

OUR HOME FIELD.

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

VOL. I.

ATLANTA, GEORGIA, JANUARY, 1888

NO. 5.

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SKETCH OF THE HISTORY OF THE SOUTHERN BAPTIST CONVENTION.

NUMBER TWO.

We have already given the able presentation by Rev. Dr. Wm. Williams, in his sermon before the Convention in 1871, of the causes which led to the organization of the Southern Baptist Convention, and of the principles upon which it originated. The Convention was organized at Augusta, Ga., May the 8th to 10th, by delegates representing the Southern States and comprising many of our wisest and best men.

The following officers were elected:—President, Wm. B. Johnson, D. D., of South Carolina; Vice-Presidents, Hon. Wilson Lumpkin, of Georgia, Rev. James B. Taylor, of Virginia, Hon. A. Dockery, of North Carolina, Rev. R. B. C. Howell, of Tennessee; Secretaries, J. Hartwell, of Alabama, and James C. Crane, of Richmond, Virginia; Treasurer, Dr. M. T. Mendenhall, of Charleston, South Carolina.

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E. D. King, W. B. Jones, F. Calloway, J. R. Humphrey.

Louisiana—I. T. Hinton, R. Holman.
Kentucky—Isaac McCoy.

Rev. Dr. J. L. Burrows, of Pennsylvania, was invited to a seat as a Corresponding Messenger from the American Baptist Publication Society.

The Convention adopted a Constitution and By-Laws, located the Foreign Mission Board at Richmond, Virginia, and the Domestic Mission Board at Marion, Alabama, and took action looking to work among the Indians, the Negroes, and the destitute of the white population of the South, mentioning especially New Orleans. It also directed its Foreign Mission Board to enter into correspondence with the Boston Board, with a view of an equitable division of the missions in which the old Triennial Convention had been engaged.

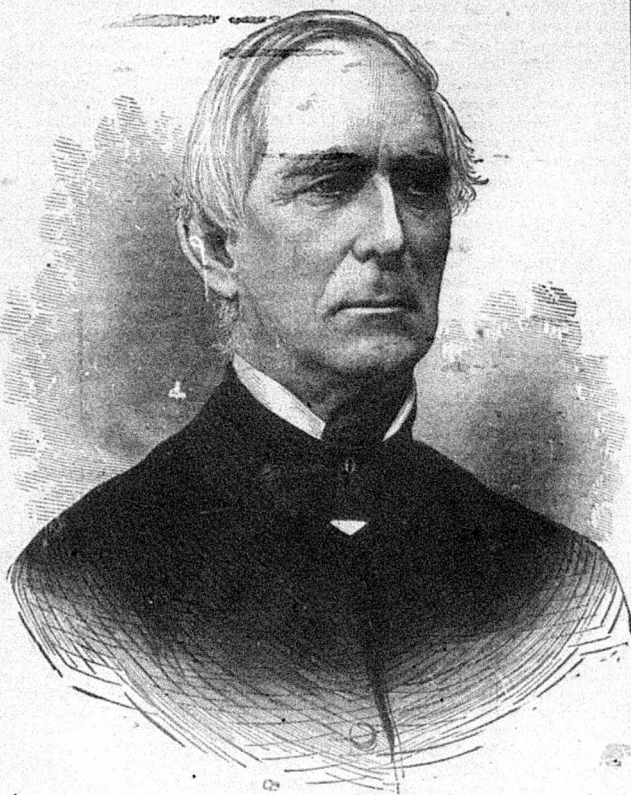
The Convention issued the following address:

THE SOUTHERN BAPTIST CONVENTION,
TO THE BRETHREN IN THE UNITED STATES; TO THE CONGREGATIONS CONNECTED WITH THE RESPECTIVE CHURCHES; AND TO ALL CANDID MEN.

A painful division has taken place in the missionary operations of the American Baptists. We would explain the origin, the principles and the objects of that division, or the peculiar circumstances in which the organization of the Southern Baptist Convention became necessary.

Let not the extent of this disunion be exaggerated. At the present time it involves only the Foreign and Domestic Missions of the denomination. Northern and Southern Baptists are still brethren. They differ in no article of the faith. They are guided by the same principles of gospel order. Fanatical attempts have indeed been made, in some quarters, to exclude us of the South from Christian fellowship. We do not resort to these attempts; and believe their extent to be comparatively limited. Our Christian fellowship is not, as we feel, a matter to be obtruded on any one. We abide by that of our God, his dear Son, and all his baptized followers. The few ultra Northern brethren to whom we allude, must take what course they please. Their conduct has not influenced us in this movement. We do not regard the rupture as extending to foundation principles, nor can we think that the great body of our Northern brethren will so regard it. Disunion has proceeded, however, deplorably far. The first part of our duty is to show that its entire origin is with others. This is its history.

1. The General Convention of the Baptist denomination of the United States was composed of brethren from every part of the American Republic. Its Constitution knows no difference between slaveholders and non-slaveholders. Nor during the period of its existence, for the last thirty years, has it, in practice, known anything of this distinction. Both parties have contributed steadily and largely (if never adequately) to those funds which are the basis of its constituency; both have yielded its office-bearers of all grades; its missionaries and translators of God's word; its men of toils many, and of prayers not unavailing, abroad and at home. The honored dead of both these classes have walked in closest sympathy with each other; anticipating in



REV. J. B. JETER, D.D.

One of the founders of the Southern Baptist Convention, and President of the Board of Trustees of the Southern Baptist Theological Seminary.

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the Board-room and in the Monthly Concert, that higher, but not holier union now in their case consummated. Throughout the entire management of its early affairs, the whole struggle with its early difficulties there was no breath of discord between them. Its Richard Furman and its Wm. Staughton, its Jesse Mercer and its Thomas Baldwin, led on the sacramental host shoulder to shoulder, and heart to heart. Their rivalry being only in earnest efforts for a common cause, their entire aversions and enmities were directed with all the strength of their souls, against the common foe. And to the last, did they not cherish the strong belief that they left no other enmities or aversions; no other rivalry to their successors?

In particular, a special rule of the Constitution defines who may be missionaries, viz: "Such persons only as are in full communion with some church in our denomination; and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause." Now, while under this rule the slaveholder has been, in his turn, employed as a missionary, it is not alleged that any other persons than those above described, have been appointed. Moreover, the important post of a Superintendent of the education of native missionaries, has been assigned, with universal approbation, to the pastor of one of our largest slaveholding churches.

When the evil hour arrived. Even our humble efforts in the conquest of the world to God, excited the accuser of our brethren to cast discord among us; and in the last two Triennial Conventions, slavery and anti-slavery men began to draw off on different sides. How did the nobler spirits on each side endeavor to meet this? They proposed and carried almost unanimously, the following explicit resolution:

"Resolved, That in co-operating together as members of this Convention, in the work of foreign missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery; but as individuals, we are free to express and to promote, elsewhere, our views on these subjects, in a Christian manner and spirit."

Our successors will find it difficult to believe that so important and plain a declaration had become, before the close of the first year of the triennial period, a perfect nullity. In December last, the acting Board of the Convention, at Boston, adopted a new qualification for missionaries, a new special rule, viz: that "If any one who shall offer himself for a missionary, having slaves, should insist on retaining them as his property, they could not appoint him." "One thing is certain," they continue, "we could never be a party to any arrangement which implies approbation of slavery."

We pray our brethren and all candid men to mark the date of this novel rule—the close of the first six months of their three years' power, a date at which the compromise resolution could scarcely have reached our remotest mission stations. If usurpation had been intended, could it have been more fully timed? An usurpation of ecclesiastical power quite foreign to our polity. Such power was assumed at a period when the aggrieved "thousands of Israel" had, as it now appears, no practical remedy. Its obvious tendency was, either our final subjugation to that power, or a serious interruption of the flow of Southern benevolence. The latter was the far more probable evil; and the Boston Board knew this well. They were from various quarters apprised of it. We, on the other hand, did not move in the matter of a new organization until three liberal States had refused to send northward any more contributions. Our leaders had chosen new rules. Thus came war within our

gates; while the means of war on the common enemy were daily diminishing.

By this decision, the Board had placed itself in direct opposition to the Constitution of the Convention. The only reason given for this extraordinary and unconstitutional dictum being—that "The appointing-power for wise and good purposes, is confided to the acting Board." On such a slight show of authority, this Board undertook to declare that to be a disqualification in one who should offer himself for a missionary, which the Convention had said shall not be a disqualification. It had also expressly given its sanction to anti-slavery opinions, and impliedly fixed its condemnation on slavery, although the Convention had said that "neither" should be done. And further, it forbade those who shall apply for a missionary appointment, to "express and promote elsewhere" their views on the subject of slavery in a right "manner and spirit," when the Convention declared they "were free" to do so. These brethren, thus acted upon a sentiment they have failed to prove—that slavery is, in all circumstances, sinful. Whereas their own solemn resolution in the last Convention, (theirs as much as ours) left us free to promote slavery. Was not this leaving us free, and, "in a Christian spirit and manner" to promote that which in their hearts, and according to the present showing of their conduct, they regard as a sin?

