years. The youngest died at 25, the oldest lived to be 87. Seven of the sixteen lived over seventy years. But two of them died under forty. Leaving out those two, and the average age of the others was 69. Godliness has the promise of the life that now is.

## OUR CITIES.

The Board is instituting inquiries as to the strength and needs of the Baptists in the cities of the south. These inquiries are designed to ascertain the present populations, and the present Baptist membership. The populations and Baptist membership ten years ago, the number of additional churches it would require to furnish Baptist teaching to the entire population, and the approximate cost of the houses of worship needed for this purpose.

Here is the information that comes to us from Washington city, the capital of the country, and it refers to the white population alone. Our correspondent says, statistics of colored churches are very hard to obtain.

In 1880, the white population was 118,600. The number of white Baptist churches was 7 and the aggregate membership was 1,641.

In 1890, the white population was 155,000. Number of white churches 11, and the aggregate membership was 3,281. Population had increased in ten years 30 per cent. Baptist churches 50 per cent, and Baptist membership 100 per cent.

This is a good showing for our Baptist cause in Washington.

The increase of the Baptists of the south in the same period, was but about 40 per cent, and the increase in population about 25 per cent. But though the progress is very encouraging, the Baptists are very far from the goal of the efforts.

To furnish Baptist teaching to all the white population of the city, our correspondent says would require 144 houses, of worship of the average capacity of those now owned by the churches, and it would cost to build them at the average price of those now erected \$4,350,000.

The present churches reach about one-tenth of the white population. The other nine-tenths are destitute of Baptist teaching, if it is the purpose of Baptists to take the world, and we are sure it is, there is yet much to be done in Washington. If the other cities are as needy as Washington, what a world of work there is in them for our Home Mission Board.

New York, in 1892, paid for public schools four millions of dollars for amusements, theatres, circuses etc., seven millions, and for intoxicating liquors, sixty millions of dollars.

How much worse is she than Chicago, St. Louis, New Orleans and other cities.

## HARD TIMES.

Chaplain McCABE says:

The working people of this country pay 750 millions every year for beer and whiskey. This is more than the entire banking capital of the nation. No wonder they have hard times.

He further says, in three years by saving what they pour down their throats, they could have banks with an aggregate capital of 2250 millions of dollars, yielding a net profit of not less than 100 millions a year.

## SACRIFICE.

If twelve million Romans could sacrifice their lives to the ambition of a Caesar; if four million Frenchmen could lay down their lives in the war path cut by a Napoleon what sacrifice should seem too great for the soldiers of Christ to make to the glory of his Captain, and for the redemption of a perishing humanity.

It is clear that this is our Lord's will, that His work is to be accomplished through His body, organized and equipped by Himself for this purpose. For what, if not for this did He organize it? Those who think they can work for Him more rapidly and more successfully through some other organization of their own creation are reminded of this, that they can succeed in their work only as their Lord blesses and endows them with His spirit, and now to what organization is it most likely that He will give that spirit and that blessing to the body which He Himself has organized or to some other body which men say is better? In the use of means let us not commit the great mistake of ignoring, of casting aside Christ's own organization that we may substitute for it any work of man. We will receive His blessing when and as we use His own appointed means.—*Home Missionary*.

There are over 300,000 men in the United States engaged in the liquor traffic.

There are over 200,000 saloons in the United States at an average of ten customers a day; they are educating ten millions of men to be drunkards; these saloons are reaching more people and influencing them to death temporal, and eternal than are being reached by all the Mission Boards of the country.

Note change in schedule of the Central R. R. of Georgia.

## THE YOUNG PEOPLE'S LEADER.

The Young People's Leader, published by our Sunday School Board at Knoxville, has just reached us. It is a fine fall of the very best. The departments are assumed by men whose ability and willingness will guarantee our young people safe leading.

Please put us on your exchange list. Ben. Edder, and send an extra copy to my children. No. 165 Lee St., West End, Atlanta. I herewith give my note with real attached for forty cents, the subscription price. It is as cheap I ought to send the money, but I am one of those broken editors.

## THE MONEY WE WASTE.

One of our Washington specialists yesterday quoted some internal revenue statistics showing that in spite of the hard times, we have wasted enough money in the past year to make everybody in the country comfortable.

