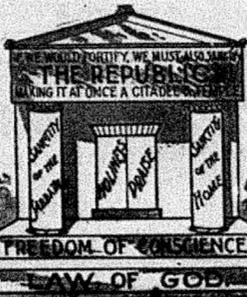


# OUR HOME FIELD



VOLUME IX.  
NUMBER 9.

Published Monthly by Home Mission Board of Southern Baptist Convention.

ATLANTA, GA.  
APRIL, 1899.

## LETTER FROM CUBA.

Headquarters 31st Mich. Vol.

Rodrego, Santa Clara Province, Cuba, Mar. 5, 1899.  
My Dear Dr. Tichenor:—Permit me to occupy a few moments of your time to relate the experience of the past few hours. Saturday, by urgent request of our missionary, Dr. W. D. Powell, I went to Santa Clara where he is hard at work and bringing things to pass in the name of the Lord and the interests of our Baptist brotherhood. He has been at work at Santa Clara less than three weeks. The theater was offered free of cost, which he used a few times, but was unable to continue and bear the expense of \$10 per night for lighting. He has secured the rental of a very large and commodious hall half a block from the plaza.

Saturday night a large congregation assembled and the gospel was preached with power. Through the aid of an interpreter, and at Dr. Powell's request I was able to speak a few moments, the message of Jesus to people hungering for righteousness. At the close of the preaching service a Baptist church of nearly one hundred members was organized. A large number were present for baptism. At sunset, baptismal services had been arranged at the creek in a delightful spot, but just before the services began the lady owning the land sent a message forbidding the use of the land for such service. She did not need to send word that she was a Romanist. Another spot has been selected.

Sunday morning at 7 o'clock a large audience of bright boys came to the hall and were taught the scriptures in English. They are getting the language with marvelous rapidity. Some can already hold conversations in short sentences. At 12 o'clock another large company assembled to hear the scriptures in English. This time the school was composed of girls. Cuban ladies already received into the church under Brother Powell's instructions are organizing classes. The singing is spirited. The faces are bright and hopeful. Some are hungry and do not have much to live on—all were supplied at the close of the service with two pieces of hard tack. They manifest gratitude. The order in these services, and the attention given to what is said would put many an American Sunday-school to shame.

A detachment of the Sixth Ohio is here. They give aid so far as possible and already propose to furnish a reading desk. Services were held with the battalion, and by request, the gospel was preached by the writer.

Sunday night at 7 o'clock, and we are back at the hall. The multitude had preceded us and are quietly waiting for services to begin. The hall is crowded, every inch of standing room is taken—the street outside is filled with people who can not even get standing room. All listen attentively. A sermon is a new thing to these members of the Roman church, for such many of them are. At the close of the service eighteen more are received for baptism. Look at this New Testament church of the Antilles. Heads of families, some with heads silvered with the suffering and struggle for religious and political liberty, which they have so bravely endured. Young men and women are in the ranks of this new body of believers. They are alert and ob-

ject to every candidate who can not give a good record of himself.

The old Roman establishment is just waking up. They are desperate. As names are given by the candidates for baptism some emissary of Rome takes it and the person is visited the next day and every influence brought to bear against the step being taken. Liberty of conscience is just discovered to these people as a privilege of their own. Rome raves. She can no longer continue in the old role. When I left Monday morning seventy-five persons were waiting baptism.

Other denominations are planning and discussing probabilities. Brave, consecrated Powell is marshalling the people under the banner of the Cross. He has got contributions and outside aid sufficient to seat part of the hall. A Methodist brother has given an organ. People of high standing are attending the services and contributing.

One of the papers offers its columns free of expense for anything the Baptists may want to say. Brother Powell is everywhere, nothing escapes his notice. The people already trust and love him. I fear for his health. Yesterday he planted a gospel circle at Esperanza. Already he has dropped good seed at the important points of Remedios, Cobaron, Placetas and other places. Two weeks faithful work such as he gives will put the Baptist interests in safe hands and leave a well organized church.

