

OUR HOME FIELD

VOLUME IX.
NUMBER 4.

Published Monthly by Home Mission Board of Southern Baptist Convention.

ATLANTA, GA.
NOVEMBER, 1898

RENEWALS.

The payment of so small an amount as the subscription price of **OUR HOME FIELD** is an insignificant act with one person, but the collection of many renewals becomes quite a task to us. We respectfully request, therefore, that each subscriber will favor us by forwarding renewals without delay when due.

When this paragraph is checked with blue pencil it indicates that your term of subscription has expired, and we sincerely trust that it will be agreeable to you to renew promptly.

If the paper has been satisfactory to you, will you not kindly undertake to send one or more new subscriptions with your renewal. Such assistance will be materially helpful to the Board.

SUNDAY SCHOOL CHILDREN HELP GENEROUSLY.

Mission Day in our Sunday Schools, which is observed annually for the benefit of Home and Foreign Missions, is not only interesting and instructive but is rapidly developing a commendable spirit of generous offerings for Missions. These offerings are coming in from Sunday Schools all over the territory of the Southern Baptist Convention to the Sunday School Board to be divided between the Home and Foreign Boards.

We take pleasure in publishing the following:

"Inclosed find \$17.00, being one half the proceeds of the collection for Home and Foreign Boards, of the Children's Day exercises last Sunday at Cross Roads Church in Oconee County, S. C."

We need not thank the faithful officers and teachers and loyal children of this school; theirs is a far greater reward than any expression of gratitude from either Boards or missionaries whom they have generously helped. But to the higher reward we must add assurances of the grateful appreciation of the Boards and the missionaries. May these and all others who have made corresponding offerings continue to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

MISS BUHLMAIER'S WORK.

The Home Board has for some time been making an appropriation of \$15 per year to enable Miss Buhlmaier to relieve the most pressing necessities of destitute immigrants arriving at Baltimore, among whom she is doing such noble missionary work.

Miss Buhlmaier's account of the use she made of the last amount thus furnished her is as follows:

"Help was extended 64 times, whereby 203 persons were benefited. Thus you see the little streamlet proved refreshing to many, even from a temporal point of view. But I am satisfied that some were led to look higher and thus partake of the bread of life and drink of the living fountain."

This little goes to provide many with food who would have to pursue a longer journey than they imagined without a morsel. Sometimes a poor, destitute, bewildered mother, amid strange scenes and strange people, delicate and fatigued herself, with a more delicate babe, after leaving the steamer

finds herself far short of her destination and entirely destitute of money or food, even for that little one. She cannot speak or understand our language. Officials may not speak hers, and they are too pressed with other duties to stop and learn her heart troubles. Such an one, and there are many, very many, never escapes the vigilance of Miss Buhlmaier, who in the name of the blessed Savior, comforts, advises and helps. What an angel of mercy she must appear to the poor German mother when she speaks kindly in her native tongue, knows exactly what to do to facilitate the journey, supplies medicines and milk for the baby and tea or coffee or just the little thing most needed for the mother, and if deemed proper telegraphs some anxious one when and where to meet her at a distant interior point, or furnishes a small amount of change with which to supply coffee, tea or milk on a long journey by rail.

Withal Miss Buhlmaier never fails to give just the proper religious instruction, and literature. She is thus impressing the beauties of christianity, and scattering gospel truths among the foreign population all over our broad land.

Thirty dollars per annum could be wisely used by Miss Buhlmaier in this feature of her work. Who would like to furnish this \$30 in addition to the amount he is already giving to the cause of missions.

INDIAN TERRITORY.

Rev. L. W. Wright, Supt. Missions, Ind. Ter.: Our General Association has just closed the most interesting and profitable session of its history. Notwithstanding the unsettled condition of the Territorial Government, our people looking for the time soon to come when they will have no place they can call home, we raised more money for missions than ever before. We will divide our collections this year between the Home and Foreign Mission Boards, and we hope to double the amount of collections.

