

# OUR HOME FIELD.

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

VOLUME VII.

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## FORM OF BEQUEST.

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

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

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

## Report on Tithing.

Under instruction of the Convention at Washington we publish the report of the Committee appointed at the preceding session, on the subject of Tithing, which was read by Dr. F. M. Ellis.

Great as has been the success of the Convention for the past fifty years, her discouragements and struggles have at times been such as to test the faith and endurance of her most faithful friends and staunchest leaders in the *very cradle of financial embarrassments* so great at times as to almost paralyze the work of the Convention. These oft-repeated embarrassments were not caused for want of numbers nor for want of wealth. We have the numerical strength, the intelligence, and the wealth. *These oft-recurring embarrassments are evidently the natural results of our defective financial system.*

Your committee believe that full relief need not be hoped for until our church members individually and voluntarily adopt the scriptural systematic plan of paying to God at least one-tenth of his income. Then we believe the means will be available "for all the purposes of Christ's Kingdom."

We are God's stewards. We hold what we have as a trust from Him, to be used as he directs. We believe the Jews were no more God's tenants in Canaan than we are in this land.

God's claim, being supreme, is prior to any claim we have to the things we call our own. If God

relinquishes His claim to all we have and demands but a portion of it, it is not because of any rights we may have, but because of His grace toward us.

The terms of this conveyance to us are in these words: "Occupy till I come." The more fully we realize his claims upon us, the less will we insist upon our claim to what he intrusts to us. Self-surrender to Christ includes what we have as well as what we are. Unconsecrated wealth is unblessed wealth. Covetousness is coagulation. Selfishness is stagnation. The manna that Israel hoarded in their vessels became offensive; what they laid up in God's ark kept sweet. Keeping spoils, giving preserves; but "may I not do as I please with my own?" Assuredly; but what is my own? We may not do as we please with what is our Lord's. Money has a twofold value; a moral as well as a commercial worth; a saving as well as a purchasing power. We are responsible for its possible as well as for its actual use. "Thy pound hath gained ten pounds besides."

Christian discipleship relates to the making and the using of money as it does to the using of other gifts.

It is a common thing to hear such broad statements as these: "All we have is God's;" "We should give till we feel it;" "We should give as God prospers us," etc. This is all true; but how much should we give, and when and how should we give? Has God spoken to us concerning these things; if so, should we not accept His word and have done with our poor human schemes?

When His people were about to settle in Canaan he warned them against forgetfulness of this: "Beware that thou forget not the Lord thy God. When thou hast eaten and art full and hath built goodly houses and dwelt therein, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, and thou say in thine heart my power and the might of mine hand hath gotten me this wealth; but thou shalt remember the Lord thy

God, for it is He that hath given thee power to get wealth." A willing heart is a most important requisite in giving; the significance of the gift lies entirely in the motive which prompts it. We have a beautiful illustration of free-will offerings when God commanded the children of Israel to bring offerings for the building of the tabernacle; and the Lord spoke to Moses, saying: "Speak to the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering." "They came, both men and women, as many as were willing-hearted, and brought bracelets and ear-rings and rings and tablets, all jewels of gold, and every man that offered an offering of gold unto the Lord; and all the women that were wise-hearted did spin with their hands and brought that which they had spun, both of blue and purple and of scarlet and of fine linen." So much more was offered than was needed that Moses commanded that no more should be brought.

## WANT OF SYSTEM.

God has not left our giving to mere caprice, to give as much or as little as we please, or when we "feel like it." God's Word as to giving is as plain as it is respecting the duty of praying. The law of the tenth was a fact in Eden. Like that of the Sabbath, it antedated by centuries the Sinaitic code. By its reannouncement at Sinai it had given to it all the force of a moral institution. It was no more an original part of the Abrahamic covenant and the Mosaic law than was the Sabbath. The tenth was the recognized minimum of the Jews' offering to God; the maximum was left to the Jews' gratitude and sense of obligation, but to deny the tenth to the Lord was sacrilege.

Can a Christian be less liberal? Is the religion of the Cross less generous than that of the altar?

If the amount of the Christian's offering is made less specific in the New Testament than was that of the Jew in the Old Testament, it was because the Christian is not

under law, but under grace, because he is a child and not a servant; but does love ask less than duty demands? Grace demands more than law. The tithe was God's before all else; then, added to this, came the higher law of the gospel, which is, give as you love and as you are loved. No other condition can regulate our free-will offerings. The law of the seventh of our time for God does not exhaust the time we should give God, nor does a tenth of our income exhaust our duty to give.

In observing closely the methods adopted by the Christian world in raising money for religious purposes, and also the results of these methods, we are convinced that the only way to equalize our contributions, the only just plan for rich and poor alike, is by the system of tithing. The observance of this law seems to have been essential to the spiritual and material prosperity of Israel. If it is not given to us as a positive law, it is so strictly enjoined upon God's people in the Old Testament that we think we cannot disregard it. Our Lord alludes to tithing in his rebuke to the Pharisees: "These ought ye to have done," etc. (Matt. 23:23.) Abraham gave Melchizedek a tenth of the spoils he had captured.

At Bethel Jacob makes this vow: "Of all thou shalt give me I will surely give a tenth unto thee." (Gen. 28.)

All the tithe of the land, of seed, of fruit, of herd and of flock, was "Holy unto the Lord." "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year, that the Lord thy God may bless thee in all the work of thy hand which thou doest." During the prosperous reign of Hezekiah he commanded that the portion of the priests and Levites should be given "that they may be encouraged in the law of the Lord;" "and as soon as the commandment came abroad the children of Israel brought in abundance, the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in

abundantly." When Hozekiah questioned the priests, Azariah said: "Since the people began to bring the offerings into the house of the Lord we have had enough to eat and plenty left, for the Lord hath blessed his people, and that which is left is this great store." When this command was obeyed with gladness, prosperity followed. "Honor the Lord with thy substance and with the first fruits of all thy increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Giving all the tithes was a condition of material as well of spiritual prosperity. *The tithe was paid before the free will offering was acceptable.* If a tenth was the smallest portion that was required of God's ancient people, surely more is required of us who live under the gospel dispensation. When Israel had failed to bring in tithes, and instead of giving the best brought the sick and lame of the flock, God entreats them, saying: "Return unto me and I will return unto you, saith the Lord of Hosts. Yet ye have rubbed me in tithes and offerings."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith; saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts; and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts." Malachi 3:10 to 12.

God intends money as a blessing to us. Alas, that selfishness should so often turn it into a curse. *It is the unexceptional testimony of every Christian who has closely observed this system that God has abundantly blessed and prospered him. The nine-tenths will yield far more than the whole, if the one-tenth is given.* "He that soweth sparingly shall reap sparingly. Give and it shall be given unto you; good measure pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

If the man of business shows his capacity by adopting the most perfect system for the government of his affairs, surely the Lord's people are inexorable for adopting any plan for management of the great material affairs of his

kingdom less perfect than the Bible plan.

