

OUR * HOME * FIELD.

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Our Home Field.

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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.

WHAT IS THE MATTER?

It is coming out here, there and everywhere that vast numbers of the members of Baptist churches give nothing year after year for the spread of the Gospel and the salvation of the world. It is said that many entire churches in several states belong to this number. If this is true (and it is true) something very serious is the matter.

In the course of several years I have heard many brethren express

themselves on this subject; some have one explanation and some another; some suggest one remedy and some another. All agree that something ought to be done to bring all these Baptists into sympathy with the dear Lord who gave his life to save men in all the world.

There are two main purposes for which Christians are kept in the world. They are kept here to undergo a process of sanctification and to preach the gospel to every creature, and the first of these is accomplished largely by the prosecution of the second. If this is true, and it is also true that large numbers of the professed Christians do nothing toward the accomplishment of that for which they are left in the world. Something serious must be the matter.

It has been suggested by some that vast numbers of our membership are unregenerate, that they do not love the Lord and therefore are heedless of His directions about their life purpose.

Possibly, in some degree, this is an explanation, but it cannot reasonably be true that there are whole churches where there is not a single child of God, surely some other explanation can be found. Let these few thoughts go for what they are worth toward the cause and the remedy of the woeful conditions presented by the facts brought out by our reports from time to time.

1. The pulpits have not given the universal preaching of the Gospel its proper doctrinal importance. Our people are worthy the respect of all the world in their sacred adherence to the Bible and what has been regarded its simple teachings.

In a large measure the preaching of the past has not insisted upon the Bible teaching, respecting the duty of each one of God's children to spread the gospel to the ends of the earth.

Still further; the doctrine of Missions has not been given the dignity it deserves in the gospel system.

Men have not yet felt deeply enough the truth of missions as compared with all other great

truths in the word of God. It has been more an impulse than a great principle. It is regarded as one of the side benevolences and not the fundamental purpose of church life.

In preaching the great doctrine of Grace, it has not been insisted that the preaching of the gospel is the first and most essential of the foreordained means that God has provided for the fulfillment of "His eternal purpose."

It has been easy to defend and practice *Baptism*, but it has not been insisted that God purposed that every baptized disciple should forever thereafter do all in his power to disciple and baptize the rest of mankind.

Some of our wisest brethren have said that the explanation of this most unnatural state of things is in the manner of our preaching.

It is not true that the doctrine of baptist pulpits has stifled the spirit of giving. It cannot be true that the glorious truths everywhere preached by Baptists has made the hearers indifferent to the will of their Lord. It must be true that the minds of the people have been constantly directed away from the purpose of the Savior in the salvation of the nations as they have been absorbed from month to month in a defense of some tenet or practice that seemed to be assailed by others, until the efforts of the people are spent in "preserving the faith once delivered to the saints," while their fellow mortals are perishing. They are preserving principal at the expense of priceless souls. The fact is they are preserving one truth and losing another; the price of which is their own development and the eternal life of their fellow men.

2. More than of any denomination, the Baptists are influenced by preaching. Having no church legislation, no "no church laws," The membership of Baptist churches hear the expounders of the word of God and comparing the preaching with the bible, form their opinions. Thus it happens that preaching influences the belief and practices of Baptists more than it does any denomination,

and thus it is that they who preach the gospel can do more to redeem our people from the neglect into which they have fallen than all other influences combined.

Now, while it may seem otherwise, I regard this the most hopeful fact connected with the problem. We have, as a denomination, a noble ministry. No people on earth can claim a better one. There are scholarly, eloquent, devoted men in vast numbers and our flourishing schools are giving us an increased number yearly and if any people can boast a ministry surely we have reason to rejoice. While they are not men to receive, meekly, dictation, they are ever open to suggestion. They in common with the membership, are open to the teaching of the word, and when they do become thoroughly imbued with the gospel idea of Missions they will preach it. They may not be depended on to *wield a flog*, they will wield the sword of the spirit.

Another very hopeful feature lies in the remembrance that when an idea is fixed in the Bible-loving Baptists it will not soon get out of them. When it is well fixed in the Baptist mind and heart that God has made missions of equal importance with Baptism, election, the Lord's supper and the preservation of the saints, they will be a missionary body that will surprise the world.

Let me close with this exhortation to that body of men dearest to me of all on earth: the earnest, self-sacrificing preachers.

Brethren, give faithful study to the relative place of missions in the revealed will of our Master. When you have found it give it that place in your sermons and daily ministrations which it holds in the word of God. I am not ready to give up the ship by long odds. Baptists have stood for some things against the world. They will be no less determined about missions. They have never asked a king like the nations around them. They have sought the foot-prints of the Lord. And now when they see that our Lord meant their life work to be, giving the gospel of life

to the nations they will be the first to sacrifice even their lives to do it.

Their only trouble has been in the felt necessity of giving their thought and energies to the defense of sacred things that were being assailed daily among us.

Now, when we see that the best defense of these hallowed ordinances and doctrines is in the diligent and enthusiastic spread of the gospel we shall become a power unknown in Christendom before.

Instead of spending two hours in trying to prove to some hard-headed opponent that Baptism is *Baptism* let's spend that time in baptizing two more disciples of our Lord and thus speedily take the world for him who loved us and gave himself for us.

FACTS THAT STARTLE.

I have been requested by many to print the facts to which I have referred in speeches when the circumstances were unfavorable to retaining them.

CHURCH BUILDING.

Out of 2,300 churches in Texas about 1,500 of them are without houses of worship. Florida and Louisiana still need much help in church building. In Arkansas, Tennessee and other places in the states there is an occasional necessity that is really urgent for help in this line. Oklahoma, the Indian Territory and Cuba will depend largely upon the board for some time to come for help in church building. There are now in the south a hundred cities that have more than 5,000 inhabitants, which need each, one or more houses of worship which they ought to be induced to build. This is something of the necessity and outlook for the church-building department of our Board.

It is thought that by a reasonable estimate there are 3,000 churches in the south that really need help to get on their feet.

FIELDS OF LABOR.

Arizona, Oklahoma, New Mexico, Texas, Louisiana, Florida, Cuba and here and there over the entire south are fields that need men sent by us to preach the gospel of life to perishing souls. We could now use men in New Mexico, Arizona, Louisiana and Florida that we cannot employ in view of our receipts. We are doing actual preaching in Texas, Oklahoma Territory, Maryland, Louisiana, Missouri, Indian Territory, Florida, Tennessee, Kentucky, West Virginia, Virginia, North Carolina, Georgia, Cuba, Arkansas, Alabama and Mississippi. In some of these states the

amount is much less than in others. In Virginia only one man is supported by us. In South Carolina no suitable man has yet been recommended to us to conduct institutes for colored preachers and so we are doing no work at all in that state.