Rev. A. G. Washburn, General Missionary Southern Baptist Convention to the Seminoles, Cherokees and Creeks:

Enclosed I hand you my report for the quarter ending October 1st, 1898. In August I attended our Creek Indian Association. The attendance was very large; the accommodations ample; while the entire Association seemed to take on more enthusiasm and interest than had been manifested for several years before. I am urging them to attempt the carrying on of their own mission work as far as possible, and the contributing of their own means for that purpose.

Many of their churches are rather in the background and much degeneration is manifest in some localities; they seem ready and willing, however, to follow a leader, and while there is much hard work to do, yet I feel that the outlook is encouraging. I have consented with the Board of the General Association, to work here this year, and shall endeavor to reach every part of the field and revive the work both among the whites and Indians. I attended our General Association in September. There was a very large delegation present and the most perfect harmony prevailed throughout the session. The constitution was so changed as to leave off the words, "Western Arkansas," leaving it now, "The General Association of the Indian Territory." We

feel now that we do not longer need our Arkansas brethren, and that they ought to co-operate with the state work there. It was all very satisfactory with them. I am chosen as a corresponding messenger to the Arkansas State Convention, and hope to secure their most hearty co-operation with us in our work here.

Walker, I. T.: I preach regularly to only one church. It is in a location that is well worth holding. I cannot leave them because they are poor. Will stay as long as I can, for they are in the midst of false teachers. I generally preach three times at a place, sometimes four. Can only get a congregation on Saturday night and on Sunday. We have quite a number of Mormon elders in this Territory this spring, but they are making very little headway. We are doing better than last year, all the pastors striving to get Sunday Schools in their churches. The Baptists are beginning to see that a so-called Union Sunday School is not worth the time it takes to run it. My special work is in destitute places. I am awakening a good interest. Hope to see some fruit from it.

Rev. H. J. E. Williams: This is a hard field, but I feel very hopeful of the future. I have held five protracted meetings. I preach one Sunday to the Chickasaw Indians. They are very attentive.

Rev. J. W. Tenison: The interest in our work is increasing. There are more calls than we can supply. My work will cover a territory of thirty miles. This year our congregations are very large in many parts of the field. Pray for us.

OKLAHOMA.

Rev. J. W. Black, Mulhall, Okla: Our Convention has just closed its session, which was a harmonious one. * * * The reports of our Convention show good progress. Two new Associations were united with us.

TENNESSEE.

S. N. Fitzgerald, Enoch: Our protracted meeting of 14 days began Saturday before the second Sunday in August. The Lord has done great things for us, whereof we are glad. Thirty professions of faith and thirty-five added to the church.

Miss Annie W. Armstrong: Please find enclosed a list of boxes not previously reported. * * * It is very gratifying to see how this work has taken hold of the Societies. Large numbers of names are being called for, and in the near future many boxes will be on their way to cheer our "substitutes" occupying destitute fields.

Every pastor in Missouri owes it to his people and his Lord, to see that regular collections are taken for missions. — *Central Baptist*.

The same obligation rests on every pastor everywhere.



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HOME MISSION BOARD

— OF THE —
SOUTHERN BAPTIST CONVENTION.

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ATLANTA, GEORGIA, NOVEMBER, 1898.

The Home Board has realized its obligation of gratitude to the Hon. Lucien J. Jerome, the British Vice Consul at Havana, for numerous kindnesses to our people in Havana, and particularly to Miss Joerg in her care of our property there.

A letter has been received from Mr. Jerome addressed to the Board in which he expresses his thanks for copy of Resolutions adopted by the Board. He says it has been a source of the greatest pleasure of his life to have been instrumental in any measure to draw the bonds of christian friendship tighter between the two great nations of our common race; bonds of friendship which he hopes will draw even nearer to the ultimate benefit of both countries and to the service of the great God we all love and humbly worship.

CUBA.

