

OUR * HOME * FIELD.

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

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No. 8.

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
REV. F. C. MCCONNELL, Atlanta, Ga.

REV. F. C. MCCONNELL, EDITOR.

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REMEMBER.

Make remittances by express, P. O. money orders, postal note and New York exchange. All the banks charge us for collecting checks. But, above all, remember to make remittances. To say we need money to meet our promises to our missionaries does not express the intensity of our condition. When there's no money needed, when times get good, when there's no more mission work to do, when all do their duty, but oh! then we'll all be in heaven.

THE GEORGIA CONVENTION.

The largest and in many respects the most interesting Convention that Georgia Baptists have had in many years was held in the First Baptist Church at Macon beginning on the 3rd of April.

The former officers were promptly re-elected and no time was lost in organization. All the interests of the denomination had faithful representation, except the several flourishing schools for girls and women not one of which was

heard from. The time allotted to the Report on Education was occupied by Mercer University and all the other educational interests in the state will be found in the Minutes only.

Three days may be enough time for a great Convention like the Georgia, but there ought certainly to be a better division of time, so that some subjects will not occupy such a vast disproportion of the Convention. For lack of management, or by management, I cannot tell which. The Sunday School Board with Dr. Bell's address, The Report on Education with all the pressing claims of Mercer. The State Mission Board and the Home Board Reports were all crowded into a single forenoon.

Notwithstanding we had a great Convention. Never in the history of the Convention, possibly, was there more living harmony. It is sometimes said that perfect harmony is found only in grave-yards, but there is such a thing as active agreement, living purposes that coincide, ours was not the harmony of death. There is not a stagnant pool in all the territory. It was the harmony of blended sounds as you will hear when a well drilled army keep step to martial music.

While it may be unwise to single out one and dwell upon his work still the nature of the case and the magnitude of the man will excuse for writing here of the work of Dr. J. G. Gibson our State Mission Secretary. It is the plan of the Georgia Baptists that the State Mission Secretary shall be the only agent of all the denominational interests in the State. This plan places that secretary in the lead of every public denominational enterprise and he would be less or more than human if he should not be tempted to make his own work come out first. And yet Dr. Gibson has so directed affairs that every other interest in his hands has developed even more rapidly than State Missions his own first interest. And possibly no one of our sister states has done more permanent and prog-

ressive State Mission work. There is evident progress in every department of denominational work in the state.

The Home Mission Board always deep in the hearts of Georgia Baptists is growing in favor daily as the increased receipts show.

It will be interesting to the denomination to hear that the old empire state is 1st Baptist-ward still, with a momentum that will not recognize small obstacles. Off she puts for another year with every department ably manned and thoroughly imbued with the purpose to dare and do for Him who loved and died. May she come into port next April laden to the edge with rich fruits and golden harvests.

—Tex., March, 16, 1894.

DEAR SISTER:—

Your favor of the 1st ult., came to hand in due season. I frankly confess that I have been at a serious loss to know how to respond. When I contemplate the scanty wardrobe of myself and family and the dim prospect of replenishing the same, I must admit that we do need assistance. But when I consider the number of brethren besides myself, who have gone with their families to the border to missionate, I fear that I might in accepting the blessings you so kindly offer, cause some missionary who is more needy, and consequently more worthy than myself, to be passed by.

It is true I am preaching in the same coat that has served me for three years. It is true I have not what a fastidious person would call a decent pair of pants. It is true that my wife got no new dress this winter (a kind sister gave her a hat). It is true our two babies have not been clad like "lilies," but withal, we have suffered for nothing.

As the spring draws on, we are unable to see whence will come suitable clothing for any of us, for I have no summer suit at all, but we are of that number who believe "The Lord knoweth we have need of these things" and really we do not worry about them.

Now sister, you ask for a few suggestions as to what we need. In reply I will say that outside of books, we need clothing most of all. We would really be more thankful for suitable books than anything else. Almost any good sound literature would be useful to us, but oh! how I do long for a few standard Baptist books, such as "Boyce's Systematic Theology," "Broadus' Preparation and Delivery of Sermons," and works by Strong, Pendleton, Fuller, etc. Then I am desirous of improving my slight knowledge of Greek but have not a single Greek book in my house, except an old copy of Donnegan's Lexicon. I once possessed most of such books as I need, but in one short hour all went up in smoke and not one cent of insurance to replace them. Any of the above books, from the primary Greek or Latin books to

the advanced treatise on Theology would be useful. Nor would we be careful about their condition, whether new or old, so that they would furnish the information necessary to our greater usefulness. I know that books are costly, and do not ask that they be purchased for me, but many a shelf is groaning under the weight of such as those above mentioned, with encyclopedias, lexicons, etc., which are never opened and which would be a bonanza to many a struggling preacher who would bless God for them. I have, therefore, mentioned this subject that any who might feel inclined to donate such might know our appreciation beforehand.

As to measurements (measures given for himself, wife and two children):

As to hose, kerchiefs, etc., linen, towels, bedclothing, etc., our supply is about on par with our wardrobe of personal apparel.

Now, my dear sister in Christ, when you shall have read this letter, if you have before you more needy missionaries, and more urgent appeals, just cast it aside without further thought. God forbid that we should receive and consume that which another of His servants ought to have. I'm sure

He gives us much more than we deserve and we are content to serve Him and live hard as long as He shall require. But there is one thing that we need and for which we will contend, i. e., the earnest, heartfelt prayers and sympathies of yourself and co-laborers. Sister in Christ, there is no affectation in this appeal, I would to God you could know my heart as I write to you. When you pray, please remember once by name, the weak missionary and his wife, who, amid the rock ribbed mountains and parched valleys (a drought has been upon us) of ———, Texas, are trying to garner souls for whom Christ died.

I send this letter first to Brother J. M. Carroll with a request that he will not forward it to you, if he, who is well posted concerning the destitution of our missionaries, thinks there are others whose claims or necessities ought to have priority.

With an earnest prayer for the prosperity and usefulness of the Woman's Missionary Union, and many thanks for your kind interest, we remain

Yours for Christ,

I unhesitatingly endorse this appeal. Brother ——— is one of our best men, probably not so destitute as some, but not one to mention his needs.

J. M. CARROLL,
Gen'l. Supt., of Mis.

SPECIAL TRAINS FOR SOUTHERN BAPTIST CONVENTION.

Dallas, Texas, May 11-15th, 1894.

The Georgia Pacific Railway has arranged with its connections, special through train service from Atlanta to Dallas, leaving Atlanta, Tuesday, May 8th, at 9:30 p. m., after the arrival of all the trains from the East.

