

OUR HOME FIELD.

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

VOLUME VII.

ATLANTA, GEORGIA, APRIL, 1895.

NUMBER 7.

FORM OF REQUEST.

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)."

Home Missions.

[For the Religious Herald.]

Our Home Mission Board calls for a small advance in contributions to its work, during the current year. This is a reasonable request, and one to which a united and hearty response should be made. The wisdom and prudence with which the board conducts its business, constitute an ample assurance that such a request would not be made but for pressing emergencies, and emergencies, too, which have not arisen for the want of foresight in its expenditures, but for outlays made to save important interests. Let the response be hearty, and liberal, and prompt.

In these times of unprecedented depression in business generally, and small revenues from the products of the soil, especially, many people feel called upon to retrench and economize in all matters requiring the expenditure of money. This is wise and prudent, for it is far better to deny ourselves the common luxuries and enjoyments of prosperous times, than to incur debt, and live under the constant corroding apprehension of financial collapse, and the loss, not only of income, but of all permanent investments. But may not this feeling of dread be improperly fostered, even by true and earnest Christians, and become a morbid and even permanent condition of the heart and mind? "There is

that withholdeth more than is meet, but it tendeth to poverty."

Wise business men, in times of depression, seek to hold their valuable permanent investments intact, until the drouth and gloom pass by, and seasons of prosperity and successful business gladden the land: If they can only hold what they have of solid values, safe and unimpaired, they are perfectly content to make no advance. Indeed, they consider themselves fortunate in being able to "hold their own." "The children of the world are, in their generation, wiser than the children of light." Let Christians learn a lesson from the wise of this world—let them never invade their permanent investments, even in such stringent times as we now experience. Better suffer want for the necessities of this life, than consume our spiritual treasures, in times of emergency, but to perish in the future for lack of the Bread of Life.

What are the investments of the Christian? What the basis of his business? Ministers, Bibles, boards. Without these, the Christian man can do no business; without these, he must close doors and announce to the public that he has suspended business. There should never be such an announcement. The Christian must never suspend business. His work should go on, whatever may betide worldly pursuits. A state of general depression in worldly affairs, is his best opportunity. In a state of booms and great business prosperity, religion suffers in all its interests. It is when men and communities are depressed, when worldly prospects afford little relief, and little hope of enjoyment and satisfaction, that they turn to religious sources for comfort and consolation. Prosperity, for worldliness and wickedness; adversity and distress, for religious fervor, devotion and zeal. No, the Christian man must not suspend in hard times. He must then renew his strength and his activities, for then is his great opportunity.

The section or community which, because of hard times, draws upon its permanent investment in ministerial supply is most likely to lose all, both principal

and interest. Ministers are forced to seek other fields for support, destitution of religious privileges and Christian work and drought of religious enthusiasm and enterprise become the normal condition. When a section or community once loses its able and adapted ministry, it may be years, it may be decades, before such an investment can be restored—indeed, it often happens that it is never again realized. Whatever valuables we may lose, never let us infringe our investments on true and able ministers of the gospel.

And this is also true of boards. These are institutions designed to perpetuate, to expand, and to intensify Christian work. "Men may come and men may go," but a Christian board is intended to live on with ever-increasing vigor and ever-renewing youth as generations come and go. Deprive it of its ordinary revenues, and its very life's blood becomes impoverished—it becomes feeble—it sickens and finally dies.

Our Home Mission Board is the heart of a vast system of Christian evangelism; it sends its life-giving blood through the arteries to many a destitute and parched and withered section over an immense territory; it thus quickens into life many a desolate and dismal scene; it causes the beautiful flowering and fruitage of Christian life and Christian virtues to adorn, to fructify and redeem the dreary places where once the dark shadow of death held his sombre sway.

The fruit that this board has borne is beyond all estimate, and its future expansive and blessed work no mind can compute. It has won our confidence, and we re-joice in its success. Shall we now deny its reasonable demands and force it to abandon its out-stations—its foundation work in so many important centres of population and influence—shall we force it to abandon the harvest of seed so broadly sown? Never, never! Let Virginia Baptists come to the front in this matter of relief—come one, come all, and do a full and liberal part for the rescue of our Home Board from present embarrassment, and give to it the necessary means to expand and invigorate its work. CHARLES L. COCKE.

Hollins, Va.

There is truth and instruction in the inscription on an Italian tombstone: "What I gave I saved; what I spent I used; what I kept I lost." "Giving to the Lord," says one, "is but transporting our goods to a higher floor."

Her Father's House.

This thrilling tract, descriptive of the suffering and privation of one of our frontier missionaries, published in the last number of the HOME FIELD, has been supposed by some to be overdrawn. Why should anybody entertain such a thought? Is it overdrawn to say that some of our missionaries live in dug-outs; or that they are sometimes nearly destitute of food; or that the clothing of their children is scant; or that one of the family sickens and dies? Does any brother or sister question any one of these things? If they do, they are questioning what actually exists to-day among our frontier missionaries, and what has existed in the homes of our frontier preachers ever since the settlement of the country.

Some years ago the Board prepared and published a tract, entitled, "Our Frontier Missionaries." It was widely circulated, and created much interest in this class of our workers. As one result of it, hundreds of boxes of supplies have been sent to the families of these men.

The tract is made up almost entirely of letters written by them from their fields of labor.

We make extracts from the letters contained in this tract as confirming the statements contained in "Her Father's House."

"IN WANT OF CLOTHING AND PROVISIONS."

Ought not this next brother to be helped?

"I have been traveling for two years in this Indian country, teaching in the darkest parts, holding revivals and protracted meetings. The Lord has greatly blessed my labors. I have baptized over two hundred. I went through rain and snow, heat and cold, most of the time on foot, waded the water often to my waist. But these hard times are before us and we must not complain. I receive but little for my labor, and my family are in want of clothing and provisions."

"SCARLET FEVER."

"In answer to your question, if some help from the Woman's Missionary Union would be accepta-

he, I ought to say that my help is that my wife and myself are very fully accepted. We are eight in family, my wife, myself and six children, all girls—the ages ranging from three weeks to fifteen years. At present we have a very hard time as the family as the children are sick with the scarlet fever. Two weeks ago I had to pay the doctor \$25.00 for service; I think the next bill to the doctor will be nearly the same amount."

"REAL, BUT OFTEN RUN LOW."

"Your proposal to assist me in the missionary work in these Western fields seems more as a dream than a reality. I am a very poor man; I am fifty-six years old; twenty-eight years of that time I have been in the ministry of this frontier country. My salary has been inadequate to the support of my family, hence the need has often run low in the winter, and most become very scarce in the summer months; but I thank our Heavenly Father that we have always had a sufficiency to sustain natural life. Including the number baptized in the late war, I have baptized about four thousand persons. My family consists at present of a wife and five children. My field is large and thinly populated; the people are settled in neighborhoods, and to reach these communities, it must be done on horseback, which makes it very fatiguing, especially in the summer months. I am the oldest missionary on this frontier. I'm not the oldest minister, but have labored longer in this country than any other man. Some of the brethren who began here with me have gone to their reward; others have retired to more Eastern fields."

"HALF-FINISHED HOUSE."

"It takes conversation to work here and endure the privations, a few of which, with your permission, I will mention. Our family consists of a wife and five children, the oldest almost fifteen years of age. We have lived for the past two winters in a house only half-finished, no chimney, shutters, or door, and no way of warming the house except a small cooking stove. We are now living in our own house, but it is yet in an unfinished state. My wife gave a feather bed which she brought from Missouri for the lumber to build it. What we have to live on is about in keeping with this. I have bought books enough for the children; but if they go to school, they will have to be boarded out, as there is no school near enough for us to send them from home. Now, dear sister, do not give this

and the publicity, for I never did like to parade my needs before others."