We are unable to give any definite information in regard to the situation of our interests in Cuba, later than that contained in the last issue of *Our Home Field*. Conditions there have been such that it has not been practical for any one from the Board to go to Havana yet. Hon. Porter King, Chairman of the Committee on Cuba, and Dr. Tichenor, and probably Dr. E. L. Connelly, another member of the Cuban Committee, expect to go to Havana at an early date. We hope to have their report by our next issue, when we will be able to state something more definite in regard to plans. Meanwhile every indication is encouraging for renewing our mission work in Cuba on a scale that promises great results. Of course the Board will also prosecute the work in Porto Rico.

Bro. O'Halloran is now at Santiago where he is meeting with encouragement. He has started a male and female day school there, opening with thirty pupils, including young ladies from some of the best families. This affords him an excellent opportunity for reaching them with the gospel.

We are informed that Dr. Diaz is in Havana and that his old congregation has elected him pastor again. He has not been in the employ of the Home Board for about two years.

BRO. O'HALLORAN AT SANTIAGO.

The following extracts are from a letter written by Brother O'Halloran at Santiago de Cuba under date of Sept. 7th. Brother O'Halloran is an intelligent and cultured man, but he does not speak or write English well. We give his imperfect English without correction.

DEAR BROTHER IN CHRIST:

I have the pleasure to let you know that the 5th inst. we landed in this city. The 27th last month we sailed from Key West in the English Schooner, "White Water," and we landed the 31st in the port of Havana, having not comfort of any kind, being compelled to sleep, my wife and myself, upon deck and eating green bananas. We remained out four days on the trip on account of the Captain lost his way.

I have rented a house paying \$25 American coin monthly for it. Provisions are very dear. For instance eggs 25 cents a piece, a can condensed milk 30 cents, meat, the worst class 60 cents per pound, and in that way all. The most dreadful misery prevails in all the island. Between Bratavano and Santiago I had a chance to visit the cities of Cienfuegos, Casilda, Tunis Jucaro and Manzanillo. In all of these places I spoke about the object of my voyage here. In Cienfuegos I found several Baptist members belonging to Rev. Wood's church. They keep always their faith and one of them promised me to hand me a list of the members. Cienfuegos is a large town, and I believe a large church can be built there. I made in Santiago several missionary visits.

Brother Escay, as you know he has been helping me in Key West, he did not want to remain there and I did help him to come with me. In the first place because he is a brother whom I esteem. Second he is well qualified to teach, and he knows well his native place, Santiago. He will be the English teacher in the college that I will establish. I have been introduced by him to several families.

In a letter received from Brother O'Halloran, written at Santiago, Sept. 19th, he says:

I did not begin preaching the gospel on account of not being entirely arranged the house of worship; but I have been walking the streets, (which is a hard task for being in bad condition) and talking about the gospel, helped by my wife. We have been welcomed by the families here, among these I call your attention to one Mr. Bartolome Mestre, a respectable wealthy gentleman, knowing that I was a missionary, and knowing also that I was to open a daily and Sunday School he gave me two maps.

My first prayer meeting shall be opened very soon.

The inhabitants here are very enlightened but unfortunately fanatics.

We can have nice work here for I have been welcomed by American authorities as soon as I handed them the Governor of Georgia presentation letter and others. They promise me to help in all proper ways the spreading of the gospel.

GUANTANAMO, CUBA

The following extracts are from a letter written to Bro. O'Halloran at Santiago, by a Brother from Georgia who is Chaplain in the United States Army. He writes Bro. O'Halloran from Guantanamo, Cuba.

I am glad to hear from you, and would be glad indeed to have you here if but for a short while. I have studied much about the situation here, but am powerless to do anything, because I cannot speak to these people. One thing is sure, the people are thoroughly alienated from Rome as well as Spain.

The distress among the people is very great. We give out 1200 rations daily, but half of the town (4000) want to be fed. It is distressing to see so many poor and infirm ones suffering. The Sexton told me that they buried 400 here during August.

I need religious literature in the Spanish language, but great as is the demand I have nothing to give out.

Some of the people want me to publish a propaganda in the local papers and arouse the people in a body to go in to a protestant church, but Baptist churches are not made out of the multitude. You remember John the Baptist said, "Bring forth therefore the fruits of repentance" and so it is with Baptists the world over.

