

OUR * HOME * FIELD.

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

VOL. VI.

ATLANTA, GEORGIA, SEPTEMBER, 1894.

No. 12.

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)."

HISTORY OF NEW ORLEANS BAPTISTS.

CORNELIUS PAULDING.

A name intimately associated with that of the Baptist denomination in New Orleans for forty years in the first half of the present century is that of Mr. Cornelius Paulding. He was a native of New York, a Baptist, who resided in Savannah, Georgia, for several years before he came to New Orleans, which was just before the war of 1812, with England. He was a man of some means when he came here, which he invested in real estate, and in his financial affairs he was quite successful. He acquired several valuable properties, which yielded a fine rental. One of these was near the United States Custom House, on Dorsiere street, between Canal and Custom House streets. Another was at the corner of Canal and St. Charles streets. Others around Lafayette square, on St. Charles and South streets. Later, his residence was about a mile from Canal street, above St. Mary's market, on Gaiennie and Tchoupitoulas streets, now the Magnin cotton mills. At various times he used some of his property in the cause of religion and in the interest of the Baptists.

DR. WM. B. JOHNSON, OF SOUTH CAROLINA.

Baptist ministers visit this city at certain times, we do not know how frequently, but it is upon

record that Dr. William B. Johnson, an eminent Baptist minister of South Carolina, paid a visit here about March, 1817, I believe. He preached several times in Paulding's "Long Room,"—the upper story of his building on Dorsiere street—"to congregations respectable for members and attention." He also preached on board a ship; and by special permission of Pere Antoine, the curate of St. Luke's Cathedral, the old Catholic church fronting on the public square, then called Place d'Armes, now Jackson square, he preached in that building a sermon for the benefit of the Poydras Female Orphan Asylum.

DIRECT MISSIONARY LABOR.

The Home Mission Board of the American Baptist Triennial Convention, the first session of which was held in Philadelphia in May,

1814, determined to begin missionary operations in New Orleans. Rev. James Ronaldson was sent here in 1816 or 1817. He taught a school on week days and preached on Sundays in Paulding's "Long Room" on Dorsiere street. A church was organized, the details of which and the number of whose members this writer has not at hand. The membership was doubtless composed of persons who had moved in from other states. Mr. Ronaldson continued his ministry for two or three years. He died in Louisiana, I believe, in 1848. A grandson of his now lives in Clinton, La., an active Sunday-school worker.

Another Baptist minister, a Rev. Mr. Davis, came and gathered up the scattered material that remained and kept them together for a time. He preached in another building of Mr. Paulding's—on Canal street, near Bourbon. The Episcopalians had a church, Christ Church, corner of Dauphine, and the Jews a synagogue, corner of Bourbon, which was removed in 1850 to Carondelet street, between Julia and St. Joseph.

FIRST BAPTISM IN NEW ORLEANS.

Mr. Davis had one conversion and baptism during his ministry.

This candidate was a Mr. Davidson, father-in-law of Mr. Alfred Hennen, a distinguished lawyer of this city. (Pulpit offering, Appendix G, page 337.) He was baptized in the Mississippi river, in front of the Custom House, in 1820. This building was a brick house, about the size of a village court-house, in the middle of the square now occupied by the government granite structure. The spot where the baptism took place is now solid ground, far removed from the water's edge. According to city maps, a hundred years ago, and more, in 1780, the river washed what is now the northeast corner of the Custom House building, on North Peters street. From alluvial deposits and encroachments of the batture, the river receded almost annually. The Louisville and Nashville railroad depot is now situated where the wharf was in 1850.

When Mr. Davis left the church in 1820, there were about 16 white members and 32 colored. Ere long it became disorganized.

Rev. Wm. Rondeau arrived here about 1826, from England, reorganized a church, preached for two years, baptized two candidates and had a membership of about twenty. He went to Kentucky, and soon after the church became disintegrated and dispersed.

As the American population increased, the business of the city and the building improvements gradually advanced upward, above Canal street. The first decided steps toward the erection of a building specially intended as a Baptist house of worship were taken about 1833. Mr. Paulding erected the large building opposite Lafayette square, on St. Charles street, corner of Hevia, now known as Soule's Commercial College. The lower story was intended as dwelling or business houses and the upper portion prepared as a very large hall for public worship.

Rev. Pharellus Church, from West Miamburg, New York, came and preached for a year or two, in 1834 and 1835. We do not know of any very decided favorable re-

sults. He returned to the State of New York, where he died in 1887. We have no definite information of any other Baptist preaching in this new house. The building was soon after rented to the second Municipality, the American extension of the city, from Canal street to Felicite, the upper boundary line. It was used for the Recorder's court, and some years later as a Council Hall.

A few years subsequent to the departure of Mr. Church, Rev. P. W. Robert, a member of the South Carolina Robert family, came to this city from Rapides or Avoyelles parish and labored for some time in an upper suburb known then as the City of LaFayette, from Felicite street to Toledano, which later, in 1852, in the consolidation of the city, became the Fourth Municipal District of New Orleans. Mr. Robert preached for a time, but no church was organized.

In 1841 Mr. Frederic Clark, who was an excluded member of a church at Saco, Maine, came to this city and began efforts to establish a church. The base of his operations was at first on Julia street, near the New Basin. He met with some success in gathering up the nucleus of a church and collecting means for building. For this purpose he made a tour through a part of Southern Mississippi. A site was obtained on Triton Walk, afterwards named Delord street, now called Howard avenue, near the Basin. But ere long, his unfavorable antecedents becoming known through correspondence with the church at Saco, he was not recognized by the denomination, and after lingering through a languid existence of six or eight years, his church crumbled away.

During this time of unhealthful effort with an unsound basis, renewed missionary operations were set on foot by the denomination at large, which under God's blessing at length attained more satisfactory results and a more vigorous growth than former movements.

The next chapter will give the foundation and the successful up-building of the permanent First Baptist Church of New Orleans, which is now hale and vigorous after a half century's life and trials.