Enough, perhaps, has been said of the origin of this movement. Were we asked to characterize the conduct of our Northern brethren in one short phrase, we should adopt that of the Apostle. It was "FORBIDDEN TO US TO SPEAK UNTO THE GENTILES." Did this deny us no privilege? Did it not obstruct us, lay a kind of Romish interdiction upon us in the discharge of an imperative duty; a duty to which the church has been after the lapse of ages, awakened universally and successfully; a duty the very object, and only object, of our long cherished connection and confederation?

And this would seem the place to state that our Northern brethren were dealt with as brethren to the last moment. Several of our churches cherished the hope that by means of remonstrance and expostulation, through the last Annual Meeting of the Board of Managers, at Providence, the Acting Board might be brought to feel the grievous wrong they had inflicted. The Managing Board was therefore affectionately and respectfully addressed on the subject, and was entreated to revise and reverse the obnoxious interdiction. Alas! the results were—contemptuous silence as to the application made; and a deliberate resolve, expressing sympathy with the Acting Board, and a determination to sustain them.

2. The PRINCIPLES of the Southern Baptist Convention, it remains then to be stated, are conservative; while they are also, as we trust, equitable and liberal. They propose to do the Lord's work in the way our fathers did it. Its title designates at once its origin, and the simple, firm abiding of the South on the ground from which it has been so unconstitutionally and unjustly attempted to eject us. We have but enquired for "the old paths" of missionary operations; "asked" for, and attempted to restore the practically "good way." The Constitution we adopt is precisely that of the original union; that in connection with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step. We have constructed for our basis no new creed; acting in this matter upon a Baptist aversion for all creeds but the Bible. We use the very terms, as we uphold the true spirit and great object of

the late "General Convention of the Baptist denomination of the United States." It is they who wrong us that have receded. We have receded neither from the Constitution nor from any part of the original ground on which we met them in this work. And if, we ask in parting, the original and broad Bible ground of confederation were not equitable, how came it so nobly and so long to be acted upon? If equitable, why depart from it?

We claim to have acted in the premises, with liberality towards our Northern brethren. Thrust from the common platform of equal rights, between the Northern and Southern churches, we have but reconstructed that platform. Content with it, we adhere to it, and repute it, as broad enough for us and for them. Have they thrust us off? We retain but one feeling in the case. *That we will not practically leave it on any account;* much less in obedience to such usurped authority, or in deference to such a manifest breach of trust as is here involved. A breach of covenant that looks various ways—heavenward and earthward. For we repeat, **THEY WOULD FORBID US TO SPEAK UNTO THE GENTILES.** The Jerusalem church then, must be gathered at the suspected Samaria, or at some new centre of operations, like Antioch. "One thing is certain"—we must go everywhere preaching the Word—"We can never be a party to any arrangement" for monopolizing the gospel; any arrangement which like that of the antiochian Interdict of the North, would first drive us from our beloved colored people, of whom they prove that they know nothing comparatively, and from the much-wronged Aborigines of the country;—and then cut us off from the whitening fields of the heathen harvest-labor; to which by cogent appeals and solemn prayers, they have so often protested that, without us they were inadequate.

3. Our OBJECTS, then, are the extension of the Messiah's kingdom, and the glory of our God. Not disunion with any of his people; not the upholding of any form of human policy, or civil rights; but God's glory, and Messiah's increasing reign; in the promotion of which, we find no necessity for relinquishing any of our civil rights. We will never interfere with what is *Cæsar's*. We will not compromise what is *God's*.

These objects will appear in detail on the face of our Constitution, and in the proceedings, which accompany this address. They are distributed, at present, between two acting Boards for Foreign and Domestic Missions, having their respective seats at Richmond, Va., and Marion, Alabama. 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-stifled Red Men, our neighbors; with the sons of Ethiopia among us, stretching forth their hands of supplication for the gospel, to God and to his people—and we have shaken ourselves from the nightmare of a six years' "strife about words to no profit," for the profit of these poor, perishing and precious souls. Our language to all America, and to all Christendom, if they will hear us, is "come over," and for these objects, as we love souls, and the divine Saviour of souls, "help us." We ask help at this juncture for nothing else. We have had more talk than work about these objects too long. We have

"It was not dwelt upon in the Augusta Convention—we do not recollect its being named, but it is too stringent a fact in the case to be here omitted—that one of the missionaries, with whom the Acting Board and Board of Managers are sympathetic, we presume, and whom they sustain (we hope, however, not in this particular act, but they have in no way openly protested against it). Brother Mason has actually admitted 'men' to the United States to aid in assisting slaves to 'run away from their masters,' 'a felony by the Statute Law of several States.'

waited quite too long for the more learned and gifted, and opulent, and worthy, to lead our way toward these objects; and we have shortened debate upon them to get to business. Our eyes and hearts are turned with feelings of parental fondness to Burmah and the Karens; with a zeal in which we are willing to be counselled by God and all considerate men, (but by none else), to the continent of Africa, and her pernicious fountains of idolatry, oppression and blood; but yet more, with unutterable hope and thankfulness, to China and her providentially opened ports, and teeming thirsty millions. Among us, in the South, we have property, which we will offer to the Lord and his cause, in these channels—some prudence with which we would have our best wisdom (Proverbs viii: 12.) to dwell; and professions of a piety which we seek to have increased and purified, like that of the first Baptist churches, when they had "rest; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

In parting with beloved brethren and old co-adjutors in this cause, we could weep, and have wept, for ourselves and for them; but the season, as well of weeping as of vain jangling, is, we are constrained to believe, just now past. For years the pressure of men's hands has been upon us far too heavily. Our brethren have pressed upon every inch of our privileges and our sacred rights—but this shall only urge our gushing souls to yield proportionately of their renewed efforts, to the Lord, to the church universal, and to a dying world; even as water pressed from without rises but the more within. Above all, the mountain pressure of our obligations to God, even our own God; to Christ and to Him crucified; and to the personal and social blessings of the Holy Spirit and his influences, shall urge our little streams of the water of life to flow forth; until every wilderness and desolate place within our reach (and what extent of the word's wilderness wisely considered is not within our reach?) "shall be glad"—even at this passing calamity of division; and the deserts of our converted human nature "rejoice and blossom as the rose."

By order of the Convention.
WILLIAM B. JOHNSON, D. D.
Augusta, Ga., 12th May, 1845.

REASONS

FOR TAKING THE KIND WORDS SERIES OF SUNDAY-SCHOOL HELPS.

1. They are excellent helps. Their expositions of Scripture are sound, able, and judicious. No less than this could be expected from the men and women who conduct them.
2. They are published by order of the Southern Baptist Convention, and are under its control. The Convention endorses them to the denomination and urges their increased circulation.
3. They are the only Sunday-school papers that give information of the Mission work done by the Boards of the Convention. If you want your Sunday-schools to learn what our Boards are doing in Italy, Africa, China, Mexico, among the Indians, or in our own country; if you want them to know about Powell in Mexico, or Diaz in Cuba, take the *Kind Words Helps*.
4. They are well printed and are as cheap as any.
5. They are a source of present revenue to our Home Board, proportionate to their circulation; and will be a most valuable property in the future if properly sustained by our people.

VISIT TO CUBA.

BY DR. I. T. TICHENOR.

[NOTE—The following sketch of his first visit to Cuba was written and published, by Dr. Tichenor nearly a year ago, but as the edition has been exhausted, and we have frequent demands for it, and as it contains facts and incidents of even deeper interest now than when they were first published, we cheerfully comply with the desire expressed by several of our most judicious brethren that we should republish the sketch in OUR HOME FIELD. EDITOR.]

The Home Mission Board appointed its Corresponding Secretary, I. T. Tichenor, and its Treasurer, A. D. Adair, to visit Cuba and look after the interest of its mission work, which has been so marvellously prospered in that island. Kind friends had supplied the means and urged Dr. McDonald to accompany them. After spending a day with the Florida Convention at DeLand, on the night of the 19th of January, they embarked at Tampa on board the good steamer "Olivette," bound for Cuba.

The rosy light of early dawn broke over the dark mountains of Cuba as our good steamer passed under the frowning battlements of Moro Castle, and glided slowly to her anchorage in the beautiful bay of Havana. Standing upon the upper deck, we saw the first gleam of morning smite cathedral tower, green fronds of royal palm and glittering roof, until the city was flooded with the radiance of the new born day. Did it presage the new day when the Sun of Righteousness shall smite with its invincible glory the long darkened Queen of the Antilles and dissipate its shadows forever?

"There are moments, I think, when the spirit receives
Whole volumes of thought on its unwritten leaves."

and this was one of them. God grant that the dream of that happy hour may be fully realized in the swiftly approaching future!

