

OUR HOME FIELD.

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History of the First Baptist Church, of New Orleans.

BY J. L. FURMAN.

CHAPTER IV.—1847-1849.

REV. CHARLES A. RAYMOND, PASTOR.
ASPIRATIONS AND EFFORTS.

In her greatly depressed condition, on the loss of her pastor, in the summer of 1847, the church found it difficult to know how to proceed. Some of the leading and the more influential members—merchants and others—principal contributors to the financial resources of the church, were away from the city for the summer. But as it was deemed important to have the pulpit supplied as early as practicable, and as the prevailing view was that a man of marked ability, and distinguished reputation as a minister, ought to be secured, if possible, it was determined to address letters to two or three well-known preachers, inquiring whether they were inclined, or could be induced to come to this field. One of the first of those written to was Dr. Basil Manly, of Tuscaloosa, president of the University of Alabama.

Although Dr. Manly evinced an interest in the location and in the cause here, he declined, on the ground that the condition of the University, at whose head he was placed, required the continuance of the existing relationship, and, therefore, he did not consider it consistent with his sense of duty to leave that field for this.

Other preachers of like standing in the denomination also declined to come. It had been happy for the cause in this city, if, at this stage of its progress, the infant church had been blessed with a vigorous, experienced pastor, of executive ability and established reputation, who could unite existing elements and attract others.

BROTHER FREEMAN AS A SUPPLY.

Rev. Thomas G. Freeman, from the north of Mississippi, visited the city in December, 1847, and, on invitation, preached to the church for a few months, during the win-

ter. He was a man of some ability, of pleasing address and winning manners, and was favorably received. A call was offered him to accept the pastoral charge of the church, which, however, he declined, as it was not unanimous—a minority looking and hoping for a man of supposed higher abilities. During the winter, there were six additions to the membership by letter—including the Brothers Dunegan, already mentioned.

THE SECOND PASTOR.

In the spring of 1848, Rev. Chas. A. Raymond, from Newburgh, New York, visited the city, and, after a short period of preaching for the church, of favorable impressions and mutual acquaintanceship, a call was offered him in April, which he accepted. Mr. Raymond was a good speaker, a man of fine presence. He held good audiences by his earnest, intelligent, faithful preaching of sound doctrine.

During a portion of the summer of 1848, he was away from the city in the interest of the church, visiting communities and receiving contributions, with some degree of success. During the fall and winter and the following spring, he was here in his pastoral labors, preaching to good congregations, to much satisfaction and edification. Interest in all the services of the church and Sunday-school was well maintained, and the annual payment of one thousand dollars on the church property, with accruing interest, was duly provided for.

But there was an opinion or sentiment, not only on the part of the pastor, but also in the minds of many of the prominent members, that in order to secure fuller recognition in the city, and to command larger congregations, it was desirable, if not actually necessary, to have a large and attractive edifice in the vacant lot in front of the pleasant and comfortable, but modest little chapel. So Mr. Raymond went away in the summer of 1849, as far as to the Atlantic States. A certain degree of success attended his efforts—the amounts in figures not at hand at present writing—but not very large

above expenses. The pastor was hopeful and sanguine, and wrote to the church in October, giving as his deeply-seated conviction that it was of the first importance to have the right building provided, and advising them to authorize him to prolong his absence, and extend his agency in the field during the winter.

The church felt sensibly the loss, spiritually, from their pastor's long absence, and urgently desired that he return, and that the pulpit should not remain unfilled. This disagreement of views led to Bro. Raymond's resignation, which was accepted in November—his letter of dismission being granted Dec. 8, 1849.

During this period, nine had been added to the membership by letter, and three by baptism, bringing the total number on the roll book up to 139.

In the beginning of this pastorate, on the same day on which—Monday, May 29, 1849—Bro. Raymond united with the church by letter from Newburgh, New York. Bro. James H. Low, from Savannah, Georgia, and his wife, Mrs. Maria Low, were received by letter. Bro. Low, who was engaged in mercantile life as commission merchant, was for several years one of the most active and prominent members of the church, and afterwards a leading and most efficient member of the Coliseum Place Church. His decease, three or four years ago, was felt as a serious loss to our denomination.

Rev. Sereno Taylor visited this city in the winter of 1849-'50, and supplied the pulpit during the months of December and January.

More gifts and larger gifts are the *sine qua non* of the missionary enterprise, from the human side, and the supply of this want is written prominently among among the duties of the pastoral office. The key to the situation is in the hands of our pastors. They may open the door of success or keep it closed. Upon them in large measure is the responsibility. May God help them to meet it.—R. G. Tatt, in *Central Baptist*.

Our Cuban Letter.

EDITOR "OUR HOME FIELD:—"

After the death of Brother Diaz's father, our work took its usual way, but with Father renewed vigor and strength, as if that trial would have been only for stimulating the zeal and faith of our brethren. On his funeral night, Sunday, Dec. 2, I preached to a packed house, to a grave, sad and sympathetic audience, who meant to express by their attention and solemn behavior their love and interest for the bereaved son and for the Baptist cause in general. It is wonderful how God makes good results spring up from what seems to us ruin and disaster.

The services in our different missions are very well attended, and the gospel has for our old converts the novelty and sweet attraction of the first times.

Our school work is doing well—the teachers are very much encouraged. Now the children are making preparations for their Christmas trees where they are going to recite Christian poetry and sing new hymns. They are raising money for the occasion, and though they succeed too poorly we encourage them to do it in order to have them trained in the habit of helping the work.

We are now laboring undisturbed from priests and government, though the Catholic papers and pulpits are always thundering against "those adventuring Baptists pretending to evangelize a Christian people." Sometimes disguised priests come to our meetings and pretend to hear most attentively our preaching, but generally they go away when they see we are going to baptize some persons. What can they feel by witnessing a baptism? I can't say, but I think that sight is beyond their endurance.

We hope great things for this new year. Santa Clara, Cardenas and Gienfuegos are clamoring for our establishing among them. The Presbyterians are building a cemetery at Santa Clara, and that burying place would be a great factor for the advancement of our

cause at the central part of the island. The influence of our work is going over to Florida, reaching the Cubans established in that peninsula in numbers to 15,000. As a proof of this assertion, Brother Chaudoin has written to Brother Diaz asking his presence at Tampa and other southern Florida places, that after considering things in the camp, he may inform the Florida State Convention on the convenience of supporting a mission work among these Cubans. May the Lord permit it to be so. J. V. COVA.

Boxes for Missionaries.

