

# OUR \* HOME \* FIELD.

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

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## FORM OF BEQUEST.

The laws of the different states vary so much as to testamentary bequests that it is desirable to secure the advice of a competent lawyer.

The following form, however, is reasonably safe and reliable, and may be used in the absence of legal advice.

"I give and bequeath to the Home Mission Board of the Southern Baptist Convention, located at Atlanta, Ga., dollars, (or if other property describe it here definitely.)"

## MASTER MISSIONARY.

BY MISS ALLACE B. MERRIAM.

John Elliot, 1604 - 1690.

North America, from the earliest years of its occupation by the Anglo-Saxon race, has been recognized as a field for missionary work. The thought of Christian missions, though subordinate to the purpose of colonization, pervades the history of the early settlements and is often the basis of grants of lands.

"To fulfil the covenant made by the New England people unto their King" is assigned as the motive of earnest endeavors to give to the original inhabitants of the land a knowledge of the gospel of Jesus Christ. It is not surprising to find, however that the views of these Christian settlers lacked definiteness and breadth, and that the work of missions occupied a merely incidental place in every plan for the upbuilding of a new nation.

In the first century of the history of English settlements in North America, one figure is pre-eminent by reason of a commanding force of character, and an earnest devotion to missionary work, and we gratefully recognize in John Elliot a true apostle to the Indians. Elliot was born in England in 1604. The place of his birth is uncertain and but little is known of his parents or of his

early years. His own words in later years, "I do see that it was a great favor of God unto me to season my first years with the fear of God, the word, and prayer" give us the assurance of a Christian home and of careful and parental training. He was educated at the university of Cambridge and there gained more than usual proficiency in Greek and Hebrew. After leaving Cambridge, he spent a few years in teaching and seems at that time to have been ordained in the Church of England, though no record is found of any settlement of work as following this event.

In 1631, Elliot came to America seeking, like many others, a refuge from oppression and an opportunity to exercise freedom of conscience in the the worship of God. He was invited to assume a pastoral charge in Boston, but felt that it was his special duty to minister to a company of former friends who had settled in Roxbury. Here he found a home and for nearly sixty years Roxbury continued to be the headquarters of his work among the Indians.

It was not until 1646, however, that he began to preach to the natives. He had spent many months and years in acquiring their language and such a familiarity in its use as would enable him to presents the truths of the gospel. The first service was held on the 28th of October, 1646, not far from Roxbury. After a prayer in English and a short address in their own tongue, the Indians were encouraged to ask questions. They expressed a desire to know more of the truths which they had heard and asked, "How he came to know Jesus Christ?" "Were Englishmen ever as ignorant of Jesus Christ as indians?" "Can He understand prayers in our language?" This service was followed by others and soon the Indians began to ask for instructions for their children, and to manifest a sincere interest in the good news in spite of the protests and threatening of their medicine men.

Elliot early foresaw the necessity of persuading the the people to a-

dopt more settled habits of life, if his work was to be a permanent one, and to this end obtained from the general court of the colony a grant of land, for the establishment of an Indian village. Through his influence, the Indians accepted the new manner of life, and called their town Norranetum. They adopted many habits of civilized life. The men began to cultivate the ground and to learn trades. The women were no longer field laborers only, but were taught to spin and to sew.

Nor were Elliot's labors confined to one locality. Wherever he could find a group of indians, there he preached and taught, and his field of labor was constantly widening. A yearly gathering of the Indians on the Merrimac River for the purpose of fishing, was to him a yearly opportunity for preaching the gospel to new and everchanging companies.

The work necessarily involved many privations and difficulties. His preaching was often opposed by the chiefs who feared the lessening of their power, and his life was frequently endangered. Of the privations, he writes: "There is not so much as meat, drink, or lodging for those who go to preach the gospel among them; we must carry all things with us, and somewhat to give unto them." "I have not been dry day nor night from the third day of the week unto the sixth, but so travelled, and at night pull off my boots, ringing stockings, and on with them again and so continue. But God steps in and helps. I have considered the word of god: 'Endure hardness as a good soldier of Jesus Christ.'" The conversion and advancement of the Indians absorbed his whole heart and life, and he had little care or thought for his own necessities.

At times, Elliot was cheered by the encouragement and sympathy of those who watched his efforts. Tidings of his success reached England and many Christians of different denominations sought to aid him by pecuniary contributions. He never received any considerable sum of money, but valu-

ed most highly the spirit of co-operation thus manifested. As the village which was first made a permanent settlement continued to grow in population, he realized the necessity of teaching the Indians to govern themselves, in order that their village might become an example to others of a true Christian community. With this end in view, he suggested to them the plan which Jethro proposed to Moses. It was readily accepted and they chose for themselves rulers of companies to whom they pledged obedience, at the same time covenanting to serve God during the rest of their lives. A solemn assembly was held on the 24th of September, 1651, to ratify these agreements. It was a memorable day. The service of prayer and preaching was largely conducted by the Indians in their own language, and was a signal manifestation of the blessing which had rested upon the work.

In 1662, the ordinance of the Lord's supper was first observed.

Even in the early years of his ministry to the indians, Elliot recognized the need of a Christian literature for their instruction. He first published a catechism; in 1661, the New Testament, and in 1663, the whole Bible. These were followed by other books adapted to their use, and up to the time of his death, he was constantly publishing grammars, dictionaries, catechisms and translations of english works. As a result of this incessant labor by voice and by pen, there were in 1764, within forty miles of Boston, seven towns of "praying Indians" as Elliot's converts were often called. There were also twenty-four Indian preachers in different districts and four English ministers who preached in the English language.

The war between the English and the Indians in succeeding years, seriously interfered with the work and destroyed to some extent its results, but the work of restoration was faithfully and patiently taken up, and continued until the strength of the missionary, absolutely failed through increasing years. His wife, who had through



long years, shared his work by relieving him from all temporal cares, died three years before him.

To the last moment of his life, he was busily occupied and rejoiced in the opportunity of teaching a little child to read when his strength no longer permitted him to preach. He died in 1690, at the age of eighty-six. A few of the sayings of John Eliot which have been handed down to us may fitly close this sketch by bringing before us the sincerity, the faith and the love which animated his life. He was accustomed to say of his daily task: "Were I sure of going to Heaven to-morrow, I would do what I am doing to-day." He wrought out in his own life the inspired assurance of the apostle and says: "Prayer and pains through faith in Jesus Christ can accomplish anything." From his closing days comes the happy assurance: "My understanding leaves me, my memory fails me, but I thank God, my charity holds out."

A true apostle, verily. One whose meat it was to do the will of Him that sent him, and who fulfilled the injunction of his Lord to look upon the fields and behold them white to the harvest. He looked and reaped.

