

OUR * HOME * FIELD.

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Our Home Field.

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

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

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

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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.

NOTHING LIKE IT!

There is no other relation in life that would ~~show~~ the faintest idea of the relation between a pastor and his people. He must have been a pastor. Not merely to have preached in some meeting house for a few months, not simply to have held the position of pastor till some "better field opened," but a sure enough pastor, to be able to appreciate the real meaning of the term.

When a man humbly assumes

the position of pastor, with the belief that it is the will of God that he should live and preach among that people, possibly throughout life, he has become their pastor in very truth. When thro' several years of anxious toil he has preached the Gospel to them, and struggled against the temptations common to men, and with sore heart followed the erring footsteps of some, and with thrilling joy watched the increasing strength and usefulness of others, he is then in deeper sense, becoming their pastor. When he has stood with many of them at the hymenial altar and laid the trusting hand of the bride in the strong hand of her husband; when he has knelt at the couch of the sick and dying to guide their thoughts in prayer to God, when he has brought the consolations of the sacred scriptures and precious promises of Jesus to the grieved and bereft at the burial of their loved ones he has experienced still in deep sense the pastoral relation with them. When the mighty spirit of God gives efficacy to his appeal, and sinners are brought to repentance and faith in Jesus Christ and a happy consciousness of pardoning love, and he has been permitted to lead them down and bury them in the liquid grave, and raise them up to walk in newness of life; when they have set together at the table of the Lord and eaten the bread that is emblematic of His broken body, and drunk the wine that represents his spilt blood, they become intensely pastor and people.

After all the sacredness of these relations and experiences there is still another feature of church life that surpasses them all in grandeur of spirit and effort. When the pastor, as it is his privilege to do, acquaints himself and informs his people concerning Jesus Christ's great purposes of saving the world and they rise together into fellowship with the son of God and make sacrifices to give the Gospel to the perishing, how infinitely glorious does the relation become, what could more happily engage the lives of men? or, what could more

completely mould their lives into one than the determination to save the world? All the other blessednesses of pastoral life are means to this great end, and all the hindrances and difficulties are but obstacles in the way of this sublime, divine purpose.

Confessedly, the pastorate, when viewed in all its hallowed relations, is the choicest bestowment of our blessed Lord. Is it any wonder that the man of God, inspired by the Holy Spirit, said without adjective or comment:—"He that desires the office of a Bishop, desires a good work," and proceeds to lay down the standard by which such men should square their lives and chasten their defects.

Brother, if God has graciously given you a church, in which He allows you to be an humble pastor, however obscure others may think it is, thank heaven and be happy.

In view of these things, how fearful are the responsibilities of the pastor; upon him will largely depend the character and usefulness of the membership. God put him there for that. If they know much of the greatest things connected with the Lord's work on earth, he must tell them and set them about such study and investigation as will lead them to find out for themselves. If they make the sacrifices that will most advance the Lord's cause, he must lead them and encourage them in doing it.

God of grace! infinite and abounding, bestow thou great measures of wisdom, prudence and love of souls upon the pastors. Their work is arduous and awfully responsible.

Pardon me that I may speak just one word more: Dear Pastor, be content with your lot; do not aspire to something higher, you might step off the top rung of the ladder. Aspire to preach the purest, strongest, most loving gospel the world ever heard. Aspire to bear more and do more than you have ever done for the glory of the blessed Savior. Study to show thyself approved unto God a workman—a workman—A WORKMAN

that needeth not to be ashamed. Look upon men whose lives have been turned out of the pastorate, even us secretaries, with compassion, and pray God to supply to us what the love and sympathy of your people afford you in the battle for truth. Who will know the great Shepherd so well, who can enter so fully into the fold up there where we are gathered in, as that man who through life down here has tried to be a good shepherd of his Master's sheep?

HOME MISSION BOARD.

1. The Home Mission Board has enlarged its work during the present year.

2. This has been done in answer to appeals as urgent as any to which it has ever been called to listen. These appeals have come from a wider area than ever before.

3. This enlargement has not half equalled the amount of aid solicited by those who have desired help.

4. The help extended has frequently been less than was asked, and aid has in many cases been entirely declined because the Board felt it must not go beyond the dictates of prudence.

5. Our receipts, good during the first months of the year, have for months shown a steady decrease, until now they are painfully small.

6. Unless the churches come to our aid we shall be compelled to carry a debt to the Convention which will seriously embarrass our work for the coming year.

7. Help now will be far more valuable to us than the same help will be three months hence. We trust the month of April will bring such an increase in our receipts as will greatly relieve us of our present burden.

During December, 11,262 immigrants landed at Ellis Island, N. Y. Of these, 3,000 were unable to read or write, and more than half without a trade or visible means of support. It is high time we stopped importing patrons of free soup houses.

How Institutes for Colored Baptist Ministers and Deacons are Conducted.

1. A place which is easily accessible in each county is selected. The sympathy and co-operation of the portion of the white and colored Baptist churches in that locality is secured.

A little explanation seldom fails to awaken interest in this work. When the institute work is thoroughly understood, its needfulness is readily acknowledged, and the colored preachers and deacons eagerly and gratefully assemble to receive instruction.

To give system to the institute work I usually appoint the colored pastor and his deacons where the institute is held, a committee, to look after the interest of the meeting. They invite all who are accessible to attend, and provide entertainment for those who come from a distance.

2. We hold two sessions daily, two hours in the forenoon and two in the afternoon. A service of song and prayer, conducted by themselves, precede each session. These introductory services bring the participants directly into the spirit of the meeting; they are a good, spiritual preparation for the addresses which are to follow. Where pastors labor with me, we give four addresses each day; this plan is both restful and enjoyable to me, and doubly beneficial to the hearers, who get two addresses in place of one, should I be compelled to labor alone.

3. At the first session, the design of the institute is thoroughly explained, and pains taken to impress upon the audience, the interest our people have in this work. That the State Mission Board and the Home Mission Board, of the Southern Baptist Convention contribute this much to enable the colored Baptists to become more efficient in work and more thorough in doctrine.

