

# OUR HOME FIELD.

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

VOL. I.

ATLANTA, GEORGIA, AUGUST, 1888.

NO. 1.

## HOME MISSION BOARD.

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## OUR WORK.

The work of the Board was thus reported to the Convention:

Missionaries employed.....	287
Churches and stations occupied.....	1,114
Sermons preached.....	33,868
Baptized.....	4,857
Received by letter.....	2,639
Total additions.....	7,496
Religious visits.....	47,610
Tracts distributed.....	347,352
Sunday-schools organized.....	431
Teachers and pupils.....	17,240
Churches constituted.....	306
Houses of worship built.....	64
Total Sunday-school publications.....	4,754,000
Total cash received.....	\$48,023.17
Total co-operative mission work.....	41,154.15
Total for Home Mission work.....	89,177.32
Total cost of houses of worship.....	54,068.00
Total receipts S. S. publications.....	34,478.00

Total cost of work done..... \$178,953.32

## OUR WANTS.

We ask from States within the limits of the Convention for general work, over and above contributions for the house of worship and cemetery in Havana, as follows:

Maryland.....	\$ 6,000
Virginia.....	7,500
North Carolina.....	5,000
South Carolina.....	5,000
Georgia.....	10,000
Alabama.....	5,000
Mississippi.....	2,000
Louisiana.....	1,000
Arkansas.....	1,000
Texas.....	2,500
Missouri.....	6,000
Tennessee.....	3,000
Kentucky.....	7,500

These sums can be easily raised if our people have a mind to work.

We are indebted to Mr. Reau Campbell, editor and proprietor of that magnificent railway magazine, "A Pointer," for the illustrated views of Havana and Cuba, which we publish in this issue. Mr. Campbell is a Georgian who has by perseverance and honest toil achieved wonderful success as a railroad man and advertising agent. We heartily commend the *Pointer* to the public.

## CUBA.

We give in some detail the following account of the wonderful work of the Lord in Cuba. The finger of the Lord has been plainly seen in every step by which our mission there has been established:

**THE CONVERSION OF ALBERTO J. DIAZ.**  
The following account of the conversion of Diaz was written by Dr. Tichenor and published as a tract by the "Maryland Baptist Mission Room" but its deep interest justifies its re-publication, especially as many of our readers have never seen it:

During the last Cuban rebellion, a young captain of the rebel army was sent by his commander to one of the outposts of the army to notify its

ing thus escaped from the island, one of the men, Captain Alberto J. Diaz, went to New York. This young man was a graduate of the University of Havana, in both literary and medical departments. While in New York, he resolved to perfect himself in his medical studies, and prepare himself to treat more successfully diseases of the eye. During the winter which followed, the climate of New York brought upon this child of the sun a severe attack of pneumonia. Alone, a stranger and a foreigner, the breakfast table was saddened, one morning, by the report that the young Cuban was about to die. Among those whose kindly regards the polite and intelligent Cu-

why, after reading it, "she closed her eyes and talked to herself?" She replied that the book was the New Testament, and that, after reading it, she had prayed for him. Poor man! he had never seen anybody pray in that way before. In the great cathedral of his native city, he had seen the votaries of the faith in which he had been reared kneeling upon its marble pavement, count their beads as they, with "vain repetitions," muttered the lifeless forms and called it prayer. His heart was touched by the fact that a young lady, pure, refined, cultured, should take such interest in a poor, exiled foreigner as to watch by his couch of suffering and pray for his recovery. That was a new religion to him. He expressed his desire for the "little book," out of which she had read what to him were meaningless words. He wanted to find out what it contained that could make her so love its blessed pages; she gave it to him, and, as soon as he was able, he began to translate it into Spanish as best he could; so that, by reading it in his own tongue, he might the better comprehend its teaching. One day, while thus engaged, he learned that he could procure a Spanish translation of the American Bible Society. Obtaining one, he commenced with diligent and earnest heart to read what was new to him, the wonderful story of the life, suffering and death of Jesus of Nazareth.

One day, while reading Luke's account of the cure of blind Bartimeus, his mind and heart were strongly attracted to the story. The helplessness of the poor blind, man and the wonderful goodness and power of Jesus overwhelmed his soul with deep emotion. Dwelling upon it for a time he tried to read on, but before he had finished another chapter, he was drawn back by some mysterious influence to read it again. This was repeated time after time, until at length, as his soul was absorbed by this picture of infinite love relieving the darkness and suffering and poverty of the poor blind man, the thought broke upon his soul that *he was just like blind Bartimeus*. That blind man had no eyes with which to see the Saviour, though He was standing before him. Neither had he eyes in his soul, with which to see a Saviour so precious, a helper so divine. A poor guilty sinner, he too was blind, and could not see Jesus. The thought overwhelmed him; he fell prostrate upon the floor of the room. For a long time he lay in speechless agony. He had never prayed—he knew not how to pray. He could find no words in which to couch the agony of his breaking heart; his moaning and his tears were the only utterances he



REV. A. J. DIAZ, HAVANA, CUBA.

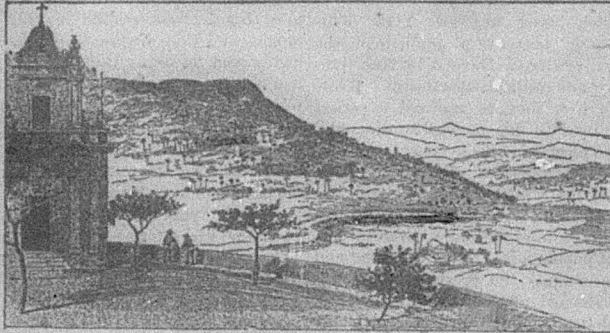
occupants that they were in danger of an attack by the Spanish forces. In attempting to execute this order, he and his companions were surrounded by the enemy at a point on the sea-side. Finding it impossible to escape by land, they resolved, rather than surrender to the Spaniards, to trust themselves to the mercies of the great deep; when night came on, each of them selected the most suitable piece of wood at his command and boldly plunged into the sea. They hoped that the strong current, which sweeps eastward along the island of Cuba, would bear them beyond the environment of the Spanish soldiers, and that, landing at some secure place, they would be enabled to make their way back to their friends. But the current bore them far out from the shore, and about midnight they were picked up by a small vessel which was passing along the coast. Hav-

ban had won was a young lady, who was a Christian and a Baptist. She visited his room, and, finding him near the gates of death, vainly sought to converse with him. He could speak little English and she did not understand his Spanish. Leaving the room for a few minutes, she returned with her New Testament, read a part of the Divine Record, and then, to use the expressive words of Bro. Diaz, "closed her eyes and began to talk to herself." This she repeated for several days until the patient, in whom she had taken so deep an interest, had sufficiently recovered to communicate his thanks for her attentions to him during his sufferings. Obtaining a pencil and paper, he wrote to her, in broken English, his many and heartfelt thanks. Anxious to understand what seemed to him so strange in her conduct, he inquired what was the little book, out of which she read every day, and

could command: until, at last, he cried out in the very words of blind Bartimeus, as though his soul was but echoing that wail of anguish: "Jesus, thou Son of David, have mercy upon me." I need not tell you what followed.

