

OUR HOME FIELD.

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

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OUR COUNTRY.

We publish below the opinions of some of the most sagacious men in America, who have studied with deep interest the future of our country.

These opinions bespeak an unprecedented increase in the adult population of the South in the near future.

If these statements be true then the Baptists of the South who influence half its population, who have three thousand churches without houses of worship, and who need two thousand missionaries to supply the present vast destitution, should bestir themselves to meet this growing demand.

IMMIGRATION.

In the year ending June 1st, 276,186 immigrants landed on our shores—a lower figure than has been registered since 1879—only half as large as that of 1893. The number is small, but coming in a time when there was no inducement to come, and many reasons to stay away, it is not unexpectedly that we find that those who composed it were mostly of very objectionable classes—Russian and Polish Jews. The fact that such a number has come in a time when our land was advertised to the world as oppressed by a great "money-power," is evidence enough that when long-looked-for prosperity returns, there will be such a renewal of immigration that the seriousness of the matter will be forced upon us again.

But if a law were passed to-morrow that not another immigrant shall come to the United States in half a century, the influx into the South of foreigners from the congested North and disappointing West would be sufficient to keep the problem living and burning in the South. The Atlanta Exposition is bringing hundreds of tramps into North Carolina, and will bring thousands of aliens to live here, most of whom will be undesirable seekers of small wages and unsteady jobs. Railroads, greedy for fares and careless of the rest, on the same business policy which transatlantic steamship companies having long pursued, will keep the stream flowing full and

steady long after the Exposition is over. And we cannot by any means prevent interstate migration. We have got to face it.

Evangelize and educate is the only way out. The citizens of North Carolina, particularly the Baptists of North Carolina, must prepare themselves to do these two things; prepare themselves by evangelizing all communities in reach and educating themselves, their children, and making it possible for the poorest to be evangelized and educated, they and all their household.

Let us not rest until Baptist churches and Baptist school-houses have been established in every inhabitable locality of our commonwealth.—*Biblical Record*.

UNMATCHED IN THE WORLD'S HISTORY.

There is nothing in the history of the world to match the wonderful development of the South since the Civil War, and especially during the last dozen years. While there are examples of increase of population and wealth in the West that are justly the pride of the whole nation, the South, it must be remembered, has almost literally risen from the grave. The devastation and exhaustion of the war, the absolute abolition of the vast property interests represented by the slaves, and the inevitable prostration of energies following the tremendous and unavailing struggle in the field were something unprecedented in the history of the world. From this depth the South has risen until it is today the most promising field for honest and intelligent enterprise in the whole Union.—*New York Times*.

AN UNPRECEDENTED CONDITION.

The South has raised the largest corn crop in its history, and likewise the largest fruit and vegetable crops; its cotton crop promises a fair yield, with a prospect for good prices; its industrial interests are almost without exception busy and prosperous; its furnaces are pushed to meet the demand for iron at profitable figures; its coal mines are turning out a larger product than ever be-

fore; its textile industries are developing at an amazing rate, and all other interests are busy, while capital and population are tending southward from every other section. Such a combination never existed before in the South's history.—*Baltimore Manufacturers' Record*.

AN INEVITABLE INDUSTRIAL REVOLUTION.

A careful study of the coal and iron resources of the South, and of the progress already made in their development, leads to the conclusion that the abundance and cheapness of these two important articles, upon which a multitude of our greatest industries are based, must inevitably lead to the transfer of many of them from their present locations to others in the vicinity of where these raw materials are produced. It is one of the industrial revolutions of the future that will make the South the

home of vast plants for the manufacture of rails, of structural iron and steel, of water pipes, and of many other things of large weight and bulk, in which the question of long hauls is one of grave economic importance. Editorial, *Worcester (Mass.) Spy*.

DEPEW ON THE SOUTH.

The great opportunities of our country are in the South. The flood of immigration which has been pouring into this country for fifty years, has sought the West, the Northwest, and the Pacific coast. In these Southern States we find, as nowhere else in the country, the original stock which fought at Cowpens, and King's Mountain, and Yorktown. The composite of all races which has developed the continent, from the Great Lakes to the Pacific, has set a standard of progress difficult to surpass. They had the advantage of virgin soil, and uninhabited regions in which to locate and build their Commonwealths and found their cities. The intelligent patriotism of the Southern people in the last quarter of a century has overcome difficulties which seemed insurmountable. A recognition of the assimilating and elevating power of education has created the New South,

with its hospitable invitation and boundless resources. The young men of the South have no call to tempt fortune in the crowded cities of the North or the East. At their doors, and within their own States, are their missions and their careers.—(From a speech made at Nashville, June 18, by Hon. Chauncey M. Depew.) *Baltimore Manufacturers' Record*.

WHAT THE SOUTH CAN DO.

It is evident that the South has at hand, and therefore cheap, all the raw materials entering into manufactures; that its labor and cost of living are cheaper than at the North; that it can, in consequence, manufacture goods of all kinds at less cost than the North or the West; that it can not only supply the home demand, but also export goods with profit; that in the finer lines of manufactures it is extending its operations with success.

With all these advantages on its side, the fault will be with the South if it fails to reach out its hands and take what nature has so kindly offered.—*North American Review*.

Indian Territory.

We have received from Rev. E. L. Compere, Superintendent of Missions in West Arkansas and Indian Territory under the Home Board, an earnest appeal for men and means for more aggressive work among the Indians. It may not be generally known that at one time Southern Baptists had a Board known as the "Indian Mission Board," and that for eight or ten years it kept up its identity. It was through the work of this Board that the foundation for our missionary operations was laid, and it is to be regretted that conditions existed that rendered it impracticable to carry on this special work on as extensive scale as was first intended. Our work among the red men has been greatly blessed, and we hope Bro. Compere's appeal will have the effect of awakening fresh interest in this inviting field of work.

After reviewing the early history of the work, Bro. Compere says:

If Southern Baptists understood the situation, I think they would give a great deal more now to Indian Territory than they ever gave in any period of their conventional history.

They, chiefly, have laid the Baptist foundation of the Territory, and can build better on their own work than any others can. Then there are four times as many people in Indian Territory as were here twenty-three years ago. And I believe nineteen twentieths of the population have been raised in the South.

These are your people. They know and love Southern people, and Southern institutions, and have a right to look to you to send them the gospel, especially when you consider how your help to them has been blessed. See Minutes Southern Baptist Convention, 1895, and 1,203 baptisms reported by the poor men who have labored in connection with the General Association of West Arkansas and Indian Territory! Most of these men are in Indian Territory, and your Home Board has been able to give us a little help for all of them. But some of them go on foot, not able to own a horse! Some have not a sufficiency of healthy food for their families, often unable to buy either coffee or meat. A letter just received from one of them says: "My wife and children have made us a good corn crop." He was away preaching, or hired out to earn bread for the family. They need five times as much as they receive.