At Remedios a reception was given the Cuban, Gonzales, last week; a Roman priest was called on to speak. He did it in elegant Spanish, but filled his speech with insinuations against the United States. Dr. Powell saw the treachery and exposed the whole thing until the people cheered and the exposed priest left the platform greatly chagrined. The Baptists must reinforce Brother Powell. One year, or six months from now it will take \$500 to do what \$100 will accomplish to-day. The idea of liberty is so attractive to these people that they grasp at the principle of religious liberty and the congregational system in church life as a drowning man clutches at the life line in mid-ocean. They have had enough of one man power in religion as well as politics.

Oh! my brethren, wake up all along the line for the sake of humanity and in the name of our blessed Lord. The Baptists hold the key to the situation.

Yours fraternally,  
E. W. WHITE.  
Chaplain 31st Mich. U. S. V.

## WORK AMONG THE INDIANS.

To the HOME FIELD:

Our work in the Creek Nation is progressing slowly since the winter set in; but we are doing some work notwithstanding the cold weather. Christmas day being Sunday, services were held in nearly all the churches. Tuskegee had a good day. They had services morning and evening; took in two at the morning service and baptized them at 3 o'clock in the afternoon. This is the church of which Brother James Colbert was pastor for sixteen years. Since his death last spring, they have been without a pastor. Brother McCombs is supplying them for the present. West Eufaula had serv-

ices morning and evening. Took in and baptized two in the afternoon. Brother Larfe. Manly is pastor at this church. He is a faithful and efficient pastor and a good Indian preacher. Brethren, John McEntosh, Robert Carr, Wesley Smith, Luke McEntosh, T. B. Alexander and Charles Williams, all Indians, and good preachers, report peace and a steady progress among their churches. We are sadly in need of some faithful and industrious White Preachers to do work among the white people in the Creek Nation. Some have written to me and offered their services, but none have arrived on the field. We are now preparing and hoping for a great deal of work in this nation both among the whites and Indians this year, but we are obliged to wait for warmer weather to do continuous and effective work here on account of the lack of good houses to worship in. The Creek Indians are now in conference with the Dawes Commission, and it is confidently expected, that some sort of Treaty of Allotment will be agreed upon. May the Lord grant an early solution of this vexed question that will be just and satisfactory to the Indians, as its agitation has greatly impeded our progress here for several years. The Indians are so stirred up and worried over the matter that they seem little inclined to consider anything else. With this allotment problem settled, we shall have great progress to report by the end of the year, we confidently believe. I enjoyed a good service with the Indians last Sunday. After preaching, five came forward and knelt for prayer. No standing up for prayer, with the Indian; you must come forward and kneel. I thought, that the great question, "how shall we restore the old-time spirituality in the churches?" now agitating the minds of the clerical world, might find its answer in a Creek Indian meeting. Pray for us.

Yours in the Work,  
A. G. WASHBURN.

Eufaula, I. T.

## A FRIEND TO MISSIONS.

We commend to the thoughtful consideration of others the following letter received from a brother well known and prominent in business affairs during the past.

"Dear Brother:—I heartily sympathize with you in the big work you have in hand, and wish it were in my power to help you financially. But you know my changed condition, and that for the last five years, and in old age (85th year), am now working only on a salary. But the Lord is good to me, and am grateful I can still work and have this means of support.

I feel as much interest as ever in your work, and only regret that I can do so little to help in it. Can only pray that God will bless and strengthen you for the present enlarged work on hand, and move those more able to come to the rescue and supply the needful.

I enclose P. O. order for \$10.30—30 cents for three copies of Home Field and \$10 for Home Missions. Wish that "Home Field" had a large circulation in our church, but fear not many take it."

When this paragraph is checked with blue pencil indicates that your subscription has expired. Hope you will renew promptly, or advise if you wish paper discontinued.



PUBLISHED ONCE A MONTH BY THE  
**HOME MISSION BOARD**

—OF THE—  
**SOUTHERN BAPTIST CONVENTION.**

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ATLANTA LITHO. & PRINT. CO.