Where did a soul, conscious of its guilt and its helplessness, ever cry to

"taught the way of the Lord more perfectly," and was baptized into the fellowship of the Willoughby Avenue Baptist Church, Brooklyn. He was, also, during his stay in New York naturalized, and obtained the proud heritage of American citizenship which has been of much value to him in his work in Cuba.



VALLEY OF THE YUMURI, FROM MONTSERAT CHURCH.

Jesus that he did not hear and answer? When did despairing sinner ever hold out the trembling hand of his faith, that He, who is mighty to save, did not draw him from the miry clay and the horrible pit? When did the broken-hearted, mourning over his blindness, ever cry to Him, that it did not move the depths of His great heart of love, to comfort and to save? So was it with Diaz. He arose "a new man." How strange, how wonderful! A new world it was to him; his Saviour found, his sins forgiven; a child of God.

The exile had found a home in Jesus and His love.

#### THE RETURN OF DIAZ TO CUBA.

The young convert remained for some time in New York perfecting himself in his chosen profession, and devouring eagerly his Spanish Testament which he had procured from the American Bible Society; but he naturally longed to return to his native land, and especially to tell to father, mother and other loved ones of his new found hope in Jesus—his new faith in a salvation which comes to the individual soul without priestly manipulation, or churchly penance. Accordingly as soon as the "amnesty" was proclaimed he hastened back to Havana where he began the practice of his profession, but neglected no opportunity of telling to all what a Saviour he had found. He met bitter opposition in his own household, especially from his mother who was a woman of strong intellect, unbending will, and a bigoted Romanist. He persisted in his efforts to tell of Jesus and circulate Bibles, and was in the habit of collecting a number of young men (students of the university and others) to read to them God's word, and expound to them the way of salvation. This excited the bitter opposition of the Priests, and their persecutions finally forced him to leave Cuba and return to New York. But the hand of the Lord was still leading him, and during his sojourn in New York he was

After remaining in New York for some time he had the old-longing desire to return to Cuba and bear the "glad tidings" to his people, and when he was in great anxiety as to how he should return he was providentially brought into correspondence with some noble Christian women in Philadelphia who desired to support a colporter in Cuba, and was sent back under an appointment of that grand institution, the American Bible Society, which has done so wonderful a work in the wide circulation of God's word, and which Southern Baptists should hold in grateful remembrance not only for their liberal donation of Bibles and Testaments to our S. S., and Bible Board during the war but, also, for the lavish liberality with which they have donated the scriptures to our impoverished Southern people since the war.

He had remarkable success as a colporter, and steadily pursued his his work in spite of bitter persecutions. Before he knew it he had become a preacher of great power and wonderful success. His brother was converted and became a colporter of the American Bible Society, many others renounced Romanism for the simple faith of the gospel, and "the word of the Lord grew and multiplied" greatly in the island.

Diaz had been considering the question of organizing a church, had written to New York for the "constitution and by-laws of a Baptist church," had received for reply that the New Testament contained the only "rule of faith and practice," and by diligent study of the inspired word had gotten at the true idea of church organization, when Dr. Wood, a missionary of our Home Board at Key West, Fla. heard of his work through Cubans employed in the cigar factories there, and went over to see him. The result of the conference was that Diaz returned with Bro. Wood to Key West, was ordained there to the full work of the gospel ministry, and soon after or-

ganized in Havana the first Baptist church ever started on the island of Cuba.

It is an incident of thrilling interest that the mother of Diaz who had so bitterly opposed and persecuted him was the first one to be baptized, and when the loving son received her into the water his feelings so overcame him that he forgot the baptismal formula which he had carefully prepared and could only say: "Here Jesus, this is my mother," as he "buried her in the liquid grave."

We can only give here the barest outline of this grand work, omitting details of thrilling interest.

Our noble missionary has toiled on amidst the most cruel persecutions, which have really "turned out to the furtherance of the gospel," as when he was put in one cell and his Bibles in another, and he not only preached the gospel in the prison, but God so over-ruled and blessed it that both the jailor and mayor of the city were converted, and Diaz baptized them.

At Augusta in May, 1885, the Southern Baptist Convention put Cuba under the management of the Home Board, and since that time the work has moved steadily forward, and the progress reported has been simply marvellous, until we now have seventeen missionaries, six regularly organized churches in as many cities (the policy has been to organize only one church in a town or city), about twenty stations where the gospel is regularly preached, over 2,500 pupils gathered in Sunday-schools, about 500 in the day schools where the Bible is taught and the fundamental truths of the gospel regularly inculcated, large congregations at all of the preaching services, and a revolution of public sentiment in favor of Baptist doctrines which is as remarkable as it is hopeful.

At the last meeting of the Convention in Richmond the Board reported as follows:

"One of the most remarkable works of modern missions is now in Progress in the Island of Cuba."

"In but little more than two years since the organization of the first church on that Island 1,100 have been baptized. Nine native preachers, some of them men of marked ability, have been raised up to proclaim the gospel."

"Daily schools and Sunday-schools have been established where hundreds of children are taught the way of life. And so rapid has been the

with which they faced the dreadful pestilence of the past summer, going everywhere among the deserted sufferers, bearing in their hands healing for the body, and in their hearts balm for the soul, by the illustration of apostolic Christianity they have given, in enduring patiently the violence of the mob, the organized opposition of the priesthood, and the cold and cruel neglect of the authorities to enforce the law for their protection.

"Eight thousand persons have applied for membership in our churches. Many of these, of course, were ignorant of the true qualifications for church membership and desired only to exchange the Catholic Church for one which they preferred."

"One of the most eminent of the priests on the island having become a thorough convert to our faith, and having accepted Christ as his personal Saviour, has avowed his intention of uniting with our Baptist people, and preaching the gospel in Cuba."

"The Lord has indeed done marvelous things in Cuba for us, whereof we are glad."

Reports from that field since the convention are equally encouraging.

#### THE CHARACTER OF THE WORK.

There has been a natural fear on the part of some good brethren that our work in Cuba has been too rapid to be permanent—that there is danger that many of the converts do not intelligently take hold of the plan of Salvation—and that it is a turning away from Romanism rather than an intelligent turning to the doctrines of Evangelical Christianity.

We are glad to say that intimate personal acquaintance with Bro. Diaz with whom we have had the fullest and freest talks on the subject—the reports of Brethren Tichenor, McDonald and Adair, who visited Cuba last winter, and all of the facts we have been able to gather from the field go to show that there has been exercised the most rigid care in the reception of members, and that the converts as a rule give the most indubitable proofs of sincere repentance towards God, and simple trust in the Lord Jesus Christ.

Over 8,000 have applied for baptism, and their names are all recorded in a book kept for the purpose that they may be followed up and fully instructed in the way of Salvation, but only a little over 1,100 have been baptized, because, as Bro. Diaz quaintly puts it: "We only baptize those



HAVANA.

increase of popular favor towards our work that to-day little, if any, less than one-half the population of Havana are buried in our Baptist cemetery.