III—FOREIGN POPULATION.

The bulk of the foreigners are in Florida, Texas, Missouri, Maryland, Louisiana and the large cities. There are 100,000 French in Louisiana and 800,000 German in Missouri. These are the largest bodies of foreigners collected anywhere in the south, and yet there are more than 1,500,000 of them scattered here and there in city and country—many thousands of them in Texas. It is estimated that 500,000 foreigners come to this country every year and the south must early prepare to receive a greater proportion of them than formerly. While they are scattered and without organization we may hope to do something toward Christianizing and assimilating them; but once they get their temples and heathen and Catholic orders established we shall find a flint wall. Already there are 47 heathen temples with 182 shrines in America. Heathens are doing more to heathenize us than we are doing directly, to Christianize them.

At the present rate of immigration there will be more work to be done among foreigners alone the next ten years than we are now doing in the entire south.

IV—COLORED PEOPLE.

The colored people, about 7,000,000 strong, mostly in the south, present the most formidable problem we have to contend with. Just what can be done that will really help them in their present condition it is hard to tell. It is stated on good authority that the Catholics propose to use 8,000,000 dollars in the south in turning the negroes to Catholicism. I am curious to know what policy they will pursue and what means they will employ. Surely some good spirit will whisper in the ear of these unsuspecting objects of this purpose and save them from a bondage of which their race has known only a little finger's weight. So far as we have been able to find the men and furnish the means we have sent men forth to gather their preachers and deacons into institutes and teach them the word of God. This will in some measure at least fill in the great gap that must exist until there is a forthcoming ministry that shall

be better equipped. There are in many of the southern states colleges for colored people founded and maintained mainly by northern brethren. These will do wonders when there shall have been time for their fruits. But all that yawning gulf between this and the time when there shall be colored college-bred preachers for any considerable number of their pulpits must in some way be bridged.

If anybody really knows what we can do that will be the best thing he shall have my tuition forthwith. I will sit down at his feet and whether he has a Paul I will have a Gamaliel.

Vast! Vast, indeed are the possibilities for the Home Mission Board. Well directed work for ten years to come will tell out in Baptist history for all time. Fearful! fearful! are the responsibilities. Who is sufficient for these things? All Israel, help!

UNUTILIZED RESOURCES.

Louisiana has twenty-five associations, and 28,000 church members. Of these, eleven associations containing 8,000 members, do not co-operate with the State convention, and give nothing to State, Home, or Foreign Missions.

There are 1,370 white baptist churches in Tennessee, and W. M. Woodcock, treasurer, says there are more than 1,000 of them that give nothing to missions, State, Home, or Foreign.

In 1892 there were in the south, 17,710 white baptist churches, aggregating 1,525,400 members. The net increase during the year was about 3.1-16 per cent. The number of ministers reported was 9,836. Deducting ten per cent, as being unemployed, and we have 8,448. Each of these ministers, with a general average of 158 church members to help him as instrumental in persuading less than ten persons to embrace the truth, and made a net gain of less than five. This is progress, but it is slow.

OXFORD, I. T., Jan. 26, 1894.
Rev. I. T. Tichenor, Atlanta.

My dear brother:—Rev. D. D. Mullins, a missionary of the Home Board, died of a complication of diseases, on the 23d inst., aged 69 years. His wife, and all of his children, save one, were with him. While consciousness lasted, his faith was unwavering—"Blessed are the dead," etc.

Fraternally, J. A. JOHNSON,
Clerk Enon and Salim Ass'n.

A BAD MIS

What heart.
"Mr. J. S. Paine, dealer of Boston, a heart. It is reported as being the start of a missionary enterprise. A theatre has been put in \$80,000 and is being church. An attempt is being to purchase the opera house opposite side of the street for school purposes."

The above is taken from the *Young People's Union*, Chicago.

While Bro. Paine is a good friend of Bro. Diaz, he had nothing to do with the purchase of the property referred to. That was bought by the Home Mission Board, of the Southern Baptist Convention, and paid for by that Board, out of funds collected specially for that purpose.

KANSAS CITY, Mo., Jan. 22, 94.

My dear brother Tichenor:—Yesterday was a special blessed day for our church: preached to a full house in the morning, and baptized three in the afternoon, at the Calvary church. Dr. Lowry, T. M. James and many of the members from Calvary church were present. Our protracting meetings continue, last night one stranger came in to our meeting, and at the close of the meeting, as I invited him to come again, yes, he says, I am more pleased as I expect to be, I will tell my wife to come with me, and also his children shall come to our Sunday school.

Praise the Lord.

Yours truly, F. SIEVER.

"HE THAT IS FAITHFUL IN THAT WHICH IS LEAST, IS FAITHFUL ALSO IN MUCH.—LUKE 16: 10.

There is a legend of an artist who sought for a piece of sandalwood to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized; when in a dream he was bidden to shape the figure from a block of oak wood, which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece. In like manner people wait for great and brilliant opportunities for doing the good things, the beautiful things, of which they dream, while through all the plain, common days the very opportunities they require for such deeds, lie close to them in the simplest and most familiar passing events, and in the homeliest circumstances.—Rev. Dr. Miller, in *The Watchword*.

God had but one son and he was a missionary.—David Livingstone.

OR ABUNDANCE MAY BE A SUPPLY FOR THEIR WANT."—2 Cor. 8:14.

A clergyman pleading recently before a congregation for liberal help for the cause he was advocating, said that many warnings were given of the danger to be apprehended from the possession of much money. He would tell his hearers the best way of meeting the danger, and tell it by a story: "A cottage at the foot of a great hill in Wales was once flooded by a stream which burst its banks, and rushing into the cottage, devastated the interior. The poor old woman who lived there, went to a neighbor to bewail her loss. Her furniture was all spoiled, her home was entirely ruined."

"But, dear me!" she said, "you have had the flood as well as I, and it don't seem to have done much harm. How is that?" "Oh," replied her neighbor, "when the water came in at the back door I opened the front door and it ran through and just washed the floor clean. Why didn't you open the door and let it run out?" Some of us want that lesson about our money. Often when it runs in, it works much harm, because we do not open the front door of giving to Christ's cause to let it out. Money hoarded and hugged becomes a burden and curse."—*The Watchword*.

HALLOW THE JUNGLES!

