

# OUR HOME FIELD

VOLUME XII.  
NUMBER 3.

Published Monthly by Home Mission Board of Southern Baptist Convention.

ATLANTA, GA.  
OCTOBER, 1905.

When this paragraph is checked with blue pencil it indicates that your subscription has expired. We hope you will renew promptly, or advise if you wish your paper discontinued. We would appreciate your renewal.

It has been pertinently said that what the frontier of Texas and Oklahoma and Indian Territory is to-day as a mission field, the Carolinas, and Georgia, and Alabama, and Tennessee and others of the older States were during the earlier history of the Home Mission Board. Even now, in the older States, there are conditions of religious destitution in many important towns and localities where the States are not able to adequately care for the increasing needs of the people. In response to appeals from State Boards the Home Board is helping to the extent of its ability in many of these needy and undeveloped localities.

This phase of the Board's work has always proven profitable in strengthening and building up the denomination, as attested by the various strong churches of to-day throughout all these older States which were aided in their days of weakness by the Home Board. These churches are now bearing the burden of the different denominational enterprises.

The following interesting letter aptly illustrates the necessity and value of this character of work. This letter is from one of the missionaries in Virginia who, at the request of the Virginia State Board, is being supported in part by the Home Board:

We will give three times as much for missions this year as we did last. Mine is a mission field in every sense of the word, except my church here, and even this church has never learned to give, but it is learning.

I will do everything in my power for the Boards. Our town has been growing rapidly of late and property has been, and is in demand, hence I have had to move three times in twelve months. So I said to my people, "are we not as able to buy or build a parsonage now as we can hope to be in the near future?" They said, "we are," so I went to work one morning and by twelve o'clock I had raised over \$500. I have never known people to subscribe so willingly. We have bought a house for \$750 that cost \$2,300, and we have more than enough to make the first payment, but we will pay all we can down and save interest. Our terms are one-third down, balance in one and two years. We expect to make the first payment next week, and hope to make it \$450. We will have no trouble to pay for it.

Now, brother, we will do all we can for the Boards.

Our work in Cuba has had no better friend than Brother J. S. Paine, the great furniture man of Boston. Brother Paine has been in the habit of spending his winters in Cuba for a good many years. He has been intimately associated with Dr. Diaz, and has studied the Cuban situation as few men in this country have done. In a private letter bearing date of August 20, he says:

"The Cuban school teachers have come and gone from Cambridge, and a royal good time they have had. They have seen much, and have learned how the American schools are conducted. While here they were entertained by our best society and families. Our Baptist members seemed to have the most attention, and made a marked impression for good wherever they went, whether as visitors, public speakers or diligent students. Your Board was ably represented among them, and they did credit to the training of Dr. Diaz in his church and school work."

Brother Paine bears a strong testimony to the success of native Cubans, such as brethren Diaz, Cova and O'Halloran, as compared with any possible success of missionaries from this country in reaching the Cubans. He does not believe in any extensive sending of American missionaries to Cuba. He is strong in his convictions that the policy of the Home Board in trying to get its work done just as far as possible by native Cubans is far better than the efforts which some are making to reach Cuba through Americans. In closing his letter he says: "One dollar expended on such men as Diaz, Cova or O'Halloran is worth ten expended on missionaries that are not native Cubans."

This may be perhaps putting the matter somewhat strongly. At the same time it is certainly a very strong testimony from one who has had abundant opportunity to judge of the comparative efficiency of native missionaries, where suitable men can be found among the natives.

Rev. Junius W. Millard, in an address before the Southern Baptist Convention at Hot Springs, Ark., in May, said:

"Our fathers early assumed responsibility for the souls of the Negroes who had been brought to our shores from heathen lands. The story will never be fully told of the spiritual teachings by godly women in their own private homes, and of the preaching in the slave quarters. When con-

verted the blacks were received into the regular white churches. So successful was this work that at the beginning of the Civil War one-half of the Baptists of the South were Negroes, hence more in proportion to population than the whites. This work should still go on, for with his strong religious convictions, the Negro appeals to us from every consideration of sentiment and sympathy. The Romanists, Mormons and others are making strong efforts to reach them, but as there are one and one-half million Negro Baptists in the South to-day, it behooves us to continue to give to these, our brethren, aid, sympathy and encouragement."

## NO BOARDS AND BOARDS.

[THE CENTRAL BAPTIST.]

### NO BOARDS.

No effective co-operation by churches or individuals.

No careful choice of men or fields.