#### THE OLD AND THE NEW TESTAMENT SCRIPTURES AFFORD A PERFECT SYSTEM.

Is the law of the tenth binding upon the Christian? Has the New Testament repealed this law? Is the sense of Christian gratitude less than was that of the Jew? Or can the duty to give more than the Jew gave justify us in giving less? The law of the tithe, like that of the Sabbath, was passed into the larger meaning of Christianity.

That the early church observed the law of the tenth is evident, as it is that the early Christians gave more than a tenth.

To say the tithe is Judaistic and not Christian does not meet the case. The Christian's giving begins where the Jew left off. Unrepealed Judaism is essential Christianity. When Paul wrote, "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity (i. e., of compulsion), for God loveth a cheerful giver," he no more abrogated the law of the tithe than did Moses, when as God's mouthpiece to Israel, he said: "Bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering." These were free-will offerings after the tenth had been given. The Jew found no difficulty in obeying this law, nor did the early Christians; then why should we refuse to make the tenth our point of departure in our benevolences?

Is it not a shame that so many Christians should substitute for the divine law schemes that belittle Christian beneficence, make the Church of Christ a whining mendicant, and disgrace Christ's cause by such miserable compromises with the world as fairs, festivals, suppers, and the like? Let us insist upon methods approved by God's Word, and have done with plans of mere convenience. It is high time that we should understand that the manner in which we get money for Christ's cause is more important than the amount we get. Tithing equalizes. It neither exalts the rich, whose incomes are large, nor the poor, whose incomes are small. Both are placed upon the same level, for the tenth of the rich is no more than the tenth of the poor. God thus denies to none the joy of this service. God will sooner or later blow upon a fortune secured by robbing him! It is only as self-supplicants God that giving is a drudgery. Giving that costs little

is worth little. But does the new Testament command us to give a tenth of what we receive? No; neither does it say how much we shall trust Christ! Why should it? Jesus puts us, as his followers, upon our honor. If love commands less than law, it is because it expects so much more. We are sons and daughters of God, not slaves, and serfs! What duty can be more plain, simple, just and practical than God's law of the tenth? All can give a tenth, no matter how poor. Is not this law as important now as it ever was? Consecrating wealth is concentrating power. If a tenth of the Jew's income and a seventh of his time was not too much to ask of him, is it too much to ask of the Christian? Is ours a lower standard than was the Jew's? Will the Christian excuse himself for what was robbery of God in a Jew? The tenth is sacredly God's before aught is claimed for ourselves or for others.

This is benevolence. Is paying the preacher, is paying pew-rent, benevolence? No; no more than paying your doctor or your house-rent is benevolence. It is simply honesty. If our people would adopt God's law of the tenth for a few years for benevolence, they would have done with the present haphazard, slipshod ways of giving. Were God's plan ours, there would be an end to the present shameful advertising of the indifference and poverty of our churches. If we would have the New Testament blessing in giving, it must have the New Testament consecration. Why not be sound and scriptural in our giving as we are in our articles of faith?

It is not amazing that we Baptists, who are so loyal to God's Word, should be so careless as to the plain teachings of the VIII., IX., and XVI. chapters of I. Corinthians? The law of the tenth makes the Lord a partner with us in all our business, and a partaker with us in all our incomes.

The Scriptures make the plan of giving as plain as the plan of salvation, and for our fidelity to God in this duty he holds each of us personally accountable.

We think the law of the tenth lies at the basis of Paul's injunction to the Church at Corinth:

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him," and let every Christian vow unto God as Jacob did. "And of all thou shalt give me I will surely give the tenth unto thee;" and then our system of giving for gos-

pel purposes will be as perfect as the law of the Lord is perfect. This plan, adopted in the spirit of true worship, would, we are sure, be acceptable to our Heavenly Father.

All the obligations of our boards would thus be met, we believe, with promptness and without embarrassment. In the course of a few years every destitute place in the bounds of the Convention could be occupied, and a thousand of new missionaries could be sent out to reinforce our active laborers on every field at home and abroad.

Your committee believe that God will bestow his most gracious blessings, both temporal and spiritual, on those who heartily and lovingly tithe their income for his glory.

Your committee recommend the adoption of the Tithing System, and that our several State Conventions, District Associations, the Pastors, Churches and Missionary Societies give earnest heed and active co-operation in their efforts to educate our people in paying systematically to God not less than one-tenth of their income.

Respectfully submitted.

F. M. ELLIS,  
A. K. SEAGO,  
J. M. CARROLL,  
J. T. M. JOHNSTON,  
GEO. A. LOFTON,  
T. B. THAMES,  
B. H. CRUMPTON.

The report was discussed by F. M. Ellis, New York; E. Y. Mullins, Maryland; G. A. Lofton, Tennessee; F. H. Kerfoot, Kentucky; D. I. Purser, Louisiana; J. W. Jones, Virginia; D. B. Ray, Missouri; S. H. Ford, Missouri, and it was adopted, together with the following resolutions, submitted by D. I. Purser, Louisiana:

*Resolved*, That we request all our denominational papers to publish this report.

*Resolved*, That the three Boards of this Convention be instructed to give the widest possible circulation to this report through their publications.

*Resolved*, That all our pastors be requested to bring this question of Tithing before their churches, and, as far as possible, secure the adoption of this plan by all our members.

METCALF, Ga., April 13, 1895.  
Dr. I. T. Tichenor, Atlanta, Ga.:  
Dear friend:—Enclosed you will find my "week's sacrifice." It is very little to send and I wish I had more, but as I haven't, hope this will do some good.

UNKNOWN.

ABILENE, TEX., April 6, 1895.

HOME FIELD, Atlanta, Ga.,

Dear Editor:—When I last wrote the HOME FIELD I was filling my appointments on foot, but my blessed Savior put it into the heart of a good sister at Albany, Tex., to get me a horse. As soon as she had named the matter publicly, she found a brother who gave the horse, and I have him at home now.

I believe the Lord has put it into the hearts of the good women of the South to take this country for Him. I want to tell you of a letter I received from Sister W. A. Moore at Deer Brook, Miss., a short time ago. She wrote in answer to my last letter to the HOME FIELD, and sent me a bundle of good, religious papers, and every week since I get some good papers from her, marked all over, such pieces as "Fear not, but rely on God's promises." O, you can't imagine how consoling it is to get those papers and read those marked pieces, and realize as I do that a good sister in Christ whom I have never seen cares for and sympathizes with me. I see the Lord's prayer, (see John 17) where He prays that we may be one, as He and the Father are one, more beautiful than ever before.

Dear Sister Moore, you will please pardon me for thus using your name. I want some good sister to profit by your example. I know, dear sister, that we will meet at the throne of God, and not until then. Will you ever know how much help your kind letter and papers have been to me? But I must close.

Yours working for the Master,  
J. M. REYNOLDS.

PARIS, TEXAS, 1895.

