

OUR HOME FIELD.

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

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NO. 4.

HOME MISSION BOARD.

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STATE WORK.

We continue our sketch of the work in the States which compose the Southern Baptist Convention.

NORTH CAROLINA.

The Baptists of the "Old North State" have two conventions—the Baptist State Convention and the Western North Carolina Convention. They report in a population of 1,525,341 (by the census of 1880) 47 associations, 627 ordained ministers, 1,307 churches, 7,649 baptisms during the year, and a white membership of 124,725. The colored Baptists report 105,603 members. So the total membership of the Baptists of North Carolina is 230,328, or about one in five of the population.

The State Convention does its work through a Board of Missions and Sunday-schools, of which Bro. N. B. Broughton is Chairman, and Rev. Dr. C. Durham is Corresponding Secretary, and a Board of Education, of which Rev. Dr. John Mitchell is Corresponding Secretary. They have also an Orphanage at Thomasville, of which Bro. J. H. Mills is Superintendent, and give much time and attention to Wake Forest College, which has attained such a grand success under the able management of Rev. Dr. C. E. Taylor, the President, and his accomplished corps of teachers.

The recent report of the Board of Missions and Sunday-schools to the State Convention brings out the following points: STATE MISSIONS. God has given another year of great success in the prosecution of the work, by this Convention, committed to the Board. There has been in our churches, for the past ten years, a healthy and rapid growth of the spirit of missions, and in no year of our history has this spirit been more marked, or its fruit more satisfactory, as shown in the difficulties overcome and in work of the denomination, than in the year now about to close.

Three things have made it specially hard on the Board and its missionaries this year, viz:

1. The Board, believing it to be the wish of the Convention, undertook to do a larger work than ever before. This made it necessary for the churches to give more for State Missions, Foreign Missions, Home Missions, and Colportage than ever before in their history.

2. The crops in many parts of the State were cut short by the long summer drought, and then came the floods and swept away much of what was made, so

that many of the brethren by these things were made less able to give than in former years.

3. This has been a general political year, and many of the people have been much absorbed in these matters, and some of them, it seems, have forgotten to make their contributions to the work of the Board.

But amid it all God's guidance and blessings have been given, and this year's work has been, in all departments, the largest ever done through your Board. Last year the Treasurer reported for State Missions \$9,380.65, this year \$11,454.04; last year the Board reported eighty-two missionaries, and this year ninety-five missionaries and fourteen colporteurs—total 100.

Total cost of work, \$11,990.52; total

\$231.65; schools aided, 196,48; total value of donations, \$428.13; new schools organized, 128; present number of schools (approximated), 1,500; number of attendants (approximated), 115,000.

The Board has been running a "Sunday" school supply store, which is doing well, but needs a capital of at least \$5,000 to do its work properly, and earnestly appeals to the Convention for that amount.

COLPORTAGE. The Board has employed during the past year fourteen colporteurs, who report Bibles sold 530. Testaments sold 966, books 1,734. Bibles given away 720. Testaments given away 1,486, pages of tracts and papers given away 486,478. It is proposed to greatly enlarge this work.

HOME MISSIONS has been re-

The Orphanage, under the very able and efficient management of Superintendent J. H. Mills, owns 300 acres of good land, has erected excellent buildings, is out of debt and is sustaining ninety-two orphan children.

THE WOMAN'S CENTRAL COMMITTEE, under the management of Miss Fannie E. Heck, President, and Mrs. James A. Briggs, Corresponding Secretary, has raised during the year \$1,381.59, and has done a large amount of very effective work.

In a word, the Baptists of North Carolina are actively and aggressively at work in every department, and are making steady progress all along the line.

ARKANSAS.

Rev. M. D. Early, Secretary of the Arkansas State Convention, has promised us a full statement of the work in this rapidly growing State, and instead of attempting to compile the facts we will wait to hear from him. Rev. E. L. Compere is the Moderator, and our efficient representative in the "Baptist General Association of Western Arkansas and Indian Territory." Their Mission Board reported at the last meeting of the General Association that they had expended on the field \$1,066.50 appropriated by our Home Mission Board, \$83.33 received from the American Baptist Publication Society, \$598.95 collected by the missionaries on their fields, being a total of \$1,848.78, and that they had collected \$167.50 for a mission to Idaho and \$174.20 for Foreign Missions.

They made the following report of work done by Missionaries in connection with the Home Mission Board: Sermons preached 1,577, exhortations 341, baptisms 307, received by letter 99, churches organized 6, Sunday-schools organized 15, ministers ordained 2, deacons ordained 8, days labored 1,526, miles traveled 15,320, tracts given away 800, collected on the field \$698.95.

Work of Colporters.—Days of labor 163, sermons 89, prayer-meetings held 152, families visited 424. Sunday-schools organized 1, Sunday-schools addressed 4, baptized 6, miles traveled 1,228.

We give the following extracts from a characteristic letter from Bro. Compere: Dallas, Polk County, Arkansas, October 8th, 1888.

Dear Bro. Tichenor.

I have written so often and so much about the destitution, the white fields ready for the reaper, the consecrated men ready to reap for the barest support, and the impossibility of getting their support in this field just yet, that I think sometimes that you and others get tired of me, and I cease to press the claims of this field as they should be pressed. If I had \$2,000 I can have more sermons preached in this destitute field than twenty average city pastors will preach in the next year.

I wish you had been at the late session; you would have gone away determined that \$3,000 should be expended in this field, to say nothing of the vast and fruitful field in which Thrasher and Hays have been at work in the Northwest; when we go south from the church where the last session was held, except one feeble church about four miles away, I do not know of another for at least 100 miles, perhaps farther. And in all the work that has been done by former Baptist Missionaries among the Choctaws, I never heard of one of them making even a tour through the section of which I speak. The Indians in



MRS. DIAZ, MOTHER OF REV. A. J. DIAZ, HAVANA, CUBA.

contributions, \$11,454.04; remaining debt, \$535.98. The work done on mission fields and the contributions made by them can be partly shown by the following figures: Sermons, 5,385; churches supplied, 221; out stations, 162; baptized, 879; added by letter, 642; professions of faith, 3,252; houses of worship building, 83; houses of worship finished, 27; churches organized, 32; paid pastors, \$8,073.12; State Missions, \$866.12; Foreign Missions, \$587.59; Home Missions, \$243.20; education, \$320.59; Orphanage, \$259.00; other objects, \$1,131.75; number of Sunday-schools, 355; number of officers and pupils, 18,499; new schools organized, 43; contributions by schools, \$682.25; building and repairing, \$10,203.62.

The Gospel Herald, the monthly missionary paper of the Board, has paid all of its expenses and left in the treasury an "excess of income over expenses" of \$127.20. The Board reports sixteen churches aided last year as now self-supporting, and expresses the hope that a number of others now aided will become self-supporting another year.

SUNDAY-SCHOOLS. The following figures report the Sunday-school work done during the past year:

Quarterlies and papers sent out, 76,497; ministers aided (donations and discounts),

presented in the State by our efficient Vice-President, Rev. A. G. McManaway, and there has been steady progress in contributions and in interest in our work. The contribution from the churches of the Convention last year for our Board was \$2,254.59, and the Convention resolved to endeavor to raise for the coming year \$5,000. We hope that this will be done.

FOREIGN MISSIONS has had a very efficient representative in Rev. W. L. Wright, Vice-President of the F. M. Board for North Carolina, and the Convention raised for this object during the past year \$3,119.24, and resolved to raise \$11,000 during the coming year. North Carolina has been especially honored in the number of Foreign Missionaries she has sent out. When the veteran and beloved Yates fell at his post of duty, Herring and Bryan were there to "close up ranks" and continue the battle, and now three other noble North Carolina soldiers—E. F. Tatum, T. C. Britton and L. N. Chappell—are hurrying to the front to reinforce these heroic laborers in China.

The Board of Ministerial Education has done a noble work in sustaining at Wake Forest College during the year thirty-two ministerial students and raising for the purpose \$4,038.31.

that section are simply *heathen* and the great majority of the whites among them are *worse than heathen*. There is no law in the Indian Territory to punish white people (who are not citizens by marriage) for selling goods on the Sabbath, for gambling or any day for fighting, etc. If they murder, steal or introduce intoxicants the United States Marshals take them, but they may do anything else with impunity. Hence people go there to defraud creditors in the States, and to hide from a thousand crimes, to live idle and adulterous lives, and hence the influence of this population is more deadly on all classes than the rank-and-file. And as there is almost no civil law over these people, there is no hope only by the gospel, and you can hardly imagine how that state of things just over the line has always corrupted the whites in the State who live near the line. And yet, among these wicked whites who lie concealed in the mountains among the Indians, there are very many who are hungering for the gospel. Sometimes women and other members of a family, who are Christians and have enjoyed the gospel in the States, have been taken to the Territory much against their will, but to accompany their husbands, brothers, parents or children. By means of these starving Christians the missionary gets a hearty welcome and starts his work perhaps under a tree or in cold weather in some cabin.