Great stress is laid on moral training; that the highest good of all people, is in their religion, their moral interests. We must first arouse the preachers and deacons, the official members of the churches to the importance of this truth, then it will be easier for the churches to catch the spirit of their leaders, and break away from their old moorings and advance in the direction of a more thorough knowledge of the scripture and rise to a high plain of Christian living.

We try, especially, to impress the great importance of training the young in lessons of virtue, so-

brity and truthfulness, that they may give to the world the highest type of citizenship. That vice and crime will be greatly diminished, by training children in the nurture and admonition of the Lord. When I ask if they are not willing to train their children to greater usefulness and for eternal glory, that a brighter day may dawn upon them, they readily grasp the idea and respond with eagerness.

4. One session is devoted to preachers and preaching. Attention is directed to the scripture qualifications of those who undertake to proclaim the word of God, 1 Tim., 3, 2-7, and Titus, 1, 6-9. Instruction is given in reference to a call to the ministry; that true ministers are made from above, are recognized on earth, but are not made by councils, presbyteries or theological seminaries; that every minister should be pure, honest, sober and consecrated, should magnify and dignify his office, avoid the very appearance of evil and should keep aloof from all worldly and political alliances that would compromise his dignity or injure his character. That in order to be efficient, the true ministers of Christ must study. When he preaches he must have something to say, say it the very best he can, and when through, sit down. He should seek to honor God, edify his people and save souls.

Advice is given as to the manner of studying a text, the proper introduction to a sermon, the manner of delivery, etc. The importance of maintaining proper ministerial dignity after the sermon is preached. Many injure their character and weaken the good effect of their sermon, by improper conversation and uproarious laughter. Many a good sermon has been injured by the after conduct of the preacher.

Such subjects as these are stressed: The pastor's interest in the Sunday school, prayer meeting and missions, etc., the great necessity of being consecrated, daily living in Christ, that by word and deed Christ may be preached to men. That care should be exercised upon whom they lay their hands in solemn ordination. At all times and under all circumstances honor their high and heavenly calling.

5. A session is given to the deacon, as to their qualification, character and duties—Acts 6, 1-6, 1 Timothy 3: 8, 13. As deacons are selected to attend to the business of the Lord, they must be sober, virtuous, honest and truthful.

That the deacons are not appointed to lord it over God's people, or to be a kind of directory for the pastor, or spiritual detective to spy out those who may have a tendency to go astray. But these officers are the servants of the church and should earnestly seek to know their duties and then faithfully perform them, that they may have the reward promised, "that those who use the office of a deacon well, purchase unto themselves a good degree, and great boldness in the faith."

6. A whole day is given to the consideration of the church; its scriptural definition, the objects of church organization, the mission of the church, its authority, the necessity of faithful discipline, how to deal with members for personal offenses, and public offences, the requirements for church membership, the means of promoting its spiritual power, the officers of a church, pastors and deacons, the ordinances, baptism and the Lord's supper. That Baptist churches do not drive their authority from men, from associations, from councils, but from Christ who is our great law-giver.

That, only those should be admitted to membership, who give unmistakable evidence of having been made new creatures in Christ. There should be a change in heart and a change in life. If we guard well the door of admission into our churches, the door of exclusion will not need to be opened so frequently.

The discipline of a church should be faithful, corrective, loyalty to Christ requires that we keep a membership without reproach. To retain those who openly defy the church, and bring reproach upon the cause of Christ, is to bring the church itself into a state of degradation, which weakens the very foundation of Christ's spiritual Kingdom. Great pains are taken to impart helpful instructions on these lines.

That in order to meet the demands of the Head of the church, that it may be a constantly increasing power in the community, 1. Let each member endeavor to be deeply and sincerely pious. 2. Let there be a oneness in faith and a consistent harmony in life. 3. Let brotherly love be cultivated and abound. 4. Keep up a lively Sunday School an prayer meeting.

5. As the Lord hath prospered them let each member contribute of their means to the support of the gospel at home and abroad.

Baptism—who are the proper

subjects to receive it? Only those who have been regenerated. How is it to be administered? The instances recorded in Scripture where this ordinance was performed leave us in no doubt. Immersion in water is Scriptural baptism and that alone. Christ was baptist in Jordan, and it is plain that he commanded that which he himself received. He commands not a mode, but a specific act.

The design of Baptism—An expression of loyalty to Christ and a symbol to teach something. In itself it teaches the death, burial and resurrection of Christ. In the one receiving it, there is taught their death to sin, union with Christ, and the assurance that they shall rise with Christ. Nothing but immersion in water can fulfill the requirements of the Scripture, or show loving obedience to the plain and positive command of our Lord and Savior. Baptism is not to be performed or received as a means of grace. There is no saving efficacy in water. Only those who are already saved can scripturally receive baptism. To reverse the prescribed order or misapply the ordinance will imperil both the administrator and the person baptised.

The Lord's Supper—its design—To show the death and sufferings of Christ. Not to be celebrated as a feast of love among Christians, but exclusively in memory of Christ. Not to be carried around promiscuously to the homes of the sick, merely to gratify the desire of those who may be providentially prevented from attending church. Nor is it to be administered to the dying, for the purpose of being made some how, or in some way, a means of salvation to those who are grasping in the dark vainly for something to which to cling in such a trying hour. No, no, it is a commemorative act, and there can be no saving efficacy in the bread or wine.

Who may scripturally participate in the celebration of the Supper? Only those who have repented of sin, exercised faith in Christ, who have put on Christ in the solemn ordinance of baptism, and who are walking in newness of life—living godly lives. Here is what the Scripture requires: A new heart, buried with Christ in baptism, continuance in faith and doctrine as taught by Christ and his apostles.