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Address all remittances to OUR HOME FIELD, ATLANTA, GA.

Entered at the Postoffice at Atlanta, Ga., for transmission at Second Class Rates.

"Hereby perceive we the love of God, because he laid down His life for us: and we ought to lay down our lives for the brethren.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion for him, how dwelleth the love of God in him."—I John III: 16, 17.

#### SELF-DENIAL.

Self-sacrifice is the primal law of Christianity.

Without self-sacrifice there could be no Savior. He gave himself for us. He redeemed us by His blood. He bore our sins in His own body on the tree. He suffered for us, the just for the unjust. He came into the world to save, and salvation came alone by suffering, for without the shedding of blood there could be no remission of sins.

He was tempted to draw back from that awful death through which He must pass to become the Savior of our race, but he resisted the temptation and welcomed Gethsemane, the cross and the grave.

"This was compassion like a God.  
That when the Savior knew  
The price of pardon was His blood,  
His pity ne'er withdrew."

This spirit of Christ lives in every one of His children. If any man have not the spirit of Christ, he is none of His. His children are partakers of His nature, wear His image, walk in His footsteps, follow His example. He says: "If any man will be my disciple, let him deny himself and take up his cross and follow me." There is no discipleship without self-denial, cross-bearing and walking in His footsteps. The man who can see the poor and miserable and blind and naked all about him and make no self-denying effort to help them, is not like Him and can be none of His. The man who can see the sinful who know not God nor the Gospel of His Son, the unsaved treading the broad road that leads to death, and make no sacrifice to turn them to the foun-

tain of life, is not like Christ and can not be His disciple.

The man that can live in the enjoyment of bounteous comforts all his days and let sinners die of starvation at his gate, never felt the renewing power of the God-man who gave His flesh and blood to put life eternal into the dying soul. The man who can see millions of his countrymen, who sprang from the same great Father, live in spiritual darkness and die in their sins, has never known Him who wept over Jerusalem and died for His enemies.

The man who is heedless of the Divine command to give the Gospel to every creature, and lets the world perish in its blood, has not the spirit of obedience and is not a child of Him "who for our lives gave up His own."

The spirit of self-denial is the evidence of our heirship to mansions in the skies. It is the title to a heavenly inheritance written in our hearts by the hand of the indwelling spirit. Without it we will be of that number to whom He will say, "Depart from me for I never knew you."

#### COLLECTIONS.

There is great need that during the remaining few weeks before the close of the year (May 1st), contributions for the Home Board be generous and collections forwarded promptly. Information at present indicates a large measure of the divine blessing upon the work of the Board during the past year. Every department of work, however, has called for enlarged appropriations, and new fields have opened up that cannot be ignored.

Contributions to the Board to the present time are behind those for the same period last year. During the entire year receipts have been insufficient to meet the Board's requirements. During the month ending March the 15th cash receipts were less by \$500 than they were for the corresponding month last year.

We trust the brethren will realize their obligations to sustain the work committed to the Board, and that before the close of April such efforts will be made as will enable it to meet its obligations in full.

#### GREAT OPPORTUNITY—GREAT RESPONSIBILITY.

The above caption is the title of a missionary tract written by Mr. Richard H. Edmonds of Baltimore.

Mr. Edmonds is a Baptist layman. He has been for many years the editor of the *Manufacturers Record*, published in Baltimore. He is recognized by the "Kings of Industry," North and South, as a man whose accurate judgment and whose prophetic forecast make him one of the highest authorities as to our natural resources and future development. He has looked at our future progress, not only with the eye of an economist, but with the heart of a Christian. He sees in the splendid opportunities which the future holds, the enrichment of our people and their promotion to the front rank of the world's highest civilization. His faith anticipates the purpose of our Savior to make America the light bearer to the nations.

We can do our brethren no better service than to advise them to study this little tract, hoping they

will be inspired to more zealous efforts to fill our land with the gospel that it may fill the earth with the glory of the Lord.