"The devotion of our people there to the cause of Christ is shown by their contribution of \$4,610 in a single year, by the unbroken courage

who give evidence that they are new men and new women."

And certainly, no converts of any mission or modern times have given in their after lives—their active work for Christ, their patience in persecutions, or their self-denying consecration of themselves, their property, their time and their talents to the service



of the Master—better evidence that they have been really "born of the spirit."

There has been a great deal said of late about "self-support" in missions, but we know of no mission that comes as near "self-support" as the Cuba mission. Last year our Board appropriated only \$3,504.96 to this important field, and the churches in Cuba raised \$4,610 for the support of the gospel among their own people, besides putting to the credit of the Board \$1,763.17 as the nett cash revenue from the cemetery at Havana.

We saw a letter from the Treasurer of the church at Havana, to Brother Diaz, who was then in this country, stating that at the annual meeting of the church just held, he had been able to report every dollar for the expenses of the past year paid and \$125 in the treasury with which to begin the new year. How many of our churches in the bounds of the Southern Baptist Convention are accustomed to make so good a report? When a young convert is baptized he is at once waited on to know how much he will give for the support of the Gospel, and no one is too poor to be exempted from giving something.

And so in reference to all church and evangelistic work, every one is expected to bear a part, and the practical motto seems to be "Work for everybody, and everybody at work." The heroic fortitude with which our Baptist people ministered to the sick and the dying during the great plague of small-pox last summer not only showed that they had imbibed the

deep interest, and are so intimately connected with the progress of our cause there that we give them some-what in detail.

A Baptist brother from Kentucky died in Havana and Brother Diaz, unable to get a permit for "the heretic" to be buried in the "consecrated" ground of the Roman Catholic cemetery, through the help of the American consul finally succeeded in securing a permit to bury him in a sort of "potter's field" attached to this cemetery. The grave was rudely desecrated by hogs and the priest sneered at Diaz's distress, saying to him, "That is good enough for a heretic Baptist." This first directed the attention of our missionary to the necessity of having a cemetery, and on mentioning it to his devoted wife, she urged him to make it a subject of special prayer, and that very night the earnest petition went up that God would give them a cemetery. The very next morning Deacon J. S. Paine, of Boston, who had been spending the winter in Cuba, came to see Brother Diaz (without knowing what had occurred) and proposed to give him \$200 to buy ground for a cemetery.

This sum was not sufficient for the purpose, but the Alabama Baptist Convention supplemented it by a contribution of \$300, and with the \$500 thus raised, five acres of ground were bought and the cemetery opened. The bishop of Havana tried very hard to prevent the procuring of a license for this cemetery on the ground that by the law only a church

olice cemetery, Brother Diaz has met all of its expenses and placed \$2,400 in eight months to the credit of the Home Mission Board.

The bishop of Havana began to realize the influence and power of the Baptist cemetery, and especially to feel the loss of his own revenue from the Catholic cemetery, and resorted to further means to suppress it. He sent one of his emissaries

sanctified by the water in baptism and by the holy Eucharist. That body has been the temple of the Holy Spirit, and sometime will rise glorious if the man dies in the grace of the Church.

"Now, then, why do you mix in the same place with the Baptist heretic—the apostate and the suicide with the true Roman that has received the holy sacrament, and dies in the Cath-



SANTIAGO DE CUBA.

who, after some circumlocution, offered Diaz twenty thousand dollars in gold if he would close the cemetery and leave Cuba. As soon as he disclosed his proposed bribe our sturdy missionary showed the fellow the door and said: "You have not enough money in Cuba or in Rome to buy me." Cases in the courts were made out against Diaz and the cemetery, but he had retained able counsel, had acted within the law in every step he took, and beat the bishop in every case.

Then followed the burning of Diaz's photograph in the cathedral and the anathemas of the bishop upon him.

The next step was the issuing, in the newspapers and by circulars, of the following frantic appeal, which has been published in many of our Baptist papers, but is so characteristic and valuable as showing the spirit of Rome that we give it in full:

"We, Doctor Senior Manuel Santander Fruto, by the grace of God and the Holy Apostolic See, Bishop of Havana and Vicar-General, to our Venerable Dean, members of the Cathedral, and laymen of this diocese, salutation and grace in our Lord Jesus Christ:

"The Church of Christ is a true mother of all Christian people. When we are born she sanctifies us with baptism; she guides us in our life, and teaches us the doctrine of salvation. If you sin she pardons you, and if you fall she comforts you. She blesses you when you are married, and is with you when you are sick. When you die she never forgets you; she offers sacrifices for your soul, and provides consecrated ground where she buries your bodies. The remains of a Christian man is for our Church a sacred thing. That flesh has been

olice faith? Is it because the Church asks of you a few dollars to sustain the priests and cemeteries? I wish you all to hear my voice to-day: Do not bury your dead in these heretic places, for if you do that you communicate with heretics in spiritual things, which is not allowed by our Church, and we will, also, excommunicate you. Do not send the dead of your families to the heretic cemeteries, for you show thereby that you are indifferent to our religion, and in-differentism and apostasy are the same.

"My sons, your fathers all were Catholics, and they all sleep in Catholic cemeteries, and you all must have your bodies deposited in the same place.

"Another thing: Do you remember that we prepared those cemeteries and that they are very expensive to us? And now you prefer the Baptist cemetery? You forget the contract made between you and our ecclesiastical authority, and you put us in such condition that we must abandon these holy places because we have not the means of supporting them.

"The Baptist cemetery may be a good, nice, beautiful, and secure place; but remember that it has not been consecrated, and the heretic Baptist, the suicide, and the harlot, are the ones who can be buried there.

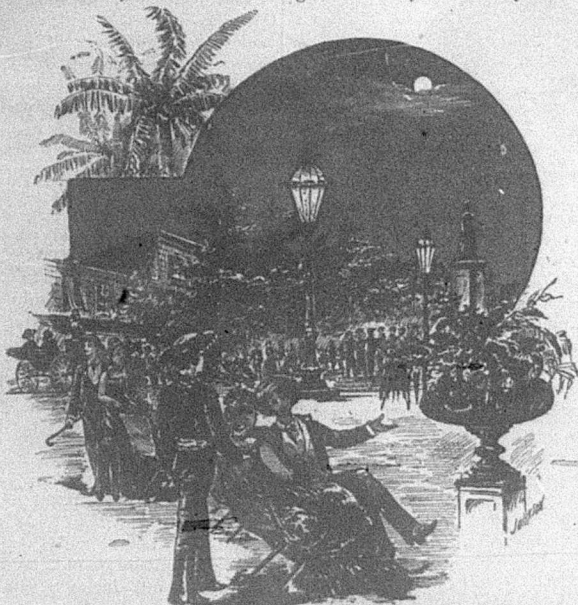
"Oh! my sons, you are all Catholics, and cannot be buried beside those who are enemies of your mother Church. The sons of the light cannot be confounded with the sons of devil. Hear my voice: I am your pastor, and in proof that I love you all, I bless you in the name of the Father, the Son, and the Holy Spirit."