I believe Southern Baptists will increase their gifts for this field. They have the money. They have the land that these Indians never wanted to sell. They have the homes once so dear to many poor neighbors. I refer to the hordes of homeless white people from the South who are filling Indian Territory. These unfortunate neighbors and kin people of yours, too poor to live in the States, have come here to live with the Indians! But even here they cannot own an inch of land, nor have a free school one day! Shall they live without the gospel also?

These Southern Indians, born and raised in our own Southland, comrades and allies with you in arms in the common struggle for State Rights! These Indians look to you. And their blankets, beef, and tom fuller will be divided with any man of God whom you endorse.

And these whites, your former neighbors broken in fortune till forced to give up their old homes in the States, are here without homes, without free schools, but

with your blood in their veins and faith toward you in their hearts!—these poor whites, crowding the Indian country, look to you! To whom else should they look? Shall they look in vain?

Southern Baptists, the Indian Territory is your field! It will soon become a new and prosperous State. God and the people are calling on you to take it and train it for Christ. Will you care for your own? Can you be indifferent when your own poor children cry to you for help?

Our work among the Indians ought to receive attention at all our associational meetings.—*The Baptist Courier*.

Negro Education in the South.

It is, indeed, very much to the credit of the Southern people, as a whole, that, notwithstanding the overthrow by the war of their entire industrial system, the destruction of millions of value in slave property, and the enfranchisement of their liberated slaves, they have accepted the situation so philosophically, have established in every Southern State, sustained by taxation, the burden of which must necessarily rest chiefly upon the white people, a system of public schools for the negroes of the same general character as those established for the whites; have maintained also, at public expense, agricultural and mechanical colleges and normal schools. In many of the cities, especially, the negro schools have attained to a high degree of efficiency. Farther than this, it is also true that a very considerable portion of the Southern people have been friendly toward the schools established by Northern benevolence; our own Baptist brethren in the South have cheerfully accepted positions on the Boards of Trustees and in the faculties of instruction connected with our schools, and have in various ways manifested their sympathy with and interest in our educational work done for the negro.

It is a very noteworthy fact, one greatly to the credit of our Southern brethren, and full of encouragement to ourselves, that there should be a willingness to co-operate with us in behalf of the Negro schools under our care.—*The Home Mission Monthly*.

The above extract is taken from the 63d annual report of the American Baptist Home Mission Society.

We are gratified at this fair and accurate official recognition of the attitude of our Southern white people on the question of negro education. It discloses a thorough investigation, and accurate conclusion.

Letter From Cuba.

Our work, as it grows older, requires more and more of our attention and care. New converts must be visited, exhorted and guided in the "new paths," and candidates for baptism must be watched over to appreciate the steps of their regeneration. Besides, my school work and the "Boys and Girls Christian Band" take so much of my time.

We are preaching constantly at our established missions and wherever opportunity is afforded, and we consider it a poor meeting that at which only one raises up for uniting our faith.

A new mission has been opened in this city by Brother M. Caleja where the word of strength has begun to fight against so many superstitions of the Church of Rome.

Let me tell you two incidents which may be of interest to you. Some days ago I was preaching to a vast assembly on the text "perfect liberty in Christianity," and when I came down the pulpit, there was a man coming to me through the crowd with an anxious countenance; when he reached me he embraced me with a strong grasp, and whispered at my ear: "Yes, yes, you are right, you are a democrat; there is a perfect liberty in the kingdom of Christ. I wish to be in it." This is a strange conversion. I only replied to the man: "You are wrong only in one thing: I have not preached as a democrat, but as a Christian."

The other case was not less remarkable. It was after a Sunday night service.

When the meeting was over, an old man gave me a light touch with his hand on my shoulder whilst I was dismissing some members of the church. I turned and asked him what was the matter, and taking me to one side, he said, "I have attentively heard what you preached and I desire to be one of you. What must I do for it? Some one said to me it was required to do a public abjuration of the Catholic Religion; if so, tell it to me; I am disposed to do it when you say it."

These tokens of pure, simple faith give us indeed a great encouragement for our labors and when witnessing them we feel repaid and blessed in our task of filling the sacred command of the Master.—J. V. Cova, in *Christian Index*.

When a man is trying to make excuses to his conscience, let him stop; there is something wrong in what he is about to do.

FONESWOOD, VA.

MY DEAR MISS ARMSTRONG:—

Enclosed you will find a gold dollar that has been in my possession since I was a girl—over thirty years ago. I have had cause to spend it many times, but could never have the heart to part with it. A short while ago, it came into my mind that it would be better to give it to the Lord than keep it any longer, so I send it to you.

I am an invalid, have been for many years, and my husband is very near helpless with rheumatism, and, I fear, will never be any better. We are very poor, and I have had many deep troubles, which have nearly broken my heart. I try to take it all to my Heavenly Father, believing He orders all for the best.

May Heaven bless you in your noble work, is the wish of your afflicted

SISTER IN CHRIST.

With the above letter, we received the precious contribution of one gold dollar.

It will be gratifying to the dear sister who had treasured it through so many years, to know that now when she dedicates it to the cause of her Redeemer, it has increased fivefold.

A good brother, to whom the circumstance of the contribution was related, willingly paid the Board five dollars for the coin. He purchased it to give to his little girl, together with its history, to be retained by her as a keepsake.

May God's blessing follow this little coin through future years, in the lessons it will teach, and the work it may yet accomplish in the promotion of His kingdom.

The Future of Mormonism.

The statehood convention which is in session at Salt Lake City to frame a constitution for Utah, contains a large majority of Mormons. The announcement of this fact seems to have created some disquietude among those who have always been accustomed to regard the Mormons with dread and aversion. But since polygamy has been eliminated from the Mormon theory and practice, there remains nothing that a land of religious freedom like ours can properly interfere with. There is no reason for apprehending a union of church and state in Utah, and very little reason for supposing that the Mormons can much longer maintain their effective majority of the total population. The growth of the so-called "Gentile" element has been formidable in recent years, and it will doubtless be yet more rapid in the future; while, on the

other hand, there is no ground for the opinion that Mormonism will be the one creed of the descendants of Mormon pioneers. Under State institutions, Utah will tend to become assimilated with the general life of the country. It will lose its peculiar Mormon characteristics, and the Church of the Latter Day Saints will itself tend to become more like other churches in creed, in forms, and in methods. Mormonism was a strange phase of Western life which in its very nature was destined to be transient. With the admission of Utah as a State, the transition from peculiar to normal conditions will be much accelerated. For a long time Utah was a singular anomaly. It was absolutely ruled by the leaders of the Mormon church, under circumstances which were wholly out of accord with the constitution and laws of the United States. That period has happily passed away forever.—From "The Progress of the World," *Review of Reviews*.