Do tell me that you will try to increase the amount promised. I am so troubled to know how we are to plan the work; there are so many who should be helped a little and so many who wish to give every day to the work. Two brothers have been preaching a few days very acceptably to this Christless town, and they are willing to give their whole time to the destitute for \$100 each. This seems ridiculous, perhaps, but I have heard many a town preacher who really could not preach as well as these men. This town is distinguished for infidel and anti-mission sentiments, but old citizens said they had never seen so much thoughtfulness and seriousness in the town before, and yet no one professed religion, though fruit will be gathered.

I will send aggregated report in time for you. In my report to our own Board I say: "Besides the agency and general management of the work, your superintendent of Missions has preached seventy-one sermons and traveled 679 miles," and yet I only asked the Board to allow me \$120.

Give me time and pray for me.
Your Brother in Christ,
E. L. COMPERE, Supt.

Arkansas is a grand field for missionary effort, and the outlook for the future is very encouraging.

GEORGIA.

The Baptists of Georgia do their work through a State Convention (with which, however, not all of the churches and District Associations are yet in active co-operation) which commits its work to one general "State Missionary Board," located at Atlanta, and of which Judge John T. Pendleton is President and Rev. Dr. J. H. DeVette the able, laborious, and efficient Corresponding Secretary.

In a population in the State (by census of 1880) of 1,694,809 the Baptists of Georgia report 61 Associations, 910 ordained ministers, 1,577 churches, 9,400 baptisms during the past year, and a total white membership of 131,937. The colored Baptists report 1,409 churches and 166,429 members, making an aggregate membership of 298,366, or nearly one in five of the population.

The Board in its last report to the Convention makes the following

SUMMARY OF LABOR: Months' service 304, stations 119, sermons preached

3,172, addresses delivered 1872, prayer-meetings 1,292, other religious meetings 935, baptisms of whites 315, baptism of blacks 134, total baptized 449, whites received by letter 345, blacks received by letter 36, Sabbath-schools organized 79, associations visited 137, letters written 4,329, miles traveled 61,109, meeting-houses commenced 29, churches constituted 15, ministers ordained 12, deacons ordained 22, Women's Missionary Societies organized 9, religious visits 5,951, money raised for church building by missionaries \$5,023.05, institutes held by T. C. Boykin 17, institutes held by William H. McIntosh 20, lectures delivered by William H. McIntosh 222, ministers in attendance 199, deacons in attendance 106.

Women's Missionary Societies number about 150, have had a powerful influence upon the churches by exciting and intensifying the missionary spirit among the sisterhood and greatly increasing contributions for missions.

The Board reported the following moneys raised: Foreign Missions \$11,176.56, Home Mission Board S. B. C. \$7,872.85, State Missions \$14,639.58, for houses of worship on fields of the missionaries \$5,022.05, theological students at Mercer University \$2,167.55, Mercer University \$215.08, theological chair Mercer University \$55.05, Indigent Ministers \$456.14, colporteur work \$1,100.43, total \$43,234.73. The Convention also has in permanent funds: Permanent educational fund \$35,510.68, permanent Mission fund \$264, Hearne School fund \$7,367.85, total \$333,135.54.

Mercer University is under the direct control of Trustees appointed by the Convention and reports regularly to the body. The last report showed 150 students at the University and an invested fund of \$132,374, besides real estate, contribution notes, and subscriptions.

The State Board more than realized the \$40,000 for which they asked last year, and the enthusiastic responses of the District Associations, as well as the contributions of the churches which have been already received, give assurance that the \$50,000 asked this year will be fully raised.

Of the good work among the colored people which Georgia is doing in connection with our Home Board we will speak in another column.

FLORIDA.

The Baptists of Florida report sixteen Associations, 203 ordained ministers, 359 churches, 1,489 baptisms during the past year, and a total white membership of 14,816. The colored Baptists report 210 churches and a membership of 15,497, making an aggregate membership of 30,313.

The white Baptists do their work through the State Convention and a State Mission Board. The work in the State is indicated by the following extracts from the last annual report of the State Board:

"This being our seventh, and seven being in some sense a sacred number, it may be well to introduce this report of our sabbatic year with some contrasts. Seven years ago, at Ocala, we reported four missionaries, besides the Corresponding Secretary (whose salary was paid by the Home Mission Board), two of whom were paid \$35 each for three-quarters of the year, and two others smaller sums for a shorter time; this year twenty-six men, not including secretaries, have been employed, and already have received some \$3,500. Then our total receipts amounted to \$918.67; now, to \$6,923.82. The first year there was no report on 'Woman's Work,' the seventh we report \$86,772, raised by eighty-five societies and mission bands. Seven years ago we raised \$116.51 for Foreign Missions. The present conven-

tional year, closing April 30th next, we hope to raise \$1,000. The first year of our work, we raised—mostly out of the State—\$240.56 for Church Building; the seventh year we raised mostly in the State \$1,025. At Ocala, the 'Treasury of the Board' of Ministerial Education only reported \$10.89 in the treasury, and on work done. Now we have two students at Mercer University and one in Rochester Theological Seminary, whom we will assist to the amount of \$500. The work done the first year was so small no record was made of it; the year just closed, our laborers reported—814 weeks' work, 37 churches, and 62 stations were supplied with preaching in part or in whole by our missionaries, who delivered 2,265 sermons and 611 addresses and lectures, resulting in 255 baptisms, the reception of 226 persons by letter and the restoration to fellowship of 31. They reported in connection with their work 39 Sunday-schools with 952 pupils, and the conversion of 88 pupils during the year, with 2,906 religious visits, traveled 34,224 miles, distributed 28,476 pages of religious and Baptist tracts, and 10,000 pages of missionary tracts and papers and distributed 596 Bibles and Testaments. There were commenced in connection with their labors 12 houses of worship and six so far completed as to be used; 13 Sunday-schools were organized, 7 mission bands and 18 churches, and our children's missionary held 207 meetings for children. Seven years ago we had a Board of Trustees of 'State College,' but there was nothing held in trust by them. 'A college of high grade is the demand,' said the report of the Committee on Education, which also said (and it was adopted): 'We do not think that just now any direct movement is feasible.' The phrase, 'just now,' seems to have been prophetic, for here, at a place then with barely a beginning, we meet under the shadow of DeLand University, a 'college of high grade,' as 'is the demand,' with a president and faculty that would constitute any institution one of 'high grade,' an institution that is a marvel in its rise, progress and rapid development: an institution that in the most essential elements is the peer of any in the State, in some, in advance of any. 'What hath God wrought,' let us humbly say in view of these contrasts, while we ask God to make us more faithful and to do more for us in the future.'

There is a wide field for Mission work in Florida, and our Home Mission Board is anxious to increase its work there.

LOUISIANA.

Rev. C. W. Tomkies, the untiring and every way admirable Corresponding Secretary of the Louisiana Baptist Convention, has promised us a statement of the destitution of Louisiana, its needs as a Mission field and what the Baptists of the State are doing to supply it. But while waiting for him to find time from his pressing work to write us his statement we give the following extract from his last report to the Louisiana Baptist State Convention: 'The Board has had in its employ 23 missionaries who report the following summary of work done: Sermons preached 1,420, miles traveled 23,980, families visited 2,145, houses of worship under construction 3, temperance meetings attended 21, Foreign Mission Societies attended 3, Home Mission Societies attended 14, letters and cards written 299, Sabbath-schools organized 13, Sabbath-schools supplied with literature 49, subscribers to Foreign Mission Journal 443, subscribers to the Chronicle 55, addresses 115, religious conversations 487, general meetings and associations 68, prayer-meetings held 492, pages tracts distributed 23,309, Bibles and Testaments distributed 402, baptisms 552, restorations 116, by letter 118, total acca-

sions 786, churches organized 6, Journals distributed 360.'

VIRGINIA.

We have given in a previous number a very full statement of work in Virginia, but the reports at the recent session of the Virginia General Association were so encouraging that we append abstracts from them showing the steady progress the old State is making in every department of its work.

TREASURER'S REPORT.—The report of our excellent Treasurer, Norvell Ryland, Esq., shows that the receipts for the year ending October 31, 1888, were nearly five thousand dollars more than last year. The total amount received was \$47,230.75, of which State Missions received \$12,589.88; Sunday-school and Bible Board, \$5,045.61; Education Board, \$5,343.40; Foreign Mission Board, \$14,596.57; Home Mission Board, \$6,165.79; Ministers' Relief Fund, \$2,589.48. All the Boards show increased receipts over last year.

THE REPORT OF THE EDUCATION BOARD shows that it is supporting this year 47 ministerial students, 8 at the Southern Baptist Theological Seminary, 37 at Richmond College, and 2 at Homestead Academy. The Board had received during the year for this work \$5,343.40.