The connections of the Georgia Pacific at Birmingham will take up the fast schedule from that point, and you have the choice of the route via Memphis, via Shreveport, or via New Orleans.

The Georgia Pacific is one hundred to two hundred miles shorter than any other line, and will operate the quickest schedules both going and returning.

The special train will reach Dallas at 7 o'clock a. m. Thursday May 10th. Through Pullman sleeping cars and first class day coaches will run through Atlanta to Dallas without change.

Send in your name to any Agent of the Georgia Pacific or its connection for reservations.

IF YOU

Want to go with the delegates and their friends to the Southern Baptist Convention at Dallas, Texas. Be sure and see that your ticket reads via the Atlanta & West Point R. R., Montgomery, Mobile, New Orleans, & Texas Pacific Railway. This is the route of the great Special Baptist Train which will run solid and through from Atlanta to Dallas without change. Pullman Buffet Sleeping Cars and elegant day Coaches.

Representatives of the lines interested will be in charge of the train and no efforts will be spared that will add to the comfort and pleasure of the delegates.

Tickets on sale May 7th, 8th, and 9th, good for 30 days. Only one fare for the round trip. The Special train will leave Atlanta 9:30 p. m., May the 8th. Sleeping car diagrams now ready for reservation. Please send your name to

GEO. W. ALLEN,
Traveling Pass. Ag't.

A. & W. P. R. R. Atlanta, Ga.

THE DALLAS CONVENTION.

Public acknowledgement of the zeal and energy with which the representatives of the Roads composing the line via Montgomery, New Orleans and Marshall have labored to provide safe, expeditious and comfortable transportation to Dallas upon this occasion, is due them; and the successful fruition of their labors is occasion for filicitation. They were the first in the field to offer special train service through to Dallas without change; and while other lines subsequently yielded to the force of competition and have advertised through sleeping cars to Dallas, yet the Atlanta and New Orleans Short Line is the only line which has provided a special train with day coaches attached, through to Dallas without change.

The day coaches in this train will be equipped with wash-stands, soap, towels and everything, short of sleeping accommodations, necessary to the comfort of passengers. The seats are of the latest and most comfortable design. This accommodation—by means of which a change of cars may be avoided without necessitating the expense of sleeping car accommodations, should be most highly appreciated by those who do not wish to incur that expense.

It is a particularly fortunate circumstance (and one which those who attended the Fort Worth Convention some years since and

were delayed by high water along other routes will appreciate) that this special train service is arranged for over the A. & W. P., W. Ry. of A., L. & N., and T. & P. Roads, for the reason that these lines are located above the highest high water mark and are not subject to inundation at any season of the year.

Such public spirit and interest in the comfort and welfare of the Delegates should be recognized, and rewarded with their patronage.

SOUTHERN BAPTIST CONVENTION.

GREETING:

This issue will face you in solemn conclave. Whether we live or die may depend upon our good looks on this occasion. We fearfully expect for our future. For some months we have been feeling terribly bad; it may be the promonitions kind providence vouchsafes to those about to meet their demise. With the great Apostle we are in a strait betwixt two. To die is gain, nevertheless to live may be needful to you, judge ye. We wot not.

AN EDUCATIONAL CALL.

Editor *Watchman*:

Permit me, through the columns of your paper, to drop a few thoughts in regard to the educational interests of the Southern Baptist Board, as I have been called upon to assist in the interests of said institution.

I will first say that I am not a member of any church, but am ever ready to assist in educational work with any creed or denomination. There seems to be a desire upon the part of the members of the southern wing of the Baptists to establish a school of good pretensions at McAlester, and I think there never was a more propitious time to start such an enterprise, for two or three reasons: first and greatest is that the Southern Board are, or should be, the staunch friend to the Indians, because the ~~five~~ nations came from the south, and a great many of them are of southern extraction; second, the Southern Board has no institution of learning in the five civilized nations; third, they are trying, and are maintaining an association and church in all the nations, and fourth, there ought to be a Southern Baptist School in the Indian Territory, and at McAlester. Why? Because it is a strategical point, being centrally located from north to south

and from east to west, and at what will some day be the Chicago of the Territory, because of its coal interest and its good people.

Now, the Northern Baptist Board maintains two or three good institutions of learning in the Territory; among them, one at Muskogee, Creek Nation, and one at Atoka, Choctaw Nation, while there seems to be a spirit of disorganization of both schools at McAlester.

Now is the time for the Southern Baptist Board to hoist their colors, and come to the front with a fine school. Make it a high school; make it an ornament to any school in the Territory.

Before I get tiresome, I will drop a few thoughts to the noble little women of McAlester who are trying to carry the Southern Baptist Banner to the front against heavy odds. Call a council of war; pass resolutions; empower your pastor with credentials to go to your Home Board and ask their recognition to solicit subscriptions, and thence proceed to points where there are those who have hoarded wealth and ask them to contribute to a school to educate the children of the Indian Territory; not the proverbial poor Indian, but the poor whites as well. The poor Indian is able to educate himself. Southern Baptists, what do you say?

Respectfully,
R. B. COLEMAN.
McAlester, I. T.

DALLAS, Polk Co., Ark.,
Feb. 23d, 1894.

Dear Bro. Tichenor:

I received your fraternal and highly appreciated letter. Especially I appreciated the sympathy you expressed for the education of the poor white children in Indian Territory. Some being the nameless orphans of our dead missionaries.

The same week that I wrote you on the subject of educating these nameless orphans, I also wrote to Dr. Jones. And the same week, Judge R. B. Coleman of McAlester was writing the enclosed for the *Watchman*. The little Baptist church there has a School Board, (Coleman being one of them) to establish a Baptist School there that will be under the patronage and in immediate co-operation with southern people. But of this fact I had no knowledge till this communication appeared.

Bro. L. Patterson, the McAlester pastor, is holding a meeting here now, and he tells me about that Church School Board. Coleman's writing from McAlester and my writing from Dallas the same

week and on the same subject, and neither knowing of the other, is a co-incidence by which, God perhaps, is telling us to go forward. But how? What sort of school shall we attempt? For orphans only? Or for all poor children? And how can we start it? I do not write for money, but for suggestions; for a plan.

As I wish Bro. J. Wm. Jones to see this, and in our twice-a-day church service, we cannot copy it, will you please forward this to him. Then each of you please write me.

About thirty presented themselves for prayer last night! O, for victory.

Your brother in Christ,

E. L. COMPERE.

Letter from the wife of a former frontier missionary who is now Pastor of a self-supporting church in Texas.

—, TEX., March, 3, 1894.