—MANUEL,

Bishop of Havana.

"Episcopal Palace of Havana, 30th April, 1888.

(Continued on fifth page.)



CENTRAL PARK BY GASLIGHT—HAVANA, CUBA.

spirit of the Master, but gave them a wide influence among the people.

Indeed, we know of no church anywhere which has given more indubitable proofs that they are formed on the fundamental principles of the Gospel and are carrying into practice the teachings of the Divine Word.

#### THE CEMETERY.

The origin and history of the Baptist cemetery at Havana are of such

could own a cemetery, but the Captain-General decided that in the eyes of the law "the Baptist church of Havana was as much a church as the Catholic church." The people at once began to patronize the "heretic cemetery" until for the past six months there have been buried in it about half of those who have died in Havana, and although the charges are not a tenth of those of the Cath-

## OUR HOME FIELD.

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

## TERMS, PER ANNUM.

- I. For papers separately addressed, either to editor or to different post-offices:  
One Copy 0 50 cts.  
Five copies for \$2.00 40 " apiece  
II. For packages sent to one person who shall be responsible for their distribution:  
Twenty copies for \$5.00 or more \$ 30 cts. apiece  
One hundred copies for \$25.00 or more 25 cts. apiece

## ADVERTISING RATES.

Per inch for each insertion \$3.00  
If one-half column is taken 12 1/2 per cent. off.  
If one column is taken, 25 per cent. is taken off.  
All communications for the columns of the paper should be addressed to J. Wm. Jones, Editor, 27 Luckie St., Atlanta, Ga.  
All subscriptions or advertisements should be sent to A. C. Briscoe, Business Manager, P. O. Box 196, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.  
A. C. BRISCOE, BUSINESS MANAGER.

ATLANTA, GA., AUGUST, 1888.

## OUR PAPER.

In sending out this first number of OUR HOME FIELD we shall make no formal "salutatory," and need announce no formal "platform," or avow any formal "policy."

In other days the Home Mission Board and the Foreign Mission Board united in publishing the *Home and Foreign Mission Journal*, but for some years past the Home Board has had no official organ, while the excellent and valuable *Foreign Mission Journal* has been the organ of the Foreign Board alone.

There has been on the part of the Home Board and of many of its most judicious friends a growing conviction that we needed a journal to keep before the people the facts concerning our work, and to present to the churches our needs and the best methods of supplying them.

The Convention has several times authorized the Board to start such a paper, and the "joint committee" of the Boards in their report at Richmond advised it, and the Convention endorsed the suggestion.

After careful consideration the Board unanimously resolved to start the paper, and this is the initial number of the new enterprise.

It is natural that some brethren should think that a new paper is unnecessary since the Board has free access to our weekly Baptist papers. Now we gratefully acknowledge the kindness of these papers in publishing what we send them, and the secretaries do not mean to abandon this most important medium for reaching the people. But we frequently desire to publish more than it would be right for us to ask the weekly papers to publish; sometimes we wish to scatter certain facts broadcast among the churches, and it is unfortunately true that our weeklies do not go into many of the homes which we wish to reach, and which we will reach by our low rates and large gratuitous circulation—our object being not to make money, but merely to pay the expenses of publication.

We hope to make a paper that shall be sound in doctrine, courteous in tone, ready always to commend the

true worker in the vineyard, and to stir up the idler or condemn the wrong-doer—filled with the freshest news from "our home field," and not unmindful of our State and foreign mission work—in short a live missionary paper that the people will read, and that shall bear some humble part in promoting the great missionary enterprise.

We ask our pastors and the brethren generally, to help us by sending in promptly their own subscriptions, getting up clubs in their churches, and by sending us contributions suitable for our columns.

Remember that all communications pertaining to the editorial department should be sent to the editor, and all subscriptions, advertisements, or anything pertaining to the business department, to A. C. Briscoe, our very efficient business manager, P. O. Box 196, Atlanta, Ga.

REV. J. J. D. RENFROE, D. D., who died at Birmingham, Ala., was our intimate personal friend, and



REV. J. J. D. RENFROE, D. D.

the sturdy champion always of Home Missions. We are glad, therefore, to be able (through the courtesy of the *Alabama Baptist*) to present a fine likeness of him. We have only space to add that an intimate personal acquaintance with him in the army and since, enables us to testify that he was one of the purest, noblest, truest, most self-sacrificing minister of Jesus with whom we ever came in contact. He did a grand work for God and for truth, and now wears a glittering "crown of rejoicing."

REV. P. H. MELL, D. D., LL. D.

So many and such fitting eulogies have been pronounced on the distinguished President of the Southern Baptist Convention, who died on the 26th of January last, that it would seem useless for us even to mention him. But we could not feel it right to send out this first issue of our paper without putting on record our warm appreciation of his great ability, earnest zeal, firmness for the truth, undaunted courage, and great usefulness as one of the leaders of our Baptist host. We count it a great privilege to have been numbered among his friends.

The increase of the corps of missionaries of the Foreign Board, by recent appointments, should be very gratifying to all of our people. Let the churches heed this leading of Providence, and largely increase their contributions that these may be sustained, and yet others be speedily sent.

We desire to acknowledge courtesies extended us by Gen. J. C. Brown, President of the Texas Pacific, M. H. Smith, General Manager of the Louisville and Nashville, Jos. M. Brown, G. P. Agt. of the Western and Atlantic, Gen. E. P. Alexander, President of the Central of Georgia, and H. W. Fuller, Gen'l. P. Agt. of the Newport News and Mississippi Valley. These great railways are all under admirable management and travel over them is made as expeditious, safe and pleasant as possible.

The summer drought is upon us, and we are in need of all the funds

embarrassment, these increased demands? There is but one way to do this. Let each State, each Association, each church, each individual, make larger contributions than they made last year. Do not be content to reach last year's contribution, but by all means go beyond it.

## BALTIMORE BUREAU OF MISSIONARY INTELLIGENCE.

This admirably conducted bureau has become an institution which we earnestly advise all of our pastors, women's societies, missionary workers, and indeed all who desire to have intelligent views of missionaries, and facts and figures concerning missionary work at home and abroad, to patronize. They have admirably arranged "prayer cards" for missionary concerts, they publish leaflets on the different missions of the Southern Baptist Convention, and furnish the missionary publications of all of the evangelical denominations. Send stamps for their catalogue to their accomplished Secretary, Miss Annie Armstrong, 10 E. Fayette street, Baltimore.

