

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 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)."

"Saves to the Uttermost."

A city missionary was called from his bed at midnight to meet a half-clothed little girl, who said as she saw him:

"Be you the man that preached last night, and said that Christ could save to the uttermost?"

"Yes."

"Well, I was there, and I want you to come right down to our house and try to save my poor father."

"What's the matter with your father?"

"He's a good father when he don't drink, but he's out of work now, and he drinks awfully. He's most killed my mother; but if Jesus can save to the uttermost, he can save him."

In a miserable underground room the drunken father was found brandishing a knife over his wife. The missionary began to talk kindly to him and he became subdued. The little girl went up to the missionary, saying: "Don't talk to father, it won't do any good. Ask Jesus, who saves to the uttermost, to save my poor father." He knelt and prayed with unwonted power. The drunkard was melted to repentance. A new era dawned on the family.—*The Colporter.*

"He who sincerely loves God cares more for the spiritual progress of his neighbor, and for consoling and helping him, than he does for his own repose."

"Don't hold on with both arms to the cross, but only with one, and with the other reach down and save some soul."

A WEEK OF PRAYER.

To the Pastors and Churches of the Southern Baptist Convention:

Dear Brethren:—

The Committee of seven appointed by the Convention of Missions as to means of enlisting our people more heartily in mission work, met in Atlanta, June 19th and 20th, and spent two days in almost continuous consideration of the great question submitted to us.

What was formally done you can read in the denominational papers. The entire Committee felt that great good was done in bringing into a clear light the real situation throughout these Southern States, and in a helpful exchange of views on the many sides of the great problem before our people, viz.: how to utilize for the kingdom and glory of Christ, our great and sadly wasting resources.

At the close of the Committee's labors, I, as chairman, was instructed to prepare and cause to be published a call for a week of earnest prayer for the help of the Holy Spirit in all our work as a people.

The Committee felt, as we all must when we reflect, that our supreme need is power from on high, and that wisdom that cometh from above. Therefore, as directed, I request in the name of the Committee that the week beginning Lord's day, July 21st, be given in the churches, in the homes, and in the private devotions of all the people to special prayer for the mighty power and working of the Holy Spirit, moving and leading us all in our work for the spread of the gospel.

Dear Brethren, let us lay this matter to heart. Our difficulties are many, but they grow out of our ignorance and lack of spiritual life. Who can doubt that a great spiritual uplifting would bear us on and through all difficulties? Our great numbers and resources are a weakness unless they have the sanctifying power of the Spirit on them. Opportunities go for nothing if our eyes be holden that we cannot see them, or zeal frozen that we have no heart to use them.

If in answer to united prayer the Spirit shall be given us in great power, there will come back to the churches and to the hearts of the Lord's own, the tenderness, the yearning love and compassion of Christ, for all Christian life is only Christ in us by the Holy Spirit. And this love and compassion is the only true and reliable source of missionary activity. We should not deceive ourselves into a semi-belief that something else will answer. The Spirit is our power, and without Him we have no power for anything.

Let us lay it to our hearts afresh, that while Jesus gave to His people the work of discipling the world as their mission, he never intended that they should do even the least part of this work without the presence and immediate help of the Spirit. He restrained His disciples from going on the mission assigned them till they should be endued from on high. For this supreme preparation he commanded them to tarry. Who that has ever felt the power of the Holy Spirit does not feel the tremendous need of a fresh supply of His power throughout all our borders? This restless helper we can have for the asking. But we must ask in faith, nothing doubting.

With many of our churches it is the protracted meeting time. The people in great throngs will wait on the Word. Would we have the Word with power? Then let prayer be made that the Holy Spirit will visit us. The power that moves us to seek the lost at home, is the same power that must vitalize all our missionary movements.

The Committee requests the denominational press to take up this question and keep it before the people. The Holy Spirit working His will as He will, comes to His servants with special suggestions. If any feel moved let them talk privately and publicly of this matter. And may each one lay himself afresh at the feet of the Redeemer of sinners to be filled with His spirit for better service.

J. B. GAMBRELL, for the Committee.

History of the First Baptist Church of New Orleans.

BY J. L. FURMAN.

CHAPTER VI.—1851-1852.

After the death of Mr. Paulding and the resignation of Mr. Fletcher, as pastor, the financial condition and prospect being quite unsatisfactory, the church became less buoyant in hope and more divided in plans and counsels. Though disheartened, she was not utterly cast down. Mr. Fletcher remained and preached for a few weeks after his resignation, and after that time social meetings and the Sunday-school were kept up by the membership.

As is often the case in like afflictions, a portion of the membership strayed off to other pastures. Some of the members thought the best course was "to accept the situation"—to use all efforts to secure and render available the Paulding legacy, and to prepare for the forming of a new church; while others, devoted in their attachment to the First Church, resolved to maintain the existing organization, at least in form and feebleness, until the dawn of some more auspicious period.

SALE OF THE CHURCH PROPERTY.

As intimated in the preceding chapter, there was a balance of several hundred dollars remaining unpaid on the note, which fell due in June, 1850. Another note of one thousand dollars would mature the next June, 1851, and but feeble efforts were being made to provide to meet it. Apathy on the part of some, and a conviction on the part of others that it would be best to enter a new church life under more favorable auspices, caused that no provision was made to meet the payment of the notes.

Accordingly as payment was not made when the note became due, suit was brought by the holder, Mr. Henry Forno, for the sum of \$1,370.50 (the full note of 1851, and the balance and interest due on the former one). Judgment was obtained by default, and on the 23rd of June the property was offered by the sheriff and was sold

to Mr. J. Karsheedt, agent for Judah Touro, for the sum of nine thousand dollars—which was two thirds of the appraisement—the lowest bid that could be received. After the payment of this and the four other notes not yet due, there was a balance of about two thousand dollars. This was placed in the hands of the board of trustees, as a nucleus for a future investment by the church.

REV. THEODORE CLAPP AND THE UNITARIANS.

It will be remembered, as mentioned in the last chapter, that Mr. Touro had given to Mr. Clapp for some years the use of the building near the St. Charles Hotel, between Gravier and Union, which was burned in the fire of January 18th. He desired to supply the loss which was sustained by the minister and the congregation; so when the property of the First Church was advertised for sale, he availed himself of the opportunity of securing it for a low sum; and was disposed to let Mr. Clapp have it. The use of it was given him, and a large quantity of brick was hauled there with the view of erecting a building. The writer hereof is not cognizant of the details of the plans, purposes and agreements or disagreements between Mr. Touro and the Unitarian congregation. But another location, a little lower down, was selected and used, and their house of worship, the Church of the Messiah, was erected some time later on St. Charles street, lower corner of Julia.

When Mr. Clapp's church was burned in January, the Baptist church (not without dissent on the part of some of the members) tendered him the use of their house on Sunday afternoons. (A sermon which was preached there by Mr. Clapp, on the "Prodigal Son," on Sunday the 2nd of February, was published in the *Playunc* (newspaper) on the following Sunday.)

Now, when the building was transferred to Mr. Clapp and his congregation, the courtesy was reciprocated in the granting to the Baptists of the use of their old domicile for Sunday afternoons, and some evening in the week. The First Church, therefore, thus as invited guests, used their old home for a year or more. Efforts were made from time to time by the Trustees to secure another home, or building site, in which they were not successful.

LOOKING TO PAULDING'S LEGACY.
THE PROPERTY SOLD.

Those of the members who participated most actively in the movement to secure the Paulding

legacy, and the formation of a new church, urged an early sale of the bequeathed property, that the funds might become available. They advised the sale in the spring, the time of year when real estate sales were oftentimes made, and when such property commanded the best price; but from some cause not now apparent the sale was postponed, until at length it was made at a most inopportune season of the year. On the 17th of August, 1852, Mr. Andrew W. Smith, as attorney and agent for Mr. W. Ailing, the executor of the will, sold the building, then used as the Municipal Hall—on St. Charles Street, corner of Hevia (now Soule's Commercial College), to Mr. Mark Walton for the sum of twenty-one thousand dollars, payable \$7,000 cash, and the balance in three annual payments, with interest at 6% per annum.

In less than seven months—on March 10th, 1853, Mr. Walton sold the same property to Mayor A. D. Crossman, for the city, for \$32,500—18,500 being paid in cash.

The amount realized from the sale falling so far below the expectations of those most interested, but little progress was made at once. It was soon determined to resort to the course adopted at the inception of the First Church—appealing to the denomination throughout the country to increase the Paulding capital.