Annual Report.

CALIFORNIA, Mo., July 31, '94.

Dear Bro. Tichenor:—I hereby send you my annual report, beginning with August 1st, 1893, to July 31st, 1894.

The Lord has been very good to us in the past year. He gave me health and strength to do my work, and our labors have not been in vain. The members of our little church are in harmony trying to serve the Lord. We have organized a Monthly Women's Missionary Meeting to the advancement of our sisters and the missionary cause.

Our Sunday-school in our church is prospering; kept up the year round. The present number is fifty-five scholars and six teachers. We also have organized a mission Sunday-school in the city of California, Mo.; numbers from fifteen to twenty-four scholars and three teachers.

In the month of November we had a protracted meeting, and the result was, I baptized a number of happy converts.

Our church numbers now 26 members.

Sermons preached, 168.

Addresses delivered, 60.

Pages of tracts distributed, 4,220.

Prayer-meetings attended, 50.

Religious visits, 626.

Baptized, 12.

Received by letter, 1.

Communion administered, 5.

Conventions and associations attended, 5.

Miles traveled, 294.

Sunday-schools and Bible classes conducted, 46.

May the Lord bless the labors of your humble servant.

W. KROESCH, Missionary.

BALTIMORE, Md., July 13, '94.

My Dear Miss Armstrong—Knowing that it will please you, I want to tell you that the Lord has been very near to me at different times while visiting the sick. I told you some time ago that the importance of this special work comes to me more and more. Considering the fact that "God is ever mindful of our work and labor of love,"—Heb. 6:10—and will even look upon it as done to Himself,—Matt. 25:36-40,—we had great encouragement for this very work. Yes, I verily believe that God's children will truly follow the Master's footsteps when they try to minister to the sick.

In going through the different wards of the hospital, we find much opportunity in sowing the seed of life, and to see here and there the seed has fallen on good ground.

To illustrate: I noticed, among others, a woman who looked greatly oppressed and worried. On kindly inquiring the cause of it, she told me she was now four weeks in the hospital and had undergone a painful operation, and instead of being able to go home where she was so much needed (she being a widow and the main support of the family), finds that she must go through another operation, and so, aside from suffering, would be obliged to stay here so much longer. She cried bitterly, and I felt very sorry for her. After looking up to God for a divine message to this poor soul, I tried to comfort her, and after reading the Scripture and prayer, I left her with the promise to call and see her again. When I met her the first time she was sitting up outside on the porch, so didn't know what bed she occupied in the ward; but when last week on going through the ward from bed to bed, I came to her also, she held out both her hands, pulled me down to herself and kissed me. She told me how she had been watching to tell me how much good it has done her, and how the Lord has blessed those words and answered our prayer, so that the second operation passed over without hindrance. She was now perfectly at peace, and felt assured "He was doing all things well."

This is only one out of many pleasant experiences, and there are always anxious faces that brighten up when they see me coming.

That the Lord will further use me and enable me to work for His glory, is my sincere wish and humble prayer.

Yours as ever,

MARIE BUHLMAIER.

KANSAS CITY, Mo., Aug. 3, '94.

REV. I. T. TICHENOR, D.D., Atlanta, Ga.

Dear Bro.:—Sent herewith my monthly report, but have not quite so many visits, for the weather was very warm and the farmers have a great deal of work to do during this time of the year. Besides, I lost one Sunday to preach, for I was unable to get a meeting together.

Have visited during the month of July, Richmond, Mo., where I had a good meeting, and I am the only German missionary that preaches there. I hope after the Lord has opened those people's hearts, we might get a German Baptist church organized there, for we have two members, and two were converted some time ago. A few others are near to us.

Other places I have visited are Lawson, Lathrage, Cameron, Liberty, Camden, Lexington Junction, besides one week I have spent in Kansas City. A. F. BRANNS.

KERR CO., Tex., July 19, 1894.

MISS ANNIE W. ARMSTRONG, Baltimore, Md.

Dear Sister:—Your kind letter was received some time ago, but I have been very busy and have not had time to answer it sooner. We thank you very much for your kindness and sympathy, and we pray that the blessings of God may be with the two Ladies' Aid Societies that sent us two boxes last winter. We needed many things very much last winter, and when the boxes arrived, it was like a bright ray of sunshine driving away the chill and gloom of a cold, cloudy day. It was in December, and I needed a warm coat very much. When the boxes were opened the children did not seem to think of themselves, but were looking to see if there was a good warm coat for papa. They found a nice warm coat and vest, and it brings tears to my eyes now when I think of their expressions of joy and gratitude. My sisters would say: "Oh, how thoughtful and kind the dear sisters were!"—and the children would say, "Yes, they sent the very things we needed."

And the good old Methodist sister who rejoiced with us, said: "I just tell you what is the fact, these Baptist Missionary women is awful good people."

You cannot know the blessed influences the boxes have had and are still having—we think they have been a blessing spiritually and financially. We are not so needy this year. If it were not for the long continued drought we would be getting along very well, considering that times are very hard everywhere. Girls are studying well. Two of them will soon be competent to teach. Once they needed some books and I did not have the money to send for them. That was worse than having to wear my summer coat in the winter time; but I received two boxes last winter, and that enabled me to get all the books they needed.

I am from Alabama, but have been preaching on the frontier of Texas twenty years. When I came to this country the Indians would come often to steal horses, and would sometimes kill some of the settlers. I assisted in the constitution of the first churches in this part of the State. I have preached in thirty-four counties as missionary, therefore the churches on the frontier must pay

part. The churches here agreed to pay me seventeen dollars per month. Owing to the long continued drought they cannot pay me. I must depend upon what I get from the Board (twenty dollars per month). The mission work is in Kerr, Bandera, Kimble, and Edwards counties. There is great destitution in Edwards and Kimble counties, and we have found girls and boys nearly grown who have never heard preaching. Eight have been baptized in the mission field since the first of July. I will commence holding protracted meetings on the Nueces river, one hundred miles from here, next Saturday. We have twenty churches in the Association, and only six church houses. Churches here assist in mission work long before they are able to own a house to worship in. Fourteen of our churches meet in school-houses or under brush arbors.