The following is an extract from a letter from Miss Annie W. Armstrong, and will be read with interest:

BALTIMORE, December 10, 1894.
DR. I. T. TICHENOR:

Dear Brother—Please find enclosed a list of boxes sent to frontier missionaries not previously reported. I think this year will show no diminution in the interest taken in this line of work. The reports are now coming in quite rapidly of boxes forwarded, and also grateful acknowledgments from some of the missionaries. You would be astonished to note how many say that they could not remain on their fields if it were not for the boxes which are sent from the Woman's Mission Societies.

The following letter has been forwarded to us from Mrs. A. J. Waldrop, of East Lake, Ala., who informs us that Brother Patterson has nine children, of whom six are confirmed invalids. In her communication Sister Waldrop says:

"I wish to write you something of 'Our Frontier Missionary,' i. e.,—the dear, noble brother in extreme western Arkansas, to whom we have sent a box three years in succession, Rev. L. F. Patterson, Waldron, Ark. * * * * *

"Brother Patterson is a consecrated, successful minister, highly esteemed and loved.

"Our box, shipped to him, and received by him in October last, was valued at \$86: L. A. S., East Lake Baptist church, \$79.55; ladies of New Prospect church, \$6.45; total, \$86.

"I send a copy of Brother Patterson's letter to Dr. Jas. H. Smith, after receiving the box.

"We rejoice to be able to help one so worthy, so needy, so afflicted."

DEAR BROTHER SMITH:

I found the box of goods at Mansfield in good order. It is much better than I expected—

times are so close. I feel thankful for it. Please give my regards to Sister Waldrop and the society. I do not know how I should get along without the box of goods. As you request, I give my report for this year, as follows: sermons preached, 220; baptized, 109; received by letter, 65; conversions at my meetings, 184; Sunday-schools organized, 14; Ladies' Aid societies organized, 7. This contains the outlines of my work this year. L. F. PATTERSON.

TUCUMSEH, I. T., Nov. 26, 1894.

Dear Brother Compere:—I wrote you nine months ago, but did not receive an answer and concluded to write again. We are all well at this time, but I am needing money very badly, and if I cannot get help soon, I will have to suffer a considerable loss. If I can't raise \$35 by the first of December, I will have to sacrifice my pony, as I made but little on my crop, and cotton was so low, that I only realized about \$30 for my entire crop. My corn will possibly hold out until Christmas and then I do not know where my bread is to come from. The dear sisters sent us a barrel of clothing, without which I do not know how I would have gotten through the winter. Dear Brother Compere, if you can help me, it will surely be appreciated. I am doing all that I can by way of preaching. Please answer as soon as you get this and let me know what you can do.

May the good Lord bless you and family. Pray for me.

Your brother in Christ,
A. J. TRIPPE.

NOTES FROM REV. E. L. COMPERE.

1. He has but one pony—and that went December 1st, no doubt.
2. "Entire cotton crop only \$30."
3. Corn will last only till Christmas.
4. Then he does not know where "Bread is to come from"—just bread! corn bread!! That will be gone by Christmas!!!
5. But he is doing his best "by way of preaching." Surely such men feel the "woe is me except I preach the gospel."

Men complain of the prevalence of crime. If they would only give more of their money for the support of the gospel, they would be taxed less for the suppression of crime. If they would only give more to build churches, they would be taxed less to build jails and penitentiaries. The Gospel of Christ is the only hope of the world.

Brother Siever, German Missionary.

KANSAS CITY, Mo. 3, 1894.

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

Dear Brother—Following an invitation from Brother Umbach, to help him in his revival at Gasconade county, I failed to send my report for the month of October, therefore, I send you this time my report for October and November.

In regard to our work, can say the Lord is with us in our work. The meetings are well attended, and the interest in the work among the members is good. Our young people's society celebrated, last week, their annual festival. One hundred and fifty were present; it was a very delightful occasion for all present. The prospect for the future is very hopeful. We will have our protracted meetings after New Year's, when our association will meet with our church.

The time I spent with Brother Umbach at Gasconade was a most blessed one. Seven were converted during my stay, and others asked for prayer. There were in all 24 baptized by Bro. A. Hoffman, pastor of the church, 80 years of age. My brother pastor at Concordia Mo., asked me to help him for a week in his meetings.

The health of my wife is so far restored that she can be up and attend to the baby. We thank the Lord for His goodness, that He has saved her life.

Sermons preached	28
Speeches made	2
Prayer-meetings	6
Young people's meetings	6
Sunday-schools	7
Lord's Supper	2
Received by letter	2
Visits made	53
Tracts distributed	480
Conversions	7

Yours very truly,
F. SIEVER,
Missionary Pastor.

KANSAS CITY, Mo., Dec. 3, 1894.

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

Dear Brother—During the month of November I have labored at several places in Carrollton, Ray and Livingston counties, Mo.

In Livingston county, eight miles northwest of Chillicate, I found a German settlement, where we have a Union Baptist church. I preached here to a good congregation.

Our brother who preaches here was glad to see me, and he said: "I often have wished a German missionary would come out here to preach to these Germans." Before I left the place, I had to promise the people to come again.

My report for November:

Sermons and public addresses	11
Visits	95
Bibles sold	1
Books sold	\$20 50
Books granted	13 20
Tracts distributed	300 pages

During the month of December, I intend to help in Plateburg, and will be in Richmond again.

Hope the dear Lord will bless the seed and be with you in your work.

Yours truly in Jesus,
G. F. BRAUNS.

Brother Beckelmann.

Extracts from letter from Brother Otto Beckelmann, German missionary at St. Joseph, Mo.:

"I have preached nine sermons, conducted five prayer-meetings, four Sunday-schools, made twenty-six religious visits, traveled twenty-four miles and distributed 110 pages of tracts.

"I have begun to preach every other Sunday, special sermons in English to our young people, as they better understand this language. Several of them are very much interested, and so we hope for the best results.

As soon as my health will permit me to do so, I shall undertake to work more outside of this place in rural districts where there are no German churches of any kind.

Here, in my opinion, almost everything is done that could be done under the circumstances, and it takes time for the seed sown to ripen. We are justified in expecting good returns from the children and the younger folks.

"May God bless you and the work of our Home Mission Board.

"Yours in Christ,
"OTTO BECKELMANN."

Brother Kroesch.

In a communication received from Brother W. L. Boyer, of Marshall, Mo., he says:

"Rev. Mr. Kroesch writes me of God's blessing on his labors. He helped two weeks in a meeting in Gasconade county, and there were twenty-four conversions and twenty-one baptisms. In his own church, California, Mo., twelve conversions from twelve to sixty years of age.

"Let us do more for the Germans of Missouri."

In a letter received direct from Brother Kroesch, he says:

"In my report of last month I stated I intended to begin a protracted meeting at our little church this month. I have done so. Four weeks we have held this

meeting and the Lord has blessed us wonderfully. Twelve souls from the age of twelve to sixty years are the happy converts. Eleven of these are approved for baptism; others are seeking their souls' salvation.