Benevolence Ought to be Systematic

A system in the church is good; a system in the individual is much better. Paul did not teach a church system; he taught an individual system: "Let each one of you." He taught the weekly offering on the day of worship, made at home and kept at home until called for. The proportion the offering should bear to the income he left to the individual conscience to settle with the Lord—"as prospered." "As prospered" appears a very indefinite expression to minds that have not yet risen to the level of primitive devotion. There can be no doubt that it is the mind of the Spirit that the offerings of the disciples of Christ should far exceed the proportion known to Judaism, namely, the one-tenth which was, in fact, two and a third tenths. When the teachings of Christ are examined, one-tenth, or even one-fifth looks like a very meagre response to his call. Still, as leading strings are helpful to the babe who is learning to walk, the one-tenth may be a good proportion to begin with. But if it should be that any one objects to even so large a proportion as that, let him fix upon some proportion that represents the measure of his intelligence, the quickness of his conscience and the size of his heart; and decide that he will do at least that; and if he is faithful in that he will grow. We need more business in religion as much as we need more religion in business.—From address before A. B. H. M. S., by Rev. Z. Gamell, D. D.

Giving a Cup of Water.

As a teacher of men, Jesus was a setter forth of great principles. These are often set in some simple surrounding, but manifestly intended for a larger sphere and wider sweep. Like the hidden secrets of nature, they are for our finding out, and for our good, as we apply them in the wider range.

He said to His disciples, on one occasion: "Whosoever shall give to you a cup of water to drink, in My name, and because you belong to Christ, verily I say unto you, he shall not lose his reward." The utterance is simple enough, surely, but it carries and illustrates some of the greatest principles which operate in Christian life and service. The setting is ordinary, but the diamond is of inexpressible beauty and worth.

All our gifts to God are first God's gifts to us. The waters are His, whether leaping from the hillside or springing in the valley. The giving of even a cup of water is only a return of what He has first given. So, in the whole wide range of our gifts—all come from Him. Our time, our money, our talents, ourselves in service—give to Him in any or all of these even most largely, and we are only returning that which we first received from God's hand as gifts from His heart.

F. G. These two letters may be stamped upon all we have that is good—from God. In starlight, and moonlight, and sunlight; on the air, the fields, the springs; on all we have in our homes, these two words greet our eyes—F. G. Marvelous bounty, indeed!

There are two other letters which many insist upon, and stamp their goods to their notion—N. G.—nothing for God. On the walls of the business office; on the inkstand, pen and paper; in the home, from parlor to kitchen, you may see these two letters glaring like maddened eyes—N. G.—nothing for God. It is something as though a son whom a father had richly endowed, but who throughout his magnificent home, in the whole wide range of his wealth, had nothing for his father, nothing for his mother; only it is far worse to withhold from God where he has given to us so abundantly.

A gift small in itself may become great in its giving. A cup of water becomes great as a gift when given to one "in Christ's name and because he belongs to Christ." It comes out of the richness of the heart, and all the heart's richness is put into the gift. We give to Christ when we give to those who are his; they

stand in his stead to receive our gift. We give in His name when we give because of what He is to us and we are to Him; giving in His name, more over, we give in His stead—give where and what He wishes to give. He acts through us, and we become but the bearers of His gifts. This great fact in His dealing with His people is here applied to so small a thing as a cup of water, and may be applied in all the affairs of life, both small and those that are larger. We may put the greatest motive into the smallest of our acts. Christ greatly honors kindness to His servants, and our treatment of them will reappear in the judgment to our surprise, either for our undoing or our everlasting joy.—*The Teacher*.

Missionary Day.

Missionary day in the Sunday-schools last year proved to be a pleasant and profitable occasion. A great many schools all over our Southern country had missionary exercises on that day, and the minds and hearts of many thousands of teachers, scholars and parents as well were filled with the thought of missions—the sending of the gospel into destitute regions of our own and other lands. Many thousands on that day thought and talked and prayed and gave for this glorious work. We know certainly of about \$6,000 having been raised by the schools on that day, and if we could have had full returns from all the schools that observed the day, we are sure the amount would have reached to between seven and eight thousand dollars. A goodly sum to have been gathered for missions, gathered much of it in pennies. And it came at a time when both boards, Home and Foreign, were greatly needing money. But beyond and above the money income, the exercises of that day were valuable for their educational influence. It was a day of the turning of attention to the Lord's work among the destitute, and in some cases reported to us it was the beginning of missionary interest and missionary effort in whole schools.

Again this year the boards of the Southern Baptist Convention propose to ask schools to consider missions, and to give something for the furtherance of the work. As before, the programs will be furnished by the Sunday-school Board at Nashville, Tenn., but all the money will go to home and foreign missions. Programs, cards, etc., will be furnished free to all schools desiring them. The day selected for their use is September

29th, though schools can select their own day. For information, or for supplies, address, Rev. T. P. Bell, Baptist Sunday-school Board, Nashville, Tenn.—*Witness*.

"Young People's Leader."

The Sunday-school Board has determined upon making an advancement with the *Young People's Leader*. Heretofore it has been published as a monthly, but hereafter it will be published as a weekly.

This change is made under the instruction of the Convention to furnish such literature as may be needed in Young People's Societies, and also in answer to the demand which we find for such a paper. As heretofore issued it has proved a success, has constantly grown in public favor, and has created a demand for a weekly issue. It is no part of our intention to make it a newspaper. It will therefore in no sense of the word come in competition with any of the denominational papers, but as a matter of fact will foster their interest in their respective States. We shall try to make it occupy a place all its own, as is done by the *Youth's Companion*.

It will have features especially for the Young People's Societies, the home and the Sunday-school. It will be devotional in its character, thoroughly Baptist in its doctrinal teachings, and will make a specialty of Missions in general, giving special emphasis to the Missions of the Southern Baptist Convention.

It was Jonathan Edwards who quaintly said: "The soul of a true Christian appears like such a little white flower, as we see in the spring of the year, low and humble, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture, diffusing around a sweet fragrance; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun."—*Ex.*

When St. Theresa was laughed at because she wanted to build a great orphanage and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing which Theresa cannot do."—*Canon Farrar*.

What is your church doing for missions? Oh, yes; money is scarce. But what is the missionary to do while you are waiting for better times?—*East Texas Baptist*.

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 matters pertaining to the paper, should be addressed to

OUR HOME FIELD, Atlanta, Ga.

REV. I. T. TICHENOR, D.D., Editor.
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Adieu, Home Field!

With this issue closes the publication of OUR HOME FIELD.

Subscribers will receive the *Mission Journal*, beginning with the October issue. The authority for all terms of consolidation of OUR HOME FIELD with the *Foreign Mission Journal* have been made known to our readers as well as to the readers of the denominational papers generally.

The consolidated journal will be published by the Home and Foreign Mission Boards at Atlanta, Ga., and Richmond, Va. The price for new subscribers or renewals of old subscriptions has been fixed by the Committee of the Southern Baptist Convention at 50 cents per annum.