"GREAT PEACE HAVE THEY THAT LOVE THE LAW; AND NOTHING SHALL OFFEND THEM."—Psa. 119:165.

I have read of a young infidel who years ago was traveling in the west with his uncle, a banker. They were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit up with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible. After reading it awhile, he knelt down and began to pray. Then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of

God, and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the "Age of Reason" have thus quieted this young infidel's fears?

Lord Shaftesbury tells of two sailors cast away on a cannibal island, who were in great fear; but while creeping cautiously around the island, they found a cabin. There was no one there, but on venturing inside they found a Bible. That book banished all their fears.—Hastings, in *The Watchword*.

From Country Church in Cuba.

EXTRACT FROM LETTER, BY E. PEN-
DLETON JONES.

Saturday I went with Bro. O'Halloran, ten of his scholars and Cruto over to Sanmaguil to attend the Christmas tree at Bro. Bueno's school. We went over to Guanabacoa, and walked four miles out to San Maguil. The brethren there were very glad to see us, and gave us as cordial a welcome as I ever received in any church in the states. Bro. O'Halloran preached at eleven o'clock to a large and attentive audience. Sometimes I could see the brethren wiping their eyes, as they listened to the earnest words of the preacher.

At three o'clock the church and yard were packed for the Christmas tree, and all seemed to enjoy it very much. In some respects, this is one of our best missions. Bro. Bueno is doing a good work and seems to be thoroughly in earnest. He has a beautiful house of worship, that he built himself, using some of the material that used to be in the tent at Neptuno.

The cemetery there is kept neat and pretty, and Bro. Bueno has plans to make it even more attractive. He prides himself on trying to keep everything around the church and cemetery in good order.

San Maguil is what we would call a country settlement or village. It is beautifully situated, surrounded by palm, guava and mango trees, and in a radius of three miles, has a population of from seven to eight hundred, while in a radius of seven miles there is a population of five thousand.

The catholic church has no resident priest here, and I am told there are only four persons in the place who attend services there when the priests come down from Guanabacoa.

Bro. Bueno is trying to get his members and those who sympathize with us to buy land in the immediate vicinity of the church,

and hopes soon to have a colony of believers, who will form a small size town, whose interests will be the same, and which can exert a strong influence on the surrounding country.

HAVANA, Feb. 5, 1894.

Dr. I. T. Tichenor: Dear Dr:—Our work in general is going on. Meetings are well attended. I keep busy brother Jones, visiting the mission schools, and as there are great many cases of small pox, I vaccinate Mr. and Mrs. Jones.

Our hospital improve a great deal. I baptize last night, one lady that was cure here, and now over twenty doctors has organized a free medical school, and they ask us a permission to deliver lectures and practice in the halls of our woman's hospital. I did not answered yet, but will consent because this is a great opening for evangelical work, and for the medical studies. They have not an institution like this in the city—in ten years more I get Havana for Christ, and get Havana, means get Cuba. We need help, for this work is very important, you know as well as myself, but the Lord will direct.

Last night I have over five bands of music around the church playing and dancing, and masquerade on the streets with the particular dress they have, and I have in the meeting near three hundred people, isn't that grand? (This was the time of the carnival.) From the month of June until this month, we baptize one-hundred and forty-five candidates.

Brother Jones is improving in the language, but it will take some time before he can preach.

I remain yours, Dr.

CHINESE CHRISTIANS.

By Rev. A. J. Gordon in *The Watchword*.

"What kind of Christians do the Chinamen make?" is a question often asked, and it should just now receive an answer. Our government is doing its best to discredit this man of the Orient. What says the Church as to his character and worth.

The writer has had the honor from the Lord, to receive more than twenty-five Chinese believers into his church. After much experience with them, it is no exaggeration to say, that they have proved superior in most respects, to any class of foreigners who have come among us. Instead of being a burden to the church, it is their disposition to take their place as burden-bearers with their brethren

in Christ. As they are exceedingly industrious and thrifty, in their business, so they are very hearty and generous in their gifts for the work of the Lord.

Reading the following testimonies from one who has had large acquaintance with them, we desire to give a few words from our personal experience.

Jure Sim was the first man to be baptized into fellowship with our church. Instead of a halting and imperfect testimony, he gave a relation of Christian experience which astonished everybody by its evangelical soundness and intelligence. The senior deacon of the church declared that in fifty years, he had never heard a more satisfactory statement of conversion and grounds of faith.

He died very early in his Christian life, but his consecration to the work of bringing men to Christ, both his own countrymen and others, made a name for him among us that will not soon be forgotten.

Wong Csin Chong, whom we call our Chinese Deacon, so faithful is he in looking after his "country-people" and fellow Christians in the church, is a remarkable man. No Sunday passes without finding him preaching the Gospel to his countrymen in the Chinese quarter. As he stands in the street speaking in his native tongue, crowds will often gather of English-speaking people. Then changing his language, he will plead with these to be reconciled to Christ. "What kind of a Christian?" Would that we had scores of such. His one thought day and night is how to reach his "country-people" at home and abroad. The fellowship of Christians is a delight to him. When he stood up to receive the right hand of fellowship on admission into the church, the pride and satisfaction with which he accepted such high honor was visible in his entire bearing. At the next communion, when other members were to be received, Wong innocently took his place in the line again, to receive the token of the church's fellowship. Though an unusual thing to repeat the ceremony, we did not pass him by. "How I like this church," they shake hands every month," said he. Certainly we ought to merit his encomium by more hearty and unflinching good fellowship with those who come among us.

At the last four occasions of admitting members into the church, a Chinaman was among the number each time. Noticing this with surprise and gratification, we said

"Wong, isn't it remarkable that we have had a Chinaman on each of the last four Sundays?" With the most happy and radiant look he replied, "Not at all remarkable; I asked the Lord for ten this year; you have got four of them; hold fast and you will get the other six, before the year is over." O, Chinaman, I have not found so great faith, no not among our American Christians.

We would we could introduce our readers to the prayer meeting of the Chinese Christians of our congregation, held every Sunday afternoon. It is a touching and cheering sight to hear them pray and sing, and expound Scripture, and exhort one another, all in such a fervent and orderly manner. Let us double our diligence to bring these from the land of Sinim into our churches, and to give them hospitality in our land.

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NOTE.—REV. M. G. TREVINO IS A MEXICAN MISSIONARY WORKING AMONG THE MEXICANS IN SAN ANTONIO, TEXAS. A. W. A.

SAN ANTONIO, TEXAS, JAN. 9, 1894.

I take pleasure in telling you that we had a good end and beginning of year. The last Sunday was a great day to us, in the night services there were seven conversions, four of whom were baptized by me yesterday at brother King's church.