"SOMEONE THINKING ABOUT US."

"I cannot point to encouraging to us to know that somebody is thinking about us. I have been on this field for nearly three years trying to build up the Master's Kingdom. I have had to undergo a great many hardships, and expose my family to extreme suffering and poverty. We are growing poorer every year. I have a large family to support—eight children at home, six girls and two boys. Our crops this year are cut off with drought, and I have for some weeks past been unable to see how we could get through the winter. We are financially embarrassed, and I have thought (and desperate is the thought) that I might be forced off from this field; but when I received your letter, I felt like the hand of God was in it. My wife is almost an invalid, my health is fast failing. We have a beautiful country here, and it is rapidly settling up with poor but energetic people; destitution is on every hand. Pray for us."

"A TENT AND A CAVE."

"I have been compelled to leave my work for a time, which I was sorry to do; but as we are living in a tent and a cave, I was compelled to build a house for my family, which consists of a wife and nine girls. So you can see that \$100 does not go very far in such a family, where there is everything to buy. We cannot expect anything on the field, as the people have all they can do to live. I would gladly work all the time if possible; for the people are starving for the gospel, and sending forth calls every day for protracted meetings. I have preached in groves, hay-sheds, barns, dwelling-houses and dug-outs, and everywhere have had large crowds of earnest hearers."

"DWELLING-HOUSES AND DUG-OUTS."

"Our appointments are often fifty miles apart, and still they must be filled, for the people are hungry for the gospel. We have to preach in dwelling-houses and dug-outs, and sometimes we find a school-house; but there is not a Baptist church-house on all these fertile plains—an area of country as large as the State of Kentucky; but the people are scattered all over it and still coming. The Word must be preached to them. My family consists of myself and wife. We keep a horse and buggy and we both go together. While I preach and visit families, trying to get men in-

terested in their souls' salvation, my wife does all she can to help among the women and children in trying to get up neighborhood Sunday-schools."

"WE TRAIL AT NIGHT—ABOUT SLEEP."

"My field of work is hot and dry in summer, and cold and windy in winter. The wind is so hot in summer sometimes, that one feels like he is near a hot fire; but I am going all the time. The Lord calls and I must go. People say 'come,' and I can't stay away. The missionary cannot sleep winter or summer. I have to travel often twenty-five miles on Sunday and preach from three to four times. I am so tired at night I cannot sleep. I preach in school-houses, dwelling-houses and dug-outs, which are holes in the ground and poles laid over, and dirt thrown over that. Sometimes I find a family of ten in one room of that kind, and yet I find room to stand and preach Christ to the people. They receive me gladly and treat me kindly; give me the best they have, which is often bread and milk. It is received by me with thanks."

Dear Bro. Tichenor.—I thought I would write you to-day, and tell you the true condition of things in this Territory this year. The people are undergoing the hardest times they have experienced since the civil war. Corn and cotton have been the principal productions of this country; but corn was about one third crop, and cotton crop was short, and prices very low. The result of this makes times extremely hard. And besides this, we are having the severest winter we have had for several years. But the spiritual condition of the churches since last fall and up to the present time, have been very active and fruitful. It is very encouraging to realize that our labors have not been bestowed upon the people in vain. I was very much encouraged to-day, as I went to preach to one of the churches where they were all full-bloods, to see them coming from all directions through the deep snow to hear the Word of God. I had a deep sympathy for them, but their faithfulness encourages me very much.

In fact, all the churches have a strong mind to work for the Lord now, and the hard times and winter don't seem to move their faith at all. I have been receiving very encouraging letters from the Wichita church of the wild tribes. I have been encouraging them and preaching to them through letters this winter. They like this way of instructing them, and they ask me for long letters of instructions. They have Bro. Wolf, a Creek brother, out there to read it and interpret it to them.

I will close, as my letter is growing lengthy. May God bless you, is my prayer.

Wm. McCracken,

Feb. 10, '95. Missionary.

MISSIONARY FACTS.

The following extracts are from a letter of recent date, written by Brother T. H. Flagg, missionary pastor at Houston, Tex.

"The Lord is blessing our labors here. When I first came to this church, about twenty months ago, the church membership was about forty now, we have 115. I have baptized about sixty into the church, and baptized and received for baptism, at other points where I have held meetings, about forty. So, while we are undergoing many trials and privations, the good Lord is blessing us. I organized a Sunday-school last Sunday in another part of the city with sixty-four members. I have prayer-meeting at that mission every Thursday night, and preach every Sunday afternoon; so I have a service every night in the week except one, and preach three sermons on Sunday and teach a Sunday-school class.

"Oh! that all Baptists could know the destitution and feel the responsibility.

"Thousands are without Christ and know nothing of the way of salvation, and are not allowed to read the Word of God.

"I received a box of clothing sometime ago from the Woman's Missionary Society of the First Church, Nashville, Tenn., which came when needed very badly. We appreciate their kindness very much and we pray God to bless those good sisters. If it were not for the generosity shown us, I can't see how we could have stayed in this field. We are having a severe time with measles in our family of six children. Our little baby boy is very low now and we fear that before this letter is in print he will be with us no more on earth.

"I often read the letters from different missionaries and think of the great meeting when all shall come from east, west, north and south, and assemble around the throne with Jesus, where privation will be no more and our labors will cease."

The following accompanies the letter from which the above extracts are copied:

"Dear Bro. Tichenor—since I wrote the letter enclosed, my children have all been down with the measles, and the Lord has taken from our home our little baby boy. He was three and one-half years old. Our home is so sad, yet

heaven is made glad, and we can only look forward to the time when God shall call us from our labor to meet our loved ones and be with Jesus, who redeemed us with his blood. T. H. F.

**A German Church of Fifteen Members—
The Pastor Writes.**

STATION A }
ST. JOSEPH, Mo., Mar. 4, '95 }
REV. DR. I. T. TICHENOR, Cor. Sec.,
Atlanta, Ga.:

Dear Dr. Tichenor—Our church here entered upon its second year on February 22d. We met in prayer and business meeting. Though we have only grown by two members during the previous year, we are full of thanks to God for the blessings received, the prosperous condition we are in and the promising outlook. And as a practical expression, therefore, we took a thank-offering collection for the Home Mission Board, Southern Baptist Convention. The brethren responded willingly, some with tears in their eyes that they could not give more than they did. One good brother even gave his watch, having no money at all. We are all fifteen poor, but I send \$20.02 for Home Missions of Southern Baptist Convention to Brother Boyer, having the watch yet to dispose of. Besides this, we have, by April 1st, pledged \$10.00 for Foreign Missions.

Remember us in your devotions, as we pray for the blessing of God upon the work of our Home Mission Board.

Yours for Christ,
OTTO BECKELMANN.

O! that the 17,000 Baptist churches of the South possessed an equal spirit of devotion. What might not be accomplished. The Lord bless these people.

I. T. T.

In a private letter, a good sister writes as follows. Many others have felt the same way, and are experiencing a similar change:

"I confess I have always been more anxious to contribute to foreign missions than to home missions, regarding the former as a more needy branch of the work, and one requiring greater sacrifices on the part of missionaries. But as I learn more about the 'home field,' and the self-sacrificing, or exceedingly self-denying laborers in it, and observe that the two branches of work seem closely related, perhaps more and more so as times and people change, I feel a more comprehensive interest."

One sin is enough to exclude us from heaven, but one drop of Christ's blood is sufficient to cover all our sins.—D. L. Moody.

The Sunday-Schools.