The editorial management of the Foreign Mission department having expressed a preference for the first space in the consolidated journal, that assigned to the department of Home Missions will be the second division of space. Following this will appear the Woman's Missionary Union and the Sanbeams department.

We desire to record our grateful acknowledgement to the friends of OUR HOME FIELD, for the cordial expressions of approval and encouragement in the past. If our Master's Kingdom has in any measure been promoted by the publication of OUR HOME FIELD, we are grateful for His blessing upon that agency. It will be our purpose to make the Home Mission department of the new journal of more service to His cause, if by the Divine guidance we may do so.

We commend the consolidated journal, as a whole, to the favor of the denomination. It is your journal, published under your instruction. If it is to be profitable it will be your success, and must receive your cordial support.

The Home Board finds that God in His providence is enlarging its work and increasing its burdens. Some of the Western States and some other sections, being rapidly filled up with foreign immigrants, many of them from heathen and pagan lands, call loudly upon this board for the bread of life. We must take control of them, or they will take control of us. The Home Board is our appointed agency to reach this class of our population. Its work, especially during the last decade, in the language of another, is the "joy and boast of the Southern Baptist Convention." It, too, asks for enlarged contributions during this year. Surely a ready response will be given, because, through this Board is the only means for the more favored sections in our territory to reach the more destitute.—I. G. C., in *Christian Index*.

Larger World.

A little child, on her first visit from her native city to the rural section of a neighboring State, remarked:

"This is a much larger world than the world I came from."

So with every one who looks out from self and individual environments—the world becomes larger, self and personal interests less important in comparison with the consideration of neighbors' and others' interests.

"Go ye into all the world, and preach the gospel to every creature"—"beginning at Jerusalem."

Missionary Day in the Sunday-Schools.

The Sunday-school Board has again arranged for Missionary Day in the Sunday-schools, after the plan of the one last year. In doing this, we are following the instructions of the Convention, and the

request of the other two Boards. A very neat program has been arranged by the Woman's Missionary Union, and will be furnished by the Sunday-school Board, with out cost to those who will use it.

The Sunday-school Board bears all the expense of getting out these programs, and forwards the collections to the Foreign and Home Boards. In the use of these programs every school, of course, is perfectly free to make any changes, or, indeed, to make an entire new program for itself. The day set is the 29th of September. Many will prefer this service to the ordinary review which comes on that day, while yet others may select even a different day. But the one thing which we do earnestly ask of all the schools throughout the South is that they will, on some Sunday which they choose, especially emphasize the cause of missions, and take a special collection for its furtherance. And may we not also ask that the collections be sent through the Sunday-school Board, as this is the only method that will show how much is given? The observance of the day last year proved a great success, both in yielding several thousand dollars for our missionary boards, and proving a great educational force among the children—in many cases, being the first collection ever taken for missions; and many testimonies have come to our office as to the effectiveness of the service. We earnestly hope for larger returns this year. Send and get all the programs and cards you wish. Address simply, Baptist Sunday-school Board, Nashville, Tenn.—*The Teacher*.

Home Missions.

The following items under the respective captions, "The Home Board," "The Work" and "The Future," are reproduced from the Woman's Missionary Union Department of the *Foreign Mission Journal* for August.

THE HOME BOARD.

"The Home Mission Board of the Southern Baptist Convention is an agency for good.

"It will help us in a study of the Board to consider its origin. Where did it come from? Did the Board create itself and then ask all the Baptists of the South to recognize it, and work through it? Nothing of the kind. The Baptists of the South in convention assembled, were grappling with the great question of destitution in our own borders; a necessity was laid on them to do something to send the Gospel to the perishing of our own people. As a means of doing this, they, the Baptists of the South,

mind you, under the pressure of this sore need, created the Home Board. They were seeking to do the best thing that could be done. The Board then, is a creature of our own making. It is not a master."

THE WORK.

"In the field of the Home Board, the objective argument is strong enough to almost discourage us. Twenty millions of people and only two and a half millions of them Baptists! Others are Christians of various names, but probably one-third of them with no religion at all; 7,000,000 or more of them are negroes, and they are, as a whole, in a deplorable religious condition. We owe a debt to them. In this same field are the Indians of the Territory and other Indians not yet evangelized. All the sentiments of pity, mercy and justice unite in calling us to their aid. We have within our territory all the distress, danger and wickedness of large cities. We have a growing foreign population. We have also a neighbor—Cuba, for whom we feel a responsibility, and the Board is trying to discharge that debt. In the field of this Board the population is increasing at least a half million each year."

THE FUTURE.

"The future of our Foreign Missions depends on home work. Those States that have increased most in contributions to Foreign Missions have done most in Home Missions. The greatest achievement of the century is not in electricity; it is missions. The carrying forward of that achievement depends on Home Missions.

"The population grows so rapidly that if we supply the new population, as it comes, with one church building for every two thousand people, we must dedicate about six each week.

"If we are the body of Christ—or a part of that body—with our lives in His entwined, and each of us is only a point from which He has to reach and find those who are without Him, we need most of all to have Him impart to us His own feeling for lost souls, their preciousness and their satiation. If we get that feeling, we will not rest till we have brought the last lost soul to its Lord."

Oh! that Christ would break down the old, narrow vessels of these narrow and ebb souls, and make fair, deep, wide and broad souls, to hold a sea and a full tide, flowing over all its banks of Christ's love.—*Samuel Rutherford*.

The Church in Jerusalem a Model for Home Missionary Work.

Under the above caption, the *Journal and Messenger* publishes a significant article, from which we reproduce the following extracts:

"While the teachings of Christ and the apostles are very definite as regards principles of conduct, and there is no doubt about the constitution of the early churches, much room is left for the exercise of judgment in the various methods of carrying on the work of the Redeemer's kingdom.

"The New Testament dispensation is that of the Spirit. Strenuous emphasis is laid on fundamental principles, with some liberty in the methods by which they are to be carried out. So that it may not be necessary for us to follow the example of the church in Jerusalem in every detail. Nevertheless, that church was under the guidance of the apostles and inspired men, and in a general way, it must be a model for us.

"The church at Jerusalem seems to have experimented somewhat. The Holy Spirit did not give them specific directions in every instance. God was training His people. He meant that these men should use their own judgment under the guidance of the Spirit. Some of their experiments were not altogether successful, yet we find them always ready to follow the leadings of Providence whenever the way was plainly indicated. They do not appear to have had any plan; indeed, they had been instructed to remain in Jerusalem until the descent of the Holy Spirit, which occurred on the day of Pentecost, and could not well form plans earlier. After that, they did the 'next thing' indicated by providential opening for labor.