"The outlook is very encouraging. The members of our church are revived, and their simple testimony helped me much in our meetings. To see the young converts get up and express themselves of the goodness of the Lord would have made your heart glad, even if you did not understand much of the German language.

"Please tell the friends of home missions their money is not spent in vain. The German work is slow but sure, because the Lord is with us."

Extract from a letter from Brother C. A. DeLoach, Missionary at Yarnaby, I. T.

"The flow of white immigration into the Indian Territory has been very extensive for the last year or so, which makes the work very hard, and times also hard, especially on the missionary that is getting only an extremely small compensation for his services. There is so much more work to do, especially on the southern border of the Chickasaw and Choctaw nations, where I have been laboring, and in the country church houses are scarce, and preachers are scarcer. And again, as the flow of immigration has come in, other denominations have come in with it, and other churches are hard at work trying to take the field.

"As I travel over the poor Indian's country and see how much they are neglected at the present time, and also the poor white people who are unable to do anything or help themselves for the lack of money and schools sufficient to educate their children, the scene is indeed enough to make our poor hearts bleed at every pore. When I view the surroundings, I can only bow my head and say, 'Oh, blessed Lord, what can be done for us to further carry on the work already begun here for these people.'

"And again I find where the local Baptist preachers have been preaching, the Indians have been altogether neglected, which ought not to be."

No church ought to call itself thoroughly aggressive and evangelical that does not expend for the support of missions at large at least one dollar for every five dollars it expends on itself.—*Jas. Cook.*

HOMELESS FRONTIER PREACHERS.

In Indian Territory the land belongs, in common, to the Indians. White people cannot hold a deed to an inch of the land. And even the Indians hold it as a great corporation. No Indian has any separate or individual title. Hence there is not much to stimulate even the Indian citizen to improve his home. For if the land should be divided, no man can tell where his lines would run.

As there is so little to prompt the owners of the land to improve their homes, there is almost nothing to encourage the non-citizen.

As a result the whites occupy very poor and uncomfortable houses; with worse houses, or none at all, for horses and cows. Very many have no wells and no gardens, except a mere patch in the field, and orchards are seldom seen.

Hence the living for these poor white people is hard.

But a very sad feature of their hard living is the fact that there is not one dollar of public money expended for the education of their children. All the public schools are for the Indians.

Yet the whites outnumber the Indians, perhaps three to one, and are rapidly increasing. There are no other whites, perhaps anywhere in the United States who are so unable to support schools, and educate their children, as these. For these are all homeless—and many are houseless, living in tents.

Strange! But the ruined class (financially) continue to fill this Territory, where there is no prospect of getting homes. The land belongs to the Indians and must remain their property.

Certain! If these homeless whites are not kept under Gospel influences, they must prove a great curse, not only to themselves, but a greater curse to the Indians.

An encouraging fact! The General Association of Western Arkansas and Indian Territory is mostly in the Ind. Ter., and its missionaries for the year ending September 1894, baptized over 1,000 members into the churches!

Think of it! Men who are homeless! No public schools! Sometimes no horse! Sometimes no meat! Sometimes no corn! No money! No clothes fit for company!

Yet see how God, who "hath chosen the poor of this world rich in faith and heirs of the kingdom," does bless their labors!

Several letters just received lie before me. One of them is from a poor preacher who had no horse,

and going to his appointment a few years since, came to a deep river. It was the *middle of winter*, but he waded it, and went on and preached, when no mission board on earth was promising him *one dollar!* Now he writes me that he had just received a box of clothing. But before they touched a thing, he called his family round the box, and they knelt and prayed God to make it a blessing to them, and to His glory! Witness that scene! In a poor hut in the Indian country! Only a few weeks since I met him, but he says: "I baptized seven since I saw you."

Again he says: "I have no corn, no money." But he seemed confident that God would provide.

Hence, he said again that he would take in a large scope of country, preaching, "if I can only get bread." Oh, that some rich brother, sister, church, Sabbath-school or society would send me \$100 in quarterly installments for this poor, but strong preacher!

Another brother writes that he had been absent about "twelve days in a place where there had never been any preaching." That he "left a regularly organized church with 27 members, and a Ladies' Missionary Society, and a Sabbath-school, and a prayer-meeting." All these were organized, and of the "nine males members, all will lead in prayer except one."

Surely this is good work. See how God blesses the work of these homeless preachers!

Another old brother, who is "paralyzed in my right side," has a wife and four children to support, has "organized eight churches and has preached for four churches for two years and a half; but will have to stop if I don't get help!"

Look at this half-paralyzed, old, homeless preacher, in charge of four churches! But they cannot support him, and he will be forced "to stop if I don't get help!" Oh that such cases could so reach the hearts of the more favored that they would bring "all the tithes in that there may be meat in the Lord's house!" See what a white harvest could be reaped if we could get bread, just bread, for the reapers!

Another precious brother writes me: "It is with reluctance that I let you know my condition; but it is my duty; for I am sure you will help me out if you can. Last spring I split rails for a pony and lost him. I bought a horse on credit, and in spite of all I can do, I believe I will have to let him go back—and be afoot at last." A true and tried preacher wrote that.

Another—a strong, and influential, and warm-hearted generous brother—who has been judge in one State, member of the legislature in another; several times moderator for associations, writes: "We have received no box this season; I don't know what we would do if we miss, for we are very destitute." And another has been called to three churches, which he cannot supply because he has not sufficient clothing for the coming winter, and the churches are not able to assist him.

Dear brother or sister, look at these pictures! They are real. Think of a thousand baptisms! And by men nearly all of whom are homeless! And then pray for us! pray for them!

E. L. COMPERE,

Our testimony is our flag. Show your colors. You are not responsible for success, but you are responsible for witness-bearing.

A few years ago a converted Sikh lay dying at Amritsar, in the Punjab, India. Before he passed triumphantly into glory, he expressed his desire to put up a flag for Christ, and left some money for the purpose. To-day a flag waves in the gentle breezes above the houses of that city, bearing simply the words, "For Christ," in bold letters on a scarlet ground. That bright flag seemed to us a monument of the grace and mercy of God, who could transform an idolater into a saint; and also a glad prophecy of the future when all nations shall own the sovereignty of our coming King—*Communicated.*

QUESTION AND ANSWER.—"When I served the devil I did it on a grand scale and at princely expense, and when, by His grace, God called me out of darkness, I resolved that Christ should have more than the devil had had. But how I can give so much, you must ask of God, who enables me to give it." This was the reply of a rich merchant to the question, "How do you manage to give so much to missionary work?"

A little girl was dying. Struggling for her last breath, she was heard to whisper: "Father, take me!" Her father, who sat dissolved in tears, lifted her gently into his lap. She smiled, thanked him and said: "No, not that; I spoke to my Heavenly Father," and died. Oh, for a child-like faith, "for except we repent, and become as a little child, we cannot enter the kingdom of heaven."