The Americans who were hoarding alcohol, the financial depression, spent in the past twelve months, \$600,000,000 for whisky!

The same crowd spent in that period \$617,260,460 for beer!

For cigars and tobacco they spent \$275,750,000!

These grumblers and growlers who talked economy to their wives and children and prayed for the return of good times, managed to scrape up about \$1,600,000,000 for their common drinks and their cigars, and what their wives and brandies cost we may imagine!

This enormous sum, our correspondent says, is more than our entire volume of circulation. It is \$27 per capita more than the present per capita circulation. It is \$195 for each head of every family in the United States!

This money would pay all the appropriations of a billion-dollar congress and leave enough to more than half pay the expenses of another such congress. It would pay six times over for our annual cotton crop. It would pay the cost of a long foreign war. It would feed and clothe in a plain fashion every family in the union.

We do not present these startling figures with the hope that they will bring about an economic revolution, but we believe that they

cannot fail to influence thousands of thoughtful readers and create a prejudice against extravagance and waste. This is not a temperance editorial. It is simply a statement of facts which must open the eyes of men to the true explanation of most of the poverty and suffering now prevailing. The American liquor and tobacco bill would be frightful enough in a period of prosperity, but what shall we say of it in these hard times? —Kx.

If the money given for liquor and tobacco could be turned into the treasures of our domestic societies, there would be enough to feed the world with gospel truth. When all the day come that Christians will give as much for Christ as worldlings waste on the soul-destroying luxuries.

## STATISTICS.

There were, according to reports to the Association, made in 1892, within the limits of the Southern Baptist Convention:

WHITES.  
Ordained ministers, 4,296  
Churches, 17,710  
Baptisms, 82,478  
Total membership, 1,821,580  
The net increase for the year was 52,955, or a little more than four per cent.

NEGROES.  
Churches, 12,925  
Total membership, 1,241,127  
Total whites and negroes, 2,592,667

NOT SATISFACTORY.  
An increase of four per cent, per annum ought not to be satisfactory to our people.

The increase of a church, which has an hundred members, of but four during the year, ought to be cause for humiliation, repentance before God, and of greatly increased activity for the conversion of souls.

The pastor that can complacently accept this as the result of his year's labor in connection with the church, has great need to awake to new energy in the Master's work.

He is a poor shepherd indeed whose flock increases only four per cent, per annum.

## In Memory of Little Estella Butler.

Death has visited the home of Mr. John H. Butler, and taken away his little daughter Estella. She was born October 23rd, 1882, died October 3rd, 1893.

Estella was taken sick on Wednesday night, September 27th, and with all the skill of one of our

best physicians and the kind treatment and nursing of parents, relatives and friends, yet it pleased God to take her to himself on the 3rd of October.

Little Estella is missed at home, at church and at school, but indeed she was an affectionate and good little girl, always willing and ready to assist in the household duties.

Estella gave all the guidance that she was a Christian. A few hours, or perhaps a few minutes previous to her death, she said that she was dying and asked her parents to go home with her. Then she said, weep not, parents, but rest assured that your dear little girl is at home with her mother.

Dear little Estella, farewell, farewell! We'll see you again when it is no more. Then perhaps we will all understand why the sweetest and brightest are taken from the land.

Your sweet little life has passed away. To a haven of rest for an endless day. To a home in the golden city above, where children ever play in his richness of love.

You came, smiled, and left us to weep. And oh, it is so hard our tears to keep. How much we miss you! — unknown to all.  
Language is to weak too — express it all!

Dear Papa and Mama our sorrow is deep.  
But there is comfort in the thought that God will keep.  
Our precious little Estella so innocent, so fair,  
May we join her to be with her for ever up there.

## PARENTS.

The funeral was conducted by Bro. E. T. Smith and M. T. Martin, of Gloster, Miss. Closing prayer by James J. Stringfield.

## BOX SENT TO A MISSIONARY.

We give below a letter forwarded to us by the sister to whom it was written. The world will never know how much good is done by these boxes sent to our frontier missionaries. They are love's offering to the needy, and they are so accepted. They are twice blessed, blessing those we give and those who receive.

POTEAU, Oct. 24, 1893.