Mrs. M. F. Young, Washington, D. C.,

My very dear Sister:—Your kind letter of Feb. 24th to hand and I hasten to reply. The barrel of clothing came all right, and if you could have witnessed the opening of that barrel you would have had to use your handkerchief as I did. I cannot keep back the tears of gratitude as I write you. The little children stood around and as the articles were brought out, there would be a burst of exclamations of joy, such as no one ever heard, except those who can appreciate the position of a missionary in need. I was made to take a retrospective view of my past life and condition, and remembered that before the war we had plenty and knew not how to appreciate the blessings of God, and also that I was taught Infidel-

ity instead of love to God, as my father was an Infidel to within a few years of his death, when God in His goodness led me to repentance and then used me to lead father and the other members of the family to the blessed Master, all except my mother, who was a monument of consecrated faith and who died as she lived, praising God. And too, I remembered how I was making one hundred dollars and board per month, when God laid the work I am now doing, that of the Gospel, upon me, and how I saw my nice home in Greenville City, S. C. sold and occupied by another, that I might give myself to the preaching of the Gospel. But it was all for Jesus' sake and the souls of men; and I am now happy in His love, and the self denials make heaven and the thought of meeting with the redeemed like unto you and the other blessed ones who aided you, sweeter and dearer. And I thank God that I am counted worthy to bear and suffer for the One who died for us.

May God bless and reward you all for your noble deeds of love. Tell the dear sister who took charge of the baby boy that he is just as sweet as he can be, and we want to know her name, so that we can tell him about her when he is old enough to understand. Tell Claudius Little that the books were very much prized by the children, and that they will write him a letter before long.

Now, dear sisters, I want to ask another favor, when you meet and pray, please pray for my eldest boy—he is fifteen years old and very smart, although small for his age—he is not a Christian. My second boy, Wilford B., is a faithful Christian, but Abell D., the eldest, is not, and I am so anxious to see him give his heart to the Lord. Please join with me in prayer, and when God sends the answer I will write you.

Any questions that you may wish to ask me at any time about our country and work, feel free to do so.

Your grateful brother in our Lord,  
D. C. HARDIN,  
Missionary.

I want you to think that in life, troubles will come which seem as if they never would pass away. The night and the storm look as if they would last forever, but the calm and the morning cannot be stayed; the storm in its very nature is transient. The effort of nature as that of the human heart, ever is to return to its repose for God is peace.—Geo. McDonald.

#### Holy Separateness From the World

Is the only secret of deliverance from the sin of covetousness. If we associate much with the worldly-minded we must pay the cost, a constant tax on the purse as well as on the time. Victor Hugo says:

"By friction, gold loses every year a fourteen-hundredth part of its bulk. This is what is called the 'wear'. Hence it follows that on the fourteen hundred millions of gold in circulation throughout the world, one million is lost annually. This million dissolves into dust, flies away, floats about, is reduced to atoms, charges drugs, weighs down conscience, amalgamates with the souls of the rich whom it renders proud, and with the souls of the poor whom it renders brutish."

Can we not avoid friction with the world, and so avoid this loss of wealth which otherwise might be used of God?

A tourist lately, whilst crossing a mountain height alone, over almost untrodden snow, felt a drowsiness stealing over himself, to yield to which he knew would be fatal. As the night closed in the snowflakes fell thick and fast, and the freezing blast grew apace; he tried to free himself from the sleep of death fastening upon him, but all to no purpose. Just, however, when he was about to succumb, and his weary eyelids were closing never again to open, he stumbled against a heap that lay across his path. It was no stone that his foot struck, although no stone could be colder, or apparently more lifeless. On examination, it proved to be a human body, buried beneath a fresh drift of snow. The next moment the traveler had a brother in his arms; was chafing his hands and wrists, his chest and brow; breathing upon his "cold lips" the warm breath of a living soul; pressing the still heart of his companion to the rapid pulses of his own generous bosom. And what was the result? The effort to stoop down and assist another had removed the ominous pressure upon his brain and eyes, and imparted to him renewed life and vigor. He was himself again. And the record stands: "He saved a brother and was himself saved."

Is there not here the groundwork of a parable to illustrate the truth, that active Christian work is a necessary and ordained means, not only for benefiting others, but for the sustaining and saving of our own soul and spirit?—Selected.

Cheerfulness has been called the "bright weather of the heart." Where Christ brings his cross, he brings his presence; and where he is none are desolate and there is no room for despair.—Mrs. Browning.

#### WORK FOR JESUS.

'Tis sweet to work for Jesus,  
In this life's little day;  
To spread around "this joyful sound,"  
As those forgiven may,  
To tell His loving kindness,  
His promises so true,  
To urge the young, that they may come  
And trust this Savior too.

'Tis sweet to work for Jesus:  
Be this our one desire,  
Our purpose still to do His will,  
Whatever He require.  
No action is too lowly,  
No work of love too small:  
If Christ be lead, we may, indeed,  
Well follow such a call.

'Tis sweet to work for Jesus,  
While our weak spirits rest  
In His own care, safe sheltered there,  
And with His presence blessed.  
In such calm happy moments  
No greater joy we know;  
Redeemed from sin, we live for Him,  
To whom our all we owe.

'Tis sweet to work for Jesus:  
Oh! weary not of this,  
But onward press with cheerfulness,  
Though rough the pathway is.  
Holt on unmoved and patient,  
Till He shall call thee home,  
With joy to stand at God's right hand,  
To serve before the throne.

—Selected.

Mr. Gladstone is credited with the following remarks: Talk about the questions of the day: there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with the Divine revelation."

The poetess, Alice Cary, has said: "We are too much given to sigh for the far-off and unattained: when right around and within us are the means and sources from which we might draw if we would."

With unworn and fresh hearts we may bring forth fruit in old age, and have the crowns in autumnal fields, as well as in the spring-time of our lives.—Madaren.

"The man who lets God plan for him always does a good day's work."

Multitudes of Christians say: "Hold on, Lord, awhile. Let me reduce your thank-offering to the minimum. Take about one-tenth of your tenth. I will do better by and by, when I get all the money I want myself."

In our earthly partnerships we divide as we go each year, and in proportion to the profits. Should God have inferior treatment?

No wonder that men grow smaller each year who are thus robbing God!

This is the true law of Christian economy: SAVE TO GIVE AND GIVE TO SAVE.

## Our Home Field.

Received at the Post-office at ATLANTA, Ga., as second-class mail matter.

The price of *Our Home Field* has now been reduced to six 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, to our 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 of other matter pertaining to the paper, should be addressed to:

OUR HOME FIELD, Atlanta, Ga.

REV. I. T. TICHENOR, D.D., Editor.  
M. M. WELCH, Business Manager.

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#### An Important Committee.

The Southern Baptist Convention at its recent session took hold of the work of bringing the masses to more thoroughly co-operate in the work of the Convention.