There were now two divided Baptist interests in the city, which could not for the present be kept quite separated. The narration or the history of the two, for a few years, was necessarily intimately connected. The course to be adopted by the existing church was for life, and continued activity, or death in parturition or a lingering demise. Advice, co-operation, and practical aid from the denomination were needed by the yet immature and struggling adolescent of ten years' standing. To secure this counsel and to awaken a deeper interest in behalf of the cause here, correspondence by letter with Baptist papers, and visits by delegates to State Conventions were adopted with favorable results.

The first manifest effect was in the agreement and adoption of the suggestion calling for an assembling of a number of representative men from neighboring States, which met in New Orleans, in February, 1853, called a "Consultation meeting," to devise and suggest plans for the furtherance of the cause here, which will naturally be the leading feature of the next chapter.

During this period—from the close of Mr. Fletcher's pastorate, April, 1851 to December, 1852,—as appears from the church roll, there was one received by letter, while ten were dismissed by letter, one excommunicated, and two died—a net loss of twelve; besides a few, perhaps, who strayed or deserted. Of the total number, one hundred and seventy, that had been placed on the roll up to this time, eighty-eight remained nominally members, a number being away.

Boston, June 12, 1895.

Dear Dr. Tichenor:—While in Havana last winter I often thought of you, your patient watching and waiting for Mr. Jane to get his papers completed, in order to give the Baptist people legal possession of the building they were using as a church. As time passes I feel more and more thankful to God for you, and the valuable work accomplished through your patient efforts in aid of His cause in Cuba.

In the three months we were there we had great opportunity to see and learn the workings of the church, and in thinking it over, I cannot see how the work could have been improved, taking it altogether. The meetings and schools were well attended in all branches. Wherever we went Brother Diaz's influence was noticeable. I have never met a man equal to him in good judgment and patient endurance. He was up early in the morning and late at night. Sometimes so tired he could scarcely stand; always at work planning for the welfare of his church and people. All departments of the work seemed to be in perfect harmony and all rely upon Dr. Diaz. I have many times seen him sorely tried, hardly knowing which way to turn to accomplish what he felt called upon to do, but in some way it would come out right and to the advancement of the Redeemer's cause.

Dear brother, I heartily thank God that he has raised you up to establish his cause in Cuba, and if you should accomplish nothing but this, yours would be a life well and usefully spent for the Master.

Sincerely yours,
J. S. PAINE.

"If we are to live after death, why don't we have some certain knowledge of it?" said an old skeptic to a clergyman. "Why don't you have some knowledge of this world before you come into it?" was the caustic reply.

Robert Hall once said that the best way to keep a secret was to put it in an annual report.—*Exchange.*

WHAT ANSWER?

The following significant missionary story is reproduced from a tract published by the Woman's Executive Committee of Home Missions of the Presbyterian church, 53 Fifth Avenue, New York.

It corroborates the statement of the sacrifices of one of our own Missionaries, as narrated in the tract, "Her Father's House," written by Miss Fannie E. Heck:

A young minister, during his last year in the Theological Seminary, preaches each alternate Sabbath a Saturday's journey distant. "Instant in season and out of season," he faithfully proclaims the the "Word of Life," as impressed by the spirit upon his own earnest soul; while braided like strands of sunlight through his pulpit teachings and the warm hospitality of those country homes, is a hidden dream of a near "by and by," when in the beautifully appointed church of an adjacent city, he shall be installed pastor over its growing membership, and with an accomplished young wife by his side "go in and out" before a congregation, able by their culture and wealth to contribute to every desire which he or his may cherish, while together they work for Christ.

In this frosty sheen of a winter morning the young minister, in company with a gray-haired elder, reaches the modest little church just as the Sabbath-school is closing. As the tinkle of the sleigh bells is brought to a hush at the door, the young voices within burst into melody of song:

"Far out upon the prairie
How many children dwell,
Who never read the Bible,
Nor hear a Sabbath bell?"

The song ends; then repeats itself in mental interlude between every sentence of the sermon that follows, and is the prelude to a long letter, over which, four days later, a winsome young girl bows her head as she asks herself, "What answer *can* I give?" "I have promised to be a minister's wife, but not a *missionary's* wife," she tells herself softly. "There is much discussion in the home circle, accustomed to thinking of her as established in a commodious parsonage, with church and friends all adding to her happiness.

But she knows, as no one else but an approving God can ever know, how much has been given up, what offerings laid at the foot of the Cross, to bring about this change in the plans for two lives, already "blending into one." And the troubled face grows calm in the strength found on bonded knee, as a firm hand guides the pen through

all the silent wintry evening, writing, first and last, "Where thou goest, I will go."

And now the quiet household is astir with every preparation that can shield from frontier hardship; while the almost lifeless little missionary society arouses to a few earnest meetings and busy afternoons of sewing when the fact becomes public that its pretty young treasurer is to represent it on a real mission field.

The young missionaries find their field, not "far out upon the prairie," of which the children sang that December morning, but near one of the wild mining districts of the "New West," where turbulent spirits make escape-valves of "mother earth," as they probe her soil for stores of wealth, regardless of the "Pearl of great price," freely given.

For more than a year all goes well with the young soldiers of the Cross. Friends are cultivated, a school is opened, and all "who will have the Gospel preached unto them." Inside the rude home all is beauty, happiness and hope, while in the distant homes long breaths of thanksgiving are drawn when travel-worn letters bring only good tidings from the children, who will always be "children" there.

When the second fall sends its glad thrill through the mission field, bright with promise of spiritual growth and temporal improvement, an incoming tide of miners sent down from far up the mountains by early fall rains, bring with them to the mission station strife, sickness, and finally dire want, as the rains follow them and freeze into dull icicles under the sunless sky.

All the time, and everywhere, the young missionaries move unshrinkingly, pouring the balm of peace on petty factions, feeding the hungry, caring for the sick, clothing the dead, and sometimes the living—all from their own supplies, carefully measured to last until their next remittance from the Board shall enable them to replenish.

Among the roughest of the miners is one, a ringleader in evil, who hates the young minister because his voice has been fearlessly raised against sins so dear to the soul of the hardened man, and whose influence is potent, stirring up dying embers of antagonism, now that the missionaries have ceased to give—because they no longer have anything to bestow.

The days grow yet more bitterly cold. Grim Want is an unbidden guest in every home, with his in-

timates, Sickness and Misery. With his own hands the minister prepares a grave in the frozen earth for the little child of his chief opponent, who lies in a drunken stupor, unconscious that death has stalked into his cabin and taken the one thing for which, when himself, he has seemed to show any care.

Anxiously the missionaries wait for the remittance from the Home Board, knowing that it is, alas! a trying time also with those who are but the almoners of the church. Then word comes that the quarterly remittance must be deferred—the treasury is empty, debt is burdening the Board, the churches are late with their gifts; as soon as possible an instalment will be sent.

Then, indeed, are there heavy hearts in the cabin parsonage. Two heads bend till the midnight hour over long home letters, and an earnest appeal to the again sleeping missionary society, urging an advance reply by telegraph to the nearest station, fifty miles away.

Through the next three days only a mother's voice sings lullabies to the infant nestling under the afghan of "baby blue," that drapes the home made crib.

The young father will trust no eye but his own to see those letters into the mail, and counts the one hundred miles as naught when at noon of the third day he again holds wife and child in safety.

Almost mile by mile the eastward journey of those voiceless calls is measured through another week of prayer and effort.

Then with a pang of anguish, the heroic missionary feels the unnatural heat in the thin hands that wrap and muffle him for another long ride to that distant station.

But with a cheery "Good-by! just think what answer I shall bring you," he gallops from the door, while the white-faced young wife, echoing "*What answer?*" turns to her lonely fireside, and taking up her babe and her Bible together, reads again and again, "Now advise, and see *what answer* I shall give unto Him that sent me?" until she is lost in self-searching for the "*answer*" she is to give of her "stewardship" to Him by whom she was sent to this wild field.

Meanwhile the heat in her trembling hands flames out over her body and up to the sunny head, when, realizing that something is wrong, cold cloths are applied to the throbbing temples, and simple remedies taken.

Thus the second day of her husband's absence comes and goes,

and when the third dawns no smoke curls from the low chimney and a helpless babe cries itself into baby dreamland on an unconscious mother's breast.

Later, the strange stillness of the little house excites the sad woman whose one treasure rests in the icy cradle made by the minister's loving hands, and she gropes her way down the sleety slope and through the illy-barred door.