7. For the continuance and systematic study of the Bible, classes are organized out of the institutes, certain books are adopted and teachers secured, who meet with

the classes and assist them in the study of God's word. Our pastors almost invariably consent to hear them once per month. The Bible Text Book, by Dr. Henson; Prof. Rutherford's Church Members' Guide; Christian Doctrine, by Dr. Pendleton; Outline Studies in Theology, by Dr. Graves, and Dr. Dagg's Theology, are books well adapted for systematic study.

For primary work, I know nothing better than Dr. Broadus' Catechism, and Dr. Henson's Bible Text Book of Christian Doctrine. The great thing to be desired is for the colored Baptist preachers everywhere to form themselves into classes, get some good book, employ a wise, capable instructor in their community and press on steadily to know more and more of Christian truth. If this was done throughout our Southland five years would hardly pass away before the enlightenment would be perceptible on the lives of those who are among us, and who are indeed our nearest neighbors. Other problems connected with the welfare of this race shrink away into utter insignificance. With enlightenment of conscience and more purity in life there would come greater honesty of purpose and ennoblement of character.

What the colored man needs is to know the meaning of character, to covet the bliss of virtue. If we could only be instrumental in turning the rays of the sun of righteousness into his very being, so that they would burn away the mists of ignorance and superstition he would feel the dawn of a brighter day, the gilded horizon of a brighter sky, and our own land would rejoice in the brightness of a happier civilization for the people whose keepers we are in a religious sense.

J. M. BRITAIN.

The Southern Baptist Convention to be held at Dallas, Texas in May promises to be one of the most important; besides the most largely attended meeting that has been held in many years. It is hoped that every member will try and make this trip, as it will be beneficial to each one. The railroad rates will be very low, and the Atlanta & West Point R. R., (the U. S. Mail route to Texas) for this occasion will run a special train (The Baptist Special) consisting of elegant day coaches, and Pullman Palace Buffet Sleeping cars, from Atlanta to destination without change. The train will run about sixty miles per hour, and will be fitted up with all the

modern conveniences, and comfort and pleasure is assured to all who take this train. The train will pass through Montgomery in full view of the old Confederate Capitol. From Mobile the train runs along the beautiful Gulf Coast; here you view from your car window the mighty waters, the bays and sleeping lakes, banana trees, orange groves and oyster gathering and other interesting sights, too numerous to mention. Arriving at New Orleans the most historic city of America. From New Orleans you will pass through the sugar, rice and cotton plantations of Louisiana which are famous throughout the world. These are only a very few of the many attractions offered to those who take this line, besides a variety of scenery incident to no other route. The train will arrive in Dallas via The Texas Pacific Railway, which will land you in the heart of the city.

Quite a number have already booked their names for this great train.

The growth of the English language is illustrated by a comparison of dictionaries published 40 years ago with those of to-day. In one of the older standard works the words and phrases under "A" numbered 2,886, in an edition just issued the number is 19,736.

Munhall estimates that the land in the United States is worth \$12,500,000,000; the cattle, \$5,500,000,000; the houses, \$14,200,000,000; the furniture, etc., \$7,200,000,000; the railroads, \$10,000,000,000; the shipping, \$300,000,000. The total wealth per inhabitant, \$1,050.

The materials composing the strong and beautiful blankets woven by the Navajo Indians are now colored with aniline dyes as the Turks now color their rugs. It costs years of patient work to weave one of these blankets on their rude looms, and they command high prices among the red men as well as among the white ones. A white man will have to pay \$100 for a good specimen, but an Indian must pay for one two or three ponies, which comes to the same thing.

When the hour of death comes—that comes to high and low alike—then it's na what we hae done for ourselves, but what we hae done for others that we think on maist pleasantly.—Sir Walter Scott.

SOUTHERN BAPTIST CONVENTION. Dallas, Texas, May 11th.

At the solicitation of a great many of the Delegates who desire to attend the Southern Baptist Convention, which will be held at Dallas, Texas, in May, we have arranged to run a Special Baptist Train from Atlanta to Dallas for their accommodation. The route which has been agreed upon is via *Montgomery Mobile, New Orleans and the Texas & Pacific R. R.* This being the line which furnishes better regular service than any other between these cities, it of course stands to reason that our Special Service which will be run exclusively for the Delegates and visitors to this Convention, will be far superior to that of any other route which could possibly be offered.

In as much as we have made arrangements for this Elegant Train and Superb Service, we ask all who anticipate attending the Convention to join us and help make it a grand success. We would thank you to send us your names as early as possible, so we may hold our best accommodations for you. For further information call on or address, Geo. W. Allen, Pass. Agt., A. & W. Pt. R. R.; Fred D. Bush, Dist. Pass. Agt., L. & N. R. R., or John H. Word, Trav. Pass. Agt., Tex. Pac. R. R., Atlanta, Ga.

DALLAS, ARK., Feb. 14, 1894.

Dear Sister:

I cough and cough and cough; have taken much fresh cold, was so unwell last week that I gave up the idea of meeting my appointment; but the Lord gave me help and taking my second preacher son with me, we went 40 miles over the mountains. Waters had been higher than ever known before. Though most of them were fordable, at one place we were forced to ferry, and at another the water ran over the back of the little horse that my son rode. Being in a swift mountain stream it was really very dangerous on any sized horse, except to a rider whose right hand is held by the Father in heaven.

On the return it was so cold that my son was forced to run for miles to keep his wet feet from freezing. Mountains were mantled in snow and his feet being very near the mud became very wet. There was every appearance of a fresh snow fall, and no comfortable place for us to stop; hence from 11:30 A. M. to 6 P. M. we rode 33 miles and we think about 3 miles additional, counting the ins and outs to get round the mud holes. Nearly 6 miles an hour for an old feeble man in muddy, cold winter is too much to continue so long; hence I cough more but Jesus sweat blood for me, and I was looking after his interests. He met us too and blessed us. On Sabbath we or-

dered to the ministry Hon. A. G. Washburn, a lawyer and ex-State senator and perhaps the most brilliant man in this county. House was large and full from end to end, yet many church members were sick so could not get there, and rain kept away many others. A fine day and good health would have given us the house full twice over. The Spirit came on us in power. A glorious meeting it was!