We wish we had space to publish all the kind and generous responses the board has received from Sunday-schools.

The following are published to show the general trend of responses in so far as the Board has heard from them. We are grateful for the promptness and liberality of all who have thus responded to the board's appeal, and sincerely hope that not a single school may fail to come forward and join this roll of honor.

Mr. Jess T. Gosnell, superintendent Sunday-school at Litchfield, Ky., writes:

"In response to your circular letter received the past week, I beg to enclose check for \$20.00, the amount of collection in our Sunday-school and church this morning for this purpose. You asked for, or, at the rate of, 5 cents per member. Our school has about 60 (not that many in regular attendance). The collection should have been more. Call on us again, when you think proper."

GREENSBORO, GA., Mar. 19, '95.

DR. I. T. TICHENOR, Secretary,
Atlanta, Ga.: Dear Brother Tichenor—Kindly acknowledge enclosed check for \$5.10 from our Sunday-school in response to your recent circular appeal. We have 102 members and send \$5.10 at your suggestion.

Truly and affectionately,
C. A. DAVIS, JR., Supt.

Our ladies have just sent \$13.45 to Mrs. Northen, self-denial fund for Home Board.

Our church will send a collection for your board before the Southern Baptist Convention meets.

C. A. DAVIS, JR., Treas.

LONOKE, ARK., Mar. 18, '95.

DR. I. T. TICHENOR, Atlanta, Ga.:
Dear Sir—By order of Sunday-school, I send you \$5.00.

Please credit to Arkansas State Board. Very respectfully,
MISS ODER PAYNE, Secy.

ORLANDA, FLA., March 20, 1895

DR. I. T. TICHENOR:

Dear Brother—Your appeal to hand. Our Sunday-school sends through Dr. Chaudoin about \$11. We have only about seventy members—our ladies' societies will help also. Trust you will not be lacking funds.

Yours fraternally,
E. H. RICE,
Supt. S. S.

A Consecrated Gift.

NICHOLS, S. C., March 21st, '95.
DR. I. T. TICHENOR, Atlanta, Ga.

Dear Sir and Brother—Enclosed find five dollars (\$5.00) as the result of week of "Self denial."

May the good Lord bless the gift, and consecrate every penny to His cause, for we and all that we have are His.

Fraternally yours,
FROM A POOR, OBSCURE FAMILY.

ROANOKE, ALA., Mar. 11, '95.

I. T. TICHENOR, Atlanta, Ga.:

Dear Sir and Brother—Find enclosed check for \$5.00 for your board. Receipt Roanoke Baptist Sunday-school and oblige. Send receipt to me.

Respectfully,
F. P. NICHOLS.

COLUMBUS, GA., March 18, '95.

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

Dear Sir and Brother—Your letter and tract (Her Fathers House) received Saturday 16th inst. In response to your appeal, we send you a check for \$5.00, which is double the amount *per capita*, that you ask for.

May God's blessings attend you and the work in which you are engaged, is the prayer of First Avenue Baptist Sunday-school.

J. B. KNIGHT, Supt.

(Like a love speech to ones wife or a motion to adjoin, the excess of amount asked for is "always in order...")

MONTICELLO, ARK., Feb. 4, 1895.

Mr. I. T. Tichenor.

Dear Bro.—Please find enclosed post office order for ten dollars (\$10), to help the board now in its distressed condition. Wish it was one hundred, but it is the widow's mite. I hope you will send it where it will do the most good for the Master's cause. I daily pray that our boards may be sustained, so they can send more missionaries to proclaim the gospel to the perishing millions, and especially to those calling for them.

Your sister in Christ,

Mrs. _____

ELBERTON, GA., Mch. 18, '95.

Rev. I. T. Tichenor, D. D., Atlanta.

Dear Bro.—At your request, I gladly presented the claims of your board to my school, yesterday, and they gave me for your board ten dollars and twelve cents, for which I herewith enclose my check.

I am satisfied that if all our pastors and Sunday school superintendents would only place the great mission question before our people, and ask for the money, the debts would soon be lifted from our boards. God bless you in your noble work.

Fraternally,
GEO. L. ALMOND.

MOBILE, ALA., Mch. 18, '95.

Rev. I. T. Tichenor, Atlanta, Ga.

Dear Bro.—Pursuant to your request for help, I herewith hand you check for \$15.00 for Home Missions on account of St. Francis Baptist Sunday school. With best wishes.

Fraternally,
JAS. L. COLEMAN.

My Honored Brother—Before your letter reached me, I had presented the matter to my church. We will send you at an early day sixty or sixty-five dollars which will be an advance on what we have heretofore done. May the good Lord direct events so that the burden may be removed from the Board and your heart.

Yours as ever,
T. H. PRITCHARD.
Charlotte, N. C., March 20, 1895.

PICKENS, S. C., March 15, '95.

Rev. I. T. Tichenor, D. D., Cor. Sec.
Home Mission Board:

Dear Bro.—Enclosed find money order for five dollars and forty-six cents, for Home Missions.

This comes from a church of about forty members, in the heart of the anti-mission section of this State. I distributed the copies of THE HOME FIELD you sent among the members, and on yesterday took up a collection, after presenting the claims of the Board. May the Lord bless you in your work.

Yours fraternally,
T. J. ROOKE,
(Pastor) Pickens Baptist Church.

531 So. 5th St., Waco, Texas.

March 14th, '95.

Dear Bro.—Please send to Mr. J. P. Bishop, Ossage, Texas, sample copies of March number of the HOME FIELD—about fifteen. I am especially anxious that every member of my church read the tract, "Her Father's House," and I pray that it may touch them as it did me when my beloved pastor, G. W. Truett, read it to us prayer-meeting. I am in sympathy heartily with our work.

Fraternally,
W. D. BOWEN.

Ackerman, Miss.

March 15th, 1895.

Dear Bro.—Money is very scarce, but I can't do without OUR HOME FIELD, so you will find 20 cents in silver and six cents in stamps to pay for subscript on.

Yours in CHRIST.

MARCH 12, 1895.

DEAR DR. TICHENOR:

I thank you very much for your kind letter about the little tract. If the Master shall in any wise use it to help these suffering servants of his, I shall indeed be unceasingly grateful.

Yours very truly,
FANNIE E. HECK.

Our Home Field.

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

The price of *Our Home Field* has not been reduced in its covers for years, for each paper represents of the number taken by churches of individuals. We thus furnish an eight-page paper for a mere postage, and save pastors and others to start themselves to extend its circulation.

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

All communications for the editors 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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Are Our Boards Attempting too Much?

A writer in the *Baptist Courier* starts this question. To one who thinks, it resolves itself into two questions:

First. Are they doing more than is demanded by the spiritual wants of the world? With more than half the population of our own country unevangelized, and a thousand millions of our race who have not the gospel, what must our answer to this question be?

Second. Is what the boards are attempting beyond the ability of the churches? The Southern Baptists number about 1,500,000. Their contributions to all mission work, state, home and foreign for 1894 were: State, \$142,000; home, \$65,000; foreign, \$108,000—total \$315,000, about twenty-one cents per capita—at twenty-five cents per head it would have been \$375,000. The plainest man can form his judgment from these facts:

"For the night cometh."

Two Homeless Preachers.