God bless you and your great work.

Yours in Christ,

M. G. TREVINO.

El Paso, January 6th, 1894.
Dear Brother Carroll:

At the meeting of our Mission Board I pray you to recommend with insistence, our increase in New Mexico. We have there already two stations, Las Cruces and Dona Ana.

1st. Dona Ana. Population of about 2,000 Mexicans. 17 have been baptized, and about 40 can

be considered as candidates; they have professed publicly the Christian faith. The principal families are assisting at our meetings. The deacon, Pánsito Gonzales, is in charge of that work, and it should be proper to appropriate for him a salary of \$25 per month. This place will have very soon, an important membership, with self support.

2nd. Las Cruces, population 3,500. Five already baptized, with about twelve candidates. Brother Eustaquio Barela presides over the meetings. Sister Simona Haring is a magnificent missionary, and she must be supported in her work by the Board.

She needs books, bibles, tracts, etc., and also a small salary to dedicate entirely her time to the visiting, she is well received in the two places, Dona Ana and Las Cruces, and by her influence and activity we can hope to have very soon a very good membership in these towns.

The places where we can start at once, the work, are in their relative importance:

1st. Laos, in the upper part of New Mexico. The valley has a population of about 12,000 souls. By letter I have created a Baptist movement, and three Methodist ministers ask now to be baptized, and assure me more than 100 converted on my first visit.

2nd. Peralta, an old Baptist church was established there 38 years ago, and I have the confidence to take back our old elements, and many others too.

3rd. Hillsboro, with a very influential Baptist there, Blas Chavaz, baptized thirty-six years ago; all his family are of Baptist sentiments, and many people are disposed to be baptized; and lately Bro. Blas came here to insist that I should have two weeks there to preach and to baptize and to organize several missionary stations.

4th. Socorro, population 3,500 or 4,000; old Baptist church with two leading families of Baptists. They pray me to go to restore everything.

5th. Las Vegas, population 7,000 with a white Baptist church and a few Mexicans insisting on having the work opened among them. In the Old Mexico I have a big hacienda where the Gospel has been preached by me for four years, and the owner, his family and about 100 people ask to be instructed and baptized by me.

I pray the Board to give their attention to this very important work. I am anxious myself to go back in that field, known by me as good and very good for us. There

we need absolutely a hall for our meetings. If you cannot at once have it let me go out where I can work more profitably. God be with you in your deliberations, and open your hearts and hands to New Mexico.

Your humble brother in Christ,

ALEX. MARCHANT, M.D.

INDIAN MISSIONS.

The Rev. E. R. Young, a missionary among the Red Indians of North America, thus vividly describes some of his experiences:

"My own work lies to the north of lake Winnipeg, in a little district 550 miles long by 350 wide. I once started on a short journey to one of my appointments, about 180 miles away, and in order to keep down the expense I only took a young Indian lad with me. We had to sleep several times in the woods, and tramped along for eight days. But when I got there, what a welcome I had! There were three or four hundred Indians there to receive the man with the wonderful book. The next day I got them together, and we had the first service ever held in that country. I preached from John 3:16, for four hours. They had never heard a sermon before. There was much to tell them, and I could not take anything for granted. I had to explain everything as I went along. When I got through the sermon I said to the people, what do you think of what I have said? and the chief got up and made one of the most beautiful addresses I have ever heard in my life. Pointing to the old medicine man of the tribe he said: missionary, I have long lost faith in Paganism; I have not cared for our old religion. I hear God in the thunder, and in the tempest, and in the storm. I see His power in the lightning that shivers the tree into kindling-wood. I see his goodness in giving us the moose, the reindeer, the beaver, the elk and the bear. I see his loving kindness in giving us, when the soft winds blow, duck and geese; and when the snow and ice melt away, and our rivers and lakes are open, I see how he fills them up with fish. I have watched for years that every moon of the year he gives us something, and that if we are only industrious and careful we can always have plenty to eat. I made up my mind that that Great Spirit, so kind and so watchful and so loving, did not care for beating and the conqueror's drum, or the shaking of the rattle of the medicine man. So I have had no religion. And then turn-

ing to me with a strange expression in his voice he went on. 'What you say to-day fills up my heart, and satisfies all its longings. It is just what I have been expecting to hear about the Great Spirit. I am glad you have come. Stay as long as you can, and when you have to go away, come back again as soon as you can.'

He sat down, and one after another got up and spoke as he had spoken. I thought what a joy, what an honor, what a privilege, to be the first to come with the blessed Gospel to a people so ripe to receive it. One old Indian who got up was a strange, savage-looking fellow. His hair was braided back, and reached to his knees, and as he came and stood by me, he said, Missionary, once my hair was as black as a crow's wing, now it is getting white. Gray hairs and grandchildren in the wigwam, tell me that I am getting to be an old man. I have never heard before, such things as you told me to-day. I am so glad I have not died before hearing this wonderful story. Stay as long as you can, and when you have to go away, come back soon, for I have grand children, I have gray hairs, and may not live many winters more, so I intreat you come back soon. Then he turned as though he would go to his place, but he had not reached it before he again faced me and said, 'Missionary, may I say more?' 'Talk on,' I said, with their usual idiom. 'You said just now, Our Father. That is very sweet to us. We have never thought of the Great Spirit as Father. We hear him in the thunder, and saw him in the lightning and tempest and were afraid. But the Great Spirit Father! That is very beautiful to us. May I say more?' 'Yes,' You say one Father. Is he your Father?' 'Yes.' Does it mean he is my Father too—poor Indian's father?' 'Yes.' Then we are brothers.' 'Yes.' I answered again 'we are brothers.' 'Ah!' he replied, thoughtfully, 'may I say one thing more?' 'Yes, brother, say on.' 'Well, I do not want to be rude, but it does seem to me that you, my white brother, with that great book and its wonderful story, have been a long time in coming to tell it to your red brethren of the woods.'—From "BY CANOE AND DOG TRAIL."

Golden Rule: Blessings grow when watered with thanksgiving.

God has given a man two eyes; if he loses one, he hath another. But man hath only one soul; if he loses that, the loss can never be made up again.—Chrysostom.

WORDS OF CHEER.

Here are two letters brought by the same mail. The writers of both of them have been State Mission Secretaries, one of them is still so, but in a different state from that in which we co-operated for so many years.