We will need some things this winter, but I will not make request for any particular thing. We will simply say that we will highly appreciate, and thankfully and gratefully receive anything that the society may be able to send.

I wish that I had the time to write you a better letter. I assisted in protracted meetings until I had but little time to stop at home. In two days and a half I must fill an appointment on the Nueces river, one hundred miles away.

The Mormons, Christadelphians (Thomasites), infidels and inconsistent professors hinder the work very much.

Pray that the Lord may be with us and help us in every good work.

Your brother in the work,

TEXAS, July 11, 1894.

MISS ANNIE W. ARMSTRONG.

My Dear Sister:—I received your very kind letter dated June 29th, and was so glad to hear from you.

The Lord has many precious ones out here that you and other good women have been helping, and thereby many precious souls have been saved. I have five counties to preach in, the same field I have been in for five years; the counties will average 30 miles across. The people are generally poor and hard run, mostly farmers that have missed three crops from drought. But they are still anxious to hear the gospel, and will travel for eight or ten miles with their families in wagons to hear preaching; I know of some who go eight miles to at-

tend Sunday-school. I tell you this so you may know who you are helping.

I have found forty-seven families without a Bible, and one hundred and five persons that did not have a Testament, and have given each of them one. I found one family of seven where the father and mother claimed to be infidels. I offered her a Bible, and she said she would not have it. I insisted on giving her daughter one, and she said she did not care. The daughter commenced reading the Bible, saw herself a sinner, and the mother and two daughters have been saved in Christ by the reading of that one Bible. They are very zealous, and eternity can only tell what that one Bible will do.

Dear sister, if it had not been for the good women helping me I could not have stayed here this long. All they have sent me has been very good and nice, and I have acknowledged the boxes always as soon as I could. Times are harder here now than they have been, and we are needy now in the way of clothing. My three last children are girls, and I have a hard time keeping them with clothes to attend church. We need anything that any family would need in the way of wearing clothes and bed clothes, being in a rough, wild country for five years with a small salary. You don't know the sacrifices we have to make to stay here. This is twelve years I have been missionary in the State of Texas, and have been pressed many times, but this is the hardest time I have ever had to battle with.

We will be so glad to get some bed clothes. The good sisters sent us two nice quilts last fall and three blankets. It is very cold here, and we need underwear.

YOUR FELLOW-LABORER.

PENSACOLA, FLA., July 6, 1894.

Dear Dr. Tichenor:—I am most happy to write you that our church is now within brick walls and cover. We shall be able to finish the auditorium comfortably and attractively for worship. The building is thirty-five feet high, seventy-five feet long, and sixty feet wide. Thus we shall have, when completed, two rooms, the basement for Sunday-school purposes and etc., and the main auditorium above, which will seat perhaps seven hundred. But as I wrote you before, the basement will not now be finished. This work has been indeed a hard one for our little band. How could we have succeeded without the timely help of the Home Board. May Heaven's richest

blessings be upon this Board in the grand work it is doing. When we consider the size of the building that was begun in Pensacola, the weakness of our cause and the unprecedented financial pressure of the times, it does seem almost a miracle that we have done so well. Truly we may say: "The Lord be magnified." Besides all this, we are being blessed in our membership. There have been frequent additions to our numbers who are proving to be of great service. Our congregations have increased, the Sunday-school is larger than ever before, and now that we are soon to

The fact that Pensacola is a large shipping port makes it a very important mission point for the Home Board. The Catholics have almost everything their own way, but Protestantism is asserting itself, and the Baptists are bearing aloft the standard of the old gospel. Will not Christians everywhere who read these lines, remember us in their prayers. The Lord has indeed been gracious to us, but we need more and more His blessings, especially that our moving into our new home may be attended with the very best spiritual results.

Pensacola is a splendid winter

MISSIONARY DAY

SUNDAY-SCHOOL CELEBRATION, SEPTEMBER 30th, 1894.

Dear Friend and Fellow Worker:

Our Sunday School Missionary Day this year will be observed September 30th. It will be under direction of the Sunday School Board, at the request of the Home and Foreign Boards—a request approved by the Convention.

WHY OBSERVE IT?

1. To interest and instruct the children, the future supporters of the work.
2. To elicit their present help in the way of gifts.
3. To train them for their future work.

WILL YOU HELP?

It is a work of love on the part of the S. S. Board, for the Master. Will you not join in and help from the same motive?

To make the service attractive and pleasing, a beautiful program has been prepared, which will be furnished free to all schools applying for it. Of course

A COLLECTION WILL BE TAKEN FOR MISSIONS,

which is to be sent to the SUNDAY-SCHOOL BOARD, Nashville, Tenn., to be divided between Home and Foreign Missions, as the givers may request.

A program for each child large enough to use it, and a card for every one. Fill out order for your school, and see to it that the occasion is made a success. Yours in Christ,

R. J. WILLINGHAM, Cor. Sec. For. Board

I. T. TICHENOR, Cor. Sec. Home Board.

T. P. BELL, Cor. Sec. S. S. Board.

be in our new house, we feel like exclaiming: "Bless the Lord, oh, my soul, and all that is within me bless His holy name." Pensacola has always a large number of seamen waiting for their ships to load. The Protestants have a Seafarers' Friend Association which provides religious services of some kind every Sunday. There are two Baptists on the board of managers. Besides there are frequently sea captains and sailors in the congregation of the First Baptist church. I have heard of two conversions of sailors, one in Key West and one in Galveston, who dated their religious impressions to the Baptist church here

resort, but it is far more than this. It is a city of some 16,000 inhabitants, and among the number are men who are in very destitute circumstances. Our church has frequent calls for help for the poor and right nobly do they respond. If we had means to build an orphan asylum and widows' home these would be well filled with inmates. Let the Board remember that in helping Pensacola they are aiding in giving the gospel to sailors and soldiers, and above all to many of God's poor.