Then the reaction begins in the storm-tossed souls of the regretful miners.

Light and heat warm and brighten the tidy room. The people only needed Mrs. Wilman's name shouted in broken utterance at their doors, by a fleet-footed lad of the mountains, ere they are pressing forward with every kindly care.

All night long tender hands and anxious hearts battle with death, while with an almost ceaseless but very gentle tramp, tramp, from end to end of the hushed room, goes the childless miner, with Bessie Wilman's baby head nestling on his rough and dirty sleeve. Sober enough now for the first time in weeks, and stirred by a sense of his own bereavement and his ingratitude, he keeps the too officious ones at bay, not ungraciously, but with a subdued pleading vehemence, pitiful in the huge dusky man, softly crooning the dialect of love, until the little

wistful face settles into baby trust and sleep.

Not knowing when Mr. Wilman is to return, none are alarmed when the third day darkens into night without him; yet hearts that have been deaf to his prayers, and denied the God who heard them, own Him now with untaught beseeching that He will bring home the absent.

Meantime, Mr. Wilman, reaching the turning point of his long ride, to find no answer awaiting him, turns faint with fear for his wife and their work, and seizing a pen dashes off a telegram to his father, for which he knows his father will pay, another to the secretary of the little missionary society, for which he pays with his last dollar, and each message bears above his signature only the two words, "*What answer?*"

While awaiting a reply, he writes again to the Board in New York and still waits in the dingy office, until a click at the operator's desk and glance from his eye call the trembling minister at a bound to his elbow, the words which seemed to fly from under the pen, over the familiar name of the secretary, "Money is coming," and over his

father's name, "A box and fifty dollars."

Almost shouting "Praise God," he springs to his saddle, while those Western wilds ring with the grand old doxology.

Darkness and cold are as sunlight and heat with those precious "answers" buttoned to his breast, when in the dull gray of the fourth morning he drops rein at his own door.

As his foot leaves the stirrup the same grimy hand that has just laid baby Bessie on her snowy pillow grasps his, and a voice, unused to naming God save in blasphemy, exclaimed reverently, "The Lord has brought you."

Another moment and the stricken husband is bending over his young wife, trying by every endearing word to call her back to life and to him, to awake and see "what answer" he has brought.

Then the hazel eyes open searchingly; the chilled lips whisper, "Home—mother," and "Heaven," one cold hand clings closer to the strong palm that would hold it forever, the other moves faintly toward the low crib; the beautiful eyes wander to the awed, tear-wet faces about the bed, and back to the pallid face so near her own, then upward, and again the blue lips open to gasp only, "*What answer?*" That is all.

The infant sleeper under the afghan of "baby blue" is motherless.

Some one's mission work has been "too late."

MRS. J. B. LOGAN.

CHEAP RATES TO BALTIMORE.

THE SEABOARD AIRLINE "ORIGINATES LOW RATES"—OTHERS

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ONLY \$10.00 FROM ATLANTA TO BALTIMORE AND RETURN. ON ACCOUNT B. Y. P. U. CONVENTION.

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Our Home Field.

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

The price of OUR HOME FIELD has now been reduced to 25 cents per annum, for each paper regardless of the number taken by churches or individuals. We thus furnish an eight-page paper for a mere pittance, and urge pastors and others to exert themselves to extend its circulation.

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

All communications for the columns of the paper, and all subscriptions or advertisements, or other matter pertaining to the paper, should be addressed to

OUR HOME FIELD, Atlanta, Ga.

REV. I. T. TICHENOR, D.D., Editor.
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What We Ask.

The Home Mission Board asks for its work this year *One Hundred Thousand Dollars*, and it has apportioned that amount among the States. The Board in connection with the State Secretaries and Boards will endeavor to secure this sum by every proper means. We are assured that this amount is far less than the ability of our people would warrant us in asking, and much short of the actual needs of our work.

The entire amount, however, judiciously dispensed, would not enable us to supply the three thousand Baptist homeless churches and houses of worship. It would not enable us fully to supplement the work that ought to be done in our great cities. It would not, if Cuba should obtain her independence, supply the imperious needs of that Island for the Gospel.

Three times the amount we ask would not fill the measure of the wants of the twenty-five millions

of people living to-day on the field of the Home Mission Board.

And what is \$100,000 to a million and a half of Baptists? How easily could it be raised if our people have a mind to work for the Lord. May the Holy Spirit incline every heart to zealous effort for the Master's cause both at home and abroad.

The following is an extract from a letter from Miss Annie W. Armstrong, Baltimore:—

"You will recall that last year you gave Miss Buhlmaier permission to take a holiday of 10 days. She would like this summer, if you are willing, to have the same vacation.

I am glad to be able to report that while we will close during the summer two of the Industrial schools—it did not seem wise to continue these—there will be one opened in another section of the city. This will make in the fall three Industrial schools among the Germans. I do not feel that we can over-estimate the good that is being done by Miss Buhlmaier as she meets the emigrants, and also among the German resident population in Baltimore. She is certainly an unusually consecrated woman.

I hope such measures were adopted at the late "conference" in Atlanta as you think will prove helpful to the work. Do not hesitate to let me know if there is any aid you desire from the Woman's Missionary Union."

Baptist Growth in the United States.

A recent issue of the *New York Sun* published the following statement, which bears directly on Home mission work among Baptists:

"On the whole no large Protestant denomination in the United States has suffered less for a lack of harmony in doctrine and practice than have the Baptists. This can be made patent by statistics. Of the 12,900,328 non-Catholic Christian communicants in the United States, one-third of the whole, more than 4,560,000, are antipedobaptists and immersionists. This estimate takes no account of Christadelphians, Plymouth Brethren and United Brethren, and so is within the mark. These figures are from the census reports of 1890. We may look at the facts in another way, which will make the growth of the denomination seem even more interesting. During the century ending with 1890, the population of the United States increased from 3,630,214 to about 63,000,000, or about sixteenfold. During the

same period the Baptists increased from 65,346 to 3,717,960, or more than fifty-sixfold. Then other antipedobaptists and immersionists parties were considerably larger. Thus it appears that from 1790 to 1890, Baptists have increased nearly four times as fast as the population. It must also be borne in mind that Baptists have gained far less from immigration than almost any other of the larger denominations. Roman Catholics, Lutherans, Reformed, Presbyterians and Episcopalians have profited largely by the great influx of population from Ireland, Germany, England, Scotland, Italy, and the Scandinavian and Slavonic countries of Europe. Baptist immigration has been insignificant in comparison."

Work of the Home Mission Board for the Conventional Year Ending April 30th, 1895—Jubilee Year.

GENERAL STATEMENT.

Number of missionaries this year four hundred and twenty-five, an increase of forty-four over last year, and more than in any year of the Board's history.

Baptized five thousand nine hundred and twenty-one, an increase of one thousand four hundred and fifty-one over last year, and five hundred and seventy-two more than have been baptized in any year since the organization of the Convention.

Cash receipts \$88,640.20, being \$15,319.29 larger than last year, and greater than any previous year except the Centennial.

The Board began the year with a debt of \$6,763.54, has paid on house of worship in New Orleans \$9,476.50, and for church buildings at other points \$2,386.62, a total of \$11,862.12.

After paying missionaries, April 1st, its indebtedness was \$23,000, which May 1st had been reduced to \$1,100.00, with a balance of \$109.06 in the treasury.

Increase of missionaries has been nearly 12 per cent.; of receipts, 20 per cent., and of baptisms, 32 per cent.

The Board needs for its work the present year *one hundred thousand dollars*.

This sum will be apportioned to the States, and through the assistance of State Boards and other friends the Board hopes to secure this amount in full.

DESTITUTION.

One of the gravest difficulties in the way of our work is that people do not realize the great needs of our field. It requires no argument or even thought to convince any

one interested in missions that there is destitution in China, India, or Africa. But they are so accustomed to the enjoyment of religious privileges themselves that they cannot realize that in this favored land there are any communities which are without such privileges. It requires facts, argument, reflection to produce the conviction that there is destitution in America as well as in foreign fields.

It is a startling thought that as all are born without knowledge of the truth, if evangelistic efforts should cease America would become as much a pagan country as China within a single generation. It is another startling fact that notwithstanding all that has been done by our churches and Mission Boards in the last fifty years, and the great success that has attended their efforts, though Baptists have increased from 450,000 to 2,600,000 in this Southern land, there are more unregenerate persons within the limits of this Convention than there were fifty years ago.