Nothing is more helpful to us in hours of burden-bearing, such as come to all men, than the words of approval and encouragement that have come from brethren who know something of these burdens, and who have witnessed the efforts of the Home Mission Board, to make successful the work committed to its hands. The support given to the Board and its work by so many of our State Secretaries; men like Warder of Kentucky, Yeaman and Brown of Missouri, Early and Eagle of Arkansas, Cranfill and Carroll of Texas, Ware and Tompkins of Louisiana, Christian and Rowe of Mississippi, Crumpton of Alabama, Anderson and Holt of Tennessee, DeVotie and Gibson of Georgia, Durham of North Carolina, and last, but not least, Chaudoin of Florida, has been among the most gratifying of all the pleasant parts of our arduous work. With these men doing similar work in their respective fields, we have for years been brought into intimate association. They know our work, its importance, its magnitude, its difficulties, and they are competent judges of the wisdom of its policy, and the efficiency of its management. The approval of such men is above all price, and their confidence and christian attachment more precious than gold.

One says: "Send me some Home Mission literature for use in my church; I have eight hundred members, and I want them to be active in this good work."

The other says: "I have thought a dozen times of writing for such literature. I am determined, God helping me, to keep the work of our Home Mission Board before our people," and he is a State Mission secretary.

If ever the Southern Baptist Convention wants to try us for any delinquency, let them empanel a jury of our State secretaries, and we will cheerfully abide their verdict.

I. T.

EAST FORK, January 5th, 1894.
Miss Annie W. Armstrong:

DEAR SISTER:—We have received the box, sent by sister Irby of Jackson, Tennessee. We are all happy over the contents of the box, just such things as we all

needed. We have no language to express the gratitude of our hearts for such a gift, and for such friends.

May the Lord grant you a hundred fold of blessing in this world, and eternal life in the world to come. I have been preaching the Gospel, and I trust, faithful for 43 years, and now I am well nigh worn down, and the time will soon come when I will have to give an account of my stewardship. I want the approbation of my Master, and to hear the welcome plaudit, "Well done thou good and faithful servant."

My wife and children were happy over the box of good things, and join me in MANY, MANY THANKS to you and all the good sisters, who aided in sending us so many timely and useful garments.

May the Lord bless you in all your efforts to do good in glorifying God, and may you find happiness in making others happy.

Yours with gratitude.

Editor of the HOME FIELD:—Don't ask me how I got this letter. I thought you might like to print it, and you may if you want to, and won't tell who sent it to you.

HIGH PRAIRIE, Tom Green Co. Tex.
Dear Cousin:—I got your letter last week, and thought I would write to you sooner, but Pa has been away most of the time, and I had to help about the place more than usual.

We have just finished picking our cotton. Jim and me made about five acres of cotton, and we got two good bales off of it, we would have got three if it hadn't been so dry. Jim and Mr. Peterson went to town with the last bale Friday. Mr. Peterson carried one of his bales, too. They drove the oxen and they did not get back until plum dark. Then what do you think? they brought back with them a box for Pa, which they found at the depot in town. Jim had a letter for Pa in his pocket, that he had got out of the post office, he found it was from a strange lady in Virginia, who said she and her missionary society had sent us a box filled with some things they hoped would be useful to us. So the letter and the box both come at the same time. Mr. Peterson and Pa and Jim got the box into the house, it was hard work. I tell you, for it was big and heavy. "Wonder what's in it," said Mag-

gie, "there must be a mighty heap of things, its so big." "We'll see," said Jim, as he started for the back door. He soon came back with a

chisel and the hammer. Pa took them and soon had the top off, then they took off the newspaper that was inside, and there were the things, sure enough. Mama was sitting in the corner getting the baby to sleep, he had been fretting all the evening, and seemed half sick; but when she saw Pa pull out a big bundle of black cloth, and begin to undo it, she got up and come and stood by him. "Its an overcoat," said she. "Good luck for you," said Jim, as Pa held it up and looked at it; it was real nice, and brand new. "Try it on," said Ma, and Pa slipped himself into it. It had a large, heavy cape that fell over the shoulders, and the skirt reached nearly down to his shoe tops. He buttoned it around him, and Ma said, as she pulled it down in the back, "fits you as well as if it was made for you." "Its mighty nice and warm," said Pa. "I am so glad to get it, it is just the thing I needed." "What's this?" said Jim, as he pulled another bundle out of the box. It was nicely wrapped in yellow paper, and I took it and laid it on the table. As soon as I opened it out, I saw it was a nice dress pattern of woolen goods, black, with a brown stripe in it. "This is for you, Ma," said I, what a nice dress it will make you, too, it is so soft and warm." "These are mine, these are mine," screamed Maggie, "who ever saw the like? two calico cats," and there they were sure enough—two cats, made of cotton cloth and dyed so that they looked just like two half grown kittens. They were real cunning, they looked so natural. "Here is something for me," said Jim and he put a nice hat on his head. "It just fits," said he, and here are the shoes to match it," said I as I drew them from the box. "They are good, but they're not new, they have been worn," said Jim. So they had, the soles were not clean like they are when they come out of the shop. "Who is this for," said Jim, as I lifted another bundle from the box. It was opened, and there was a suit of clothes for Jim. It was just as nice a suit as you ever saw a city boy wear. Jim was delighted. I began to think they had forgotten me and the baby. But they hadn't. Pa pulled out a handbox, and there was a nice winter hat for me, and a saquee for the baby, and there were handkerchiefs and socks for Pa and Jim, and stockings for

and a lot of hairpins and elastics, and I don't know what all. Then there was a nice pair of shoes for Ma and another for me—a pair of boots for Pa and a suit of clothes—a nice dress for me, and bolts of homespun, and yards and yards of calico. I can't tell you all there was in that box, the folks didn't forget anything. Besides the cats, there was a nice doll for Maggie, and picture books, too. There was a nice Bible for Jim, and a few books for Pa, which he said he had been wanting so much. But after all, I believe Mag got the most. The last package we opened was things for the baby—there were so many of them and they were so nice. Ma looked at them steadily for a while, and then she said, "I know what that means, the woman that sent these has no baby to wear them now." Then Jim's face looked sad, and he turned up the bottoms of the shoes and looked at them—then he looked at the lining of the hat and said, "Whoever sent these has got no boy to wear them now." It saddened us all, so one by one we took our seats around the fire. "There's trouble everywhere in this world," said Ma. "It's hard to live out here in this wild country—it seems mighty lonely sometimes when your Pa is gone so long, but I'd rather be here on this prairie with my children about me than in the great city without them. I shall never put that saquee on the baby without thinking of the mother who sent it because she had no baby to wear it." "I'm mighty glad to get this hat and these shoes and that suit of clothes," said Jim, "but I'll never wear them without thinking about the woman whose boy didn't need them any more." That night when Pa prayed, he thanked the Lord that there were so many good people in the world, people that we didn't know, and people that didn't know us, but people that love Christ and have willing hands to help the poor. I think Ma has been happier since that box came—I don't think it was so much the many good things we found in it, as the lesson it taught us. God is caring for us all, and He is making others of His children care for us. He is not putting burdens upon us so great as He sometimes puts on others. We would rather live in our cabin home out in the wilderness with our family circle unbroken, than to be among the rich in the great city with one of them lost.