J. B. Gambrell, Georgia, presented the following resolution:

*Resolved*, That a committee of seven be appointed, three of whom shall be the Secretaries of the Boards of this Convention, the duty of which shall be to hold a meeting as early as practicable, at some suitable point to consider, in connection with the Secretaries of the State Boards, how we may better reach the masses of Southern Baptists and bring them to more thoroughly co-operate in the work of the Convention; and that the expense of this committee be divided between the Boards.

After discussion by J. B. Gambrell, Georgia; J. B. Hawthorne, Georgia; S. M. Brown, Missouri, it was adopted.

The committee appointed under this resolution consists of the corresponding Secretaries of the three

Boards of the Convention, Brethren Willingham, Tichenor and Bell; the Secretaries of the State Boards, Brothers Gregory, of Md., Elyson, of Va., Durham, of N. C., Bailey, of S. C., Gibson of Ga., Chaudoin, of Fla., Crompton of Ala., Rowe of Miss., Ware of La., Early of Texas, McManaway of Ark., Campbell of Mo., Warder of Ky., Holt of Tenn., and Manly of S. C., Gambrell of Ga., Carroll of Texas and Hyde of Mo.

The chairman has issued a call for the meeting of this committee in Atlanta on Wednesday, June 19th. We trust much good may result from their deliberations. No more difficult or important task was ever entrusted to any committee appointed by the Convention.

#### The Convention.

It was a great Convention beyond question. The attendance of delegates was the largest in the history of the Convention, with the exception of the one which met in Richmond in 1888, while the number of visitors was perhaps the largest which we have ever had—due largely, of course, to the fact of the Convention meeting in Washington, the capital of the country, full of so many interesting and historical places to visit. In fact, a good many of the delegates seemed to have come more to see Washington, than to attend the Convention. Some of them scarcely went to the meeting at all, but spent their time in seeing the sights. Still the attendance at the First Baptist church, where the meeting was held, was certainly sufficiently large. Indeed, usually it was too large for comfort. There was a spirit of enthusiasm about the meeting which we have seldom seen equaled and perhaps never excelled. The business of the Convention moved along smoothly and systematically, with scarcely a jar. There was less disposition to quibble over small points and greater opportunity for the discussion of large questions than we have ever seen. The speeches were certainly of a very high average, if they did not, as a rule, go beyond the previous high-water mark. Some of the speeches during the Convention were among the best that we ever heard at a Convention. We were about to mention instances, but hardly know just where to begin. Where many were so good, it would seem an invidious distinction to make special mention of any. The preaching also on Sunday was of a very high order. The Convention sermon by Dr. George B. Esger and the historical sermon by Dr. W. H. Whitait were both marked efforts.

This meeting was a turning point in the history of the Convention. It marked a new era for it. Instead of being an "attenuated and worn-out old mother," as one of the speakers at the Young People's Conference called it, the Convention renews its youth and will go forward with fresh strength and vigor to the work which lies before it. It has emerged from the experimental stage of its existence and now enters in earnest upon the work which God has put upon it. It has passed beyond the position of a mere sectional organization, if it ever occupied such a position, and in fair view of the whole country, it has asserted its right to live, and has proved the necessity of its existence. It now girds up its loins for the accomplishment of still greater work in the future than it has ever done in the past.—*Baptist and Reformer*.

#### Thoughts Suggested by the Report of the Home Mission Board.

BY REV. A. C. VARD.

Last year the board began with a debt of nearly \$7000 pressing upon it. Up to April 1st, after paying its missionaries, the debt was increased to \$23,000. Who can estimate the heavy weight of this debt upon the burdened hearts of Dr. Tichenor and the board? Is it a wonder that two thousand voices burst out in singing "Praise God from whom all blessings flow" as the report was read, "The debt on the Home Board is now less than \$1,000?"

And then notice the wonderful increase of work accomplished by the board. More missionaries have been employed than ever before in the history of the board, the total number being 425. Last year only 81 were employed. An increase of 44 over last year.

Now let us look at the results of the labor of these missionaries. Nearly 14 baptisms for every day in the year are reported. The total number being 5,921. An increase of 1451 over last year. Brethren, let us lift our hearts in thankful praise to Him who doeth all things well.

Another grand feature of the Home Board's report was the church building work. Fifty-two houses of worship were erected in one year. Just think of it. One for each week during the year. Some may well say, it ought to be one for every day in the year. Give the board the means and they will build a house for every hour. One week is a fine showing for the hardest year perhaps in the history of the board.

A word as to Georgia and her

part in this grand work. GEORGIA LEADS THEM ALL. Her contribution was \$12,813. Let us make the figures \$20,000 for the coming year.

The Indian Territory and Oklahoma work shows that seventy missionaries were employed at the expense of \$5,018 and that added to this there were boxes sent out to these frontier missionaries, aggregating in value \$13,000.

The board does not claim all the grand results as its own labor. It gives proper credit to the work done by the Woman's Missionary Union which it regards as a very important factor.—*The Christian Index*.

#### Convention Committees and their Reports.

More than usual interest was manifested in the annual report of the Home Mission Board. It was conceded to represent a gratifying year's work.

The various committees of the Convention at Washington to whom the report was referred, submitted reports showing a careful analysis and prayerful consideration of the subjects embodied.

We reproduce, from the minutes of the Convention, some of these committees' reports, as follows:

#### COMMITTEE ON TREASURER'S REPORT.

The following report of the Committee to whom was referred the Treasurer's report of the Home Mission Board, was adopted:

Your committee have examined the report of the Treasurer, in connection with the financial portion of the report of the Board, and beg leave to submit the following:

It appears from these reports that the past year has been one of marked improvement in the financial affairs of the Board. The report submitted at the meeting of the Convention, one year ago, showed, an indebtedness of over \$6,500, while the gratifying exhibit is now shown of an indebtedness of less than \$1,000. And this has been accomplished, not by any reduction in the number of missionaries, nor by curtailment in any part of the work, but in the face of increase and enlargement.

Attention is invited to the fact that the permanent net assets of the Board have been increased by the sum of \$5,500, thus showing that the receipts during the year have been more than \$11,000 in excess of current expenditures.

Attention is also invited to the fact that the amount devoted to church building purposes was over \$4,000 more than the amount expended for that purpose during the previous year.

As stated in the report of the Board, the receipts have been greater than in any previous year, except the centennial year, and it is especially gratifying to note that there has been an increase in the contributions from every State, with one exception, within the limits of our Convention.

The number of missionaries has been larger than in any preceding year, and the baptisms on mission fields have exceeded by over five hundred those of any other year in our history.

With gratitude to our Heavenly Father for the success of the year in this department of our work, let us enter even more fully and vigorously into the prosecution of the work during the coming years.

S. M. YEATMAN,  
J. TAYLOR ELLYSON,  
C. G. JONES.

#### THE POPULATION OF THE SOUTH.

On the evening of the fourth day of the Convention the following report was read:

It is difficult to overestimate the importance of the work of the Home Mission Board among our native population. The work among foreigners is necessary, that among the Indians is simply just, it is our duty to enlighten and elevate the already Christianized negroes of the South, we must press our work in Cuba, but the Board has no department of work more substantial and fruitful than that among the native white population of the South. This work lies in several directions, to which attention is called.