No distribution of the money raised, each man getting what he can.

No certainty of support either as to time or amount.

No means of arousing and enlisting the churches.

No full and proper accounting for money received or reporting of work done.

No great works are accomplished.

Only a few (mostly erratic) persons trying to work this way.

### BOARDS.

Regularly organized and effective co-operation, on equal terms, between all who wish to co-operate.

Careful examination and prayerful choice of men and fields, by wise men appointed thereto and held responsible.

Careful estimate of what is needed on each field by each worker and exact proportionment of the means of support.

Positive certainty that the needed, and promised support will be given at the promised times.

Thoroughly organized and effective agencies whereby every church may be reached and every member enlisted.

Full and carefully audited accounting of all money handled and full and widely distributed reports of work done.

All the mighty achievements of modern missions.

The vast body of the Evangelical world has adopted this policy, first introduced by the Baptists. And they founded them and have continued them on a financial basis. M. J. B.

Continue in prayer and watch in the same.





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**HOME MISSION BOARD**

— OF THE —  
**SOUTHERN BAPTIST CONVENTION,**

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#### UNIFICATION AND CO-OPERATION IN THE INDIAN TERRITORY.

The first week in September was the time agreed upon for the two rival conventions in the Indian Territory to try to unify upon the agreement entered into at South McAlester last March.

The Corresponding Secretary reached Durant on the 7th of September. There he found Drs. Morehouse and Raiden of the Home Mission Society, and Dr. Gambrell of Texas, who had been appointed by the Home Board to be present at this meeting to aid in affecting the proposed unification. Dr. R. C. Buckner was also present.

It looked at first rather dark for the accomplishment of the object aimed at. Leading brethren of the General Association of the Territory had become fully persuaded that unification and co-operation on the part of the two bodies was impracticable.

The Territorial Convention, which was in co-operation with the Home Mission Society, seemed to have no difficulty on this point. It immediately passed a resolution consenting to unification upon the McAlester agreement without raising any question as to the constitution to be adopted. The General Association of the territory, which has been in affiliation with the Home Board, passed a resolution to postpone a final decision upon the question of unification until the constitution under which it was to operate should be submitted. Dr. Morehouse, Dr. Gambrell, and the Secretary of the Home Board, as requested by the McAlester Conference, endeavored to prepare a constitution which would be as nearly as possible agreeable to all parties concerned.

After full consideration of this constitution, involving much questioning on the part of the brethren of the General Association,

the constitution was voted as acceptable, and a resolution was passed agreeing to the proposed unification, provided, the Home Mission Society would give satisfactory assurance as to the titles to certain church property in the Indian Territory, upon which the Home Mission Society now holds mortgages. Upon this point Dr. Morehouse made such explanation, and gave such assurances, that the brethren of the General Association were at last satisfied, and voted to go into the proposed unification.

The two bodies then came together and a temporary organization was easily effected. The Territorial Convention, although claiming that it could present many challenges to the right of members to seats in the body, if it saw fit, yet resolved in the spirit of conciliation not to present a single challenge to any one from the General Association. For this the brethren of the Territorial Convention deserve praise. The matter was not, however, so easily adjusted with the General Association. There were brethren in this body who claimed that the Territorial Convention had been a sort of city of refuge for excluded parties from churches in the General Association, and that they could never consent to sit with them in any religious body. The brethren of the General Association were also for the most part, exceedingly strenuous in their insistence that anti-alien immersion should be made a test of membership in the new body. They were, however, persuaded to recognize the fact that this last proposed test could not be applied to any State Convention or Association in any state in the South; that it was a question upon which Baptists had to agree to differ, and they consented at last to waive this test.

On the other point, that of allowing seats to excluded members who had been received into other churches, the brethren of the General Association showed no disposition to yield. They were persuaded, however, to reduce their challenges to the minimum. The large number of proposed challenges dwindled down to five, and when the report upon these were read by the Committee on Challenges only one of them gave rise to any real trouble. Two or three brethren unfortunately made very inflammatory speeches at this point, and it looked for a time as if all hope of getting the brethren together was lost. A better spirit, however, soon prevailed. The brethren of the General Association deserve credit for a very remarkable self-restraint at this point, under trying circumstances.