Your cousin, MARIA J. WELLS.

Paul V. Carlton Co., Atlanta, Ga. does all kinds of Fine Printing.

ATLANTA, GA., Feb. 3, 1894.

Some weeks ago a good sister in Atlanta sent me forty dollars to be given to the wives of needy missionaries. Some little time was spent in determining where it should be sent to accomplish most good. It was decided to divide it into four parts, and send ten dollars to each of four sisters who seemed to be most needy. Responses have been received from these grateful hearts.

Read these letters and see what good has been accomplished by this gift of our good sister.

—IND. TER., Jan. 29th, 1894.

Dear Brother Tichenor:—Your check received with thanks inexpressible. My dear wife received it while I was gone from home preaching. On my return she met me with tears in her eyes and said to me, that her heart was filled with gratitude to God and a dear sister in Atlanta, Ga. The money was so much needed that we could not express our thanks to you and the dear sister. We ask an interest in your prayers.

Your brother, I. D. M.

M——, TEXAS, Jan. 30th, 1894.

Dr. I. T. Tichenor, Dear brother:—Yours of the 23d of January forwarded me from Laredo. I left Laredo to spend Christmas with my oldest son, at this place. I was taken with la grippe and confined to my room for three weeks. My wife was attacked with the same disease, which settled on her lungs. She is still confined to her bed, but is slowly recovering. Please express her thanks to the good sister for the gift of ten dollars, she is unable to write. Though a minister's wife for forty-five years, this is the second gift in money she has ever received. A sister from Chicago gave her a one dollar bill last year. With many thanks, I am, yours in Christ.

T. F. L.

Feb. 1st 1894.

Rev. I. T. Tichenor, Atlanta, Ga.

Dear brother:—Yours of the 23d ult., to hand containing the check donated by a good sister of your city. Many thanks to her for her kindness to the aged and needy. May she be abundantly blessed in this life and enter into eternal rest at last, is the prayer of your sister in Christ.

I would love to know her name. I should have said the check called for \$10.

Snyder, Tex., Feb. 8th, '94.

My Dear Unknown Sister:—It will be gratifying to you, who have

shown such deep and practical interest in my welfare and happiness, to know that your princely gift has reached me. My dear sister, God has already blessed your offering. With a grocery account of \$75 hanging over us, you can imagine with what gratitude it was received.

These expressions of remembrance are like inspiration to a laborous missionary's wife. They are as fuel to flame in making the heart warm and tender. God bless you, my dear sister, and supply all your needs. I want you to write me a long letter, especially do I want your name. I will send this to brother Tichenor, and ask him to forward it to you.

Again I offer you my heart's deepest gratitude, and pray that God's richest blessings may ever rest upon you, and return into your own bosom some of the light and joy with which you have filled ours and in the great day "When Jesus comes to reward His servants," may you rejoicingly hear him say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Hoping to hear from you soon, and always to be remembered as yours with love and gratitude.

Your sister in Christ.

LOUISIANA CONVENTION.

The minutes of the Louisiana Convention are before us. The state is credited with 230 ministers, 490 churches, 27,240 members, and a net increase of 963 during the year. This was about 34 per cent, and this seems to be about the average net increase of our churches throughout the South. With the proper exertion and the Lord's blessing, it should be ten times more than it is.

The mission work of the Convention employed 17 brethren who preached 1,117 sermons, baptized 157, constituted 4 churches, organized 8 Sunday Schools, and were instrumental in building 4 houses of worship. The entire expense of the work was \$7,345. Of the 28,000 Baptists of the state, only about 20,000 act with the convention.

WESTERN NORTH CAROLINA BAPTIST CONVENTION.

This body, which covers the territory in the southwestern part of the state, comprises about twenty thousand Baptists. Its last session was held in Asheville. It reported ten laborers who had done a good work in this mountain region. The convention resolved to locate a pastor at Murphy, one at Bryson City,

one at Robbinsville, one at Hayesville, and another at Dillsboro. These are all important points. They have within their bounds five High Schools, Fairview, Hamburg, Judson, Clyde and Mars Hill. The Transylvania Association has appointed a Board of Trustees looking to the establishment of a school for that Association. The brethren propose to do a larger work this year than ever before. They resolved to co-operate with the Tuckasee, Haywood, Transylvania, Carolina, Buncombe and Newfound Associations in Mission work, securing and sustaining active and competent men in these fields.

They have appointed a Sunday School Missionary who works with the Sunday School Board of the Southern Baptist Convention. The brethren are encouraged, and the outlook is hopeful. The Home Mission Board has for a number of years assisted them in their work.

A MONTH WITH MOODY.

I have just read with intense interest this sparkling book prepared by Mr. Wharton.

He takes up the preachers and singers one by one, giving a life sketch and a sermon or song from each in turn.

It will be interesting to all ages and tastes to go through this little volume as through an album and see the picture, read the description of the worker and become acquainted with the corps that with Moody did such a wonderful work in Chicago during the World's Fair. Sold by the Wharton & Baron Pub. Co., Baltimore, Md., \$1.50.

Woman's Work, South Carolina.

We have been favored with the report of the Woman's Mission Societies of Baptist in South Carolina, for the year ending October 1, 1893. The Central Committee who make this report, say that this is the best report they have ever made. Certainly it is a very gratifying one, exhibiting not only what the baptist women of South Carolina have done, but what they can do and will do in the future.

The number of societies and other bodies contributing was three hundred and seventy-nine, of which fifty-four were new contributors. The total amount contributed was \$9,746.50; of this \$6,634.20 was for Foreign Missions, \$2,560.00 was for Home Missions, and \$546.00 for State Missions.

The annual meeting held at Anderson was one of great interest.

Gracious results will no doubt follow it during the year. Our sisters of South Carolina are a noble band of workers. God bless them in their efforts to promote His glory.

"Those Great Weapons."