"A large church was immediately formed in Jerusalem, doubtless both by gathering together and adding to the one hundred and twenty, the multitudes who had believed on Christ during His earthly life, and had been baptized by the disciples of Jesus. Many were converted on the day of Pentecost, and there was a church of at least three thousand. The apostles at first continued to preach the gospel in Jerusalem.

"Any church formed as was that in Jerusalem would be entitled to a little time before sending out missionaries; and its simple organization grew up under the guidance of the Holy Spirit. Soon there were seven deacons who looked after what we would call the business of the church, whereas the disciples and perhaps some of the Seventy whom Jesus had at one time sent out, were engaged in

preaching, either from house to house, or in public places. Perhaps they had done nearly all that could be done in Jerusalem, before the persecution of the martyr Stephen. We have no hint that the apostles at that time remembered the Great Commission, to go into all the world and preach the gospel, being so absorbed with preaching in Jerusalem; though they doubtless would have remembered and acted upon it, within a short time, even had there been no Providential indications.

"The persecution in Jerusalem was doubtless permitted under the Providence of God. We read Acts viii: 4, that they were 'Scattered abroad, and went everywhere preaching the gospel.'

"Home missionary work, therefore, began in direct consequence of this persecution. Many who feared to stay in Jerusalem went everywhere, but instead of being silent, they went everywhere preaching the word. No provision seemed to be made for their support, because in the simple life of those days support was easier, and most of those preachers doubtless regarded their work in a particular locality as temporary. They expected to win a company of believers without great effort.

"Phillip went to Samaria, which, notwithstanding the hatred of the Jews for the Samaritans, was a part of the old land of the chosen people; and many of these preachers appear to have returned to Jerusalem after short preaching tours. So we may say that the earlier Christians went out from the mother church in Jerusalem preaching the gospel all over Palestine—that is, all over their own country—and this was Home Missionary work.

"The Lord, however, opened up an unexpected work to Peter, which was—the duty of the early Christians to give the gospel to the Gentiles. Cornelius, though of a different race, resided in Palestine; and the effort of our home missionary society to give the gospel to foreigners of different races from ourselves now in the United States may be regarded as in some sense parallel to that of Peter preaching to Cornelius and his friends.

"They began preaching to the Jews but they went out of Palestine. We do not hear much of foreign missions until the thirteenth chapter of Acts, when Paul and Barnabas started on their missionary tour in Asia Minor and Europe. Even this was not quite the same as foreign missions with us, because they went first to the Jews, men of their own race who were

residing abroad; and even the gentiles had more in common with Palestine as it was, than the heathen nations have with us to-day. No great distinction was then made between home and foreign missions; the distinction was rather between preaching the gospel to the Jews and gentiles, whether in Palestine or abroad. We soon find Paul devoted mainly to the gentiles in foreign lands, and here is enough of tradition to warrant the belief that other apostles went east, west, north and south, preaching the gospel to all people whom they knew.

"Mission fields nearest to our homes naturally lie nearest our hearts. We know that there is more suffering in the world than we can relieve, but we are more likely to contribute to the poor in our immediate neighborhood and to those who come under our eye. Hence the cause in our own locality naturally comes first; missions in our State or immediate vicinity, second; home missions in the United States, third; and foreign missions last, merely from the matter of distance. Looking again at the early times, it was 'beginning at Jerusalem,' but they did not stay at Jerusalem. This great church sent its preachers first to Palestine, first to its own race, and then to the unknown world.

"The chief requirements are: That we contribute all we are able, and that our contributions are wisely used, and that the needs of the case are brought before us and laid on our hearts, so that we may contribute as much as the Lord requires. The Home Mission Society is an admirable machine for the purpose. It appropriates all the money that can be raised, and could easily use two or three times as much; and while we ought to give more, we rejoice that the Baptist churches of the Northern States alone contribute something like half a million a year for the purpose of giving the gospel to the United States and Mexico."

The Home Mission Society of New York, which is alluded to, has a constituency of about 800,000 Baptist communicants. Our own Home Mission Board has about 1,500,000. The former, according to the above statement, receives and disburses something like \$500,000 per year in evangelical work in the United States and Mexico. The latter about \$90,000 per annum in its work in the United States and Cuba.

Brethren, are our Southern churches and Southern Baptists coming up to the full measure of duty in the matter of carrying out

the great commission in its primary application?

In the light of God's word and His providences, let each one for himself answer this query at the bar of his own conscience. It must be answered by each individual sooner or later, and at the furthest, oh! how soon, at the judgment seat of Christ! Brother, Sister, when you are thus called upon to render an account of your stewardship, what will your answer be?

Dr. Kerfoot on Temperance.

The *Christian Herald* publishes some extracts from an address on Temperance by Dr. Kerfoot, of the Baptist Theological Seminary, from which we clip the following:

"I challenge any man or woman to find one good thing in the saloon to-day. The working men of our nation would be thrifty, industrious and happy if the saloons were out of the way. I say that the saloons are the centers where are concocted more diabolical schemes than anywhere else in all the world to-day. They are the most aggressive factors in the politics of our country. Do they not have their representatives in every place in our land from congress to court-room?

"Our people are easily excited over a cholera scare, a cattle disease scare, or a Russian thistle plague. If one-tenth of the danger threatened the country from one of these sources that threaten it from the saloon, the country would be aroused from one end to the other.

"The people need to be educated to see that they have a right to close the saloon. The saloon keeper has been tolerated so long that he thinks he has a right to the business like the poor man who had so few of the necessities of life that a kind neighbor gave him a gallon of milk every day. At last he began to think it was his right to have it and before he died he willed it to his oldest son, to be passed down from one generation to another perpetually.

"The saloon is a menace, too, because of its subsidy of the press. I tried to get a paper to print a single item announcing a decision of the Supreme Court on the liquor question, and the editor would not do it. He was afraid the liquor sellers would not like it.

"Is the saloon a nuisance or is it not? You want to make the people face this question. The Anglo-Saxon people love justice. What they want to see is that no one has any right in a vested saloon.

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

Royal Baking Powder

ABSOLUTELY PURE

"There are some questions purely political with which it would be better that ministers should not meddle. The currency question for instance. We can live which-ever way that is settled, but there are some moral questions which preachers should not dodge simply because they have got mixed up with politics.

"We should be careful, however, not to do as did an artillery captain in the war who made a valiant charge and congratulated himself that his guns had done terrible execution until he found that they had been turned against his his own Army. We must not hurt our church more than we do our enemies by turning our guns toward those who do not see as we do, and who differ from us as to methods. Let us, as God gives it to us to see our duty, march on this great saloon evil, terrible as an army with banners, and the saloon will have to go, bound on earth and bound in hell forever."—*East Texas Baptist*.

The Queen & Crescent Route to Chickamauga.

Veterans and their friends will all want to attend the great National Park dedication at Chickamauga this fall. It will be a notable event.