Mrs. B. C. DARTER.  
My Dear Sister: I was made glad to-day by receiving a box from you. It arrived safe and sound and I was made to say, "What wondrous love is this?" The box is the best we have ever got, yet we have received some good boxes, but this is a treat indeed. The suit for my husband was just a fit and will do to wear anywhere. The cloaks also are

beautiful and good and warm, and everything is as nice as heart could wish. I cannot express my feelings of gratitude and thankfulness to you my sisters, but I trust I can to the Lord. We will rejoice together "some sweet day" when we meet over the river where faith is lost in sight and hope is lost in fortune obtained. May the blessings of our God rest upon you and all the good sisters.

YOUR SISTER IN THE WORK.

## SOCIETIES.

All agree that in the church as in every other organization, a division of labor is necessary to highest success. When the members of a church are temporarily divided into parts, whether these parts be called Christian Endeavor Societies, Chapters, Leagues, Associations, Earnest Workers, Bands, Willing Hands, or something else, each one for a time looking specially after some particular part of the church's work, yet all working together as the church, efficiency is gained. This is scriptural, and experience proves its value. But to lay the church aside and to go to forming organizations of men to accomplish the church's work is a stupendous mistake. — Home Missionary.

## NEGRO BAPTISTS.

The negro Baptists of the south number nearly a million and a quarter. They have over 12,000 churches. They are more numerous than the white Baptists in the following states:

|                 | Whites. | Negroes. |
|-----------------|---------|----------|
| Virginia,       | 96,621  | 214,765  |
| Georgia,        | 149,754 | 198,811  |
| South Carolina, | 84,017  | 134,544  |
| Alabama,        | 169,982 | 181,145  |
| Mississippi,    | 82,195  | 106,157  |
| Louisiana,      | 26,900  | 54,455   |

In the remaining states the whites are in the majority:

|              | Whites. | Negroes. |
|--------------|---------|----------|
| Arkansas,    | 64,912  | 37,405   |
| Florida,     | 19,972  | 18,410   |
| Kentucky,    | 151,148 | 77,655   |
| Maryland,    | 8,502   | 6,463    |
| Missouri,    | 124,045 | 16,627   |
| N. Carolina, | 142,835 | 106,989  |
| Tennessee,   | 110,392 | 39,048   |
| Texas,       | 137,540 | 88,966   |

A responsibility for the religious welfare of this race rests upon the Baptists of the south, such as never rested upon any other people, and we are ignoring it, to our injury and that of our children who are to come after us.

Remember, the price of Our HOME FIELD is only 25c. per annum.



BALTIMORE, Dec. 12, 1893.

DEAR MISS ARMSTRONG:

In as much as I know you take a great interest in our German work, I would like to write you about it. First, I feel it my duty to mention that I have much reason to be thankful to my Heavenly Father who has moved the hearts of almost every one I came in contact with so far, so that they were very kind to me, very many asked me to call soon again. Now there is one special thing that impressed me very much. We have in our sewing school a number of Catholic children who come to us, and so I get into these Catholic families also. One of these families had failed to send their children several times, and when I asked for the reason, the mother said, "Oh well, it isn't our faith." I asked how she meant that, and said, "Is there more than one faith, one Lord and one baptism? Is there not only one Heaven? You expect to go there, so do I. Both of us will then have to go one way, and then will reach there only through the everlasting grace and mercy of God." She didn't think so, but thought she must earn the entrance into Heaven herself by good works. Of course this gave occasion to talk about the salvation as it is in Jesus.

Now, although I felt sad about the darkness of this soul, I was made glad by the children which had learned our beautiful hymns. They told me how they remembered the hymns, and whether they should sing them for me. So they sang with all their hearts, and I joined in with them. The children want to come among us, but their mother will not let them come, yet she enjoys the singing of those hymns.

The thought in my mind is this, who can tell what a power for good there may be in those hymns sung by the children in their homes? In one other Catholic family the children sang for me. I also could speak to their mother, and was enabled to remove some doubt as to whether she was doing right to send her children among us—the children kept on coming.

Now, dear sister, help us to pray, that we may be enabled to do some good work for the Lord.

Your sister in the Lord,

MARIE BUELMAN.

The membership of the Baptist, Methodist, Presbyterian, Episcopal and Congregationalists in the United States numbers 11,867,937. Counting those connected with these

families and under their influence as four times this number we have 47,471,748, about three-fourths of the population of the country.