It is estimated that one-half the population of the South, say 10,000,000, are under Baptist influence; deducting one-fourth of this number as below the age of accountability, and the 2,600,000 church members, leaves about 5,000,000 of unregenerate persons under the influence of our Baptist churches. These we must give the gospel or they will probably never receive it.

With the view of ascertaining some just idea of the destitution of our Southern land, the Board addressed three questions to the Corresponding Secretaries of our State Boards as follows:

1. How many men would be required to supply the religious destitution of your State?
2. What amount would be required to support them?
3. What amount would be needed to supply them with houses of worship and other necessary equipment?

Answers which were received from eight States—Kentucky, Mississippi, Maryland, Missouri, North Carolina, Louisiana, Tennessee, and Texas—show that for these States alone there would be required 1,322 missionaries, \$480,000 to support them besides what their fields of labor would supply, and about an equal amount for church building annually for the next ten years. This means that including the remaining States within the Convention, there would be required to supply our religious destitution 2,000 missionaries, an annual expenditure of not less

than \$500,000 to support them and afford them houses of worship and other facilities requisite for the work.

These facts force upon us the conclusion that, great as has been our success, the work of our Baptist churches has been only half accomplished, and in view of the rapid increase of our population in the near future, it becomes us to redouble our diligence, and let the dawning of the coming century see a thousand missionaries working under our Board, State and Home, gathering from this whitening harvest sheaves for the garner of our Lord.

Cotton Spinning Industry.

The growth of this industry in the South is marvelous.

According to the *Manufacturer's Record*, there were in the South in 1880, mills containing 667,000 spindles—in 1890, 1,700,000 spindles—in 1894, 3,000,000 spindles, now building 5,000,000.

In the five years from 1890 to '95 the South will more than have doubled her cotton manufacturing machinery. The future sites of cotton manufacturing, the *Record* says, will be within the territory inclosed by a line drawn from Lynchburg, Va., southwest to Gadsden, Ala., thence southeast to Albany, Ga., thence northeast to Norfolk, Va., thence northwest to Lynchburg. This is the Piedmont country of which Hon. Wm. D. Kelly once said, "It is the most glorious land on which my feet or eyes ever rested."

Northwest of this area is another whose limit is a line from Pittsburgh, Pa., to Florence, Ala., in which the great iron industries are located, and that must be one day the world's center for iron production.

Northwest of this again lies the great grain fields of the continent, and southwest of them bisected by the Mississippi river is the great cotton producing area of the world. In these areas are the majority of the Baptists of the world. This is the field of the Home Mission Board. Let us take it for Christ, that its consecrated intellect and wealth may subdue the earth to Him. Let us go up and possess the land, for we are well able to possess it.

It has pleased God that we work out our salvation under conditions of conflict. The battle will go on till life ends. The great matter for us is not to be free from conflict, but to be triumphant in it.—*John Baird.*

Meeting of the Southern Baptist Convention.

COMMITTEE ON METHODS OF WORK.

At the last meeting of the Southern Baptist Convention the following resolutions were adopted:

1. That a committee of seven be appointed, three of whom shall be 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 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 the committee be divided between the Boards.

2. That the committee just ordered be instructed to arrange for an early consolidation of the *Foreign Mission Journal* and the *Home Field*.

At the call of Dr. J. B. Gambrell, chairman, the committee met in the lecture room of the Second Baptist church, Atlanta, Ga., on Wednesday, June 19, 9 A. M. There were present, Dr. J. B. Gambrell, Georgia; Charles Manly, South Carolina; I. T. Tichenor, Secretary Home Mission Board, and the following Secretaries of State Boards: W. B. Crumpton, Alabama; A. G. McManaway, Arkansas; J. G. Gibson, Georgia; J. W. Warder, Kentucky; E. O. Ware, Louisiana; O. F. Gregory, Maryland; A. V. Rowe, Mississippi; C. Durham, North Carolina; T. M. Bailey, South Carolina; A. J. Holt, Tennessee; M. D. Earlv, Texas, and Wm. Ellyson, Virginia.

Dr. R. J. Willingham, Secretary Foreign Mission Board, and T. P. Bell, Secretary Sunday-school Board, being absent on account of sickness, the committee recognized Brother Wm. Ellyson and Dr. J. M. Frost as the representatives of their respective Boards and empowered them to act with the committee, as such.

The committee was organized by the election of Dr. J. B. Gambrell, of Georgia, as chairman, and O. F. Gregory, of Maryland, as Secretary. Several hours were spent in hearing statements from the Secretaries of State Boards of the difficulties of arousing the masses of Southern Baptists to interest in and contributions for the work of Missions, and also the plans of work pursued in their respective States.

These reports showed, that while all have the same end in view, viz: The training of the churches to enlarged views of the duty of evangelizing the world, and the necessity of endeavoring to get every baptized believer to contribute to this end, yet the views of how to

accomplish this were so widely divergent that the wisdom of the Convention providing for this meeting was made evident. The two days' session of frank and brotherly criticism of methods and suggestions for improvements, all felt to be helpful and would tend to unify our methods.

MISSIONARY JOURNALS.

The following committee was appointed to submit a plan for consolidating the Mission journals of the Home Board and of the Foreign Board: Brothers C. Durham, W. B. Crumpton, E. O. Ware. This committee submitted report, which was discussed for nearly a whole day; and after many amendments, the following was at last adopted:

1. That the *Foreign Mission Journal* and the *Home Field* be united and published as a live and vigorous Mission journal, representing all the interests of the Southern Baptist Convention.

2. That a committee of three be appointed to make all necessary arrangements to carry out the above, and if satisfactory arrangements can be made for its publication and management, with the Sunday-school Board, the publication of this journal be given to said Board.

Committee, Drs. J. B. Gambrell, C. Durham, B. H. Carroll. It was distinctly understood that this committee would confer with the Home and Foreign Mission Boards before concluding arrangements.

PLANS OF WORK.

After discussing various plans submitted by a special committee, the following recommendations were adopted:

I. A committee of three, consisting of Drs. J. G. Gibson, J. W. Warder and I. T. Tichenor, were appointed to devise one or more plans of systematic beneficence adapted to the condition of our churches, and designated to secure a contribution from every member of every church; these plans to be submitted to the State Boards for their approval and adoption, and by these boards recommended to the churches.

II. In order to secure the adoption of these plans by the churches, State Boards are requested to employ every proper means, among which we recommended:

1. That a system of institutes for our pastors and deacons, and such others as may be induced to attend, be held in each State, designed to increase the knowledge and stimulate the zeal of our brethren in all the work devolving upon our churches, and especially in the work of giving the gospel to the whole world.

2. That each State Convention or general association appoint a committee on co-operation, whose duty it shall be to press the plans for a systematic beneficence adopted by their respective States, and when no general plan is in operation to formulate a system and have it adopted by the churches.

3. By holding popular meetings at suitable times and places for the purpose of enlisting our brethren more zealously in the Master's work; and leading them to adopt business methods in their mission collections, and every part of church work.

4. That the association meetings be made more practical; that an executive committee of the most earnest and practical brethren be appointed to see that all the churches are brought into co-operation in the general work of the denomination.

5. To use our denominational press and such tracts, leaflets, and other forms of literature as may be conducive to the enlightenment of our brethren, and that the editors of our State papers are requested to press these great interests to the front.

6. That the Secretaries of the Boards of the Southern Baptist Convention be instructed to supply Secretaries of State Boards with such tracts as they may need for distribution.

7. That the churches be urged to encourage, control and direct the woman's work and training of the young people in harmony with all organized denominational work.

8. The Boards of the Southern Baptist Convention are requested and expected to zealously co-operate with the State Boards in their efforts and by their moral support, and by financial aid, when needed, to do all in their power to make effective the plans of the State Boards which they have put into operation.

9. That as representatives of our State Boards we assure the Secretaries of the three Boards of the Southern Baptist Convention of a hearty welcome at any time in our State and our earnest co-operation in the prosecution of their work.

The attention of the committee was called to the following report adopted at the session of the Southern Baptist Convention in 1888:

We might maintain as a cardinal principle of Baptist polity, recognized in Article II, of our Constitution, that the Convention may address itself through its Board to all the churches, as freely as the State organizations may do, limited only in the one case as in the other, by the will of the

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

Royal Baking Powder

ABSOLUTELY PURE

churches themselves; but recognizing the paramount importance of avoiding any appearance of conflict and of securing for the Convention the heartiest sympathy of brethren who are charged with State work, we recommend—

That such State organizations as prefer to devise and execute their own plans of raising money for the Boards of the Convention be regarded as the agencies of the Convention for raising the quotas of their respective States, and in case it shall at any time appear to either Board of the Convention that any State will probably fall short of raising its quota, it shall be the duty of the said Board, in co-operation with the State Board and the Vice-President to employ such means as may be deemed best to supply the deficiency.