*"The Wulckword."*

#### CHRISTIAN LOVE.

Christian love, if it exists, will necessarily demonstrate itself. It is of the very nature of love to prove itself. It is spontaneous, requires no prompting, and is ever waiting for its opportunity. Nothing gratifies it more than expression and demonstration of its own inner life. Many things may, and often do, interfere with its outflow. Faults and infirmities of temperament often repress genuine affection, even when it is aching to vent itself. But this is contrary to its true spirit and tendency, which is to pour itself out without stint and to expend itself freely in behalf of its beloved. It was this that animated Mary of Bethany, when she treasured up her precious alabaster box and brought it and broke it over the Lord Jesus. True love to the Lord ever longs for some special, signal and unmistakable way in which to lavish itself upon him. And in his stead and for his sake, it expends itself just as freely upon those whom the Lord loves and with whom he identifies himself. "Inasmuch as ye did it unto even one of the least of these, my brethren, ye did it unto me." And therefore, unless professed love to the Lord and his people does show itself in ready and unquestionable ways, it enshrouds in doubt its own reality and sincerity.

#### NEGROES OF THE SOUTH.

BY W. H. MINTOSH.

WHAT HAS BEEN DONE FOR THIS ELEVATION?

The average negro of to-day is a very different being from his savage-ancestor who first put foot upon American soil two hundred and sixty-eight years ago, a barbarian from the coast of Guinea, with no knowledge of God, and no desire above the gratification of the lowest instincts of his nature.

In 1620, a Dutch man-of-war landed on the James river, Virginia, twenty negroes for sale. This was the introduction of the African slave trade into the American colonies. For more than a century it had been carried on by most, if not all, maritime powers of Europe.

Thus, in the inscrutable providence of God, these people came to us in a state of absolute heathenism.

Christian men were early impressed with the wants of the Negroes, and the personal responsibilities of those who either held them in bondage, or had access to them, and not without some good results. As domestics they were regarded by pious masters as members of the household. They were brought under the influence of the gospel. Many were converted, and received into the churches. They enjoyed the rest and privileges of the Lord's Day. Special provision was made for them in houses of worship. They and their masters were members of the same Churches.

In addition to the occasions when masters and servants worshipped together, pastors, in many parts of the country, had set times for religious services for the latter, on the Sabbath and other occasions; Sunday Schools were held, and they were instructed in the truths of the Bible, often by the members of the master's family. Besides the services which they attended in common with the whites, missionaries were sent among them and thousands have been brought to the knowledge of Christ and baptized upon a profession of their faith.

I speak of those in slavery. Physically, they were the best cared for laborers that the sun ever shone upon. From infancy to old age, they were free from all anxiety as to the future. It mattered not to them that commercial panics swept over the land, or failure of crops brought disaster and ruin, they were unaffected by either; come what might, food

and raiment and a home were sure. In sickness they were nursed by tender hands, in old age supported, and in death decently buried. Their daily contact with Christianity taught them its divine lessons. The rest and spiritual refreshments of the holy Sabbath came to them with the benedictions it bore to the Master, more highly favored, but counterbalanced by weightier responsibilities. With a moderate exaction of work, they literally "took no thought of the morrow." True, there were exceptions. There were masters who cared not for the souls of their servants, (they were unconcerned about their own) and even then among them it was not uncommon that provision was made, at their expense, for the religious instruction of their servants.

Since their emancipation, schools have been established by Christians of the north, and by state appropriations of money for educational purposes, and with those who could avail themselves of the advantages of education, there has been marked improvement in their physical appearance, and in their intellectual development. This is more observable in cities and towns, where they are brought more directly in contact with the best methods of instruction and the most capable teachers. As knowledge increases, the standard of morals is elevated, other things being equal. Education does not make men Christians, but it gives a higher value to a virtuous life. It creates self-respect, and with that class of the colored race who have been brought under its influence, I think I am safe in saying this is not an exception to a general rule. There is a manifest improvement, intellectually and morally, among the better class of their preachers. There is an uplifting of the leaders of the race to a higher plain of life and purer conceptions of their duty to God and man.

#### Cotton and the South.

The measure of the power of cotton to enrich the South has never been made. It is difficult to comprehend it. Cotton is such a marvelous product that we cannot fully realize its value. It has been the foundation of agriculture in the South, and of vast manufacturing interests, employing hundreds of millions of capital, in New England and in Great Britain. This manufacturing industry is surely tending to the South, and nothing can check it. In the future cotton will not simply be worth to the South an av-

erage of \$300,000,000 a year, as the raw material now is, but it will create in that section a manufacturing business which will more than treble the value of the crop to the South; it will give employment to many thousands of hands; it will need hundreds of millions of capital invested in mills before that section manufactures even one half of its own crop; it has the raw material, the water-power, the cheap coal, the labor, the climate, which will give it a monopoly of the world's cotton mills. Added to the value of the cotton crops of the past is the new wealth created by the utilization of the cotton seed. This industry is developing most astonishingly. Even now, comparatively new as it is, it adds nearly \$50,000,000 a year to the business of the South. *Manufacturers Record.*

#### GROWTH OF CITIES.

"Since 1870 Berlin has overtaken New York in population, increasing from 800,000 to 1,578,794, while New York's increase was only from 950,000 to 1,515,301. Since 1880 Berlin has grown twice as fast as Chicago, and twice as fast as Philadelphia. Since 1878 Hamburg has grown three times as fast as Boston, and twice as fast as Baltimore. In a comparison of other cities of nearly the same size, we find that Leipzig has outstripped San Francisco, and grown more rapidly than St. Louis. Munich and Breslau have passed Cincinnati. The growth of Cleveland, Buffalo and Pittsburg has been considered phenomenal in the last decade, yet Cologne which was much smaller than any of them at its beginning, is much larger at its close. Kansas City, Omaha, St. Paul and Minneapolis have been considered especially booming towns, yet they have been far outstripped by Hamburg in the decade. And the comparison might be extended through a large list of other places." Our rapidly growing cities are the great problem with which we have to deal.

#### LOVE FOR CHRIST.

Why cite martyrs of other days in proof of what love strengthens poor weak flesh and blood to do and endure, when we may see the same in the living sacrifices of those around us who are devoting themselves, body, soul and estate, to their Lord and Master? Why visit prison walls and arenas of theatres for testimony of heroic love accepting death for Christ's sake, when even now the Holy Ghost is baptizing elect souls into the love of Christ and inspir-



ing them to similar fidelity, though in forms differing with their different circumstances? Not less proof of love for Christ is given by living for him than by dying for him. Living for Christ is the nobler and more difficult, and hence is a surer and more incontestable proof of devotion to Him, who both died and rose again for our sakes. "Let us not love in word, neither in tongue, but in deed and in truth. And hereby we know what we are of the truth, and shall assure our hearts before him."