I had a chance to speak to the people one night when they were out in a great crowd celebrating the departure of the Spanish soldiers and giving welcome to the Americans. They applauded me to the echo. Every body seems to know me, but alas, I cannot speak to them as I wish.

Rev. B. H. Carroll, D. D., in Welcoming Address at Texas Convention:

When I think, dear brethren, of this, that God's great providence that no blind, finite mind can scan, has thrown wide open doors that have been held shut by hate and ignorance, and prejudice and superstition, until the prophecies, like stars at night, leap out as light-kindlers in the skies. They beckon to a Baptist people and they say, "Awake O Zion! Put on thy beautiful garments. Arise and shine. Hear the voice of thy God and send the gospel of his blessed Son to the islands of the sea." Even now, beyond what political forecasts could have anticipated, the West Indies, that had been sealed to missionary effort, and in which our missionary was imprisoned, stand with wide open doors. The Pearl of the Antilles, which Columbus four hundred years ago brought to light, now says to the Baptists of this state, "Send your missionaries to us." And the far-off Philippine and Spice Islands, where the thunders of Dewey's guns awoke echoes that drove away the moles and bats and ghosts from the superstitious habitations of effete monarchies and their systems, where they had housed and blinded in a thousand years of darkness, they now say to us, "Come to us and bring the gospel of Jesus Christ."

"There is guilt on us every day we delay it. I tell you that every breeze that comes from darkened shores comes laden with sighs and groans and pleadings for deliverance. They appeal to you who claim to be God's children, who claim to be blood-washed, who claim to belong to the Lord Jesus Christ, and who say that everything you have is. Why stand we idle? Why do we play at the mission work? Why do we not give \$100,000 to the state missions? We could if we would. There will be no excuse for us at the judgment if we do not. I pity the church when God removes the candlestick and writes upon its mouldering walls, "Thou sayest no longer be steward. The kingdom of God is taken from you and given to a people that will bring forth its fruit."

WOMAN'S MISSIONARY UNION.

Auxiliary to S. B. C.

No. 304 N. Howard St., BALTIMORE, MD.

Motto:—GO FORWARD.

MISS ANNIE W. ARMSTRONG, EDITOR.

THE GIFT OF LOVE.

It is in loving, not in being loved,
That the heart is blest;
It is in giving, not in seeking gifts,
We find our quest.
If thou art hungry, lacking heavenly bread,
Give hope and cheer;
If thou art sad and would be comforted,
Stay sorrow's tear.
Whatever be thy longing or thy need,
That do thou give;
So shall thy soul be fed, and thou, indeed,
Shall truly live.

—Sunday School Times.

MONTHLY MISSIONARY TOPIC—JAPAN.

Christopher Columbus was seeking Japan when he found America.

Japan is composed of 2,850 islands.

It has the oldest dynasty in the world.

The Ruler Mikadō is supposed to be a direct descendant of the Sun goddess.

Population is 40,000,000.

Shintoism and Buddhism are the chief religions.

The Japanese are intelligent, polite, cheerful, cleanly and industrious.

The position of women is superior to that in other Asiatic countries.

Roman Catholics sent missionaries to Japan in 1549. They were driven out because of political interference.

The ports of Japan were opened to foreigners in 1853, having been closed for 600 years.

The first missionary entered in 1864.

The first Baptist church was organized in 1872.

A Baptist missionary invented the famous "jinriksha."

Missionaries of S. B. C. are J. W. McCullom, E. N. Walne, N. Maynard and their wives.

Christian Converts are zealous about the salvation of their countrymen.

There are 40,000 Christians in Japan.

Telegraphs, telephones, railroads and postal service are found all over the empire.

In two years over 300 students pursued their studies in the United States.

During the late war Prince Komatsu asked that 10,000 copies of the New Testament be given the soldiers.

Japan is eagerly seeking western civilization. Give her FIRST the Gospel of Christ. All other things will be added in due season.

SELF-RESTRAINT AND BLESSING.