SPECIAL PRAYER.

Dr. Gambrell was requested to prepare a short address to the people of the South, requesting our brethren to continue instant in prayer, and to unite with us and each other in making the week, beginning July 21, a season of special prayer for the outpouring of the Holy spirit, and for the power of God to be given to his people that they may do the work appointed to their hands.

O. F. GREGORY, Sec.

An Important Meeting.

Immediately upon the adjournment of the committee which met in this city last week, and whose work is elsewhere reported, Dr. Tichenor with his characteristic sagacity arranged to have a meeting of this committee with the Home Mission Board.

The latter meeting was held Friday 21st inst., and the object of it was that the Home Board might hear verbal reports of the work being accomplished in those States where they are doing mission work.

It is simply impossible to overstate the importance of the work which the Home Board has in hand and must do in the near future.

If any brother anywhere has at any time doubted the wisdom of perpetuating the Home Board, he has only to attend one such meet-

ing as that held here last Friday, to have one less question to decide. We are holding too many general meetings of the wrong kind, and not enough of the right kind.

If in each State represented in the Southern Baptist Convention, there could be held at least one Convention composed of the Baptist business men of that State, and this committee could meet with them, we see where great good would come to our Southern Zion.

Of course, we print in our papers and in the minutes of our Conventions something of the destination within the bound of the Southern Baptist Convention. But it is impossible to give through these media full information; besides no written report can be made, so inspiring and satisfactory as that made by the living voice of live men.

We doubt if the Convention did a wiser thing at its last session, than the appointment of this committee and we hope that it is but the beginning of that method which shall effectually bring a larger per centage of our business men in touch and sympathy with our work.—*The Christian Index.*

And yet many of the important fields of the Home Board were not even named.

The great work among the foreign population in Baltimore, Covington, Louisville, St. Louis, New Orleans and in the large rural districts in Missouri, Arkansas, Louisiana and Texas. The work in Cuba—the work among the seven millions of negroes, nor that of furnishing houses of worship to over 8,000 homeless churches, were not even named.

STATE OF OHIO, CITY OF TOLEDO,
LOKAS COUNTY.

FRANK J. CHENEY, who is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATHETIC CURE.

Signed to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

SEAL

FRANK J. CHENEY,
A. A. W. GLEASON,
Notary Public.

HALL'S Cathetic Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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

One thousand Baptist churches in Texas do nothing for missionaries.—*East Texas Baptist.*

The Meeting of the Secretaries at Atlanta.

Alabama Baptist.

The Southern Baptist Convention appointed the secretaries of its three boards, and four other brethren, with the secretaries of the State mission boards, a committee to confer together about our mission interests. The consolidation of the *Foreign Mission Journal* and *Our Home Field* was also entrusted to them. The committee met in Atlanta on the 19th inst.

Brethren Willingham and Bell, of the Foreign and Sunday-school boards, were absent on account of sickness—typhoid fever is feared in both cases. They were greatly missed, but they were well represented by Brethren Ellyson and Frost.

The full report of the proceedings will be printed next week. The Sunday-school Board is to issue a mission journal from Nashville, in which all the interests of the Southern Baptist Convention will be represented.

The meeting was one of great interest and hard work. Seventeen hours of the two days were consumed in the sessions of the committee, besides the time devoted to work by the sub-committees. In its far reaching consequences, I doubt if a more important meeting was ever held by Southern Baptists. The needs of the fields, the difficulties and hindrances in the way of their development, and plans and methods of work, were all fully brought out and freely discussed. I beg that the brethren will carefully read and consider the report when it is published.

W. B. CRUMPTON.

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.

NORMAN, OKLA. TER.,

June 24, 1895.

DR. I. T. TICHENOR,

DEAR BROTHER IN CHRIST:—I enclose my report ending with June 1895. I am pastor of two small churches, and preaching at various other places. The drought has paralyzed every kind of business. There are a great many leaving and moving their stock where it has been raining. Wheat and oats are a failure. It has commenced raining some at last—if it continues there will be corn made to bread the people.

I aim to visit my children in Texas this summer—have supplied my church in my absence. I aim to preach every opportunity.

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,

2165 and 2167 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, 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.

Times are hard and close. I never saw money so scarce.

My report ending with June 1895:

Sermons.....	50
Public prayers.....	80
Exhortations.....	40
Received by letter.....	00
Experience.....	00
Sabbath-schools.....	2
Miles traveled.....	500

My dear brother, small pox brought in my field and quarantined from my work for two months, will explain to you my poor report. I hope I will be able to do better in the future.

May the great Shepherd of the sheep bless all His workers in my prayer.

Z. M. WELLS.

\$12.00 Round-Trip to Baltimore.

On July 16th and 17th, the Southern Railway will sell round-trip tickets to Baltimore, Md., and return, at very low rates. The rate from Atlanta will be \$12.00 for the round-trip, via Washington City, and the tickets will be good on all trains, including the Vestibuled Limited. This affords an excellent opportunity for a trip to the East at a very small cost.

For schedules and Pullman car reservations, write or apply to

W. H. TAYLOR,

District Passenger Agent.

A. A. VERNON,

Passenger Agent.

"If there be first a willing mind, it is accepted according to what a man hath and not according to that he hath not." 2 Cor. viii: 12.

Twenty-nine county towns in Tennessee have no Baptist church.—*East Texas Baptist.*

What to Put in a Missionary Box.

As many societies are preparing to send boxes to our frontier brethren, it has been suggested that a list of articles desirable for these boxes be made and published, so that every society will know how to go to work. At the meeting of the W. B. M. U., in Waycross, the subject was very fully discussed, and many valuable suggestions made. This list is gleaned from this conference, and from other sources. It is best when the name of a missionary is sent to a society, to write immediately and find out his needs and the ages of his family. We would suggest, first, clothing for the family, not forgetting shoes, as they seem always to be needed.

If possible, send a complete outfit for the preacher, including overcoat or mackintosh, rubber shoes, handkerchiefs, and a warm pair of gloves. He is most exposed to the weather, therefore supply his needs first. Perhaps some one will donate a few yards of shirting or Canton flannel, which may be sent in the piece, or made into garments during some special meetings of the society, or given to individuals to be made.

Often, there are last season's jackets and wraps, warm and comfortable, which may be obtained. If there is a factory near the town, perhaps a bolt of shirting may be given, or the merchants may help you out. If your society has made a quilt, it will be a valuable addition to the box. Some articles for the pantry—such as coffee, tea, sugar, canned goods, some candy in a tin case—in short, anything that will bear transportation, will be acceptable. Remember that, though all these things may be in the stores, there may not be money enough in the minister's house to provide the plainest fare.

Having secured the essentials, let us turn our attention to the extras, which will bring added joy into the frontier home. Some toys for the children, a few papers and magazines, not dating too far back; some books, among them a few religious ones, suggestive to the preacher, will be much appreciated. Don't forget to put in paper, envelopes, stamps, pens, and pencils; the home may be miles from the post office.

Ask the young ladies of the church or the children's band to prepare a mother's box, containing needles, pins, hair pins, spool of flax, buttons, thread, tape, braid, an emery thimble, darning cotton and egg. One last suggestion: Gather together the odds and ends of silk, ribbon, lace, etc., in the house, and see if you cannot devise

a pretty pin-cushion, and a few other ornaments, that shall be a pleasant reminder of the eastern home to the careworn mother.

Put yourself in the place of each member of the family, and you cannot fail to provide an acceptable box. Fortunate will be the society able to provide the necessities and luxuries, but let us not feel discouraged if we cannot furnish everything. According to the measure of our ability let us provide, remembering that we are ministering to our Lord when we supply the needs of these, His friends—*Christian Index*.

A Chance To Make Money.

I am out of debt and thanks to the Dish Washer for it. I have made \$1,640 clear money in eighty-seven days and attend to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass very much; people come or send for the Washers and every Washer that goes out sells two or three more, as they do the work to perfection. I am going to devote my whole time to this business now and I am sure I can clear \$5,000 this year. My sister and brother have started in the business, doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 140 S. Highland Ave., Pittsburg, Pa., and if you don't make lots of money it's your own fault. MRS. W. H.