It is said that the Christians of Ceylon have four methods for giving to the support of the gospel: First, the tithes of their earnings; second, the offering of the trees—the setting apart by each of a cocoanut tree, the produce of which they sacredly devote to benevolent purposes; third, the offering of labor—devoting a certain amount of time to the interest of the church; fourth, they reserve a handful of rice from every day's meal.

For thirty years I have been priest and bishop in London, and I now approach my eightieth year, and have learned some lessons, and the first is this: *The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink.* I know of no antagonist to that good Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that effects man, woman, child and home with such universality of steady power as intoxicating drink.—*Cardinal Manning.*

I. God's people should heartily engage in missionary work as individuals, because:

1st. They are God's people; for this God has called them into his service; and hence, to neglect this work is to come short of their duty. Because:

2nd. They are the chosen witnesses of Jesus Christ, "that repentance and remission of sins should be preached in his name among all nations."—Luke 24:47. This is, therefore, the imperative duty of every Christian. Ability is the only limitation of this duty. Because:

3rd. The Holy Spirit has been given to believers for this work: "And we are witnesses to these things, and so is the Holy Spirit,

whom God hath given to them that obey Him."—Acts 5:32. For we are God's fellow-workers.—1 Cor. 3:9. Acts 1:8.

II. God's people should heartily engage in missionary work as churches, because:

1st. Jesus Christ commands the disciples to do so. Such is the meaning of his commission; and so the apostolic church understood that commission.—Mark 16:20.

2nd. Jesus Christ organized his church to give His gospel to the world, and hence this is the work of the church. "Ye are the salt of the earth."—Matt. 5:13. "Ye are the light of the world."—Matt. 5:14. See Acts 13:2, 3.

3rd. Because the church of the New Testament was a missionary church.—See Col. 1:23 and 1 Thess. 1:8.

FRANK M. ELLIS.

Baltimore, Md.

#### How A Missionary Was Made.

My widowed mother made me a missionary. We had in those days in our town a missionary contribution box—a cent box, and we were encouraged to earn some special cents for that box.

I remember well one occasion which was, I think, a turning point in my experience. When the autumn meeting came, every boy had a pocket full of cents to spend. My mother gave me seven cents, saying, as she gave them:

"Perhaps you will put a cent or two in the contribution box, in Mrs. Farrar's porch on the common."

So I began to think as I went along, "shall I put one, or shall it be two?" Then I thought two cents was rather small, and I came up to three—three cents for the heathen, and four cents for gingerbread; but that did not sound right, so I turned it the other way—four cents for the heathen.

Then I thought "the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. I'll put the whole in."

#### Proper Ambition.

Worthy ambition is independent of adventitious circumstances. It is in and of the man. It is the determination to make the best of one's nature and powers for God and humanity wherever placed. It finds its grandest expression in an Apostle Paul, who bent all his masterly gifts to the spread of Christianity and to the salvation of man. It is realized in the no-

ble and good of all ages and conditions who exert their utmost to improve themselves and others after the Christ model and along Gospel lines. He who is ambitious to do the right, to do good, to be like Jesus, and to conform to the Bible standard, will live longest in human memories and in becoming deeds. "The righteous shall be held in everlasting remembrance."

#### Indication of Providence.

There are at the present time multitudes of earnest Christians in the church at home, to whom God has given great wealth, and who sincerely desire to follow the leadings of Providence in the discharge of their duty. Is there not a specific indication to such in the financial embarrassments of the present time? Many of the poorer class of Christians, and even of those who in ordinary times are in comfortable circumstances and able to contribute in greater or less measure, are now crippled. They live so near to the line of real self-denial that they are really embarrassed by the question of duty. Is there not, therefore, a special call at such a time for the generous gifts of those who never know real sacrifice in the gifts which it is their privilege to bestow? They may have experienced a diminution in their income, but still they have not approached the border line of self-denial. Is not Providence saying to these, "Who knoweth whether thou art come to the kingdom for such a time as this?"

Miss Francis E. Willard once asked Thomas A. Edison if he were a total abstainer; and when he said he was, she said "May I inquire whether it was home influence that made you so?" and he replied: "No, I think it was because I always felt that I had better use for my head." Miss Willard afterward remarked: "Who can measure the loss to the world, if that wonderful instrument of thought that has given us so much of light and leading in practical mechanism of life had become soddon with drink instead of electric with original ideas?"

Is the evangelization of the world impossible? Impossible! The Father believed in it. He promised it. The Son believed in it. He gave His life for it. The Holy Spirit believes in it. He stands pledged to it. Is God dead? Is the Son still in his grave? Has the Holy Spirit resigned his office?

Use the talent you have, and do not boast of what you would do if you possessed the gifts of others. Stop declaring that if you had sufficient means you would cancel the indebtedness upon your church, but contribute the little you have and try to get others to do the same, and it may be that the multiplication of the littles may result in the wiping out of the mortgage so much complained of and enable all to rejoice in that they had a hand in the accomplishment. Cease telling how you would readily take part in the prayer-meeting if you could speak like brother A, or pray as fluently and acceptably as your pastor, but do the best you can in this respect, and make your special power in in other directions felt in every telling way. In fact, do not think of what you have not and excuse yourself from duty on this account, but use whatever you have of time, talent, influence, money or position to the utmost as God has endowed you and according to the call of his grace and providence.—*Exchange.*

#### "Who Shall Prepare Thy Way Before Thee."

MATTHEW 11, 10.

The Lord never builds a bridge of faith, except under the feet of the faith-filled traveler. If he built the bridge a rod ahead, it wouldn't be a bridge of faith. That which is of sight is not of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road, as a traveler approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it his wagon wheels press below the roadway, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue closed. This illustrates the way to pass every barrier on the road of duty.

H. CLAY TRUMBULL.

The liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive but will aggravate the evil. No, there must be no more attempts to regulate the cancer; it must be eradicated. Not a root must be left behind, for until this is done, all classes must continue in danger of becoming victims of strong drink.—*Abraham Lincoln.*



## Our Home Field.

Entered at the Post Office at Atlanta, Ga., as second-class mail matter.

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

OUR HOME FIELD, Atlanta, Ga.

REV. I. T. TICHENOR, D. D., 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.