The next snag to be encountered was when the question arose of electing a Corresponding Secretary. It developed that the General Association, which had been co-operating with the Southern Baptist Convention, had an overwhelming majority, and so could elect any Corresponding Secretary they pleased. It developed also, equally plainly, that the brethren of the

Territorial Convention, which had been in affiliation with the Home Mission Society, were unwilling that the General Association should elect the man of their choice to this office. This was regarded by the brethren of the other side as an utter disregard of the right of the majority to rule. And there was a strong disposition on the part of some brethren to assert this right. It has to be said, again however, to the credit of the General Association brethren, that twice, when they had it in their power to elect their own man, they were persuaded to refrain from doing so. Instead of pressing their advantage they agreed each time to refer the matter to a Committee on Nominations composed of an equal number from each side. Thus it may be seen that, while these good brethren were somewhat exacting in their test of membership, they are not strangers by any means to the spirit of generosity and forbearance.

The first committee to nominate a Secretary failed utterly to agree, and a minority representing some of the brethren of the Territorial Convention held out against the insistence of the majority of the Committee. This committee was discharged by the Convention, and a motion was made and carried that the Convention proceed to the election of a Secretary. Again, however, the majority was persuaded to refer the matter to a new committee. The newly appointed Board was this time made the Committee on nominating a Secretary.

It seemed for the time as if this Committee would also fail to agree. Fortunately, however, after a long and trying session on the part of the Committee, a unanimous report was agreed upon. It was that, for the present year, no Corresponding Secretary should be elected, but that, instead of this, the Convention should appoint for the present year two district missionaries, one from each side, the territory to be divided between them.

When the Committee came to the Convention with this report the surcharge of electricity that was in the air instantly disappeared. The Convention accepted unanimously the report of the Committee; and from this time on there was beautiful peace and harmony. The first meeting of the new Board for the appointment of missionaries was as harmonious as could be desired. All went merry as a marriage bell.

It is earnestly hoped that ere long the brethren on both sides will cease to be watchful and suspicious one of the other, and that the concern of all will be that the Kingdom of Jesus Christ shall be established in the Indian Territory. We are persuaded that, if these brethren work side by side for a while, they will love each other better; and that they will also be fully able to manage their own internal affairs. Like the waters of the Ohio and Mississippi, the two streams may seem to run side by side for a time, without any real union of the waters. But the prospect is good, that if nothing occurs to cause additional division, they will gradually mingle and become one. The Lord grant it! And may the flow be as that of the blended Ohio and Mississippi.



# WOMAN'S MISSIONARY UNION.

Auxiliary to S. B. C.

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

Motto:—GO FORWARD.

MISS ANNIE W. ARMSTRONG, EDITOR.

## WOMAN OF GOD.

Woman of God, the hour has come, arise in Jesus' name,

Thy strength 'tis in His power alone, all other help is vain;

God's footsteps now are on the sea, the isles stretch forth their hands,

The Sun of Righteousness shines forth upon the distant lands.

Woman of God, through Galilee and o'er Judea's plains

Thy footsteps followed near thy Lord, in all His earthly pains,

When up thy steeps of Calvary with bleeding feet He trod,

Thine eyes beheld with sorrow the suffering Son of God.

Woman of God, be swift to go, the doors are open wide,

The times are full of promise; 'tis flowing of the tide,

Sail out upon the deep, broad sea and let your hearts be brave,

A mighty work is waiting, a dying world to save. —Selected.

## MONTHLY MISSIONARY TOPICS.

### Woman's Missionary Union.

Woman's Missionary Union. The name should be a household word throughout the length and breadth of our Southland, because it represents the General Organization of Southern Baptist women, formed in 1888.

"Matchless honor, all unsought,  
High privilege, surpassing thought,  
That Thou should'st call us, Lord, to be  
Linked in work fellowship with Thee."

Auxiliary to S. B. C. This is the position of W. M. U. A helper, harmoniously co-operating with the various agencies of the Convention, it has steadily grown in favor.

Its Purpose. To increase the missionary spirit and grace of giving among women and children.

"How much owest THOU unto my Lord?"

Working Force of W. M. U. An Executive Committee, located in Baltimore; State Central Committees; Woman's Missionary Societies and Bands.

Basis of Effort. Recommendations regarding objects of work and offerings needed, presented by the Home, Foreign and Sunday-school Boards, when adopted at the annual meeting W. M. U. become the basis of effort.

"The secret of success is constancy of purpose."

Another Door of Opportunity. For the first time a request has been made of Woman's Missionary Union by the Southern Baptist Convention. Looking forward to the New Century Movement, it asks that aid be given the Committee on Co-operation.

"Every opportunity is an obligation."