The Bright Side Of Life.

"I don't see how you manage to look so bright and cheerful all the time," said one young housewife to another. "I know you've as much and more than I have to fret and scold about, yet I never see you looking flushed and worried." "It's a habit," was the answer. "I've learned to keep the bright side out. If one of the children is troublesome, instead of fretting, as I am inclined to do, I try to recall some particularly good or clever thing he has done lately; then when I am better natured I can think of dozens of ways to interest them, and their peevishness soon disappears. If my husband comes home a little out of sorts I just busy myself as quietly as possible, see that all is done for his comfort, and in half an hour's time he misses my regular chat, and begins to converse in the most entertaining fashion. It's only a matter of fact, my dear."

When we see a door open for doing good, we always have God's invitation to enter. An opportunity is an invitation.

There is a glory in the Bible and in Christ beyond ordinary conception, and often veiled, but always there to those who will see.

Receipts of the Home Mission Board From May 25th, 1895, To June 25th, 1895.**ALABAMA.**

A. B. Cook, Pushmataha.....	\$ 5 45
Lewis Jackson, Lusk.....	3 50
Baptist church, Perote, (for Rev. K. J. Morgan, Navajoe, Oklahoma Territory).....	6 05
Locust Grove Sunday-school.....	2 50
Rice Church House Sunday-school.....	2 50
Sunday-school, Eden.....	5 00
Total for the month.....	\$ 25 00
Previously reported.....	5 15
Aggregate since May.....	\$ 30 15

ARKANSAS.

Woman's Missionary Society, Forest City.....	\$ 20 00
Woman's Missionary Society, Magnolia.....	3 00
Sunday-school, Monticello.....	1 45

Total for the month.....	\$ 24 45
Previously reported.....	6 18
Aggregate since May.....	\$ 30 63

DISTRICT OF COLUMBIA.

Previously reported.....	\$ 28 78
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FLORIDA.

Previously reported.....	\$ 77 00
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GEORGIA.

A. B. Prescott, Second church, Atlanta.....	\$ 2 00
Rev. J. L. D. Hillyer, Atlanta, Ladies' Society, Milledgeville, Box Frontier Missionary Union Point.....	30 00
Long Creek Woman's Missionary Society.....	5 35
Tric Mission Society.....	1 70
Sunday-school, Reedy Springs.....	5 00
Total for the month.....	\$ 46 05
Previously reported.....	35 00
Aggregate since May.....	\$ 81 05

***KENTUCKY.**

Providence Church, Sidney Bedford, Treasurer.....	\$ 10 00
Ladies' Society, Carlisle, Box Frontier Missionary.....	30 00
Parkland Baptist Mission Workers, Park and Box Frontier Missionary.....	61 00

Total for the month.....	\$ 131 00
Previously reported.....	498 24
Aggregate since May.....	629 24

LOUISIANA.

Churches of Shady Grove Association.....	\$ 4 00
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Total for the month.....	\$ 4 00
Previously reported.....	00 00
Aggregate since May.....	4 00

MARYLAND.

Fourth church, Baltimore.....	\$ 25 00
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Total for the month.....	\$ 25 00
Previously reported.....	20 30
Aggregate since May.....	45 30

MISSISSIPPI.

Sunday-school, Terry.....	\$ 2 60
Woman's Missionary Society, Brookhaven.....	5 00

Total for the month.....	\$ 7 60
Previously reported.....	50 00
Aggregate since May.....	57 60

MISSOURI.

Sunday-school, Sweet Springs.....	\$ 2 80
A. E. Rogers, Treasurer.....	307 07

Total for the month.....	\$ 309 87
Previously reported.....	10 00
Aggregate since May.....	319 87

NORTH CAROLINA.

Ladies' Society, Wake Forest, Box Frontier Missionary.....	\$ 75 00
Ladies' Society, Spring Hill, Box Frontier Missionary.....	20 00
Gibson Station.....	2 00

Total for the month.....	\$ 97 00
Previously reported.....	15 15
Aggregate since May.....	97 15

*\$70.54 should be deducted from amount acknowledged from W. M. H., of Kentucky, for June, to correct error.

SOUTH CAROLINA.

Lynchburg Church, Santee Association.....	\$ 00 84
Bethel Church, South East Association.....	1 12
Fairview Sunday-school, Union County Association.....	1 00
Fairview Church, Union County Association.....	60
Sumter.....	6 94
El Bethel Church.....	2 50
Sunday-school, Boiling Springs.....	1 47
Friendship Sunday-school.....	1 00
Lower Fair Forest Church.....	74
Liberty, Piedmont Association.....	80
Flint Hill Church.....	5 00

Central Committee Woman's Missionary Society.....	42 19
Central Committee Woman's Missionary Society Indian Mission "Young Cadets," Greenville, for Rev. C. H. DeLouch, Yarnaby, Indian Territory.....	3 00

Missionary Society, Rehoboth, Ladies' Society, Aiken, Box Frontier Missionary.....	2 00
Woman's Missionary Society, Grove Station Church.....	2 70

J. T. Sawyer, Batesburg.....	1 94
Enoree.....	1 75
Tabernacle Church, Edisto Association.....	2 00

Total for the month.....	\$ 98 68
Previously reported.....	164 94
Aggregate since May.....	263 62

TENNESSEE.

Previously reported.....	\$ 172 00
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TEXAS.

Woman's Missionary Society, Abilene.....	\$ 2 75
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Total for the month.....	\$ 2 75
Previously reported.....	2 10
Aggregate since May.....	4 85

VIRGINIA.

Previously reported.....	\$ 250 47
Grand total for the month.....	\$ 771.40
Previously reported.....	1320.20
Aggregate since May.....	2,091.60

Co-Operation.

Alluding to the recent meeting of the Southern Baptist Convention Committee at Atlanta, the *Alabama Baptist* says: "Let us hope that much good will result from the meeting of that committee. The recommendations on the matter of 'co-operation' we regard as quite equal in importance to anything else said or done at that meeting. Indeed, the subject was the leading one before the committee. It appears that the Baptists of England have also been impressed with the necessity of co-operation, as shown by this paragraph which we copy from the *Examiner*, of New York:

"The income of the English Baptist Missionary Society exceeded that of last year by \$12,000; the total income being some \$300,000. The year began with a debt of \$70,000; it was determined not to make a special effort to remove this, but, instead, to try to bring up the giving to the actual amount of the outgo, year by year. So a 'personal visitation' of all the churches was planned for, the whole country being divided into districts, and well-known brethren helping the officials in executing the plan. The benefits of the service are already evident, while the larger results will be shown during the coming year.

SOUTHERN BAPTIST Theological Seminary.

LOUISVILLE, KY.

SESSION begins Oct. 1st. All studies elective. Separate graduates in each college. Many attend one or two, choosing their studies. Degrees of English Graduate (Th. G.), or of Theological Graduate (Th. B.), often obtained in two sessions; that of Theological Graduate (Th. B.), often in three. Many special studies if desired. Students two hundred and sixty-eight, with eleven instructors. Tuition and room free; no fees of any kind. If help is needed for books, address Rev. E. C. DARGAN, for catalogue or other information. REV. WM. H. WHITNEY, Louisville, Ky.

Good Men Wanted.

Woman's tears are precious, as they are poured out on the paths of human suffering. Woman's hands are soft and gentle, as they minister in the sick room, in the hospital, in the home of poverty. Woman's words are mighty as they come welling up from the bottom of loving hearts, in pleading with lost ones. Woman's works are beautiful as they are wrought over all the world in the name of Jesus. Woman's power is well-nigh omnipotent when anointed by the Holy Ghost. Woman's influence is most blessed in home and school and church. Yet, blessed and beautiful and mighty as is the service which the women are rendering to their Lord, the cause of Christ needs men as well.