Do you want to know how to make the trip and what you'll see when you reach the journey's end? Write to W. C. Rinearson, G. P. A., of the Queen & Crescent Route, Cincinnati. Illustrated and descriptive matter upon application.

The Queen & Crescent Route to Chattanooga is the shortest line, and has an incomparable service of handsome trains of standard day coaches. Through sleepers, parlor, cafe and observation cars from Cincinnati. Quick schedules and magnificent scenery en route help to make the Queen & Crescent the Southern route par excellence.

In God's world, for those who are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—*F. W. Robertson*.

Make all the friends you can; the enemies will make themselves.

Recommendations of the Home Board to Woman's Missionary Union, Adopted at Annual Meeting in Washington, D. C., May 11, 1895.

1. We would suggest that Woman's Mission Societies aim to raise \$25,000 for home missions during the year, this sum to cover all special efforts, viz.: Frontier Boxes, Self-Denial Week, etc., etc.

2. The boxes sent to our missionaries are most helpful to them in their work. While the Board rejoices in their increasing number and value, there is room for more. Let the good work be continued.

3. We especially invite attention to the work among the foreign population; the Mexicans, in El Paso, Texas, and New Mexico; among the Germans, in Baltimore, Louisville, St. Louis, Kansas City, and Oklahoma; among the Cubans in Havana and Florida; and among the Chinese, in our great cities. These are the heathen at our doors—a needy and constantly increasing class.

4. The work for colored women and children about our homes is increasing in interest. We desire that it should be fostered by every means in the power of our Christian women.

5. As an aid to interesting the young in missions, we would commend S. S. Missionary Day to Woman's Mission societies, asking their active co-operation with the Sunday-school Board in making it a success.

EXPLANATORY OF THE RECOMMENDATIONS TO W. M. U.

Dear Sisters:—The Home Mission Board desires to express its grateful acknowledgements to the sisters composing the Woman's Missionary Union, for their increased and increasing interest in the work of home missions.

During the past year, the number of boxes sent to our missionaries has been greater than ever before, and their value exceeds by more than \$1,000 those of last year.

The Week of Self-Denial, undertaken in the interests of our Board, has resulted in securing more than the \$5,000 asked, so that the contributions of the Baptist women of the South to our home mission work are largely beyond those of any former year.

This fact, with our increasing needs, induces us to come with

larger requests than ever before, and to ask:

1. That the number of boxes sent to our frontier missionaries be increased until the wants of this deserving and appreciative class shall be fully supplied. The societies that have taken part in this good work need no assurances that it is blessed alike to those who give and to those who receive. Nothing strikes a deeper chord in the hearts of the missionaries, and especially of the women and children who compose their families, than the coming of the box that brings so many comforts, and is so appropriate an expression of the Christian sympathy of their far away sisters in the older States. We are sure our sisters need no exhortation to continue in this blessed work.

2. We earnestly invite attention to the work among our foreign population—Mexican, German, Cuban, French, and Chinese. We are glad to say that in all the fields in which we are laboring among these people, from Baltimore to El Paso, and from Kansas City to Havana, everywhere, the Lord is blessing our work, and opening still more widely the doors of usefulness to us. What we have done in the past, and what we are now able to do, is not a tithe of what ought to be done for these people.

3. The Board has been gratified at the increased interest in work among the colored women and children about our homes, springing up in various parts of our Southern country. The field is so needy and so vast, that while it must be long years before it can be fully occupied, we would urge this vastness and this need as arguments for our most energetic efforts in behalf of those who will shape the moral and religious destiny of the millions of that race who are born on our soil. Nurtured in the midst of our Christian civilization, these must lead in the march of the hosts of the dark continent when they come, as come they surely will, from the shadows of their heathenism up to Him who is the Light of Life.

4. The success which attended Missionary Day to Sunday-schools, due so largely to the Executive Committee of the Woman's Missionary Union, calls forth our grateful acknowledgements, and encourages us to ask a similar service during the coming year. We are sure that a knowledge of the good that has been accomplished, forbids any but a favorable answer to this request. Praying the divine guidance upon you, I am

Your brother,

I. T. TUCKER, Cor. Sec.

Rose Tobacco Cure.

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

ROSE DRUG COMPANY,

2105 and 2107 Third Ave., Birmingham, Ala.

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

Our Land For Christ.

"Our land for Christ," our rallying cry; "Christ for our land," our hearts reply. And lift to heaven an earnest plea That He its Lord and King will be.

'Tis ours His banner to display, With loyal hearts His call obey, Lift high the standard of His love, As forth at His command we move.

To give the Gospel of His grace To men of every tongue and race, Who from all climes have hither come To find in this fair land a home.

Till every vale and hill shall raise Glad songs of our Immanuel's praise; May we with joy the world proclaim, "For love of Christ and in His Name."
—Gospel For All Lands.

Character the End of Giving.

In all this it is to be remembered that it is not the money that the Lord is after. If he were hungry He would not tell us. The silver and the gold are His. He is no poverty-stricken beggar. His object is to develop in His people the highest type of character. He would make them like Himself, to find their blessedness in self-sacrifice. Hence these many calls. Hence these enticing assurances that he who cares for others will be cared for. As men submit themselves to the appointed discipline they grow in likeness to their Lord.—Rev. Z. Gamell, D. D., in address before A. B. H. M. S.

A rich, religious sinner sometimes runs a whole church in the interest of the devil.

The religion that costs nothing, does nothing.

If you want to find a pleasure greater than making money; try giving some of it away.

The devil hates the preaching, but he is generally pretty well satisfied with the collection.

Receipts of the Home Mission Board
From July 25th to August 25th, '95.

ALABAMA.

Previously reported...\$ 141 02

ARKANSAS.

Camden.....\$ 1 89

Previously reported... 28 76

Aggregate since May...\$ 33 65

FLORIDA.

Previously reported...\$ 199 28

GEORGIA.

Ladies of East Armuchee

Church Trans.....\$ 4 00

J. G. Gibson, Cor. Sec'y... 458 39

Calvary Baptist Church, At-

lanta..... 1 00

Total for the month.....\$ 443 39

Previously reported..... 96 98

Aggregate since May.....\$ 540 37

KENTUCKY.

Woman's Missionary Society,

Bowling Green, for J. V.

Cova (for three months)...\$ 75 00

Woman's Missionary Union

Mrs. Harriet Cary, Sec'y and

Treas..... 20 05

Bethlehem Sunday-school, by

Franklin Isam, Patesville... 71

Total for the month.....\$ 95 76

Previously reported..... 959 59

Aggregate since May.....\$ 755 35

LOUISIANA.

Previously reported...\$ 4 00

MARYLAND.

Woman's Baptist Home Mis-

sion Society, Minnie Diaz,

salary.....\$ 50 00

Woman's Baptist Home Mis-

sion Society, German Work

Woman's Baptist Home Mis-

sion Society, Frontier Mis-

sions..... 85 24

East Point Baptist Church... 3 00

Total for the month.....\$ 188 24

Previously reported..... 45 30

Aggregate since May.....\$ 233 54

MISSISSIPPI.