Our Home Field.

Entered at the Postoffice 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 paper for a mere pittance, and urge pastors and others to exert themselves to extend its circulation.

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

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, New York exchange.
But, above all, remember to make admittances. To say we need money to meet our promises to our missionaries does not express the intensity of our conviction.
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.

A New England View.

There is no denying the fact that the South has immense natural resources for wealth, and some day is bound to be made rich from these resources. A high grade of honor and integrity exists in the business circles of that section. Northern capitalists have no reason to feel that money invested in enterprises there shares a larger liability of loss than when invested in the North, and more especially in the West.

The South is entitled to a fair and intelligent presentation of these facts, as we believe that its industrial interests are not based on fictitious values, and that their business is not in the hands of sharpers, but of men of keen

judgment, fine executive ability, and of the highest character. These facts have been impressed upon us from our own observation and business experience with them.—*Boston Journal of Commerce.*

With such overtures for increased population and material influence, must necessarily come a correspondingly increasing responsibility for the spread of the gospel. Shall we not discharge that solemn obligation by increasing our contributions and extending our home mission operations?

Circulation of Money.

As in the human body, so in the body politic and in the body ecclesiastical, health depends upon the circulation. A stagnation of giving will produce spiritual numbness and torpor. But a constant flow of benevolence brings untold blessing. Is not the following, by Rev. Arthur Edwards, admirable?
"Benevolence is a running stream. If cash flows out of a Christian man's pocket, it will almost miraculously flow in again, just as water rushes into a channel whose waters have to gush out. Many a good man's purse is like a siphon, the very emptying of which insures its refilling."

Timely and Important.

The plan adopted by the Sunday-School Board for special lessons on the subject of missions is both timely and important.

It carries the spirit of missions into the minds of the young, and evens up their religious training as no other plan could well do. With such a system of training there must of necessity be developed a fair and proper conception of the importance of mission work, a knowledge of what has been and is being done, and an intelligent comprehension of the destitution and needs of extending the gospel throughout our own, and in foreign lands.

That this is important in Sunday-school training there can be no question. It will be only a short time until the burdens of carrying forward the great commission will rest on the rank and file of those who compose the Sunday-schools of to-day.

If these shall be properly instructed, and fired with a burning zeal for the salvation of the world, who can say that the established Kingdom of Jesus Christ throughout the world shall be long delayed or that the model prayer, "Thy Kingdom come," shall not be speedily answered.

Our Country—What is it?

2,970,000 square miles of territory between the Atlantic and the Pacific.

Add Alaska, one-fifth of the whole in extent.

Its seven grandest rivers have no equal in the world.

What do these mean for us?

Fertile valleys, commerce, etc.

These grand chains of mountains—its backbone and its breastbone.

What do these mean for us?

A vast treasury filled with wealth.

Our mines have only begun to produce their precious ores; our rivers and lakes have only begun their usefulness to man.

The wonderful railroads threading it in every direction.

What do these mean for us?

Easy communication, growth, prosperity, etc.

55,000,000 people live in this country.

21,000,000 are foreigners, or the children of foreigners.

1,264 languages or dialects are spoken here.

New York was once the "West," Ohio the "Far West."

Now Dakota calls Chicago an Eastern city, and Washington speaks of going East to Dakota.

These immense Western States!

How shall we realize their size?

Lay Texas on the face of Europe, and this giant, with his head resting on the mountains of Norway (directly east of the Orkney Islands), with one palm covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the empires of Germany and Austria, across Northern Italy, and lave his feet in the Mediterranean.

You may place twenty kingdoms of Europe in our United States, and have room to spare: England, Ireland, Scotland, France, Spain, Portugal, Germany, Belgium, Palestine, Austria, Norway, Sweden, China and Japan.

Connecticut will fit into Michigan 12 times; Kansas, 18; Oregon, 20; Dakota, 80; California, 40; Texas, 60; and it takes 120 Connecticut to make one Alaska.

Tear Dakota into strips of one mile in width, and you make a belt that will encircle the earth three times.

Put all the people of the earth into the United States, and each person would have two acres of land.

Put all the people of the United States (55,000,000), into Texas, and the population would not be as dense as that of Germany.—*Selected.*

John Wesley and a servant when traveling, stopped at the house of a poor woman who had just lost her cow, and who was broken-hearted because it was her only means of support. Wesley asked his servant how much money they had, and he replied, "Fifty dollars." "Give it all to the woman," said he. They journeyed on and the next place they stopped at the people banded him ninety dollars. Wesley in surprise turned to his servant and said, "How is this? There ought to be one hundred, for we gave away fifty." "Ah," said the servant, "I did not dare give the woman more than forty-five. I thought we ought to keep five dollars for ourselves!"—*Selected.*

Infidels and careless neglecters of the gospel recognize practically if not in theory, the benefits of the gospel. The following is in point:

"A ship was wrecked upon the reefs of an island in the Pacific. The sailors, escaping to land, feared lest they might fall into the hands of savages. One climbed a bluff to reconnoiter. Turning to his companions, he shouted: 'Come on, here's a church!' A simple story, but one involving a profound question. Why was it safer for shipwrecked men to go where a church upreared its cross than where there was none? That question probes the scepticism of our time to the very heart.

As goes America, so goes the Anglo-Saxon. As goes the Anglo-Saxon race, so goes the world. Christ for America, we say. Evangelize America. Make her every church, her every school, her every missionary board, efficient as can be, so she may make no fatal slip, but gloriously conquer! Let us not forget, as goes America so goes the world! By every power and skill within us, by every grace and providence of God, let us see to it that, for the sake of the world, America goes right.—*Selected.*

A dying Scotch millionaire said to a minister, "Dominie, do you think it would do me any good in the other world if I were to give \$10,000 to the kirk?" "I will na positively say that," replied the cautious divine, "but I think it is an experiment worth trying."

"I never knew how it was," said Richard Baxter, "but I always seem to have the most come in when I give the most away."

Who will begin the new year by sending a list of new subscribers to OUR HOME FIELD?

Mission Work in Texas.

We are in receipt of an interesting communication from Brother M. D. Early in regard to "difficulties in the way of our mission work in Texas," which we regret must be deferred until our February edition for want of space.

Co-operation—Colored Schools.

Recently the Corresponding Secretary of the Home Mission Board, addressed a communication to the principals of each of the colored colleges within the bounds of the Southern Baptist Convention, with a view of putting the board in correspondence with them and inaugurating such relations as may be helpful, under the provisions of the joint conference agreement at Fortress Monroe.

The following extracts from some of the letters received in reply will be read with interest.