In a communication from Bro. E. L. Comper, Superintendent of Missions in Arkansas and Indian Territory, he says:

"Two letters just received are before me—one from a strong man, pastor of several churches and moderator of his association. A man too timid to tell you that his wife and children ought to have more than they got; but yet bold enough to beard a lion in his den. This dear brother is brave enough to go to the plow five days and a half in each week, and preach to his churches Saturday nights and Sundays. He has no son to help him. His wife is an invalid. They greatly needed a box of clothing, but when it reached them, a few days since, it had been robbed, having in it almost nothing. Times are so close that he cannot afford to hire a hand to help him in his crop as heretofore. Hence he says: 'I am compelled to make arrangements with my churches to preach to them only Saturday nights and Sundays until crops are made. I can then work five and a half days, which is as much as I can stand.' Do you not admire the courage of an old man who plows five and a half days for bread, and then rides from seven to twenty miles Saturday afternoon and preaches and holds conference that night? There are many preachers who receive a salary of \$500 to \$800 who cannot preach as well as this modest, faithful brother.

"The other is a sweet-spirited brother, who also plows for the support of his family. He serves four churches, who have not been able to help him, and do not expect to do so till a crop is made. Last year he received \$10 in cash from the Mission Board of the General Association to help him a little. Now he says: 'If the Board can give me \$10 this year, I want it to go for foreign missions. I want to help pay the \$500. And my old mother, seventy-three years old, has knit three pairs of socks. When she sells them, she will send the money for foreign missions.'

"Look at these two pictures! They are real, sure enough, homeless Baptist preachers! Are you not sure that such men are called of God to preach? Do you not know that Satan's forces must flee before them, as the day chases the night? Can you not look forward and see the certain victory that such men will gain? And are you not happy to be represented on the frontier by such godly men as

these? What can you do and will you do to help us to take these two men from the plow-handle, that they may give themselves continually to prayer and the ministry of the word? Will you pray for them once each day for a week?"

In addition to illustrating the needs and heroisms of our frontier missionaries, the above statements emphasize the general proposition that primary help to the Home Mission Board means substantial help to the Foreign Mission Board. It will be observed that on this mission field, and out of their destitution they are now raising \$500 for the Foreign Board. This dear old preacher and his mother, 73 years of age, are making sacrifices to "help pay the \$500."

That this is not an isolated instance, but in keeping with the natural and general effect of Christian development through the work of the Home Board, we quote from the annual report of this Board for 1892, as follows:

"While it has done this, it rejoices to say that, it has been helpful to its sister Board of this Convention, the Foreign Mission Board. Working in the same great field, we at home, they abroad, striving together for the glory of the same Lord and King, meeting common difficulties, sharing the same anxieties, enduring the same toils for our sin-smitten race, we have been drawn towards it by the tenderest and yet strongest ties, and joy to do anything to promote its welfare. It is therefore with peculiar pleasure that we note that where we have labored most abundantly, there it has reaped the most rapidly growing harvest."

"In the last ten years, Texas, Arkansas, Louisiana and Florida, have quadrupled their contributions to the Foreign Mission Board, while Virginia, North Carolina, South Carolina and Georgia have only doubled theirs. Ten years ago the States west of the Mississippi river gave to the Foreign Mission Board but \$5,696, while last year they gave that Board \$25,854. While other influences have no doubt operated to increase their contributions, we must believe that the work of the Home Board, disconnecting these States from other organizations foreign to this Convention, has been a powerful agent in affecting this result."

The question is not, "Art thou in the nobility?" but, "Is there nobility in thee?"

From the Field.

Coming out on the frontier, five hundred miles beyond any church. Enter one of these new towns, the upgrowth of a night. See the devil's chapels, that line the streets—brothels, gin and gambling dens. Observe the residents, every man a walking arsenal, belted with bowie-knives and revolvers. Then mark how, a little later, with the advent of the Sunday-school and the church, those walking arsenals are reduced to a peace basis—how those devil's chapels, one by one, withdraw into back streets, and screen themselves from public view. Is not this a striking tribute to the police power of religion?

Miss Fannie E. Heck's tract "Her Father's House," being sent out by the Home Mission Board, is a beautifully written story from the real life of one of our frontier missionaries. Hearts are responding to the call for help wherever the tract is read, and, naturally enough, everybody seems to have a special desire to help the particular missionary who is the subject of the tract. This cannot be, of course. Yet it should be remembered that the missionary represents a large number in similar need, all of whom are worthy of the help. Some of the noblest men of earth are the frontier missionaries laboring for our Home Board in the far West. In some respects their lot is harder than that of the foreign missionaries, and assuredly they should have the hearty support of the churches who are able to help them.—*The Evangel*.

Our Boards need more liberty to enter and canvass every part of the field. They also need liberty to employ more agents to push their work. One secretary at Richmond and another at Atlanta cannot cover all our territory effectively. The field is too large. It is like trying to reap the grain of a ten-thousand acre field of wheat with the old-fashioned scythe. What is required is a modern reaper and self-binder. Farming on so great a scale demands corresponding farming implements.—*The Evangel*.

What the Boards need is more efficient means of reaching the churches.

"Mother, who pinned them up there?" was the query of a bright little girl, three years of age, as she looked up at the stars.

How fertile the mind of a little child for receiving impressions of the God of the universe. The same divine hand has implanted in the youthful mind the spirit of inquiry.

Do not discourage the inquisitive nature by declining to explain patiently at all times.

Rev. Dr. John A. Broadbush.

At the regular Baptist Minister's Conference of Atlanta, Ga., held on Monday, March 18th, 1895, a committee was appointed to prepare and forward suitable resolutions to the family of the late Dr. John A. Broadbush. In obedience to these instructions, the following resolutions, have, therefore been prepared.

Resolved, That this Conference has heard of the death of our beloved brother, Rev. Dr. John A. Broadbush, with the deepest sorrow. The loss of one who, for so many years, has been a leader in our Baptist host, distinguished by his intellectual ability, his profound scholarship, his unaffected piety, his deep love for the pure and simple gospel and the eloquence and effectiveness with which he preached it, makes his removal the fall of a prince in Israel.

Resolved, That, while we mourn the loss, and shall ever cherish the memory of a brother so honored and esteemed, we devoutly thank our Heavenly Father for the unblemished life he lived, and for the strong and salutary influence he leaves behind him, some of which is embodied in the admirable books he has written, some of it in his never-to-be-forgotten pulpit ministrations, much of it in the delightful social influence he always carried with him into the homes and companionship of his brethren, and most of all in the influence he has exerted over the hundreds of young men whom he taught in the Southern Baptist Theological Seminary with which he was connected from its beginning, and over which he presided at the time of his death.

Resolved, That, we extend to the bereaved members of his family our sincerest sympathy in their great loss, and our prayers that his God and their God may grant unto them the riches of His grace to console and sustain them in this time of their great sorrow.

In the lives of all good men there are sunless days and starless nights—days and nights of utter darkness and desolation. What is a man to do at such times? What can he do but trust in God? The psalmist must have been thinking of some such experience when he said: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

There is, doubtless, a great deal of poor preaching, but it is not to be denied that, in nine cases out of ten, if the preaching is bad, the listening is worse.—Dr. E. L. Pell.

A Timely Note from Judge Haralson.

(For The Alabama Baptist.)

This is manifestly a time when a general and supreme effort should be made to relieve our Home and Foreign Boards. Times are hard, money scarce, and the necessities of these two boards are perilously great. We would have had no unusual trouble to meet their demands, except for the prolonged and unprecedented financial crisis that has been upon the country. It is not that our secretaries or the boards have been unwise or unfaithful. Indeed, they have done just what the convention authorized and expected them to do. If they or the Convention had known what financial troubles were ahead, there would have been a policy of retrenchment, rather than to have experienced the dangers that confront us, in the loss of credit and an abandonment of positions and advantages already achieved at much expense. A retreat ought not to be suffered, if it can possibly be avoided. This can be done, we are well persuaded, if our leaders and people appreciate the importance of the situation, and determine to prevent it. Small contributions from the masses, if they can be reached, within the next six weeks, will accomplish the work. Let all our people, in all our churches, from one end of the country to the other, be properly informed and kindly and lovingly appealed to by brethren who have this matter on their hearts, for as liberal a contribution as their necessities will allow, though small, and the results will be gratifying. Will not brethren and friends, in the bounds of the convention, allow and respect an appeal of this general character coming from me, which is made under a sense of impending calamity to our boards and the enterprises they are organized to foster?