We may reasonably assert that one-half the property of the country is in their hands, or that they hold 32,000 millions of dollars.

The daily accumulation of wealth in this country is not less than \$2,500,000, or an annual increase of 20,000 million dollars.

The gain of these Christians is 10,000 million dollars annually. If a tenth of this, or 1,000 millions were to be given annually for the world's conversion, what might not be accomplished.

O, for the Divine Spirit to move upon these hearts that they may give of their abundance to save our lost race.

## FREQUENT CALLS.

Some brethren say: "It seems that the cry is forever money, money, money. Whenever we go to church we are called upon for money. We can't open a religious newspaper without seeing on every page of it calls for money."

Well, brethren, think what this means.

The mother sometimes frets and says, "I never saw such children; you seem hungry all the time. There's not an hour of the day that some one of you is not crying for bread. It seems to me I never do get through feeding you." Does the mother think what that cry for bread means? It means life, health, growth, coming manhood and womanhood.

Let one of them cease his cry for bread for a day and mother knows what that means. It means sickness, danger, possibly death. There may come a time when she will not need to give bread to one of these little ones, but then the life will be gone and the pulseless clay fit only for the tomb.

Better the hearty child clamoring for bread than the sick and dying child that turns with loathing from it.

When all has been said about the indifference of the irreligious masses, there can be no question that the opportunities for public worship and the inducements offered to non-religious are far below the demands of the hour and the duty of Christians. How to provide for the masses, and how to induce them to accept Christianity now

existing, are far more important questions than the "apostolic succession" or the "Briggs controversy."

## THE FOREIGN BOARD.

The Foreign Board is making, just now, a tremendous effort to raise the debt that has been burdening the work. Let every child of God rally to their aid. How can we begin the new year in hope of the blessing of God when we are leaving this great work to suffer? An extra effort will be necessary, but that is just what we need; God will give us an extra blessing when we have made an extra effort to honor Him.

Send Bro. R. J. Willingham twenty-five cents and have him send you the Foreign Mission Journal, and you will have the means of keeping informed about the work of our great denomination in foreign lands.

Bro. Eugene Levering, of Baltimore, has secured a large building in the central part of the city and has filled it up as a lodging house for young men. It is designed to furnish a truly Christian atmosphere and good board for young men at a very low price. It is expected to pay its own expenses.

Maryland Baptist Mission Rooms,  
9 W. Lexington St., 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 cents.

No free literature.

## AN ACTIVE SOCIETY.

We have just received the 11th Annual Report of the Women's Baptist Home Mission Society of Maryland.

There are forty-eight Societies represented in this organization. Miss Annie W. Armstrong, President; Mrs. D. C. Mansfield, Rec. Secretary.

The whole number of white Baptists in Maryland are 8,500, and are organized in 52 churches. The women of these churches gave to Home Missions, \$5,100.01 during the year ending October, 1893.

The record of this Society is a noble one.

If our Baptist churches throughout the land would give like these Maryland sisters, there would be no lack of funds for any department of mission work, and they could do it easily if they would.

The Salvation Army has purchased a site for headquarters in New York city, for \$200,000; on this they propose to erect a four story, fire-proof, iron building, which will perhaps cost \$100,000 more. Yet the whole army in the United States does not exceed 12,000 in number.

Oh! if Baptists would exhibit such zeal and liberality for the world's Salvation.

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

| ALABAMA.   |       |
|--|-------|
| W. B. Crumpton, Car. Sec.                          | 88 92 |
| " " " "  | 40 87 |
| " " " "  | 13 86 |
| " " " "  | 2 00  |
| " " " "  | 50    |
| " " " "  | 1 75  |
| Ladies' Aid Society, Oxford, Education Cuban Girl. | 5 00  |

Total for the month. 152 90  
Previously reported. 1,996 02

Aggregate since May. 2,148 92

| ARKANSAS.                          |      |
|------------------------------------|------|
| Cent. Chapel fund, Hope, Ark.      | 3 30 |
| Monticello S. S., Monticello, Ark. | 5 00 |
| J. S. Miller, Supt., Fritz, Ark.   | 2 09 |