MISS ANNIE W. ARMSTRONG,

DEAR SISTER:—

Your request came to hand yesterday. I am a timid little woman but for Jesus' sake will try to tell you something which will create more interest in the blessed work of sending boxes to our frontier missionaries. I do know something of what they endure and also know just what a blessing a box can be to a missionary. The sweet influence of that box still lingers with me. Every day I am reminded, as many of the garments sent in that box are still doing good service, that the Lord will provide, and how often have I sent up a silent prayer for a blessing upon the dear givers. The most blessed thought in connection with it all is the perfect trust I have still in our dear Lord, as it came in answer to prayer. "Bless the Lord, O my soul, and all that is within me bless His Holy Name."

Your loving Sister,

THE COTTON BELT ROUTE

Presents to the delegates and visitors to the Southern Baptist Convention a short and pleasant line to travel. This Route has been adopted by the Baltimore, Washington and Richmond delegations; also by many of the delegates and visitors from the Carolinas, Georgia, Alabama, Mississippi, Tennessee and Kentucky, because, (1) It has no tedious and weary transfers by boat. (2) It crosses the Mississippi River at Memphis over the wonderful new steel bridge. (3) A Special Train

carrying the above mentioned delegates, and their friends, will leave Memphis via the "Cotton Belt" Wednesday, May 9th, at 11 a. m., reaching Dallas, Thursday, May 10th, at 7 a. m., in time for breakfast, thus affording ample opportunity for assigning delegates, to their respective homes before the meeting of the General Convention, May 11th, and the meeting of the Trustees, Educational Meeting, and Executive Committee of Woman's Missionary Union, May 10th. (4) Sleeping car berths will be reserved at the rate of \$3.50 per double berth, from Memphis. Free Reclining Chair Cars for those who do not feel they can afford the expense of sleeper. (5) Among those who are going by this Route are Dr. O. F. Gregory, of Baltimore; Rev. A. F. Sims, of Raleigh; Drs. R. J. Willingham and H. H. Harris, of Richmond; Dr. J. William Jones, of Charlottesville; Mr. W. W. Keys, of Greenville, S. C.; Drs. T. P. Bell, J. M. Frost and E. E. Folk, of Nashville; Wm. A. Davis, of Anniston, Ala.; Dr. Harvey Hatcher, Rev. F. C. McConnell, Governor W. J. Northen and family, Rev. A. C. Ward, of Atlanta; and a host of others. (6) Experienced and courteous agents will be in charge of the train to destination, and nothing will be left undone, which will contribute to the comfort and pleasure of our patrons.

Pullman Sleeping Cars will be run from Baltimore, Washington, Richmond, Charlottesville, Danville, Greensboro, Salisbury, Charlotte, Spartanburg, Greenville, Seneca, Atlanta, Anniston and Birmingham. Berths will be reserved on application to any of the above named, or to

FRED. H. JONES,

Dist. Pass. Agt.

Atlanta, Ga.

Tickets sold May 7th to 9th inclusive.

Noise and bustle and stir are not the surest indications of work in progress. One grasshopper on a fence will make more noise than a dozen oxen grazing in a field. The grasshopper has his place in the world, but he is good for nothing in a yoke. So there are noisier bustling among men, who seem to have no mission except to din the ears; yet they may have a place in the grand economy of life, while the more efficient workers are toiling in thoughtful silence.—S. S. Times.

Subscribe for OUR HOME FIELD.

—ARK., March, 1, 1894.

DEAR SISTER:—

I write you these lines to inform you of the help that I have received. I have written the society my letter of thanks for the assistance they have rendered me, but I also return unto you the gratitude of my heart for the interest you have shown in assisting me to preach the Gospel to lost souls. The interest manifested by the self-sacrificing sisters of the W. M. U. has fired my heart with zeal for the worth of immortal souls, and I am determined the balance of my days to preach the Gospel to the perishing. I have been travelling since the first of last August and my success has been great. Many have been converted, for which I return God my thanks. I have travelled all winter through cold and snow. My collections on the field have only been \$3.70. You see that I receive but little for my labor. Now dear sister, any assistance you can render me will be thankfully and prayerfully received.

May God's blessing ever rest upon the W. M. U. is my prayer.

Yours sincerely,

THE FIRST IN AMERICA.

A Genuine Chinese Wedding Held in San Francisco.

An Impressive Ceremony After the True Oriental Style—The Proxy Courtship of the Tongolian Lovers.

There was great excitement in Chinatown, San Francisco, the other day, caused by the marriage of a Chinese belle in strict accordance with the Oriental customs, a Cho Fa Queo, or flower sitting chair being used for the first time in this country. Expense was not spared in the construction of the sedan, which is described by the Chronicle as a handsome piece of workmanship. It is about five feet high, with a space of about four feet square for the accommodation of the passenger. It is luxuriously upholstered, while the exterior is trimmed in red and black silk, held securely in place by strips of gold molding. Ti Ti, a comely Chinese maiden, secured the honor of being the first to use the new sedan, and the event caused hundreds of Chinese to assemble in the vicinity of the bride's residence to get a glimpse of it. It is customary in China for two male relatives of the bride to carry the sedan, but in this case there were none who wanted to convey the chair through the rain

and mud to the ferry. So it was securely fastened in a wagon.

Ti Ti's courtship had been carried on in true oriental style, and, although the marriage ceremony has been nearly completed, she has not yet seen the man whom she must soon call her lord and master. The bridegroom is Ah Yo, a prosperous fruit grower, residing near Sacramento. For weeks a go-between has been negotiating with the family of the bride and the bridegroom, and at last the dot of each was satisfactorily arranged and the marriage preparations began. For several days there had been feasting and pleasure at the home of Ti Ti, which were later continued at the home of the bridegroom. At last the time for departure had arrived, and for several hours the bride sat in her room dressed in the bridal robes of red silk and surrounded by her female friends. Her face was closely veiled and she kept crying and wailing aloud while the women about her chanted doleful songs. While that scene was being enacted a large express wagon was being filled with furniture, clothing and sweetmeats, which the bride must take to her husband. When the sedan was ready the bride, astride the back of a female member of her family, was brought down the stairway, all the time giving forth loud lamentations. Amid showers of rice and the shooting of firecrackers she was bundled into the sedan and the door tightly closed. Several carriage loads of Chinese accompanied the bride to the steamer, but only the go-between and a few members of her family accompanied her to the waiting groom. Upon her arrival the groom gave his friends a great feast and that completed the ceremony that made them man and wife.

Maryland Baptist Mission Rooms,

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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. tf

PROMISES AND RESPONSES.

PROMISE.

Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved.—Mark xvi: 15, 16.

RESPONSE.

"I will go." Ann Hasseltine.

PROMISE.

If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour.—John xii: 26.

RESPONSE.