Faithfully,
JON. HARALSON.

A Gateway to Spanish America.

"Evidences point strongly to the fact that Cuba is a strategic point. Let us be wise in the army of the Lord. The influence of the work in Cuba is coming back to Florida, giving new impetus to the work there, reaching many of the Cubans of Southern Florida, never before touched by that influence. Nay, more,—there are signs that Spanish America and Spain itself are to be reached through the portal of Cuba."

"I claim no vision of seer or prophet, but the facts warrant me in saying that Cuba is the key to the Spanish speaking people of South America, which numbers 40,000,000 of people. Lying as it does in the track of vessels from the United States and from Europe to most of the Spanish-speaking countries of South America, it has an advantage possessed

by no other country. If it be thought that the United States can better send missionaries to Spanish South America, let it be remembered that we have strong national prejudice to overcome, which will not be the case with the Cubans, and Cuban missionaries speaking the same language and having the same social customs, when properly trained and fully equipped will be better able to spread the gospel among these forty million than our Americans. These missionaries must be trained right here; we can't send them to the States to be educated, as experience has proven this to be unwise."

REV. E. PENDLETON JONES.

A Frontier Preacher.

CORPUS CHRISTI, TEX., JAN. 27, '95.
DEAR MISS ARMSTRONG:

You ask for information in regard to my field. This is a place beautiful for situation. It is bounded by Corpus Christi Bay on the east, and Nueces Bay on the north; on the west by the most productive land in the State; on the south by a stretch of land 30 miles wide, which borders on the Gulf of Mexico. This makes a vast area of land—some 20,000 square miles. Most of it is thinly populated, being owned by wealthy ranch men. Some ranches are from 20 to 30 miles long and broad. All of these are fenced in.

The town of Corpus Christi lies partly on the beach and partly on a beautiful bluff which overlooks the bay. The population is said to be 5,500 souls. Of these, one-half are Mexicans. As in all coast towns, there is quite a foreign element. This is in addition to the Mexican population, which is accounted for by our proximity to Mexico. There are Greeks, Italians, Germans, French, negroes and some other nationalities beside the American.

All of the foreigners, besides about one-half of the Americans, are Catholics.

In an area of 20,000 square miles, there are but two white Baptist Churches—the one here, which has about 60 members, and one at Alice, a little town about 30 miles from here, which has about — members. The majority of the members of this church live in the country, some as far as 16 miles from town.

I have a preaching station 14 miles from here; one 4 and one 7 in another direction. These I have opened since I came. Some of the members of the church who live across the bay 15 miles have organized a Baptist Sunday-school.

We have a missionary and aid society among the women. They are few in number, but earnest workers. There is also a B. Y. P. U., conducted solely by the young people of the church. None of the Prot-

estant churches are largely attended here. There is a Baptist, Episcopalian, Presbyterian and Methodist church among the white people—two Baptist, one Methodist and one Congregational, among the colored people. The growth of all the churches is small and slow.

The Baptists own a well located lot in the beach portion of the city. The church is quite neat, but there is still a debt of \$660.00 on it. This is a small sum in comparison, but it weighs heavily on so small a congregation.

There is a Mexican Bible woman here who is doing noble work among the Mexicans. She has an Industrial School twice a week and holds two general services, besides house to house work. She is a perfect lady and a most efficient worker. The Ladies' Aid Society is trying to pay the rent of her room in which she holds the services.

Most of the members are poor—some very poor, but nearly all are inclined to be liberal with what they have. They paid me \$500.00 last year and \$600.00 the year before. Here, wife and I are doing the most successful and quietest work of our lives. The growth and progress of the Baptists on the coast of Texas has been small—why, I cannot explain.

Things are changing. These great ranches are being cut up into farms, and this country is drawing the attention of immigrants. Certain improvements of harbors are being agitated, which, if made, will bring trade and immigrants this way, and settle up this lower Rio Grande region with a more enterprising people. The Baptists are trying to prepare to take advantage of the new order of things when it arrives.

This is by no means a church-going people, and the type of piety is low. The Baptists are misunderstood, misrepresented and sometimes greatly abused. There is much need of denominational education here.

I ask to be remembered by my brethren in the older States. I have been quite ill for months, and for a while it seemed that my work was about finished. I am now improving and at work. I hope God will spare me to hold this place for our Master and His church. We are gaining an influence over the Mexicans. They are coming to our Sunday-schools. One was baptized a few days ago, and others are being taught the way.

We have a young man in our church, about 18, who speaks Spanish, and aids our Bible woman in her general services.

Your brother in the work,
J. B. HARDWICKE.

The best way to bear crosses is to consecrate them all in silence to God.—Fletcher.

Perhaps the greatest hero is the man who does his best and signally fails, yet is not embittered by his failure. A life here, in which you fail of every end you seek, yet which disciplines you for a better life, is assuredly not a failure.

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

Royal Baking Powder

ABSOLUTELY PURE

DR. TICHENOR—I have not as yet received the papers (HOME FIELD, with the Indian's plea therein) you wrote you had sent. I fear they have been miscarried, so I write again, hoping they will reach me by first mail. You can send them on. Our prayer-meeting will be held at our church, (all the other churches meeting with us) next Tuesday afternoon and I am exceedingly anxious to have that article read for them. The little tract, "Her Father's House," you sent me some time ago, Mr. Snow had read in our Young People's Meeting, where over one hundred present; were all moved to tears and heart-sobs. Such an audience of tearful sympathy I never saw before, and since then we have been passing the few we have from home to home to awaken an interest for this week of prayer and self-denial, and for donations to our mission box. It has had the desired effect to a great extent, and our ladies, girls and children are deeply moved thereby.

One good sister who never before felt any obligation for missions, is now an active member of the box committee, working with heart and soul. Another dear woman, a widow with four little ones, who already gives one-tenth to the Lord and much of her time, after hearing this tract read, went home and took everything in the way of decorative art out of her house, put it in the girls' missionary basket, and sold it for Home Missions.

God bless Miss Heck for that helpful, soul-stirring tract!

Send papers at once, please.

MRS. J. H. SNOW,
Knoxville, Tenn.

March 9th, 1895.

German Work.

Brother Sovier, our German missionary in Kansas City, speaking of the German Association recently held with his church, says:

"The churches reported 58; of these 37 were baptized since our last meeting. Praise the Lord for those precious souls.

"Two resolutions were adopted: First, to ask our German self-sustaining churches in Missouri to

send their money collected for Home Missions to the Southern Board, rather than to the East, because all the German missionaries in Missouri are supported by the Southern Board; second, that the mission churches should try as soon as possible to help every year in paying the pastor's salary, so as to become self-sustaining, that the Home Mission Board may be able to support more men on the field.

"I have commenced a mission in Kansas City, Kan. At first we have every Friday night prayer-meeting there—and we expect good results from it. One young man, medical student, converted in January, prefers to be baptized by his father who is a pastor in Nebraska. He leaves this week. Three others will soon be baptized. Our preaching services are well attended.

"During this month special effort is made to secure a good collection for the Home Board. May the Lord help me in this work."

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

The Home Board Our Pet.

Our readers probably noticed a quotation of President Chaudoin's regarding the work of the Home Board in Texas. It was, in effect, that said board was the greatest blessing Texas ever had. Our Brother Chaudoin makes the language apply to Florida.