#### I.

The rapidly growing towns and cities where existing churches and local missionary organizations are either too weak or too careless to do the needed work. The Home Board in such cases lends a helping hand and the day is saved. In this way it has come to pass that many of our best city and town churches have at some period of their history been wards of the Home Mission Board.

#### II.

In newly opened regions and in regions just now developing, the Board has a work of the utmost value and promise. If the Board had the means to help the gospel keep pace with the material growth in Oklahoma and New Mexico, a great change might be quickly wrought in that section. Large and noble Texas, with her excellent State organization, is not equal to the tremendous task of keeping her religious development abreast of her marvelous material progress. With the wonderful

work already done in her territory, the Home Board is to be largely credited. But much more work in the same great State needs to be done. The Home Board must not leave the Texas brethren to grapple with the immense difficulties of the situation unaided.

The large number of whites in the Indian Territory and Oklahoma, the fact that a large proportion of the Indians now speak English and that their children are taught English in their schools, and that more and more the whites are crowding into that fertile and prosperous country, seem to demand that our Home Board should largely increase its force in that region. In the judgment of the committee the Board would be wise to increase, at the earliest practicable moment, its appropriations to the work in this section.

#### III.

In States where the local organizations are weak, as, for instance, in Louisiana, Arkansas and Florida, the Board must continue to render needed assistance. Special mention ought to be herein made of the unusually deep need of frost-crippled Florida. Unless the Board in this hour of distress can stand by the work in Florida, there will be loss not only of oranges, but of souls.

#### IV.

The last class of native white population to be mentioned in this report is found in the mountain districts of the South. The region in which they live is fertile and healthful and the people themselves are generally Baptists to the core—honest, devout, but untrained and undeveloped. They deeply need broader Christian education which would make them potent helpers in the salvation of the world. This dense population must have educated, consecrated teachers and preachers, and the Home Board must greatly aid in supplying them. When thus furnished, they will become a tremendous, an almost incalculable force.

The establishment and maintenance of such schools as the Williamsburg Institute in Southwest Kentucky, Carson-Newman in East Tennessee, Hiawasee and twelve others in North Georgia, are great blessings among the people of those regions.

R. H. PITT,  
M. D. JEFFRIES,  
J. G. GIBSON,  
W. H. OSBORNE.

The report was spoken to by J. B. Hawthorne, Georgia; B. H. Carroll, Texas, and A. J. Diaz, Cuba, and it was then adopted.

#### WOMAN'S WORK.

Rev. I. J. Van Ness, of Tennessee, presented the following interesting report which was adopted:

It may be well to remind ourselves that this report comes before this convention from no motives of chivalry or sentiment, however strong these might be made, but because the work of the women has become a most important and practical part of our efforts to elicit, combine and direct the missionary forces of our convention. A glance at the reports of our Boards will show an auxiliary work on the part of the Woman's Missionary Union most desirable in spirit and abundantly helpful in monetary results.

Forty-eight thousand four hundred and forty-nine dollars and twenty-five cents has been raised by these societies during the past year. Eight years ago the Woman's Missionary Union was organized. During its first year \$17,000 covered all the contributions reported.

Of the amount contributed the last year, three special objects deserve separate mention. At the session at Dallas the Union pledged \$5,000 over and above regular contributions to the debt of the Foreign Board; \$5,897.49 was promptly secured and this pledge more than met. A Christmas offering was again asked for, the object being China; \$3,451.73 resulted from this venture. In the spring the Union appreciating the needs of the Home Board, instituted a week of self-denial out of which gifts should be made for the debt of the Board. It is impossible to give correct figures, but certainly \$5,000 was thus brought into the treasury and a new wave of interest aroused in the work at home.

Boxes of supplies worth \$12,871.80; 224 families were thus aided. These missionaries on the frontier are fighting the battles for the future. No one can estimate the power for good in this line of work.

We would emphasize the work of the Woman's Missionary Union, for the spirit shown in its administration and general work. It is conservative. Many fears are expressed as to the doing of the uprising army of women workers. While many of us may not sympathize with these fears, the most conservative among us could not have asked these women to be more conservative and circumspect than they have been. Let us not charge against them the extravagances of others, but let their past record commend them as conserving every right tradition of our Convention.

*It is effective.* Conservatism

rarely is original. These women have combined originality with conservatism, and aggressiveness with both. At an expense slight compared with the work done, with an amount of labor almost incredible, they have made things go and brought things to pass.

*It is loyal.* The Southern Baptist Convention is stronger to-day because of the efforts of these consecrated women. They labor for no one board, but for the Convention, and so all three of our Boards receive the same cordial co-operation. No better friends of State Missions and of our State denominational papers can be found than the women of our Missionary Union. Our Sunday-school literature is aided and encouraged by them. They know about our Convention; they believe in it, and work for it. Our missionaries are their missionaries, and all their efforts are to advance that work reported to us by our boards.

We recommend:

1. That pastors give not only appreciation, but help in the organizing and conducting of this work.
2. That churches give special attention to the preparation of boxes for frontier missionaries.
3. That pastors and churches supply themselves with missionary libraries composed of the complete publications of the Mission Rooms in Baltimore.

A. J. S. Thomas, South Carolina, presented for the Committee the following report on

#### COLORED POPULATION.

The Committee on Colored Population submit the following report:

We find that the Home Mission Board has done some work in Kentucky, Georgia and Texas among the negroes, and that in some respects the work has been satisfactory. The work accomplished up to this time has been tentative largely. The Board is anxious to do more for the negroes, but there are so many peculiar and embarrassing problems that the work has been necessarily slow. The Board is prayerfully considering the subject, hoping to find the best method of reaching and helping these people.

We wish to emphasize these points.

1. It is not the policy of the Board to undertake work among the negroes in any State, unless the State Boards of white Baptists are in sympathy with the work and show a willingness to co-operate in some way.

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

# Royal Baking Powder

**ABSOLUTELY PURE**

2. The Board will not undertake work among the negroes in any State unless they are agreed among themselves as to the work to be done.

3. We believe that our colored brethren ought to be encouraged to pay a part of the salary of every teacher and missionary laboring among them under the appointment of the Home Board. This would enable the Board to enlarge the work, and it would increase the liberality and awaken the interest of the negroes. The best thing we can do for them is to encourage them to self-support in their church building and mission work. We cannot afford to do an extensive and expensive work for them as long as Cuba, New Mexico, Louisiana, Florida, and perhaps some other States, sorely need all the help we can give.

4. It is the conviction of the Board that the best work that can be done at this time among the negroes is in teaching and helping to lift up their preachers. The character of the work now needed is educational rather than evangelistic.

5. We think it ought to be placed on record again, in a way that can not be misunderstood, that we have been all along, are now, and no doubt will continue to be, in sympathy with the efforts of generous-hearted people, North and South, who have given money to establish schools and colleges in the Southern States for the negroes. We rejoice in all the good that has come to the negroes from these schools.