THE MINISTERS' RELIEF FUND had aided during the year 33 beneficiaries. The Board had received during the year \$2,106 from the churches and \$980 from invested funds. The Board had selected to succeed the lamented T. J. Starke, as President, T. H. Elliott, Esq., of Richmond, who has pushed the work with characteristic vigor and success.

STATE MISSIONS.—The annual report of the Board was read by H. K. Ellyson, Corresponding Secretary. Seventy-two missionaries had been employed—21 in the Tide Water districts, 27 in Piedmont and Middle Virginia and 24 in the Valley and Southwest. They occupied 228 stations, preached 6,119 sermons, baptized 955 converts, aided pastors in meetings in which 1,430 others professed faith in Christ, made 13,572 visits to families for religious conversation and prayer, organized 26 new Sunday-schools and seven new churches, completed 12 new houses of worship, an engaged in building 25 others and sustained 157 Sunday-schools at their mission stations.

Gratifying progress is reported on nearly all the mission fields.

The receipts for State Missions for the year ending October 31 were \$12,589.88, which, with the balance on hand, November 1st, 1887, made the available resources of the Board for the year \$15,318.66. All of the missionaries have been paid, and a small balance remains with which to begin the next year.

For the support of missionaries now in service and who ought to be re-appointed thirteen thousand and twenty-five dollars will be required. These and new appointments urgently demanded make the needs of the Board next year not less than \$16,000. An earnest appeal is made for the enlargement of operations to meet the growing wants of the unsaved multitudes of Virginia.

THE SUNDAY-SCHOOL AND BIBLE BOARD reported through Rev. J. M. Pucher, General Superintendent. One General Superintendent, 38 colporters and several voluntary workers were employed. They report 5,921 days employed, 49,355 miles traveled, 29,279 families visited, 7,166 families prayed with, of converted with on the subject of religion, 2,324 persons found habitually neglecting the preaching of the gospel, 1,647 families destitute of the Bible, 2,208 families destitute of all other religious books, 987 sermons preached, 743 addresses made, 360 Sunday-

schools, addresses, 422 prayer meetings held, 58 Sunday-schools organized, 3 Sunday-school Conventions held, 84 persons baptized, 728 other conversions, 8 churches organized.

In addition to this missionary and evangelistic work, they sold 2,559 Bibles for \$2,335.97, 4,332 Testaments for \$873.31, 8,796 books for \$3,248.21, 203,910 pages of tracts for \$181.39—total sales, \$6,638.83.

They gave away 495 Bibles valued at \$145.68; 1,126 Testaments valued at \$125.78; 952 books valued at \$190.40; 116,683 pages of tracts valued at \$97.91—total gifts, \$559.67. Total sales and gifts, \$7,198.50.

The financial exhibit is most gratifying. There was received from the churches \$5,572.24, and from the sales of books \$6,638.83, and the excess of assets over liabilities is reported at \$2,468.38.

WORK OF THE HOME BOARD.

WORK AMONG THE COLORED PEOPLE.

The Board regards no part of its work as more important or more hopeful than that of giving a pure gospel to the millions of negroes in the South, and in no department has it had clearer, more continuous, or more emphatic instructions from the Southern Baptist Convention than in this.

When the Convention was organized at Augusta, Georgia, in May, 1845, its first instruction to its Board of Domestic Missions was as follows:

"Resolved, That the Board of Domestic Missions be instructed to take all prudent measures for the religious instruction of our colored population." In the address of that first Convention to their brethren of the United States, they say: "We sympathize with the Macedonian cry from every part of the heathen world—with the low moan for spiritual aid of the four millions of half-suffied Red Men, our neighbors—with the sons of Ethiopia among us, stretching forth their hands of supplication for the gospel to God and to all his people."

The first report of the Domestic Mission Board made to the Convention in Richmond, Va., says of the colored people: "Although vast numbers of them enjoy religious advantages far superior to multitudes of our poor white citizens, yet greater numbers are in a condition to require the special attention of this body. It is gratifying to see the increasing interest on this subject in our churches."

The Special Committee of the Convention, to which this matter was assigned, say: "The committee on the subject of instruction to the colored people are happy to learn, from their own observation and other sources of information, that this department of Christian labor has been growing in interest and in efficiency for several years past. They learn that, in very many churches, the pastors devote one sermon on the Sabbath for the particular benefit of this class. In many churches pains are taken to instruct them in the principles of church discipline, and colored deacons are appointed to exercise an oversight over the moral character of the colored members. Prayer meetings and Sabbath services of oral instruction have been organized for them, in many places, with happy effect.

Your committee take pleasure in witnessing the readiness with which masters give their encouragement and co-operation in the religious instruction of their servants. But, after all that has been done in this behalf, we are well aware that in many places

there is still a great want of proper religious instruction for this class of the community."

This report was made by Rev. B. M. Sanders, the first President of Mercer University.

At the second annual meeting of the Board, held in Savannah, Ga., May, 1847, the following resolution was offered by Rev. J. S. Law, and seconded by Rev. E. T. Winkler, both of whom sustained it by animated and forcible addresses:

"Resolved, That in consideration of the providential manner in which the colored population of our country have been gathered, from a region of idolatrous darkness into one blessed by Christian privileges; and in view of the facility with which they can be reached, and the gladness with which they receive the gospel, and the intimate relations which subsist between us and them, we regard them as presenting a field for missionary effort second in importance to none other, and one which should be occupied as speedily as possible." This second annual report says: "In the providence of God, the moral and religious culture of the slave population of the

to religious privileges. It is peculiarly gratifying to know that these advantages are yearly increasing; still there are many, very many, who are entirely without the means of grace."

In its annual report for 1850, it says: "The efforts of the Board in behalf of this population have been attended with cheering success; a large number of conversions reported the past year have been among them."

The report for 1851 says: "Our labor among the colored people is increasing in interest every year. Their owners are becoming more and more awake to their spiritual wants. One brother in Alabama has, during the year, contributed four hundred dollars to this object. It is most devoutly hoped that the time will soon come when the living, pious teacher will visit every plantation in our country."

Our Baptist pastors in ante bellum days were accustomed to preach regularly special sermons to the negroes, and make special efforts for their spiritual good, and these efforts were crowned with such rich blessings, such abundant success, that it is estimated that in 1865 at least 350,000 ne-

groes belonged to the Baptist churches of the South. The alienations of "Reconstruction" days stopped for a time the flow of sympathies between the two races in the South, and paralyzed in a large measure our labors among the negroes. But we never ceased to have the profoundest interest in their welfare, and the sentiments of our people were well voiced in the report which was unanimously adopted at the Southern Baptist Convention at New Orleans in May, 1877, and from which we make the following extract:

"There are many among us and among them who can never forget the relations we have sustained to each other in the past. Memory brings forth from her silent halls no bright and joyous picture in which they do not find a place. They watched our cradle slumbers; they taught us the first steps of childhood; they hushed, with tender words, and with their own peculiar melodies, the wayward cries of our infancy; and on their dusky bosoms sung us to our rosy rest. They watched with eager eyes our development into manhood; they rejoiced at our marriage festivities; they stood sentinel at the bedside of our sick; and, with hands made gentle and tender by the heart's deep love, they smoothed the pillows of our dying loved ones. They robbed the precious clay for its long and dreamless sleep, and with hearts overwhelmed with sincerest grief followed it to the grave. Such memories crowd all

the past of our lives, and as soon can our right hands forget their cunning and our tongues cleave to the roof of our mouths as we can cease to feel the influence of memories like these. In the judgment of your committee, the time has now come when the Baptists of the South should redouble their efforts to promote the spiritual welfare of these people. The formidable barriers which formerly existed have now grown impotent, and are ready to yield to the pressure of the loving hand, which goes to them laden with the blessings of the gospel. Let us make the effort, honest, earnest, manly, and the opposing influence will give way, and there will be opened to its utmost bond a field for Christian activity, white ready unto harvest."

The Home Board entered into co-operation with the colored Baptists of Texas (in connection with the State Board of Texas) several years ago, and, as a part of the happy results, Rev. Dr. A. J. Holt, Corresponding Secretary, reported to the Texas Convention in September, 1887, that the colored Baptists of Texas had contributed to their own State work

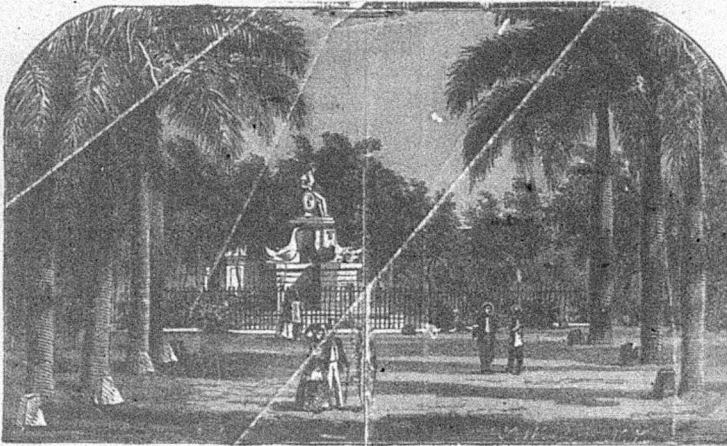
within the past 15 months \$7,931.13, a sum decidedly creditable to this people under all of the circumstances.