Yours in the work.
A. P. POON.

Make life a ministry of love, and it will always be worth living. —Browning.

REPORT OF REV. E. GRAALMAN,

GERMAN MISSIONARY IN OKLAHOMA.

SEAY, BLAINE CO, OKLA. TER.,

August 1, 1894.

Dear Brother Tichenor:—As the quarter has passed, I send in my report for that time. I have been engaged as usual in the work for the Master. My health has not been as good during this time as in former years, still I was permitted to preach every Lord's day and fill my appointments.

In general, I can say the work is progressing. Our meetings are well-attended and are a blessing to our people. The Sunday-school is held every Sunday, Children's Day observed and \$3.75 collected for the Chapel Fund; also \$5 from our Sunday school and church given for the board. Our people are willing to give, but how can they give when wheat is 28 cents and 30 cents per bushel. Last Sunday our church resolved in a regular church meeting to go forward in erecting a small meeting house, 24x36 feet—the grainery we meet in at present is to be used for grain. Our German Mission is helping us to build, and our German churches will help us some also. A new preaching station in the strip we took up, our lay brethren helping me to supply it. I expect to baptize there in the near future. Also a new English church I helped to organize near here. They meet for Sunday-school every Sunday and have preaching occasionally. I try to preach for them now and then. We need a good missionary in this locality to preach for the English-speaking people. I wish the Board was able to support another man. I still go to El Reno every month. On one of my journeys I lost my horse and was compelled to go back home.

Some sixty or seventy miles west of El Reno, in Washita county, live a number of German Baptists who ought to be visited, but on account of the great distance and no railroad I do not see a way. For this field we ought to have a German missionary.

I feel thankful to the Board for aiding me in the Gospel work, otherwise I do not see how we could live. Our people are not able to give much to my salary.

Sermons preached, 30.

No prayer meeting during this time.

Lord's Supper, 1.

Traveled per wagon, 300 miles.

Received by letter, 2 persons.

One new station.

One new large church organized. Visits, 50.

Tracts and papers distributed everywhere I could.

Funerals attended, three.

Yours in the work,

ED. GRAALMAN.

Our Home Field.

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

The price of *Our Home Field* has been reduced to 10 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 trifling, and we expect 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 subscriptions 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 to the remitting church. But, above all, remember to make remittances. To say we need money to meet our promises to our missionaries does not excuse the idleness of our condition.

When there's no money to send, when there's no work, when all are idle, but all are to be saved.

Baptist Increase.

The statistics given us by Dr. Briscoe are as accurate as publishing men can make them. But they are not always entirely correct. Accepting them as accurate, we find that the statistics for 1893 show the white Baptists of the South as having 11,131 churches, 7,432 ordained ministers, baptisms 55,491, total number, 168,124.

The statistics for 1892 show:

Churches	11,131
Ministers	7,432
Baptisms	55,491
Total membership	1,285,431

The increase in this ten years has been:

Churches	3,533
Ministers	2,273
Baptisms	25,774
Membership	412,197

The per cent. of increase has been, of churches, 31.7 per cent., of ministers 30.7 per cent., of baptisms 46.4 per cent., and of total membership 32.1 per cent.

The statistics for the colored Baptists in 1893 were, total membership, 621,231, and in 1892 it was 512,377, and the per cent. of increase during the decade was about 21. The total increase of Baptists

white and colored, was 571,231; the per cent. of increase was 43.

The total population of the Southern States was, in 1890, 18,399,716, and in 1880, 17,472,122; an increase of 5,111,654, or of 17 per cent. Thus it will be seen that the per cent. of increase of the Baptists being 43 per cent., was nearly three times as great as that of the population, which was but 17 per cent. This is a fair showing of the progress of our Baptist people in point of numbers. Their increase in many other respects has been fully as great as that in numbers. From 1888 to 1893, a period of but five years, church property had increased in value from \$10,780,000 to \$17,342,000, an increase of \$6,562,000, or 61 per cent. And property devoted to educational purposes had increased in the same time from \$5,117,000, to \$8,307,000, a gain of \$3,190,000, or 62 per cent.

The most creditable showing is in contributions to missions. The amount contributed to State Mission work in 1888 was \$154,500, in 1893 it was \$141,684. The amount given for Home and Foreign Missions was, in 1888, Home Missions \$69,000, and for Foreign Missions \$200,000; in 1893 to Home Missions \$74,129, and to Foreign Missions \$106,122. The total amount contributed to State, Home and Foreign Missions in 1888 was \$357,500; in 1893, but \$247,811. During these five years the increase in numbers was over 200,000, or nearly 20 per cent.

WHAT DEBS COST.

It is impossible to estimate what amount of loss resulted from the Debs strike, but Bradstreet's companies the following sums as safely within bounds:

United States Government	\$ 1,000,000
Loss in earnings of Railroads	1,500,000
Chicago	1,500,000
Loss earnings, other railroads	2,500,000
Loss, destruction railway property	2,500,000
Loss, railway employees wages	30,000,000
Loss in exports	2,000,000
Loss on fruit crops	2,500,000
Loss to manufacturing companies	7,500,000
Loss to employees	35,000,000
Loss to merchants on quick goods	5,000,000

Here we have a total of \$79,000,000 and no account is taken of the consequential damages to almost every line of business and industry.

It is quite certain that the Debs strike, first and last, cost far more than \$20,000,000, besides quite a number of human lives.

Will somebody tell us what earthly good the strike accomplished?—*Atlanta Journal*.

The only power that can strain the greed of capital and the lawlessness of oppressed and maddened labor is the religion of Jesus Christ. Where that democratic capital is reasonable in its demands and considerate of the needs and sufferings of labor. Where that rule in the heart of labor is just to the claims of capital, faithful in the performance of its duties and a defense to the property of the employer. It brings peace on earth and good will to men. It enthrones law in

the State and makes love to God and love to man the rule of life for all men.