Rev. George Sale, President Atlanta Baptist Seminary:

"In reply, I would say that so far as I am concerned, I rejoice at this action, and in the brotherly spirit of this, your first communication under that agreement. I assure you that so far as our school is concerned, the members of the advisory committee will be received in the same cordial spirit which is manifested in your letter and every opportunity will be given them of investigating the operation of our school."

Miss Harriet E. Giles, principal, and Miss Lucy H. Upton, associate principal, Spelman Seminary, Atlanta:

"We rejoice that an advisory committee is to be appointed, and shall be very glad to have them visit Spelman Seminary. We shall take pleasure in doing all in our power to have them become familiar with everything pertaining to the school. It will be a help and an inspiration to us to feel that the Christian people among whom we live and work are in sympathy with us. We believe with you that the work in which both yourselves and we are engaged is one, and through co-operation we may better advance the cause for which we labor."

Brother A. Owen, Roger Williams University, Nashville:

"I am sincerely glad that the boards are moving towards fraternal co-operation in the matter of our schools. It does not seem to me that there can be any radical

differences in the purposes or wishes of our brethren so long as we consider only what belongs to Christian duty in the Christian spirit."

Rev. L. G. Barrett, President Jackson College, Jackson, Miss.:

"I feel that your very cordial and sympathetic expressions, both as to the work itself and to those in charge of it in the schools, call for a reply equally kindly and responsive. And I hasten to assure you that your feelings as thus expressed, and those of the brethren with you, are fully reciprocated by the present president of Jackson College, and by those engaged with him as teachers. And I will go further and declare that the constituency of the Northern Baptist Society all over the East, with which I am very largely acquainted through an active ministry of over twenty years, will also heartily endorse the action of the joint committee, as it becomes known, and would the position of your letter.

"In myself, I believe the action most auspicious, and the herald of a new era in this great work.

"I want to say that during my nearly three months here I have been received most kindly by the people of Jackson, several of whom have called on me and my family."

Rev. G. M. P. King, President Wayland Seminary, Washington, D. C.:

"I assure you that yours of the 5th inst., found a quick appreciation; we have always found our brethren ready with their sympathy and help.

"It will give me great pleasure to co-operate with all who wish to increase the usefulness of these schools. Come and see what we are doing and tell us how we can do our work more effectually."

Colored People in Alabama.

SELMA, ALA., Dec. 19, 1894.
REV. I. T. TICHENOR, D. D., Cor. Sec'y H. M. B. of S. B. C., Atlanta, Ga.:

Dear Sir—Yours of the 5th inst. was received. We appreciate very much your expressions of interest in us and our work. We hope this is the dawning of a brighter day. We gladly welcome any help and any co-operation based upon Christian principles. We believe the step you have now taken will demonstrate to the world, in a most effective manner, the power of Christianity.

For sixteen years we have been struggling, as best we could, to

carry on the work of Christian education among our people in this State. Compared with many other institutions, we have received but little aid. Perhaps it is better for us, as we have learned in part, at least, the lesson of self-reliance, which, as you know, is a very important lesson.

We have sent out from our institution 99 graduates, besides hundreds of undergraduates. These are doing good work in various parts of this State, and in some other States. We have this year an enrollment of 185 pupils, ranging from the primary department to the college, including the college.

We have a number preparing for the ministry, under the instruction of Dr. W. H. McAlpine, who, by the way, is rendering most excellent service. We have not words to express to you our high appreciation of your great kindness in giving to us the services of such an earnest and faithful worker. We have ten teachers in all departments of our work, all of whom are rendering excellent service. At present, we are sorely in need of more and better buildings. Any help given for that purpose will be greatly appreciated.

Trusting that the new relation about to be formed will result in the uplifting of our ministry and the spread of the blessed gospel of the Son of God throughout the world, I subscribe myself,

Yours for Christ,

C. S. DINKINS,
President Selma University.

SELMA, ALA., Dec. 15, 1894.
REV. I. T. TICHENOR, D. D., Cor. Sec'y H. M. Board, Atlanta, Ga.:
Dear Bro.—For some time I have intended to write you about my work in Alabama, among the colored churches and ministers.

During the summer and fall, I have held six institutes, attended seven associations, three general conventions and formed one class of preachers. The most of my time has been spent with the forty-one classes already formed.

I am more impressed with this work than ever before. The institutes have been conducted on the order of class recitations—Bible readings, and the interest manifested and the good accomplished has been most gratifying.

Quite a number of the white ministers have assisted in the work, and all have expressed themselves as being highly pleased with the work.

In all the 26 years of my public service in the "Master's cause," I have never felt so much in the line

of work the Lord would have me do as in this work.

There seems to be a general awakening all over the State in the ministerial ranks. I have never before seen them so anxious to improve—to study—to buy ministerial books, as they are now.

Then too, there is a growing desire on the part of the churches for better informed pastors. The country churches in many places are changing their pastors and seeking more competent men to lead. In a number of the associations they have changed moderators and have chosen those who have been to school and are better informed.

The great question that presses upon me, is, how can the demand for better leaders in the churches be supplied? The demand on the part of the ministry for instruction and on the part of the churches for competent leaders is truly great.

The future hope of the negro, in this country, in all that relates to his highest well-being and usefulness, depends more upon a competent Christian leadership, than upon any other agency. Oh! how my heart beats and throbs to see the great work in the churches, associations and conventions among our people under the direction of competent Christian leaders.

We so much need another man in this work in Alabama. The State is too large and the demand too great for one man to answer. I hope the time will soon come when the financial condition will allow the Board to give us another man. Enclosed are a set of resolutions passed by the last session of the Colored Baptist State Convention, of Alabama, which met in Anniston, Ala., Nov. 21, 894, in regard to co-operation between your Board and the school at Selma, Ala. I think it opens to your Board a splendid opportunity to take hold with the colored Baptists in the work of preparing thorough leaders, and gives your Board the chance to do even a more substantial work than ever before. I hop the idea will meet the approval of your Board; that the Southern Baptists will have part in preparing thorough Christian leaders for our people. Certainly no work is more needed and now more far-reaching in its effects and results; no work will have so much to do with the future good of both races in this country. Will you send me some of the "Home Fields?"

Yours fraternally,
W. H. McALPINE.

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

Royal Baking Powder

ABSOLUTELY PURE

RESOLUTIONS PASSED BY THE COLORED BAPTIST STATE CONVENTION, Nov. 21, 1894.