Evidence of W. M. U. Growth. \$30,773 was the amount raised by W. M. U. during its first year; \$83,266 is the record of the past year; \$616,238 the

moneyed result of twelve years. Thirty five hundred dollars has already been given towards starting the Church Building Loan Fund of the Home Board.

"Each year is a new chance, a golden opportunity given us by God."

Literature. An important factor by which W. M. U. work is advanced; 246,860 leaflets, 38,545 prayer-cards, 148,956 envelopes and mille boxes were distributed last year.

A Startling Fact. In some States not one-tenth of the churches have Woman's Missionary Societies. In Virginia, where the women contribute the largest amount, not one half the churches have societies.

Be loyal! 'Tis an honor great

To be allowed on Him to wait.

Be swift to carry His commands—

'Tis work might fill an angel's hands.

## RECOMMENDATIONS OF EXECUTIVE COMMITTEE W. M. U.

As in previous years, the Executive Committee W. M. U. in its annual Recommendations, emphasizes some lines of work presented by the Boards, and makes a few suggestions as to methods of work.

The beautiful spirit of mutual helpfulness existing between W. M. U. and State Central Committees, also between Central Committees and local Societies is noted with much thanksgiving and the hope expressed that all may unite yet more heartily in carrying out the various requests of the Boards, each State making special effort to raise the full amount suggested at the Annual Meeting by the Committee on Appointments.

The establishment of the Church Building Loan Fund is considered as a much needed step forward. By reading all obtainable information, by giving according to the measure of ability, by trying to interest others, Woman's Missionary Union workers are urged to co-operate. The proposed educational features in Mountain Work are also heartily commended and the suggestion made that not only money, but personal service be given in helping these people. Many who are living near the mountain section or spending the summer in that locality, might render valuable service by organizing schools and giving a few hours daily to teaching.

In view of request from the Foreign Board for one hundred Societies to contribute sufficient to support a native helper, it is hoped extra effort may be made to increase the membership of Societies, and that continued emphasis may be placed on the privilege of supporting a "substitute."

As the Sunday-school Board is aiming to introduce its periodicals into every Southern Baptist church, the suggestion is made that W. M. U. workers in churches where they are not used send for samples, become familiar with them, and lose no opportunity of emphasizing their educational value.

Attention is directed to responsibility for training children from babyhood to have a part in mission work, and wherever practicable, the establishment of a graded system of Bands is again recommended.

Repeatedly good result has been proven of holding Woman's Missionary Meetings in connection with State Conventions, Associations and Quarterly Meetings. Therefore the Executive Committee recommends that this plan be more generally adopted, and that at all District Associations reports be made of work done by Societies in the district.

In conclusion, the need for enlarged gifts and increased membership is recognized as a call to prayer. Again the Mission Prayer Card is commended, also the programs for the "Week of Self Denial" in March, and the "Week of Prayer" in January.

The recommendations of the Executive Committee were considered serially at the Annual Meeting W. M. U., and were heartily adopted. In printing this summary of them it is hoped that both Societies and individuals may feel individually responsible for the success of the work. Let the watch-word of the year be "Forward, not backward, and lend a hand."

## GROWTH OF CATHOLICISM IN NEW ENGLAND.

Archbishop Williams, of the Roman Catholic Church, in a recent address upon the growth of that church in New England during the past seventy-two years, makes these startling statements:

"Although the church had been in existence in Boston for thirty-seven years previous to 1826, yet at that time there was in Boston but one priest, no other in Massachusetts; one priest in New Hampshire and one priest in Maine, and no priest in the other three New England States. There was one school, that kept by the Ursuline nuns in Franklin street; where there were about forty children. When the Catholic Union had the first grand meeting in 1843, to protest against usurpation of the Papal States by the Italian government, Bishop Healy was asked to speak to the toast offered on that occasion. He stated that the number of priests in New England amounted to 441, with a population of nearly a million Catholics.

"Today we have over 1,300 clergymen. Of these 150 are religious and the rest secular priests. We have 230,000 children in our schools. We have about 3,200 and add religious teachers in those schools and taking care of charitable institutions, and the population would amount to 1,524,000. Thus it stands today, and you see the progress in seventy-three years."—Home Mission Echoes.