The boats to convey passengers to the shore are crowding around our vessel, and men in accent of a strange tongue are calling to us, inviting our patronage. But yonder, moving swiftly across the glassy water, comes one that contains a form we have seen before and now so gladly see again. Diaz is standing on its prow, and his figure is dilated in the morning light. He sees us, and an exchange of signals completes the recognition. Soon he is aboard. The light of joy is on his face. "Dr. McDonald, my brother, I am so glad"—and he threw his arms around him, "My brother Adair, you have come," and he repeated and emphasized the caress. "Brother Tichenor," and the welcome was not less hearty. "Come brethren, here is a delegation from our churches and Sunday-schools come to meet you." Then he introduced us, one after another, to these Cuban Christians, whose tongues could utter no words of welcome that we could understand, but whose beaming eyes and tender tones spoke

a language not to be mistaken. Last among them came a timid girl of perhaps a dozen summers, chosen by the Sunday-schools to bear their message of welcome. As she reached forth her hand to each of us, while the blush of modesty mantled her cheek, and her long lashes sunk over and concealed the liquid light of her dark eyes, we could but say, "God bless the child." May many thousands more of Cuba's children, like her, welcome, not Christ's messengers, but Christ himself to their homes and hearts.

Soon we are upon the shore. A brief delay at the custom house—made brief by the politeness of the officials—and we are on our way to the hotel which these Cuban brethren propose shall be our home—made so at their expense ~~while~~ we stay in Cuba. "Given to hospitality" is a characteristic of the saints in modern as well as in ancient times.

IN HAVANA.

"I want to see the grave of Columbus," said Dr. McDonald, as soon as our morning meal was over. Taking the street cars, a long ride, and then a short walk brought us to the spot. The little chapel said to contain his ashes stands not far from the palace of the Captain General. The key to it could not be obtained, so we saw only the exterior. On the little plot of ground in front of it stands a tree, on the spot where it is said the first mass was celebrated by Columbus after landing in Cuba. This tree is the second one which has occupied the same place. The one which threw its grateful shadow over him when, with thankful heart, he worshipped the divine Being who had conducted him across the trackless deep to this New World, like all earthly things, decayed and died. Pipus hands planted another on the same spot, so that this devout deed of the discoverer of America, like its own never-frosted foliage, might be green in the memory of coming generations.

Near the gate leading into the grounds stands a marble pedestal, surmounted by a bust under which is the single word "Colon." As I looked upon the features chiselled out of that marble block, I fancied that I could detect that marvellous combination of heroism and adventure which characterized the man who, four hundred years ago, braved the unknown dangers of the stormy Atlantic. That first perilous voyage in those small and fragile crafts, manned by desperate men, taken mostly from the prisons of Spain, betokened a heroism rarely equalled and a spirit of adventure never excelled. His work gave a new impulse to the world. The continents his enterprise added to the domain of civilized man have but begun to make the world feel their transforming power. Cuba, which he that morning dedicated to God and the king of Spain, will one day break the bonds of both her civil and ecclesiastical despotism, and enjoy the exulted freedom of those whom the truth makes free.

Diaz, at the grave of Columbus, gently symbolized the supplanting of a dead faith by the living influence of that gospel which is the power of God unto salvation.

THE CEMETERY.

Saturday afternoon, we went to the Baptist cemetery. It is about three miles from the heart of the city. In Cuba the cemeteries are all owned and controlled by the Church. The refusal of the Roman Catholics to allow our Baptist people to be buried in theirs, made it necessary for them to have one of their own. About six acres of ground have been purchased, a part of it inclosed; and here sleep the bodies of those who await the resurrection of the just. The first one to be buried there was the child of our brother Diaz. Then came the mother of Mrs. Diaz. As we walked among the new-made graves, we saw a marble monument, simple and neat, on one side of which was, "By the Sunday-school of the Second Baptist Church of Atlanta, Ga." It was over the grave of the Diaz child. Near by was the grave of the Kentucky brother, who lost his life in trying to give the gospel to Cuba. Flowers were blooming above it which grateful hands had planted. All around us slept those who for Christ and humanity had not counted their lives dear unto them.

When the dark wings of the pestilence drooped over the smitten city, and men were flying from under the appalling shadow; when brother was forsaking brother, and kindred were leaving kindred to die without help, and without hope, these heroic Christians had gone into the chambers of disease and suffering, and hand-to-hand had grappled with the fierce destroyer. Out of three hundred and fifty who composed that heroic band, thirty-five were sleeping in the dust at our feet.

Earth contains few spots more hallowed than this. Here men, fresh from the dark prison-house which Rome builds for the souls of men, with the scars of their spiritual bondage upon them, had with undaunted faith and courage, followed the footsteps of their leader, ministering to the sick, caring for the dying, burying the dead, until themselves smitten by the hand of the pestilence, they were borne to this consecrated spot to rest from their labors. Martyrs are they—the last in that unbroken line which stretches back through the long, dark centuries, even to the Cross. Such Christian heroism is winning the heart of Cuba. To day fully one-third of the city of Havana buries its dead in the Baptist cemetery. That afternoon, while we spent an hour at this sacred place, three funeral processions arrived. That day seven were buried there. One of these was a lady of wealth and position. She was a stranger to our Baptist people. She had never attended their worship—Bro. Diaz says he never knew her. On her dying bed she requested that she might be buried in the Baptist cemetery. When her friends remon-

strated, telling her that the Baptist cemetery was not a secure place, she still persisted. Her wish was granted and her dust sleeps side by side with that of the saints of God. What led her to make this request? Who knows? Had she heard of the sympathy of our Baptist people with the sufferers around them—of their willingness to suffer and die in helping others? Did she long to lie down with those who sleep in martyrs' graves, and have when dead a semblance of communion with the saints of God, which was denied her while living? Had she in the quietude of her own chamber, as others have, found light breaking in upon her soul, leading her from the dead forms of Romanism to the true and living God, and did she wish to sleep in death with those whose faith she held while living? Who can tell? The answer to these questions lies buried in her grave. The hope kindles in our hearts that when she rises from it, she may come forth unto the resurrection of life with those who love and serve our Christ.

MISSIONS IN CUBA.

In December, 1885, Bro. A. J. Diaz was ordained to the work of the ministry, in Key West, Florida. In January, 1886, the first Baptist church that ever existed on the Island of Cuba was organized in Havana, and Bro. Diaz became its pastor. In two years this church has grown so as to number 700 members. Five other churches have been organized.

One in Regla, a town of from seven to ten thousand inhabitants, just across the bay from Havana. The pastor is Bro. Angel Godenis. The church was constituted in September last, and now numbers 78 members.

There is another church at Vedado, a suburban town near the seashore and a summer resort for the people of Havana. The pastor of the church is Bro. Francisco Bueno. It is a most promising interest and is composed of a good class of people.

Another church has been organized at Las Puentes, of which Bro. O'Halloran is pastor. This church is very prosperous. Nearly the whole population has deserted the Catholic church, so that the priest remarked that he had better lock up his place of worship and go to Havana to find something to do.

Another church has been established at Jesus del Monte and still another at the cemetery.

There are, all told, six churches and twelve preaching stations in and around Havana. Thus these Baptists, who began but two years ago, are filling Havana with their doctrine. Each one of these churches has its Sunday-school. The total membership of these churches is about one thousand, and the total of their Sunday-schools about two thousand, and the total of their congregations about five thousand. These are the estimates of Bro. Diaz himself.

The day-schools, of which there are several, form a most interesting

(Continued on 6th page.)

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 same or to different post-offices:
 One copy \$ 50 cts.
 Five copies for \$2.00 50 cts. apiece.
 II. For packages sent to one person, we shall be responsible for their distribution:
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 All subscriptions or advertisements should be sent to A. C. Briscoe, Business Manager, P. O. Box 195, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

A. C. BRISCOE, BUSINESS MANAGER.

ATLANTA, GA., JAN., 1889.

JAMES PETIGRU BOYCE, D. D.,
LL.D.

We received this morning (December 27, 1888) a telegram from a student at the Seminary containing these words—among the saddest we ever read—"A cablegram just received here, announces the death of Dr. Boyce." We had been advised of his critical illness—a dispatch in yesterday morning's paper announced that he was dying—and yet we were praying and hoping against hope that our loving Father might raise him up and restore him to us again, or at least permit him to return home to gaze on his finished work, his undying monument, the grand Seminary which he has founded, and into which he put his time, his money, his brains, his heart, his life. But an All-wise Providence has willed it otherwise, and we stand with bowed head and weeping eyes at the personal bereavement we have sustained—at the loss to the Seminary, the denomination, the world, of one of the truest, noblest, grandest, men with whom we ever came in contact.

From the time we first knew him, when we entered the Seminary as a student, at its first session in October, 1859, all through the intervening years, until we saw him for the last time in Richmond last May, he was our friend; we were thrown with him frequently, and under circumstances which enabled us to know him, and his noble qualities of mind and heart elicited our constantly growing admiration.

His great work for the denomination, and his position as President of the Southern Baptist Convention, and of the Seminary, demand of us at least a brief sketch of his life.

He was born at Charleston, S. C., January 11th, 1827, so that he would not have been sixty-two years old until the 11th of January. The child of wealthy parents, and the pet of society, he yet showed an early thirst for knowledge, and after spending two years at Charleston College, he entered Brown University where he graduated with high honors in 1847.