### Home Missions.

The work of Home Missions demands and should receive, for its own sake, the support of every lover of his country and his Lord. Of all the objects which appeal to christian hearts, there is surely none more important or more imperative than that of carrying the gospel to the destitute and neglected of our own land. Upon the prosecution of Home Missions the future welfare of our country very largely depends. The character of the coming American citizen, the growth and efficiency of our denomination, and the extension of the cause of Christ, are all involved in this great enterprise. Duty and interest unite in impelling us to do our utmost to win our whole land to Christ.

Foreign and home missions are linked together. The success of that wider enterprise which looks to the redemption of humanity is largely dependent upon the evangelization of our own land. If America be won to Christ, we will have the best basis and assurance of the coming in of that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

It cannot be doubted that the leading race in the world is the one which in a general way may be called the Anglo-Saxon. During the past hundred years no other race has made such progress or won such triumphs. It is this race which has swarmed out from the original home in England. The language is now every where spoken and the influence of the Anglo-Saxon life and thought is everywhere felt. There can be no question that in the next century Anglo-Saxon ideas and forces will be the chief motive power of the world.

### Alabama Baptist Convention.

This body met in Marion, July 4th. A pleasant ride over the Atlanta and Montgomery Railway, one of the best in the south, brought us to the capitol of Alabama. This city has improved rapidly in the last decade, and is one of the most thriving places of our southern land.

There are three white Baptist Churches here, all of which are in a prosperous condition. Brother Gay, of the Adams Street Church, was engaged in a meeting, with every prospect of great success.

The ride through the country, from Atlanta to Marion, showed the crops clean but small.

The corn in places was suffering greatly for want of rain. The season has been an unusually dry one. The rainfall for the first six months of the year, has been about twelve inches less than the average.

The Convention had about the usual attendance. Notwithstanding the extremely hot weather, the meetings were spirited and the business of the body well executed.

The President, Dr. W. C. Cleveland, is evidently renewing his youth. He presided with more than his wonted ability, and to the entire satisfaction of the body. No one of our State Conventions, has a more efficient Secretary, than Bro. W. A. Davis. In that respect, he is evidently the son of his father, who preceded him in this office.

The Educational interests of the

Convention, have, for some years passed, received a large amount of attention at every meeting. The removal of Howard College, and the burning of the buildings of the Judson, have extended financial embarrassments upon both institutions, which have perplexed the wisest and best of our brethren in the state.

It is gratifying to know that light is dawning upon these dark problems, and there is strong hope that before the next meeting of the Convention, they will be so far settled, as to relieve both these educational institutions from their present difficulties.

Missions received a good share of the attention of the body. Some new features of their state work were proposed by the Board of Missions, and concurred in by the Convention. Fewer missionary pastors will be supported and more evangelists will be put in to the field.

A series of Missionary meetings, or "Baptist rallies," as they are called, will be held under the supervision of the Corresponding Secretary, of the State Board, in many parts of the state. They are expected to increase the interest of the Churches in mission work, and to be helpful to all the Boards.

We entertain no doubt of their success.

The Home and Foreign Mission Boards, and the Sunday School Board, each, had opportunity to present its claims to the Convention. Dr. Hawthorne represented the Home Board in one of his ablest addresses. In the absence of Bro. Willingham, the Foreign Mission Board was represented by Brother L. O. Dawson, and its interests suffered nothing in his hand. Bro. T. P. Bell was happy, as he always is, in the presentation of the Sunday School interests. The meeting was a pleasant one and seemed to be greatly enjoyed by the brethren of the Convention. The abundant hospitality of Marion, was never more overflowing than on this occasion.

Our pleasant stay at the home of Mr. and Mrs. W. A. Moore, whose hospitality was enjoyed also by Brethren Eager and Ellis, will long be remembered. May the Lord reward them for their kindness to his servants.

Alabama has felt the pressure of the great financial crisis, more perhaps, than any southern state. Of late years, much of her surplus capital has been involved in her mineral region, and there the depression has been greatest.

The coming of large numbers of

foreigners, into the mining region has thrown upon the Churches, of Alabama, a mission whose difficulties and magnitude are not realized by many of her people. Let her business men remember that it is cheaper to Christianize Birmingham and its surroundings than to pay losses entailed by strikes and the consequent destruction of property. It pays to evangelize the people and especially the rough element of the country.

### The National Evangelization Society.

This institution recently organized has Rev. H. M. Wharton D.D. for President and W. Eason Williams secretary.

The purpose of the Society is to aid churches in securing the services of such evangelists as are sound in doctrine and free from objectionable methods. The brethren associated in this work entertain the brightest hopes of its success.

### Result of Year's Work.

We give below results of work of the Home Mission Society, of New York, and of the Home Mission Board, of the Southern Baptist Convention. It may be of interest to note the relative efficiency of the work of the organizations:

	H. M. S.	H. M. B.
Number of laborers	1,111	381
Weeks of labor	35,467	16,289
Churches and Stations	2,221	1,229
Sermons	86,940	34,924
Baptisms	5,968	4,470
Received by letter	4,927	4,039
Churches organized	143	133
Sunday Schools	1,162	429
Attendance at S. S.'s	72,071	19,381
Tracts distributed	1,452,135	390,750
Money expended	\$524,125.58	\$134,646.53

The Society had nearly three times as many laborers, and expended nearly four times as much money as the Board. It occupied less than twice as many stations, baptized about one fourth more converts, and constituted but one eighth more churches. While we do not boast of our work, we see nothing to be ashamed of when it is compared with that of our sister organization.

### American Baptist Home Mission Society.

The *Home Mission Monthly*, for July, published by this Society, is at hand. It is styled "The American Report Number," and contains much valuable information.

We note among other matters of interest that this Society has in its office, in New York, a Corresponding Secretary and an Assistant Corresponding Secretary, a Field Secretary, a Secretary of Church Edifice work, and a Su-



perintendent of Education. It has six General Superintendents of Missions, eight District Secretaries, twenty General Missionaries for whites, and twelve for the negroes, making in all, a corps of fifty-one officials, before you reach the rank and file of its missionary force. Nineteen of these men devote their time and energy to the organization of the work, and securing funds for it. These nineteen leaders, cannot cost the Society less than fifty thousand dollars per annum, but their receipts of half a million dollars annually, are a justification of this large expenditure.

Our Southern Baptist Convention has proceeded on the opposite idea of reducing the working force of its Boards, to a minimum. The result is that the 800,000 Baptists of the northern states give about eight times as much to Home Missions, as the 1,500,000 southern baptists.

In the item of legacies alone, the average amount received annually by the Home Mission Society for the last ten years, has been about \$90,000 per annum, while for the Board it has scarcely been a thousand dollars a year. These legacies were made, no doubt, in response to the personal solicitations of those employed by the Society.