Total for month. 10 39  
Previously reported. 239 86

Aggregate since May. 249 75

| FLORIDA.                 |      |
|--------------------------|------|
| Sunday School, Freeport. | 4 34 |
| " " Cedar Keys.          | 6 33 |
| Midway church, Seaside.  | 3 00 |

Total for the month. 13 67  
Previously reported. 1,009 16

Aggregate since May. 1,022 83

| GEORGIA.  |        |
|---|--------|
| Ladies' Society, Madison, box frontier missionary.      | 40 00  |
| West Point Sunday School.                               | 12 52  |
| Rome Sunday School.                                     | 16 86  |
| Ladies' Society, Union, box frontier missionary.        | 8 12   |
| Ladies' Society, Jackson, box frontier missionary.      | 67 00  |
| Ladies' Society, Lumpkin, box frontier missionary.      | 23 45  |
| Ladies' Society, Hawkinsville, box frontier missionary. | 137 00 |
| Rev. T. J. Swanson, Covington.                          | 2 50   |
| Rev. J. G. Gibson, Cor. Sec., Atlanta.                  | 143 25 |
| J. G. Gibson, Woman's Cuba hospital.                    | 1 00   |
| Piney Grove S. S., McBean.                              | 2 17   |
| Sunday School, Demorest.                                | 1 13   |
| Wade's church S. S., Dover.                             | 4 12   |
| Sunday School, Calhoun.                                 | 8 70   |

Total for the month. 466 82  
Previously reported. 5,570 79

Aggregate since May. 6,037 61

| KENTUCKY.   |       |
|---|-------|
| Ladies' Society, Bowling Green, box frontier missionary.  | 75 00 |
| Ladies' Society, Hopkinsville, box frontier missionary.   | 88 45 |
| Mrs. Zelinda Ashton, Kensington church.   | 2 00  |
| Bethel church, Fairview.  | 22 30 |
| Woman's Missionary Society, 1st church, Bowling Green, salary of teacher in Rev. J. V. Cova's school, Havana, Cuba. | 25 00 |

Total for the month. 213 75  
Previously reported. 4,857 95

Aggregate since May. 5,070 70



|                               |        |
|-------------------------------|--------|
| <b>LOUISIANA.</b>             |        |
| First church, New Orleans     | 1 00   |
| Ladies' Society, Clinton, box |        |
| frontier missionary           | 22 60  |
| Carey Sunday School, Clinton  | 2 50   |
| Total for the month           | 26 10  |
| Previously reported           | 257 75 |
| Aggregate since May           | 283 85 |

|   |        |
|---|--------|
| <b>MARYLAND.</b>  |        |
| W. B. H. M. Society, furnishing 2 rooms in Cuban Hospital | 50 00  |
| W. B. H. M. Society, work among Indians                   | 30 00  |
| W. B. H. M. Society, frontier missionary                  | 45 00  |
| Total for the month                                       | 125 00 |
| Previously reported                                       | 861 00 |
| Aggregate since May                                       | 986 00 |

|   |          |
|---|----------|
| <b>MISSISSIPPI.</b>                           |          |
| Woman's Missionary and Aid Society, Handsboro | 10 50    |
| Sunbeams, Handsboro                           | 3 85     |
| Sunray School, Brooksville, "Children's Day"  | 12 85    |
| Woman's Missionary Society, Blue Mountain     | 6 00     |
| Sunbeam Society, Blue Mountain                | 6 60     |
| Sallie Lowry, Blue Mountain                   | 2 40     |
| Sunday Schools in Mississippi                 | 1 11     |
| John L. Buck, Treas.                          | 157 52   |
| cent. fund                                    | 15 55    |
| Total for the month                           | 218 43   |
| Previously reported                           | 861 00   |
| Aggregate since May                           | 1,077 43 |

|   |          |
|---|----------|
| <b>MISSOURI.</b>                                  |          |
| Ladies' Society, Slater, box frontier missionary  | 102 00   |
| Ladies' Society, Palmyra, box frontier missionary | 50 00    |
| Ladies' Society, Mexico, box frontier missionary  | 50 00    |
| Total for the month                               | 202 00   |
| Previously reported                               | 2,637 01 |
| Aggregate since May                               | 2,839 01 |

|                                      |          |
|--------------------------------------|----------|
| <b>NORTH CAROLINA.</b>               |          |
| J. D. Boushall, Jr., Centennial fund | 600 00   |
| Total for the month                  | 600 00   |
| Previously reported                  | 1,602 38 |
| Aggregate since May                  | 2,202 38 |