Copies of this tract will be sent free upon application to the Home Mission Board, Atlanta, Ga.

Also a new tract on CUBA, by Dr. Powell, has just been printed. It is intensely interesting and will be sent free on application to the Board.

#### CONVENTION TRANSPORTATION.

Attention is invited to the card of the Southern Railway on fourth page. This splendid railway system, in connection with the Q. and C. route operates fast through trains, affording most expeditious and comfortable traveling from Atlanta and other points within the territory of the Convention, to and from Louisville at one fare for the round trip. The Southern is a synonym for promptness, comfort and safety in modern railway travel, with courteous and attentive officials and employees at every point.

#### THE WEEK OF PRAYER.

BY MRS. M. B. B.

Shall we observe the week of prayer, was the question presented our missionary society the first Monday in March.

Heretofore we had always given liberally to self-denial fund but this year the proposition was to do more. It was to meet, and for one hour each afternoon discuss the different phases of our Home Missions, making of this hour a season of prayer and thanksgiving. That donations be given to self-denial met with hearty approval but when a prayer meeting was suggested there was an ominous silence. Do let us follow the program and hold these meetings said the earnest president; but who will lead them? You can't get leaders for six days out of this society, said one of our best members. Surely you will, replied the president. No, I cannot, came very quickly. Turning to another she said, and you will? No; and so from each one in the came this same response. Only two of fifteen consenting to make the attempt.

Three members of that society went away disappointed and discouraged. They had felt that much good would come from a meeting like this to the women of the church. It was a restless night spent by three members of that Monday afternoon meeting. When the darkness had fallen, the lights were out and quieter minds had found rest in refreshing slumber, sad thoughts of discouragement and doubt were beating in one heart and brain. and the old harrassing question kept returning again and again—Is it all worth the while? But morning brought brighter hopes and renewed courage. The little committee that met several days later to make arrangements found one good sister who had refused at first now willing to lead one meeting. Two sisters who had been absent at the monthly meeting had consented each to bear the responsibility of one afternoon. Another one of the mission societies had promised to take charge of Tuesday afternoon. Our pastor had been asked to devote our Sunday afternoon service to the same purpose, preaching on self-denial. And now it appeared that our hopes were to be realized. Every arrangement had been made with careful thought. The only question was, will our ladies come? Invitations had been given through a notice from the pulpit and also by each member individually. Tracts with the self-denial envelopes had been distributed at the church door by a committee of four ladies whose hearts were in the work.

Monday morning a committee went down to see that the janitor had the parlors of the church well

Continued on 4th Page.

## WOMAN'S MISSIONARY UNION.

Auxiliary to S. B. C.

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

Motto:—GO FORWARD.

MISS ANNIE W. ARMSTRONG, EDITOR.

### WORK WHILE 'TIS DAY.

Whither, O flying hours! whither away,  
Bringing so rapidly closing of day?  
Can ye not tarry awhile in your flight,  
Give me some added time ere cometh night?  
"Nay!" cry the hours, as they quickly scud past;  
"Work while 'tis day, for the night cometh fast."  
Moments, dear moments, O linger, I pray!  
Add but a few of yourselves to my day!  
So short it seemeth, so soon it is gone,  
So much to do, yet so little I've done!  
Can ye not lengthen it out just a mite,  
Give me some added time ere cometh night?  
"Nay!" cry the moments; "Your prayer is in vain;  
A moment, once wasted, ne'er cometh again."  
*Mrs. E. E. Williams.*

### MONTHLY MISSIONARY TOPIC—MEXICO AND BRAZIL

In 1519 Cortez came to Mexico and found it rich and prosperous. He conquered the country and there followed years of bitter oppression and struggle for supremacy on the part of the Catholic church which succeeded in crushing out all opposition by means of the inquisition.

"Our Lady of Remedies" is the special idol of the Spanish aristocracy. It is a wooden doll holding an infant. They kneel before it, kiss the hem of the robe and are granted an indulgence.

8,000,000 people in Mexico have never seen a Bible. They observe no Sabbath, only a holiday. Drinking, gambling and other flagrant sins are openly indulged by priests and people.