WHEREAS, The primary object in establishing Selma University, is the education of the ministry; and,

WHEREAS, This feature of our work is the most potent, important and imperative of all our denominational work; and,

WHEREAS, The Southern Baptist Convention is manifesting more interest in the education of the colored ministry of the South than ever before, as is shown in the fact that they are employing men in a number of the Southern States to instruct our ministers; and, in the committee of conference between the Home Mission Board of the Southern Baptist Convention and the Home Mission Society of New York; therefore,

Resolved, 1. That we, the Colored Baptist State Convention of Alabama, hail with joy this manifestation of interest in this important part of our work, by our Southern white brethren, and believe that the hand of God is in it, "causing all things to work together for good."

Resolved, 2. That we tender to the Southern Baptist Convention and the white Baptist Convention of Alabama, an invitation to cooperate with the Colored Baptist State Convention of Alabama, in our efforts to maintain the Theological Department of Selma University at Selma, Ala.

Resolved, 3. That the thanks of this convention are due and are hereby expressed to the Southern Baptist Convention and the white Baptist Convention of Alabama, for the valuable services of W. H. McAlpine, D. D., as theological instructor, given to us by the above named conventions.

Resolved, 4. That every ordained and licensed minister in Alabama is hereby asked to give at least fifty cents (50c.) each year for the support of the theological department of Selma University, and that this money shall be a separate and distinct fund from the other funds raised for education and missions, and shall only be used in the payment of instructors in the theological department, and in fitting up rooms, library, etc., for that department.

Resolved, 5. That the present instructor in theology, Rev. W. H. McAlpine, D. D., shall have charge of collecting this fund, and shall turn over the same to Rev. C. S. Dinkins, D. D., President of Selma University, who shall place the same on deposit in the First National Bank of Selma, Ala., and paid-out as all other moneys for the objects specified.

Resolved, 6. That a copy of these resolutions be sent to the Home Mission Board of the Southern Baptist Convention and the State Mission Board of the white Baptist State Convention of Alabama.

Home Missions.

A church which, in its zeal for foreign missions, overlooks the claims of the home field, is like a man who attempts to build a house without foundations. In America the work of foreign missions lies in part at our very doors, in evangelizing the millions of heathen thronging to this country from every nation under the sun. To neglect America is for the Christian army to neglect its base of supplies; it is surrendering its citadel to the enemy while attempting to maintain its outposts.

The missionary work of the church is one work; it is a seamless coat that should not be divided. The great commission obligates the local church, and, indeed, every individual Christian, to do all that is possible for the evangelization of the members of his own family, his neighbors, his fellow-citizens, the stranger within his gates, and the inhabitants of the world.—*The Home Mission Monthly.*

Our giving must be removed from the plane of charity to the plane of well recognized Christian duty.—*R. G. Tutt, in Central Baptist.*

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.

STRIKE!—YES, STRIKE!

Strike now to help Home Missions, for this is the only true solution of the problem. We have looked long to Congress, to the President, to the Senate, yes, to everybody but to God. We all know, only too sadly, the result. The Lord is our helper. When we as a nation, turn to God, and honor Him, and worship Him, He will cause His face to shine upon us; peace and prosperity will be ours; labor and capital will be harmonized, and adjusted, and we shall hear of strikes, riots, wars and bloodshed no more. Oh, for the dawn of that glorious day! Home Missions is striving earnestly to hasten its coming by giving to our own people, and the foreigners among us, "the Gospel of our Lord Jesus Christ," which teaches them to be Christ-like; and to be Christ-like means to be better men and women, better Americans, better Christians.

This is the work of Home Missions. Will not every association, every church, every pastor, every Christian, help such a cause as this? We must christianize these discordant elements, or they will demoralize us; we must save them, or they will sink us. These facts stare us in the face, and must be met.

We must evangelize them by giving our means to give to them the Gospel; or they will, by their meanness, bring blight upon our land, and poverty and death upon us. Which will you do? Strike for principle, peace and prosperity, by giving willingly to keep "Home Missions" or be forced to give up your wealth to the torch of the foreigner?

No time is to be lost. Give, pray, help, while you may, to Home Missions, and you won't regret it. If you or your church have not made a contribution this year to Home Missions, won't you send it now to me? This department of our Lord's cause is suffering for help. Why not you help, and help now?

Strike then to help Home Missions; for in doing this, you give to the Mormon, not polygamy, but the "Prince of Peace;" to the Indian, not savagery, but a Savior; to the German, not beer, but the "water of life;" to the negro, not superstition, but salvation; to all the people of our land, not crime and confusion, but Christ and Christianity. Surely such a strike as this, would be well pleasing unto God, and beneficial to all mankind.

W. L. BOYER.

Marshall, Mo.

Who will start the new year by sending a list of new subscribers?

Rose Tobacco CURE

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.

We are informed by Dr. W. P. Harvey that the Baptist Book Concern has about \$50,000 worth of books and has decided to reduce the general and miscellaneous stock in order to confine the business of the concern more strictly to religious and theological books.

Price lists will be furnished on application and as they are offering many books at half-price it is well worth communicating with them before making contemplated purchases of any kind.

The concern has a special order department, and the best and most desirable books may be procured by mail at lowest price by addressing the Baptist Book Concern, Louisville, Ky.

AMERICAN WRITERS OF THE DAY.—By HENRY; C. VEDDER SILVER BURDETT & Co., BOSTON.

In this work the pen of the scholar of experience and special literary accomplishment has traced the characteristics and analyzed the productions of such favorite writers as Stodman, Parkman, Howells, James, Warner, Aldrich, "Mark Twain," Crawford, Mrs. Burnett, "Charles Egbert Crowsell," Mrs. Whitney, Miss Phelps, Bret Harte, Dr. E. E. Hale, Eggleston, Cable, Stoddard, Stockton and Joaquin Miller.

Certain biographical details are happily blended with carefully prepared critical analysis, partly for the convenience of those who lack other books of reference, partly because the facts recited throw a side-light on the literary work of the writers studied.

Mr. Vedder's style is felicitous in its choice of distinctive words and in general phraseology, bright, witty and thoroughly delightful from beginning to end.

The work will be regarded as a worthy acquisition to any library.

IF YOU WANT

The Best Baptist Church Sunday-school and Revival Song Book, address W. E. PENN, St. Louis, Mo.

The Grace of Giving.

The Apostle Paul indicates the real nature of giving when he classifies it with faith and love among the Christian graces and says: "See that ye abound in this grace also." If Christians were to pray as earnestly for the grace of giving as for the grace of faith, and that they might give as much as they are able, the millennium would soon dawn upon us. Did you ever pray that God would give you the spirit to desire to give more cheerfully and liberally? It is not only your privilege, but your duty, to seek at the throne of grace the spirit of liberal, Christian giving.—*Lutheran Observer.*

Receipts of the Home Mission Board from Nov. 25th, 1894, to Dec. 25th, 1894.

ALABAMA.