Very much indeed I thank you for the list of names you sent. Please add this name, Elder J. W. R——. He is an excellent man, doing good, teaching a good deal, and not able to ride. He is not ashamed to imitate the Master and so he goes "on foot."

Tell our nephew and niece, that the dear, good man N. L. Cothran, to whom they sent the \$250 box has gone to Heaven. Left the world on the last Friday in January. Another of our dear missionaries died shouting just two days later. Still another is nearly over the river and by faith we are all in sight of Heaven.

Thank you very much for help to dear, old, afflicted brother——. He will never preach again, but he has already done what he could. He loved the blessed gospel and preached it because he loved it. Jesus, our Master, will say to him "Well done," and He will say that to you and all His hand-maidens who help these old soldiers of His cross.

Yes, I will ask the brethren to pray for your work. Pray for this feeble old man.

In His name, E. L. COMPERE.

German Mission Work in Baltimore.

There is of course no question as to the great necessity of this work in all cities, as well as in our own. Yet there are some people who do not see this. They will tell you that any one, living in a city filled with churches of all kinds, could, if they would, acquaint themselves with everything necessary for their eternal welfare. Therefore there is no use for any one to spend their time in city missionary work.

I want to speak of a little incident that will perhaps illustrate the matter.

On my house-to-house visiting, I knocked at a certain door, and after satisfying myself that the people inside were German, asked the usual questions and so learned the following: The family are Lutherans; have four children (two boys and two girls); the girls go to sewing schools and to Sunday-school at the——Catholic Church!

Their father don't want to let them go, the mother is indifferent, the children enjoy going there so much that they persuade their mother to allow it, and so great is the hold of this church already on these children that they have begged mother to consent to have them confirmed in the Catholic Church. Now, any one acquainted with this practice of the church understands what this means.

I was shocked and grieved to find such carelessness; and in trying to show them their great responsibility to God as parents, I pleaded with that mother in all earnestness. Then I left a little paper which I asked her and her husband to read thoughtfully and prayerfully, and left with the remark: that they could not continue to send their children there.

After two weeks I called there for the above paper. In the meantime I saw nothing of them, and began to wonder whether my visit had done any good. Now they told me that they still go there to sewing school, but have decided to stop going to Sunday-school, but go now to a German Lutheran Sunday-school. I was glad of the result so far, and was made more glad when on the following (last) Saturday the children came to our sewing school. Now if these people would not have been visited, they may have gone on in this same way, and who can say what the result would have been?

Surely the Lord will ask for an account. Thus saith the Lord: I have made the a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning.—Ez. iii, 17-18. Let us be up and doing.

Yours in the work,

MARIE BURLEMAIER.

INDIAN SONGS.

(Alice C. Fletcher, in the January Century.)

In every tribe there are hundreds of original songs which are its heritage. Many of them have been handed down through generations, and embody not only the feeling of the composer, but record some past event or experience; they are treasured by the people, and care is taken to transmit them accurately. People who possess written music have some mechanical device by which a tone may be uniformly produced, as by the vibrations of a chord of given length and tension, the tone becoming the standard by which all others can be regulated; and a succession of tones can be recorded and accurately repeated at long intervals of

time, and by different persons. The Indians have no mechanism for determining a pitch; there is no uniform key for a song; it can be started on any note suitable to the singer's voice. This absence of a standard pitch, and the Indian's management of the voice, which is similar in singing and speaking, make Indian music seem to be out of tune to our ears, conventionally trained as they are to distinguish between the singing and the speaking tone of voice. Although the Indians have no fixed pitch, yet, given a starting note, graduated intervals are observed. Not that any Indian can sing a scale, but he repeats his songs without any material variation. Men with good voices take pride in accuracy of singing, and often have in their memories several hundred songs, including many from tribes with the members of which they have exchanged visits.

The baritone voice among men, and the mezzo-soprano among women, are more common than the pure tenor, bass, contralto, or soprano. As a rule, the Indian voice is ready and steady in tone, and the habit of singing in the open air to the accompaniment of percussion instruments tends to strain the voice and to injure its sweetness. There is little attempt at expression by *piano* or *forte* passages, or by swelling the tone on a given note; but as the songs generally descend on a scale, there is a natural tendency to less volume at the close than at the beginning or middle part of the tune.

Where several take part in the singing, it is always in unison. The different qualities of male and female voices bring out harmonic effects, which are enhanced by the women's custom of singing in a high ready falsetto, an octave above the male voices. The choral generally presents two or three octaves and one becomes conscious of overtones. Evidently the Indians enjoy this latent harmony, as they have devices to intensify it. They employ a kind of throbbing of the voice on a prolonged note, producing an effect similar to that obtained in vibrating a string of the cello by passing over it the bow of an undulating movement. In solos like the love song, where there are sustained passages, the singer waves his hand slowly to and from his mouth to break the flow of breath and to produce vibrations which seem to satisfy his ear.

Subscribe for OUR HOME FIELD.

A PATHETIC INCIDENT.

One of the most pathetic instances of the yearning of the human being for the Divine is that related by Bishop Whipple, of Minnesota. "Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said: 'My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished; and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with him.' They he said, so sadly, as he looked into my face: 'you don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of something. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit.' That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart: 'It is not dark; it laughs all the while.'"

We are accustomed to think of the most crowded portions of the old world, particularly of the Orient, as being more densely populated than any portion of our largest cities. It is somewhat surprising to learn that the most crowded spot on earth is in New York city where six small wards are occupied by 37,358 tenements covering 276,565 families or 1,225,411 persons. What existence is under such conditions, we can but faintly imagine. London at the cost of many thousand pounds bought up and cleared out some like plague spots in her midst. New York would do well to follow her example.

—Epsa, Tex., Feb. 14, 1894.

Miss Annie W. Armstrong, 9 W. Lexington St., Baltimore Md.
Sister in Christ:—I was very much surprised and gratified today on receipt of your favor of 1st inst. It made me feel that I was not so much alone in the work as I had felt at times.