It costs less to evangelize and uplift the masses of a people than it does to keep them in ignorance and poverty and hold them in subjection by governmental power.

The hundred million dollars spent in the lawless effort of the Chicago mob to rectify what it deemed its wrongs would have gone far towards Christianizing and elevating the godless thousands of that great city. Five millions a year for the past twenty years spent in supplying that city with Bibles, tracts Sunday-schools, houses of worship and with the living ministry would have saved Chicago the disgrace and loss occasioned by this outburst of plunder and burning and blood.

It is time our Southern people were thinking of these things and looking to their own households. From two of our Southern cities the cry for help recently went up to the chief executives to protect the lives and property of their citizens. That campaign of their soldiers cost either of them more than all the money that has been expended in State Missions for a generation.

The time is not distant when the men who now swarm in our Northern cities and threaten their peace and safety will come by multitudes in our Southern communities, and we must meet them with the Bible or the bayonet. The time to begin this work of saving them is now. What can be done now with the unnumbered masses of New York or Chicago? Had vigorous work been begun there half a century ago, how different had been their condition now. If neglected, how long before Baltimore, St. Louis and New Orleans will present a picture as alarming and a condition as uncontrollable as they? Jerusalem might have been saved had she known in her day the things that made for her peace. Shall we disregard them when they are at our country to a fate which the horrors of the French revolution will not equal and those of Sodom and Gomorrah scarcely surpass.

"I believe the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can discover it."—*David Webster*.

WHAT NEGRO PREACHERS SAY About the Treatment They Receive From the Whites in the South.

We copy from the official report of the Home Mission Society of New York the testimony of the General Missionaries (colored) as to the treatment received from the white people with whom they come in contact. These men are the trusted employes of that Society. With one voice they declare they are kindly treated. They make no complaint either for themselves or their people.

ARKANSAS.

REV. J. H. HOKE.

"In nearly every part of the State I have the co-operation of the white brethren. In many places I accept invitations to preach for them in their own houses of worship. Sometimes they contribute very liberally. Frequently in Institutes they are my best help. They often speak of my work through their papers."

FLORIDA.

REV. W. A. WILKERSON.

"As to the white people I have no complaint to make. On the other hand, every official of my country from the circuit judge down has signed a recommendation to the president of one of the prominent railroad systems to grant me an annual pass over the road on account of the work in which I am engaged. The only obstruction I receive is that from a certain class of men of my own race, and men who ought to be in great harmony with the work."

KANSAS.

REV. W. L. GRANT.

"We enjoy co-operation with our white brethren as it relates to the special arrangement which gives us a general missionary and access to the Church Edifice Fund. Owing to unavoidable financial embarrassments, they have not been able to render us any pecuniary aid. Every good feeling, however, exists, which assures the highest advancement of our common cause."

KENTUCKY.

REV. F. R. KENNEDY.

"The common school system is supported by State taxation, white and colored people sharing alike per capita. The buildings in some localities are very poor, and in others there are none provided for school purposes; but in the larger towns and cities, which have

school districts within themselves, the buildings are good and the instructors generally competent. In addition to which there are several schools of the higher order. The most important of these is the State University, located at Louisville, Ky., which is doing a great and good work for the race throughout the State.

"I have no assistance from the white people except occasional individual donations. I have, however, succeeded in getting the State Executive Board (white) to appropriate \$300 a year for missionary work, and have also made recommendations relative to the most needy points where money may be used most beneficially."

MISSOURI.

REV. H. N. BOUEY.

"The white Baptists of Missouri have helped us considerably in the last two years, and have decided to do so more systematically from now on. The ensuing year their State Mission Board pays to our Board \$200 toward my salary as State missionary, and have favored and indirectly aided our educational work. This, of course, is in response to the policy of our State Board."

NORTH CAROLINA.

REV. A. B. VINCENT.

"The railroad authorities and white citizens generally have rendered kindly assistance everywhere in the difficult work."

SOUTH CAROLINA.

REV. E. B. ROBERTS.

"Three years ago the Board of the White Baptist State Convention was induced to appropriate \$500 for ministerial students at Benedict College, but opposition arising, the appropriation was discontinued, and nothing further has been done by them towards helping the colored Baptists. The question of helping the negro is being agitated each year at their annual gatherings, and it is predicted that it is only a question of time before this opposition will be overcome, and the Christians of the North and South join hands in the prosecution of the work of missions and education among the colored Baptists of South Carolina. God speed the happy day."

TENNESSEE.

REV. W. H. C. STOKES.

"In my travels over the State I have found the white people very kind and appreciative of our

labors. Frequently they form a conspicuous part of our congregations, and when the hat is passed are among the most liberal contributors to our work. When in a town or vicinity they have chanced to learn of our coming, sometimes arrangements have been made and an invitation extended to hold with them a special service. On such occasions we have always found an appreciative audience."

TEXAS.

REV. A. R. GRIGGS, D. D.

"The white Baptists of this State are doing some work for our people. Last year they supplemented the salary of our missionaries to the extent of \$528.22. Occasionally a white minister goes out among our people and preaches. It would be a great help to many of our churches if more of the ministers and leading white members would go to the business meetings and Sunday-schools of colored churches, to aid in their councils and to show fraternal feelings, and such visits would help to prevent many church troubles and denominational ruptures. Nine years experience as pastor enables me to testify as to the value of such service upon the part of our white brethren. The real fact is, the whites and blacks are drifting apart more and more in everything. Our people are largely to blame for this state of things. The help, friendship and co-operation of the whites are not as freely encouraged as it should be. This is a great loss to us and no gain to them. We pray daily for a closer affiliation with the whites in all things that will tend to elevate the negro and bring blessings to the whites."

EVANGELIZATION OF OUR CITIES.