T. J. Bailey, V. P.....\$ 100 00

Hattersburg Ladies' Mission-

ary Society..... 3 20

Total for the month.....\$ 103 20

Previously reported..... 57 60

Aggregate since May.....\$ 160 80

MISSOURI.

A. E. Rogers, Treasurer.....\$ 61 90

Previously reported..... 546 64

Aggregate since May.....\$ 608 54

NORTH CAROLINA.

J. D. Boushall, Treasurer.....\$ 100 00

Previously reported..... 97 15

Aggregate since May.....\$ 197 15

SOUTH CAROLINA.

Central Committee, Woman's

Missionary Society.....\$ 108 75

D. R. Evans, Gwynnsville... 1 00

Macedonia Sunday-sch.-ol... 2 05

Sumpter..... 6 65

Graniteville Baptist Church

Aiken Association..... 6 00

Young Cadets, Greenville, by

Walter Kelletr, Treasurer,

for Rev. A. DeLoach Salary

Mill Brook Church..... 2 00

Orangeburg Baptist Sunday-

school Convention..... 7 42

Anonymous (Sale of ring)... 3 25

W. L. Gondelock, Gowdys-

ville..... 2 00

First Baptist Church, Green-

ville, W. C. Barton, Treas.

Beulah Church, Union County

Association, Meador..... 1 15

Central Committee Woman's

Missionary Union, Mrs.

John Stari, Cor. Sec'y.... 28 08

Bishopville Sunday-school... 2 23

Graham's Church, Denmark... 2 40

Graham's Church Sunday-

school, Denmark..... 1 75

Total for the month.....\$ 195 61

Previously reported..... 322 77

Aggregate since May...\$ 518 38

TENNESSEE.

Holston Association.....\$ 10 00

W. M. Woodcock, Treasurer... 153 43

Cedar Grove Church, by Mrs.

Dossia Lanham..... 2 35

Ladies' Missionary Society,

Jonesboro Baptist Church... 5 00

Total for the month.....\$ 179 78

Previously reported..... 223 08

Aggregate since May...\$ 393 86

TEXAS.

L. J. Hunter, Montgomery...\$ 50

Ladies' Missionary Society,

Second Baptist Church,

Houston..... 4 00

Total for the month.....\$ 4 50

Previously reported..... 4 85

Aggregate since May...\$ 9 35

VIRGINIA.

Norvell Ryland, Treasurer...\$ 750 00

Miss Fannie E. Owens, Fones-

wood..... 5 00

Total for the month.....\$ 755 00

Previously reported..... 250 47

Aggregate since May...\$ 1,030 47

Grand total for month...\$ 2,098 27

Previously reported..... 2,708 12

Aggregate since May.....\$ 4,861 39

Rudy's Pile Suppository

is guaranteed to cure Piles and Con-

stipation, or money refunded. 50 cents

per box. Send two stamps for circular

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No POSTALS ANSWERED. For sale by

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Monthly Missionary Literature.

FOR CHURCH CONCERTS AND MIS-

SIONARY SOCIETIES.—"Home Mis-

sions and our English speaking

People" is the comprehensive title

of the leaflet for the month of

August, furnished by Dr. J. T.

Christian. (Price 3 cts.) The

writer takes a long look backward,

a very broad look all around, with

a clear look forward, in this little

leaflet of twelve pages. It is

bright, fresh reading and some-

what out of the usual method of

treatment. We commend it to

our readers. Read by different

people in its divisions, will furnish

interesting material for the use of

many participants at a meeting.

Is not this a desirable aim?—W.

M. U., Department, F. M. Journal.

About as brief a statistical lec-

ture on temperance as we have

seen is the following: "The Brit-

ish war department received a

record of certain regiments in In-

dia numbering 5,510 men. It was

found that the death rate among

free drinkers, was 44 per 1,000;

among moderate drinkers, 23 per

1,000, and among total abstainers,

11 per 1,000." Alcohol is a good

article to let alone.

Dover Association, Report on Home

Missions.

The following is a portion of the report of the committee on Home Missions which was adopted at the meeting of the Dover Association, which was held with the West Point Baptist church, King William County, Va., beginning July the 23d, 1895:

"The Board makes again the oft-repeated statement that, in its judgment, its work is just begun. Nothing in the future can be more certain than that the population of our Southern land must be greatly increased. The natural increase of the country during the present decade must be not less than 15,000,000, and these millions must find homes, labor, and subsistence.

"In any country where conditions are equal over its entire area, population must always distribute itself according to natural advantages. In this country things have not been equal. Things have existed in the South which almost forbade immigration. But those things are rapidly passing away, and when they do, what an avalanche of people must roll in upon our sunny land. The time must come when the population of Alabama will equal that of Pennsylvania, Georgia that of New York, Kentucky that of Ohio, Mississippi that of Illinois, while Texas, with her tens of millions, will surpass in numbers the whole northeast. Nor is that day in the far distant future. The movement that accomplishes it is already begun.

"It is estimated that one-half the population of the South, say 10,000,000, is 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 necessary 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, Tennes-

see and Texas—show that for these States alone there would be required 1,392 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 Boards, State and Home, gathering from this whitening harvest sheaves for the garner of our Lord.

Respectfully,

"I. M. MERCEUR."

STATE OF OHIO, CITY OF TOLEDO, ss.
LEWIS CUNY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County of Lucas aforesaid, and that said firm sell and dispense of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.
A. W. GLEASON,
Notary Public.

Hall's Catarrh 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, etc.

I affirm that there would have been no First Amendments to the Constitution of the United States had it not been for the Baptists. They stood upon the Bible, and, therefore, each of the local churches was independent of others, and utterly separate from any hierarchy. And let the Baptist ship sail on, loaded down with her cargo of civil and religious liberty, the right of conscience, and the unmanacled mind of man. May she sail through storm and breakers until she comes into the perfected kingdom and force of God.—B. H. Carroll.

At the recent anniversary of the Church Missionary Society of England, Dean Farrar said that the British Empire owed more to the despised Baptist cobbler, Carey, and the poor contribution of £13. 2s. 6d. of the Baptists, than it owed the genius of Warren Hastings or the fiery battle-spirit of Clive.—The Examiner.

Worthless Offerings.

BY MRS. H. C. COOPER.

"What are you doing, Mary?"

"Looking to see what old clothing I can spare out of my last winter's outfit. We are to send a box to our frontier missionary by the first of September. One girl is my size, but I really do not see that I have one thing but what I can wear."

"You intend giving only what you cannot use?"

"Why, yes, mother, but of course I do not mean worthless clothing."

"Only too much worn to do you any good; therefore of little value to any one else."