Church, Cusseta.....	\$ 2 57
Sunday-School, Cusseta.....	1 70
"Young Cadets," ".....	80
Rev. W. B. Crumpton, Cor. Sec.	191 13
Ladies' Society, Auburn, Box	
Frontier Missionary.....	39 45
Ladies' Society, First Church,	
Birmingham, Box Frontier	
Missionary.....	80 00
"Sunbeams," First Church, Bir-	
mingham (Contribution), Box	
Frontier Missionary.....	50 00
B. Y. P. U., First Church, Bir-	
mingham (Contribution), Box	
Frontier Missionary.....	10 50
Collections of Sunday-Schools,	
"Missionary Day".....	30 17
Ladies' Society, Livingston, Box	
Frontier Missionary.....	17 85
Ladies' Society, Midway, Box	
Frontier Missionary.....	50 00
Ladies' Society, Mt. Andrew	
(Contribution), Box Frontier	
Missionary.....	8 00
Total for the month.....	\$ 462 77
Previously reported.....	1,319 71
Aggregate since May.....	\$1,782 48

ARKANSAS.

Camden.....	\$ 17 75
Ladies' Society, Arkadelphia,	
Box Frontier Missionary.....	130 00
Missionary Society, Hot Springs	
Woman's Missionary and Aid	
Society, Prescott.....	2 00
Ladies' Society, Ozark, Box	
Frontier Missionary.....	50 00
Ladies' Society, First Church,	
Little Rock, Box Frontier	
Missionary.....	67 00
Ladies' Society, Prescott, Box	
Frontier Missionary.....	35 75
Collections of Sunday-Schools,	
"Missionary Day".....	1 37
Missionary Society, Searcy.....	5 00
Total for the month.....	\$ 313 87
Previously reported.....	411 71
Aggregate since May.....	\$ 725 58

FLORIDA.

Mrs. E. G. Clarkson, Earnest-	
ville, El Paso Church.....	\$ 20 00
Collections of Sunday-Schools,	
"Missionary Day".....	12 78
Ladies' Society, Jacksonville,	
Box Frontier Missionary.....	75 00
Ladies' Society, Plant City, Box	
Frontier Missionary.....	19 73
Ladies' Society, Bethany (Con-	
tribution), Box Frontier Mis-	
sionary.....	18 00
Total for the month.....	\$ 146 11
Previously reported.....	306 22
Aggregate since May.....	\$ 452 33

GEORGIA.

Young Peoples' Union, Greens-	
boro, Box Frontier Missionary	\$ 85 00
Ladies' Society, First Church,	
Rome, Box Frontier Missionary	113 00
Ladies' Society, Antioch	
Church, Box Frontier Mis-	
sionary.....	15 00
Ladies' Society, McDonough,	
Box Frontier Missionary.....	20 00
J. G. Gibson, Cor. Sec.....	550 00
Ladies' Society, Cartersville,	
Box Frontier Missionary.....	62 25
Sunday-School, Capitol Ave.	
Church, Atlanta.....	1 97
Special Legacy left by M. C.	
Kiser, Atlanta.....	1,000 00
Ladies' Aid Society, Capitol	
Ave. Church, Atlanta.....	3 45
Ladies' Society, Griffin, Box	
Frontier Missionary, (addi-	
tional).....	9 10
Ladies' Society, Eastman, Box	
Frontier Missionary.....	75 00
Ladies' Society DeVotie Chapel,	
Griffin, Box Frontier Mis-	
sionary.....	15 00
Ladies' Society, Washington,	
Box Frontier Missionary.....	28 00
"Christian Endeavor," First	
Church, Augusta, Box Fron-	
tier Missionary.....	50 00
"Social Union," First Church,	
Atlanta, Box Frontier Mis-	
sionary.....	100 00
LaGrange Baptist Church.....	17 85
Woman's Missionary Society,	
Albany Baptist Church.....	5 80
Collections of Sunday-Schools,	
"Missionary Day".....	97 66
"Cheerful Workers," Cario	
Church, Box Frontier Mis-	
sionary.....	35 00
Ladies' Society, Decatur, Box	
Frontier Missionary.....	31 30
Ladies' Society, First Church,	
Augusta, Box Frontier Mis-	
sionary.....	89 00
Ladies Societies, Augusta, First	
Church, Waynesboro and Mid-	
ville, Box Frontier Missionary	
Missionary Committee, Calvary	
Church, Atlanta.....	57
Total for the month.....	\$2,449 95
Previously reported.....	3,858 95
Aggregate since May.....	\$6,308 90

KENTUCKY.

"Earnest Workers," Frankfort,	
Box Frontier Missionary.....	25 00
Collections of Sunday-Schools,	
"Missionary Day".....	31 53
Ladies' Society, Locust, Box	
Frontier Missionary.....	37 25
Ladies' Society, Paris, Box	
Frontier Missionary.....	50 00
Ladies' Society, Parkland	
Church, Louisville, Box Fron-	
tier Missionary.....	59 10
Woman's Missionary Society,	
First Church, Bowling Green,	
salary of teacher in Rev. J. V.	
Cova's school, Havana.....	25 00
Special Legacy left by Mrs. Por-	
ter, Covington.....	500 00
Total for the month.....	\$ 727 88
Previously reported.....	2,993 42
Aggregate since May.....	\$3,721 30

LOUISIANA.

Collections of Sunday-Schools,	
"Missionary Day".....	\$ 2 35
Monthly Concert of Prayer,	
First Church, New Orleans,	
Cuban School.....	12 30
Total for the month.....	\$ 14 65
Previously reported.....	265 66
Aggregate since May.....	\$ 280 31

MARYLAND.

Woman's Baptist Home Mission	
Society, Franklin Square Ch.,	
Baltimore, German work.....	\$ 3 25
Lee Street Church, Baltimore.....	35 00
Woman's Baptist Home Mission	
Society, Franklin Square	
Church, Baltimore, Box Fron-	
tier Missionary.....	193 30
Woman's Baptist Home Mission	
Society, Rockville, Box Fron-	
tier Missionary.....	48 00

Woman's Baptist Home Mission	
Society, Lee Street Church,	
Baltimore, Box Frontier Mis-	
sionary.....	252 75
Woman's Baptist Home Mission	
Society, Young Ladies' Band,	
Eutaw Place Church, Balti-	
more, Box Frontier Missionary	
.....	216 00
Woman's Baptist Home Mission	
Society, Myra Band, Seventh	
Church, Baltimore, Box Fron-	
tier Missionary.....	34 00
Woman's Baptist Home Mission	
Society, First Church, Balti-	
more, Box Frontier Missionary	
.....	104 65
Woman's Baptist Home Mission	
Society, Seventh Church, Balti-	
more, Box Frontier Mission-	
ary.....	135 00
Total for the month.....	\$ 1,011 93
Previously reported.....	2,309 01
Aggregate since May.....	\$ 3,320 94

MISSISSIPPI.