In 1846, he professed faith in

Christ, and was baptized into the fellowship of the old First Baptist Church of Charleston by Dr. Richard Fuller. Soon after his conversion, he began to work and speak for Christ, and in 1846 he was licensed by the church to preach the gospel. For six months of 1848 he edited the *Southern Baptist*, but in 1849 he entered Princeton Theological Seminary, where, by his ability and earnest work, he completed the full course in two years, instead of the three usually required.

In 1851 he was ordained, and became pastor of the Baptist church in Columbia, S. C., where he spent four years of earnest and efficient work. In 1855 he became Professor of Theology in Furman University, and there is little doubt that his inaugural address on "Three Changes in Theological Education," delivered at

sad condition of things, to weep over and pray over the ruined edifice, and then to resolve that "if they lived, by God's help the Seminary should live also."

We may not tell here of the struggle which ensued—of how these men refused large salaries to go elsewhere, and almost starved at their posts, until there could be gathered from our stricken, impoverished Southland, and from noble brethren at the North, the means of sustaining them.

Dr. Boyce was made Treasurer and General Agent, and to his wise plans, indomitable energy, consecrated tact, and skillful management is due, in no small measure, the salvation of the Seminary, the high position which it has attained, and the place it holds to-day in the warm affections of our people. We know not what form of monument may mark the

had excited the grave apprehensions of his friends, and he had been urged to go to Europe and seek absolute rest; but he would not lay aside his work for the Seminary until last August, when, accompanied by his family, he crossed the ocean and went to London, and afterwards to Paris, and then to Pau of Bassas Pyrenees, in the south of France, where he proposed to spend the winter. But a loving Father had other plans for him, and he now basks in a far more genial clime than even that fair land affords.

Dr. Boyce was one of the most loving, genial, companionable, men we ever knew. Dr. Fuller once said of him on the floor of the Southern Baptist Convention "that the Lord gave him such a big heart that He had to make that big body to hold it."

He was so liberal in his contributions, and gave of his once large fortune with such lavish hand, that Dr. B. Manly, Sr., once said that "a guardian must be appointed to keep Boyce from giving away everything he has." He was modest and unostentatious in his gifts, but hundreds of thousands of his money went into the treasury of the Lord.

He was one of the bravest men we ever knew. We saw him in November, 1860, stand up in an excited crowd in Greenville, S. C., and face public clamor to declare himself opposed to Secession at that time.

But when the crisis culminated and war came, he entered the army, served the Confederacy to the end, and stood by his principles as long as he lived. Like John Randolph, of Roanoke, he "despised that rascally virtue policy,"—always had "the courage of his convictions,"—and never faltered in his allegiance to Truth and Duty, as God gave him to see it.

He was an able theologian, and a great teacher. He believed in the old doctrines of God's old word, and had no use for any theology that was newer than the inspired Scriptures.

He has left his impress upon hundreds of admiring pupils, and "though dead, he yet speaketh," and shall continue to speak as the years go by.

The wife of his youth and noble companion of his riper years, and three devoted daughters survive him, and we may not obtrude upon their sacred grief, even to tell what he was to them.

His remains are now being brought back to Louisville, where warm hearts and eloquent lips will duly tell the story of his life, and delineate his character. But an old pupil brings this leaflet to deck the bier, and mingles his tears with those of thousands who mourn that "a prince and a great man has fallen this day in Israel."

Dear old teachers of our youth! Williams led the way, and now Boyce follows from busy toil to glorious rest. God grant that Broadus and Manly may be spared many years to



REV. JAMES PETIGRU BOYCE, D. D., LL. D.

BORN, JANUARY 11TH, 1827.—DIED DECEMBER 27TH, 1888.

the commencement in June, 1856, was the foundation stone on which was built the Southern Baptist Theological Seminary. Jeter, Poindexter, B. Manly, Sr., Winkler, and other "giants" of those days were prominent and efficient in the conventions and other movements that inaugurated the Seminary; but it is only simple justice to say that James P. Boyce was the moving, master-spirit in the whole enterprise. It was his influence, and his princely liberality, which secured the location of the Seminary at Greenville, S. C., and he raised the endowment which opened it in October, 1859, with James P. Bryce, John A. Broadus, Basil Manly, Jr., and Wm. Williams—four noble brothers and "true yoke fellows"—as the professors.

When the war came and the doors of the Seminary were closed, its endowment swept away, and its future rendered seemingly hopeless, it was Dr. Boyce who called around him his noble colleagues to talk over the

grave, or be reared to the memory of this noble man—he deserves all that bronze or marble can do—but he has already erected a monument more enduring than bronze, more lasting than marble or granite, in the peerless Seminary of which he was Founder, Patron, and President, and for which he gave his very life.

But Dr. Boyce's labors were by no means confined to the Seminary. He was a leader in all of the great enterprises of the denomination, and whether presiding over the Southern Baptist Convention (as he did for eight consecutive years from 1872 to 1879 inclusive, and again last May), or taking a leading part in its deliberations, he was wise in counsel, and able in debate, and exerted a potent influence upon its deliberations. Indeed, he had a heart, and mind, and hand, and purse "ready to every good word and work," and he will be sadly missed in every department of the Master's vineyard.

His faithful teach for several years

ble the world, and that the dear old Seminary may continue to send out those who will strive to "follow them as they followed Christ"—to preach the precious old Gospel which they have loved so well and taught so faithfully—and to gather many gems which shall shine in the Savior's diadem!

SOUTH CAROLINA BAPTIST CONVENTION.

We had the privilege of attending this meeting at Orangeburg, November 29th to December 1st., and found it an exceedingly pleasant and profitable occasion.

There were present a large number of representative delegates, the spirit of the meeting was admirable, the reports generally were encouraging, the speaking was of a high order, the business was done "decently and in order," the hospitality of the people all that could be desired, and the social intercourse with the brethren very delightful.

Col. J. A. Hoyt, the able and genial editor of the *Baptist Courier*, was re-elected President by acclamation, and when one saw the dignity, ease, and grace with which he presided, there was no surprise that the brethren keep him in the chair of the State Convention, and that so many regard him as pre-eminently fitted to preside over a larger body.

The other officers were: Vice-presidents, Rev. Dr. E. C. Dargan and Rev. R. W. Sanders. Secretaries, Rev. A. J. S. Thomas and A. B. Woodruff, Esq. Treasurer, Prof. C. H. Judson.

The Convention sermon, by Rev. E. J. Forrester, from John 16: 9, "Of sin because they believe not on Me," was an able, clear and impressive presentation of the doctrine of the sin of unbelief.

The presence of Rev. Dr. C. C. Bittling, Rev. John H. Eager, Rev. Dr. R. H. Graves and Rev. T. P. Bell, added great interest to the causes which they represented, and all the reports were carefully prepared and good models of what such reports ought to be.

Rev. J. W. Perry read an every way admirable report on "Home Missions," giving carefully compiled statistics of the work of the Board and earnestly recommending "Kind Words" series of Sabbath-School Helps, and "Our Home Field."

The Assistant Secretary succeeded in making a poorer speech than usual, but the brethren heard him patiently, and the discussion was closed with a clear statement and an earnest appeal by Rev. R. W. Sanders, our efficient vice-president for South Carolina.

Prof. J. R. Sampey, of the Seminary, represented the "Students Aid Fund" in an every way effective speech, and showed rare tact and skill in "lifting" a collection, amounting to over \$600.

The mass meeting Friday night, in the interest of Furman University, was one of deep interest. Telling speeches were made by Dr. Charles

Manly, Dr. J. C. Furman, Dr. Bittling, and Dr. Sampey. But it is no disparagement to others to say that Dr. E. C. Dargan, who has recently returned from California to take charge of the Citadel Square Church, Charleston, made the speech of the occasion, and of the Convention, upon the necessity of having higher education under the influence of evangelical religion. Strong, logical, witty, eloquent, and at times very pathetic, it was a speech of rare power, and greatly moved the large audience who heard it.

The Financial Secretary, Rev. Dr. R. H. Griffith, made a detailed report showing that he had collected for Furman University over \$16,000 during the year, and he was instructed to prosecute his work, and pledged the hearty cooperation of the Convention. Surely the Baptists of South Carolina have before them to-day no more important work than that of fully endowing and equipping Furman University, and friends outside of the State should esteem it a privilege to help the good cause.

Rev. C. C. Brown made an earnest and effective plea for his "pet scheme" for educating negro preachers, and secured a contribution for that object.

The report on State Missions read by Bro. W. J. Langston, elicited a speech of great ability and rare merit from Rev. J. W. Perry, one of the noble band of educated, efficient preachers which the Seminary has given to South Carolina. The statistics of the State Mission work, we have given in another column.

In visiting the S. C. Convention several years ago, this writer had occasion to remark that the gallant "Palmetto State," in proportion to numbers and resources, led the van of our Southern Baptist hosts, and that this was due in very great measure to the large numbers of Seminary students among the pastors, and their excellent State paper, the *Baptist Courier*. A further knowledge of the facts only confirms us in this opinion.