It is a mistake to suppose that the problems which now confront the Christian church in the great civic centers are old. As a matter of fact, the concentration of the people in the cities is a modern phenomenon, and the church in this enterprise is yet in the experimental stage. The old theory that Evangelistic work, technically so called, was sufficient to master the situation is now seen to require revision. The flying column is no longer adequate. The Christian church must become an army of occupation. In the large cities elements of population have become integral parts of the municipal body which are as foreign to American ideas as they are to the principles of the Gospel. Social

congestion means social disease. The crowded environment makes vice epidemic. How to organize our Christian bodies to meet such an emergency is a question of the first importance. It cannot be adequately done without concentration, large financial investment, and a broad comprehension of the social aims of the gospel of Jesus Christ. How far, in the quieter denominational thought, the broader conception of the plan of the Gospel to uplift society as well as to redeem the individual, prevails, need not be debated; but that some definite reorganization of our forces and some heroic revision of our methods are absolutely required, few can deny.

DASH—PUSH.

Where everything else is moving as with lightning pace, the cause of missions must yoke a sanctified enterprise to its car or be hopelessly left behind. God means that the church shall quicken her march and catch up with the times.

Why should the world, the flesh and the devil monopolize all the enterprise of the age? Because Christ said that the children of this world are in their generation wiser than the children of light, are we to infer that He meant they should be? It will no longer do to act and talk as though we had countless years and even centuries before us wherein to evangelize this world.

We have often said, what now we calmly and deliberately repeat with emphasis, with one tithe of the "dash" and "push" with which all worldly enterprises are carried forward, the thirty million of Protestant church members now on earth would not let ten years pass without filling the globe with missionary effort, and bearing the good tidings of the Gospel to every family of man.

We yearn to see the church of God take up this work as though she felt the time is short and eternity only is long; that millions of unsaved souls die every year, and a whole generation in less than forty years; as though she saw that God had given her opportunities and faculties that multiply her responsibilities a hundred fold. There must be an apathy and lethargy that are next to criminal, if the children of light stand still, or move so slowly as to allow the children of this world to outrun them in this race, and not only to carry all modern inventions, but all modern devices for destroying bodies and souls into the regions

beyond, ahead of the Gospel message.

The Prince of Darkness is pushing his missions and publishing his message fast enough, however sluggish may be the messengers of the Prince of Peace.

CUBAN MISSIONS.

It can hardly be doubted that the results of the wonderful work in Cuba will be felt in Spain and that many a benefited soul in that priest-ridden land will be led by converted Cubans into the light of the gospel. In this instance at least the relation of the Home Missions to the evangelization of the world becomes very close and vital.—*Baptist and Herald*.

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.—*Baptist and Herald*.

THE SECRET OF THE BIBLE.

"The secret of the Bible, its peculiar secret, is its supernatural grace. The Spirit breathes from its pages. We may have no human theory of inspiration, but was not Coleridge right when he said that 'the Bible without the Spirit is a sun-dial by moonlight.' To the end it will be true, as John Robinson said to the Pilgrim Fathers when they embarked on the Mayflower, 'that the Lord has more truth yet to break forth out of His holy Word.' After preaching the gospel for forty years, Spurgeon hands in his testimony: 'I have only touched the hem of the garment of divine truth, but what virtue has flowed out of it. The word is like its Author—infinite, immeasurable, without end. It is what no other book is, the authoritative voice of the soul. As Coleridge exclaimed, 'this book finds me.' Is not this our evidence of its divine origin?'—From Dr. Pattison's 'History of the English Bible.'"

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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THE BAPTIST MISSIONARY UNION.

The report of this body for 1894 shows aggregate receipts for \$455,000, of which \$262,061 was received from the churches and the remainder from Women's Mission Societies, invested funds, etc.

To collect and disburse this sum the Union has four secretaries, a treasurer and clerks, costing \$21,344, and fourteen district secretaries, whose salaries and traveling expenses were \$27,949. This working force cost the Union \$51,293. Besides this, the general expenses were \$11,700 and their publications \$5,000. Here is a total expenditure of nearly \$68,000. This is 23 1/2 per cent. on the amount collected from the churches, or 14 per cent. upon their entire receipts. Is this a wise expenditure? We are sure that if the Union should discharge its fourteen district secretaries and depend upon the voluntary efforts of the pastors, it would not in five years before their receipts would fall off one-half and their grand mission work would be sadly crippled. That work is one of the noblest of all the mission organizations of the world. In the last year there has been an increase of twenty missionaries, sixty-eight native preachers and 15,499 members. It has on its mission fields a total of 2,128 preachers, 1,612 churches and 185,228 members. These organizations that have reduced their working force to a minimum in order to avoid so-called expenses might learn a lesson from these facts. "There is that which scattereth and yet increaseth, and there is that which withholdeth more than is meet, and it tendeth to poverty." In all business true economy is judicious expenditure.

SEMPLE'S HISTORY.

Revised edition, pages 526. Price \$1.50. Pitt & Dickenson, publishers, Richmond, Va.

The Baptist public are greatly indebted to Messrs. Pitt & Dickenson for the revised edition of this most valuable history of the Virginia Baptists. Every one who is interested in the great struggle of the Baptists of America for religious liberty, should buy and read it.

CHURCH EXTENSION METHODS IN WALES.

The London Christian describes a novel plan of church extension devised and operated by Mr. Pugh, an energetic Methodist minister at Cardiff in Wales. Wherever he sees a new opportunity in that rapidly-growing town, he erects a tent or wooden hall in which at once to gather a congregation. As soon as he has got fifty members he organizes them into a church, and then leaves them to work in their own way. In four years sixteen such enterprises have been started. The scheme has in the first place the great advantage of cheapness, avoiding the weary delay involved where it is attempted to collect funds for more costly buildings.

OUR WORK AMONG THE COLORED PEOPLE IN GEORGIA.

(The Christian Index.)

EXTRACT.—Bro. J. M. Brittain held an Institute here for the colored ministers and deacons. It was a grand success to all. White and colored fell very much in love with Brother Brittain. This work in which he is engaged is a noble one indeed and I do hope that all of our pastors will stand up to him solidly. Brother B. is peculiarly adapted to this delicate work requiring so much prudence and skill. Brother Pastor, if you want to get right happy just follow Brother Brittain through one of these Institutes.