Dear Bro. McConnell:—As per promise at the General Association, which convened in the Magic city of the Old Dominion, in November, '93, this scribe presumes to send greeting southward to him whom Dr. Dickinson calls Forensic Cyclonic McConnell. That cyclonic speech in the General Association, has so far been a preventative. Those great bowie-knives and weapons of warfare stored away in the arsenal for the critics have been effective. The thought of seeing such swords brought forth and hearing the clashing of such weapons in the conflict has held at bay the great critics, and at the same time, stimulate us all to more aggressive work, else the guns will be turned upon some of us for doing nothing.

THE OUTLOOK.

The writer enters upon his second year's work under more stimulating influences than usual. Last year nineteen were baptized, twelve received by letter; preached about one hundred sermons; visited the homes of many, and influenced them to attend church. All our converts, except one, are good members, and regular in attendance. Our Sunday schools are doing well. Our congregations increase all the time. We have congregational singing, led by a good choir, which is having much to do in drawing the people. The great trouble in these towns and coal-fields is to get the people out. By patient toil and personal work we are succeeding fairly well.

These hard times are telling on the people in these coal-fields. Some of our best members are leaving for other parts, and but few coming in. Work is dull, money scarce, so our collections will fall short for the present.

I have my arrangements now made to extend my work into the adjoining country. The Macedonian cry comes from all around. The Lord helping us, we shall begin this mission work about the first of March.

Pray for us and the people to whom we speak the words of life.

Fraternally, D. A. RAMEY, Freemans, W. Va.

Subscribe for the HOME FIELD and keep posted in mission work.

Some citizens of Worcester, Mass., have been investigating the financial value of drinking saloons to the community. They find that the eighty saloons pay license fees to the city aggregating \$118,300, while each of these saloons averages taking from the citizens \$50 a day. Thus the citizens pay the saloons \$1,200,000 a year, and there is a clean loss to the people of nearly \$100,000 a year. This does not include the cost of arresting and trying criminals made such by drink, nor the loss to the families and to the shops of the labor of those who drink. Saloons are the most expensive thing a town can have.

The Missionary Motive.

A man in a canoe, cast upon the ocean, has a bare chance to reach the distant shore. A hundred others, each in his canoe, may bear him company without increasing the chance for a safe landing. But should you and I, in our magnificent steamer, overhaul them in mid-ocean, storm-swept and terrified, hear them plead for deliverance from their one bare chance by being taken on board our steamer with its indefinitely multiplied chances for a safe voyage and happy port—say, would not the united voice of mankind exonerate us, did we despise their pleading and refuse them aid? Then turn your thoughts to millions cast upon life's ocean, in the rude and frail craft, each for himself has hewed from nature's material, see them tempest-tost by storms of passion and crime, hear their wail of weakness and fear, and then tell me, shall we take them on board? Shall we place the motive power of our steamer at their service? Shall we carry them safely to a happier port? This is the missionary motive. This is the issue facing us. Shall we call down upon us, with the curse of God, the execrations of the oncoming generations, by our leaving these voyagers to their fate?—*Emory Miller, D. D.*

The Protestant denominations (including the Baptists) in the last decade, increased in the United States 42 per cent, while in the same time the Roman Catholics increased 20 per cent. This is taking the figures of Sadler's Directory, good Catholic authority. At that rate, the Roman Catholics are not likely to get possession of the country very soon.

Subscribe for OUR HOME FIELD.

Judge J. D. Stewart.

This beloved brother who held such high place in honors conferred by his countrymen, on the bench and in Congress, was the President of the Home Mission Board for eleven years, until failing health made it necessary for him to retire. He was a ceaseless worker. He stated to his Pastor, not long before he died, that he was resting for the first time in forty years. He now rests with his Lord. To him, death came to usher him into "that rest that remaineth."

The Home Mission Board, and each member with whom he so long and so lovingly labored, desire to express their high appreciation of the dear fellow-laborer, who will meet with us no more on earth.

Deeply grieved ourselves, we extend to his loved ones our sincere sympathy and prayers.

God bless the memory of Brother Stewart.

Receipts of the Home Mission Board from January 25th, 1894, to February 25th, 1894.

ALABAMA.

Young Cadets, "Sunbeam Society," Cusseta, box frontier missionary.	\$ 50.95
Ladies' Society, Bethlehem church, (contribution) box frontier missionary.	65
Sunday school, Cusseta.	2.24
Mt. Pisgah church, Jackson Co.	5.00
Bethel church, Lee county.	2.00
Liberty.	.60
Union Grove.	2.28
Milltown.	1.00
Five Points.	1.02
Er donia.	.50
Rev. W. B. Crumpton, Cor. Sec.	54.19
Pura Cove.	3.83
Ladies' Society, Greenville, box frontier missionary.	29.85
Ladies' Society, Greenville, 2d box frontier missionary.	45.95
Ladies' Society, Sylacauga, box frontier missionary.	15.00
Ladies' Society, First church, Montgomery, box frontier missionary.	60.00
Purdie Hill church.	2.50
McConnico church.	1.40
Total for the month.	278.96
Previously reported.	2,617.27
Aggregate since May.	2,896.23

ARKANSAS.

Ladies' Society, First church, Little Rock, box frontier missionary.	80.00
Total for the month.	80.00
Previously reported.	295.37
Aggregate since May.	375.37

FLORIDA.

W. N. Chandon, Cor. Sec., Cuban Missions.	100.00
Total for month.	100.00
Previously reported.	1,251.83
Aggregate since May.	1,351.83

GEORGIA.

Miss Rosa F. Nelson, Washington.	5.00
White Plains.	9.00
Ladies' Society, Second church Augusta, box frontier missionary.	15.00
Ladies' Mission Society, Tattall Square church, Macon, box frontier missionary.	12.00

Woman's Missionary Society, Albany.	6.00
J. G. Gibson, Cor. Sec.	120.00
Cuban Missions.	2.25
J. G. Gibson, Cor. Sec., Havana Hospital.	4.00
Sunday school, McDonough.	23.70
Ladies' Society, Wayne, box frontier missionary.	29.50
Sixth Sunday school, Atlanta.	3.28
Ladies' Aid Society, Cedar-town, Havana Hospital.	1.00
Ladies' Society, First church, Augusta, box frontier missionary.	45.00
Ladies' Society, First church, Augusta, second box frontier missionary.	35.00
First church, Columbus.	100.00
Ladies' Society, Second church Atlanta, box frontier missionary.	75.00
Ladies' Society, Forsyth, box frontier missionary.	25.50
Total for the month.	511.21
Previously reported.	6,863.88
Aggregate since May.	7,375.09

KENTUCKY.