A leaflet issued by the Woman's National Indian Association tells of four young girls who were anxious to do something to help the Indians. "They formed a society, and their regard for it was not lessened by the fact that each one was an officer. They held regular meetings, conducted behind closed doors with great business secrecy, which finally resulted in a parlor fair, to which they summoned their friends by written invitations. All arrangements were made by these four girls, and they were justly radiant when their fair netted \$130. Never mind it afterwards they did want the child whom they desired to educate named 'Katherine Frances Elizabeth Margaret' (after themselves), probably the child could stand it. Indians are used to long names. Multiply a society like this one indefinitely, and it might be done, and fancy the consequence!"

## "SOMEBODY ELSE."

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave whose name is "Somebody Else." Whenever an awkward bit of work has to be done, it is sure to be left for her.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they "can afford at present."

If collecting cards or missionary boxes are proposed, a hesitating voice says, "I am always glad to do what I can, but as for collecting, I must leave that for 'Somebody Else.'"

If a bit of practical self-denial is proposed, there are excellent reasons why it should refer solely to "Somebody Else."

Now and then when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else'" that the poor creature would need a thousand bodies to fill all the reserved seats.

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can she give and collect, and deny self, and attend meetings, and go to the heathen for the hundreds of people who pass their duties on to her?

Now, no matter what others do, you let "Somebody Else" have a rest. Give her a well-earned holiday, and every time you feel inclined to leave anything for her to do, do it yourself!—Awake.



Women's Missionary Union—Continued from 3d Page.

### GO TELL.

Do we that hear understand God's voice? Do we fully comprehend the work of women in the Christian church? Christ, on the morning of the resurrection, when the three women came early to the sepulcher, bringing with them the sweet spices to embalm the body of their dear Lord, seized the spirit of their intended service as a type of woman's work in the churches, said to the weeping Mary, "Go tell that I am risen." Go bear the lamp of faith to the desponding. Sweet ministry for women! If this type has not been understood in the past, and if even yet we only catch faint glimpses of its symbolized duties, let us accept the service, and, according to our ability, by prayer, faith and effort, embalm in the hearts of the world the sweet name of Jesus. When Jacob feared the destruction of the mother with the children, by the hand of his infuriated brother, the morning dawn found him not alone a disabled wrestler, but an humble prevailer. We, my sisters, need to be wrestlers, but may not be prevailers?

## Receipts of Home Mission Board

From August 15th to September 15th, 1900.

**ALABAMA:** Cash, Oxford ch., \$56; Shell Banks ch., by G. J. Robertson, \$3.50; Columbia ch., \$19.35; Shiloh ch., \$1.75. The following by Rev. W. B. Crumpton, Cor. Sec'y: Florence ch., \$2.26; Oxmore, \$2.70; Columbiana, \$2.10; Forest Home, \$1.93; Haleburg, L. A. S., \$8.; Clayton, \$2.10; Wylam, \$2.85; Hepzib h., \$7.39; Woodlawn, \$2.50; Dadeville, L. A. S., \$1.35; Snow Hill, \$2.95; Big Sandy, \$1.70; K. mbrell, \$1.23; Christian Valley, \$1.18; Bethel, \$2.28; Ashville, 75c; Springville, \$1.00; Dadeville, \$3.33; Clayton St. ch., Montgomery, \$5.; New Prospect, 91c; Bessemer, \$8.20; Pratt City, \$2.60; Oakman S. S. Convention, \$3.; Union Springs S. S., \$2.34; Fellowship, \$2.; Mt. Gilead, J. W. M. H., \$1.; Mt. Gilead, A. B. H., \$1.54; Bethel, \$3.; Bassett's Creek, \$1.28; Sumterville, \$3.10; Woodlawn, \$4.50; Oswichee, \$1.53; Gadsden, \$5.; Newberne, \$1.53; Troy 1st, \$25.25; Pleasant Hill, \$2.10; Providence, \$10.; Parker Memorial, Anniston, \$35.; Concord, \$1.55. Total, \$246.38. Previously reported, cash, \$457.86. Total since May, cash, \$704.24.

**ARKANSAS:** Previously reported since May, cash, \$77.67.

**DISTRICT OF COLUMBIA:** Previously reported since May, cash, \$6.50.

**FLORIDA:** Cash, Ochwilla ch., \$4.

**GEORGIA:** Cash, Olway ch., Atlanta, \$1.20; Ways B. ch., \$2.75; Chatoga ch., by R. H. O., \$1.40; L. A. S., Cedartown ch., \$5.07; S. Y. J. meson, Cor. Sec'y, \$100.20. Total, \$110.42. Previously reported, cash, \$1,080.79. Total since May, cash, \$1,141.41.