The Board has entered into co-operation with the State Board of Georgia and the Colored Convention of Georgia to work among the negroes of the State—our Board appropriating \$1,000, the Georgia Board \$1,000, and the Colored Convention raising \$2,000—and under this arrangement 10 of the best colored preachers in Georgia have been at work. Nine of them report for the quarter ending September 30th aggregated labors as follows: Months engaged 23, stations supplied 58, sermons preached 515, addresses delivered 316, prayer meetings held 187, other religious meetings 105, baptisms 197, received by letter 23, Sunday-schools organized 7, associations visited 12, letters written 146, miles traveled 5,909, meeting houses commenced 6, ministers ordained 1, deacons ordained 2, Women's Missionary Societies formed 54, religious visits to families 267, money raised for building churches \$205, collected on field for State Missions \$245.69.

The Board has made similar arrangements in Virginia, is seeking to perfect similar plans in other States, and has already appropriated, for the current year, \$5,000 for this work.

We append the following from two of our missionaries, and shall from time to time give reports from the laborers in this very important department of our work:

Continued on seventh page.



STATUE OF AN INDIAN QUEEN IN INDIA PARK HAVANA.

United States devolves entirely upon those residing within the Slave States. If we withhold from them the Light of Life, they must continue in great darkness. If we furnish them not with the bread of heaven, they must perish. If they perish by our neglect, what must be our condemnation?"

In connection with the reports of its missionaries, it states that one man in Louisiana had organized forty Sunday-schools for the blacks on the large plantations in that State.

In the third annual report, the Board says: "Some of the missionaries of the Board are devoting a portion, others their entire time, to the religious improvement of the colored people. By the consent, and often by the solicitation, of the owners, they hold meetings on the plantations for preaching and other oral instruction. One missionary states that he is unable to meet all the wishes of the owners in this respect. Men with no pretensions to piety urge him to visit plantations and furnish religious instruction to their servants, and they give him the opportunity of so doing at any time during the week when it may suit his convenience."

In its second triennial report, the Board says:

"The colored population is estimated at 3,000,000, of which nearly 130,000 belong to Baptist churches. Provisions are made in most of our houses of worship for their convenience, and generally those living in the neighborhood of churches have access

groes belonged to the Baptist churches of the South.

The alienations of "Reconstruction" days stopped for a time the flow of sympathies between the two races in the South, and paralyzed in a large measure our labors among the negroes. But we never ceased to have the profoundest interest in their welfare, and the sentiments of our people were well voiced in the report which was unanimously adopted at the Southern Baptist Convention at New Orleans in May, 1877, and from which we make the following extract:

"There are many among us and among them who can never forget the relations we have sustained to each other in the past. Memory brings forth from her silent halls no bright and joyous picture in which they do not find a place. They watched our cradle slumbers; they taught us the first steps of childhood; they hushed, with tender words, and with their own peculiar melodies, the wayward cries of our infancy; and on their dusky bosoms sung us to our rosy rest. They watched with eager eyes our development into manhood; they rejoiced at our marriage festivities; they stood sentinel at the bedside of our sick; and, with hands made gentle and tender by the heart's deep love, they smoothed the pillows of our dying loved ones. They robbed the precious clay for its long and dreamless sleep, and with hearts overwhelmed with sincerest grief followed it to the grave. Such memories crowd all

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

ATLANTA, GA., DEC., 1888.

SHALL WE PURCHASE IN HAVANA A BUILDING IN EVERY WAY SUITED TO OUR NEEDS?

The Southern Baptist Convention, at its last session in Richmond, Va., having declared that in Cuba, "a crisis has been reached that seems imperatively to require an expenditure of over fifty thousand dollars, and that Southern Baptist churches be requested at once to raise that amount," the Home Mission Board, to which this work is entrusted, after the exercise of every precaution demanded of Christian men in the execution of such a trust, desires to inform their brethren of the Baptist churches of the South that after careful investigation they have reached the conclusion that it is cheaper and better to buy a house of worship in Havana than to build. A large and handsome property built for a theatre in the city of Havana, situated on Dragones street, between Zulueta street and the Prado, covering entirely a lot fronting 120 feet on Dragones street and running back 150 feet on Zulueta street, having been offered to the Board for sixty-five thousand dollars in three annual payments, the Board favors the purchase of this property as a house of worship for the following reasons:

1. It is admirably adapted to the needs of our mission work; situated near the centre on the best built part of the city on the highest level of the plateau on which Havana is built; on a square adjoining its finest street and its handsomest park, on an extended line of street railway; substantially built of stone and stuccoed with Portland cement; handsomely furnished both within and without, well lighted, and finely ventilated, capable of seating three thousand people, with fine acoustic properties; it needs nothing but a baptistery to perfect its entire fitness for such a house of worship as is demanded by the wants of our mission work, and the Board is instructed by the Southern Baptist Convention to procure.

2. The purchase of this property will put us in immediate possession of a place of worship instead of having to wait two years to build one.

It will at once give strength, permanency, and dignity to our mission work in Cuba and draw to us many of the influential and cultured classes. The two years wasted in building are at this stage of our mission work of incalculable value to our cause.

3. It is impossible to obtain another location so desirable, and the erection of a building of half its capacity in an inferior place would cost more than the price of this. It cost to build it one hundred and forty thousand dollars, and Bro. A. D. Adair, Treasurer of our Board, who has examined it carefully, says that this property in Atlanta would be now worth one hundred thousand dollars. Havana has three times the population of Atlanta.

4. There are upon the lot, so connected with the elegant auditorium, built at the same time and constituting integral parts of the structure, that they cannot be sold apart from it, three dwellings and two stores (one small) which now yield an annual income of \$2,500 in gold. The income arising from the rent of these apartments, together with the profits of our cemetery, will, with the contributions of our people there, enable the Board to build houses of worship and open cemeteries in Cuba wherever they may be needed, without asking the Baptists of the United States for a dollar for these purposes. Bro. Diaz assures the Board of this, and we concur in his statement.

5. Assured as we are that this property is admirably adapted for a house of worship; that it is for us the best and cheapest property that can be bought or built in Havana, and that our Master deserves the best; that no inferior offering ought to be made to him, who has done and is doing such wonderful things for us there, we confidently appeal to our brethren to supply the Board with the fifty thousand dollars we need in addition to resources in hand to complete its purchase. The first payment must be made February 1. It will require about ten days to transmit the funds to Havana and complete the transaction.

These are the facts, brethren, simply and carefully stated, and now for the funds. Let those who have made pledges send forward the amounts at once, and let us hear from those who have not pledged us at their earliest convenience.

SPECIMEN NUMBERS of our paper have been freely sent to our preachers and others in the hope that they would become subscribers themselves and get us clubs in the churches. Many have done so and many others intend to do so. Let us hear from you soon, brethren. Send your own subscription at once and others as you can get them.

Major J. W. Greene, General Manager, and E. R. Dorsey, General Ticket Agent of the Georgia Railroad Company, have placed us under obligations for appreciated courtesies over their ably managed road.

THE NEGRO AS HE IS.

Recently Rev. Wm. Hayne Leavelle made an address on "The Present Necessity of the Negro" before the American Missionary Association. Among his prelatory remarks he gives an epitome of the situation: "The truth is the North has talked too much about the prophetic negro, the negro of the future, and the South has talked too much about the historic negro, the negro of the past. It is time we were taking note of the actual negro, the negro as he is."—*Southern Baptist Record*.

There is a great deal of pith and point in the above from a gentleman who was raised in the South and ought to know whereof he affirms. We should by all means "take note of the actual negro" as he lives, and moves, and has his being among us. There are grave problems concerning him of which those who see him at a distance are utterly unable to judge; and it may be that those who come into closest contact with him are not always in proper frame of mind to judge him fairly. But on one thing all Christian men, North and South, should agree: *The negro needs the gospel and the best way to solve "the negro problem" is for all of us to unite more earnestly than ever before in giving him the old gospel of our Lord Jesus Christ.*

We have told in another column of what the Home Mission Board has done and proposes to do in this direction, and any who are especially interested in this work can make special contributions towards its prosecution.

But we desire to suggest that there is need of more personal work among the white Christians of the South in behalf of "our brother in black."

1. The time has come when our preachers should visit their churches more frequently and preach to them oftener. In general they will be glad to welcome us; they greatly need our instruction and we ought to count it a privilege to carry them "the bread of life."

2. Our laymen and our pious women ought to do more work in colored Sunday-schools. They greatly need more intelligent teachers and there are no more promising mission fields to be found than these right at our doors where consecrated labor for the Master may reap a rich harvest of souls.