"I am not my own, nor would I choose for myself. Let God employ me where he thinks fit, and give me patience and discretion to fill up my station to His honor and glory." Wm. Carey.

PROMISE.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Josh. 1: 9.

RESPONSE.

I would rather walk in the dark with God, than go alone in the light. Ex. Gov. Wilson Lumpkin.

PROMISE.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.—Luke xii: 67.

RESPONSE.

"October 28th—We know that He who careth for the sparrows, knows and cares for all our needs. We shall not want. October 30th—Didn't I say we had the Lord's promise, and it would not fail? Just when I did not know what to put in my baby's mouth, we looked out and beheld the steamer, with supplies, entering our little harbor." Mrs. Willard,

Missionary to Alaska.

PROMISE.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. xxxvii: 3.

RESPONSE.

"I go in the name of the Lord, believing and relying upon His promises." Addie C. Morris.

PROMISE.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. xii: 3.

RESPONSE.

"Let me shine for Thee, O, Sav-

iour, but choose Thou the way in which I shall reflect the light Thou dost pour into my heart and life. It will be enough for me if I shine for Thee in Thy way." Invalid.

PROMISE.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.—Isa. ii: 2.

RESPONSE.

"O, that we could enter a thousand gates, that every limb were a tongue, and every tongue a trumpet, to spread the Gospel sound." S. J. Mills.

PROMISE.

Sing and rejoice, O, daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord.—Zech. ii: 10.

RESPONSE.

"I have been blamed for giving so many thousand dollars for the benefit of colored men. But I expect to stand side by side with these men on the day of judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for that meeting." Nathan Bishop, L. L. D.

PROMISE.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to

spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—Isa. lxi: ii.

RESPONSE.

"To-day there are recorded 3,847 volunteers ready, or preparing, to preach the unsearchable riches of Christ in every land under the sun." MISSIONARY REVIEW.

FOR ETERNITY. Perhaps Thomas Carlyle never said a more striking and impressive thing than when he wrote the following:

"Nothing ever happens but once in this world. What I do now I do once and forever. It is over, it is gone, with a still eternity of solemn meaning."

AND WHAT OF IT? The Christian view of it would be: Since "but once," do your best; since "forever," be earnest, and live while you live. The saying imputed to a pious Quaker is wiser than that of Carlyle:

"As I expect to pass through this world but once, any good I can do, or any kindness I can show to any human being, or any word I can speak for Jesus, let me do it now. Let me neither neglect or defer it, for I shall not pass this way again."

SOUTHERN BAPTIST CONVENTION.

Dallas, Tex., May 11-15, 1894.

It affords us much pleasure to invite your attention to the superior advantages of The Georgia Pacific Railway, the Great Short Line and its unequalled attractions for your journey on the occasion of the Southern Baptist Convention at Dallas.

The Georgia Pacific Railway from Atlanta via Birmingham is the only Line presenting choice of

THREE ROUTES.

Via { and Memphis,
Birmingham } and Shreveport,
and New Orleans.

In addition to regular service in Daily Operation, the Georgia Pacific contemplates Special Trains on this great occasion to most comfortably and expeditiously take care of our Baptist friends.

Diagrams are now ready, and you should most certainly look out for your own best interest by seeing or communicating with any Ticket Agent of this Line, or with one of the undersigned before closing your arrangements. Be sure you get the best.

A. A. VERNON,

Pass. Agent, Atlanta, Ga.

W. H. TAYLOR,

Dist. Pass. Agt.,

Atlanta, Ga. (10 Kimball House.)

N. B.—You understand of course

that the service returning homeward is also the best by this Line.

FACING THE FUTURE.

Is the road very dreary?

Patience yet!

Rest will be sweeter if thou art a-weary, And after night cometh the morning cheery—

Just bide a wee and dinna fret.

The clouds have silver lining,

Don't forget!

And though he's hidden, still the sun is shining, Courage instead of tears and vain repining.

Just bide a wee and dinna fret.

—Annie Shipton.

WORK AMONG THE EMIGRANTS.

The question has been asked: What is being done for the emigrants?

I will try to answer briefly in the following: We try to minister both to their spiritual and temporal needs.

Once before in writing to a friend, I tried to show how the emigrants truly ought to be an object of our consideration, every circumstance working together to make him that. We often meet with great despondency and then try to point such to the "Friend that sticketh closer than a broth-

er," and according to His own word, "will never leave or forsake us." To His glory may it be stated that we often experience great joy in seeing that the seed sown has fallen in good ground, if tears and acts are any proof at all.

Then some who may have formed the false idea of liberty, that now they are free to do as they please, we try to remind of the fact that "we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

We supply each one with good literature, which is undoubtedly read by most of them, as the majority have yet a great distance to travel before reaching their destination.

They must provide themselves with food for the journey, attend to the baggage, have their money exchanged for United States money, see that the railroad tickets are secured in time, and their friends duly notified of their arrival, etc., etc. This is a point where temporal assistance is valuable and appreciated.

I trust that everyone will see the great opportunity entrusted to us, right here at the entrance to our land, and beg you always to "remember the stranger within our gate!"

Pray for the work.

MARIE BUEHLMAIER,
Missionary to the Emigrants at
Baltimore, Md.

After Commercial Depression.

More than once it has pleased God to send fresh religious life after a period of commercial depression. Our country has passed, perhaps is yet passing through such an experience. What a blessing it would be if the people, realizing the uncertainty of things earthly, would come under the power of the future world and learn to rate at their proper worth the unsearchable riches of Christ! Is there need for the quickening of religious feeling in the Christian churches? On certain lines there is surely need for definite conviction. We have become terribly familiar with sin, and we are led to think of it as accidental, as the outcome of "environments," as a misfortune, and as a bad thing toward society.

We do not think and speak of it, as we should, as rebellion against God, and its wages, death eternal. The spirit of God is needed to convince of sin.—Rev. John Hall, D. D.

The Preacher's Magazine for April, edited by the Revs. Mark Guy Pearse and Arthur E. Gregory, is to hand. The leading sermon is entitled, "Guidance and Glory," and is by President H. C. G. Moule. Dr. George G. Findlay writes on "Faith and Duty," and the Rev. Mark Guy Pearse on "The Vision of God," being one of the chapters of his excellent series of articles, entitled "Moses: His life and its Lessons." The Rev. W. Hay Aitken contributes an able paper on Mission or Revival Preaching. The Homiletical Department is, as usual, complete. Among the contributors we notice, the Revs. Gordon Calthrop, W. L. Watkinson, Wm. J. Holtzclaw and C. S. Laird. The Rev. J. Reid Howatt contributes a Children's Sermon for which he has chosen the title, "Well Grounded." Notes and Illustrations, Notes on the International Sunday School Lessons, Books of the Bible Words, are among the other departments and articles. One of the features of this magazine is the Outline Addresses on the Golden Texts of the International Sunday School Lessons, they are most suggestive and will be found very helpful to the Sunday School superintendent and pastor. This homiletical magazine, now in its fourth volume, is a decided success. It is published monthly at 15 cents per copy, or \$1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

"Pray, brethren, pray,
The day is dying;
Pray, brethren, pray,
For time is flying.
Yon turret strikes the dying chime,
We stand upon the edge of time.
Eternity is drawing near—
Eternity is drawing near!"