Many practice self-denial, if not for its own sake, only for the sake of saving, and with little or no reference to giving. Let a Japanese heathen show us a more excellent way. I take the following account from *The Missionary Herald* (Sept. 1883). In a certain place, and generation by generation, the owner and relatives of a certain house prospered greatly. Year by year, those persons, on the second day of the New Year, assembled and worshipped the god Kannin Daimiyo-jin-san. The meaning of the name in English is "the great, bright god of self-restraint." After engaging in worship, the head of the house opened the Kannin-bako (self-restraint-box), and distributed to the needy money enough to enable them to live in

comfort for a time. The money in the box was the annual accumulation of his offerings to his god.

Outsiders, learning of the prosperity, worship and large giving to the needy, which characterized this family, were astonished, and presented themselves to inquire into the matter. The master of the house, in reply, gave the following account of the practice of his household:

"From ancient times, my family has believed in and worshiped 'the great, bright, god of self-restraint.' We have also made a box and called it the self-restraint box, for the reception of the first-fruits and other percentages, all of which are offered to our god. As to percentages, this is our mode of proceeding: If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into 'the self-restraint box'; or, if I would give a five dollar feast to my friends, I exercise self-restraint and economy, and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy and build it for eighty, putting the remaining twenty dollars into the box as an offering to Kannin Daimiyo-jin-san. In proportion to my annual outlays, the sum of this box is large or small. This year my outlays have been large; hence, by the practice of the virtues named, the amount in 'the self-restraint box' is great. Yet, notwithstanding this, we are living in comfort, peace and happiness."

Among us, outlays and benefactions are likely to be in inverse, instead of direct ratio. The general acceptance by the church, of the Christian principle that every penny is to be used in the way that will best honor God, would cause every channel of benevolence to overflow its banks, and occasion a blessed freshet of salvation throughout the world. "But," says some one, "that principle demands daily self-denial." Undoubtedly; and that fact is the Master's seal set to its truth. "If any man will come after me, let him deny himself, and take up his cross DAILY, and follow me."—Luke 9: 23.

—From Our Country, Dr. Josiah Strong.

THE ONLY TRUE LIVING.

We cannot live a christian life that will please Christ without sore cost to ourselves. It never can be an easy thing to be such a disciple as Christ wants you to be. An easy self-indulgent life can never be a Christ-like life. It was not easy for Christ to redeem the world. From beginning to end of his earthly ministry he poured out his own precious life. The people thronged about him with their sins, their sorrows, and their needs, and virtue went out of him continually to heal them, to comfort them, to feed their heart-hunger. He utterly forgot himself and gave life and love without stint to every one that asked. At last he literally gave himself, emptying out his hearts blood to become life to dead souls. His sufferings were finished when he bowed his head on the cross. But now it is ours to suffer for him. We need never think that we can do anything to redeem this world, otherwise than he wrought. Nothing but the giving of life will ever save the world. Nothing but love pouring upon the sad and sinful will comfort and regenerate them. It is ours, then, to perpetuate the self-sacrifice of Christ on this earth. Only in so far as we do this are we living a life that will please him.

IF I COULD ONLY SAVE SOME.

A steamboat on a river caught fire. A little boy leaped into the water, and was picked up by a man in a boat and carried to the shore. As he looked at the burning boat and saw hundreds of people stretching out their hands and crying for help, his heart was touched; and as the big tears began to roll down his cheeks, he reached out his hands toward the river and cried, "O, if I could only save some!" As you look across the ocean and see

millions of people perishing without Jesus, don't you feel like stretching out your hands and saying, "O God, I wish I could save some!"

HEATHENISM IN AMERICA.

A Chinese funeral took place from the undertaking establishment of J. B. Cole, on Dorchester Street, South Boston, March 6th, and the rarity of such an occasion, coupled with the odd character of the services, served to attract a crowd of curious people.

The remains, enclosed in a polished casket, and attired in a regular Chinese costume, in addition to which was a black silk skull-cap, upon which was a red silk knot, were sadly viewed by the friends of the deceased.