We doubt if "Stonewall" Jackson, as he walks the golden streets and mingles with the hosts of the redeemed, has much, if anything, to say of "Manassas," "Kernstown," "McDowell," "Winchester," "Cross Keys," "Port Republic," "Seven days around Richmond," "Cedar Run," "Second Manassas," "Harper's Ferry," "Sharpsburg," "Fredericksburg," or "Chancellorsville," where he won a name and fame that shall shine on brightest pages of American history. But we doubt not that he often speaks of his colored Sunday-school in Lexington, Virginia, where he toiled so faithfully for the Master and won jewels that now shine in his "crown of rejoicing."

3. We ought to seek more earnestly to bring under religious influence the men and women whom we employ as servants or laborers. We should invite them and urge them to attend our "family worship;" we should talk with them more frequently on personal religion, and we should seek more earnestly to exert upon them such influences as shall make them better because of their contact with us. In a word, there is pressing need that white Christian men and women (instead of folding their arms and expecting the Mission Boards and Societies to do this work) should go to work in earnest and use their best personal efforts to christianize these people whom God in His providence has thrown among us and for whose salvation we are so largely responsible.

THE NEW ORLEANS CONFERENCE, in which Rev. Dr. H. F. Sproles, President, Rev. J. T. Christian, Corresponding Secretary, and Rev. Dr. J. B. Gambrill, former Corresponding Secretary of the Mississippi State Board, Rev. C. W. Tompkins, Corresponding Secretary of the Louisiana State Board, and the Assistant Corresponding Secretary of the Home Board, met brethren of New Orleans in a consultation concerning the situation in that great city, was very pleasant and, we trust, not without profit. There was unanimous concurrence in the necessity of doing more in that center of influence, and the two State Boards will be henceforth in hearty accord with the Home Board in the work. We will thus be enabled to increase our appropriation, and with the earnest co-operation and self-denying work of the brethren in New Orleans we hope to be enabled to accomplish far more in the future than in the past in giving the gospel to "the Rome of America."

SUBSCRIPTIONS AND ADVERTISEMENTS are still very much "in order," and we beg our friends to send them in fast enough to tax the "short hand" skill of our excellent Business Manager. We are under many obligations to those who have sent us clubs, and for the many kind words we have received. This is, however, the best month in the year in which to secure subscriptions, and we urge our friends to utilize it and send us the results.

We claim, also, that our paper is in every way an admirable advertising medium. We have never issued less than ten thousand of any number. We have issued as many as twenty thousand, and we hope in the near future to largely increase these numbers. If, then, you have anything to advertise you can find few better mediums than OUR HOME FIELD, and we ask that you will correspond with us.

THE "WASHINGTON CONFERENCE" was postponed to meet in Richmond December 4th, during the Baptist Congress, as the most convenient time and place. We shall be able

announce the results of the meeting in our next issue; meantime let earnest prayer be made that God's guidance and blessing may be given, and that the Conference may greatly promote the cause of our common Master.

VIRGINIA GENERAL ASSOCIATION.

The recent meeting of this body at Bristol was one of the most delightful sessions it ever held. We did not arrive in time to hear the introductory sermon by Brother Smith, of Lynchburg, but all accounts concurred in declaring it fully satisfactory to the brethren. Brother W. E. Hatcher was elected Moderator and Brother Hobday, Clerk. Brother Hatcher understands how so to intersperse song and prayer with the business of the body as to give a zest to every session. Friday, when the report on education was under discussion, Dr. John A. Broadus gave us one of those addresses which charms, and convinces, and stimulates everybody who hears it.

Friday night, when Home Missions came up, we were privileged to talk about the work in general, and especially about the present condition of our mission work in Cuba. A resolution was passed unanimously pledging Virginia to raise immediately five thousand dollars for a house of worship in Havana. There was much of that genuine enthusiasm that prompts to action manifested by the body. The brethren of Richmond say that city will give half the sum, and Lynchburg will contribute a thousand dollars more. The five thousand will be quickly and easily raised. The report on State Mission elicited one of the most delightful discussions it has ever been our privilege to hear in a deliberative body. It must have made the heart of Brother Ellyson glad to listen to it. He asked for sixteen thousand dollars for State work next year and the association voted enthusiastically to raise that sum. Brother Picher's report on Bible and colportage work was a most cheering one, and he was assured of larger resources for next year's work.

The report on woman's work, presented by Dr. T. G. Jones, was such a document as you may always expect from that gifted brother. But its teachings were not acceptable to many of the body.

Then came the "war of the giants." When such men as H. H. Harris, J. L. Burrows and H. K. Ellyson on the one side, with others like T. G. Jones, Judge D. E. Johnson and Dr. Tyree on the other. The contest was ended by the adoption of an amendment offered by Dr. Cooper, of Richmond, placing the General Association in accord with the action of the Southern Baptist Convention.

The report of the Treasurer showed an increase of funds for every department of work and no one of them was in debt. There were no deficits to be supplied and no collections were taken during the meeting. Forty-seven thousand and

two hundred and thirty dollars and seventy-five cents (\$47,230.75) had passed through the hands of the Treasurer during the year. It is proposed to raise fifty-five thousand next year.

The body was not so large as usual, owing to its meeting on the State line and in that part of the State where the Baptist are least numerous. But the brethren present will not soon forget the meeting at Bristol.

I. T. T.

NORTH CAROLINA STATE CONVENTION.

It has been our privilege to attend a great many conventions, associations, etc., but we do not hesitate to say that the gathering of the Baptist clans of the "Old North State" at Greensboro, from November 14th to November 18th, was one of the most delightful and profitable meetings which we ever attended. In the freshness, pith and point of the speaking—in the zeal of the brethren and the enlightened plans of work—in the self-sacrificing liberality displayed, in the spirit of harmony and brotherly love shown, and especially in the devotional spirit in which all of the business was conducted, this meeting was a model which we have rarely seen equalled, never excelled.

We very much regretted not reaching there on the first day in time to hear the introductory sermon by Rev. Baylus Cade—our old friend—and the address of welcome by our A. N. V. comrade, Pastor W. R. Gwaltney. But we heard that the sermon was able, eloquent and effective, and the address graceful, earnest and appropriate.

We have given in another column an abstract of the report of the State Missionary Board.

The speaking on State Missions, Colportage, Sunday-school work, Orphanage, Education, etc., was very fine, practical, earnest and incisive, and seemed to make a profound impression on the large congregations present.

The mass meeting for Foreign Missions on Thursday night was one of the very best we ever attended. After an earnest speech by Rev. J. L. White, Rev. J. H. Eager, of Rome, made an able, eloquent and telling plea for Italy.

Rev. T. P. Bell, Assistant Corresponding Secretary of the Foreign Mission Board, then made a clear statement of the work of the board, and a tender and eloquent appeal for money, men and prayer for the Foreign field. Brother Bell always speaks well, but he surpassed himself on this occasion, and made a profound impression on the audience. Then followed a touching rendition of "Your Mission" by Rev. S. M. Brown, of Missouri, and the introduction to the Convention of brethren E. F. Tatum, T. C. Britton and L. N. Chappell, three noble young brethren of North Carolina, who were expecting to sail for China from San Francisco the 28th of the month. It was felt that high honor had been put on North Carolina Baptists in having had Matthew T. Yates, Bryan and Herring, and noble women to represent them in China, and in now sending these heroic soldiers to the front, and there were few dry eyes as each, in fitting, graceful words, said farewell. Rev. Dr. T. H. Pritchard led in fervent and appropriate prayer, and Brother S. M. Brown, his venerable father, and Brother R. T. Vann, sang with wonderful pathos, sweetness and power, "God be with you till we meet again."

Home Missions was assigned a good place on the programme. The Asst. Cor. Sec. of the Board was given all the time he needed or wished in which to present his cause. Rev. J. S. Dill made a strikingly earnest and eloquent plea for more interest in Home Missions. Rev. A. G. McManaway, our Vice-President, made some gratifying statements of the progress of interest in Home Missions in North Carolina, and of the prospects for the future; and the Convention unanimously and heartily resolved to endeavor to raise \$5,000 for the Board during the coming year.

The Convention took very significant action, (and, in our judgment just the action that all other bodies in affiliation with the Southern Baptist Convention ought to take) in striking out, by a vote in which there was only one dissenting voice, a recommendation of the Sunday school Helps of the American Baptist Publication Society, and commending only the *Kind Words Series* of their own Board which they (through their delegates in the Southern Baptist Convention) had ordered to be issued, and which they could control and keep always free from false doctrine or objectionable matter of any kind.

On Sunday the pulpits of the city, except the Episcopal and Roman Catholic, were occupied by delegates and visitors to the Convention; the congregations generally were large; the brethren preached the old gospel and the Spirit seems to have been present with great power. The hospitality of Greensboro was as graceful as it was bountiful and universal. The house of worship recently completed is beautiful, and reflects great credit on Pastor Gwaltney and all concerned. In a word, it was indeed "good to be there," and we came away feeling that we wanted to be enrolled as a *life visitor* to the North Carolina Convention, and that if the brethren at Greensboro do not want us to visit them again they had better not invite us.