## SUCCESS OF OUR WORK.

The work of the Home Mission Board of the S. B. Convention has been eminently fruitful of good results. The Home Mission Society of New York, employing 743 Missionaries and expending \$414,130.71, report for last year, baptisms 2,886 and churches organized 137, while our Home Mission Board reports baptisms 4,857 and churches organized 306. Our work in Cuba shows the most marvelous progress ever made by any mission of modern times. In two years with an expenditure of \$5,762, there have been established six churches, aggregating 1,100 members, day schools with 500 pupils and Sunday-schools with 2,500 teachers and pupils. Last year, with an expenditure of \$3,504, our baptisms in Cuba numbered 800, while the applications for membership in our churches numbered 8,000.

We mention these facts, not by any means to disparage the admirable work of others, but only to bring out the hopeful character of the grand field we are called on to cultivate, and to let our people "thank God and take courage" at the manifestations of the divine blessing, while at the same time they are stirred up to do more for this grand work.

## FOREIGN MISSION JOURNAL.

We shall not be guilty of the impropriety there would be in a new-comer's introducing a familiar friend of the people, and yet if this paragraph should reach the eye of any not now taking this bright and admirably conducted organ of the Foreign Mission Board, we urge them to subscribe at once. No intelligent Baptist can afford to be without the *Journal*. One of the pleasant things connected with our new position as editor is, that we shall have as our co-worker the genial and accomplished editor of the *Journal*, Rev. T. P. Bell.

## INCREASED APPROPRIATIONS DEMAND INCREASED CONTRIBUTIONS.

In mapping out our work for the year, the Home Board felt constrained, in view of the pressing calls upon us, and in the reasonable hope that the churches would largely increase their contributions, to considerably increase its appropriations for the coming year, although we were obliged to deny some very meritorious applications. Will Southern Baptists enable us to meet, without



## TEXAS SUNDAY-SCHOOL CONVENTION.

We regret that our printers admonish us that our "space" is running out, and that we shall be compelled to notice very briefly two meetings which we had purposed reporting more fully. The Texas Baptist Sunday-school Convention met at Cleburne, June 22d to 25th, and we found it very pleasant to be there and mingle with the brethren. Their twenty Sunday-school Missionaries had done a good work during the year; the discussions of the Convention were of more than ordinary interest and value, and the 250 delegates present unanimously and enthusiastically resolved not only to continue, but to greatly enlarge the work of the Convention. They took various liberal collections for various good objects, among them a spontaneous collection of \$100 cash for our house of worship in Cuba.

The Convention made a new departure in laying hold of an active and successful young business man—brother B. F. Clayton, of Cleburne and constraining him to give up his secular business and become their Corresponding Secretary in place of brother Jeff D. Ray, who had resigned. The result will no doubt show the wisdom of their choice.

## LOUISIANA BAPTIST CONVENTION.

The meeting of this body at Evergreen, July 5th to 8th, was voted by all who attended one of the best meetings they ever had. The attendance was large, the reports cheering, and the enthusiasm at times refreshing. The report of Brother J. W. Tomkies, Cor. Sec'y, showed that they had employed 23 missionaries, who had baptized 552, restored 116, and received by letter 118; a total addition of 786; organized 6 new churches and performed a vast amount of other successful labor. They had raised over \$8,000. At this meeting the complete unification of the State was effected, (New Orleans, which had hitherto acted with the Mississippi State Convention, coming in), and there was a grand "love feast" over the event.

Reserving for our next issue some details of deep interest concerning New Orleans and other portions of Louisiana, we can only say now that this State is, in our judgment, one of the grandest mission fields in the world, and we believe that the time has come when the hearty coöperation of the State and Home Boards and the efficient labors of preachers and laymen of the State will (under God) bring about a grand revolution in favor of the truth.

## BOOK NOTICES.

"ORIGIN OF THE DISCIPLES OF CHRIST" (Campbellites). By Wm. H. Whitsitt, D. D., LL. D., New York: A. C. Armstrong & Co.

Reserving for future review this admirable book, we can only say it now that it is careful in research, scholarly and clear in its statements, courteous in tone and spirit, and a

very valuable contribution to the part of church history of which it treats. It is now in its second edition, and we trust that it shall have far wider circulation, and that Professor Whitsitt will soon give us the larger work of which this is a chapter.

## THE BIBLE DOCTRINE OF INSPIRATION EXPLAINED AND VINDICATED. By Basil Manly, D. D., LL. D. Same publishers.

Knowing Dr. Manly as we do, we had expected a good book on this important theme. He has more than fulfilled the expectations of his friends, and has given us a book which is scholarly, able and conclusive, and at the same time so admirably adapted to the popular apprehension that it should find a place in every Sunday-school and public and private library, and in every home among our people.

Surely it will promote clearer views of "the Bible Doctrine of Inspiration," and great reverence for the word of God as the inspired teaching of His will unmixt with human error.

May these two books, and the others of Professors Boyce and Broadus, be but the beginning of many more to come from the professors of our grand old seminary.

## KIND WORDS SERIES OF S. S. PUBLICATIONS OF THE SOUTHERN BAPTIST CONVENTION.

There are some things about these publications which we wish to say, and to which we wish to call the careful attention of Southern Baptists.

1. The series is not a new-comer, knocking timidly for admission into our schools, and seeking to displace members of the family, but is an old and well-established member of the household, only asking for its legitimate privileges. It came into being at Greenville, S. C., in 1884, under the auspices of the old "Sunday-school and Publication Board" of the Southern Baptist Convention, of which Dr. John A. Broadus was then, and Dr. C. C. Bittling several years later, Cor. Sec. It was transferred to the Home Mission Board, when the S. S. Board (then located at Memphis) was abolished, and the Home Board was instructed to continue the publication.

The old Sunday-school Board had begun a series of "uniform lessons," which the Home Board, under the direction of the Convention, continued, and through all of these years the Convention had every year endorsed and commended these publications, and had refused to endorse any others.

At the meeting at Augusta, in 1885, the Board submitted to the Convention the question of enlarging and improving this series of Sunday-school helps, and it unanimously instructed the Board to do so.

If such a course was not wise—if there was no need of our having such publications—if it was better to get our Sunday-school supplies from Philadelphia—then was the time for brethren thus minded to speak out. But the report instructing the Board to enlarge and improve the series, met with no opposition, and was unanimously adopted.

At Montgomery, in 1886, the Board reported that they had made arrangements to begin the new publications the first of the following October, and there was then ample opportunity of annulling the previous action, and instructing the Board not to enlarge its Sunday-school publications, but instead of doing this, the Convention unanimously and heartily endorsed the scheme, instructed the Board to go forward, and pledged its support. Both at Louisville and Richmond, several brethren

expressed a preference for the Sunday-school helps of the American Baptist Publication Society; but the strong reports endorsing Kind Words were, in both instances, passed without a dissenting vote.

This series is not the property of any publishing house or individual, but is the exclusive property of the Southern Baptist Convention, controlled by its Home Mission Board.

2. We claim that this series of Sunday-school helps, prepared by those who are recognized as among the ablest, the most scholarly, and the soundest of our Baptist expositors, fully deserves the commendation it has received from competent judges as fully equal in merit to any other series now published.

3. We insist that even if we had no Southern Baptist Sunday-school Publications, it would be wise to begin them now, instead of adopting the policy of consolidation and centralization.

