

OUR HOME FIELD.

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

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SKETCH OF THE ORIGIN AND HISTORY OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

We make no apology for presenting the following sketch to our readers, for the Seminary bears so intimate a relation to Home Missions and Foreign Missions, and all of our great enterprises, that all that concerns it should be a matter of interest to the friends of missions everywhere. We shall make free use of the sketch of the origin of the Seminary contained in the first catalogue, and of matter in other catalogues which have been from time to time issued, only regretting that we have not been able to obtain certain other material concerning the number of students that have gone out from this "School of the Prophets," and the results of their labors in the vineyard of the Lord at home and abroad.

The friends of education in the South had begun to consider the question of establishing a Theological Seminary of high order, even before the separation between the Baptists of the North and South, and a conference in the furtherance of this object was held at Augusta, Ga., in 1845, in connection with the meeting which organized the Southern Baptist Convention.

In 1847 the subject was again discussed by prominent brethren of Tennessee and Kentucky, at a meeting of the "Indian Mission Association" held at Nashville, and it had further consideration at the session of the Southern Baptist Convention in Nashville in 1849, and also at the adjourned meeting of the body in Charleston, S. C., and was referred to a large committee for further deliberation.

At the meeting of the Virginia General Association, held in June, 1854, the subject was earnestly considered, and a committee appointed which called a meeting of the friends

of Theological Education, which was held in Montgomery, Ala., on Friday morning, May 11th, 1855.

This meeting was presided over by Dr. J. L. Burrows, and Dr. B. Manly, Jr., acted as Secretary.

On motion of Dr. A. M. Poindexter, the meeting unanimously resolved "that it is demanded by the interests of the cause of truth, that the Baptists of the South and South-west unite in establishing a Theological Institution of high grade." Brethren J. B. Jeter, J. P. Boyce, T. G. Keen, Wm. C. Buck, J. H. Campbell, A. D. Sears and J. H. Eaton were appointed "Committee of Correspondence" to call the attention of the denomina-

Dagg, of Mercer University, Georgia, Rev. Dr. J. H. Eaton, of Union University, Tennessee, and Rev. Dr. Wingate, of Wake Forest College, North Carolina. These letters and all other documents and matters pertaining to the business of the Convention, were referred to a Committee consisting of Rev. Dr. B. Manly, Sr., of South Carolina; Rev. Dr. G. W. Samson, and Rev. Dr. T. C. Teasdale, of District of Columbia; Rev. Dr. J. B. Jeter, of Virginia; Rev. Dr. Repiton, of North Carolina; Rev. Dr. J. P. Boyce, of South Carolina; Rev. Dr. N. M. Crawford, of Georgia; Rev. Dr. S. Henderson, of Alabama; B. S. Fuller, of Florida;

education were held by the several colleges, whether they could be transferred to a common Seminary, and on what conditions, what advantages could be found in any given location, and what amount such location would contribute to the endowment of the Seminary.

This Committee issued a stirring appeal to the denomination, which we regret our space will not allow us to publish in full.

In July, 1854, the S. C. Baptist Convention resolved to offer an endorsement of \$100,000 to the Seminary, provided it was located at Greenville, and an additional sum of \$100,000 be raised by the other States. The Convention also resolved that if the Seminary was not located in South Carolina, that the State would still raise its proper quota for a location in another State.

The Convention held in Louisville in May, 1855, was composed of leading men from all of the States, and was organized by electing Rev. Dr. B. Manly, Sr. President, Rev. Dr. J. B. Jeter, Vice-President, and Rev. Dr. I. T. Tichenor, Secretary.

The report of the Committee appointed at a previous meeting, all offers of location, and all other documents relating to the organization of the Seminary, were referred to the following committee: J. B. Jeter, J. W. M. Williams, G. W. Samson, R. B. C. Howell, A. P. Repiton, J. P. Boyce, S. Landrum, J. H. DeVotie, W. C. Buck, W. Carey Crane, W. C. Duncan, J. H. Eaton, D. R. Campbell, Wm. Crowell and Saml. Henderson.