**INDIAN TERRITORY:** Cash, Erin Springs ch., \$1.60.

**KENTUCKY:** Cash, Graves Shoal ch., \$1.50; Louisa ch., \$2.25; Paris S. S., \$12; Springfield ch., \$7; L. M. S., Ludlow, \$1.10; D. F. H., Magnolia, \$1. Total, \$24.95. Previously reported, cash, \$1,303.61. Total since May, \$1,328.56.

**LOUISIANA:** Previously reported since May, cash, \$5.50.

**MARYLAND:** Division St. ch., Salisbury, \$1.88; 1st ch., Balto., \$30; Mt. Zion ch., \$3.62. Total, \$35.40. Previously reported, cash, \$1,289.78. Total since May, \$1,325.18.

**MISSISSIPPI:** Cash, Lebanon Ass'n, \$21.75; Wall St. B. ch., \$5; Judson B. Ass'n, \$21.73. Total, \$43.48. Previously reported, cash, \$272. Total since May, cash, \$320.48.

**MISSOURI:** Cash, E. H. Sawyer, Tr., \$175.85. Previously reported, cash, \$267.90. Total since May, cash, \$443.75.

**NORTH CAROLINA:** Cash, Tryon St. B. ch., Charlotte, \$25; Mission Society, Bailview ch., \$1; Mission Society Nolts ch., \$1. Total, \$27. Previously reported, cash, \$4.78. Total since May, cash, \$31.78.

**OKLAHOMA:** Previously reported since May, cash, \$1.

**SOUTH CAROLINA:** Cash, 1st ch., Spartanburg \$10; Brushy Fork ch., \$1.25; Marion Union, Lower Section, \$14.75; Sumter ch., \$1.70; Mt. Pisgah ch., \$1.90; S. S. of 1st ch., Gaffney, \$5; Dr. T. M. Bailey, Cor. Sec'y, \$15.00; Antioch ch., \$2.18; Unity ch., \$4.75; New Pisgah ch., \$1.29; Oak Grove ch., \$4.13; B. thany ch., \$1.84; Mt. Lebanon ch., \$5; Pleasant Pl. ch., \$5; Union ch., \$1.60; Dry Creek ch., \$1.75; Manning ch., \$3.40; Newry ch., \$10.08; Abbeville Ass'n, \$5.50; Bellevue ch., \$5.00; Batesburg B. S. S., \$5; Ridge Ass'n churches, \$5; Pine Pleasant ch., \$5; Fairfield ch., \$11.50; Norway ch., \$1.04; Central Com., W. M. S., by M. S. John Stout, Cor. Sec'y, \$12.77; Winsboro ch., \$2; Lake Swamp S. S., \$2; Parnwell B. S. S. Convention, \$4.08; Fairview S. S., \$1.34; Talatha ch., \$7.93; Campobello S. S., \$5.61; Midway ch., 37c; Bethel ch., \$1.11; Willow Swamp ch., \$2.80; Fairmount B. ch., \$1; Ridge Springs ch., \$5.39; Chestnut Ridge ch., \$2.90; Mt. Olive ch., 50c; Rabun ch., \$2.65; Harmony ch., \$2.21; Rabun, \$2.25; Poplar Springs L. A. S., \$5.60; Tyger B. ch., \$1.40. Total, \$195.79. Previously reported, cash, \$796.52. Total since May, cash, \$992.31.

**TENNESSEE:** Cash, Cedar Grove ch., \$1.50; Liberty ch., \$6.40; El Bethel ch., \$2.50; 1st ch., Gintion \$2.50; Big Creek S. S., \$5.60; W. M. Woodcock, Tr., \$254.84; Millington ch., \$4.90. Total \$280.24. Previously reported cash \$393.31. Total since May, cash \$673.55.

**TEXAS:** Cash, Pleasant Grove ch., \$2.35; Harper ch., \$5; J. F. K., Ghoulson, \$405; Eliza Co. Ass'n, \$4; J. B. Gambrell, Supt., \$220.56. Total \$232.41. Previously reported cash, \$1,451.32. Total since May, cash \$1,683.73.

**VIRGINIA:** Cash, B. A. Jacobs, Tr., \$1,000. Previously reported (corrected) \$2,110. Total since May cash \$3,110.

**MISCELLANEOUS:** Previously reported since May, cash \$2,532.50.

**AGGREGATE:** Cash \$2,382.72. Previously reported, cash \$12,000.94. Total since May, cash \$14,383.66.

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