4. Southern Baptists, who have ever been sound in doctrine and conservative in practice, cannot afford to commit to others the responsibility of teaching their own children. If false doctrine is published in any other Sunday-school series we have no remedy. But if Kind Words should lapse into false doctrine, and the Home Mission Board did not remove the editors, the next Convention would very promptly remove the Board.

There has been a good deal said about an objectionable advertisement that crept into our Teacher, but suppose our exposition of the Lessons should teach false views of Inspiration, or Arminianism, or Baptismal Remission, what a howl would go up from "the defenders of the faith."

5. It is of the very highest importance that our children should be trained to know, appreciate, and regularly contribute to the missions of our own Boards. The future of our missions depends in no small measure upon the training of our children. Kind Words has regular lessons about the missions of our Convention (Foreign as well as Home) and no other series has. Our children are there taught the names and told about the work of our missionaries in China, Africa, Italy, Brazil, Mexico, Cuba, Indian Territory, Texas, Florida, Louisiana, Arkansas, among the Negroes, and in the other fields of our Home Board. They would not learn from any other series so much as that Southern Baptists have any missions, at home or abroad. If Kind Words had no other claims, the series is worth preserving for the sake of training our children to be interested in our own Mission work.

For these, and for other reasons that might be given, we insist that our people should rally around and sustain our Kind Words Series, that it may be made in the future, still more than in the past, worthy of the talents, resources, and needs of Southern Baptists—the pride of the denomination, and a rich blessing to our children and to the world.

Our advertisements generally will be found to be of more than ordinary merit. Those who wish to educate their sons or daughters can safely be suited in the schools and colleges which we advertise. The Judson, at Marion, Ala., Shorter, at Rome, Ga., Thomasville Female College, at Thomasville, N. C., Roanoke Female College, at Danville, Va., the Virginia Female Institute at Staunton, Rutgers Female Institute, New York City, Hollins Institute Va., the Southwest Virginia Institute, at Glade Spring, and Capital Female College, at Atlanta, all have their peculiar advantages, and parents or guardians are fortunate in having such institutions from which to select.

As an academy for boys, Alleghany Institute is of the highest grade, while Georgetown deserves its reputation as in the very front rank of Kentucky colleges, and Richmond acknowledges no superior among our colleges. Randolph-Macon, we know to be a Christian college of the highest order.

We know F. D. Johnson & Son to be perfectly reliable in every respect. We can say the same of B. F. Johnson & Co. Of KIND WORDS we have spoken at length in another column.

(Continued from third page.)

## CUBA.

"By order of my Rt. Rev. Lord and Bishop.

"DR. JUAN BAUTISTA CASAS GONZALES, Secretary.

Diaz saw this document in the Havana papers while he was in Richmond at the Convention, and at once wrote to the Bishop his thanks for giving him and his work so good an advertisement, and proposed on his return to Havana to discuss these questions with him. The anathema and threats of the Bishop were as powerless as his other efforts, and, growing desperate, on the 24th of May he sent one hundred men at night who tore up the road leading to the Baptist cemetery so that it could not be used. This will of course be remedied, as it was a plain violation of the rights of American citizens, and of Spanish law as well. Meantime Diaz has been answering the circulars of the Bishop with results that are best told in two letters which have been recently received from him.

Under date of June 4th he writes: Rev. Dr. Tichenor:

My GOOD BROTHER:—I have received your letter dated 29th of May, and another from Bro. Adair with a check for \$666.45.

I enclose you two circulars that we have spread here. Our work is in better condition than ever. The papers send reporters to our church, and publish all my sermons. Since I came back the Bishop does not say a word about us. He does not want to discuss the matters I suggested to him. The outside people think we have the truth when the Bishop is afraid to discuss the articles of faith.

The Catholic cemetery, or the Bishop in closing the road has acted in defiance of the law. \* \* \* \* Sunday, May 27th, the newspapers announced my subject, and at 6:30 we had not where to put the people. We got that theater near by the church and had the meeting there. Four thousand people were present, and the collection was \$125. The service lasted three hours. I preached two hours and a quarter. For three times the people can't contain themselves, but get up and say, "You are right." I did not speak against the Catholic church, but the people did.

I explained to them what "heretic" means—a church that puts men's doctrines in it. Then I presented the pure church of Christ, compared it with the Baptist church and with the Roman Catholic, and asked the people, "Who are the heretics? The Catholics or the Baptists?" Ten times I presented this question to them, and they all at once, in a loud voice, say, "The Catholic Church!" O! my brother, I wish we had our church building in Havana at this time. I will send you the paper that published part of my sermon.

Your brother in Christ,

A. J. DIAZ.

Under date of June 11th he writes as follows:

My good Dr. Tichenor:—\* \* \* \* I went last night (Sunday) to hold

the meeting in the theater again, and every space was occupied by over four thousand people. I counted one hundred and ninety lawyers and doctors present. The subject was, "Which cemetery has been blessed of God?" The people can't contain themselves. They applaud and interrupt me for more than five times. I called them to order, but they did the same; they could not help it. When I get through they all come around me and embrace me. I had been preaching for two hours and was tired, and the people who were around me suffocate me. I took seat in one of the desk chairs, and as soon as I sit one of the doctors say: "He needs air. Please make room." Then the people took me in that chair, and bring me home on their shoulders. I live about a mile from the theater. You may suppose how that act drew the attention of the people on the street, and all the people who were at the service they all come; so over seven thousand people bring home the poor Baptist preacher. This morning I was all right, and ready to preach another sermon in answer to the Bishop. The Bishop did not want discussion now, but I do not mind. I answer him just the same as if he accept it. "Cuba is coming to Christ." I have five special sermons to preach in the next ten days; one is in the court-house about the "Immortality of our Baptisms," and two of them in the city of Las Puentes, in answer to the priest, and I have very little time to write.

Your brother in Christ,

A. J. DIAZ.

Since then Diaz has opened another road to the cemetery, and the people continue to bury their dead in "the heretic cemetery," and it becomes every day more apparent that we must have more ground there to meet the demands of the near future.

THE ABSOLUTE NEED OF A HOUSE OF WORSHIP IN HAVANA.

It may be thought by some that the large crowds spoken of above were attracted merely by the sensation of the reply to the bishop; but crowds habitually attend our services in Cuba, and a constant and pressing cry is for places to hold the people who desire to hear the gospel. It is against the law to hold out-door services, and the priests who are accustomed to a beggarly account of empty benches, in their splendid churches, are only too eager to enforce the law against "the heretics."

Diaz uses a rented store which has been converted into a hall which seats 350, but into which they crowd 500, and he has 350 additional seats in a court, which runs alongside their hall. The following letter from Deacon J. S. Paine, of Boston, written to Bro. Diaz when in this country, will show the condition of things in Havana:

HAVANA, CUBA, March 31, 1888.