Men of courage are wanted to stand in the front ranks of truth, to resist and hurl back the assaults of the enemy. Men with keen intellect are wanted to meet sophistries of error and the subtle attacks of infidelity and skepticism. Men with fine business abilities are wanted to carry on the secular affairs of God's house. Men with wealth are wanted to lay money gifts upon the altar to forward the interest of Christ's kingdom. Holy men are wanted to witness for Christ in the face of His enemies. Men with eloquent tongues and burning hearts are wanted to go into all the dark places of the cities, into the purloins of vice, into the homes of sin, to tell the story of the love of God and of the cross of the Redeemer. Men of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage. — *The Young People's Leader.*

If I can only place a little brick in the pathway of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city. — *Phillips Brooks.*

Religious formalism and hypocrisy lead to skepticism, but the world will never lose faith in the gospel which really saves men from sin. — *Western Christian Advocate.*

WANTED—Sufferers from rheumatism to read this testimonial. "Willie McGorray, 30 years of age, had an attack of rheumatism about the middle of July, 1893. 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 Carro's Capsules. The first few doses gave immediate relief and three boxes effected an entire cure. H. McGorray, his father." Carro's Capsules cost only \$1 a box. Call on or address Carro's Capsule Co., room 21, Syndicate Bldg., Decatur, Ill.



Suffer No Longer!
Send 15 cents by mail (if not found at your druggist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Colds, Warts and Rheumatisms. Warranted to cure.
H. K. MITCHELL, Druggist, Franklin, Ky.

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WHY THEY DID NOT JOIN THE METHODISTS.

BY O. L. HAILEY, D. D.

It is rapid firing at short range. A pastor's conversation with a halting searmer who intended to join the M. E. S. but did not. In a perfectly good humor, it mercilessly demolishes Methodist inconsistencies and illegitimate claims.

Methodists Really Have Two Communion, and will heed the voice of a child before they will the Bible. Read it and tell your neighbor about it.

Opinions: "A regular Winchester rifle." — Rev. J. H. Graves, LL. D.
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CONDENSED SCHEDULE OF PASSENGER TRAINS