Mexico has a settled Republican government. It is independent of the church and the exercise of all religions is permitted. "A vast change has taken place in the last few years. Railroads are penetrating every part of the Republic, the study of the English language is compulsory in the schools. American Christian missions have much to do with all advance."

Missionaries were first sent to the United States in 1872.

A membership of 1,132 with 101 baptisms last year was the report of S. B. C. missionaries.

Brazil is one of the lowliest lands, one of the darkest, one of the most neglected but at present the most fruitful field of S. B. C. It was the last to be entered except Japan, yet has the largest constituency except China.

Ruled for 300 years by Rome, as usual there is everywhere, the whited sepulchre, outside display; within, gross immorality.

Population of Brazil 160,000,000 including 30,000 priests.

Size equal to that of the United States and Alaska.

Characteristics of the people—progressive, bright, attractive, social, but their moral and religious state is sad indeed.

Southern Baptists began work in Brazil seven-teen years ago.

The force in the field is small but 21 churches have been organized, aggregating a membership of 1,300, six churches have been built and there were 283 baptisms last year.

Rev. W. E. Entminger, S. B. C. missionary, writes as follows: "The friendly attitude of the government and many of the people is without a parallel in the history of the country."

### EXCUSES FOR NOT BEING ACTIVE IN WORK FOR MISSIONS, MET BY SCRIPTURE.

Excuse.—"Mission work is not popular."  
God's answer.—Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his glory. Luke 9: 27.

Ex.—"I am willing to give, but not to work."  
Ans.—Bear ye one another's burdens and so fulfill the law of Christ. Gal. 6: 2.

Ex.—"I have already done my share."  
Ans.—No man, having put his hand to the plough and looking back, is fit for the kingdom of God. Luke 9: 62.

Ex.—"I have so many home cares."  
Ans.—Take heed lest at any time your hearts become overcharged with the cares of this life. Luke 21: 34.

Ex.—"Women's work will never accomplish much."  
Ans.—The Lord giveth the word; the women that publish the tidings are a great host. (R. V.) Psalm 68: 11.

Ex.—"So few attend the meetings."  
Ans.—Where two or three are gathered together in my name, there am I in the midst of them. Matthew 18: 20.

Ex.—"There is so little I can do, I am so timid."  
Ans.—I, the Lord, thy God, will hold thy right hand, saying unto thee, fear not; I will help thee. Isa. 41: 13.

Ex.—"I am not gifted in taking part."  
Ans.—Who hath made man's mouth? Have not I, the Lord? Now, therefore, go and I will be with thee and teach thee what thou shalt say. Exodus 4: 11-12.

Ex.—"I am afraid I'll be called upon to pray."  
Ans.—Whosoever doth not bear his cross and come after me, cannot be my disciple. Mark 14: 27.

Ex.—"I cannot help now, but may sometime."  
Ans.—Boast not thyself of to-morrow. Prov. 27: 1. The night cometh when no man can work. John 9: 4.

Ex.—"So many of the workers are not consistent Christians."  
Ans.—Every one of us shall give an account of himself to God. Romans 14: 12.

Ex.—"I have not interest in missions."  
Ans.—Woe to them that are at ease in Zion. Amos 6: 1.

Ex.—"I am not my brother's keeper."  
Ans.—When I say unto the wicked thou shalt surely die; and thou givest him no warning; the same wicked man shall die in his iniquity, but his blood will I require at thy hand. Ezek. 3: 18.

MRS. MARY CLOKY PORTER.

### HOW MUCH SHALL WE GIVE?

That giving is a duty, none doubt; but how much we shall give is the question.

The Lord required one-tenth from Israel; can a Christian give less? "How much owest thou unto my Lord?" Are our blessings less than those of Israel? Did not Christ die for us, and does not this song speak to us?

I gave my life for thee;  
What hast thou done for me?