Ladies' Society, Parkland, box frontier missionary.	56.00
J. W. Warder, Cor. Sec.	142.89
Woman's Missionary Union, Society of "Students' Wives," Louisville, box frontier missionary.	40.00
Buck Run Sunday school, Franklin county.	4.65
J. W. Warder.	6.67
Woman's Missionary Society, Green, salary of teacher in J. V. Cova's school, Havana.	25.00
Total for the month.	601.12
Previously reported.	7,287.45
Aggregate since May.	7,888.57

LOUISIANA.

First church, New Orleans.	1.00
Ladies' Society, Shreveport, box frontier missionary.	40.50
Total for the month.	41.50
Previously reported.	543.70
Aggregate since May.	584.20

MARYLAND.

Woman's Baptist Home Mission Society of Maryland.	84.66
Woman's Baptist Home Mission Society of Maryland, Havana Hospital.	25.00
Woman's Baptist Home Mission Society of Maryland, Miss Diaz's salary.	20.24
Woman's Baptist Home Mission Society of Maryland, Young Ladies' Band, Eutaw Place church, Baltimore, contribution to German work.	65.00
Woman's Baptist Home Mission Society of Maryland, Calvary church, Towson, contribution to German work.	13.00
Fourth church, Baltimore.	43.20
Woman's Baptist Home Mission Society of Maryland, Franklin Square church, Baltimore, contribution to German work.	10.00
Total for the month.	261.20
Previously reported.	4,493.46
Aggregate since May.	4,754.66

MISSISSIPPI.

Dr. J. C. Robert, Centerville.	10.00
John T. Buck, Treasurer.	75.00
Centennial fund.	25.00
Ladies' Society, Sardis, box frontier missionary.	34.50
"The Armstrong" Woman's Mission Society, Columbus, box frontier missionary.	80.00
Total for the month.	225.50
Previously reported.	1,203.38
Aggregate since May.	1,428.88

MISSOURI.

Ladies' Society, Fayette, box frontier missionary.	65.00
Ladies' Society, Kahoka, box frontier missionary.	55.00
Ladies' Society, St. Joseph, box frontier missionary.	62.00
Woman's Missionary Society, Delmar Ave. church, St. Louis.	50.00
L. E. Rogers, Treas.	350.07
fund.	8.20
Women's Missionary Society, by A. E. Rogers.	37.64
Ladies' Society, Monticello, box frontier missionary.	30.00
Ladies' Society, Monroe City, box frontier missionary.	43.00
Ladies' Society, Carthage, box frontier missionary.	45.00

Total for the month.	715.91
Previously reported.	2,954.84
Aggregate since May.	3,670.75

NORTH CAROLINA.

Spring Hill Sunday School.	2.25
Pee Dee Association.	2.85
Tryon.	150.00
J. D. Boushall, Treasurer.	150.00

Total for the month.	155.10
Previously reported.	2,209.48
Aggregate since May.	2,364.58

SOUTH CAROLINA.

Sunday school, Florence.	4.49
Sumter.	7.00
Bethel Sunday School.	5.00
Ladies' Society, Rock Hill, box frontier missionary.	25.00
Ladies' Society, Anderson, box frontier missionary.	30.00
Good Hope church, Ridge Association.	10.00
Anderson.	30.86
Centennial fund.	11.50
Central Committee, Woman's Missionary Society, Girl in Havana School.	25.00
Central Committee, Woman's Missionary Society, "Missionary Day" collection.	21.68
Central Committee, Woman's Missionary Society.	17.19
Lila Budd Workers, Bethel church, Cuban Missions.	4.00
Woman's Missionary Union of Saluda Association, box frontier missionary.	98.51
Reulah church, Union county Association.	64
Mt. Elal church, Edisto Association.	47
Oak Grove church.	1.09
Cherokee church.	1.92
Collection from concert of Prayer Citadel Square church, Charleston.	8.20
Rabin Creek church.	4.00
Spartanburg Association, S. B. Ezell, Treas.	28.42
Philadelphia church.	4.05
Ninety Six.	6.00
Total for the month.	345.19
Previously reported.	2,587.69
Aggregate since May.	2,932.79

TENNESSEE.

Ladies' Society, Trinity church Memphis.	1.10
First church, Memphis.	2.60
Central Avenue church, Memphis.	1.25
Ladies' Society, Third church, Nashville, box frontier missionary.	77.83
Ladies' Society, Clarksville, box frontier missionary.	63.00
Ladies' Society, Grand Junction, box frontier missionary.	23.00
W. M. Woodcock, Treas.	31.64
W. M. Woodcock, Treas. Centennial Fund.	50
W. M. Woodcock, Treas. Havana Hospital.	1.00
Ladies' Society, Covington, box frontier missionary.	80.00

Total for the month.	281.93
Previously reported.	2,484.16
Aggregate since May.	2,766.09

TEXAS.

Ladies' Society, Greenville, box	
frontier missionary	16 80
Ladies' Society, Lancaster, box	
frontier missionary	25 00
Sunbeam Society, Sulphur	
Springs, box frontier mis-	
sionary	13 50
Ladies' Society, First church,	
Austin, box frontier mis-	
sionary	20 00
Ladies' Society, First church,	
Fort Worth, box frontier	
missionary	21 25
Ladies' Society, Cleburne, box	
frontier missionary	75 00
Ladies' Society, Plano, box	
frontier missionary	35 00
Ladies' Society, Bryan, box	
frontier missionary	28 00
Ladies' Society, First church,	
Texarkana, box frontier	
missionary	5 00
Ladies' Society, San Gabriel	
box frontier missionary	26 00
Ladies' Society, Ferris, box	
frontier missionary	9 30
Sent through Mrs. M. E. Hor-	
ton, Dallas, box frontier	
missionary	100 00

Total for the month 374 85
Previously reported 2,324 42

Aggregate since May 2,699 27

VIRGINIA.

Norvell Ryland, Treas.	750 00
Ladies' Society, Staunton, box	
frontier missionary	37 05
Ladies' Society, Boydton, box	
frontier missionary	30 00
Ladies' Societies of Prospect,	
Walnut Grove and Bedford	
City, box frontier mission-	
ary	43 75
Ladies' Society, Singers' Glen,	
box frontier missionary	18 00
Total for the month	879 40
Previously reported	5,252 84
Aggregate since May	6,132 24

MISCELLANEOUS.

First Church, Cambridgeport	
Mass., Cuban Missions	7 00
Total for the month	7 00
Previously reported	\$ 908 23
Aggregate since May	975 23
Grand total for the month	4,848 77
Previously reported	43,344 85
Aggregate since May	48,193 62

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