DEAR BROTHER DIAZ—I write just a few words to say I attended the meeting in your chapel on Thursday evening, and I must confess I never was more surprised, than when we came in sight of the door and found

not only the room completely filled, but the door-way and side walks in front, so that passers-by were obliged to step out into the street to pass. One of the good brothers made room for me, so I got inside just as the sermon began—text, Isaiah 53:12—which was listened to with great attention and interest. Friday—next evening—we went early, but found the room again filled, many standing, and not a seat to be had, except one of the desk chairs, which was brought out for Mrs. Paine. The subject of the sermon was "The words of Jesus on the Cross." I have seldom seen an audience so intent and eager to catch every word of the preacher. I was touched to see so large a number present at a religious meeting in the middle of the week—the evening hot and close—when on the public square within hearing distance, was a band of fine music and thousands of people, dressed as for the opera, were promenading. As the pastor of the

On the 20th of June I was in the City of Guinnes and preached to 600 people. I distributed 1,000 Bibles after the service. My text was, "God is Love."

We have opened a new way to go to our cemetery—the old road being still closed.

Last night at 7:30 I was called on by Brother O'Halloran, who came from Las Puentes, and reported that there was trouble there. I went immediately in my buggy and found over 1,500 people collected around the Catholic church, determined to burn it and lynch or kill the priest, who was inside. The majority of the people were Baptists in sentiment; but they were all so enraged that the police could do nothing with them, but had sent to Havana for 5,000 cavalry soldiers. When I saw that crowd of people, heard their yells and realized their number, I feared that I could not restrain them, but I tried to go as near as possible to the church

Bro. Molina came from Mexico yesterday morning and came to see me in the evening. He says he is all ready to follow Christ. I hope that next Thursday he will make his public profession of faith. He will take charge of the seminary. I will write you more fully about this.

Good-bye!

Yours fraternally,

A. J. DIAZ.

It will be understood that the mob of 1,500, which surrounded the church and threatened the life of the priest, were not members of our little church at Las Puentes—for that numbers, we believe, only about 60—but men who sympathized with us, and were greatly enraged against the priest because of the inexcusable outrage he had perpetrated in seizing by force a body which friends wished to bury in the Baptist cemetery.

The spirit of our church there had been shown upon a previous occasion, when, as their place of worship was being stoned by a mob instigated by the priest, they knelt and made fervent prayer for their persecutors, even while the stones were crashing into the house.

It would have been a great calamity, of course, if the mob had carried out their purpose and burned the church or killed the priest, and the Romanists would have used it to the greatest advantage against our people. But the same over-ruling Providence, which has given Diaz such wonderful influence with the people that they obey his voice as that of a born prince among them, brought him on the scene at just the right time, and the terrible calamity was averted.

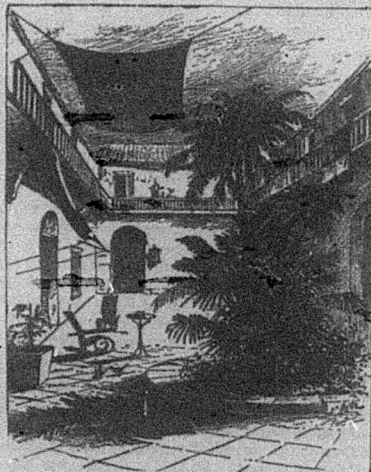
"Brother Molino" is the priest who was formerly in charge of the cathedral, and whom the bishop sent to hear Diaz that he might refute his "heresy." He heard and took full notes, but he was convicted of sin, had several interviews with Diaz, and said one with Drs. Tichenor and McDonald and Bro. Adair when they were in Cuba, and gave the clearest evidence of the sincerity, as well as the intelligence, of his profession. He went to the city of Mexico to escape temporarily the bitter persecution to which he was exposed, and was to have come from there to Atlanta to be baptized, but was detained by the illness of a member of his family, and finally decided that it would be better for him to return to Havana, and make his public profession at the scene of his former labors as a Romish priest.

He is said to be a man of great ability, fine scholarship, and great popular power. He was chief priest in the cathedral and Professor in the Theological Seminary. He will be, under God's blessing, a very valuable accession to our working force in Cuba.

The latest letter we have received from Bro. Diaz is as follows:

HAVANA, 6th of July, 1888.

Bro. Tichenor—I have received a letter from you and one from Bro. Adair with a check for our



THE RESIDENCE OF A CUBAN RESIDENT.

church was away, I went, expecting to find not more than two hundred present, but when I saw such a crowd I thought this people I know dearly love their pastor, but they do not stay away because he is absent. Dear Brother Diaz, I realized more than ever how much you need a comfortable church where this great throng of people can be accommodated and hear the gospel. I do hope and pray that your unwilling absence from your loved people may be blessed to that end.

Yours sincerely,

J. S. PAINE.

THE LATEST NEWS FROM CUBA.

The following letters give the latest advices we have from our work in Cuba:

HAVANA, July 2, 1888.

REV. DR. F. T. TICHENOR:

Dear Brother—I have finished the series of sermons I had in reply to the bishop. He was afraid and the people are all in sympathy with our church. I have very large audiences as before. I read this morning the statement of one of the papers of largest circulation here, and enclose you a slip from it that you may see what it says.

and rose in the buggy. When they saw that I wanted to speak to them they all made silence, and then I supplicated them to have peace and I would try to present the case in the court-house. They obeyed me, and I saved the priest from a sure death.

The reason of this uprising was that there was a funeral they were bringing to our cemetery, and the priest, with the alderman and twenty soldiers, interrupted the procession, saying that the deceased was a member of the Catholic church, and it was not right to take the remains to the Baptist cemetery. There were only about fifteen persons with the corpse, and the priest and the authorities took it into the church. This news soon spread all over the town and the Baptist people and their friends collected to take the remains, but finding the doors of the church closed, they determined to burn everything. If I had delayed ten minutes in going there, I tell you, my brother, that blood would have been shed in that town. You may suppose how all of the people of this island speak about the affair to-day. I will send you some of the newspapers that relate the facts.



salaries. He spoke of some mistake in the last draft [a slight mistake against Bro. Diaz], but I thought he was all right; nevertheless, he may know better than myself, so tell him please to correct it and let me know. We have not much time here to think about these little things, so we left to him that question.

The road to our cemetery has been opened by me. The Consul-General has visited our cemetery twice, and that is all. He did not say anything to the government. \* \* I have the promise of hearing something about that lot—Prado G. before our chapel—this week. I think we can get it, paying so much a year. The owner does not want to sell the lot on which is the house and of which we spoke.

I have been so busy that I have not had time to select a man for Jamaica Mass., but I will attend to the matter this week. Last night (Thursday), before a prayer-meeting of 300 people, Rev. V. R. Molino made his public profession of faith. He said that he came out from the Catholic Church because he had found the truth, and that if he continued to live in the Catholic Church he would be an "apostate," because he does not believe in their doctrines. He thanked God who had led him out from idolatry and brought him to the knowledge of the truth. He said: "The Catholic Church, when some of her priests leave her, says, 'he wants to get married.' But look at me. I am an old man, and the only idea I have is to serve God and his people. I love Christ and I want to preach his pure, pure, pure doctrine, not as Romanists understand it, but as Baptists teach it."