Early in the day a large hamper was sent to the undertaking rooms, containing food to be placed on the grave. Among the articles was a can of rice, a boiled chicken, a bottle of Chinese Liquor, some pork, several packages of joss sticks, and a large amount of colored paper.

When the friends of the departed Celestial arrived they brought with them a small marble slab, upon which was lettered, in Chinese, Joe Tong's name and age. The casket was covered and placed in a hearse, and the tablet was also placed in the vehicle.

Joe Jing, of Boston, then took his seat on the hearse beside the driver, with a large package of white paper cut in slips seven inches in length and three inches in width, representing money. The other chinamen—Joe Sing, of Boston, Joe Now Doe, of Fall River, and Joe Shun, of Quincy—after seeing that the basket of food was properly taken care of, stepped into the solitary hack, and the cortege started for Mt. Hope cemetery. Joe Jing distributed the slips of paper along the route, the object being to pay the way of Joe Tong's spirit to the spirit land.

At the cemetery the remains were placed in the grave, and the mourners, after going through their native rites, and after the grave had been filled, arranged the food at the foot of the opening, with a small box containing opium, half a dozen chop sticks, and joss-sticks. These latter were stuck in the ground and then set on fire.

The stone was then placed, contrary to the American custom, at the foot of the grave, and then the colored paper, some of which represented gold and silver, was burned. The bottle of liquor was poured upon the grave, bringing the ceremony to a close.—*Boston Herald.*

DESIRE AND PRAYER.

Two pious sisters, Desire and Prayer, one day visited a certain personage named Pocket. The same was one of a large and influential family of Pockets, some of whom were of a most generous disposition, free in giving and liberal in every good cause; whilst others were remarkable for their narrowness of mind and indisposition toward any charity, however worthy.

After a little conversation on general subjects, Prayer remarked on the interest she took in the state of the heathen, "perishing for lack of knowledge."

"Oh, that they may be saved!" breathed Desire.

"Amen," said Pocket.

"I am longing for a day when 'the knowledge of our Lord shall cover the earth as the waters cover the sea,'" (Isa. ix: 9; Habk. ii: 14), remarked Desire with much fervency.

"And seeing such glorious time will come, I have begged the King to hear our daily petition, 'Thy kingdom come.'" (Matt. xi: 10), said Prayer.

"Amen," said Pocket.

"How is it to be brought to pass?" asked Prayer; to which Desire replied, "By the blessing of God on the united efforts of the Church, and the outpouring of the Holy Spirit;—oh, that the day were come!"

"Amen," said Pocket.

"Ask of me, and I shall give the heathen for

WOMAN'S MISSIONARY UNION—Continued on 4th page

MONTHLY MISSION LITERATURE.

Issued by Baptist Mission Rooms, 304 N. Howard Street, Baltimore, Md.

A Yearly Calendar of the Mission Fields under charge of the Southern Baptist Convention has been issued in the form of a Mission Card. Quarterly Programs for Missionary Meetings are prepared, following the same order of topics. Suitable Leaflets, written by prominent men of the denomination, are published as needed, to accompany the Program. Annual Subscriptions for Mission Card, Programs and Leaflets, to be sent quarterly 30 cents.

The collection of Leaflets at the Mission Rooms is now constantly increasing by new publications their own and others. Full information concerning any mission field can be furnished, as the Mission Rooms Committee is in constant communication with over thirty-five other establishments publishing missionary literature.

RECEIPTS OF HOME MISSION BOARD.

From SEPT. 15th to OCT. 15th, 1898.

ALABAMA: Cash, Immanuel ch., Nowberne, \$4.; Peniel ch., Whatley, \$3.70; W. C. Bledsoe, Cor. Secty., \$300; North River Ass'n., \$4.68; Oakman ch., \$5.41; South Bethel Ass'n., \$57.41; Jasper ch., \$36; Tuskegee for Cuba, \$2.; Silvano ch., \$7.75; Tuscaloosa Ass'n., \$32.83; Tuskegee Ass'n., \$36.08. Total \$489.86. Previously reported cash \$488.14. Total since May, cash \$978.