Fraternally,

M. L. CASHWELL.

"It will not avail to pass resolutions and form prayer alliances. For generations great calls have been issued, longues have been proposed, emotions have been aroused, and yet the days continue evil; the Kingdom of God moves faster, but slowly still, and prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become, henceforth, men whose hearts God has touched with the prayer-passion, the history of His Church will be changed."

HOME MISSIONS.

"Preach the gospel to every creature."—Mark 16:15. Home Missions is the subject. The text is on the wall above my head in large gilt letters, which must be seen by every one coming through the door. It is generally quoted, and properly, as referring to foreign missions, but it is applicable to home missions as well; for we must be witnesses in "Jerusalem, and in all Judea, and in Samaria" no less than unto the "uttermost part of the earth." We have therefore:

1. The paramount business of the church—"to preach."
2. The thing to be preached—"the gospel."
3. The extent of the preaching—"to every creature."

An old Indian in the far West, hearing the gospel for the first time is reported in the *Home Field* as saying very pathetically, among other things, "Well, I don't want to be rude, but it does seem to me that you, my white brother, with that great book and its wonderful story, have been a long time in coming to tell it to your brethren of the woods." After relating this incident, I asked the people for fifty dollars; they gave me fifty-one, to send the gospel to the Indians, and other needy ones in the South, and in Cuba.

A. C. WILKINS.

Beaufort, S. C.

W. H. McALPINE'S WORK.

Alabama Baptist. Please allow us space in your columns to announce to the public that we are grateful to the white Baptists of the State of Alabama for giving us such a noble Christian worker as Rev. W. H. McAlpine, D. D., to work among us. He came to our busy little prairie town on the 14th of July, and spent five days with us. He organized an institute and held a successful meeting for three days. Our hearts burned while he unfolded the Scriptures and showed us our duties as Baptists. He was assisted by the white Baptist preacher of Safford, and Rev. D. M. Coleman, of Crumptonia; after which thirty-nine preachers and deacons had their names enrolled as members of the class.

The institute adopted the course of study prescribed by the State Convention. The institute will meet once every week. Rev. D. M. Coleman, a graduate of Selma University, was elected as teacher.

W. H. McALPINE, Secy.
T. ANDERSON, Com.
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A CHEAP, QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

RECOMMENDATIONS OF THE HOME BOARD TO WOMAN'S MISSIONARY UNION, ADOPTED AT ANNUAL MEETING IN DALLAS, MAY 11, 1894.

1. The Home Board would emphasize the need of moneyed contributions for the support of missionaries and their families on the frontier and in other places of great destitution.
2. That there be a continuation of the blessed work of sending boxes to the missionaries.
3. The Board asks aid in its work for Cuban schools, among the foreign population, the Germans in Baltimore, St. Louis, Kansas City, Louisville, and other places, the Chinese, the Cubans in Florida, the Mexicans in Texas and New Mexico, and especially for the colored women in and around our homes.
4. The Board having requested the Sunday-School Board to arrange for the observance of Missionary Day in the Sunday-schools, asks that the Woman's Missionary Union give to that Board such assistance as it may solicit.

LETTER FROM DR. I. T. TICHENOR, EXPLANATORY OF THE RECOMMENDATIONS.

ATLANTA, Ga., April 16, 1894.

Dear Sisters:—We submit to you in the accompanying recommendations, the objects for which the Board desires that the Ladies Societies composing the Union should work during the coming year. No argument is needed to justify their selection, and no appeal is necessary to create interest in laboring for them.

The meagre salaries the Board is able to pay the men who, in the midst of so many hardships and privations are sowing gospel seed in the broader fields of our country, makes its own appeal for increased contributions to this part of our work.

The blessed results that have followed the sending of boxes of supplies to our frontier missionaries, and the increasing interest in the good work, are enough to commend its continuance to all the Ladies Societies.

Nor is our work among the foreign population of our own land whom God is sending by thousands to our shores, where they may learn those truths that make men wise unto salvation, less in its importance or less powerful in its appeal to our sympathies for help. We cannot deny to the stranger within our gates the Bread of Life which we have so freely received. Our Cuban work every year surprises and rejoices us with new developments of its depth and power. That alien race, which God for wise purposes has suffered to be brought among us and multiplied until it numbers seven millions—who are not only at our doors, but are part of our households—must not be forgotten in our efforts to save the lost. All these classes, each in its own peculiar way, call for help from the Christian women of the South. We are sure the supplying of their needs will meet with a ready response.

May the Spirit of God incite them to their full duty to these needy multitudes, and bless them in their efforts to save those who are ready to perish.

I. T. TICHEBOR, Cor. Sec.

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

ALABAMA.	
Sunday-school, Bessemer.....	\$ 2 88
Total for the month.....	2 88
Previously reported.....	61 90
Aggregate since May.....	64 78
ARKANSAS.	
Bartholomew Association.....	\$ 5 00
Total for the month.....	5 00
Previously reported.....	9 20
Aggregate since May.....	14 20
FLORIDA.	
Ladies' Society, Jacksonville, Box Frontier Missionary.....	\$ 5 30
Total for the month.....	5 30
Previously reported.....	135 31
Aggregate since May.....	140 61
GEORGIA.	
Long Creek Sunday-school.....	\$ 7 50
J. T. Perdue, of Long Creek Ch.....	2 50
J. G. Gibson, Cor. Secretary.....	516 20
Ladies' Society, Hartwell, Box Frontier Missionary.....	20 55
Sunday-school, Ophopee.....	2 00
Sunday-school, Conyers, for El Paso church building, by Dr. M. Almond.....	5 00
Total for the month.....	562 75
Previously reported.....	38 37
Aggregate since May.....	601 12
KENTUCKY.	
First Church, Maysville.....	\$ 15 00
Woman's Missionary Union, by Mrs. Hamet Cary, Treas., Louisville.....	16 65
Woman's Missionary Society, First Church, Bowling Green, Salary of teacher in Rev. J. V. Cova's School, Havana.....	25 00
Total for the month.....	56 65
Previously reported.....	493 93
Aggregate since May.....	550 58