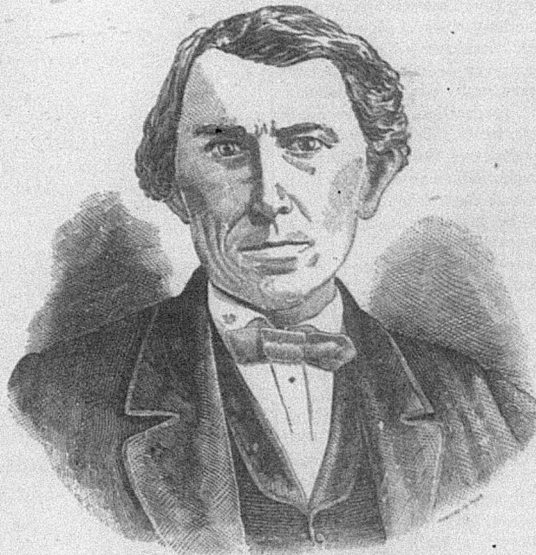
This Committee recommended, and the Convention unanimously accepted, the proposition of South Carolina for the location of the Seminary at Greenville, and took measures for the immediate carrying out of the scheme.

The report elicited a full, free, and very able discussion, participated in by brethren J. B. Jeter, S. Landrum, W. C. Buck, J. P. Boyce, R. B. C. Howell, J. H. Campbell, D. R. Campbell, J. A. Broadus, G. W. Samson, J. R. Graves, E. Dodson, J. L. Burrows, S. Henderson, and R. Dillard.

On motion of Dr. Jeter, the Convention united with the President in thanksgiving for the unity and harmony which had pervaded their deliberations, and the conclusion reached.

The following Committees were appointed to report to a Convention to be held in Greenville, S. C., on Friday before the first Sabbath in May, 1858.

On Plan of Organization—J. P. Boyce, J. A. Broadus, B. Manly, Jr., E. T. Winkler, William Williams.



REV. WM. WILLIAMS, D. D., LL. D.
Professor in Southern Baptist Theological Seminary.

tion to this great subject, and were instructed to take measures to secure representatives from our various colleges, educational societies, and conventions, at a convention to be held at Augusta, Ga., on the Wednesday after the fourth Sabbath in April, 1856.

The Convention in Augusta was held at the appointed time, and was organized by the election of Rev. Dr. B. Manly, Sr., President, and Rev. Dr. I. T. Tichenor, Secretary.

The membership of the Convention was composed of representative men from Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Mississippi, Tennessee and Louisiana.

Letters were read from Rev. Dr. Lynd, of Georgetown College, Kentucky, Rev. Dr. J. C. Furman, of Furman University, S. C.; Rev. Dr.

Rev. J. H. Bayliss, of Tennessee; J. H. Low, of Louisiana; Rev. Dr. Thomas Curtis, of South Carolina; Rev. Dr. W. T. Brantly, of Georgia; Rev. Dr. J. B. Taylor, of Virginia; and Dr. M. W. Phillips, of Mississippi.

After a full discussion of a report of this Committee, the Convention adopted it, saying that in spite of the peculiar difficulties which surrounded the subject, the organization of a common Theological Seminary for the Baptists of the South and South-west was of such great importance, that it should by all means be prosecuted to a successful conclusion. Another meeting was appointed to be held at Louisville two days before the next meeting of the Southern Baptist Convention, and Drs. B. Manly, Sr., A. M. Poindexter, and J. B. Jeter, were appointed to enquire and report what funds for theological

To Nominate Professors—B. Manly, Sr., A. M. Poindexter, D. R. Campbell, H. Talbird, J. H. Eaton.

On Agencies—J. B. Taylor, R. Furman, W. Carey Crane, A. G. McCraw.

To Procure Charter—B. Manly, Sr., J. P. Boyce, B. C. Pressly, James Tupper, C. J. Elford.

To Prepare an Address to Southern Baptists—J. B. Jeter, R. B. C. Howell, S. Landrum, S. Henderson and W. C. Buck.

The following Committee of one from each State was appointed to lay the matter before the State Conventions and other bodies of the Baptists of the South: J. W. M. Williams, J. L. Burrows, J. L. Pritchard, I. L. Brookes, J. H. DeVotie, A. C. Dayton, Wm. Crowell, D. R. Campbell, I. T. Fitchner, J. H. Tucker, W. C. Crane and A. L. Hay.

The Committee issued a very able address to the Baptists of the South, setting forth the reasons for the establishment of a common Theological Seminary, giving a history of the movements to that end, and urging a full delegation to the Convention at Greenville.