ARKANSAS: Cash, Benton Co. Ass'n., \$4.50; Blue Mt. Ass'n., \$6.80; Total \$11.30; Previously reported \$154.05. Total since May cash \$165.35.

DISTRICT OF COLUMBIA: Previously reported, cash \$40.

FLORIDA: Cash, Miss F. M. M., Bay Ridge, for Cuba, 50 cents.

GEORGIA: Boxes, reported by Miss Annie W. Armstrong, L. S. Newman, \$85.00; Cash, 1st ch., Macon, for Cuba, \$21.25; Senoia ch., for Cuba, \$5.; Mrs. Wilson, for Cuba, 25 cts.; L. A. & M. S., Cedarburg, \$5.; J. G. Gibson, Cor. Secty., \$400; "A Sister," Waycross, for Cuba, 50 cts. Total \$432.04. Previously reported, cash \$371.23. Total since May, boxes \$85, cash \$1,403.27.

INDIAN TERRITORY: Cash, W. M. S., Annual Meeting, \$7. Previously reported, cash \$81.60. Total since May, cash \$88.60.

IOWA: Previously reported, cash \$1.

KENTUCKY: Cash, W. M. S., 1st ch., Bowlinggreen, for Cova, \$12.88; J. W. Warden, Cor. Secty., \$1401.06; 1st ch., Frankfort, \$6.61. Total \$1,419.50. Previously reported, cash \$719.95. Total since May, cash \$2,139.45.

LOUISIANA: Cash, A. H., Forkville for Cuba, \$2. Previously received, cash \$84.80. Total since May, cash \$86.80.

MARYLAND: Cash, 4th ch., Balto., \$14; Rutaw Place ch., Balto., \$68.84; Md. B. Union Ass'n., \$98.78; North ave. S. S., for Cuba, \$5.18; Sater's ch., Balto., \$6.01; Travilah ch., \$3. Total \$765.82. Previously reported, cash \$254.72. Total since May, cash \$1020.54.

MISSISSIPPI: Cash, Biloxi H. Sunbeam Society, for Cuba, \$12; Little Willing Workers Biloxi B. chs., for Cuba, \$8; Fair River ch., \$6.50; Immanuel ch., Meridian, \$6.67. Total \$33.47. Previously reported, cash \$81.95. Total since May, cash \$115.42.

MISSOURI: Boxes, reported by Miss A. W. A., L. S., Slater, \$44.10; Previously reported, boxes \$60, cash \$1,108.80. Total since May, boxes \$104.10, cash \$1,108.80.

OKLAHOMA: Cash, Lincoln Co. B. Ass'n., \$3.25; Little River Ass'n., \$6.76; Okla. Dist. Ass'n., \$14; Collection Okla. Convention, \$6.56; Friendship ch., \$3.87; Taloga ch., \$1.50; Washita Ass'n., \$21.10. Total \$57.01. Previously reported cash \$4. Total since May, cash \$61.01.

NORTH CAROLINA: Boxes, reported by Miss A. W. A., W. M. S., Wilson, \$32; W. M. S., Henderson, \$26; Total \$58. Cash, J. C. W., Newberne, for Cuba, \$5; J. H. D., Atkinson, for Cuba, \$5.30; W. C. T. U., Fairson, for Cuba, \$11.01; J. D. Bonshall, Tr., \$250. Total \$271.31. Previously reported, cash \$120.22. Total since May, boxes \$58, cash \$391.53.