MRS. DIAZ.

Our readers will thank us for giving them on our first page what is said to be an admirable likeness of the mother of the two preachers who have done so noble a work in Cuba. Apparently about 45 years old, she was married at 12 and has had 24 children, only five of whom, however, are living. Her face bears evidence of a strong intellect, a strong will, indomitable energy, genuine courage, and unyielding persever-

ance and all of these qualities she has pre-eminently displayed.

When her son, Alberto, became a Baptist she refused to talk with him upon the subject—said he was crazy, and took sorely to heart his abandoning the faith of his father and mother for a foreign superstition. As he became more and more deeply interested in his work, her opposition intensified until at last she refused to speak to her own son. But the power of the truth, as it was exemplified in the lives of her son and Minnie, her daughter, both of whom had been baptized in New York, pierced the armor of pride and superstition in which her soul was encased. The conviction seized her that they were right, and that she was a great sinner fighting against God. Too proud to confess it, she struggled all alone with the great question of her soul's salvation. After the organization of the church one Sunday night she was in the congregation. Bro. Diaz gave the invitation to persons to unite with the church. Much to his surprise his mother arose from her seat and started forward. She had not spoken to him for six months and his thought was that she was coming to reprove him before the whole assembly. Turning away from her he walked to the opposite side of the building. She followed him, and seeing that he was trying to avoid her she cried out, "Alberto, are you not willing for me to join your church?" "Certainly, mother, if you wish," was the quick reply. He subjected her to a rigid examination, which brought out clearly her repentance and her simple faith in Christ alone for salvation, her renunciation of Romanism, her acceptance of the doctrines of the New Testament and her desire to be baptized and to cast in her lot with the Baptists whom she had formerly so heartily despised. It so happened that she was the first of a number of candidates to come into the water the first time that Diaz administered the ordinance of baptism, and his feelings so overcame him that he forgot his formula and could only say as he buried her in the liquid grave "Here Jesus, this is my mother." Since then she has been ardent and devoted to the cause of Christ and abundant in her self-sacrificing labors.

She is at the head of an organization of over 1,000 women, similar in its plan of work to the "Daughters of the King." This organization is divided into "circles of ten" with a Baptist woman at the head of each, and is made the means of not only supplying the destitute but of promoting the cause of evangelical religion as well. Mrs. Diaz is the moving spirit among them and her heart and hands seem always "ready to every good work."

Her husband, brother Carlos Diaz, is also an active, efficient member of the Baptist church and is inspector of the cemetery. We hope to give soon a picture and sketch of her daughter, Miss Minnie, whose humble piety and self-sacrificing labors have borne no small part in our work.

KIND WORDS SERIES is making steady improvement all of the time. Sound to the core in doctrine, filled with tidings of the Missions of the Southern Baptist Convention; (Foreign as well as Home), attractive in appearance, and interesting and instructive in matter, these papers should find their way into Baptist Sunday-schools everywhere. But we must confess that we cannot see how any Southern Baptist pastor can fail to commend, or how any Southern Baptist Sunday school can fail to use these helps which *their own Convention has ordered, which their own Board is publishing, and which are yielding a handsome revenue with which to support their own missionaries.*

Send for specimen numbers to *Kind Words*, Atlanta, Georgia, and see to it that your school subscribes for this series during the coming year.

A BUSINESS MAN'S OPINION OF THE PROPOSED PURCHASE IN HAVANA.

The following letter from our Treasurer, A. D. Adair, Esq., who is known as one of the best business men in Atlanta, explains itself and needs no comment from us:

ATLANTA, GA., NOV. 27, 1888.
DR. J. W. JONES, ED., "OUR HOME FIELD."

Dear Bro.: At your request I write a line about our church in Havana, Cuba. As you know, I visited Cuba last winter as an agent of the Home Board, to purchase a lot upon which to build the first Baptist church on the island. Dr. Fichenor and Dr. Henry McDonald accompanied me and you know the result; we selected one or two lots suitable, but have failed to complete negotiations for either from causes I will not mention in this brief statement. While I was looking at lots, Bro. Diaz showed me a theatre situated on Dragones street near the Prado, that the owner was anxious to sell, a large stone building about 120 by 150 feet, costing originally \$140,000. The theatre will seat comfortably about 3,000 people. Bro. Diaz said to me if we had this theatre the Baptist cause would be a success, and I was so pleased with the building, that I asked Bro. Diaz to see what it would cost and he did so. But the owner declined to sell for less than \$90,000, so we abandoned the idea of buying it and continued our quest of a suitable lot to build upon, and finally selected one and thought we had it secure. I forwarded the money for the first payment, but we found from estimates that the lot and building would cost about \$55,000 and would be a long time in building. In the meantime Bro. Diaz wrote me that the owner of the aforementioned theatre was pressed for money and would sell it now for \$65,000 or \$60,000 if we would give him the rental of the stores, and give us the option till Feb. 1, to pay \$20,000 cash, and \$20,000 February 1890, and \$20,000 first of February 1891, which would really be \$18,200 per year making the discount of 9 per cent. difference between our currency and Span-

ish gold. This building in Atlanta would be worth \$100,000. It is right in the heart of the city of 250,000 population; right on the street car line, near the Prado, and the large hotels. I was impressed with this place as not only a great bargain but so well adapted to Bro. Diaz's needs that I advised the Board to make the purchase upon the condition that the Board raise \$20,000 by the first of February, and the Board as you know adopted such a resolution. I feel that the Baptists of the United States will raise \$50,000 in two years, and \$20,000 of this by the first of February next and secure this valuable property. Yours, etc.,

A. D. ADAIR.

A SECOND VISIT TO CUBA.

BY DR. L. T. TICHENOR.

Through the long and weary months of the past summer Brother Diaz and his people have been undergoing a fearful ordeal. On his return from the Southern Baptist Convention his brother met him at the steamer with the intelligence that the night before the Bishop of Havana had obstructed the only road to the Baptist cemetery so effectually that it was impossible to reach it even on horseback.

"Bring me my buggy, brother," said the intrepid Diaz, "I must go and see for myself." And before he went to greet his wife and kindred he had, by personal observation, informed himself of the true condition of affairs. That day he carried the American Consul-General to see the barriers, composed of iron bars backed by a deep ditch, which by order of the Bishop had been constructed, in defiance of law, under cover of night. He had a right to expect that the Representative of the American Government would do something to protect the rights and property of American citizens. But he soon found that nothing could be expected from that official that would disturb the cordial social relations existing between him and the dignitaries of Church and State in Cuba.

Disappointed but not dismayed Diaz gathered his people and in a few days, at an expense of about one hundred dollars, had a new road open to the cemetery. This was the beginning of a series of persecutions, the most bitter and trying to the souls of men that recent history records. Many of these things are already known to our people. The shameful outrages committed by priests, who with armed men entered into the chambers of the dead and tried by violence to tear away the precious clay from the embrace of stricken parents and bury it in the Catholic cemetery against their protest, have been published in our religious journals. Two or three times such acts, which would have disgraced savage tribes, came well nigh involving the parties in a bloody conflict. Every effort, legal or illegal, which ingenuity could devise was employed by the Catholic clergy of

Havana to destroy the Baptist cemetery.

The Captain-General was intreated to close it by military order. Finding that he was unwilling to venture upon such an audacious violation of law, the Bishop made complaint against it, which the Captain-General forwarded to the courts with orders to investigate the legality of its existence. The Bishop hoped, no doubt, that the influence of two such officials would overawe the courts and induce a verdict in his favor. But to his great disappointment the courts declared the Baptist cemetery a legal institution and refused to interfere in any measure against it. Meantime the mayors of some of the suburban towns broke up our congregations and arrested some of our people. The care of all our interests came upon Diaz. He was the leader and every one looked to him for help. Every day brought some fresh trial, some new phase of the great conflict. The Bishop of Havana was throwing the whole weight of his battalions upon the Baptists, designing to overwhelm and destroy them. To the eyes of man the conflict seemed most unequal. But "if God be for us, who can be against us?"

For weeks I waited with an anxious heart for tidings from Cuba. I scarcely dared leave home for more than a day or two at a time, lest during my absence a bloody conflict might take place there.

To Diaz's credit let it be said that in all the varied trials lasting for months, he never lost his equipoise, never made a mistake, whether dealing with the Captain-General of Cuba, the Consul-General of the United States, or with his own people sometimes wrought up to desperation. He was always the calm and sagacious leader, doing the right thing in the right way and at the right time. God gave him wisdom and strength for the dark and terrible days through which he called him to pass. Anxious for sympathy and support he had written to me to come to Cuba as soon as it was safe to do so. When his message came, saying, "You can come now," through the cordon of the quarantine in plague-smitten Florida I hastened to him.