In view of the fact that contributors to our mission work are so few, and the amount given is so small, we submit the question, whether the forces employed are not insufficient to instruct and stimulate our churches to the full discharge of their duty, in giving the Gospel to every creature.

#### THE NEGROS.

According to the last United States census, there were, in 1890, twenty-two millions of inhabitants in the former slave states—of these, a little more than fifteen millions were white and a little less than seven millions were negroes.

The fifteen millions of whites have seventeen thousand five hundred Baptist churches and a membership of 1,362,351. They have one church to every eight hundred and sixty, and one member out of every eleven of population.

The seven millions of negroes have twelve thousand five hundred churches, and a membership of 1,291,000. They have one church to every five hundred and sixty, and one member to every six of population. The census further shows that a larger percentage of the white than of the negro

churches are without houses of worship. It thus appears that in proportion to numbers, about twice as many negroes as whites belong to Baptist churches.

There is another striking fact. If the members of all other Evangelical Negro Churches combined, are equal in numbers to half of the Baptist churches, then two out of every seven of the entire negro population, belong to some evangelical church. No race of men now living, or ever have lived, could show so many members of evangelical churches, as the negro of the south. More than one fourth and nearly one third of them, including infants, are church members. No people have ever been so nearly completely evangelized as they.

The people of the south have been accused of neglecting these people of ignoring their spiritual wants, and allowing them to live and die as heathens at our very door.

We present these facts which no man can question and which demonstrate that somebody has helped them to a knowledge of Christianity, and turned the feet of this race as none other was ever turned into the path of life.

"Who has done it?" is an interesting question. Whence have come the influence that has so thoroughly christianized them, that an infidel or a skeptic is unknown among them?

I answer: "First, not from the north. For while northern missionary societies, have expended large sums of money upon them, it has not been spent in the work of evangelization, but in their education. The missionaries they have had among them, have been few. Not from the missionary organizations of the Southern Baptist—while the Home Mission Board and the Board of the State Convention, have to some extent helped them on this work, of evangelization, the efforts they have made, are too feeble to measure such results.

From whence did they come? They are largely the results of the conditions prevailing in the south at the time of the freeing of the negro, and for many years before. For a quarter of a century or more before the war, in all our towns, there were negro congregations connected with the white churches, and under their fostering care. As an illustration—at that time I was pastor of the Baptist church, in Montgomery, Ala. The church was composed of about one third whites and two thirds blacks.

When I began my pastorate, the whites numbered about 150,—at the close of the war, the whites were about 300 and the blacks about six hundred. These blacks, in addition to the privilege of attending the services for the whites, held every Sunday morning and evening, had a special sermon every Sunday afternoon, and a weekly prayer-meeting, which were attended by the pastor or some white member of the church.

The spacious galleries of the house of worship held hundreds of them every Sunday night. They were almost a separate church. They received and disciplined their own members; had their own deacons, whom they elected, and under the supervision of the committee of the white church, transacted all the business a church of Christ might rightfully do.

Among them were not less than half a dozen preachers, one of whom, Nathan Bell, was elected as assistant pastor for them; another of them was Jacob Belser, a noted evangelist, who preached all over the neighboring country. Then, in addition to half a dozen younger men who were licentiates, there was a band of deacons, grave and venerable, who magnified their offices and who prided themselves upon the order and discipline of the congregation.

When the day of freedom came, they went out from us, a fully organized church, with their pastor, deacons and a well trained membership. A house of worship was built, of which the white members paid no inconsiderable part, and by special invitation, I, as their new pastor, preached the dedication sermon. This church soon sent out colonies, that formed other churches. Their preachers visited the churches in the adjacent country, and did mission work in destitute places. The result was, that in a few years, one of the largest associations in Alabama, or the south, was organized in that vicinity. And thus it was everywhere throughout the South. The prosperity of the negro churches, is largely the outgrowth of the work done by past generations.

### Judson Institute

MARION, ALABAMA.

#### For Girls and Young Ladies

The next session will open the 27th of September. All departments of a liberal education will be in charge of teachers of approved experience. Apply for the catalogue. S. W. AVERETT, President.

#### WHY?

A recent estimate gives the following figures: The United States, Great Britain, Germany, Denmark, Switzerland, Holland, Sweden and Victoria, eight in number, have an area of about 4,000,000 square miles, a population of 149,000,000, and an illiteracy of four per cent. These are Protestant countries.

Austria, France, Portugal, Spain, Italy, Belgium, Brazil and Venezuela, also eight in number, have an area of 4,000,000 square miles, a population of about 148,000,000, and an illiteracy of sixty per cent. These are Catholic countries.

Whence this enormous difference? and would it not be more seemly and sensible for the Pope to send his Satolli, his bishops, his cardinals and priests to teach and elevate his subjects in those dark dependencies of his, than to make such prodigious efforts to reconstruct and Romanize our American free-school system? B.

### REED ORGANS.

Does your church need a new Organ? Write us for prices and terms, mentioning this paper, and about the amount of money your congregation will probably invest.

PHILLIPS & CREW CO., ATLANTA, GA.

WASHINGTON AND LEE UNIVERSITY.—We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 13th.

The National League for the Protection of American Institutions has petitioned Congress to discontinue appropriation of public funds for the support of denominational schools among the Indians. As far as we know Baptists have never asked or received any money in this way; and now the highest official bodies of the Presbyterian, Methodist and Protestant Episcopal churches have decided to withdraw their applications for a share of these funds. Of course the Romanists will get all they can, and then cry out that the government discriminates against them.

#### TO ADVERTISERS.

It is the policy of OUR HOME FIELD to publish only a limited number of acceptable advertisements. As our readers know the prime object in publishing OUR HOME FIELD is to disseminate missionary information.

Any patronage received in contracts for advertising will be so much help to the Board in defraying the expenses of publishing the journal. No advertisements of a questionable character will be inserted at any price. For those that are accepted, reasonable and uniform prices will be charged. For terms, etc., address.

OUR HOME FIELD, Room 52, Gate City Bank Bldg., ATLANTA, GA.



**The Sunday School Board Says:**

We are now preparing the programmes for Missionary Day in the Sunday schools, September 30. They will be attractive, interesting, and instructive; and will be furnished without cost to all who may wish to use them. We earnestly hope every school in the South will observe the day and send a collection to the Sunday School Board, which will at once send it to the other two Boards as the donors may wish. We wish it all to come through this Board so the gathering of the day can be known.

Kingfisher, O. T. June 23—1894

Rev. I. T. Tichenor.