Give the proof of your love. A little boy answered his mother, who told him that God required but one cent of his dime: "O mother, that is what I owe the Lord, and I want to give him something besides!" We should copy the child, and throw in a "little extra" in return for the "great love" which God hath loved us. Too often we take the trouble to hunt out the smallest piece of money in the purse.

Near my home there lives a colored woman who is the treasurer of her church and Sunday-school. I keep her book, and every Monday morning she reports her collections that I may make the record. Lately I told her: "I am very tired of writing seven, eight, nine cents for the Lord." She replied: "I do the best I can, and I suppose that the others do." "No," I said, "you do not do your best; you take your two dollars every Saturday night and buy all that you want for yourself, and the few cents left over you give to the Lord on Sunday. He does not like that kind of giving. Why not give till it pinches?" "Give till it pinches—give till it pinches," she repeated over and over. "I never heard of that kind of giving." A few weeks afterwards she said: "Mrs. Richey, I gave yesterday till it pinched, and I do not see how I will live this week." "Wait and see," was all that I answered. The next week her story was: "I have had good luck all the week; it is the best week that I ever had; it pays to give till it pinches." On their missionary Sunday she could not wait until Monday, but came at once to tell me that the collection was over five dollars. She said: "I told the preacher about giving till it pinches, and he told the people, and this is our 'Pinch Day.'"

Giving is a part of worship. The Lord is sitting over against the treasury of his church to see our giving. Paul gave us a rule: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." From this it appears that all the money is not to be given by a few; the "poor man" is to "give his copper," the middle man his silver, and the rich man his gold. Have you thought of the impetus in church work, especially in this work, if everybody everywhere would give something? One writer states his surprise, on looking at the statistics, to find that the number of church members who give anything is comparatively small.

"Let every one lay by him in store"—how much? "As God hath prospered him." That little word "as" marks the unit of measure for our gifts. What is our record by this standard? Have we given more and more as we have been prospered, or have we given the same while we have spent more and yet more upon ourselves? If God is a part of our lives, he must be a part of our income, which gives him a right in us and all that we possess.

"Lay by," arrange to give, so that when the call comes the answer will be ready. Then, realizing the obligations of stewardship, we will be ready to solve our financial problem to-day, and ready for God's blessing.

MRS. RICHEY.

### THE WEEK OF PRAYER—Cont'd from Page 2.

arranged, chairs properly placed and hymn books convenient. The piano was moved in from another room and bright flowers were placed where they would be attractive.

Monday afternoon came. The rain was pouring, and the leader who had charge of this first meeting felt as she left her home that no one would be present but herself. What was her surprise when she found that twenty ladies had braved the down pour and were there to show their interest and earnestness. It was a delightful meeting. Twenty souls could not go to meet the Savior in His sanctuary and not come away without a blessing. Every afternoon the rooms were full and each meeting seemed to grow in interest and enjoyment. The work was taken up by many. Some read original essays; some from tracts on given subjects; some sang; and some who had thought that they could not pray in public lifted up their voices in earnest supplication to God.

Every phase of our Home Mission work was brought before us in the clearest and most intelligent manner. No longer was there doubt and uncertainty where our money was spent. As we passed an hour each afternoon with the Indians, the Mountain people, the Cubans, and the Emigrants they became to us a new and a personal interest. The Home Board was no longer a body distant and vague but men whom we knew and trusted. And better than all, Christ spoke to us through these people and coming nearer to us made us realize as never before what He meant when He said: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

RECEIPTS OF HOME MISSION BOARD.

Receipts From FEB. 15th, to MAR. 15th 1899.