The conflict was well-nigh ended when I reached Havana. The last effort to close the Baptist cemetery had failed. The government had notified Bro. Diaz to make certain improvements so as to conform strictly to the law. The civil government had decided that the action of the mayors in dispersing our congregations was illegal, and they had been instructed to protect us in our right of worship.

The hosts of the Bishop of Havana, beaten at every point, were retiring from the conflict. The last resort was to order every priest in Havana to read from his pulpit a scurrilous attack upon the Baptists, accompanied by a threat of excommunication against any one who buried any member of his family in the Baptist cemetery.

After conferring with Bro. Diaz, we concluded that the time for offensive action had come.

The act of the priests in reading publicly this letter of the Bishop, was a clear violation of the law of the land, and after being so advised by our lawyer we instructed him to arraign every priest in Havana who had obeyed that order. He was also instructed to bring suit against the printing house, unless they in open court disclaimed who was the author of the libel. Thus the Bishop would be called upon to answer for his violation of the law.

After submitting to our attorney all the facts connected with the closing of the road to our cemetery by order of the Bishop, we instructed him to institute proceedings to open this road and to claim damages for interfering with our business.

What will be the result of these efforts to make the Bishop and his clergy respect the law of the land is yet to be seen. But if the law is enforced against them, as we believe it will be, the moral effect of such action will be most helpful to our people and most disastrous to him. To bring the haughty prelate under the restraint of law, will be a new thing in Cuba and exalt whoever does it in the estimation of the people. It is an experiment worth the cost, since we lose nothing if we fail and gain everything if we succeed. The question will suggest itself to every thinking man, why should the Bishop of Havana pursue with such unchristian hatred and by such unhuman methods the Baptists of that city? I sought diligently for the true answer to this question.

The first clue to it was furnished by a remark made to him by one of his ablest priests. He is reported to have said: "Bishop, if you do not close up that Baptist cemetery and they succeed in their efforts to get a good house of worship, we might as well gather together our effects and return to Spain. That will be the end of the Catholic Church in Cuba."

I regarded this remark, when first told to me, as simply an exaggeration designed to excite the Bishop to more energetic measures to destroy the Baptists, but as other facts came to me I saw more and more its force and truth, until I became convinced that this utterance of the sagacious priest was a prophecy that will be fulfilled in the rapidly approaching future. Here are some of the grounds on which that conclusion rests:

1. The priesthood of Havana have, as a class, lost the confidence and respect of the great mass of the people. They are not allowed to enter the houses of many of the best citizens, because of their licentiousness and immorality. You can see pictures representing their corruption and depravity publicly exposed for sale any day in the streets of Havana. The people of Cuba would to-day be glad to rid themselves of men who, in the name of religion, are guilty of the grossest violation of common morality. A priest from Cienfuegos

was stopping at the same hotel where I staid and the proprietor told me there were eleven indictments pending in the courts against him for immoral conduct.

2. The liberal party, as it is called, is opposed to the present government and to the Catholic Church, which they know is allied with it in all its acts of oppression. This party may be said to be composed of all the native Cubans and no insignificant part of the Spaniards. A Spanish gentleman said to me, "I would give half I am worth if Cuba could be annexed to the United States, and with the other half I would become richer in five years than I ever can hope to be under the present government." The enormous taxes are driving the Spaniards into the liberal party.

3. The press of Havana is strongly against the present ecclesiastical and political government of the island and largely and strongly in sympathy with our Baptist work. I learned from brother Diaz that fully three-fourths of the issues of the daily press are friendly to his cause and will publish anything to promote it he desires. These are potent facts. The Bishop of Havana must know that he is the head of a church hated by the great majority of the people for its grievous exactions; that his priests are held in contempt on account of their dissolute lives; that the public press is against him, and that it only needs some rallying point for the religious feeling and sentiment of the people to cause a general desertion from the Catholic Church and the utter overthrow of its power. Such a rallying point is presented by our Baptist mission. A gentleman who has long been one of the merchant princes of Havana said to Bro. Diaz: "You know I associate with the higher classes of our people; I know how they feel towards you; I have heard them talk of you and your church and I am sure that when you secure a good house of worship they will come to your support and attach themselves to your congregation." For these reasons the Bishop of Havana has exhibited such unwonted activity in his attempts to destroy our Baptist mission. To close our cemetery and thus deprive us of a place to bury our dead would be to strike us a fatal blow. As a wise general, he brought his whole power to bear upon this point. But his attack has failed—hopelessly failed. Now the tide of battle is turned against him. With a good house of worship for the thousands that are flocking to us, our people will assume the offensive and the fight will be at his palace gates, for his altars and his fires." Nor is the contest doubtful. Cuba is burning to forsake a so-called religious system—so corrupt, so greedy, so oppressive; she waits only the opportunity, and that is now at hand.

One object of my visit was to confer with Bro. Diaz about a house of worship. Both of us expected that a lot for which we were negotiating, through another party, would be at our disposal and the money was in

hand to make the first payment. But these Spanish people, who never do anything to-day they can put off until to-morrow, and never put off until to-morrow what they can postpone until next day, had not complied with their promises, and further time was necessary to perfect a legal sale of the lot. It will be ready about the 15th of December.

Meantime, we sought information as to the requirements of the government as to public buildings and the cost of such a house as we need. These requirements make building on a corner lot quite expensive, as you must give the necessary ground for the sidewalk, build over it an arcade seventeen feet high and then lay the sidewalk at your own expense. The treacherous soil on which the city is built makes foundations for a heavy building expensive. The average depth of excavations for foundations

it and finds it well adapted to speaking. This building we propose to purchase for the following reasons:

1. We could not erect in Havana a house capable of holding the same number of people on a lot given to us for what this building will cost us.

2. This house supplies us with all we could desire in a place of worship both for present and future use.

3. It gives us immediate possession of a house which it would require two years to build.

4. It will at once give our mission work an aspect of permanency, solidity and dignity to the entire population of Havana.

5. The rooms connected with it, and which cannot be sold apart from it, will yield us an income which, taken together with that arising from our cemetery, will enable us to enlarge the grounds of the cemetery and build all the houses of worship we



REV. JAMES E. WELCH,
One of the Pioneer Baptist Missionaries in Missouri.

I was informed was about ten feet, while in some instances it is as great as from twenty to twenty-five feet. Then building in a foreign city, where everybody would consider you as fair game to be plucked, and the inefficiency of their labor, would largely increase the cost. An architect who was anxious to secure the contract gave me an estimate of the cost of a house which would seat 1,000 people, which, together with the cost of the lot, would be \$65,500. I am sure if we adopted his plan that house and lot would cost us \$75,000.

Assured that we could buy cheaper than we could build we looked for a suitable house. At length we were offered a splendid building, which had been erected for a theatre, capable of seating 3,000 people, with stores and other rooms attached, which are now rented for \$2,500 in gold. This building is admirably located, almost in the very centre of the city, on a street car line, within half a square of the most beautiful park in Havana, built of stone, stuccoed with Portland cement, well lighted and perfectly ventilated, occupying a corner lot 120 feet front by 150 back, for \$65,000. All we need to add for our use is a baptistery. Bro. Diaz has preached in

will ever need in Cuba. Bro. Diaz says, and we agree with him, that Cuba will never again call upon our Baptist people in the United States for another dollar for the purposes we have named.

We feel assured that our people were never asked to aid a nobler or a more necessary enterprise than the securing of a house of worship for our brethren in Cuba, and that the purchase of this property is the best way to accomplish this. Bro. A. D. Adair, the Treasurer of the Board, examined this building when we were in Havana last winter and he agrees with me that this property is admirably suited to the needs of our mission, and that the purchase of it at the price named is the best method of securing to our people there a house of worship.

I. T. TICHEBOR.

Since the above letter from Dr. Tichenor was put in type we have received a letter from Brother Diaz saying that the owner of the theatre in Havana has signed the necessary papers giving us an "option" on the building. We have also a letter from our friend, Deacon J. S. Payne, of Boston, in which he says: "I think you have made a wise choice. I looked it over with Mr. Diaz and we both came to the conclusion that it was the most suitable place in the city on account of location and appointments for the present needs of the church."

Continued from third page.
From Rev. L. Ball.

Having been engaged more than a year in the work, I desire to give expression to my impressions as to the utility of it. There are those who firmly believe that there cannot be any improvement made in them. I believed there could be. Hence I was willing to make an effort. I felt if it could be, it should be. It was a serious question. I looked upon my connection with it as a foundation work; but little had been attempted and, in my judgment, for the most part misdirected. I speak of the labor done in going about among them. So, then, as I found much to be unlearned as well as learned, I determined upon an elementary course, taking up the New Testament by subjects placed consecutively together.

I am kindly received by them and I am assured of their appreciation of the work done for them. They claim that everything is made so plain that they can't help understanding and that they never understood it before. I have re-visited some places and the fruit of a successful work is satisfactory as far as they have been advanced.