Collections of Sunday-Schools,	
"Missionary Day".....	\$ 26 98
Total for the month.....	\$ 26 98
Previously reported.....	911 16
Aggregate since May.....	\$ 938 14

MISSOURI.

A. E. Rogers, Treasurer.....	\$ 9 80
Collections of Sunday-Schools,	
"Missionary Day".....	7 18
Ladies' Society, Fayette, Box	
Frontier Missionary.....	50 00
Ladies' Society, Mexico, Box	
Frontier Missionary.....	40 00
Ladies' Society, Independence,	
Box Frontier Missionary.....	50 00
Ladies' Society, Calvary Ch'ch	
Kansas City, Box Frontier	
Missionary.....	75 00
Total for the month.....	\$ 231 98
Previously reported.....	2,256 64
Aggregate since May.....	\$ 2,488 62

NORTH CAROLINA.

Ladies' Society, Charlotte, Box	
Frontier Missionary.....	\$ 42 50
Collections of Sunday-Schools,	
"Missionary Day".....	35 70
Spring Hill Church, Pee Dee As-	
sociation.....	8 20
Ladies' Society, First Church,	
Raleigh, Box Frontier Mis-	
sionary.....	49 25
Ladies' Society, Kingston, Box	
Frontier Missionary.....	27 80
Ladies' Society, Lumberton, Box	
Frontier Missionary.....	50 80
Ladies' Society, First Church,	
Durham, Box Frontier Mis-	
sionary.....	15 00
Total for the month.....	\$ 229 25
Previously reported.....	670 58
Aggregate since May.....	\$ 899 83

SOUTH CAROLINA.

Ladies' Society, Rutherford St.	
Church, Greenville, Box Fron-	
tier Missionary.....	\$ 54 00
First Church, Spartanburg.....	25 00
Graniteville.....	6 15
Sumter.....	9 30
Green Pond Church.....	5 05
"Stewards of the Lord's Money"	
Charleston.....	30 00
Colleton Association.....	1 80
Pendleton St. Church, Green-	
ville.....	9 15
Williston.....	3 29
Lewisdale.....	75
Collections of Sunday-Schools,	
"Missionary Day".....	52 84
Sauldam's Church, by Mrs. D. B.	
Platt.....	0 00
Rochester Church, by Mrs. D.	
B. Platt.....	80
Mt. Zion Church.....	10 50
Ladies' Society, Pendleton St.	
Church, Greenville, Box Fron-	
tier Missionary.....	47 00
Welsh Neck Association.....	63 29
Total for the month.....	\$ 324 83
Previously reported.....	1,743 28
Aggregate since May.....	\$ 2,068 11

TENNESSEE.

L. M. Jones, Trenton.....	\$ 5 00
Ladies' Society, Clarksville, Box	
Frontier Missionary.....	60 00
Ladies' Society, Third Church,	
Nashville, Box Frontier Mis-	
sionary.....	42 25
Ladies' Society, First Church,	
Dyersburg, Box Frontier Mis-	
sionary.....	45 35
Ladies' Society, Clinton, Box	
Frontier Missionary.....	30 00
Collections of Sunday-Schools,	
"Missionary Day".....	3 17
Ladies' Society, First Church,	
Nashville, Box Frontier Mis-	
sionary.....	35 00
Ladies' Society, First Church,	
Nashville, Box Frontier Mis-	
sionary.....	35 00
Ladies' Society, First Church,	
Nashville, Box Frontier Mis-	
sionary.....	25 00
Ladies' Society, Immanuel	
Church, Nashville, Box Fron-	
tier Missionary.....	150 00
W. M. Woodcock, Treas.....	72 12
Total for the month.....	\$ 502 89
Previously reported.....	2,561 85
Aggregate since May.....	\$3,074 74

TEXAS.

Ladies' Society, Plano, Box	
Frontier Missionary.....	\$ 40 00
Ladies' Society, Morgan, Box	
Frontier Missionary.....	12 00
"Sunbeams," Plano, (contribu-	
tion) Box Frontier Missionary	
.....	9 30
Ladies' Society, First Church,	
Dallas, Box Frontier Mission-	
ary.....	110 00
Collections of Sunday-Schools,	
"Missionary Day".....	30 32
Ladies' Society, Gainesville, Box	
Frontier Missionary.....	40 00
Ladies' Society, Denison, Box	
Frontier Missionary.....	15 00
Ladies' Society, Belton, Box	
Frontier Missionary.....	80 00
Ladies' Society, Whitesboro,	
Box Frontier Missionary.....	57 00
J. M. Carroll, Gen. Superintend-	
ent Missions.....	86 05
Total for the month.....	\$ 479 07
Previously reported.....	1,627 49
Aggregate since May.....	\$2,107 16

VIRGINIA.

Ladies' Society, Franklin, Box	
Frontier Missionary.....	51 00
New Market Sunday-School,	
Hampton, "Missionary Day".....	3 63
Ladies' Society, Skinquarter,	
Box Frontier Missionary.....	31 55
Ladies' Society, Walnut Grove,	
Box Frontier Missionary.....	14 43
Ladies' Society, West End	
Church, Petersburg, Box	
Frontier Missionary.....	20 15
Ladies' Society, Warrenton, Box	
Frontier Missionary.....	40 00
Ladies' Society, Heritage	
Church, Happaanock Assoc-	
iation, Box Frontier Mis-	
sionary.....	40 00
Ladies' Society, Pamunky Ch'ch	
Goshen Association, Box	
Frontier Missionary.....	35 00
Collections from Sunday-Schools	
"Missionary Day".....	32 94
Collections from Sunday-Schools	
"Missionary Day," (West Va.)	
.....	1 25
Ladies' Society, Hampton, Box	
Frontier Missionary.....	100 00
Norvell Ryland, Treas.....	750 00
Norvell Ryland, Treas., (should	
have been acknowledged last	
month).....	700 00
Beulah Church, by Rev. W. C.	
Foster.....	5 00
Hebron Church, by Rev. W. C.	
Foster.....	5 00
Total for the month.....	\$1,835 95
Previously reported.....	3,268 45
Aggregate since May.....	\$5,104 40

MISCELLANEOUS.

Previously reported.....	\$ 21 25
Grand total for the month.....	\$8,758 71
Previously reported.....	23,533 29
Aggregate since May.....	\$32,297 00

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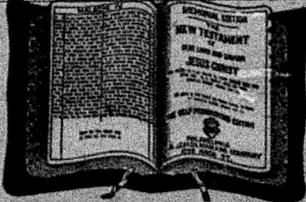
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Table with columns: Northbound, Yes. Lim, Fst Mail, No. 36, No. 13, Daily, Daily. Rows include Atlanta, Buford, Gainesville, etc.

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