The South Carolina Baptist State Convention, in July, 1855, accepted the conditions imposed by the Convention at Louisville, Rev. Dr. James P. Boyce took the field as agent, the brethren of the noble "Palmetto State" made prompt and liberal response, and the pledge of South Carolina of \$100,000 towards the endowment of the Seminary was fully redeemed.

On the 31st of April, 1858, the Educational Convention to fully organize the Seminary and put it into practical operation, met in Greenville, S. C.

It was a season of general revival throughout the South, and many leading pastors were thus prevented from being present, but it is pleasant to remember that our great "School of the Prophets," was organized at a time when our churches were so pervaded with the spirit of revival. Some of the ablest men of the denomination were present at the meeting, the views of others were received in letters, and after five days of most careful deliberation, able discussion, and fervent prayer, a "plan of organization" was adopted, unique in its character, but which time and experience have demonstrated to be admirably adapted to the wants and necessities of our Baptist ministry, and of the world.

The "Fundamental Laws" require, among other things, that each trustee shall be a member of a regular Baptist church in the State from which he is appointed—that the Southern Baptist Convention shall nominate trustees to fill vacancies—that all professors shall be members of a regular Baptist church, and "all persons accepting professorships in this Seminary, shall be considered by such acceptance, as engaging to teach in accordance with, and not contrary to, the abstract of principles hereinafter laid down, a departure from which

principles, on his part, shall be considered ground for his resignation or removal by the trustees." [Then follows articles of faith based on the old-fashioned Baptist, Pauline, Scriptural, teachings of our fathers.] "All applicants for matriculation as students of the Seminary, shall furnish to the faculty satisfactory evidence of their piety and call of God to the ministry, and of the fact that the church to which they belong approve of their desire to enter upon that work."

The underlying aim of the founders of the Seminary seemed to be to meet the ideas and wants of our Baptist people in reference to the Gospel ministry; on the one hand recognizing that a man should not be prevented from preaching because he has not had college advantages, and does not know Latin, Greek, Hebrew, etc., and on the other hand encouraging the highest attainments in every branch of human learning. They admirably met the case by applying the "German University Free System" to theological instruction, adopting the "Eclectic System" of independent "Schools," instead of the old "curriculum," and thus providing that students might enter the Seminary and select such "Schools" as time, preparation or taste, might suggest, while the Faculty all the time encourages the most thorough preparation before entering the Institution and the taking of the "full course" by the students who are at all able to do so.

This system has been found, by the experience of thirty years, to work admirably in every respect. On the one hand the man of humblest ability and attainments is very greatly helped in preparing for his work, and on the other hand the standard of theological education has been steadily expanded and elevated until there is no institution on this Continent, or in the world to-day, where men of the greatest ability, or best preparation, may find a more thorough course, a higher standard of scholarship, or a higher grade required in its graduates.

Indeed, we put it very modestly in saying this, and we are the more confident after giving some especial attention to the course in others of our best Theological Seminaries.

The Seminary was originally organized into the following "Schools":

1. Biblical Introduction.
2. Interpretation of the Old Testament, (English, Hebrew, Chaldee, Arabic, Syriac, etc.)
3. Interpretation of the New Testament (English and Greek).
4. Systematic Theology, (English and Latin.)
5. Polemic Theology and Apologetics.
6. Preparation and delivery of sermons.
7. Church History.
8. Church Government and Pastoral Duties.

These departments have been preserved, except that "Pastoral Duties" has been put into a separate "School."

The Seminary was exceedingly fortunate in securing as its first Faculty: James P. Boyce, Professor of Systematic Theology, Polemic Theology and Apologetics.

J. A. Broadus, Interpretation of the New Testament, and Preparation and Delivery of Sermons.

B. Manly, Jr., Biblical Introduction and Interpretation of the Old Testament.

William Williams, Church History, Church Government and Pastoral Duties.

Of Dr. Boyce, who was unquestionably the moving spirit in the whole enterprise of organizing the Seminary, we have spoken fully in previous issues of this paper, and will only repeat here that he was a great teacher, able, scholarly, "apt to teach," possessing in a rare degree the power of imparting to his students his own enthusiasm and sound to the core in old-fashioned Scripture theology, and possessing qualities of mind and heart which greatly endeared him to his students, and has left him a warm place in their hearts, now that God has called him from his work on earth to his reward in heaven.