We were so fortunate as to be quartered at the elegant home of Hon. Samuel Dibble, with Col. B. W. Edwards, of Darlington, as our companion, and while others insisted that they had "the best home," we know that we had one that could not be surpassed.

Pastor A. J. S. Thomas, and his efficient committee, did everything needed for the comfort of their guests, and deserve great credit for the success of the Convention.

KIND WORDS SERIES FOR JANUARY, 1889.

We regret that the admonition of our printers, that the paper is already "full and running over," will compel us to lay over the notice we purposed of these admirable periodicals. Suffice it to say now, that Dr. Shaver is more than fulfilling the expectations of his friends, and is doing his work superbly. We do not believe that the January *Kind Words Teacher* can be surpassed, if it can be equalled, by any similar publication.

Send for specimen copies.

SHALL WE SECURE THE HOUSE OF WORSHIP IN HAVANA?

"The situation" may be best told by the following card just issued:

"Our brethren are advised that the Board must pay on the 1st of February \$20,000 to secure the property bargained for in Havana. Of this amount we have now in cash on hand, \$7,500; in good pledges, \$7,500. We need \$5,000 more to complete the payment. This money must be in hand by January 15th, so that it may be transmitted to Havana by February 1st. Will you not help us to raise this amount?"

I. T. TICHENOR, Cor. Sec.,
A. D. ADAIR, Treas.

Office H. M. Board S. B. C.,
Atlanta, Ga., Dec. 24, 1888."

And from every direction we are receiving words of cheer, and pledges of help. During ten days' work, in Richmond, Va., a Committee of the churches resolved that Richmond ought to raise \$2,500, of the \$5,000, which the General Association, at Bristol, resolved that Virginia ought to raise. By personal solicitation we secured pledges for over \$1,600, counting what one of the churches had already in hand for this object, and made arrangements which will secure the balance of the full amount. Lynchburg promises \$1,000, and \$600 of it has been already raised. Dr. Tichenor visited Norfolk and Portsmouth, and a Committee of representative brethren very promptly resolved that the "Hampton Roads" District ought to raise \$1,000, and Brother J. T. Borum, a leading layman, kindly agreed to undertake to raise the amount for us. At Petersburg, Dr. Tichenor met the cordial reception to be expected from Brother R. R. Acree and his noble people, and they will do their part. Dr. W. R. L. Smith will visit Danville, and Dr. Eager and his people will cheerfully respond; other churches in Virginia will wheel into line, and we will more than realize the \$5,000 asked of Virginia.

Brother Joshua Levering, of Baltimore, writes that his firm, (E. Levering & Company) will contribute \$1,000, provided the full amount to meet the first payment (\$20,000), is raised by 1st of February.

Louisville, Nashville, and other points, have already made good contributions, but we will hear from them again in this emergency.

We have been struck with the unanimity with which business men have endorsed this scheme when it has been fairly presented to them.

Bro. I. M. Senter, of Tennessee, but voices the general sentiment of our business men who have looked into the matter when he writes: "By all means buy that theatre."

We published in our last issue a letter from our Treasurer, A. D. Adair, cordially advising the purchase, and he will "back his judgment" by a liberal contribution.

The following letter, from J. T. Borum, Esq., (who is one of our most judicious business men, presi-

dent of the laymen's movement in Virginia, and one of our most efficient workers), explains itself, and is but a specimen of many similar ones which we could give:

Dear Bro. Tichenor: We heard you, with much pleasure and interest, speak of the great undertaking of the Southern Baptists to secure a suitable house of worship in the city of Havana Cuba. I regard the purchase of the opera house, in the city of Havana, as wise, and think that it should be consummated at the earliest possible moment, for we have no time to lose.

The question might arise in the minds of some, why should we expend so much money in the purchase of a house in that city, while, with few exceptions, our Virginia churches did not cost more than half the amount? Simply because the magnificence of architecture and population demands it—and a lot to build on equally as desirable would cost as much money. We must have a house eligibly situated, and in the most fashionable part of that great city, if we expect to accomplish great things for God. We are there to stay, and our motto should be "Cuba for Jesus Christ." To accomplish this we must convince those Cubans that there is a reality in the religion we profess. May God aid you in your undertaking, so that before the first day of February you can announce to the Southern Baptists that the object has been fully consummated.

J. T. BORUM.

Portsmouth, Va., December, 1888.

Deacon J. S. Paine, of Boston, has spent several winters in Cuba, and is deeply interested in the work of Brother Diaz, while his large business experience and success make his opinion in such matters very valuable. It may be added that he has shown practical interest in our work by giving \$200 towards the purchase of the cemetery, and \$500 towards the house of worship.

In response to a letter asking his opinion of the proposed purchase, the following has been received:

LETTER FROM J. S. PAINE, ESQ.

Boston, Mass., Nov. 28, 1888.

Rev. I. T. Tichenor, Atlanta, Ga.

Dear Brother: Yours of the 22d is at hand, informing me of your purchase of a building to be used for the Baptist church in Havana, Cuba. I think you have made a wise choice. I looked it over with Mr. Diaz, and we both came to the conclusion it was the most suitable place in the city, on account of location and appointments for the present needs of the church; but at the time the owner asked so much, it seemed out of the question. As I remember it, there is ample room for preaching services, day and Sunday-schools, praise meetings, store on the street for books and periodicals, also tenements for one or two families over the house. With a little alteration this building can be made available for everything required to carry on the work successfully.

Sincerely yours,
J. S. PAINE.

We are fully satisfied that our brethren will give us the money to secure this house, but the time is short, and we must ask those who mean to help us to let us hear from them *at once*. We want *large* contributions from those who are able and willing to send them; but we will gladly receive *small* contributions from the free will offerings of the people. But we repeat again with emphasis: "He gives twice who gives quickly."

LATEST FROM CUBA—LETTER FROM REV. A. J. DIAZ.

Just as we are going to press there comes the following characteristic letter, which we are sure will be read with pleasure by all who are interested in our Cuba Mission:

BAPTIST MISSION, 115 PRADO, HAVANA, CUBA, December, 26, 1888.
Rev. Dr. I. T. Tichenor:

MY DEAR BROTHER—I did not write you before because I was awaiting, by every steamer, one from you.

We have been praying to the Lord for your health since you have left us. Our people here remember you often and desire to have you here. I have good news to give you now. We aggregated our Sunday schools of Havana in the theatre we wish to buy, and it was full to its utmost capacity.

What a beautiful picture I have had before me around the Christmas tree! There were 2,914 Sabbath-school children, 100 teachers, and 688 visitors—nobody else could get in.

How happy I was! What a beautiful Christmas I had! When I came to Cuba [from his exile in New York], seven years ago, I did not find any Christians on the street. I was myself alone on the island, with my bible, without influence and without money. But with the continued presence of the Holy Spirit, how many and what wonderful things my eyes have had the privilege to see!

We had last year 1,448 pupils in our Sunday-schools, and in the present year we have 2,914. Think of that—1,466 more children in the Sunday-school than last year.

Our collection on this day was \$140. If we do not secure this theatre, in which to collect the people, I do not know where to put them.

Our tent is far too small to hold this people, and so I am glad of the prospect and earnestly desire the Board to take possession at once of this theatre, where we can congregate our Baptist people of Havana.

I have just returned to-day from Las Puentes, where our church there celebrated the Christmas tree. The auditory was immense. The Sunday-school numbers about 75 pupils. I had a very pleasant time in seeing those children and teachers. This is the first year they have had a Sunday-school celebration.

Bro. O'Halloran asked me for some cloth for his table, and I gave him an American flag that I had. They placed it there, and after the Sunday-

school was dismissed, the people passed by and kissed the American flag with profound respect.

You cannot imagine how anxious our people here are to get the theatre where the church can meet. We all have a strong conviction that as soon as we have that place the city of Havana will become Baptist.

We are awaiting the first of February, like old Simeon was awaiting the Saviour. We have been praying the Lord to induce our liberal Baptist people of the States to send their money to buy at once this place, that Cuba may be for Christ. Amen!

Will you come soon? Give my best love to all our friends there. I await the coming of Mr. and Mrs. Adair. Yours in Christ,

A. J. DIAZ.

A happy New Year!

CLUBS AND INDIVIDUAL SUBSCRIPTIONS TO "OUR HOME FIELD" should be sent forward at once now. We are making out our new mailing book, and this is an excellent time to have your name entered. Those who have promised clubs would find this the best time to secure them.

VISIT TO CUBA.

(Continued from 3d page.)

feature of this work. We were delighted with the attainment of the pupils in their knowledge of the Scriptures, with their singing, and above all, with the prayer offered by the little girl who had come to the ship to welcome us.

Matanzas is about 80 or 90 miles east of Havana. Here we have a small church, a good day-school and Sunday-school. This church has for its pastor Bro. Alfredo V. Diaz, who preaches to crowded congregations.