LOUISIANA.	
G. A. Turner, Treas.....	\$ 18 45
Minden Church, for El Paso church building.....	10 00
Total for the month.....	28 45
Previously reported.....	154 08
Aggregate since May.....	183 13
MARYLAND.	
Woman's Baptist Home Mission Society, Havana Hospital.....	\$ 25 00
Total for the month.....	25 00
Previously reported.....	797 88
Aggregate since May.....	792 88
MISSISSIPPI.	
Previously reported.....	300 18
MISSOURI.	
"Young People's Union," Kirksville (pledge), church at El Paso.....	\$ 3 50
Rev. S. P. Brite, Salisbury (pledge), church at El Paso.....	10 00
Woman's Missionary Society, by A. E. Rogers, Treas., of Mo.....	27 96
A. E. Rogers, Treas.....	156 11
"German work Sunday-school," Carrollton, by Rev. T. B. Eley, for El Paso church building.....	10 00
Total for the month.....	210 07
Previously reported.....	690 12
Aggregate since May.....	900 19
NORTH CAROLINA.	
Previously reported.....	\$ 235 92
SOUTH CAROLINA.	
Central Committee Woman's Missionary Society.....	\$ 80 55
Barrow.....	5 72
Lower Fair Forest Church, Union Association.....	70
S. B. Ezell, Treas. Spartanburg Association.....	5 35
Central Committee Woman's Missionary Society.....	54 69
Wanamora Church.....	3 20
Fort Mill Sunday-school.....	1 00
Fort Mill Church.....	1 00
Fairmount Church.....	1 00
Sunday-school, Seneca.....	5 00
Sumter.....	2 81
Horeb Church, Abbeville Association.....	5 42
Graham's Church, Denmark.....	3 00
Church Switzer.....	2 51
Sunday-school Switzer.....	2 00
Total for the month.....	172 95
Previously reported.....	181 53
Aggregate since May.....	354 48
TENNESSEE.	
W. M. Woodcock, Treas.....	\$80 84
W. M. Woodcock, Treas., Cuban Missions.....	15 00
Ladies' Missionary Society, Eagleville.....	3 86
L. M. Jones, Trenton.....	5 00
W. M. Woodcock, Treas.....	184 00
Total for the month.....	297 70
Previously reported.....	422 17
Aggregate since May.....	719 87
TEXAS.	
Ladies' Society, First Church, Dallas.....	\$ 50 80
Total for the month.....	50 80
Previously reported.....	501 62
Aggregate since May.....	552 42
VIRGINIA.	
Legacy of B. W. Thomas, by J. L. Powell, Exr., Forkland.....	\$ 100 00
Norvell Ryland, Treas.....	500 00
Total for the month.....	600 00
Previously reported.....	747 65
Aggregate since May.....	1,347 65
MISCELLANEOUS.	
Previously reported.....	\$ 45
Grand total for the month.....	2,017 55
Previously reported.....	4,754 73
Aggregate since May.....	\$6,772 28
N. B.— If at any time we fail to acknowledge in the above column, any item from any source, we will esteem it a favor to be advised of such omission promptly.	

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The best known paint in the world for tin, iron or shingle roofs, fences, sides of barns and out-buildings. It costs only 60 cents per gallon in barrel lots, or \$4.50 for a 5-gallon tub. Color, dark red. It will stop leaks in tin or iron roofs that will last for years. It is guaranteed not to peel, crack, scale, nor wash off, and is fire-proof against sparks. TRY IT.

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CONSECRATED MEANS.

There is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison to what she might do and ought to do. I am ashamed, however, to speak of giving as a duty, because it grows on me more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent privilege. There is something in love that takes off the asperities of duty. "I delight to do Thy will, O my God." That is the atmosphere of service—not the law atmosphere, "I ought to do this thing," but the love atmosphere "My meat is to do the will of Him that sent me, and to finish His work."—Rev. Dr. Pierson.

How's This?

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

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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 all obligations made by their firm.

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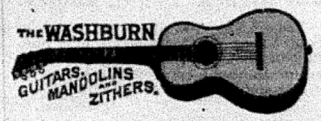
Hall's Catarrh Cure is taken internally acting directly on the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

It was said of Luther that "his words were half-battles," but deeds were the other half. Faith and works are the hemispheres of the globe of achievement.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation, or money refunded, 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No POSTAGE ANSWERED. For sale by all first-class druggists everywhere. LAMAR & RANKIN, Drug Co., Wholesale Agents, Atlanta, Ga.

At a prayer-meeting recently held in a small town in England, a good old man in his prayer said: "O Lord, may we not only be justified and sanctified, but may we be missionary-ified as well."



Style 101—Washburn Guitar.

Rosewood, with plain finish, edges, handsome colored wood inlays around sound hole, inlaid strip down the back, oval finger-board, pearl position dots. Standard size, \$22.00. Wooden case, extra set strings.

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IN THE TWENTIETH CENTURY.

The great churches which the new generation is to build will not be located in the elegant suburbs, but in the downtown sections. There the church must undertake and provide hospitals, medical dispensaries, kindergartens, night schools, employment bureaus, reading-rooms, gymnasias, bath rooms, Chinese schools—every form of applied Christianity. And this the church must do, not to protect itself in its luxurious appointments from undesirable members, but to save itself from dissolution. It must be influenced by that tender and melting and most persuasive of all arguments, "for Jesus' sake."

W. A. TUNN, Capt. Pharm. Asst. Washington, D. C.	S. H. HARDWICK, Asst. General Pharm. Asst. Atlanta, Ga.
J. A. DODSON, Superintendent, W. H. Green, Gen'l Mgr., Washington, D. C.	Atlanta, Ga. J. M. Culp, Traffic Mgr., Washington, D. C.