Dr. Wm. Williams, was born at Eatonton, Ga., March 15th, 1821, was converted and united with a Baptist church in 1837, and graduated at the University of Georgia in 1840. He graduated in the law department of Harvard University in 1847, entered the ministry in 1851, was made professor of Theology in Mercer University, Georgia, in 1856, and entered upon his duties as professor in the Seminary at its opening the first of October, 1859. At various times he taught during the absence of Dr. Boyce, the classes in Systematic Theology, and in 1872 he was formally transferred to that chair.

He died at Aiken, S. C., February 20th, 1877.

Dr. Williams was one of the clearest thinkers, one of the ablest teachers, one of the most impressive preachers, one of the most self-sacrificing, devout, lovable men with whom we ever came in contact. We have never known a teacher or a preacher who could make the most abstruse subject clearer, illumine the dark places more beautifully, or make the most difficult questions plainer. A very common question with him in the class-room was "Do you see that, brethren?" and if he saw a shadow of doubt on any countenance, he would turn the subject over again and again until the mind dulled of comprehension was obliged to take hold of it.

He was a grand preacher, and rose at times to thrilling eloquence and wonderful power. We once heard him preach on "Scripture Difficulties"—from the text: "As our beloved brother Paul, also hath written, in the which, there are some things hard to be understood which they that are unstable wrest, as they do also the other Scriptures, to their own condemnation"—a sermon which in our judgment, greatly surpassed Robert Hall's

famous sermon on "The glory of God in concealing."

Dr. Williams made his impress upon the students whom he taught, won their affections, and has a place in their hearts but feebly expressed in the beautiful monument they have reared in the cemetery at Greenville, to his memory.

Drs. Broadus and Manly are still at their posts of duty, and it should be the daily prayer of all friends of the Seminary that the day may be far distant when it shall be appropriate to speak in fitting terms of what they have done for the Seminary by their ripe scholarship, rare ability as teachers, magnetic influence over the students, self-sacrificing devotion to the Seminary, and wide influence in the denomination.

The Seminary, thus organized, was formally opened on the first Monday in October, 1859, and enrolled during that session twenty-six students.

It was the privilege of the writer of this sketch to be present at the opening in the old Baptist church in Greenville, and the memories of that session of hard work, but pleasant communion with professors and fellow-students linger still as a "sweet savor," and will abide with him forever. And it is only just to say that the work of that session was but the earnest of the grand career of usefulness which the Seminary has since had.

The endowment promised by the other States had been raised, the number of students was steadily increasing and the prospects of the Seminary were bright indeed when the "War between the States" broke out. The Seminary was closed from the 1st of June 1862 until the 2nd of October, 1865, when it was reopened under the most gloomy surroundings, all of its endowment having been swept away, and the prospects of raising another from the impoverished South being dark indeed.

Our space will not allow us to give any detailed sketch of the struggles by which the Seminary collected money for "annual support" until the work of re-endowment could be begun.

In May, 1869, Dr. Crawford H. Toy was appointed to the chair of "Old Testament Interpretation," made vacant by the acceptance by Dr. Manly of the Presidency of Georgetown College, Ky., and until his resignation in May, 1879, he brought to the discharge of his duties his ripe scholarship, and wonderful power as a teacher. He is now, and has been since 1880, Professor of "Semitic Languages" in Harvard University, and is beyond all question one of the best scholars in the land.

In September, 1872, Dr. W. H. Whitsett came to the Seminary as Professor of Ecclesiastical History, and Polemic Theology, and he has steadily demonstrated the wisdom of his appointment by his daily exhibition of rare fitness for the position.

It having been demonstrated that

a new endowment for the Seminary could not be raised without moving it to some point which could give a large part of the endowment as an inducement, it was finally decided to remove to Louisville, Ky., and this was done August, 1877. After many struggles the endowment has been increased until it is almost large enough to sustain the Seminary on its present scale, though other chairs and a large increase of the Students' Aid Fund will be needed. The Professorship of Prof. Geo. W. Riggan, who died on the 14th of April, 1885, was one of great promise, and his death terminated a brilliant career of usefulness.

Prof. F. H. Kerfoot has been filling the Chair of Systematic Theology during the current session. Prof. J. R. Sampey has been for four years Assistant in Hebrew, Greek and Homiletics, and Bro. A. T. Robertson is also acting Assistant Professor.