As to the men and women engaged in this work, Bro. Alberto J. Diaz is *fuerce principes* among them. He is the recognized leader of the whole movement. His brother, Alfredo V., is a man of ability, but perhaps not so fascinating a preacher as Alberto. Angel Godenas is a man of great sprightliness and enthusiasm in his work. He is about 23 years of age.

Francisco Bueno is a good preacher, not so magnetic a speaker as Diaz or Godenas, but entertaining and instructive in his addresses. His people in Vedado have evinced commendable industry and taste in rendering comfortable and beautiful their place of worship. They have by far the neatest place of prayer we saw in Cuba.

Bro. — Perex is a man about forty years of age, and the most scholarly looking of all the Baptist ministers on the island. He has the qualifications of a pastor, not those of an evangelist.

Bro. Hernandez, though not a man of culture or of oratorical power, is remarkable for his consecration to his work, his untiring zeal and devotion to his Master's cause. He is the man who came one night into the church without his coat, half drunk, just from the bull fight. After the sermon he approached Bro. Diaz and said: "Do you think that man would love

me?" "What man?" said Bro. Diaz. "That man you were talking about to-night," was the reply. Diaz instructed him and gave him a New Testament. From that day he was a changed man. His wife, to whom he had been most unkind, seeing the wonderful change brought about by the little book, used to take it up and kiss it and say, "Blessed be this little book; it has brought my husband back to me." He is giving his life to the Master's work.

Bro. Porta, a man about forty years of age, was, before his conversion, a bad man. He is untutored. In common conversation he speaks Spanish, his native tongue, but poorly; but when he rises before an audience to speak for the Master, he is transformed into another man. His language is good. He is impassioned, forceful, magnetic. He moves his audience as no other man in Cuba does, except Diaz, and is scarcely inferior to him in his power over the masses. He loves to preach, and is doing great good.

Among the Baptist women of Cuba, Mrs. Diaz, the mother of the two preachers, stands pre-eminent. Apparently about forty-five years of age—married when about twelve years old, the mother of twenty-four children, only five of whom are living, she bears in her face the evidence of a strong will, indomitable energy and unyielding perseverance. When her son Alberto became a Baptist, she refused to talk with him upon that subject—said he was crazy, and sorely to heart his abandoning the faith of his father and mother for 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 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. Since that day, she has been as ardent in her devotion to the cause of Christ, as she was before bitter and unrelenting in her opposition. When asked by one of us how long before Cuba will become

Baptist, she replied "promptly," (quickly.)

There are many other true and noble women among these Baptists of Cuba, among them Minnie Diaz, who is giving her young life to teaching the children of that Christless city, and thus sending beams of light into hundreds of darkened homes; Maria Hernandez, the convent girl, whose devotion to her Saviour, risked all, and lost all of earth, but whose bright and joyous face shows that she has found compensation a hundred-fold in Jesus and his love.

The teacher at Matanzas, who is almost alone in that city, is working with unflinching faith and courage, her face beaming with the assurance of success, as the promises of God.

THE CONGREGATIONS

We saw were always crowded. That at the principal church in Havana, the Gethsemane, filled the last foot of space in which a human being could be placed. So it was at Las Puentes. The doors and windows were filled and the patient congregation, after waiting for us for more than an hour, (we had been delayed,) were still as bright and fresh as though they had just assembled. So it was at Vedado—so it was everywhere. At all their services, at every station, the people fill every available spot to hear the gospel. What struck us all was the deep, earnest, opened-eyed, unflinching attention paid by all to the preaching. Their singing, though not highly artistic, is spirited and devotional. You feel that they are wafting their heart's deep devotion heavenward on the wings of song. Not one of our delegation is a singer, but when Coronation, or Old Hundred, or the Ninety and Nine, broke in waves of melody over these happy Christian assemblies, Deacon Adair joined with the multitude and sang praises to God. And McDonald, the tuneless McDonald, confessed that he had found a place where he could sing. That scene of hundreds of Cuban Christians, with radiant faces, uttering in their liquid Spanish tongue the praises of God, somewhere down deep in his sympathetic nature, smote a chord in unison with the divine harmonies, and its vibrations found utterance through lips unused to song.

THE PRESENT CONDITION

of things in Cuba demonstrates that its people have lost all sympathy for and attachment to the Catholic Church. They have not yet become infidel. In their blindness they are feeling after something better than they have ever found in the teachings of the Church of Rome. The whole island is open to the gospel. There is not a town or city in Cuba where a congregation might not be speedily gathered and a church established. With the men for this work, the whole island might soon be made the recipient of our faith and practice. In Cuba, by the blessing of the Divine Spirit, the prophecy may be fulfilled: "A nation shall be born in a day." We could not resist

the conviction that a starving nation is crying to Diaz and his people for the bread of life. Again and again, the sad thought came stealing through the soul: "There is a lad here with five barley loaves; but what are they among so many?"

WHAT CAN WE DO FOR CUBA?

God is raising up a native ministry, which can preach far more effectively than men of foreign birth. We cannot help them much by sending men to their assistance. We can work most effectively with them, by furnishing the facilities they need to reach the people. They need a better literature for their Sunday-schools. They need books, and especially a system of Theology for their preachers. They need a newspaper to advocate their principles and propagate their faith. They need help in building houses of worship which will accommodate the rapidly increasing congregations. Not one place of worship have they, nor can they command, adequate to the wants of those who now gather to hear the Word of God. They need a cemetery and house of worship in Matanzas, a city of 60,000 people. But above all, they need a house of worship for the 250,000 in Havana, which will hold not less than 2,000 people. Diaz will fill such a house from the day of its opening.

God has furnished to His people of the South the most enticing opportunities to do good. In this work every one may have a part. From the woman whose scanty means will allow but a dime with which to buy a Testament for some poor child, up to the man of millions, who there can find an altar broad enough to receive his largest offerings to the Lord, all have gracious opportunities. In its broad expanse "there are shallows where the lamb may wade; there are depths where the behemoth may swim."

The grandest work of modern missions, God has brought to our doors and placed under our charge. Will we accept the invitation of His providence, and do for Cuba all that Cuba needs? Could we see our Baptist people do this, we would feel that life's work had been accomplished, and, like Simeon of old, would say: "Lord, let now thy servant depart in peace, for mine eyes have seen thy salvation."

STATE WORK.

SOUTH CAROLINA.

The report of the Executive Board of the South Carolina Baptist Convention, at the recent meeting at Orangeburg, gives so clear a view of their State work that we give it in full, as we find it in the *Baptist Courier*, the able and popular organ of South Carolina Baptists:

REPORT OF THE EXECUTIVE BOARD.

To the South Carolina Baptist State Convention.

At your last annual meeting we reported fifty-eight men in the employ of your Board. For the year just closed we report eighty-three men and one lady missionary.

Fourteen students of Furman University, and four of the Southern Baptist Theological Seminary labored for the Board during their vacation.

Of the men employed, forty-eight have served as missionary pastors; thirteen as missionaries and colporters; six as evangelists, and sixteen as colporters. Our lady missionary, Mrs. H. Marshall, has rendered most efficient service in doing house to house work among the factory people in the city of Greenville.

More men have been employed; more work has been done; more fruit gathered; and more money raised than during any year of the Board's existence.

SUMMARY OF WORK.

Stations occupied, 150; missionaries, 84; miles traveled, 55,448; days

University, \$589.48; for ministerial education of Furman University, \$86.81; for ministerial education in the Theological Seminary, \$6; pages of tracts distributed, 33,777.

These figures exhibit most gratifying results, yet figures fail to show all that has been accomplished. Real progress is seen in growing congregations and Sunday-schools, a larger number of religious visits, more prayer meetings, greater exertions put forth, and more sacrifices made to secure neat and comfortable houses of worship, and increasing contributions for the support of our benevolent work.

A number of new stations have been occupied this year, of which we may mention Hampton C. H., Appleton, Peaks, Fort Motte, Liberty, Trio, Fair For st, Holly Grove, Oak



TOMB OF COLUMBUS AT HAVANA

engaged in actual service, 5,895; sermons preached, 3,622; prayer meetings held, 1,211; religious visits made, 7,278; conversions, 554; baptisms, 428; received by letter, 329; restored to fellowship, 65; total additions to the churches, 822; total membership, 3,676; churches organized, 19; churches built, 14; raised and expended on church buildings, \$14,425.20; addresses on missions, 541; addresses on other subjects, 648; Sunday-schools organized, 63; Sunday-school addresses, 478; number of Sunday-schools, 93; number of teachers, 403; number of scholars, 3,712; contributions of the Sunday-schools, \$216.22; stations collecting monthly for missions, 44; quarterly, 62; number of Woman's Mission Societies, 32; subscribers to the *Baptist Courier* secured, 208; *Foreign Journal*, 150; raised for State Missions, \$1,246.02; for Bible and colportage work, \$47.50; for Home Missions, \$107.50; for Foreign Missions, \$221.82; for Endowment of Furman

Grove, Cannon St. Mission Charleston, Guntersville, etc.