"I AM THE WAY, THE TRUTH AND THE LIFE; NO MAN COMETH UNTO THE FATHER, BUT BY ME." John 14: 6. As we were passing down the street from our home on the hill, to the little village below, in the gloaming, we were met by a man of foreign birth, who stopped suddenly, and inquired of us the way to a village four miles distant. A sister, in company with us, began to give him directions relating to the route—when we interposed by saying, "There is a much more direct way—the new road you know."

In a twinkling he turned full upon us, and, with a countenance expressive of the most intense anxiety we ever witnessed, said, "Madam, tell me the best and straightest way, for the night is

coming on, and I'm a stranger."

The words were so earnest, the manner and expression so impressive, that we trembled with fear lest we should fail in making the way plain before him, and we at the moment, really regretted that we had not noted every turn in the route which led to that village by way of the "new road."

The stranger hastened on—we directed our steps to our church vestry to participate in an entertainment given by our people to assist in defraying church expenses; but, at intervals, amid the good cheer that greeted us on every side, would sound those thrilling words, "Tell me the best and straightest way, for the night is coming on and I'm a stranger."

We could but think of the day, that dreadful day, which we must all meet; how lost, benighted souls, with terror depicted upon every face, would rush through the assembled multitudes, and in words of dreadful despair implore the redeemed to tell them the way to become reconciled to God—the straightest way to the "City of Refuge," for the night of thick darkness has come on, and they are strangers to God, strangers amid blackness and eternal darkness.

Ah, Christian worshipers, knowing the terrors of God—why do we not more earnestly persuade men?—and improve every opportunity to direct them into the sure way, the straight and narrow way, that the night may not overtake them, before their goings are well established in the new and better way?—for "if the righteous scarcely be saved, where will the ungodly and the sinner appear?"—The Watchword.

RAILROAD RATES.

I am glad to be able to announce that a rate of ONE FULL FARE FOR THE ROUND TRIP has been authorized FROM ALL POINTS in the territory of the Southern Passenger Association; and from all Roads leading to Dallas, Tex., on the West of the Mississippi River.

Tickets to be on sale May 7th to 9th, inclusive from all points east of the L. & N. R. R., and May 8th to 10th, inclusive, from points on and west of L. & N. R. R.

Tickets to be of iron-clad signature form, of continuous passage going, and good for thirty days utmost limit returning.

O. F. GREGORY,

Sec'y in Charge Transportation,
Baltimore, April 4th, 1894.

HAVANA CUBA.

Bro. E. Pendleton Jones Writes us as Follows:

I enclose you a clipping and translation from one of our papers which will explain itself. The government and the Catholic church are at war with each other. The representative of the Bishop has ordered the priests not to recognize civil marriages, and the government has ordered his arrest. There was also a big fight between priests in the Bishops' palace the other day, and a number of priests were badly bruised. This also, will be carried into the courts, and it is hard to tell what will be the result.

Diaz took advantage of the quarrel between the government and the catholic church, over the question of civil marriage, to preach a sermon showing that the Bible does not oppose civil marriages, and the sermon has greatly strengthened our cause.

The following is the translation referred to above:

RESISTANCE OF THE LAW.

The municipal mayor ordered by means of a law that in the cemeteries, funeral cars should be disinfected, carrying corpses to the same. This measure has been complied with exactly, in the Baptist cemetery, and in the Chinese cemetery, but not in the catholic of "Christopher Columbus," which administration in charge of the Bishop, has opposed resistance to the municipal measure. On account of this the Mayor has imposed, to the administration of the cemetery, a fine of \$10 for each one of the fourteen cars, that Sunday and Monday, carried corpses to the necropolis, of which total \$140, he must make in required stamps. Yesterday we asked the mayor not to allow himself to yield to the Bishop, and today we insist on the same.

The authorities give orders to be obeyed, and nobody has the right to be excused, and as long as the Bishop give a bad example instead of a good one, the penalty of the law must fall on him.

The Eastern Band of the Cherokee Indians in North Carolina.

[Biblical Recorder.]

There are in Western North Carolina about three thousand Cherokee Indians. When the United States government decided to remove the Indian tribes west (in the Indian Territory), they sent a military force with transportation wagons to gather them up and

take them to their reservation. Many of them were unwilling to go, and hid themselves in the forests until the removal was over. It was ascertained by the United States Congress that a considerable body of them were left behind, and they settled upon them a reservation of 75,000 or 80,000 acres of land, situated in Swain county, N. C. They do not own the lands in severalty, but they are protected in their ownership so that they cannot be dispossessed of it. Each head of a family can select a sufficient quantity of land for his wants, and improve it, and the improvements give him a title to hold it his life time and transmit it to his children. But he can sell his improvements and the purchaser has all the rights of the former settler. The lands of the reservation are very good, and much of it is in original forest, and is heavily timbered with very valuable timber.

They have a government of their own. They elect a chief, who serves four years (I think), and they have a council consisting of seven. They make laws for the regulation of their own tribal affairs. But they are citizens of the State, and are entitled to suffrage, and are amenable to the laws of the State. They have churches, and have some native preachers among them. They are nearly all Baptists, and have a Baptist Association. They have very good school facilities.

The United States government has established a school at Cherokee (formerly called Yellow Hill), which is kept up by the government, and then there are three other schools (probably more now) scattered through the reservation. The Cherokee school is designed to be a training and industrial school.

Those Indians are rather averse to hard work. The men are fond of hunting, and the squaws are frequently to be seen sauntering about with a little bag on their shoulders. They dig roots and gather herbs and barks, rather than till the soil. They have capacity for learning some things remarkably well. They can generally learn to sing, to recite, to draw, etc. They are very fond of being exhibited. They are very imitative. The writer had twenty of the girls in Judson College in Hendersonville, N. C., for three years, and they soon learned to imitate the white girls so perfectly that a stranger could hardly distinguish between them. They were quite fond of playing jokes in that di-

action. A large per cent. of them are mixed blooded. In some instances they are mixed with negro blood. But most generally with whites. Many instances have occurred where white men have married squaws to get the benefits of their reservation. Quite a number of cases occur in which white women have married Indians. Their ex-chief, who died about a year ago, Chief Smith, married a white woman. Three of his daughters were with us at Judson College. Lottie Smith was considered a beauty.