The question occurs to us if there are not many other Southern States which might join in the same procession. For instance, North Carolina, Virginia, Georgia and Louisiana. We know that in some of these States the glorious old Home Board laid the foundation for the great Baptist churches some of the largest cities in those states now contain. Yes, brother, when the question of Baptist gratitude is in the air the organization

which gets a great big portion of it is that for which the eloquent and devoted Tichenor is now pleading with voice and pen. Let all of us who can spare any amount within the next two months remember this and then put the same amount in an envelope for the Foreign Board.—Florida Baptist.

Why Help Is Needed West.

Because all this region was settled with wonderful rapidity and there were homes, churches, school-houses and bridges to be built in a short time.

Because our railroad rates are made so high on watered stock that men must work their own farms on shares, giving the lion's share for transportation, and often rates are so high that crops must rot on the ground.

Because everything must be done in a short time or important vantage-ground must be lost, and because a little money goes further here, in conjunction with the earnest labors of the people, than in any other part of the world.

Because the children of American parents are worth as much to our land and to the church as the children of Asia.

Because without aid, some of the noblest young people on earth, with healthy brains and strong bodies, must remain in comparative obscurity and ignorance, when they should be at the front of the world's advancing column.

Home Missions.

The following reference to the Home Mission Board of the Southern Baptist Convention, appears in the report of the Florida State Board of Missions for 1895:

"Home Missions, or the work of the Home Mission Board of the Southern Baptist Convention, is the second grand division of our work. The first two sub-divisions of our work in the State, supporting missionaries and building houses is emphatically the work of the Home Board and is reported to it. Yet, we keep before our people the fact that the Home Board has other fields, and the additional fact that we are under obligations high, deep and strong, yea, and holy as of child to its mother—to the Home Mission Board. What we are, both as a religious and educational point of view, we are mainly indebted to this board for, as well as for the strength to do what we are doing for foreign missions.

"It is with much pleasure we make the statement that we are doing more each year to help this board, and the treasurer's report will show, raised for this board the past fiscal year, \$1,510.50."

Rose Tobacco Cure.

Has been on the market for nearly five years, and cures 98 out of every 100. Many say it is the only absolute Cure. It is harmless. Price, \$1.00 by mail. Order of

ROSE DRUG COMPANY,

2105 and 2107 Third Ave., Birmingham, Ala.

OUR GUARANTEE.—We offer three tablets for \$2.50, and in case of failure to cure, money will be refunded. We take fair and prefer your good opinion to your money. All we ask is a fair trial, as out of the thousands who have used it, 98 out of every 100 have been cured. Beware of counterfeits. The better an article the more it will be imitated. There are some feeble and nasty imitations of our Cure on the market now.

What would you think if there were to be an insurrection in a hospital, and sick man should conspire with sick man, and on a certain day they should rise up and reject the doctors and nurses? There they would be, sickness and disease within, and all the help without! Yet what is a hospital compared to this fever-ridden world, which goes swinging in pain and anguish through the centuries, where men say, "We have got rid of the Atonement, and we are rid of the Bible? Yes, and you have rid yourselves of salvation.

SECURE A POSITION.

Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from \$30.00 to \$50.00 a month. Chances for rapid promotion good. Must deposit in bank cash about \$100.00. No loan asked, no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

WHAT HE MADE—"I have made \$1,000 in the last three months," said a liquor-seller.

"You have made more than that," remarked one of the group of listeners.

"What is that?" was the quick response.

"You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made more than I can reckon, but you'll get the full account some day."

Rev. A. R. Gregg, the most prominent negro Baptist preacher in Texas, says: "Of the 11,987 church houses built for the negro Baptists of the South since the war, the white people have helped us in the erection of every one of them."

Texas' Foster Mother.

Rev. Dr. Rufus C. Burleson, President Baylor University, Waco, Tex., in a communication recently says:

"My Dear Brother:—Be assured it will ever gladden my heart to do anything for the dear old Home Mission board, which has truly been a foster mother to the baptist cause in Texas, and I will at once prepare a communication for the *Texas Baptist Herald* and the *Texas Baptist Standard*, and endeavor to arouse all Texans to the high sense of duty and honor that Texas owes to your Board, and trust Texas will be a worthy child of so noble a foster mother."

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.

Christian Intelligencer: "The London costermongers told Lord Shaftesbury that their donkeys which rested one day in seven, could travel thirty miles a day with their loads, while those that worked seven days in a week could travel only fifteen miles a day." There are scores, if not hundreds or thousands of such illustrations furnished by experience of the need of rest one day in seven. Human beings and the domestic animals are built in this way, so that nature confirms the propriety of the divine law. The rest-day is demanded as much by man's temporal interests as it is by his spiritual welfare.

Strong thoughts are iron nails, driven in the mind, that nothing can draw out.—*Diderot*.

Receipts of the Home Mission Board from Feb. 25th, 1895, to March 25th, 1895.

ALABAMA.	
Rev. W. B. Crumpton, Cor. Sec.	\$ 170 88
Rev. W. B. Crumpton, Cor. Sec.	13 00
Pura Cova	2 00
Sunday School, Roanoke	2 50
Bethany Church, Central Association	15 00
St. Francis Street Sunday School, Mobile	20 00
Columbia	5 00
Ladies' Aid Society, Tusculum, (week of self-denial)	2 00
Collins Church	3 00
Collins Sunday School	17 00
Ladies' Evergreen Church	5 57
Cherokee County Association, by L. A. McCarty	
Total for the month	\$ 269 55
Previously reported	2,775 78
Aggregate since May	\$ 3,045 33

ARKANSAS.

A. G. McManaway, V. P.	\$ 40 00
Sunday School, Lonoke	5 00
Total for the month	\$ 45 00
Previously reported	776 08
Aggregate since May	\$ 821 08

FLORIDA.

Collections of Sunday Schools, Missionary Day, by T. P. Bell	70
Total for the month	\$ 70
Previously reported	812 68
Aggregate since May	\$ 813 38

GEORGIA.

Warrenton	\$ 19 28
Woman's Missionary Society, Albany Baptist Church	8 50
Woman's Missionary Society, Milledgeville	6 00
LaGrange	27 78
Macedonia Sunday School, Newton County	2 75
Duffy Street Church, Savannah	33 10
Central Committee, Woman's Missionary Society, Mrs. W. J. Northern, Treas.	8 88
Ladies' Missionary Society, Southern Female College, LaGrange	17 10
Collections of Sunday Schools, Missionary Day, by T. P. Bell	3 50
First Church, Augusta	146 25
Sunday School, Elberton	10 12
Georgetown	7 75
Mrs. Julianna M. Prioleau, Atlanta	5 00
Mrs. Julianna M. Prioleau, Atlanta, Frontier Missionaries	40 00
Sunday School, 1st Avenue Church, Columbus	5 00
Sunday School, Greensboro	5 10
Enon Sunday School	2 50
Springfield Church	5 61
Woman's Missionary Society, Fort Valley Church	10 50
Messrs Nichols and Hood, Griffin	2 00
Magolia Sunday-school	2 50
Woman's Missionary Society, Waynesboro	13 73
Ladies' Society, Conyers, Box Frontier Missionary	20 00
J. A. Farnsworth, Atlanta	3 00
Total for the month	\$ 411 67
Previously reported	8,129 09
Aggregate since May	\$ 8,540 76

KENTUCKY.