6. We express the hope that the agreement reached by the joint committees at Fortress Monroe will bring the colored Baptist schools established by our Northern brethren nearer to the hearts of Southern Baptists. We may not be able to give these schools much of our money, but we can help them in many other ways. We are assured that these schools have been a great blessing to our colored brethren even without our active co-operation, but we believe that with our hearty sympathy and co-operation they will accomplish far greater good.

7. In conclusion: In view of the continued needs of the negroes

and of the pressing needs of our mission fields at home and abroad and in view of the liberality of our Northern brethren and the interest they have shown in the education of the negroes, we assure our brethren of the North that we shall be glad to see them contribute their thousands for the education and evangelization of the negro, and that in this good work they will have the co-operation, sympathy, and help of our best and wisest brethren. For, while we are interested in this great work and are fully persuaded of its importance, we are unable at present to do for it as its needs demand.

A. J. S. THOMAS, Chairman.

The Convention was addressed by W. H. McAlpine, of the colored Baptist Convention in Alabama, George A. Goodwin, of the Walker Institute of Georgia, and W. A. Whittle, Alabama, and the report was adopted.

## 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 postals answered. For sale by all first-class druggists everywhere. LAMAR & RARKIN, Drug Co., Wholesale Agents, Atlanta, Ga.

Woman's Missionary Union at Washington, D. C.

Saturday, May 11th, was Home Mission day. The recommendations of the Home Board were spoken to by the Rev. Alberto Diaz, of Cuba, and Mr. Payne, of Boston, who were introduced by Dr. I. T. Tichenor. Also, the Chinese work in America was presented by a converted Chinaman who urged the need of the religion of Jesus in the heart; and the work among the Germans by Miss Buhlmaier, our missionary in Baltimore. Mrs. Clarke of Baltimore represented the work for colored people, as carried on in industrial schools. Each of these addresses was deeply interesting and impressive, and will doubtless tend to spur us all to renewed and increased effort in the various lines of our work thus presented. The session of this day—Saturday, seems to have been one of the greatest interest. The papers read on "Young People's Work" as well as on "Plans of Work" were of the highest or-

der—the state reports all through the different days exhibited progress all along the lines. Our corresponding secretary's report of the year's work both financial and otherwise affords great encouragement. Every moment was occupied, when opportunity afforded, by prayer and praise, while constantly before the eyes were object lessons, on blackboard, map, and curios of foreign as well as home missions. A "dug-out" was an object of interest in more ways than one, but we trust impressed a lesson.—*The Evangelist*.

## Miss Buhlmaier's Work.

Miss Buhlmaier, the only female missionary of the Home Board, and whose work is among the Germans of Baltimore and the immigrants landing there, greatly interested the ladies by her earnest and vivid description of the landing of the immigrants and her work at that time. Eight thousand had landed in Baltimore last year. People often asked how an immigrant looked. Look at her, she was one. She could say, too, that nothing done at that time, when everything was new and strange, was ever forgotten. Little acts of kindness received then were remembered always. So she knew her work among these just coming to a strange land, frightened, timid, lonely and worried with the fatigues of the voyage and the tedious inspection of the customs house, would never forget any help she would give them. A map of the United States, with the addresses of all the German Baptist pastors in the United States, was her most usual gift. On the map she pointed out their destination, and tried in various ways to render them little kindnesses; the while she tried to direct them for help and comfort to Christ. To those who had no Bibles, and who would promise to read them, she gave little blue German Testaments. The demand for these was very great. While she went back and forth on the steamer to the landing place, the women must be praying for her, and be like the boy in the fog, pulling the fog bell far out of sight, that ~~clear~~ way might be kept for her passage back and forth on God's missions.—*Exchange*.

## The Home Board.

A note from President Chaudoin is encouraging. He seemed to be in good spirits. The brethren have been responding to his appeals right along, and we trust they will not let the good work cease. And now that the Home Board is practically out of debt,

## Rose Tobacco Cure.

Has been on the market for nearly five years, and cures 99 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,

2185 and 2187 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 tote 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, 99 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.

we must appoint a committee to see that he does not go beside himself with joy. This writer did not attend the Convention, but it must have done all the saints good to behold the face of that old Roman, Dr. I. T. Tichenor, of the Home Board, when he knew his Board to be out of debt. We asked how it was possible for the grand consummation. The reply was that God's hand was in it and the money came in by the thousands. We understand that Dr. Tichenor and his board will stand by Florida through thick and thin! Hurrah, let's send on our contributions.—*Florida Baptist Witness*.

A missionary's wife was canvassing a town for the cause of Christ. Among others, she called upon a shoemaker, and asked if he would give \$18.25 for the conversion of the world. He said he could not possibly do it, for he seldom saw so much money at one time. She asked him if he could give five cents a day. He thought he could do that. Then she told him she did not want to play any tricks on him, but that five cents a day was \$18.25 a year. He was much surprised, and told her to see his wife and daughter. The wife took in washing, and the daughter was a seamstress. They each agreed to give five cents a day. So that \$54.75 was given by this family of three, who thought they could not give one-third of this sum. How many could give five cents a day who could not give \$18.25 at a single gift.

The whole problem of finance for our missionary societies would be solved, if the Lord's people would recognize His lien upon their property, and make systematic provision to meet it. Among the reasons why people do not adopt a systematic method is, that it takes time and thought and trouble. Can any conscientious Christian satisfy himself with such an excuse?

Life is a burden imposed upon you by God. What you make of it, that will it be to you. Take it up bravely, bear it joyfully, lay it down triumphantly.—Gail Hamilton.

#### Deafness Cannot be Cured

by local applications as they cannot reach the diseased portions of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or an imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circular, free.

J. H. CHENEY & CO., Toledo, O.  
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A man in Tolland, Ct., found a very small potato in one of his pockets when he came in from his work. "Here," said he, laughingly to a boy twelve years old who lived with him, "plant that, and you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into as many pieces as there were "eyes" in it, and planted it. In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to four hundred bushels. The farmer asked to be released from his bargain, for he saw that the boy's planting would cover all his land. And yet it is quite common to despise "the day of small things."

#### Dr. Storrs on Home Missions.

And we, as true American Christians, are confronted by a serious difficulty in proclaiming the gospel in all the earth. It is the difficulty resulting from the immensity and the urgency of the work which confronts us at home, and which requires to be promptly and energetically done.

The gospel must be proclaimed in our own country. It must be proclaimed in the country where, in 1810, the oldest missionary society began its labors. We had then seventeen cities, with 467 square miles, and 7,000,000 of inhabitants. Since then, the population has multiplied. The population of Massachusetts was then 472,000, and to-day it is more than two millions. The population of the town in which I live was then 4,400, against 850,000 to-day. Through this immense civilized land, then, we are to carry the gospel of Christ. We are to carry it to populations which are largely foreign in their origin and early training. Millions of them, as we

know, have come to our shores. We have to carry the gospel to those of all races, white and black. We are to proclaim it in the State. In the cities, we are multiplying in number all the time. We are increasing in population. And we are to carry the gospel throughout the country, and throughout the cities, to all classes of the people—to the ignorant and the cultured, to the vile and the vicious and the decently moral.