The church in Georgetown has been reorganized and has had regular services twice a month since the beginning of April. The prospect for building up is encouraging.

The Ladies' Central Committee very kindly undertook the support of the work at Cannon St. Mission, Charleston.

Rock Hill Church, which was established and fostered by your Board, will, after this year, be self-sustaining. Others have notified us that they will no longer need help.

BIBLE AND COLPORTAGE WORK.

Steady progress has been made in this important department of labor. Thirteen missionaries have carried supplies of books with them, while sixteen brethren, most of them students, have worked exclusively as colporters. Their labors have extended into nearly all of our Associations. The results are encouraging. There has been sold during the year

12,611 books and pamphlets, value for \$6,278.81. We have now permanent funds amounting to \$2,138.06.

We hope to have in the near future a "permanent fund" from each Association in the State.

While we are grateful for what has been accomplished in this department of work during the past two years, yet we believe that the time has come for placing the work on a more solid basis. This can be done by enabling your Board to offer some salary to competent men to do the work. How these salaries are to be raised, whether by special contributions for the work, or by an increase of contributions to State Missions, we leave to the wisdom of the Convention to determine.

FINANCES.

The extension of the work called for an increase of income, hence the churches were asked to give us this year \$12,000 for State Missions. Of this amount, \$10,314.40 has been received, leaving a balance of \$626.70 to be provided for, so that the Board may meet all its obligations at the close of the year.

It would be a great relief to the Board, as well as a convenience to the missionaries, if the churches would enable us to meet promptly the demands of each quarter.

During the year the children have come nobly to the front in liberality. Over 2,000 of them contributed \$350 towards the building of a house of worship at Trio. They are now deeply interested in the building of one at Walterboro. Their contributions for it already amount to \$228.40.

DESTITUTION.

The work still needs to be pressed with unabated vigor in portions of Williamsburg and Georgetown counties.

Berkeley county demands more attention than we have been able to give it in the past. Summerville, with its population of 4,500 people, should be no longer neglected by Baptists.

Several towns on the Eutawville railroad, which are fast becoming centres of influence, should be occupied at once. Beaufort county is nearly all missionary ground for baptists.

A house of worship will soon be built in Walterboro, and a strong man should be sent there.

The towns springing up along the lines of railroad just opened should not be overlooked. Already calls for help have come from new organizations in towns which have sprung up on the Blackville, Alston and Newberry railroad. An appeal comes to us from Port Royal, where five have been baptized this year.

Let us heed these calls, and be thankful that God has given us such grand opportunities to prove our love to Him. Let "forward" be our motto. Let us labor and pray and give until there shall be a Baptist church in every town and in every neighborhood in our State, exercising a wide influence for Christ and for the uplifting of fallen humanity.

Contributions during the year:

For State Missions, \$10,314.40; for Bible and colportage work, \$549.01; for church buildings, \$14,425.20; for Home missions, \$4,312.69; for Foreign missions, \$8,737.55; for Ministerial Education, \$2,658.83; for Endowment Furman University, \$16,133.77; for cottage, by the ladies, \$1,100. Total, \$59,231.45.

C. MAXLEY, President.

T. M. BAILEY, Cor. Sec. & Treas.

EXECUTIVE COMMITTEE.

WOMAN'S MISSION SOCIETIES.

Auxiliary to S. B. C.

Motto: "Go Forward."

10 East Fayette St., Baltimore, Md.

PRESIDENT—Miss M. E. McIntosh, Society Hill, S. C.

VICE-PRESIDENTS—Arkansas, Mrs. M. D. Early, Florida, Mrs. W. D. Chipley, Georgia, Mrs. S. Wilson, Kentucky, Miss Eliza Broadus, Louisiana, Miss M. Alfred, Maryland, Mrs. A. J. Rowland, Mississippi, Mrs. M. C. Dameron, Missouri, Mrs. S. Y. Pitts, South Carolina, Mrs. M. A. Hewitt, Tennessee, Mrs. Anson Nelson, Texas, Mrs. A. C. Ardrey.

COR. SEC'Y—Miss Annie W. Armstrong, 10 East Fayette St.

REC. SEC'Y—Mrs. James Pollard, 10 East Fayette St.

TREASURER—Mrs. J. F. Pullen, 10 East Fayette St.

PRAYER TOPICS FOR JANUARY 1889.

CUBA.

"The abundance of the sea shall be converted unto rivers." Isaiah 60:5. Seventeen missionaries (S. B. C.) Over 1,100 baptisms in two years; 8,000 have applied for membership; six churches; imperative need of church building in Havana.

The leaflet suggested by programme for Missions Meetings is "Return to Cuba," by Dr. I. T. Tichenor. Those who have read "The conversion of Alberto J. Diaz," will be glad to know that this is a continuation of that deeply interesting tract and written in the same fascinating style. One other leaflet will follow on the same topic, and the three will form a valuable history of the beginning of this marvelous island work. A copy of Dr. Tichenor's report, in regard to the theatre in Havana, offered to Home Board, has been printed in circular form and will be sent out with the leaflet for the month.

Receipts from Woman's Mission Societies for second quarter of Conventional year, August to November 1888:

Georgia	\$1,815.38
Kentucky	213.82
Louisiana	1,129.70
Maryland	1,672.95
South Carolina	659.49
Tennessee	806.94
Texas	288.15

Total \$6,585.93

Some of the States include in their reports contributions made to State work, church, general benevolence, ministerial, education, etc. The following table will show the amount paid in to the Home and Foreign Boards of S. B. C.

The accounts, however, are very partial, many societies only reporting annually:

	Home	Foreign	State	Local	Total
Georgia	\$ 88.00	\$ 800.00	\$ 100.00	\$ 100.00	\$ 1,088.00
Kentucky	71.50	111.92	100.00	100.00	383.42
Louisiana	22.50	30.00	100.00	100.00	252.50
Maryland	147.50	296.17	100.00	100.00	643.67
South Carolina	50.00	100.00	100.00	100.00	350.00
Tennessee	51.00	84.00	100.00	100.00	335.00
Texas	35.00	250.00	100.00	100.00	585.00

Miss J. F. PULLEN,

Treasurer Executive Committee.

On November 30th the Executive Committee held its third session, Miss McIntosh in the chair. The Corresponding Secretary read an itemized report of literature distributed through the States on application. Suggestions, plans of work

and literature are eagerly sought and thankfully received. The report brought down to a later date will appear below. A letter was read from Mrs. Stout, of South Carolina, who had been urged to take charge of the Executive Committee column in HOME FIELD. Much to the regret of all, she feels compelled through pressure of other duties to decline. As no funds from the States pass through the hands of the Treasurer of Executive Committee, her accounts are for literature, printing and postage. Itemized reports of expenses are sent quarterly to Home and Foreign Boards. The general expenses are shared, but the cost of special work is paid by the Board in whose behalf it is undertaken.

CHRISTMAS ENVELOPES.

The envelopes prepared for the Christmas offering have had a kind reception in thirteen States. The contents when collected will be forwarded to Foreign Mission Board Richmond, Virginia, designated for two new Missionaries to Peking China. As the gifts are placed in each envelope, let the earnest prayer ascend that the two godly women, so sorely needed, may hear the call to this work and may answer, "Here I am; send me." But Miss Moon needs ten new additional workers. Are there no women of means throughout the South to join these two sent and at their own charge to go forth into this white harvest field? Out of the thousands of Baptist sisters in the South cannot ten be found to answer this heart-touching appeal, "Were there not ten cleansed, where are the nine?"

In recording a further gift of 25,000 leaflets, "Our duty to the Heathen" from Mr. Miel Davis, of Ellensburg, Massachusetts, with \$15.00 to cover postage in their distribution, an interesting circumstance connected with a recent correspondence at Mission Room will bear mentioning. A letter was received from a lady in Massachusetts. In answering a brick card was enclosed and this was returned filled with a request for Mr. Diaz direction. In formation was given that all money for Cuba must be sent to Home Board at Atlanta, and in the December HOME FIELD appeared the name of this lady with a contribution of \$50.00 for the Havana house.

Itemized report of literature distributed from July 1, 1888, to December 11, 1888:

	Leaflets and Pamphlets	Prayer Cards	Brick Cards	Cuba.
Alabama	105	200	47	
Arkansas	358	300	469	
Florida	405	100	172	
Georgia	1,916	500	466	
Kentucky	2,455	325	520	
Louisiana	1,557	400	100	
Maryland	2,171	535	1,110	
Mississippi	7,018	2,800	1,300	
Missouri	1,672	397	2,340	
N. Carolina	505	350	353	
S. Carolina	2,506	2,180	650	
Tennessee	1,530	390	300	
Texas	1,093	310	675	
Virginia	1,561	240	362	
Total	25,941	8,863	9,444	

ANNE W. ARMSTRONG,
Corresponding Secretary.

The report of Christmas envelopes will appear in next issue.

\$75 to \$250 A MONTH can be made by those who can furnish a horse and give their whole time to the business. Such persons may be profitably employed. Also a few vacancies in general office. Address: J. C. JOHNSON & CO., 100 Main St., Richmond, Va.