Atlanta, Ga.,

Dear Sir, I came to this country two years ago next month, having two objects in view, 1st that I might take a piece of land which the Government was then offering to settlers to make me a home where I could dwell under my own vine and fig tree. 2nd that I might have a part in the great work of extending the kingdom of Christ and moulding society in this new Country.

I was fortunate enough to get work in a grocery store at good wages and have been clerking week days and preaching Sundays. The first Sunday after I came here I hitched up my pony and struck right out into the Cheyenne country then lately opened up and fifteen miles West of here they had just started a new town. A few Baptist families were there and we got together and I preached the first sermon ever preached in the town and that afternoon we organized a Baptist Sunday School. A few months later we organized the Omega Baptist Church, for Omega is the name of the town. Then a few months later we secured a gift of one hundred dollars from the Board of New York and raised about one hundred and fifty dollars among the citizens and brethren and built us a church, and I have been preaching for them regularly ever since. Then last fall I began another work at Huntsville, ten miles south west of here; the result was the organization of a church with twenty members and a large and interesting Sunday School, and I divided my time between the two Churches. I have been able to improve my farm which lies about midway between the two appointments having gotten one hundred and fifteen acres in cultivation in crops and hope to be able to quit the store

by February or March and live on the farm and continue my preaching.

I have never received any pay for any of the work ever done, nor do I ask it, knowing that the people are having all they can do to take care of their families in this New Country where there are so many things call for money, and knowing the H. M. Boards have all they can do to care for their missionaries who are not so favored as myself. And I could scarcely tell you all that my dear wife and I have passed through, or the weight that pressed my heart when I moved my little family—wife and three little children out on the wild prairie and bid them good bye to go back to my work to be gone a week. She could look out either direction and see the Indians tepees less than a mile away and hear at night the frightful howling of the wolves. But to come to the point, we want to build at Huntsville during the coming year, and we would like help from your Board.

I know you are in debt and have many calls for help. But there are certainly no fields where you can invest a little money, which will be more appreciated or do more good or is more deserving than this one. Now we will not need it before next spring but we want to begin to raise what we can and do not want to make any promises until we know what can be done. Now will you please consider favorably this request and give us such information and assistance as you can.

Yours very respectfully,

ROBT. HAMILTON.

**A Great Music House.**

PHILLIPS & CREW COMPANY.

Atlanta has no firm more respected than the Phillips & Crew Company, having at its head two gentlemen of high character and prominent standing in their respective churches and in the community, Mr. H. T. Phillips and Mr. B. B. Crew. They have been in the business together nearly a quarter of a century, and they have built up a great trade, reaching into many states, embracing pianos and organs, the smaller musical instruments, books, sheet music, etc.

They occupy quite a large building, at 37 Peachtree street. The first floor is a general salesroom and office department. On the second floor are Knabe, Fischer, Kimball, Ivers & Pond new and upright pianos; parlor and church organs, study rooms and music hall.

On the third floor are the repair and finishing rooms, packing department, etc. The Company was established in 1865, has a capital of \$25,000, and is one of the best equipped music houses in the south.

**Work of the Home Mission Board Reviewed.**

We give a summary of the work of the Board from its organization, in 1845, as to the following items. We divide these numbers into two parts, showing what was done before the Board came to Atlanta and since that time.

The Board was at Marion for thirty seven years and has been in Atlanta for twelve.

Missionaries sent out by the Marion Board.....	2 179
Missionaries sent out by the Atlanta Board.....	3 418

Total..... 5 595

Addition to churches, Marion Board.....	31 990
Addition to churches, Atlanta Board.....	85 280

Total..... 117 270

Churches constituted, Marion Board.....	203
Churches constituted, Atlanta Board.....	1 854

Total..... 2 057

Houses of worship built, Marion Board.....	289
Houses of worship built, Atlanta Board.....	657

Total..... 946

It is proper to say that out of thirty-seven years, there were 13 years, when no report is made of churches constituted or of houses of worship built. If the average of the remaining twenty years be added for these missing reports, the sums would be swelled to about one thousand and houses of worship and not less than twenty-five hundred churches constituted.

During its existence the Board has established about one seventh of all the white churches in the Southern Baptist Convention.

In the states of Louisiana, Arkansas, Texas and the Indian Territory, there are about 4,500 churches. It is safe to say that one half of these have been constituted by missionaries of the Home Mission Board.

There have been added to these churches 117,270 members. These, with the additions since acquired must amount now, to not less than 300,000 members. So that not less than one seventh of the numerical strength of the Baptist of the South, is due to the work of the Home Mission Board.

Money-hoarding was much spoken against by Mr. Spurgeon, while living; and there has been not a little interest since his death, to know whether he lived up to his principles. Now that his will has been published, the verdict is satisfactory. His income from his books and sermons, was immense; yet, he so far, gave it away, that beside his home and modest provision for his family he left but \$2,000 "actual personality." Says *The Christian*. "In view of such facts" says the same paper, it will be felt that Mr. Spurgeon practised what he preached; that the warnings against the love of money, which he addressed to others, he was himself careful to heed.

**Visiting The Sick.**

"I was sick and ye visited me."

Matt 25:36.

If you earnestly desire to grow in grace and in love to God and man, be sure to be found, as often as possible, around the bed of the sick, helping them in every way you possibly can. There are many who say they would visit the sick if they had only the means to relieve their wants. Is this really a good reason? Did you ever read of Peter and John, Acts 13, when they were going up in the temple, and how they met a poor fellow that was lame from his mothers womb? He asked alms of the Apostles, but bless your heart, they didn't have a cent; but mind you, that did not keep them from doing their level best for the poor fellow, and they really did more for him than money could have ever done. Now, if you have no money to give to the sick, don't let that keep you back from visiting them, but resolve, like the Apostles, to do your very best for them in other ways, and the Lord will surely bless your efforts; and you will steadily grow in grace, and in love, and in mercy every day.

**How's This!**

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props, Toledo, O. We the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEEK & TRAX, Wholesale Druggists, Toledo, O. WALKER, KENTON, & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system. Price, 50c per bottle. Sold by all Druggists. Testimonials free.

C-94-12-m.

**PIPE ORGANS.**

We can supply Pipe Organs for \$400, \$700, \$1,000, \$1,200, \$2,000. Write for catalogues, prices and terms. Mention this paper and name the amount you will probably invest. Cash or time.

PHILLIPS & CREW CO.,

ATLANTA, GA.

The Sunday School Board's Quarterlies and Teacher will have a lesson on The Lord's Supper Denominationally Considered, at the close of the third quarter—July to September. The lesson will be prepared: For the Teacher, by Rev. Dr. J. P. Greene, of William Jewell College, Mo., and for the Advanced Quarterly by Rev. E. J. Forrester, of South Carolina. Those who have examined the lesson on Baptism in June will be anxious to follow it up with the September lesson on the Lord's supper.