They do not seem to increase in number, owing mainly to emigration. It is quite common for them to go to the Cherokee tribe in the Indian Territory.

Respectfully, J. B. BOONE,
Windsor, N. C.

Let a Home Board Worker Speak.

Cities are not made, but grow, and the things that make a city grow are usually, in a measure at least, remote from the city: sometimes however, bad conditions in and near, a city may retard, but hardly ever prevent growth. There are three things that must inevitably make New Orleans a very great city.

1st. Her situation. She has a deep water harbor, capable of sheltering all the navies of the world, and she has 20,000 miles of navigable water-way, reaching the richest farming lands in the world.

2nd. The canal, now far advanced toward completion, which is to turn the waters of the great lake system of the North, into the Gulf of Mexico, through the Chicago river, into the Illinois river and down the Mississippi by New Orleans, will give to all the trade centering in Chicago a new outlet to Asia, and will thus make New Orleans the second, if not the first shipping port on the western continent.

3rd. The completion of the canal across the narrow isthmus of Central America will make New Orleans the nearest, as well as the most inviting point for the Asiatic trade, which trade has enriched every city and nation that ever handled it. Liverpool is now nearer to the Pacific, by way of Cape Horn, than is New York. England, through the Suez canal, controls the great trade of Asia. Of the almost unthinkable amount of freight carried through the Suez canal in one year, England carried 77 per cent. of it. Now when the Central American canal is completed, New York will be 2,740

miles nearer the Asiatic ports than Liverpool. But New Orleans will be 3,480 miles nearer than Liverpool. This will put New Orleans 740 miles nearer the heart of Asia than New York. With these two canals completed, the one binding Chicago to New Orleans by an easy water-way, and the other putting New Orleans nearer to Asia than either New York or Liverpool, it is easy to see that everything going to Asia from West of the Alleghenies will go by way of New Orleans. The great currents of trade on this continent will be changed from New York to New Orleans.

New Orleans is destined (as I see it) to become, in the near future, the great city of import and export in America.

There are good reasons for believing that the center of political influence will very soon be in the Mississippi Valley, and the domination of the east will be overthrown, this will insure legislation friendly to the commercial development of the south and west.

The hindrances to the growth of New Orleans, in the past, extreme conservatism, the fear of yellow fever, the domination of a bad element have already been broken, or in a measure overcome by a strong progressive American element. With all these powerful agencies at work, we may expect in a few years to see New Orleans in the midst of an unparalleled development and growth.

What will be the condition of our cause if we fail to seize the present opportunity. We need at least ten more preachers and nine houses of worship. What say the Baptists of the S. B. C., to supplying our needs?

Dr. Strong in his wonderful book of facts, says: In 1790 one-thirtieth of our population lived in cities of 8,000 inhabitants, and over; in 1800 one-twentyfifth; in 1810 also, in 1820 one-twentieth; in 1830 one-sixteenth; in 1840 one-twelfth; in 1850 one-eighth; in 1860 one-sixth; in 1870 a little over one-fifth; in 1880 nearly one-fourth.

Well may Dr. Strong say the city is the great nerve center of our civilization, and also the storm center. With one-fourth or one-third of our population now living in cities, and with the agricultural and manufacturing interests so related to each other, and so connected with the prosperity of the laboring man, as well as the capitalist, as to insure a still further increase of our city population, as related to our country and village

populations, the question arises, what shall our churches do for the salvation of the cities? We cannot say, we will take care of ourselves and let the cities do the same, for the sons and daughters of those who live in the country and small towns and villages are the people who are rapidly moving to the great growing cities.

Now, as a matter of self-interest we must evangelize the cities. Even as an act of self-defense, we are called upon to give the gospel to the great centers of influences, where so many of our own people are rapidly gathering. The cities are made up largely of persons who were born, and many of them raised, in country homes or in small towns.

If we as Baptists ever impress this nation, and through it impress the world with the gospel of Christ, we must needs do it by first impressing the great cities of our country.

As New Orleans is the largest city in the south and is destined to become one of, if not the greatest city on the continent, as an import and export city, I ask the brethren, how much longer shall we play at the work here? How long shall we leave the few faithful struggling men and women to battle with the immense difficulties that confront them, without giving the needed assistance?

The lack of suitable locations, and appointments hinders the cause more than can well be imagined.

Let us look to all of our cities and only God for great blessings.

D. I. PERSER.

ST. JOSEPH, MO.,
Feb. 24, 1894.

REV. I. T. TICHENOR:

It is growing late, but I cannot let this week pass without having told you the good news from this field, viz: The organization of the First German Baptist Church of St. Joseph, Mo., on the 22nd of this month.

On the date named, thirteen German brethren met at the First Baptist church here in order to organize a German Baptist church. After devotional exercises and the organizing of the meeting, grateful mention was made of the Home Mission Board of S. B. C., as the agency in God's providence by which the work here among the Germans is made possible.

Thereupon the thirteen brethren, 6 brothers and seven sisters, their letters of dismission from their former church-homes being ap-

proved of, bound themselves to constitute a church by signing of their names in the minutes of the meeting.

They then elected officers of the church, viz: pastor, clerk, three deacons and treasurer, and resolved to be known as "First German Baptist Church of St. Joseph, Mo." As their Confessions of Faith, they adopted the doctrines of the Holy Scriptures, as compiled by Dr. E. Hiscox in his "Baptist Church Directory," and they also bound themselves to the Covenant given in the same book. After devotional exercises the meeting adjourned.

Upon our invitation a council of recognition met on the same day and place. Represented were six churches with six pastors and five deacons. Bro. N. R. Pittman, pastor of Patee Park Baptist church, was elected chairman and appointed myself as secretary of the council.

The minutes of the preceeding meeting were read and translated into English by the clerk. Then Bro. I. T. Williams, Sr., pastor of Helena Baptist Church, led us in a fervent prayer.

Next, the council approved of the letters of the members of the new church, whereupon the enrollment of the delegates was ordered with the above result. Then the

council heard and approved of the Confessions of Faith and the Covenant of the new organization, and sanctioned the proceedings as well as the election of the officers of the same. Upon motion by Bro. W. W. Bernard of the First Baptist church here, the council recognized the First German Baptist Church of St. Joseph, Mo., as a sister church, and extended, while the congregation sang "Blessed be the tie that binds," the band of church fellowship.

Having been asked to do so by the church, the council took part in the ordination of our three deacons. This was done after an address of Bro. N. R. Pittman and prayer by Bro. R. P. Johnston, pastor of the First Baptist Church here, by imposition of hands. Short addresses concluded the service, and upon motion the council adjourned.