ALABAMA: Boxes reported by Miss Annie W. Armstrong, Cor. Sec'y W. M. U. Cuseta ch. \$46.87; W. M. S. New Hope (contribution) \$2.20; Sunbeams, 1st ch, Birmingham \$100; L. M. S., 3d ch, Birmingham (contribution) \$20.50; L. S. Ozark \$23.30; L. S. Newton (contribution) \$7.75; L. S., Prattville \$65; L. S., Clayton \$27.50; L. S., Pratt City \$75; L. M. S., Midway \$37; L. S., Huntsville \$53.20. Total, \$458.32. Cash, 1st ch, Oxford \$11; Bethel ch. for Cuba \$6.12; J. L. Thompson, Sec'y and Tr. \$45.60; Warrior River Ass'n \$2.45; L. A. S., Oxford \$5; Octagon ch. for Cuba \$8; J. C. Bush, for Cuba \$100. Total, \$173.17. Previously reported, boxes, \$1,272.75; cash, \$1,618.30. Total since May, boxes, \$1,731.07; cash, \$1,791.47.

VIRGINIA: Boxes reported by Miss A. W. A., W. M. S., College Hill ch. Lynchburg \$75; W. M. S., Lexington \$78; W. M. S., Houston \$38.50; W. M. S., Warrenton \$76.35; W. M. S., Lower Northampton \$57.37; L. S., Salem \$80; W. M. S., Fork Union ch. \$31.18; Arbor Woman's Society, Elmo \$19.01. Total, \$455.42. Cash, B. A. Jacob, Tr. \$300. Previously reported, boxes, \$1,860.35; cash, \$3,331.92. Total since May, boxes, \$2,315.77; cash, \$3,631.92.

The Southern Baptist Convention meets in Louisville, Ky., May 12th. A rate of one fare for the round trip will be made from all points South, and a fifteen (15) day extension of limit for return trip will be made by the

Louisville & Nashville Railroad

On all tickets reading over that line.

The L. & N. System of through car lines provides the most expeditious and comfortable route from Southern cities to Louisville. If you will write to Mr. F. D. Bush, District Passenger Agent, Atlanta, Ga., he will see that you are furnished with information as to best train service from your station to Louisville.

Southern Baptist Convention.....

LOUISVILLE, KY., MAY 11th-18th, 1899.

...One First-Class Fare for the Round Trip...

Tickets on Sale May 8-12th inclusive.

Final Limit for return fifteen (15) Days from date of sale.

DOUBLE DAILY SERVICE to and from LOUISVILLE.

VIA

Southern Railway AND Queen & Crescent Route.

Additional extension of Limit may be obtained to leave Louisville not later than June 10th, 1899, provided tickets are deposited with Joint Agent at Louisville prior to May 18th, and on payment of a fee of fifty cents.

For full information as to schedules etc., call on or address

G. B. ALLEN, D. P. A. City Ticket Office, corner Kimball House, Atlanta, Ga. A. A. VERNON, P. A. W. A. JURK, G. P. A., Washington, D. C. S. H. HARDWICK, A. G. P. A., Atlanta, Ga.



ATLANTA TO THE

...EAST...

\$3.00 SAVED

By the Seaboard Air Line.

Table listing routes and fares: Atlanta to Richmond \$14.50, Atlanta to Washington 14.50, Atlanta to Baltimore via Washington 15.70, Atlanta to Baltimore via Norfolk and Bay Line steamer 15.25, Atlanta to Philadelphia via Washington 18.50, Atlanta to Philadelphia via Norfolk 18.05, Atlanta to New York via Richmond and Washington 21.00, Atlanta to New York via Norfolk, Va. and Cape Charles Route 20.55, Atlanta to New York via Norfolk, Va., and Norfolk and Washington teamboat Company, via Washington 21.00, Atlanta to New York via Norfolk, Va., Bay Line steamer to Baltimore, and rail to New York 20.55.

Table listing routes and fares: Atlanta to New York via Norfolk and Old Dominion S. S. Co. (meals and stateroom included) 20.25, Atlanta to Boston via Norfolk and steamer (meals and stateroom included) 21.50, Atlanta to Boston via Washington and New York 24.00.

The rates mentioned above to Washington, Baltimore, Philadelphia, New York and Boston are \$3 less than by any other all rail line. The above rates apply from Atlanta. Tickets to the east are sold from most all points in the territory of the Southern States Passenger Association via the Seaboard Air Line, at \$3 less than by any other all rail line.

For tickets, sleeping car accommodations, call on or address

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