As regards a box, except of the profound and heartfelt thanks of wife and I. We are, or try to be, as grateful as if your offer was absolutely needed, but thank God our salary is ample to supply our

every want, or I should have said, need. We have no children, and we both go together. We have gone into neighborhoods where a missionary was an unheard of individual.

Miss Armstrong, will you and all the sisters pray for us? Our work is hard and calls for a great deal of self-denial, but it is nothing to compare to what our blessed Saviour suffered for us. There is so much profanity and ungodliness in our territory and we are praying for a thousand souls this year.

We have ever been cordially received wherever we've gone, but sometimes we have made a dinner on pecans and once on raw corn.

Sometimes we drive fifteen or twenty miles without ever passing a house, then again we are in what we call thickly-settled districts; these are where the neighbors live one to five miles apart.

May God's blessing rest on you in your work.

I should have answered you sooner but we cannot receive our mail regularly, and often it is from two to three weeks that we don't get our mail. Your letter I received at Weimar. I had my mail forwarded that I might get it without driving fifty miles for it. Christian love to all the sisters of the Union.

Yours in Christ,

JAS. P. RUTLEDGE.

As setting forth one form of missionary activity, which has received a most wondrous development during this century, these figures are instructive and exhilarating. It is estimated that between the Christian era and the Protestant reformation, a period of 1,500 years, the Scriptures were translated into only 23 languages, of which 13 ere long died out. This was at the rate of only one version to over 66 years. Between the Reformation and 1804, when the British and Foreign Bible Society was formed, about 300 years, 34 translations were made, an average of 1 to about 9 years. Between 1804 and 1890 the word of God was published wholly or in part in 342 languages, or about 4 each year. In the decade 1881-91 the above-named society alone undertook 50 translations, or 5 a year; and last year work was begun on no less than 9 languages.—Review.

Our life is but the childhood of our eternity, the school days preparatory for the immortal years beyond.—Cannon Farrar.

Father Sorin, founder of the great Catholic University of Notre Dame, Ind., died not long since. The crowning work of his life was the completion of the church of our Lady of the Sacred Heart attached to the University. The work has consumed many years and many fortunes. Its exterior is plain; in the interior it sparkles with gold, silver and precious stones. The altar represents the human heart in the human body. It is the work of a French artist, and the customs duties alone were \$2,000. The tabernacle is a rendition in gold and gems of the New Jerusalem as described in Rev. 21. Visible through the lattices work underneath the altar, are the bodies of two martyrs of the second century, taken from the Catechisms and presented to this church by Pius IX. On the head of a statue of Mary is a crown of solid gold studded with jewels presented by the Empress Eugene. The church teems with relics of priceless value in the sight of devout Catholics.

TEX. Feb. 13, 1894.

My Esteemed Sister:

Yours of January 31st to hand, and contents carefully noted. In reply I will say, yes, we need several articles, but will mention but few.

My field embraces the Southwest portion of ——— county, and the Northwest of ——— county, Tex. I am the only minister in this section, an area of 75 miles east and west, and 40 miles north and south. As missionary pastor I am supplying a very weak church, not able to pay more than one-fourth of a poor support in sustaining themselves. We have had a three years' drought and the people, many of them, are exceedingly destitute in both food and raiment. We are having some of the coldest weather almost ever known in this country, the thermometer falling from 60 to 80 degrees in from 8 to 12 hours. We have almost a continuous high wind here, hence if caught out when one of those extreme and sudden changes comes, without fair protection in the way of clothing, endangers life.

Asking God to bless you and your work, with those who cooperate with you.

Respectfully,
D. H. ———

He who is false to a present duty breaks a thread in the loom, and will find a flaw when he may have forgotten its cause.—Beecher.

Committees from the Northern and Southern Presbyterian general assemblies recently held a conference at Birmingham, Ala. The subject before them was the best methods of conducting mission work among the colored people. The committees agreed to recommend to their respective assemblies that this work be combined under a general committee or board representing both the Northern and Southern bodies. We are glad to note any advance movement by any evangelical body with the view of elevating the colored people of the South. We believe this is the most pressing in its needs and urgent in its demand for immediate attention. There are statistics to prove this assertion in abundance. The Episcopalians have recently inaugurated special agencies for reaching the colored people of the South. The Catholics, always alert, have their eyes upon them and already aggressive work has begun with large sums of money to support it. Cardinal Gibbons claims that there are between thirty and forty thousand colored Catholics in Baltimore and Washington alone. What is the Southern Baptist Convention doing for the colored people? Not half what might be done and should be done. But boards are helpless without money, and the money for the work is not at hand. We hope that at Dallas next May the work among the colored people may receive a larger share of the attention of the Convention than at former meetings.

Illustrations of Grace.

"He that is faithful in that which is least, is faithful also in much."—Luke 16: 10.

In the latter part of the last century a girl in England became a kitchen maid in a farmhouse. She had many styles of work and much hard work. Time rolled on and she married the son of a weaver of Halifax. They were industrious. They saved money enough after a time to build them a home. On the morning of the day when they were to enter that home, the young wife arose at four o'clock, entered the front yard, knelt down, consecrated the place to God, and there made the solemn vow: "O, Lord, if thou wilt bless me in this place, the poor shall have a share of it."

Time rolled on and fortune rolled in. Children grew up around them and they became prosperous; one, a member of par-

liament, in a public place declared that his success came from that prayer of his mother in the doorway. All of them were wealthy—four thousand hands in their factories. They built dwelling houses for laborers at cheap rents, and when they were invalided and could not pay, they had the houses went to America, admired the parks, went back, bought land and opened a great public park and made it a present to the city of Halifax, England. They endowed an orphanage and they endowed two almshouses. All England has heard of the generosity and good works of the Crossleys.

Moral: Consecrate to God your small means and humble surroundings, and you will have larger means and grander surroundings.—London Presbyterian.

If ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the first one that comes to hand, and you will find the rest all fall into file and follow after like a company of well-drilled soldiers. You have often heard the anecdote of the man who was asked how he had accomplished so much in this life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the word now.—Selected.

The states in which the Baptists lead all other denominations are:

	COMMUNICANTS.	CHURCH PROPERTY.
Alabama	258,405	\$2,110,362
Arkansas	128,724	1,066,104
Georgia	357,241	3,169,390
Mississippi	224,801	1,433,332
North Carolina	310,920	2,556,147
Texas	248,523	2,119,096
Virginia	303,134	3,152,582
Kentucky	239,524	3,020,742

It is also interesting to note that the Baptist increase between the years 1880 and 1890 was greater than that of any other denomination, omitting Roman Catholic immigration. The Baptist net gain for the decade was 1,132,753, while the figures for the other leading denominations are: Methodists, 1,064,583; Presbyterians, 272,431; Catholics, 537,654; Disciples, 291,051; Episcopalians, 188,896; Congregationalists, 128,439.

If the Baptists will but be true to their faith and their history, they now have the grandest opportunity ever offered to any people. God grant that we may be faithful.

The Paul V. Carlton Co., 69½ Whitehall St., Atlanta, Ga., does all kinds of Fine Printing.

The Cherokee Written Language.

Sequoyah was the son of a Cherokee mother; his father a Dutch peddler named George Gist. He was born in 1770, and brought up as an Indian. He neither read nor spoke the English language, and all his knowledge of written and printed speech only served to make him acquainted with the fact that in some way, by the signs of letters, language could be expressed. Meditating between 1809 and 1821 on the subject, he devised a system by which his own language could likewise be reduced to print. For each syllable of his own speech he contrived a sign, and by combining these signs he created a method of writing. When he had accomplished this analysis, and found that about eighty signs could express the sounds of his speech, he set about writing letters, and instituted a correspondence between his own people and their countrymen beyond the Mississippi. It is said that the young Cherokees traveled great distances to be instructed in the art of writing by this modern Cadmus. It is also stated that with a few hours instruction the young Indians learned to read and write their language.

It seems probable that this is the only case in the history of writing in which one individual has accomplished the task of creating a written form for speech. That an untutored Indian should, by a stroke of genius, with a continuity of labor paralleled in the case of few men, do this is a momentous fact in the history of the race.

The name of Sequoyah has been fittingly commemorated in the scientific term applied to the greatest of American trees, the giants of the California forests, which bear the name of Sequoia.

Majorities are not always right. Caleb and Joshua were in the minority once, but they did not lose their vote. The Lord remembered their ballots and rewarded them for fidelity to Him, though He waited forty years to give them their reward. But Caleb and Joshua did not fall out with the brethren and keep up a continual warfare upon them as a result of the soreness of wounded pride. They voted right and then did the best they could under the circumstances.

Christian Advocate. The secularization of Sunday does not, and never will, bring increased liberty to the working classes. From the very nature of things, it must have just the opposite effect.

CALLE DEL PRADO 67-69,
HAYANA, CUBA, Feb. 20, '94.

Dear Bro. McConnell:

I have been intending to send you another letter for HOME FIELD for some time, but owing to sickness and work, which accumulated during my sickness, I have been unable to do so until now.

Our work is steadily progressing in all of its branches. At present we are about to move our hospital into larger quarters so that we may meet the demands upon us. This department of our work is growing in power each day. A new feature has been added which is destined to give us a hold on the medical fraternity. It is this: There has been started here in Havana among the doctors a system of free education for young physicians, and they bring their students to our hospital to give them practical demonstration of what they teach. Thus without loss of time or expenditure of money we are gradually getting hold of the next generation of doctors.

Our school is what we need especially to push now. While we have excellent schools in connection with all of our missions, we need a school of higher grade to educate the young women who are to be the teachers of the next generation. This fact was urged upon the Convention last year at Nashville and no action was taken, I suppose because wise brethren did not see the importance of such a step. The Catholics of Cuba have their strongest hold upon the women and the denomination who establishes a well equipped Girls' High School, that will turn out women of education, is going to have the strongest hold on the next generation.

I do not underrate the power of the Holy Spirit, for unless He is in all of our work it will be in vain, and I also believe that no soul can be saved without the renewing of the Holy Spirit. But God uses means and when He points so plainly to such a means of power as this, ought we not to heed His call?

A word of warning to Southern Baptists:

If we don't establish this school in the next year other denominations will. For a long time we have been the only possessors of this field. But now the Methodist and Northern Episcopalians have entered and are becoming quite active. Already the Episcopalians are looking towards establishing such a school, and Methodists, though they have done but little yet, are preparing to push their

work more vigorously than ever before.

I am told by some of the best people here, who have no religious belief, that a well graded school for girls would support itself in a year or two.

Let me repeat what I have often said before: Cuba must be evangelized in the next ten years, and it will take money to employ the means to do it. And as God has in a peculiar manner given this field to Southern Baptists to evangelize, they must furnish the means and Cuba will furnish the men and women for the work.

Our congregations have steadily increased since Xmas, and there are frequent Baptisms and many are enquiring the way of life.

Since June there have been 148 baptisms and there are some six or eight awaiting baptism.

We have 440 scholars in our day schools, 21 missionaries, 13 paid and 8 unpaid. The four organized churches show unusual activity. What we need very badly now is young men called of God to the ministry. Will not our brethren pray that God will call some of our young men into the ministry before the Convention meets?

Our English services have an average attendance of 30. We have very few of the tourists who visit Cuba, for they prefer to attend bull fights, fancy balls, and the theatre to going to church.

The class of excursionists who have visited Cuba this winter, with a few exceptions, have not only disgraced the country from which they came, but have hindered our work, as the people point to them as coming from a Christian land and say they don't want any such religion as they represent.

I must close this hurried scratch for fear it will find the waste basket.

We are in the midst of a dreadful small-pox epidemic. Pray for us.