SOUTH CAROLINA: Cash, Fork Hill ch., \$2.40; Heath Springs ch., \$1.25; Fairmount ch., \$1; B. Y. P. U., Johnston, \$3.; Brushy Fork ch., \$1.40; Black Creek ch., \$10; Sumter ch., \$13.53; Little River ch., \$3.75; Fairview ch., \$1.50; Saluda ch., \$2.; Bethabara ch., \$2.50; Hurricane ch., \$1.80; Mt. Zion ch., \$5.; Congaree ch., \$3.40; Easy ch., \$1.30; Laurens Ass'n. by C. H. R. Tr., \$80.45, by R. W. S., V. P., \$7.18; Edisto Ass'n., \$2.51; Roedy Fork ch., \$1.10; Children's Day Cross Roads S. S., \$17; Corinth ch., \$2 cts.; Cedar Grove ch., for Cuba, \$1.64; Abner's Creek ch., for Cuba, \$2.25; Churches of Ridge Ass'n., \$13.65; Middle Tiger ch., \$1.25; New Pisgah W. M. S., \$4.38; Holly Spgs. ch., \$2.; Poplar Spgs. ch., \$1.25; L. H. M. Band, Sumter \$6; Cent. Com. W. M. S., by Mrs. J. S., Cor. Secty., \$94.20; Four Holes ch., \$6.; Beulah ch., 48 cts.; Oak Grove ch., \$5.60; Sumter ch., \$6.40; Tabernacle ch., \$7.; Williston S. S., \$5.50; Limestone ch., \$1.70; Cheraw ch., \$10.48; Bethel ch., \$3.27. Total \$335.59. Previously reported, cash \$107. Total since May, cash \$1,179.66.

TENNESSEE: Boxes, reported by Miss A. W. A., W. M. S., Smyrna, \$12.40; Sunbeam, Paris, \$70; L. S., Central ch., Chattanooga, \$90.15. Total \$172.55. Cash, Beaverdam, S. S., \$1.85; W. M. Woodcock, Tr., \$493.56; Red River ch., \$12.27. Total \$507.62. Previously reported, boxes \$121.95, cash \$435.87. Total since May, boxes \$294.50, cash \$943.49.

TEXAS: Boxes, reported by Miss A. W. A., W. M. S., Cleburn, \$45. Cash, Ellis Co. Ass'n., \$17.41; Pleasanton ch., \$4.55; Rehobeth Ass'n., \$8.15. Total cash \$25.21. Previously reported, boxes \$116.71, cash \$1,487.59. Total since May, boxes \$161.71, cash \$1,512.80.

VIRGINIA: Boxes, reported by Miss A. W. A., L. S., Potomac ch., \$15; W. M. S., Waterford, \$65. Total \$80. Cash, B. A. Jacob, Tr., \$500. Previously reported, boxes \$35; cash \$1604.32. Total since May, boxes \$115, cash \$2,104.32.

WESTERN NORTH CAROLINA: Previously reported, cash \$21.06.

WEST VIRGINIA: Previously reported, boxes \$8.87.

AGGREGATE: Boxes, \$184.65, cash \$4,558.23. Previously reported boxes \$422.03, cash \$8,562.87. Total since May, boxes \$906.68, cash \$13,561.10.

WOMAN'S MISSIONARY UNION.

Continued from 2d page.

thine inheritance, and the uttermost parts of the earth for thy possessions," (Psa. ii: 8) said Desire.

"Amen," said Pocket.

"They are men subject to human infirmities; who require habitations; who hunger and thirst, and need food and raiment. I trust warm hearts and liberal friends will be found to administer to their wants; knowing the laborer is worthy of his hire."

"Amen," said Pocket.

"We are today calling on the benevolent to aid in this glorious work of the World's Evangelization, and have therefore come to ask you for your contributions," said Desire.

"Amen," said Pocket.

"The work cannot be carried on without money," said Desire.

No reply from Pocket.

"What amount shall we say for you?" asked Desire, very sweetly.

No answer from Pocket.

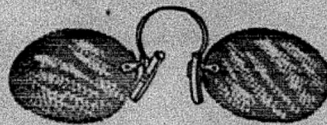
"You said Amen just now to all our matters of petition. The best proof of your love to the cause is in cheerfully assisting in its support, and therefore giving as the Lord has prospered you."

"Cannot afford it really," at last Pocket answered, anxious to get rid of his visitors.

"Then, after all, you wish us to understand you leave the Lord's cause to the support of others and excuse yourself?"

"Amen," said Pocket.

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