I know you rejoice with us and are praying for us.

May God bless you and the H. M., of S. B. C.

Yours in His name for St. Joseph,
OTTO BECKELMANN.

Try to attend the Southern Baptist Convention.

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

ALABAMA.	
Rev. W. B. Crumpton, Cor. Sec.	214 85
Ladies' Society, Evergreen, box frontier missionary...	58 10
Tuskegee	12 50
Rev. W. L. Crumpton, Cor. Sec.	202 19
Amelie Receive	15 00
Rev. W. B. Crumpton, Cor. Sec.	19 61
Pura Cova	512 25
Total for the month	2,991 51
Previously reported	3,503 76
Aggregate since May	6,495 27
ARKANSAS.	
Ladies' Society, Jonesboro...	3 00
Jonesboro	2 80
Sunbeam Society, Jonesboro...	1 40
Total for the month	7 20
Previously reported	413 47
Aggregate since May	420 67
FLORIDA.	
Ochwilla Church	37 50
Rev. W. M. Chaudoin, Cor. Sec.	135 33
Key West, by W. T. Johnson	27 00
Ladies' Society, Deland, box frontier missionary	50 00
Ladies' Society, Citra, box frontier missionary	55 88
Total for the month	308 71
Previously reported	1,351 83
Aggregate since May	1,660 54
GEORGIA.	
Ladies' Society, Capitol Ave. Mission, Atlanta	2 50
Ladies' Society, West End Church, Atlanta, box front- ier missionary	40 00
Ladies' Society, LaGrange, box frontier missionary	36 00
Woman's Missionary Union, Third church, Atlanta	7 75
Gainesville church, by Rev. G. H. Carter	15 32
Ladies' Society, Gainesville church, by Rev. G. H. Carter	3 50
First church, Augusta	101 33
Exposition Mills Mission, At- lanta, by R. A. Montieth	1 04
Rev. J. G. Gibson, Cor. Sec.	25 08
"Cuban missions	2 01
Rev. J. G. Gibson, Cor. Sec., In- dian Missions	7 62
Rev. J. G. Gibson, Cor. Sec., Centennial Fund	29 96
Rev. J. G. Gibson, Cor. Sec.	400 00
Rev. J. G. Gibson, Cor. Sec., Indian Missions	2 66
Rev. J. G. Gibson, Cor. Sec., Cuban Missions	3 60
Rev. J. G. Gibson, Cor. Sec., Havana Hospital	25 00
Ladies' Societies of East Ar- mucree and Macedonia churches, box frontier mis- sionary	14 40
Candler's Creek, by Rev. R. D. Hawkins	3 20
Young People's Society, Lex- ington, box frontier mis- sionary	20 00
Social Union, First church, At- lanta, box frontier mis- sionary	50 00
Ladies' Society, Oak Hill, box frontier missionary	15 00
Woman's Missionary Society, Marietta Baptist Church, "A Sister," Marietta Baptist Church	5 00
Gurtis church, Augusta	12 00
Total for the month	827 97
Previously reported	7,718 97
Aggregate since May	8,546 94
KENTUCKY.	
Ladies' Society, Chestnut St. church, Louisville, box frontier missionary	40 00
Providence Church, Franklin County	55 00
Ladies' Society, Hopkinsville, box frontier missionary	65 00
Woman's Missionary Society, First Church, Bowling Green, salary of teacher in J. Y. Cova's School, Havana, Cuba	25 00
Ladies' Society, Lexington, box frontier missionary	10 00
H. M. Aulick, DeMossville	5 00
Ladies' Society, First Church,	

Owensboro, box frontier missionary	57 75
Woman's Missionary Union, Mrs. Hamet Cary, Treas., Louisville	66 21
"Little Helpers' Band," Mt. Sterling Church	5 00
Stone Lick Church	10 65
"Sunday School	2 89
Total for the month	342 50
Previously reported	8,098 32
Aggregate since May	8,440 82
LOUISIANA.	
"King's Daughters," Valence Street Church, New Or- leans	5 00
Concert of Prayer, First Church, New Orleans	12 11
Ladies' Society, New Orleans, box frontier missionary	62 90
Ladies' Society, Minden, box frontier missionary	25 50
Ladies' Society, Keatchie, (ad- ditional) box frontier Mis- sionary	10 00
Ladies' Society, Caliseum Place Church, New Or- leans, box frontier mis- sionary	15 70
G. A. Turner, Treas.	75 00
Mrs. T. R. Harden, New Or- leans	5 00
Stephen Gay, New Orleans	1 00
Collection, Monthly Concert of Prayer, New Orleans	5 85
Total for the month	218 06
Previously reported	579 45
Aggregate since May	797 51
MARYLAND.	
Woman's Baptist Home Mis- sion Society of Maryland, Young People's Society, Rockville, box frontier mis- sionary	10 00
Woman's Baptist Home Mis- sion Society of Maryland, Seventh Church, Balti- more, box frontier mis- sionary	62 50
Woman's Baptist Home Mis- sion Society of Maryland, "Chapel Workers," North Avenue Chapel, Baltimore, contribution, box frontier missionary	15 00
Woman's Baptist Home Mis- sion Society of Maryland, Fuller Memorial Church, Baltimore, contribution to German Work	15 20
Woman's Baptist Home Mis- sion Society of Maryland, German Church, Baltimore, contribution to German Work	8 50
Woman's Baptist Home Mis- sion Society of Maryland, First Church, Baltimore, contribution to German Work	5 00
Woman's Baptist Home Mis- sion Society (Missionary Day)	46 55
Woman's Baptist Home Mis- sion Society, Salary Fron- tier Missionaries	55 00
Woman's Baptist Home Mis- sion Society, Work among Germans	22 50
Woman's Baptist Home Mis- sion Society, Miss Diaz's salary	40 95
Fourth Church, Baltimore	16 06
Seventh "Hav- ana House	65 25
Laurel	86 75
Woman's Baptist Home Mis- sion Society, Grace church, Baltimore, German Work	2 89
Immanuel Church, Baltimore	11 00
Woman's Baptist Home Mis- sion Society of Maryland, Boy's Band of Immanuel Church, Contribution to German Work	34 00
Calvary Church, Towson	5 30
Woman's Baptist Home Mis- sion Society "Missionary Day"	6 80
Woman's Baptist Home Mis- sion Society, Cuban School	47 66
Woman's Baptist Home Mis- sion Society, German work	100 00
Woman's Baptist Home Mis- sion Society, Miss Diaz's Salary	34 00