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

From November 28th to December 31st, 1888.

ALABAMA.—St. Francis Street Sunday-school, Mobile, (for Cuba), \$25.00; "Brick cards," LaFayette, Ala., 200; "Sunbeams," LaFayette, for Cuban Mission, 10.00; Prattville Church, 6.00; "Holt Sunbeams," Prattville, 5.00; Samuel S. Broadus, Florence, 5.00; O. M. Reynolds, Revtolia, for Havana house, 25.25. Total, \$78.25.

Previously reported, \$2,021.48.

Aggregate since 1st of May, \$2,100.73.

ARKANSAS.—Hope Church, for Havana house, \$5.00.

Previously reported, \$142.64.

Aggregate since May, \$147.65.

GEORGIA.—Janie Jones, for Havana house, 50c; Mrs. Weston, from "brick books," \$2.00; Dr. J. H. DeVotie, for Havana house, 31.55; Dr. J. H. DeVotie, for Miss Diaz, 17.11; Rev. J. H. Hall, Newnan, 2.00; Dr. J. H. DeVotie, 13.55; Dr. J. H. DeVotie, for Cuban Mission, 4.00; Janie Miller, through C. A. D., for Diaz's horses, 2.00; Mrs. Elmore's class, for Havana house, 2.00; Mrs. E. C. Davis, 2.00; Cuba Society, 2.00; Cartersville "Brick cards" for Havana house, 3.10; J. D. Chapman, "Brick cards" for Havana house, 2.00; E. J. Willingham, for Havana house, 8.50; Dr. H. C. Hornady, for Havana house, 10.00; Geo. A. Blount, for Havana house, 5.00; W. M. Society, of Fifth Church, Atlanta, 5.00; W. W. Stewart, for Havana house, 10.00; "Hawthorne Sunbeams," First Church, Atlanta, 5.00; Willing Workers, First Church, Atlanta, 2.00; Dr. J. H. DeVotie, 1.11; Dr. J. H. DeVotie, for Havana house, 5.10; Mrs. Rebecca Ann McCarter, Lithonia, for Havana house, 4.00; Dr. N. J. Bussey, Columbus, for Havana house, 25.00; M. L. Nichols, 5.00. Total, \$216.59.

Previously reported, \$3,044.13.

Aggregate since May, \$4,161.13.

KENTUCKY.—Miss S. B. Jessup, Bethel Church, for Havana house, \$25.00; Mrs. T. D. Osborne, "brick books" for Havana house, 13.10; Mrs. T. D. Osborne, "brick books" for Havana house, 9.75; Dr. J. W. Warder, Corresponding Secretary, 58.34; Dr. J. W. Warder, Cor. Sec'y, 33.33; Dr. Dr. J. W. Warder, Cor. Sec'y, for Havana house, 36.50; Dr. J. W. Warder, Corresponding Secretary, 248.78; Mrs. Ewing, for Havana house, 2.00; Miss Agnes Osborne, "brick books" for Havana house, 59.95; W. R. Gano, for Havana house, 5.00. Total, \$491.75.

Previously reported, \$3,112.41.

Aggregate since May, \$3,104.16.

LOUISIANA.—Miss Minnie Alfred, New Orleans, brick cards for Havana house, \$2.05.

Previously reported, \$11.

Aggregate since May, \$14.05.

MARYLAND.—Women's Home Mission Society, 202.25; Rev. E. M. Poteat, Lee Street, Baltimore, 15. Total, \$217.25.

Previously reported, \$2,264.83.

Aggregate since May, \$2,281.73.

MISSOURI.—Macon City, Havana house, \$1; Rev. George W. Hyde, 9.67; First installment of Peyton Legacy, 1,097.00; J. T. Roan, for Havana house, 1; Mount Salem church, for Havana house, 6; Rev. E. W. Kingsbury, for Havana house, 2. Total, \$2,098.67.

Previously reported, \$2,319.78.

Aggregate since May, \$4,178.45.

NORTH CAROLINA.—Rev. Dr. Durham, for Havana house, 19.00; Rev. Dr. Durham, 62.05. Total, \$81.05.

Previously reported, \$874.83.

Aggregate since May, \$957.16.

SOUTH CAROLINA.—Big Creek Church, \$21.52; Big Creek Church, Cuba Mission, 10.00; Kingstree Church, 7.65; Mrs. Clarence Robb, Havana House, 1.00; L. H. Smith, 6.20; Parkersville Sunday school, 1.69; W. H. Kers, Tr. North Greenville Association, 3.05; W. H. Kers, Tr. North Greenville Association, 1.75; W. E. Cox, Tr., 27.12; Salem Church "Brickbooks," 1.75; Calhoun Sunday-school, 95; Miss Pressly, Summer, for Havana house, 10.00; Ninety-Six, 2.00. Total, \$89.11.

Previously reported, \$1,488.82.

Aggregate since May, \$1,578.06.

TENNESSEE.—Jos. Janeway, \$2.00; Miss Smith, for Cuban Mission, 4.00; "Willing Workers" for Cuban Mission, 5.00; J. M. Senter, Treason, Havana house, 5.00; Havana house, 15.00. Total, \$31.00.

Previously reported, \$609.49.

Aggregate since May, \$639.49.

TEXAS.—Miss Minnie Slaughter, "brick-books" for Havana, \$9.51; ditto, 30.25; First Church Sunday-school, 10.00; "Brickbooks," 22.00; Bonham Church, 10.00; W. M. Society, First Church, Dallas, 27.95. Total, \$110.75.

Previously reported, \$47.00.

Aggregate since May, \$157.65.

VIRGINIA.—Norvell Ryland, Treasurer of General Association, \$300.00; ditto for Cuban Mission, 20.00; for Havana house, First Baptist Church, Richmond, Dr. H. A. Tupper, 25.00; J. P. L. Woodward, 10.00; Jno. P. Vancey, 7.50; W. J. Boshier, 2.50; Dan. McCarthy, 2.00; N. P. Cofer, 1.00; W. A. Mounicaine, 1.00; T. C. Williams, 25.00; R. S. Boshier, 5.00; Fuller Patterson, 10.00; N. R. Savage, 5.00; Mrs. L. B. Janey, 2.00; cash through Dr. Tupper, 5.00; total, \$371.00; for Second Church, Richmond, H. K. Ellyson, 25.00; Wm. Ellyson, 25.00; A. Oppenheimer, 10.00; B. T. Crump, 5.00; J. T. Ellyson, 10.00; J. T. Ellyson, 10.00; H. Theo. Ellyson, 5.00; B. D. Chalkley, 2.50; total, \$402.50; Pine St., Richmond, cash, 5.26; City, 1.00; Ashland, 1.00; Portsmouth, 8.60; A. E. Garrett, 5.00; total, \$884.36.

Previously reported, \$3,974.26.

Aggregate since May, \$4,958.61.

MISCELLANEOUS.—J. S. Lawton, royalty on "Kind Words" for two quarters, \$500.00.

Previously reported, \$394.55.

Aggregate since May, \$894.55.

Grand total for the month, \$4,478.45.

Previously reported, \$75,746.47.

Grand aggregate since May, \$27,699.51.

Attention, Southern Baptists!

Above all things give your children the truth as you embrace it.

KIND WORDS.

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

The Kind Words Quarterly, commencing January, 1889, is now ready for distribution. Brothers, forward your orders.

The Kind Words Series of Quarterlies: The ADVANCED, INTERMEDIATE and PRIMARY, together with the LITTLE LEAF, THE WEEKLY, THE WEEKLY, MOSTLY and the KIND WORDS TRACTS, make a noble offering for the Home Board in its efforts to supply Sunday schools with all necessary and appropriate Sunday school help.

Address all orders to KIND WORDS, Drawer 8, ATLANTA, GA.

Price, Per Annum, Single Copy.

Weekly, 50c; 5 or more, 40c.

Semi-Monthly, 80c; 5 or more, 70c.

Primary Quarterly (per quarter), 5 or more, 25c.

Intermediate Quarterly, 50c.

Advanced Quarterly, 50c.

Teacher (per annum), 50c.

Child's Gem, 50c.

To Clubs.

Weekly, 5 or more, 70c.

Semi-Monthly, 80c; 5 or more, 70c.

Primary Quarterly (per quarter), 5 or more, 25c.

Intermediate Quarterly, 50c.

Advanced Quarterly, 50c.

Teacher (per annum), 50c.

Child's Gem, 50c.

We have also a regular series of Catechisms for Baptist Sunday schools:

First Grade, per dozen, \$1.00.

Second Grade, per dozen, .75.

Third Grade, per dozen, .50.

Infant, per dozen, .25.

Also, Rearing Children for Eternal Life, by Rev. H. H. Tucker, D. D., per dozen, .50.

Baptist Church Roll Books, covering every necessary feature. Books open, 1417 copies. Price, 3 quires, \$5.00; 5 quires, \$5.50; 6 quires, \$6.00.

BAPTIST SONG BOOKS

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