Mr. and Mrs. L. C. Tichenor, Owensboro	\$ 5 00
Woman's Missionary Society, First Church, Bowling Green, Salary of teacher in Rev. J. V. Cova's School, Havana	25 00
Ladies' Societies, 22d St, Walnut St., and Chestnut Street Churches, Louisville, Box Frontier Missionary	39 00
Sunday School, Litchfield	3 00
Sunday School, Stamping Ground	5 00
B. T. Mayhugh, Huntsville	1 00
Ladies' Society, Smith's Grove	21 00
Total for the month	\$ 99 00
Previously reported	4,807 68
Aggregate since May	\$ 4,906 68

LOUISIANA.

G. A. Turner, Treasurer	\$ 50 00
Collections of Sunday Schools, "Missionary Day," by T. P. Bell	40
G. A. Turner, Treasurer	100 00
G. A. Turner, Treasurer, Keatchie, Box Frontier Missionary	50 00
Ladies' Missionary Society, Arcadie	38 10
Total for the month	\$ 285 50
Previously reported	1,504 26
Aggregate since May	\$ 1,789 76

MARYLAND.

W. B. H. Society, of Maryland, "Gladstone Gatherers" First Church, Baltimore, Box Frontier Missionary	\$ 73 20
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W. B. H. M. Society, of Maryland, Franklin Square Church, Baltimore, Contributions to German Work

W. B. H. M. Society, of Maryland, Waverly, Baltimore, Contribution to Colored Work	10 00
W. B. H. M. Society, of Maryland, Waverly, Baltimore, Contribution to Colored Work	5 00
W. B. H. M. Society, of Maryland, Missionary Day	43 01
W. B. H. M. Society, of Maryland, Miss Diaz's Salary	60 30
W. B. H. M. Society, of Maryland, Salaries Frontier Missionaries	50 00
Woman's Baptist Home Mission Society of Maryland, Seventh Church, Baltimore, German Work	22 00
Total for the month	\$ 269 20
Previously reported	5,159 99
Aggregate since May	\$ 5,429 19

MISSISSIPPI.

John T. Buck, Treasurer Convention Board	\$ 125 00
Mrs. W. A. Moore and Mrs. J. W. Deupree, Deer Brook, Frontier Missions	5 00
Mrs. J. W. Deupree's Bible class colored women, work among colored people	1 00
New Providence Church, Union Association	1 43
Ladies' Society, Shubuta, Box Frontier Missionary	58 00
Total for the month	\$ 190 43
Previously reported	1,401 79
Aggregate since May	\$ 1,592 22

MISSOURI.

A. E. Rogers, Treasurer	\$ 200 20
Woman's Missionary Society, by A. E. Rogers, Treas.	77 00
Mrs. N. C. Bergeman, Jonesburg	1 00
Ladies' Society, Slater, Box Frontier Missionary	82 00
Two ladies, Slater, Box Frontier Missionary	16 00
Ladies' Society, Slater, Box Frontier Missionary	85 00
"Sunbeams" Slater, Box Frontier Missionary	78 00
Woman's Missionary Society, First Church, Wyaconda	19 50
Total for the month	\$ 498 70
Previously reported	3,342 05
Aggregate since May	\$ 3,840 75

NORTH CAROLINA.

Ladies' Society, Wilmington, Box Frontier Missionary	\$ 82 00
Ladies' Society, Fayetteville, Box Frontier Missionary	65 00
J. M. Stoner, Treasurer, Western North Carolina Convention	18 32
Total for the month	\$ 165 32
Previously reported	1,681 71
Aggregate since May	\$ 1,847 03

SOUTH CAROLINA.

Graniteville	\$ 4 24
Abner's Creek Church	5 25
Richland Springs Church	1 20
Sumter	6 41
Graham's Church, Denmark	4 20
Union Church	2 00
Lower Fair Forest Church	1 56
Central Committee, Woman's Missionary Society, Frontier Missionary	50 00
Central Committee, Woman's Missionary Society	25 10
Town Creek Church, Aiken Association	1 41
Ridge Spring	2 60
Woman's Missionary Union, District No. 2, Saluda Association	44 50
Lowndesville	1 57
Fairmount Church	1 45
Rabun Creek	2 00
Laurens	3 00
Easley	2 11
Woodward Church	10 00

Lula Whilden Sunbeam Society, Citadel Square Church, Charleston	6 00
Gowensville	4 00
Fairview Church, Union County Association	78
Collections of Sunday Schools, "Missionary Day," by T. P. Bell	9 03
Pickens	5 48
J. A. Fant, Union	10 00
Welch Neck Church	14 45
Greenwood	25 00
Clifton	5 00
Beech Island	2 40
Sunday-school, Darlington	4 26
By a poor obscure family, Nichols	5 00
Mr. and Mrs. J. W. Bishop, Varanville	2 50
First Church, Columbia, Box Frontier Missionary	85 00
Four Hoes Church, Orangeburg county, Box Frontier Missionary	30 00
Woman's Missionary Society, Johnston	15 06

Total for the month... \$ 413 58
Previously reported... 2,324 06

Aggregate since May \$ 2,737 64

TENNESSEE.

Ladies' Aid Society, Murfreesboro	\$ 10 00
Ladies' Missionary Society, Trenton	13 65
Walker's Fork Church, by Rev. John A. Smith	30
Sweetwater Church, by W. M. Woodcock	6 50
Howell Memorial Church, Nashville, Box Frontier Missionary	50 00
Ladies' Society, McMinnville, Box Frontier Missionary	20 00
Macon	1 00
Collections from Sunday Schools "Missionary Day," by T. P. Bell	9 00
W. M. Woodcock, Treasurer, Sunday-school, Pocahtonat	126 01
5 70	
Total for the month	\$ 242 16
Previously reported	3,888 01
Aggregate since May	\$ 4,130 17

TEXAS.

Woman's Missionary Society, Abilene	\$ 8 85
Woman's Missionary Society, Abilene, El Paso House	2 50
M. D. Early, General Superintendent	74 70
J. E. Horner, Bogota	1 00

Total for the month... \$ 86 70
Previously reported... 2,813 94

Aggregate since May \$ 2,900 64

VIRGINIA.

Mrs. Bettie M. Clark, Keysville	\$ 5 00
Ladies' Society, Luray, (contribution) Box Frontier Missionary	5 00
Norvell Ryland, Treasurer	850 00
Collection of Sunday Schools, Missionary Day, by T. P. Bell	3 00
First Church, Roanoke, Box Frontier Missionary	40 00
Total for the month	\$ 903 00
Previously reported	6,394 29
Aggregate since May	\$ 8,160 29

MISCELLANEOUS.

Geo. H. Neidlinger, New York	\$ 25 00
Cuban Missions	10 00
Metropolitan Church, Washington, D. C.	10 00
Total for the month	\$ 25 00
Previously reported	549 64
Aggregate since May	\$ 584 64
Grand total for the month	\$ 3,895 51
Previously reported	45,433 96
Aggregate since May	\$ 49,329 47

FROM THE FIELD.

I was stopping for a day at the hotel of a frontier town. The place was but an infant in age, and yet evil was already a guest in purpose and execution. During the night I was disturbed at intervals by the profane shouts of a number of men, who were spending the hours drinking and gambling in a "gold room" near by. About five o'clock two of them mounted their bronchos and "pulled out for the ranch." They started away yelling and swearing, and passing the house where I was stopping they screamed so as to arouse the sleeping inmates, "Roll 'em out! Roll 'em out!"

I left my bed and went to the window that I might catch a sight of them. I saw no men, strong of body, well dressed, splendid riders, the brute within them blazing at the mouth, while the animals beneath them, seeming to realize the situation, put themselves into most vigorous broncho action. Away they rushed out over the great plains.