He is a grand orator, but last night he was excited, and (as we say) "a fish out of water," or a man out of his element, and was brief and a little nervous. But his presence in the pulpit is very fine, and as soon as he arose he had the sympathy of the people. The lesson I explained was the conversion of Paul, and I recommended the brethren to receive him. After this the church received Bro. Molino as a candidate for baptism.

My brother, I do not know myself today; I am so happy and full that I can't contain myself. I speak to everybody I find on the street.

I do not know where I can put the people next Sunday.

My good brother, rejoice with me in the work of the Lord, and pray for us that God may make us humble and not let Satan descend upon us.

I believe very strongly in the power of prayer, and more so to-day than ever.

We prayed God for a cemetery, and he gave it to us. We prayed God for a church building, and he put that into the hearts of our Baptist people, and we will have the church. We prayed for the conversion of Cuba, and Cuba is coming to Christ. We prayed for the conversion of the priesthood of Havana, and the high priest of the cathedral has come to Christ.

Blessed be the name of the Lord! My brother, there is no doubt that God is here in this work, for no man in this world could do such work as this.

I wish I could write all of these facts to all of our Baptist papers, but I have not time. Please let them know all about it, so they may publish, and let all our people know the work of God. \* \* \* \*

Your brother,

A. J. DIAZ.

#### TWO PRESSING NEEDS.

In view of all of the above facts, and they might have been multiplied, are we not under two pressing necessities?

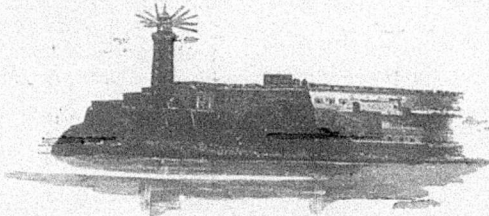
1. To build at the earliest practicable day a house of worship in Havana that will hold at least 2,500 or 3,000 people.

2. To add to the cemetery enough ground to meet the constantly growing demands upon it.

The convention unanimously and heartily instructed the Board to raise \$50,000 for these two objects, and we are earnestly endeavoring to carry out these instructions. This is a very large sum of money to raise in addition to the extra demands of our mission fields, but we confidently believe that we will, by God's help and the favor of the brethren, raise it. The additional ground for the cemetery will cost \$7,500. Is there not some wealthy Baptist who will make the grandest investment of his life, and link his name with one of the grandest enterprises of modern missions by giving the whole of this sum? Several brethren have expressed their willingness to give \$750 each if ten could be found to make up the amount. Are there not others who will join this band? Are there not enough to contribute speedily, in whatever sums may suit their means or wishes, the money necessary for this purpose?

As for our house of worship, there are several things about it that are too obvious to need argument.

1. We must have "a place where



MORRO CASTLE, HAVANA.

to put the people" who crowd to hear the gospel.

2. We must not be satisfied with a lot "on a back alley next to a livery stable." We must have a lot centrally located, and must be willing to pay what may be necessary to secure this.

3. While we do not want an extravagant house, we do need and must have one that is neat, comfortable, with good acoustics and capable of seating at least 2,500 to 3,000 people.

How are we to get it?

Brother Diaz says that "the Lord will give us that house." But he did not mean, of course, that the Lord would send it down from heaven, ready built and furnished, but that he would put it into the hearts of the brethren to send us the needed money. And they will do it. We have already received some most liberal contributions and many encouraging promises. But "the king's business demands haste," and the time has come when we must urge the finishing up of this grand enterprise.

We beg pastors to call the attention of their people to the matter, and to collect and forward to us the contributions of those able and willing to help.

We beg individual brethren to send us what they can, or tell us what they will be able to give.

And we appeal to our Sunday-schools, and to our noble women, to use freely the "brick books" (which can be had of the secretaries of the State committees, of Miss Annie Armstrong, No. 10 E. Fayette St., Baltimore, or from our office), and to let these little rills flow into our treasury.

Heed, we beseech you, the appeal of Bro. Diaz, and pray for Cuba, and let your contributions go along with your prayers.

BUT CUBA IS BY NO MEANS OUR ONLY OR MOST IMPORTANT FIELD.

The wonderful work in Cuba has so stirred the minds and hearts of the Board and of our people—the facts that have come from there have been so numerous and so thrilling and have of necessity occupied so large a space in our publications, that there is very great danger that the Board should be supposed to think, and that our people should look upon Cuba as our only, or certainly our most important field of labor.

We cannot better express the sentiments of the Board than by quoting the following extract from our last report to the Convention:

"While we rejoice in the great work in Cuba, the Board does not forget,

gospel to the millions of our colored people, and let its subduing power hold them in allegiance to truth and duty, than to break the power of Catholicism in that fair land. The truth is, brethren, that our country contains within itself, in large measure, the hope of the world.

Almost the entire aggressive power of Christendom is lodged with the English-speaking people, and of these a majority now live within the confines of our country. Of the two parts into which they are divided by the Atlantic, the one is old, settled, conservative, hampered by a State church, and by its limited and insular domain; the other is young, energetic, full of enterprise, stimulated by freedom of both Church and State, and possessing a continent as its home, where it may plant all its growing activities and build them to the stars.

If the world within the next century, or the next decade of centuries, is to receive the gospel, our country must be the open hand from which it will be given.

The redemptive energies of humanity are couched in the heart and brains of this great nation.

Whatever retards the progress of Christianity here lengthens the hours of that long darkness which, since the closing of Eden's gates, has brooded over the world. Whatever promotes truth, purity, love to God and faith in Christ, among our people, shortens the world's night of sorrow and hastens the coming of millennial dawn.

Our country, our whole country for Christ, means the established throne of our Lord, around which the now blinded nations shall gather to see the King in his beauty, and join in the coronation anthem which proclaims him Lord of all. Our country saved means the world redeemed.

D. APPLETON & Co., are widely known as among the most successful publishers in the country, or in the world, and they are fortunate in having as their efficient Southern Agent, our old friend Maj.-Jos. Van Holt Nash. The books he advertises should be in the libraries and homes of our people.

The "Department of Physical Culture at Randolph—Macon College, with its new and splendid equipments and its two teachers, is deserving of strong commendation and it is hoped that it will stir up the friends of others of our colleges to equip them in the same way.

"*Mens Sano in Corpore*" is certainly a good motto especially combined with the atmosphere of a thorough christian college.

"OUR STATE MISSION WORK" in the several states had been prepared for this issue, but is crowded out and must appear in our next. In the meantime we shall collect fuller information and make the statement more interesting and valuable because of the delay.

OUR NEXT ISSUE will appear the last of September. Meantime let the subscriptions roll in.

#### RUTGER'S FEMALE COLLEGE. NEW YORK CITY.

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#### GEORGETOWN COLLEGE,

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nor would it have the denomination forget, that other interests committed to its charge are of equal, not to say greater, importance than its mission to Cuba.

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