	Northbound	Via	Time	Southbound	Via	Time
	May 12th, 1895	Daily	No. 38	Daily	No. 12	ExSun
Ly Atlanta	6:00 a.m.	7:00 a.m.	7:00 a.m.	4:30 p.m.	5:30 p.m.	5:30 p.m.
" Atlanta	6:15 a.m.	7:15 a.m.	7:15 a.m.	4:45 p.m.	5:45 p.m.	5:45 p.m.
" Norfolk	6:30 a.m.	7:30 a.m.	7:30 a.m.	5:00 p.m.	6:00 p.m.	6:00 p.m.
" Baltimore	6:45 a.m.	7:45 a.m.	7:45 a.m.	5:15 p.m.	6:15 p.m.	6:15 p.m.
" Philadelphia	7:00 a.m.	8:00 a.m.	8:00 a.m.	5:30 p.m.	6:30 p.m.	6:30 p.m.
" New York	7:15 a.m.	8:15 a.m.	8:15 a.m.	5:45 p.m.	6:45 p.m.	6:45 p.m.
" Washington	7:30 a.m.	8:30 a.m.	8:30 a.m.	6:00 p.m.	7:00 p.m.	7:00 p.m.
" Richmond	7:45 a.m.	8:45 a.m.	8:45 a.m.	6:15 p.m.	7:15 p.m.	7:15 p.m.
" Alexandria	8:00 a.m.	9:00 a.m.	9:00 a.m.	6:30 p.m.	7:30 p.m.	7:30 p.m.
" Annapolis	8:15 a.m.	9:15 a.m.	9:15 a.m.	6:45 p.m.	7:45 p.m.	7:45 p.m.
" Baltimore	8:30 a.m.	9:30 a.m.	9:30 a.m.	7:00 p.m.	8:00 p.m.	8:00 p.m.
" Philadelphia	8:45 a.m.	9:45 a.m.	9:45 a.m.	7:15 p.m.	8:15 p.m.	8:15 p.m.
" New York	9:00 a.m.	10:00 a.m.	10:00 a.m.	7:30 p.m.	8:30 p.m.	8:30 p.m.
" Washington	9:15 a.m.	10:15 a.m.	10:15 a.m.	7:45 p.m.	8:45 p.m.	8:45 p.m.
" Richmond	9:30 a.m.	10:30 a.m.	10:30 a.m.	8:00 p.m.	9:00 p.m.	9:00 p.m.
" Alexandria	9:45 a.m.	10:45 a.m.	10:45 a.m.	8:15 p.m.	9:15 p.m.	9:15 p.m.
" Annapolis	10:00 a.m.	11:00 a.m.	11:00 a.m.	8:30 p.m.	9:30 p.m.	9:30 p.m.
" Baltimore	10:15 a.m.	11:15 a.m.	11:15 a.m.	8:45 p.m.	9:45 p.m.	9:45 p.m.
" Philadelphia	10:30 a.m.	11:30 a.m.	11:30 a.m.	9:00 p.m.	10:00 p.m.	10:00 p.m.
" New York	10:45 a.m.	11:45 a.m.	11:45 a.m.	9:15 p.m.	10:15 p.m.	10:15 p.m.
" Washington	11:00 a.m.	12:00 p.m.	12:00 p.m.	9:30 p.m.	10:30 p.m.	10:30 p.m.
" Richmond	11:15 a.m.	12:15 p.m.	12:15 p.m.	9:45 p.m.	10:45 p.m.	10:45 p.m.
" Alexandria	11:30 a.m.	12:30 p.m.	12:30 p.m.	10:00 p.m.	11:00 p.m.	11:00 p.m.
" Annapolis	11:45 a.m.	12:45 p.m.	12:45 p.m.	10:15 p.m.	11:15 p.m.	11:15 p.m.
" Baltimore	12:00 p.m.	1:00 p.m.	1:00 p.m.	10:30 p.m.	11:30 p.m.	11:30 p.m.
" Philadelphia	12:15 p.m.	1:15 p.m.	1:15 p.m.	10:45 p.m.	11:45 p.m.	11:45 p.m.
" New York	12:30 p.m.	1:30 p.m.	1:30 p.m.	11:00 p.m.	12:00 p.m.	12:00 p.m.
" Washington	12:45 p.m.	1:45 p.m.	1:45 p.m.	11:15 p.m.	12:15 p.m.	12:15 p.m.
" Richmond	1:00 p.m.	2:00 p.m.	2:00 p.m.	11:30 p.m.	12:30 p.m.	12:30 p.m.
" Alexandria	1:15 p.m.	2:15 p.m.	2:15 p.m.	11:45 p.m.	12:45 p.m.	12:45 p.m.
" Annapolis	1:30 p.m.	2:30 p.m.	2:30 p.m.	12:00 p.m.	1:00 p.m.	1:00 p.m.
" Baltimore	1:45 p.m.	2:45 p.m.	2:45 p.m.	12:15 p.m.	1:15 p.m.	1:15 p.m.
" Philadelphia	2:00 p.m.	3:00 p.m.	3:00 p.m.	12:30 p.m.	1:30 p.m.	1:30 p.m.
" New York	2:15 p.m.	3:15 p.m.	3:15 p.m.	12:45 p.m.	1:45 p.m.	1:45 p.m.
" Washington	2:30 p.m.	3:30 p.m.	3:30 p.m.	1:00 p.m.	2:00 p.m.	2:00 p.m.
" Richmond	2:45 p.m.	3:45 p.m.	3:45 p.m.	1:15 p.m.	2:15 p.m.	2:15 p.m.
" Alexandria	3:00 p.m.	4:00 p.m.	4:00 p.m.	1:30 p.m.	2:30 p.m.	2:30 p.m.
" Annapolis	3:15 p.m.	4:15 p.m.	4:15 p.m.	1:45 p.m.	2:45 p.m.	2:45 p.m.
" Baltimore	3:30 p.m.	4:30 p.m.	4:30 p.m.	2:00 p.m.	3:00 p.m.	3:00 p.m.
" Philadelphia	3:45 p.m.	4:45 p.m.	4:45 p.m.	2:15 p.m.	3:15 p.m.	3:15 p.m.
" New York	4:00 p.m.	5:00 p.m.	5:00 p.m.	2:30 p.m.	3:30 p.m.	3:30 p.m.
" Washington	4:15 p.m.	5:15 p.m.	5:15 p.m.	2:45 p.m.	3:45 p.m.	3:45 p.m.
" Richmond	4:30 p.m.	5:30 p.m.	5:30 p.m.	3:00 p.m.	4:00 p.m.	4:00 p.m.
" Alexandria	4:45 p.m.	5:45 p.m.	5:45 p.m.	3:15 p.m.	4:15 p.m.	4:15 p.m.
" Annapolis	5:00 p.m.	6:00 p.m.	6:00 p.m.	3:30 p.m.	4:30 p.m.	4:30 p.m.
" Baltimore	5:15 p.m.	6:15 p.m.	6:15 p.m.	3:45 p.m.	4:45 p.m.	4:45 p.m.
" Philadelphia	5:30 p.m.	6:30 p.m.	6:30 p.m.	4:00 p.m.	5:00 p.m.	5:00 p.m.
" New York	5:45 p.m.	6:45 p.m.	6:45 p.m.	4:15 p.m.	5:15 p.m.	5:15 p.m.
" Washington	6:00 p.m.	7:00 p.m.	7:00 p.m.	4:30 p.m.	5:30 p.m.	5:30 p.m.
" Richmond	6:15 p.m.	7:15 p.m.	7:15 p.m.	4:45 p.m.	5:45 p.m.	5:45 p.m.
" Alexandria	6:30 p.m.	7:30 p.m.	7:30 p.m.	5:00 p.m.	6:00 p.m.	6:00 p.m.
" Annapolis	6:45 p.m.	7:45 p.m.	7:45 p.m.	5:15 p.m.	6:15 p.m.	6:15 p.m.
" Baltimore	7:00 p.m.	8:00 p.m.	8:00 p.m.	5:30 p.m.	6:30 p.m.	6:30 p.m.
" Philadelphia	7:15 p.m.	8:15 p.m.	8:15 p.m.	5:45 p.m.	6:45 p.m.	6:45 p.m.
" New York	7:30 p.m.	8:30 p.m.	8:30 p.m.	6:00 p.m.	7:00 p.m.	7:00 p.m.
" Washington	7:45 p.m.	8:45 p.m.	8:45 p.m.	6:15 p.m.	7:15 p.m.	7:15 p.m.
" Richmond	8:00 p.m.	9:00 p.m.	9:00 p.m.	6:30 p.m.	7:30 p.m.	7:30 p.m.
" Alexandria	8:15 p.m.	9:15 p.m.	9:15 p.m.	6:45 p.m.	7:45 p.m.	7:45 p.m.
" Annapolis	8:30 p.m.	9:30 p.m.	9:30 p.m.	7:00 p.m.	8:00 p.m.	8:00 p.m.
" Baltimore	8:45 p.m.	9:45 p.m.	9:45 p.m.	7:15 p.m.	8:15 p.m.	8:15 p.m.
" Philadelphia	9:00 p.m.	10:00 p.m.	10:00 p.m.	7:30 p.m.	8:30 p.m.	8:30 p.m.
" New York	9:15 p.m.	10:15 p.m.	10:15 p.m.	7:45 p.m.	8:45 p.m.	8:45 p.m.
" Washington	9:30 p.m.	10:30 p.m.	10:30 p.m.	8:00 p.m.	9:00 p.m.	9:00 p.m.
" Richmond	9:45 p.m.	10:45 p.m.	10:45 p.m.	8:15 p.m.	9:15 p.m.	9:15 p.m.
" Alexandria	10:00 p.m.	11:00 p.m.	11:00 p.m.	8:30 p.m.	9:30 p.m.	9:30 p.m.
" Annapolis	10:15 p.m.	11:15 p.m.	11:15 p.m.	8:45 p.m.	9:45 p.m.	9:45 p.m.
" Baltimore	10:30 p.m.	11:30 p.m.	11:30 p.m.	9:00 p.m.	10:00 p.m.	10:00 p.m.
" Philadelphia	10:45 p.m.	11:45 p.m.	11:45 p.m.	9:15 p.m.	10:15 p.m.	10:15 p.m.
" New York	11:00 p.m.	12:00 p.m.	12:00 p.m.	9:30 p.m.	10:30 p.m.	10:30 p.m.
" Washington	11:15 p.m.	12:15 p.m.	12:15 p.m.	9:45 p.m.	10:45 p.m.	10:45 p.m.
" Richmond	11:30 p.m.	12:30 p.m.	12:30 p.m.	10:00 p.m.	11:00 p.m.	11:00 p.m.
" Alexandria	11:45 p.m.	12:45 p.m.	12:45 p.m.	10:15 p.m.	11:15 p.m.	11:15 p.m.
" Annapolis	12:00 p.m.	1:00 p.m.	1:00 p.m.	10:30 p.m.	11:30 p.m.	11:30 p.m.
" Baltimore	12:15 p.m.	1:15 p.m.	1:15 p.m.	10:45 p.m.	11:45 p.m.	11:45 p.m.
" Philadelphia	12:30 p.m.	1:30 p.m.	1:30 p.m.	11:00 p.m.	12:00 p.m.	12:00 p.m.
" New York	12:45 p.m.	1:45 p.m.	1:45 p.m.	11:15 p.m.	12:15 p.m.	12:15 p.m.
" Washington	1:00 p.m.	2:00 p.m.	2:00 p.m.	11:30 p.m.	12:30 p.m.	12:30 p.m.
" Richmond	1:15 p.m.	2:15 p.m.	2:15 p.m.	11:45 p.m.	12:45 p.m.	12:45 p.m.
" Alexandria	1:30 p.m.	2:30 p.m.	2:30 p.m.	12:00 p.m.	1:00 p.m.	1:00 p.m.
" Annapolis	1:45 p.m.	2:45 p.m.	2:45 p.m.	12:15 p.m.	1:15 p.m.	1:15 p.m.
" Baltimore	2:00 p.m.	3:00 p.m.	3:00 p.m.	12:30 p.m.	1:30 p.m.	1:30 p.m.
" Philadelphia	2:15 p.m.	3:15 p.m.	3:15 p.m.	12:45 p.m.	1:45 p.m.	1:45 p.m.
" New York	2:30 p.m.	3:30 p.m.	3:30 p.m.	1:00 p.m.	2:00 p.m.	2:00 p.m.
" Washington	2:45 p.m.	3:45 p.m.	3:45 p.m.	1:15 p.m.	2:15 p.m.	2:15 p.m.
" Richmond	3:00 p.m.	4:00 p.m.	4:00 p.m.	1:30 p.m.	2:30 p.m.	2:30 p.m.
" Alexandria	3:15 p.m.	4:15 p.m.	4:15 p.m.	1:45 p.m.	2:45 p.m.	2:45 p.m.
" Annapolis	3:30 p.m.	4:30 p.m.	4:30 p.m.	2:00 p.m.	3:00 p.m.	3:00 p.m.
" Baltimore	3:45 p.m.	4:45 p.m.	4:45 p.m.	2:15 p.m.	3:15 p.m.	3:15 p.m.
" Philadelphia	4:00 p.m.	5:00 p.m.	5:00 p.m.	2:30 p.m.	3:30 p.m.	3:30 p.m.
" New York	4:15 p.m.	5:15 p.m.	5:15 p.m.	2:45 p.m.	3:45 p.m.	3:45 p.m.
" Washington	4:30 p.m.	5:30 p.m.	5:30 p.m.	3:00 p.m.	4:00 p.m.	4:00 p.m.
" Richmond	4:45 p.m.	5:45 p.m.	5:45 p.m.	3:15 p.m.	4:15 p.m.	4:15 p.m.
" Alexandria	5:00 p.m.	6:00 p.m.	6:00 p.m.	3:30 p.m.	4:30 p.m.	4:30 p.m.
" Annapolis	5:15 p.m.	6:15 p.m.	6:15 p.m.	3:45 p.m.	4:45 p.m.	4:45 p.m.
" Baltimore	5:30 p.m.	6:30 p.m.	6:30 p.m.	4:00 p.m.	5:00 p.m.	5:00 p.m.
" Philadelphia	5:45 p.m.	6:45 p.m.	6:45 p.m.	4:15 p.m.	5:15 p.m.	5:15 p.m.
" New York	6:00 p.m.	7:00 p.m.	7:00 p.m.	4:30 p.m.	5:30 p.m.	5:30 p.m.
" Washington	6:15 p.m.	7:15 p.m.	7:15 p.m.	4:45 p.m.	5:45 p.m.	5:45 p.m.
" Richmond	6:30 p.m.	7:30 p.m.	7:30 p.m.	5:00 p.m.	6:00 p.m.	6:00 p.m.
" Alexandria	6:45 p.m.	7:45 p.m.	7:45 p.m.	5:15 p.m.	6:15 p.m.	6:15 p.m.
" Annapolis	7:00 p.m.	8:00 p.m.	8:00 p.m.	5:30 p.m.	6:30 p.m.	6:30 p.m.
" Baltimore	7:15 p.m.	8:15 p.m.	8:15 p.m.	5:45 p.m.	6:45 p.m.	6:45 p.m.