I returned to my couch again, but not to rest. No more sleep for me that morning. I mused: the fire in my mind and heart was kindled. I thought, "Poor fellows, how mistaken you are in the true joy of life." Then I wondered who they were, and there came to me these answers: "They are two reckless cow-boys, carousing gamblers, who have made the right restless, and who this morning should be arrested for disturbing the public peace."

Out in our western country, in the autumn, when men go hunting and there has not been any rain for months, sometimes the prairie grass catches fire, and when the wind is strong the flames may be seen rolling along, twenty feet high, destroying man and beast in the onward rush. When the frontiersmen see what is coming, what do they do to escape? They know they cannot run as fast as that fire can run. Not the fleetest horse can escape it. They just take a match and light the grass around them. The flames sweep onward; they take their stand in the burnt district and are safe. They hear the flames roar as they come along; they see death bearing down upon them with restless fury, but they do not fear. They even do not tremble as the ocean of flame surges around them, for over the place where they stand the fire has already passed, and there is no danger. There is nothing for the fire to burn. And there is one spot on earth that God has swept over. Eighteen hundred years ago the storm burst on Calvary, and the Son of God took in into His own bosom; and now, if we take our stand by the Cross, we are safe for time and for eternity.

—Selected.

WINTER IS UNKIND

FAIR FACES.

Most women have a natural cloud of winter—like cold which and dampness suppresses and chills their skin. Many have gained knowledge by experience and now apply a little.

POZZONI'S

POWDER

Before going out, to prevent, remove and beautify the complexion, and then—it is desirable as it is rightly used.

HAVE YOU EVER TRIED IT?

ALL DRUGGISTS and FANCY GOODS STORES SELL IT.

A man must stand erect, not be kept erect by others.—Marcus Aurelius.

Blessed is he who has found his work; let him ask no other blessing.—Carlyle.

Joy with us is like a lever by which we lift the weight which without help would crush us.—Ruskin.

It is something to have been spared the responsibility of taking charge of the Lord's silver and gold. Let us be thankful for what we have not, as well as for what we have.



Buffer No Longer! Send in cents by mail for our latest to your drug store for a free remedy, a genuine remedy for the most common skin disease, Warts and Blemishes. Warranted to cure. H. K. MITCHELL, Druggist, Franklin, Ky.

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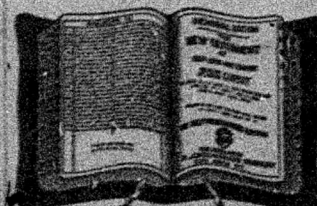
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We can never realize our depth in sin, until we try to realize what we might have been in the Father's house, if we had only stayed at home with Him.—Phipps.

Money to man, is like water to a plant, only useful as long as it promotes growth—like water in the fountain or the tank; keep it flowing, and it blesses; keep it stagnant and it kills.

It is said that church bells were first suggested by Paulinus, an Italian bishop, and were intended for "driving away spirits and riding the air of devils."

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PIEDMONT AIR LINE.

CONTINUED SCHEDULE OF PASSENGER TRAINS.

Northbound	Var.	Time	No. 30	No. 13	No. 34
Mon 17th, 1895.	Daily	Daily	Daily	Daily	Daily
At Atlanta 6:00 a.m.	1:00 p.m.	1:00 p.m.	1:00 p.m.	1:00 p.m.	1:00 p.m.
At Athens 6:15 a.m.	1:15 p.m.	1:15 p.m.	1:15 p.m.	1:15 p.m.	1:15 p.m.
At Macon 6:30 a.m.	1:30 p.m.	1:30 p.m.	1:30 p.m.	1:30 p.m.	1:30 p.m.
At Savannah 6:45 a.m.	1:45 p.m.	1:45 p.m.	1:45 p.m.	1:45 p.m.	1:45 p.m.
At Jacksonville 7:00 a.m.	2:00 p.m.	2:00 p.m.	2:00 p.m.	2:00 p.m.	2:00 p.m.
At Orlando 7:15 a.m.	2:15 p.m.	2:15 p.m.	2:15 p.m.	2:15 p.m.	2:15 p.m.
At Tampa 7:30 a.m.	2:30 p.m.	2:30 p.m.	2:30 p.m.	2:30 p.m.	2:30 p.m.
At St. Petersburg 7:45 a.m.	2:45 p.m.	2:45 p.m.	2:45 p.m.	2:45 p.m.	2:45 p.m.
At Clearwater 8:00 a.m.	3:00 p.m.	3:00 p.m.	3:00 p.m.	3:00 p.m.	3:00 p.m.
At Dunedin 8:15 a.m.	3:15 p.m.	3:15 p.m.	3:15 p.m.	3:15 p.m.	3:15 p.m.
At Palmdale 8:30 a.m.	3:30 p.m.	3:30 p.m.	3:30 p.m.	3:30 p.m.	3:30 p.m.
At Porterville 8:45 a.m.	3:45 p.m.	3:45 p.m.	3:45 p.m.	3:45 p.m.	3:45 p.m.
At Santa Maria 9:00 a.m.	4:00 p.m.	4:00 p.m.	4:00 p.m.	4:00 p.m.	4:00 p.m.
At San Juan 9:15 a.m.	4:15 p.m.	4:15 p.m.	4:15 p.m.	4:15 p.m.	4:15 p.m.
At San Marcos 9:30 a.m.	4:30 p.m.	4:30 p.m.	4:30 p.m.	4:30 p.m.	4:30 p.m.
At San Antonio 9:45 a.m.	4:45 p.m.	4:45 p.m.	4:45 p.m.	4:45 p.m.	4:45 p.m.
At San Diego 10:00 a.m.	5:00 p.m.	5:00 p.m.	5:00 p.m.	5:00 p.m.	5:00 p.m.
At Los Angeles 10:15 a.m.	5:15 p.m.	5:15 p.m.	5:15 p.m.	5:15 p.m.	5:15 p.m.
At San Francisco 10:30 a.m.	5:30 p.m.	5:30 p.m.	5:30 p.m.	5:30 p.m.	5:30 p.m.
At Portland 10:45 a.m.	5:45 p.m.	5:45 p.m.	5:45 p.m.	5:45 p.m.	5:45 p.m.
At Seattle 11:00 a.m.	6:00 p.m.	6:00 p.m.	6:00 p.m.	6:00 p.m.	6:00 p.m.
At Vancouver 11:15 a.m.	6:15 p.m.	6:15 p.m.	6:15 p.m.	6:15 p.m.	6:15 p.m.
At Victoria 11:30 a.m.	6:30 p.m.	6:30 p.m.	6:30 p.m.	6:30 p.m.	6:30 p.m.
At Nanaimo 11:45 a.m.	6:45 p.m.	6:45 p.m.	6:45 p.m.	6:45 p.m.	6:45 p.m.
At Port Moody 12:00 p.m.	7:00 p.m.	7:00 p.m.	7:00 p.m.	7:00 p.m.	7:00 p.m.
At Richmond 12:15 p.m.	7:15 p.m.	7:15 p.m.	7:15 p.m.	7:15 p.m.	7:15 p.m.
At Vancouver 12:30 p.m.	7:30 p.m.	7:30 p.m.	7:30 p.m.	7:30 p.m.	7:30 p.m.
At Seattle 12:45 p.m.	7:45 p.m.	7:45 p.m.	7:45 p.m.	7:45 p.m.	7:45 p.m.
At Portland 1:00 p.m.	8:00 p.m.	8:00 p.m.	8:00 p.m.	8:00 p.m.	8:00 p.m.
At San Francisco 1:15 p.m.	8:15 p.m.	8:15 p.m.	8:15 p.m.	8:15 p.m.	8:15 p.m.
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