It must necessarily be a slow work. Not because of natural inability alone, but because of many reasons which I will not now state. I believe it constitutes the bulk of the home-work in the States. There should be a number of men put in this work as early as possible.

They are poor, but they are willing to help. They believe in giving. This may be accounted for on a common principle as well as being religious. They have never known anything about receiving something for nothing; so when a man preaches to them, if the pastor is present, he rises and says: "The brother has preached a good sermon, you know your duty," and a collection is taken. I believe in the success of the work.

From Rev. W. H. Bowen.

This work is needed—1st, among our ministers; 2d, among the laity of the churches; and 3d, in the Sunday-schools of the churches.

I am warmly received by the people everywhere, and they come in immense throngs to hear the lectures. They do not only come to hear, but to give also, for they are, considering their indigent condition, contributing quite liberally to the work. They say it is the best work ever inaugurated and ask why it was not begun ere this. I remain only four days in a place, and I have left them wishing in every place where I have been, that I could stay several weeks. We use the Bible freely in the meetings and substantiate all we say by it. I let the people do the reading and I do the explaining. They delight greatly in this and endeavor to make themselves very prominent and useful. Our people appreciate what they are permitted to participate in. The field is capacious enough for five or six men. After this year, the Lord willing, I will endeavor to induce our Board to put at least another brother in the field.

RECEIPTS OF THE HOME MISSION BOARD S. B. C.

From November 1st to November 27th, 1888.

ALABAMA.—W. B. Crumpton, Corresponding Secretary, \$225.20; W. B. Crumpton, Corresponding Secretary, \$20.40; Mrs. H. E. Reynolds, \$10.00; (for Havana Church) 4.00. Total, \$265.60.
Previously reported, \$1,398.88.
Aggregated since May 1st, \$2,022.48.

ARKANSAS.—Pleasant Hill Church (for Havana Church) \$18.25; M. D. Early, Havana house, 100.00; B. C. Black, Treasurer, 2.25. Total, \$100.50.
Previously reported, \$17.15.
Aggregated since May 1st, \$142.65.
D. C.—Second Baptist Church, Washington, \$22.50.
Previously reported, \$176.60.
Aggregated since May 1st, \$109.10.

GEORGIA.—Dr. J. H. DeVotie, Corresponding Secretary, \$163.23; J. H. DeVotie, 28.21; J. H. DeVotie for Cuban Missions, 15.00; J. H. DeVotie for R. J. Hogue, Missionary to the Indians, 28.00; J. H. DeVotie, 18.74; C. K. Coleman, 8.50; J. H. DeVotie, 100.66; J. H. DeVotie, Indian Missions, 24.10; J. H. DeVotie for Havana Church, 12.24; J. H. DeVotie, 13.70; J. H. DeVotie for Cuban Missions, 28.20; J. H. DeVotie for Ministerial Education in Cuba, 0.95; J. H. DeVotie for Diaz's work, 5.01; J. H. DeVotie for teacher in Cuba, 76.00; J. H. DeVotie, 17.11; Hawkinsville Church for Havana house, 20.00; Hawkinsville for Yellow Fever sufferers, 2.50; Social Circle for Havana Church, 1.00; Dr. J. H. DeVotie, 14.20; Dr. J. H. DeVotie, Havana Church, 4.00; J. H. DeVotie, 15.00; J. H. DeVotie for Miss Diaz, 5.00. Total, \$1,155.65.
Previously reported, \$2,789.89.
Aggregated since May 1st, 3,944.54.

FLORIDA.—Milnor Church, \$2.35.
Previously reported, \$177.33.
Aggregated since May 1st, \$176.03.
KENTUCKY.—Mrs. T. D. Osborne "brick books" for Havana house, \$9.80; Miss Baker, 25.00; Dr. J. W. Warden, Cor. Sec'y, 306.38; Dr. J. W. Warden, Cor. Sec'y, 33.34; Dr. J. W. Warden, Cor. Sec'y, 58.34; Dr. J. W. Warden, Cor. Sec'y, 29.17; Mrs. Kate Varnsdale, Havana house, 2.00; Mrs. A. T. Shuck, Paducah, Havana house, 5.00; Baptist Basket, Havana house, 3.00. Total, \$4,093.
Previously reported, \$2,642.48.
Aggregated since May 1st, \$11,124.17.

LOUISIANA.—P. K. Branch, Havana house, \$4.00.
Previously reported, \$7.00.
Total since May 1st, \$11.00.
MISSOURI.—P. E. Lawrence, Havana Church, \$2.00; J. F. Martin, Havana Church, 2.00; Miss Callie White, Havana Church, 2.25; Geo. W. Hyde, Vice President for Missouri, 01.67. Total, \$101.52.
Previously reported, \$2,218.26.
Aggregate since May 1st, \$2,310.78.

NORTH CAROLINA.—F. H. Briggs for Havana house, \$28.05; F. H. Briggs for Home Missions, 579.64; Judson College, Cuban Missions, 3.05. Total, \$611.64.
Previously reported, \$263.10.
Total since May 1st, \$874.74.
SOUTH CAROLINA.—Allen Sunday-school Cuba, \$2.00; Good Hope Church, 3.00; Beech Island Church, 1.65; Marion Association, 7.20; R. W. Sanders, 1.30; Big Creek Church, 7.50; Chester Sunday-school, 5.00; Camper Down Sunday-school, .95; Pedee Association, 18.89; Ridge Association, 15.00; Fair Forest Church, 2.25; Thos. B. Smith, McKiver & Co., 247.45; Greenville Church, 50.00; Piedmont Church, 12.00; Welch Neck Association, 123.33; Darlington Church, 11.01; Reulach Church, 4.60; Spartanburg Church, 18.55; Barnwell Association, 83.37; Louisville Church, 8.35; Savannah River Association, Havana Church, 3.95; Savannah River Association Home Missions, 39.50; Reedy River, 4.70. Total, \$785.46.
Previously reported, \$1,488.82.
Aggregate since May 1st, \$2,274.28.

TENNESSEE.—Four 1888 gifts of Palestine Church, Mable and Maude Miller, Sarah Gordon and Sallie Morton, for Havana Church, \$7.00; Nannie P. Settle, 7.50. Total, \$14.50.
Previously reported, \$357.99.
Aggregate since May 1st, \$372.49.

VIRGINIA.—A friend through Prof. R. M. Frazer, Warrenton, Va., \$5.00; Bro. Woodson (Lynchburg), 1.00. Total, \$6.00.
Previously reported, \$5,962.26.
Aggregated since May 1st, \$5,978.26.

MISCELLANEOUS.—Mrs. E. R. DuBois, Randolph, Mass., for Havana house, \$30.00. Previously reported, \$194.55.
Aggregate since May 1st, \$44.55.
Aggregate for November, \$18,854.26.
Previously reported, \$19,422.21.
Total receipts since May 1st—\$23,976.47.

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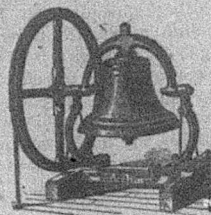
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REPORT OF THE EXECUTIVE COMMITTEE.

On October 11 the Executive Committee held its second regular session, Miss McIntosh in the chair. The Treasurer reported, since the organization of the Committee in May, the publication of 3,000 each of the two papers presented at the Woman's meeting in Richmond; 9,900 prayer cards; 3,000 "Sketch, Constitution and Fields of Work." The Corresponding Secretary gave a condensed account of work done: A large and growing correspondence maintained with officers of State C. Committees and with many others interested. One hundred and sixty-two packages of literature have been sent. The extent of this last statement may not be understood without explanation. Take Virginia, for example. One package to Virginia may contain 275 leaflets, and this means, through its distribution by Secretary of C. C., 275 distinct societies comprising many individuals, to be reached through this one package. Mississippi, in its present most vigorous and thorough efforts to enlist the interest of all its women and children, has drawn largely upon the Executive Committee for supplies. Besides the Committee's own publications the Boards have given as needed, their tract and periodical literature for the use of the Committee. Generous and earnest missionary workers, "Laymen," of Chicago, and Deacon Mial Davis, of Fitchburg, Mass., and others, have furnished leaflets for free distribution. Nine thousand brick-cards for Cuban church collection have been distributed, the money to be sent directly, through State officers, to the Home Board. Blanks for quarterly State reports have also been issued. The Vice-Presidents of each State have been urged to secure subscribers for the *Foreign Mission Journal* and *Our Home Field*, sample copies of each, 600 in number, having been sent to all the States.

A manuscript, containing plans and suggestions for missionary workers, called "Chips from many workshops," was submitted to the Committee. Many files of missionary magazines and leaflets have been



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sought to provide the subject-matter for this little work. It is earnestly hoped it may prove a help in the conduct of meetings and in methods of interesting and raising money. The leaflet will be published shortly and distributed through the States, as it may be called for by C. Committees. Sample copies will be forwarded to State officers for orders.

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