It is a glorious work. It is to be done against much opposition, against the shrewd opposition of the Roman Catholic Church, which shrieks against and hates the Protestant universe as dangerous to that church. That church uses a tremendous power for the furtherance of its plans and aims in all the earth.

We have to do this work against the opposition of infidelity, which sometimes proclaims its belief in public halls at a dollar a ticket, and sometimes puts its belief into polished paragraphs in the newspapers.

We have to do the work against skepticism, which looks down upon Christianity, and regards the Sermon on the Mount as the immature effort of a precocious young man.

And this work is to be done against all this opposition, and, of course, it is to be done by many instruments, and in many and various departments of labor—training ministers for the pulpit and the public Christian service, sending missionaries out to the far frontier, and planting churches wherever there is the least opportunity. We must establish Sunday-schools, and provide them with all the necessary equipment, multiply wholesome Christian literature, and establish schools of learning in the interest of the Christian church. Our churches give, perhaps, one and a half millions every year for this great work, and we are continually urging them to give more.

#### Frontier Boxes.

The following is an extract from the annual report of the Executive Committee of the Woman's Missionary Union, submitted at the Annual Meeting at Washington:

Frontier Boxes and moneyed Contributions.—While from the beginning the need of personal aid to frontier missionaries struck a responsive chord which readily vibrated, year by year this work has extended in its scope and become more prompt and valuable. In this season of varied distress, many of the missionaries have testified that boxes of supplies sent by societies have been their main support. This year credits the largest number of boxes, 224 sent, valued at \$12,871.80, as against 211 sent the previous year, valued at \$11,327. At the opening of each convention year, a revised list of missionaries is sought from the home board and names dis-

tributed anew to central committees. As the boxes vary greatly in value, from \$5.00 up to \$250, this circulation of names is an effort to equalize, as far as possible, the value of the gifts. The leaflet "Light out of Darkness," portraying the happy arrival of a box at a crisis of need, was furnished to societies to quicken interest. A glimpse into the character of the labors performed by these earnest God-fearing workers on the frontier is afforded by an extract from one of their letters. He writes: "The last Saturday and Sunday in March, I attended two fifth Sunday meetings, one in Indian Territory and one in Arkansas. Horse failed me, had to buy again. Lost half day, had to make up loss. Drove 58 miles in one day, over three mountains with rocks all the way—more than equal to 80 miles on good road. Got home at 10 p. m., deathly cold. But, my friend, I am near the clime where is no night nor cold, no rocks, no fatigue to the saints. Blessed expectation!" As we sit at home in comfort, ought we not at least share our money with those who are willing to do our work for us in those very hard places?

#### Receipts of the Home Mission Board From May 1st, 1895, To May 25th, 1895.

##### ALABAMA.

Sardis Church.....\$ 1 93  
Blountville.....3 25

Total for the month.....\$ 5 18

##### ARKANSAS.

Brownstown Church.....\$ 1 55  
Sunday-school.....38  
Willton Church.....1 50  
Sunday-school.....10  
Ashdown Church.....10  
Bellevue Sunday-school.....1 55  
J. T. Brewer, Paris.....1 00

Total for the month.....\$ 6 18

##### FLORIDA.

W. W. Chaudoin, Cor. Sec.....\$ 25 00  
Rent of Key West Chapel.....40 00  
Ladies' Society, Oxford, Box 12 00  
Frontier Missionary.....

Total for the month.....\$ 77 00

##### GEORGIA.

H. L. Stringfield, Pooler.....\$ 5 00  
Deep Spring Church, Cohutta.....1 00  
R. H. Alston, Second Church, Atlanta.....5 00  
Miss Michael, Second Church, Atlanta.....1 00  
Ladies Aid Society, Capitol Ave. Mission, Atlanta.....3 00  
Third Church, Atlanta.....20 00

Total for the month.....\$ 35 00

##### KENTUCKY.

Buck Run Sunday-school.....\$ 2 50  
Sunday-school South Carrollton.....2 30  
Woman's Missionary Union.....45 80  
Woman's Missionary Union Self-denial.....397 64  
Woman's Missionary Society, 1st Church Bowling Green, Salary Teacher in J. V. Cova's School, Havana.....25 00  
Ladies' Society 1st Church, Maysville, Box Frontier Missionary.....25 00

Total for the month.....\$408 24

##### MARYLAND.

North Ave. Church, Baltimore.....\$ 20 30  
Total for the month.....\$20 30

##### MISSISSIPPI.

Mrs. S. R. Lowrey, Blue Mountain.....\$ 25 00  
Mrs. L. L. Roy.....10 00  
Rodney Church, Union Association.....5 00  
Dr. J. C. Robert, Centerville.....10 00  
Total for the month.....\$50 00

##### MISSOURI.

Jefferson Ave. Church, St. Louis.....\$ 10 00  
Total for the month.....\$10 00

##### NORTH CAROLINA.

By W. P. May, Flats.....\$ 15  
Total for the month.....\$40 15

##### SOUTH CAROLINA.

New Prospect Church.....\$ 10 00  
Phillipi Church, Ridge Association.....5 20  
Mt. Moriah Association.....1 00  
Aiken Sunday-school Association.....2 55  
Blackstock.....5 00  
Ladies' Missionary Society, (self-denial).....5 65  
Wolf Creek Church.....1 85  
Manning.....3 82  
Switzer.....3 25  
Piedmont Association.....2 35  
Lynchburg Church, Santee Association.....1 14  
Damasus, Sunday-school, Indian Missions.....1 00  
Brunson Church.....3 00  
Chester Sunday-school.....2 86  
Pine Pleasant Church, Ridge Association.....5 00  
Beulah Church, Union Association.....1 63  
New Prospect Church.....2 75  
Lynchburg Sunday-school, Santee Association.....50  
Glen Springs, by J. W. Little Cowpens Church, Broad River Association.....2 50  
Ladies' Society Chester, Box Frontier Missionary.....30 00  
Ladies' Society Newberry, Box Frontier Missionary.....50 00  
Ladies' Society, Port Royal, Box Frontier Missionary.....22 00  
Total for the month.....\$164 94

##### TENNESSEE.

W. M. Woodcock, Treas.....\$ 172 00  
Total for the month.....\$172 00

##### TEXAS.

Cherokee Association, R. O. Dewberry, Treas.....\$ 1 00  
Rethel Sunday-school.....1 10  
Total for the month.....\$2 10

##### VIRGINIA.

"A Missionary to be," Saltville \$ 00 50  
Sunday-school, Antioch.....2 25  
Ladies' Society 1st Church Lynchburg, work among Germans.....7 50  
Ladies' Society Freemason Street Church, Norfolk, Box Frontier Missionary.....50 00  
Ladies' Society Park Ave. Church Norfolk, Box Frontier Missionary.....115 22  
Ladies' Society Lone Mile Creek Church Dover Association, Box, Frontier Missionary.....25 00  
Ladies' Society Beth Ca, Dan River Association, Box Frontier Missionary.....50 00  
Total for the month.....\$250 47

##### DISTRICT OF COLUMBIA.

Woman's Missionary Society, D. C., by Miss Annie Armstrong.....\$ 28 76  
Total for the month.....\$28 76

Grand total for the month.....\$1,320 20

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 Send 10 cents by mail (if not found at your drug-gist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. Warranted to cure.  
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besides being an acknowledged beautifier, has many refreshing uses. It prevents chafing, sun-burn, wind-tan, Jessica perspiration, etc. In fact it is a most delicate and desirable protection to the face during hot weather.