|  |          |
|--|----------|
| <b>SOUTH CAROLINA.</b>                             |          |
| Charleston Association                             | 10 91    |
| Colleton   | 60       |
| Ladies' Society, Newberry, box frontier missionary | 105 00   |
| Ladies' Society, Wellford, box frontier missionary | 40 00    |
| Sunday School, Taylor's Station, Missionary Day    | 4 00     |
| Sumter   | 7 97     |
| Beulah Church, Union County Association            | 1 24     |
| Sunday School, Greenwood                           | 9 42     |
| North Greenville Association                       | 1 00     |
| Fork Hill Church                                   | 7 36     |
| J. A. Carson                                       | 5 00     |
| Walsh Neck Association, Darlington                 | 44 98    |
| Willing Workers, of Bethel, Sumter Co.             | 1 10     |
| Saul Dam Church, Ravenels                          | 4 50     |
| Dorchester Association, Ravenels                   | 1 00     |
| Savannah River Association, Estill                 | 30 83    |
| Society Hill, Girls' School, Havana                | 40 00    |
| Center Chapel                                      | 5 33     |
| Missionary Collection                              | 38 22    |
| General Work                                       | 12 54    |
| Hartsville Sunday School                           | 6 33     |
| Bethlehem Church, Becca                            | 5 00     |
| Sunday School, Darlington                          | 8 55     |
| F. L. Church                                       | 3 25     |
| Choraw Church                                      | 5 90     |
| Liberty Sunday School                              | 3 32     |
| Sumter   | 7 12     |
| Leeville   | 2 50     |
| Total for the month                                | 413 17   |
| Previously reported                                | 1,710 45 |
| Aggregate since May                                | 2,123 62 |

|  |        |
|--|--------|
| <b>TENNESSEE.</b>  |        |
| Ladies' Society First Church, Memphis, box frontier missionary | 115 00 |
| Ladies' Society First Church, Jackson, box frontier missionary | 25 00  |

|   |          |
|---|----------|
| Sunday School, Chicksville                                    | 6 33     |
| Kirkwood Church, Cumberland Association                       | 2 75     |
| Barnes Chapel Sunday School, Missionary Day                   | 7 64     |
| W. M. Woodcock, Treas.  | 55 40    |
| Centennial Chapel Fund  | 61 72    |
| W. M. Woodcock, Treas. Centennial Chapel Fund                 | 11 93    |
| W. M. Woodcock, Treas.  | 17 18    |
| First Baptist Church, Knoxville, O. Kishoma Cyclone           | 25 00    |
| First Baptist Church, Memphis                                 | 4 25     |
| Harmony Church, Memphis, Ladies' Aid Society, Harrell         | 1 80     |
| Mem. Church, West Nashville, "Woman's Hospital," Havana, Cuba | 1 00     |
| Total for the month   | 335 00   |
| Previously reported   | 1,608 69 |
| Aggregate since May   | 1,943 69 |

|   |          |
|---|----------|
| <b>TEXAS.</b>                           |          |
| Sunday School Jackboro "Missionary Day" | 8 00     |
| Sunday School Colorado                  | 6 00     |
| Total for the month                     | 14 00    |
| Previously reported                     | 1,733 50 |
| Aggregate since May                     | 1,747 50 |

|  |          |
|--|----------|
| <b>VIRGINIA.</b>   |          |
| Ladies' Society, Lynchburg, box frontier missionary        | 105 00   |
| Ladies' Society, Hermitage Church, box frontier missionary | 37 67    |
| Ladies' Society, Charlottesville, box frontier missionary  | 135 00   |
| Total for the month  | 277 67   |
| Previously reported  | 4,784 16 |
| Aggregate since May  | 5,061 83 |

|                           |           |
|---------------------------|-----------|
| <b>MISCELLANEOUS.</b>     |           |
| Previously reported       | 8 968 23  |
| Grand total for the month | 3,581 90  |
| Previously reported       | 32,224 32 |
| Aggregate since May       | 35,806 22 |

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Arrive Macon 11:00 p. m. 10:30 a. m.  
Arrive Jacksonville 8:47 a. m. 7:45 p. m.

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