Yours fraternally,

E. PENDLETON JONES.

DEAR BRO. EDITOR:

I was kindly invited to attend the recent meeting of the "German Baptist Association of Mo.," held at "Concordia," Mo. I want to tell you some of the things I saw and heard. I heard much more than I understood (except as it was interpreted to me.) Rev. F. W. Griefe was moderator, and Rev. F. Sievers, Clerk.

I was royally welcomed, and made to feel fully at home, and greatly enjoyed being there. Bro. John

Sievers is the worthy pastor of "Concordia church," and his good people know how to make it pleasant for a visitor.

Rev. A. F. Brauns is the live and energetic "Colporteur" for the state, and is supported by the "Home Mission Board." Brethren Kroesch, Bleibtrud, Erdman and others (including Sisters Braus and Klein from "K. C.") added much to the interest and profit of the meeting. The usual routine work of Committees, Reports, etc., was gone through with; some of the "Reports" being warmly discussed, I was much impressed with the earnest good humor, and fellowship that prevailed during the meeting. When brethren differed in opinion, it was usually with a smile upon their faces. I think that commendable.

At frequent intervals they kindly explained to me the subject under consideration, and points made, and invited me to express my views. Bro. Kroesch, and myself, were appointed to preach Friday evening. He insisted that I preach. I talked on "Home Missions," to an attentive and appreciative audience, and at the conclusion of my talk, they gave in cash and pledges, to "Home Missions," \$47.25.

At this meeting, they unanimously called Rev. A. Starn of Wisconsin, as second Missionary among the Germans of Missouri. This call to be ratified by Rev. G. W. Hyde, who is the Vice-President (for Mo.) of the "H. M. Board of the S. B. Con." These are all profoundly grateful to the "S. B. Con." for the aid extended them, as is manifest by the following resolutions, which were adopted by a unanimous vote: "We, the German Baptist Association of the State of Missouri, extend our hearty thanks to the South, Bapt. M. B., for all the help that our missionaries, especially in these hard times, had from them. God may bless the Board. Likewise we want to let you know that we joyfully appreciate the privilege of having Bro. Boyer with us in our sessions and in our homes.

The Committee,

W. KROESCH,
G. BLEIBTRUD.

Sunday was a busy day; Bro. F. Sievers and G. Bleibtrud preached in the forenoon—S. S. mass meeting in the afternoon—and a young people's mass meeting at night. Monday night the Association adjourned, to meet in August at "California," Mo.

This people are doing all they

can to give the pure Gospel to the Germans of Mo., and America. They are a liberal, consecrated people, and are worthy of more help than they receive from us. Oh, that God may incline the hearts of those who have money to help more in this great work, and to help now!

Sunday morning, Deacon A. Schloeman, aged 82 years, (and 42 of them a beloved and efficient deacon of "Concordia church,") passed quietly over the river, to be with Jesus, who had redeemed him. His presence and counsels will be sadly missed by all, but their loss is his eternal gain. He has only gone before. Through the merits of Jesus' atoning blood we shall "in the sweet bye and bye," meet our brother again, in that blessed home which Jesus has prepared for those who love Him. *Blessed Jesus!*

Fraternally,

W. L. BOYER,
Cor. Sec., Home Missions for Mo.

November 21st, 1893.

My dear Sister in Christ:

Your letter of 14th inst., containing money-order for \$25.00 to hand some days ago; also, the box arrived yesterday all O. K., for all of which the Master has the sincerest thanks, and you and all the dear ones that contributed have the deepest gratitude of our hearts, and will have an interest in our humble prayers before the "God of all grace" and "Father of mercies."

My sister, you can never know until you get "home" to our "Father's house," what you all have done in this one act of unprecedented kindness and liberality in my ministerial history. On that great day, "in audience of an assembled world," when the *band* that was nailed to the cross, has "separated them one from another," and "your eyes see the King in His beauty," and your ears hear the voice of the great Judge say "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," then and not till then will you know what you did, when you sent the money order and box to me and mine as the "Lord's poor."

All of the things can be used by some members of the family, and will be of great comfort to us. May the richest blessings of our precious Saviour rest in great abundance on each of you dear Christian friends.

I am just recovering from a "bed of affliction." I have overworked myself; I worked very

hard on the farm the past spring and summer. Finished my crop on July 12th, left my home, and went into the missionary work on the 13th, without a day's rest, and with but little exception (outside of the time taken up in getting from one place to another) I have preached two sermons a day. I was at Webster, N. C. in the midst of a glorious revival the last of October, and on the night of October 24th at one o'clock, I was struck down with temporary paralysis. I had three strokes on the right side of my head; for a week I was unable to get out of the bed without help, and for another week, I was confined to the room; then after the second week, I came home and am at home now. I have been very much troubled with vertigo ever since, but for the last few days I have been able to walk without my cane. So you see your kindness and liberality came when most needed, and when it was calculated to awaken in our hearts, both to God to toward you, the deepest gratitude of our souls. We are prepared to appreciate it, and at the same time to thank God and pray for you all with a tenderness and earnestness that I cannot describe.

The Lord greatly blessed my crop; I have corn, Irish potatoes and cabbage, to do me, I think until late in the Spring. And He has greatly blessed my preaching this fall too, for all of which I do thank him "for Jesus' sake."

Truly yours in His name,

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.

It is rather easier to criticize missionary methods than it is to do missionary work. Criticism has its uses, but by itself it never put a penny into the missionary treasures, converted a soul or gathered a church.—The Watchman.

Subscribe for OUR HOME FIELD.

December 25th, 1893.

Dear Sister:

Your letter has been received, with pleasure. The box also was received on the 23d with its precious treasures, the Christmas presents, etc; the express was sent free. Please accept our heartfelt thanks for the same. We assure you that those things were not only received with appreciation, but also supplied a very necessary need in the family.