Trinity Church, Baltimore, by O. F. Gregory	5 00
Trinity Church, Baltimore, by O. F. Gregory	5 00
Total for the month	797 91
Previously reported	5,587 04
Aggregate since May	6,384 95
MISSISSIPPI.	
Woman's Society, Central Committee, Expenses Jose Felipe Molina	74 97
Ladies' Society, Canton, Con- tribution to box frontier missionary	5 00
Total for the month	79 97
Previously reported	1,506 70
Aggregate since May	1,586 67
MISSOURI.	
St. Joseph, by Rev. Otto Beck- elman	2 94
Women's Missionary Society, Mexico, by A. E. Rogers	83 58
Treasurer of Missions	408 68
A. E. Rogers, Treas.	15 00
A. E. Rogers, Treas, Cuban School	90
A. E. Rogers, Treas, Colored People	90
Ladies' Society, Calvary church Kansas City, box frontier missionary	90 50
Ladies' Society, Kirksville, box frontier missionary	47 50
Ladies' Society, Third church, St. Louis, box frontier missionary	20 30
Ladies' Society, Third church St. Louis, second, box front- ier missionary	15 00
Ladies' Society, Third church, St. Louis, third, box front- ier missionary	15 00
Total for the month	699 40
Previously reported	4,975 82
Aggregate since May	4,775 22
NORTH CAROLINA.	
Sheby Church, by Rev. J. L. Sproles	21 00
"A-Friend," Murtreesboro	1 00
Total for the month	22 00
Previously reported	2,638 70
Aggregate since May	2,658 70
SOUTH CAROLINA.	
Sunday School, First Church, Newberry	4 62
First Church, Newberry	7 05
Siloam Church, Piedmont As- sociation	3 05
Batesburg Church, Ridge As- sociation	4 63
Bellevue Church, Spartanburg Association	3 00
Friendship Church, Broad Riv- er Association	2 25
Second Church, Columbia	3 75
Sumter	13 91
Hartsville	8 50
Sunday School, Townville	9 02
Townville	6 50
Pendleton St. Church, Green- ville	11 05
Sunday School, Gowansville, Johnston	19
Green Pond Church	10 00
Bethany Church, Orangeburg Association	1 50
Lake Swamp Church, Welch Neck Association	2 50
Woodward Church, Chester Association	2 90
Blackstock	10 00
Central Committee, Woman's Mission Society	10 90
Central Committee, Woman's Mission Society, Girls' School, Havana	152 41
Central Committee, Woman's Mission Society, Education of Girls in Girls' School, Havana	7 86
Chester	40 00
Fort Lawn	20 00
Ladies' Society, Chester, box frontier Missionary	3 00
Ladies' Society, Barnwell, box frontier missionary	60 00
Woman's Missionary Society, Good Hope Church	20 00
Ebenezer Welcome Sunday School	1 65
Corinth Church	8 00
Pickens C. H.	1 79
T. M. Bailey, Cor. Sec.	9 44

Darlington	19 46
Rabun Creek Church	5 60
Highland Home	55
Bethel Church, Ridge Associa- tion	6 80
Hebron Church, Southeast As- sociation	2 40
Parksville Church	5 85
Parksville Sunday School	1 46
Tabernacle Church, Edisto As- sociation	5 10
Aiken	20 85
Bethel Church, Spartanburg Association	9 15
Ridge Spring Church	10 00
Rev. P. J. M. Osborne and wife, Neal	1 00
Denmark	4 03
Boiling Springs Church	5 00
Seneca	5 16
Barnwell	4 93
Florence	15 53
Big Stevens' Creek Church, Ridge Association	2 00
Swift Creek Church, Welsh Neck Association	12 50
Prosperity Church, Reedy River Association	1 05
Enoree Church, Reedy River Association	1 20
Bethel Church, Reedy River Association	85
Total for the month	582 04
Previously reported	3,011 62
Aggregate since May	3,593 66
TENNESSEE.	
First church, Memphis, by R. G. Craig, Treas.	3 10
Sunday School, Trinity church Memphis, by R. G. Craig, Treas.	25
Ladies' Society, Germantown church, by R. G. Craig, Treas.	9 55
Johnson City	7 70
Ladies' Society, Dyersburg, box frontier missionary	25 00
L. M. Jones, Trenton	5 00
Ladies' Society, Trenton church, Harriman, box frontier missionary	45 00
Ladies' Aid Society, Trinity church, Memphis	1 20
New Hope church	65
Central Ave. church, Memphis	7 00
First church, Memphis	1 00
J. J. Kennedy, Cleveland, Cu- ban Missions	124 18
W. M. Woodcock, Treas.	12 50
Endora church	2 00
Ladies' Aid Society, Endora church	2 00
Total for the month	244 73
Previously reported	2,968 41
Aggregate since May	3,213 14
TEXAS.	
Farmersville	77 00
Ladies' Society, Central church Dallas, box frontier mis- sionary	75 00
Ladies' Society, Central church Dallas, box frontier mis- sionary	35 00
Ladies' Society, Waxahatchie, box frontier missionary	25 00
Ladies' Society, Fort Worth, box frontier missionary	75 00
Total for the month	287 00
Previously reported	2,707 77
Aggregate since May	2,994 77
VIRGINIA.	
Ladies' Society, Chase City, box frontier missionary	65 00
Ladies' Society, Culpeper, box frontier missionary	26 00
Total for the month	91 00
Previously reported	6,132 24
Aggregate since May	6,223 24
MISCELLANEOUS.	
Miss Bertie P. Kinsey, Paxton, Indiana	1 75
Southern Baptist Convention, by G. W. Norton, Treas.	45 00
Willow View Church, Oklaho- ma Territory	2 05
A member of E. St. Church, Washington City, D. C.	3 00
Total for the month	54 80
Previously reported	987 33
Aggregate since May	1,039 13
Grand total for the month	3,072 54
Previously reported	59,696 02
Aggregate since May	55,768 56

HELPERS OR HINDERERS in the churches of Jesus Christ—which shall we be? There is a most serious point to the following from Mr. Spurgeon:

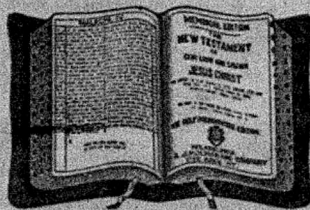
Many church members think if they do nothing wrong and make no trouble they are all right. Not at all, sir; not at all. Here is a chariot, and we are all engaged to drag it. Some of you do not put out your hand to pull; well, then the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, "I do not hinder." You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. O, I cannot bear to think of it! That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be! Sooner let me sleep among the clouds of the valley than to be a hindrance to the meanest work that is done for thy name!

REVERENCE.

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