T. P. BELL, Cor. Sec.



# OUR HOME FIELD. AUGUST.

## "Mention this Paper."

We do not accept for publication at any price, advertisements of a questionable character, and only a limited number of approved character. OUR HOME FIELD is not published as a business enterprise, but solely for the purpose of disseminating such intelligence as will promote the cause of missionary interests. Our object in accepting any advertisements, is to assist in defraying the expense of publishing the paper, thus lightening the burden of the Board to that extent. We desire that our patrons may derive the greatest possible benefit from the use of our columns, and we will esteem it a practical favor, for all persons answering any advertisement, to mention OUR HOME FIELD.

## LAW SCHOOL.

WASHINGTON AND LEE UNIVERSITY.  
LEXINGTON, VIRGINIA.  
Opens Sept. 13. For catalogue address  
JOHN RANDOLPH TUCKER, Dean.

## "Brightest Glory."

A Collection of Choice, Original Hymns and Songs, by our best composers. For the

SUNDAY SCHOOL,  
YOUNG PEOPLE'S MEETING,  
and all RELIGIOUS GATHERINGS.

by Frank N. Davis.

Every Song will Sing.

Specimen Copies Postpaid 35 cents.

1 Doz. by Mail \$4.00 By Express \$3.60

PHILLIPS & CREW CO., Atlanta, Ga.

Receipts of the Home Mission Board,  
from June 25th, 1894 to July 25th,  
1894.

## ARKANSAS.

Jonesboro Church.....\$ 2 20  
Ladies' Aid Society, Jonesboro  
Church.....2 50  
Total for the month.....4 70  
Previously reported.....4 50  
Aggregate since May.....9 20

## FLORIDA.

W. N. Chaudoin, Cor. Sec'y.,.....23 75  
Cuban School.....110 91  
W. N. Chaudoin, Cor. Sec'y.....  
Total for the month.....134 66  
Previously reported.....65  
Aggregate since May.....135 31

## GEORGIA.

Mt. Enon Woman's Missionary  
Society, by Wm. A. A.  
Brooks, Baconton, Cuban  
Missions.....1 15  
Ladies' Missionary Society, Albany,  
Indian Missions.....4 70  
Total for the month.....5 85  
Previously reported.....32 52  
Aggregate since May.....38 37

## KENTUCKY.

Woman's Missionary Society,  
Bowling Green, Salary of  
Teacher in Rev. J. V. Cova's  
School, Hayana, Cuba.....25 00  
J. W. Warder, Cor. Sec'y.....347 90  
Total for the month.....372 90  
Previously reported.....121 00  
Aggregate since May.....493 90

## MARYLAND.

Trinity Church, Baltimore, by  
Rev. G. R. Waller.....5 00  
Fourth Church, Baltimore.....14 41  
Mt. Zion Church, Frostburg.....11 22  
Fulton Ave. Church, Baltimore.....25 00  
Eutaw Place Church, ".....381 12  
Woman's Baptist Home Mission  
Society, by Miss Armstrong.....88 28  
Immanuel Church, Baltimore.....53 85  
Total for the month.....578 88  
Previously reported.....189 00  
Aggregate since May.....767 88

## MISSISSIPPI.

John T. Buck, Treasurer Con-  
vention Board.....158 14  
Woman's Missionary Society,  
Central Committee, ex-  
penses of Jose Felipe Mo-  
lina.....73 80  
Total for the month.....231 94  
Previously reported.....68 24  
Aggregate since May.....300 18

## MISSOURI.

Mrs. Ben. May, St. Louis, Ha-  
vana Hospital.....75 00  
A. E. Rogers, Treas.....64 12  
Total for the month.....139 12  
Previously reported.....551 00  
Aggregate since May.....690 12

## NORTH CAROLINA.

Gibson Church, by Mrs. Z. T.  
Gibson, Sec'y. and Trs'r.....92  
C. B. Stradley, Treas.....60 00  
Total for the month.....60 92  
Previously reported.....175 00  
Aggregate since May.....235 92

## SOUTH CAROLINA.

Congaree Church.....1 65  
Sunday School.....3 41  
Mary Harley Missionary Society,  
Congaree Church.....1 39  
Denmark.....2 72  
Mountain Creek Church, Edge-  
field County.....1 00  
Sunday School, Townsville.....7 88  
Sunday School, Hartsville.....3 28  
Church, Hartsville.....3 70  
Ratesburg.....10 00  
Sumter.....11 20  
Welsh Neck Church.....7 21  
Cheraw.....5 50  
Elbethel Church.....3 67  
Sulphur Spring Church, Union  
County Association.....3 68  
Florence Sunday School.....4 50  
Graniteville.....6 80  
George's Creek Church, Pied-  
mont Association.....3 60  
Donalds.....8 50  
Republican Church, Edgefield  
Association.....5 60  
Mt. Zion Church.....4 00  
Providence Church, Broad River  
Association.....2 69  
Total for the month.....100 84  
Previously reported.....80 69  
Aggregate since May.....181 53

## TENNESSEE.

Bethel Church, Memphis Asso-  
ciation, R. G. Craig, Trs'r.....3 75  
First Church, Memphis.....5 00  
W. M. Woodcock, Treas.....164 61  
Total for the month.....173 36  
Previously reported.....248 81  
Aggregate since May.....422 17

## TEXAS.

Rev. J. M. Carroll, Supt. of  
Missions.....34 70  
Woman's Missionary Society,  
Abilene, House of Worship  
at El Paso (Pledge).....10 00  
Total for the month.....44 70  
Previously reported.....456 92  
Aggregate since May.....501 62

## VIRGINIA.

Missionary Society, Afton.....2 50  
Total for the month.....2 50  
Previously reported.....745 15  
Aggregate since May.....747 65  
Grand Total for the mo. 1 850 37  
Previously reported.....2 904 36  
Aggregates since May.....4 754 73

## Subscribers in Arrears.

During these times of general financial depression the Home Mission Board feels seriously the want of promptness on the part of many in paying up their subscriptions to "OUR HOME FIELD."

Dear readers, are you among the number who have not paid up? If not, your thoughtful promptness is appreciated. If you are, will you not remit the amount due? We need it, we need it now. We want you to have the paper. We will continue to send it. We want you to continue to read it.

The matter of 25 cts. or 50 cts., as the case may be, and it amounts to more than that in some cases, appears insignificant to the individual, but in the aggregate it becomes a matter of serious importance to the Board in meeting the expenses of publishing the paper.