The many Christmas presents to the children were received by them with shouts of gratitude Christmas morning. As they went through their stockings taking out their presents, one by one, they at last brought out their testaments, and each of them exclaimed: "Oh! see what Santa Claus has brought us." While they were in the height of their glory, we told them that their presents were sent to them by the members of your band in Baltimore. Then they crowded us with so many questions till we could not answer them. They wanted to know the names of those who had sent them the things; they said they loved them very much, and wanted to see them, and they said, "Papa, how far do they live? Can we go to see them, and tell them how proud we are of all our presents?" We then presented the scrap book, with the card from the little girl, which was read eagerly. They then exclaimed, "Oh! papa, why did she not give her name, we want to write to her." I told them a letter could be sent to her.

All the books are very acceptable. They come in a good place in my library, indeed good books are as tools in our hands to bring souls to Christ. May God bless your Society and each member. May God make them to be bright shining lights in the church. God has made many precious promises to the givers: Acts 20: 25; Psa. 41: 1 and 39-3; Prov. 3: 6, 19-17; Is. 58: 10; Mal. 3: 10; Luke 6: 38; II Cor. 9: 7. I could mention many more like promises for the Gospel abounds with them. I believe God will bless you, both in basket and in store. I am sure your Society with its contributions is laying up bright treasures in heaven, that will increase in value, brightening unto the perfect day.

Many have been the privations and hardships of my ministerial life. From the beginning my soul was fired with the missionary spirit. It meant weeks and months

from my family among the destitute, begging men and women to turn away from the services of Satan and serve the most high God. My beloved Sister, I welcome you and the members of your band as my fellow helpers, and laborers together with God for the salvation of precious souls.

Your brother in Christ.

GIVE BECAUSE YOU HAVE; but give because you may not have long. From a deep and abiding sense of the brevity of time and the pressing claims of the present opportunity let us give and give freely.

The late Henry Thornton, who did not drive from him people who sought subscriptions for mission work as if they were mendicants, as some rich persons are in the habit of doing, in response to the appeal from a visitor, once wrote out a cheque for £5. Before the ink was dry a telegram was brought to him. He tore open the envelope, read the contents and turned ashy white. He said to his visitor, a clergyman: "I have received some dreadful news. I have lost hundreds of pounds. Give me back that cheque." It was not pleasant to give back the cheque and I dare say nine persons out of ten would have cancelled it, but Mr. Thornton, on receiving it back, altered the "£5" to "£50" saying, "God has taught me that I may not much longer possess my property, and therefore I must use it well." Did Henry Thornton lose anything by that? Did he die a bankrupt? No; he continued one of the most prosperous merchants of his day, and consecrated his wealth, his influence, and his time to the Lord Jesus Christ.—The Watchword.

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

ALABAMA.	
W. B. Crompton, Cor. Sec.	\$ 80 28
Rev. Geo. E. Brewer, Alexandria City	5 00
Ladies' Mission Circle, First Church, Montgomery, frontier missionaries	10 00
Total for the month	95 28
Previously reported	2,806 23
Aggregate since May	2,901 51
ARKANSAS.	
Mrs. C. L. Crudup, Ozark, sent through Sunday School Board	1 80
Carolina Association	31 30
Mrs. M. H. Remley, Monticello, Cuban missions	5 00
Total for month	38 10
Previously reported	375 37
Aggregate since May	413 47
FLORIDA.	
Previously reported	1,351 83

GEORGIA.	
Calvary Mission, Augusta	5 56
Sixth Sunday School, Atlanta, Ladies' Society, Marietta, box frontier missionary	2 00
"Sunbeams," Washington, box frontier missionary	60 00
Ladies' Society, McDonough, box frontier missionary	30 00
First church, Savannah, Centennial fund	15 00
N. F. Cooledge, Norcross	102 55
Geo. W. Pease, Demorest sent through Sunday school Board	5 00
N. B. Lewis, Oakwell, sent through Sunday School Board	65
R. E. Graham, Egypt, sent through Sunday School Board	2 05
First Church, Columbus, C. E. Estes, Treasurer	6 06
Sunday School, Second Church Atlanta	100 00
	15 00
Total for the month	343 87
Previously reported	7,375 09
Aggregate since May	7,718 97
KENTUCKY.	
The Baptist Basket, Louisville, Ladies' Society, Mt. Sterling, box frontier missionary	5 00
Ladies' Society, McFerrin, Memorial Church, Louisville, box frontier missionary	30 00
Ladies' Society, Carlisle, box frontier missionary	75 00
Ladies' Society, Lebanon, box frontier missionary	23 00
Sunday School, Crittenden	50 00
Woman's Missionary Society, First Church, Bowling Green, salary of teacher in J. V. Cova's school, Havana, Cuba	1 75
	25 00
Total for the month	209 75
Previously reported	7,888 57
Aggregate since May	8,098 32
LOUISIANA.	
Valence Street Church, New Orleans	44 65
Beneficent Society, Valence Street Church, New Orleans	5 00
King's Helpers, Valence Street Church, New Orleans	10 00
Mrs. Jennie Walker, Risor, sent through Sunday School Board	15 00
G. A. Turner, Treasurer, Lovely Point Church	1 50
Conshatta	100 00
Six contributors, members of First Church, New Orleans	10 00
	8 00
	1 10
Total for the month	195 25
Previously reported	384 20
Aggregate since May	579 45
MARYLAND.	
Eutaw Place Church, Baltimore	439 88
Woman's Baptist Home Mission Society	21 43
Woman's Baptist Home Mission Society, Cuban Hospital	50 00
Woman's Baptist Home Mission Society, Colored People	25 00
Woman's Baptist Home Mission Society, Miss Diaz's Salary	25 00
Woman's Baptist Home Mission Society, Lee Street Church, Baltimore, box frontier missionary, (contribution)	83 57
Woman's Baptist Home Mission Society, Seventh Church, Baltimore, contributions to German work	20 00
Franklin Square Church, Baltimore	28 00
	15 58
Franklin Square Church, Baltimore	168 92
Total for the month	822 38
Previously reported	4,754 06
Aggregate since May	5,576 44