"Well, mother, father complains so of hard times that I do not know whether I shall have any new dresses this winter."

"Perhaps not, yet that will not make your worn-out ones more valuable to others. I'll tell you, dear, how I feel about it. What we give to the missionary is giving to God, for he is doing God's work. And this is our part—a much easier part than going out to live without comforts, almost without shelter, and often suffering from cold as well as hunger."

"The children also suffer. You do not realize how hard it must be to grow up without companions, without schools, or even without books, papers and pictures. A box from some home church means a great deal to them all. The father looks forward to find in it that which will keep his dear ones from suffering with cold. The mother, who is cook, housemaid and seamstress, hopes for some ready-made clothing which will keep her little ones neat and her husband comfortable on his hard journeys among his scattered flock. But the children themselves! Can you not see how eagerly they will watch the opening and unpacking of the box? And what will some other Mary say as she unfolds your worn dress—the one which is to take her through the long, hard winter; for she has nothing—absolutely nothing—left over to help out this addition to her wardrobe?"

"The Golden Rule is the one for you here, Mary. Try to put yourself in the place of those missionaries, and then put into the box not what you do not want; but whatever you think would do them good or give pleasure. It will cost something, but let us learn a lesson from a king of Israel, who went out to offer a sacrifice to his God and to pray for the healing of his plague-stricken people. To the threshing-floor of Araunah he went, saying: 'Sell me this place

that I may build an altar of sacrifice.' Araunah, who was a generous man, replied: 'Take the threshing floor, and here are oxen; I give them also.' 'Nay,' said the king, 'I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which cost me nothing.'

"And I think we may not expect a blessing on our part of this mission work when we are not willing that it should cost us anything."

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POZZONI'S

POWDER

advertised for many years, but have you ever tried it?—If not, you do not know what an IDEAL COMPLEXION POWDER IN.

POZZONI'S

besides being an acknowledged beautifier, has many refreshing uses. It prevents chafing, sun-burn, wind-tan, lessens perspiration, etc.; in fact it is a most delicate and desirable protection to the face during hot weather.

It is sold everywhere.

Have You Read It?

If not, do so.

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 member 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. R. Graves, D. D.
"The best thing on the subject we have seen."—Ardenburg Baptist.
"It ought to make you famous."—Hon. Jobe Harold.

Price 10c. \$1.00 Per Dozen. Liberal Discount to Agents.

We keep constantly on hand, great variety of Bibles, all of Dr. J. R. Graves' works; Religious Books, S. S. Literature and Supplies, Church Roll and Record Book, Banning Lung and Body Brace. Agents wanted. Address,

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RICHMOND, WASHINGTON, BALTIMORE, PHILADELPHIA, NEW YORK,
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SOLID PULLMAN VESTIBULED LIMITED TRAIN
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July 28th, 1905	No. 36	Daily	Daily	ExSun
At Atlanta City	12:00 m	9:00 p	7:50 a	4:15 p
At Atlanta P.M.	1:00 p	10:50 p	8:50 a	5:30 p
" Norcross	1:40 p	11:30 p	9:30 a	6:10 p
" Buford	2:25 p	12:15 p	10:00 a	6:50 p
" Gainesville	3:10 p	1:00 p	10:40 a	7:30 p
" Lula	3:55 p	1:45 p	11:20 a	8:10 p
" Cornelia	4:40 p	2:30 p	12:00 p	8:50 p
" Mt. Airy	5:25 p	3:15 p	12:40 p	9:30 p
" Toccoa	6:10 p	4:00 p	1:20 p	10:10 p
" Westminister	6:55 p	4:45 p	2:00 p	10:50 p
" Seneca	7:40 p	5:30 p	2:40 p	11:30 p
" Ocala	8:25 p	6:15 p	3:20 p	12:10 p
" Greenville	9:10 p	7:00 p	4:00 p	12:50 p
" Spartanburg	9:55 p	7:45 p	4:40 p	1:30 p
" Gainesville	10:40 p	8:30 p	5:20 p	2:10 p
" Blacksburg	11:25 p	9:15 p	6:00 p	2:50 p
" Knoxville	12:10 p	10:00 p	6:40 p	3:30 p
" Gastonia	1:00 p	10:45 p	7:20 p	4:10 p
At Charlotte	1:45 p	11:30 p	8:00 p	4:50 p
At Danville	2:30 p	12:15 p	8:40 p	5:30 p
At Richmond	3:15 p	1:00 p	9:20 p	6:10 p
At Washington	4:00 p	1:45 p	10:00 p	6:50 p
At Baltimore	4:45 p	2:30 p	10:40 p	7:30 p
At Philadelphia	5:30 p	3:15 p	11:20 p	8:10 p
At New York	6:15 p	4:00 p	12:00 p	8:50 p
Southbound	Yes	Fast	No. 11	No. 17
July 28th, 1905	No. 35	Daily	Daily	ExSun
At New York P.M.	4:30 p	12:15 p	1:00 p	1:00 p
" Philadelphia	5:15 p	1:00 p	1:40 p	1:40 p
" Baltimore	6:00 p	1:45 p	2:20 p	2:20 p
" Washington	6:45 p	2:30 p	3:00 p	3:00 p
" Richmond	7:30 p	3:15 p	3:40 p	3:40 p
" Danville	8:15 p	4:00 p	4:20 p	4:20 p
" Charlotte	9:00 p	4:45 p	5:00 p	5:00 p
" Gastonia	9:45 p	5:30 p	5:40 p	5:40 p
" King's Mountain	10:30 p	6:15 p	6:20 p	6:20 p
" Blacksburg	11:15 p	7:00 p	7:00 p	7:00 p
" Gainesville	12:00 p	7:45 p	7:40 p	7:40 p
" Spartanburg	12:45 p	8:30 p	8:20 p	8:20 p
" Greenville	1:30 p	9:15 p	9:00 p	9:00 p
" Central	2:15 p	10:00 p	9:40 p	9:40 p
" Seneca	3:00 p	10:45 p	10:20 p	10:20 p
" Westminister	3:45 p	11:30 p	11:00 p	11:00 p
" Toccoa	4:30 p	12:15 p	11:40 p	11:40 p
" Mount Airy	5:15 p	1:00 p	12:20 p	12:20 p
" Cornelia	6:00 p	1:45 p	1:00 p	1:00 p
" Lula	6:45 p	2:30 p	1:40 p	1:40 p
" Gainesville	7:30 p	3:15 p	2:20 p	2:20 p
" Buford	8:15 p	4:00 p	3:00 p	3:00 p
" Norcross	9:00 p	4:45 p	3:40 p	3:40 p
At Atlanta City	9:45 p	5:30 p	4:20 p	4:20 p
At Atlanta P.M.	10:30 p	6:15 p	5:00 p	5:00 p

"A" a.m. "P" p.m. "N" noon "N" night.
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