We know how easy it is to defer so small a matter as remitting 25 cts., but we desire to impress upon all the importance of promptness in remitting the amount due for subscription.

One reason why God does not use some people is because they are not willing for Him to use their money.—*The Baptist*.

Nor do they in any sense recognize the teachings of His word to the effect that all they have and are belongs to Him. He has made them and saved them, and as His stewards, has entrusted to their keeping all they have of worldly possessions. If that which is given by Him to be used for His glory is withheld, surely He will not honor the unjust steward by using him in the extension of His Kingdom. What are you doing, brother, with the talents in your keeping?

A button pressed in Washington sets agoing, the great machinery in Chicago. A button pressed on earth calls into play the very power of heaven for our defense. Every promise in the Word is such a button. Put your finger upon the promise, in the spirit in which the woman touched with her finger the hem of Jesus' garment: put faith, meaning, desire and appropriation into the act, and you touch the very heart of God, and receive virtue from that inexhaustible source.—*United Press*.

—An English writer states that within the present century the number of English-speaking people has multiplied six times—from 21,000,000 to 126,000,000.

## "A Mexican Ranch."

To one who has some acquaintance with spanish character, and the trials and sweetness of missions among children of the dark skin, Mrs. Duggan's book, "A Mexican Ranch," published by the American Baptist Publication Society, brings very pleasant and wholesome reading. It represents the life of a young girl, who, through strong yearning to accomplish something in bringing souls, darkened by the superstition of Catholicism to the simplicity and beauty of God's truth, as it comes to us through His own word, gives up the home of her childhood and goes to Mexico, as a teacher. Here, after much patience, and many hard trials, the brave young teacher sees her work grow from a few little scholars to the founding of a Baptist church. The life of the middle and lower classes of Mexicans, with their distrust, habits and customs, is now portrayed, and there are some thrilling scenes pictured, in which the reader feels as if he were indeed a spectator. As in the baptism of Jose, when in a pool in his own father's court, he is surrounded by armed

men to prevent interruption, and as he goes into the water, lays his own pistol on the edge of the Baptistry, while the Amen is scarcely said, when the little company is attacked and some killed by the indignant and fanatical Catholics. There is nothing prosy throughout the book, and "Good Will to Men" breaths from every page. Every Sunday School should own at least one company, for it not only acquaints the reader with the life of our missionaries, but inculcates Baptist doctrine.

## Southwest Virginia Institute,

### FOR YOUNG LADIES.

New and Elegant Building Costing 150,000 dollars. 25 Officers and Teachers from most famous institutions of Europe and America. Capacity 500. SESSION OPENS SEPT. 13, '94.

Write for Catalogue to

SAM'L D. JONES, PRESIDENT,  
BRISTOL, VA.—TENN.

### SOUTHERN BAPTIST

## Theological Seminary,

LOUISVILLE, KY.

SESSION of eight months begins first day of October. All studies objective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 200, with 11 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address REV. WILLIAM H. WHITSITT for catalogues or other information, REV. JOHN A. BROADBENT, Louisville, Ky.



# PIANOS.

BARGAINS IN SECOND-HAND PIANOS.  
SPECIAL SALE OF THE FOLLOWING  
MENTIONED BARGAINS.

Kaabe Square Piano, seven and one-third octaves, full size case, rosewood, elaborately carved, good condition, a bargain for... \$180.00  
Steinway Square Piano, seven and one-third octaves, full size, elegantly carved legs and lyre, splendid condition, a bargain... \$150.00  
Chickering Square Piano, seven octaves, full size, elegantly carved legs, four round corners, a bargain for... \$150.00  
Hallett and Davis Concert Grand, fine bargain... \$200.00  
Behning Square Grand, seven and one-third octaves, nearly new... \$150.00  
Chickering Square Piano, six and one-half octaves, well worth... \$85.00  
Emerson Cabinet Grand, seven and one-third octaves, good condition, round, rich sweet tone, nearly new... \$200.00  
New England Upright Piano, seven and one-third octaves... \$150.00  
Haines Bros. Upright Piano, seven and one-third octaves... \$175.00  
Gate City Upright Piano, seven and one-third octaves... \$135.00  
Southern Gem, Square, seven and one-third octaves, modern case, carved legs... \$125.00  
Stodart Square, seven octaves, overhauled, good condition... \$75.00  
Sterling Upright Piano, mahogany case, seven and one-third octaves, only been used four months... \$175.00

SECOND-HAND ORGANS AT YOUR OWN PRICE.  
Above prices are for cash, but you may buy at the same prices and have time with eight per cent. interest.

100 New Pianos in warehouses.  
150 New Organs in warehouses.  
PHILLIPS & CREW CO., Atlanta, Ga.

## FAT PEOPLE.

PARK OBESITY PILLS will reduce your weight PERMANENTLY from 12 to 15 pounds a month—NO STARVING, sickness or injury; NO PURGATIVE. They build up the health and beauty of the complexion leaving NO WRINKLES or sabbiness. STOUT ABDOMENS and difficult breathing surely relieved. NO EXPERIMENT, but a scientific and positive relief, adopted only after years of experience. All orders supplied direct from our office. Price \$2.00 per package or three packages for \$5.00 by mail post paid. Testimonials and particulars (replied) 2c.

All Correspondence Strictly Confidential.

PARK REMEDY CO., Boston, Mass.

**\$12.00 TO \$35.00 A WEEK CAN BE MADE**  
Persons preferred who can furnish a horse and travel through the country; a team, though it is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Sts., Richmond, Va.

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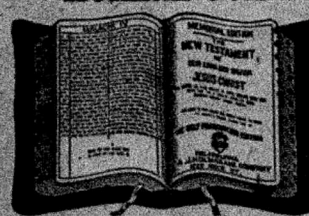
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Washington	10:43 pm	3:01 am	
Richmond	12:04 am	5:46 pm	11:50 am
Danville	1:45 am	8:25 pm	7:00 am
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Gastonia	11:26 am	11:26 pm	1:02 pm
King's Mountain	12:01 pm	12:01 pm	1:35 pm
Blacksburg	10:48 am	11:00 am	1:54 pm
Gaffneys	11:31 am	12:02 pm	2:05 pm
Spartanburg	12:28 pm	1:25 am	2:50 pm
Central	1:10 pm	2:49 am	3:20 pm
Seneca	2:01 am	3:45 pm	3:45 pm
Westminster	2:49 am	4:45 pm	4:45 pm
Toccoa	3:49 am	5:45 pm	5:45 pm
Mount Airy	4:49 am	6:45 pm	6:45 pm
Cornelia	5:49 am	7:45 pm	7:45 pm
Lula	6:49 am	8:45 pm	8:45 pm
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