It is sold everywhere.

**WANTED**—Sufferers from rheumatism to read this testimonial. "While McCorrory, 29 years of age, had an attack of rheumatism about the middle of July, 1894. He was so bad that he could not turn in bed without assistance. The family physician helped him a little, but could not complete the cure. After trying several remedies we were induced to use Cerrodant Capsules. The first few doses gave immediate relief and three boxes effected an entire cure. B. McCorrory, his father." Cerrodant Capsules cost only \$1 a box. Call on or address Cerrodant Co., room 21, syndicate block, St. Louis, Ill.

**Low Excursion Rates From Principal Stations Southern Railway.**

We wish to call your attention to the various excursion rates offered by the Southern Railway, in the next few weeks, some of which are as follows:

One fare to Washington, D. C., for the Southern Baptist Convention, May 9-16.  
 One fare to Dallas, Texas, for the General Assembly of the Presbyterian Church, May 17-26.

One fare rate, plus two dollars, to Denver, Colorado, for the National Educational Association, July 5-12.

One fare to Boston, Massachusetts, and return, for Christian Endeavor Convention, July 10-14.

One fare rate to Baltimore, Maryland, and return, for Baptist Young People's Union, July 18-21.

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The following is the postscript to a letter from Mrs. A. C. S. Jackson in which she sent some new subscribers to **OUR HOME FIELD**:  
 P. S.—The Self-denial fund in our church, the Third Baptist, has reached \$12.85, with a little more to be collected. I know the **HOME FIELD** helped to raise the amount, which we consider a neat sum for us. I always distribute the copies you send me to the best advantage and often speak in favor of it.  
 Mrs. A. C. S. J.

The petty sovereign of an insignificant tribe in North America every morning stalks out of his hovel, bids the sun good-morrow, and points out to him with his finger the course he is to take for the day. Is this arrogance more contemptible than ours when we would dictate to God the course of His providence, and summon Him to our bar for His dealings with us? How ridiculous does man appear when he attempts to argue with his God!

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	Northbound	Ver. (7 am)	No. 38	No. 36	No. 12	No. 18
	May 13th, 1895	Daily	Daily	Daily	Daily	ExSun
Lv Atlanta 6:00 am	12:00 m	9:00 p	7:50 a	4:35 p		
Atlanta 6:10 am	1:00 p	10:00 p	8:50 a	5:35 p		
Norcross	1:40 p	10:40 p	9:30 a	6:05 p		
Buford	1:55 p	11:13 p	10:05 a	7:02 p		
Gainesville	2:25 p	11:41 p	10:35 a	7:33 p		
Leila	2:40 p	12:05 a	10:55 a	8:01 p		
Cornelia	2:55 p	12:32 a	11:22 a	8:25 p		
Mt. Airy	3:10 p	12:58 a	11:55 a	8:50 p		
Toccoa	3:25 p	1:24 a	12:20 a	9:15 p		
Westminster	3:40 p	1:51 a	12:47 a	9:40 p		
Seneca	3:55 p	2:03 a	1:24 p	10:05 p		
Central	4:10 p	2:30 a	1:50 p	10:30 p		
Spartanburg	4:25 p	2:57 a	2:22 p	10:55 p		
Gaffneys	4:40 p	3:24 a	2:49 p	11:20 p		
Blacksburg	4:55 p	3:51 a	3:16 p	11:45 p		
King's Mountain	5:10 p	4:18 a	3:43 p	12:10 p		
Gastonia	5:25 p	4:45 a	4:10 p	12:35 p		
Ar. Charlotte	5:40 p	5:12 a	4:37 p	1:00 p		
Ar. Danville	5:55 p	5:39 a	5:04 p	1:25 p		
Ar. Richmond	6:10 p	6:06 a	5:31 p	1:50 p		
Ar. Washington	6:25 p	6:33 a	5:58 p	2:15 p		
Baltimore	6:40 p	7:00 a	6:25 p	2:40 p		
Philadelphia	6:55 p	7:27 a	6:52 p	3:05 p		
New York	7:10 p	7:54 a	7:19 p	3:30 p		
Southbound		Ver. (7 am)	No. 37	No. 35	No. 11	No. 17
		Daily	Daily	Daily	Daily	ExSun
Lv New York 6:00 am	12:00 m	9:00 p	7:50 a	4:35 p		
Philadelphia	1:00 p	10:00 p	8:50 a	5:35 p		
Baltimore	1:40 p	10:40 p	9:30 a	6:05 p		
Washington	2:25 p	11:13 p	10:05 a	7:02 p		
Richmond	3:10 p	12:05 a	10:55 a	8:01 p		
Danville	3:25 p	12:32 a	11:22 a	8:25 p		
Charlotte	3:40 p	12:58 a	11:55 a	8:50 p		
Gastonia	3:55 p	1:24 a	12:20 a	9:15 p		
King's Mountain	4:10 p	1:51 a	12:47 a	9:40 p		
Gaffneys	4:25 p	2:03 a	1:24 p	10:05 p		
Spartanburg	4:40 p	2:30 a	1:50 p	10:30 p		
Greenville	4:55 p	2:57 a	2:22 p	10:55 p		
Central	5:10 p	3:24 a	2:49 p	11:20 p		
Seneca	5:25 p	3:51 a	3:16 p	11:45 p		
Westminster	5:40 p	4:18 a	3:43 p	12:10 p		
Toccoa	5:55 p	4:45 a	4:10 p	12:35 p		
Mt. Airy	6:10 p	5:12 a	4:37 p	1:00 p		
Cornelia	6:25 p	5:39 a	5:04 p	1:25 p		
Leila	6:40 p	6:06 a	5:31 p	1:50 p		
Gainesville	6:55 p	6:33 a	5:58 p	2:15 p		
Buford	7:10 p	7:00 a	6:25 p	2:40 p		
Norcross	7:25 p	7:27 a	6:52 p	3:05 p		
Ar. Atlanta 6:00 am	12:00 m	9:00 p	7:50 a	4:35 p		

"A" is "P." p. m. "M." noon "N." night.

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