The number of students has steadily increased until they catalogued 158 last session, and the number is still larger this current session, with every prospect of a still further increase.

The Seminary now has one of the most beautiful lots in Louisville, on which they have already erected the beautiful Dormitory building of which we give a cut in this issue, on which they will erect the Library building for which Mrs. J. Lawrence Smith has recently made a contribution of \$50,000, and on which they will erect the splendid main building which is projected.

In a word this institution has done in the past, and is doing now, a grand work for God and for truth, which is but the beginning of what we may expect in the future.

OUR HOME FIELD.

FLORIDA.

At the recent meeting of the Florida State Convention the State Board of Missions presented a very interesting report, from which we make the following extracts—regretting that we have not space to give it in full:

"The aggregate of work performed as gathered from reports so far received, shows that 57 churches have been, in whole or part, supplied with preaching, and 37 missionary stations in destitute sections or places. At these places 2,263 sermons have been preached and 894 addresses or lectures on Sunday-schools, temperance, religious papers and such subjects. In the performance of this work, the additional labor of travelling 34,076 miles has been performed, and hard labor in some cases it was. As a result of the work of 25 State missionaries, 225 have been baptized, 37 restored to fellowship and 253 received by letter and confession of faith. Special visits for religious conversation or prayer 3,143, and 12 new meeting-houses commenced and 5 finished, and 21 Sunday-schools were organized, 5 churches and 7 mission bands or mission societies. In colpor-

teur and Bible work our men have not been idle, or all have not, for 28,056 pages of tracts have been put in the hands of the people, 316 religious books given or sold, 218 Bibles and Testaments, mostly donated, some sold.

"It is expected that missionaries will work for the circulation of the Witness, and report results, but it has been difficult to get reports. Our Sunday-School and Children's Missionary has been, if possible, more indefatigable in his labors. He held 418 services for children, besides other work, including most of the schools organized, and larger part of colportage work done. When it is considered how much travel was required in doing this work, how hard some of it was, his labor, his endurance, appears almost marvelous. Dr. Guild labored eight months, during which he held 35 Institutes, with average attendance of 15 ministers, 10 deacons and 12 Sunday-school workers. At these Institutes 196 sessions were held, 304 lectures delivered, 65 Bible readings held. Written essays were produced by 17 ministers. He delivered 87 sermons, donated 73 Bibles and Testaments, and 417 other books. He attended 9 councils, 9 ministers' meetings, 4 Sunday-school and 4 State Conventions, and 5 Associations, and traveled 5,358 miles. This arduous labor was too great for his physical strength; he reluctantly succumbed and now, at the Nugent Home, Philadelphia, comfortably provided for, he awaits the call of the Master to 'come up higher.'"

The report details the work of the Board in aiding in the building of five houses of worship, and in aiding six students for the ministry, and thus speaks of the work of the Home Mission Board in their State:

"Co-operation continues between us and that board, and as far as we are advised, will continue. Seven years ago, while in session in this place, this relationship was consummated, since which time not a word of complaint has been heard by us, and the Home Board, has trusted us with \$17,750 to use for them and ourselves, sending at first \$600 quarterly, then increasing it to \$650, then to \$750. The Home Board by this union, has done better, we know that we have. In union there is strength. The work is ours, is theirs, is Christ's. We love Christ. They love Christ. They love us. We love them. Then let us revive the hymn, 'We love to work together.'"

Letter from Rev. W. N. Chaudoin.

Bro. Jones: I write you hurriedly, briefly, but with a full heart, hoping you may find room for this in February number. I find myself asking whether what I saw and heard at our late Convention, was a reality. Seven years ago, at the same place, we met, a small, a feeble band. Dr. McIntosh was there, and extending the hand of the Home Board, as we commenced to toddle, encouraged us, and with the use of \$17,500 from

your board, and what we can raise, we have grown to be a respectable body in talent and size and more so in work, considering our numbers. Our plan of work is simple, economical, without friction or complication. Our board is a board of missions. We are auxiliary to both General Boards, so to speak, claim all, love all, work for all, and it is cultivating our people to give for Christ's sake, and let us, their board, appropriate it.

Although you were considerate enough in view of the needs of our work, to ask nothing specially of us for the Havana house, our interest was such in the Cuban mission, (our child as well as yours) we have contributed over \$200.00 for purchasing that building, although we have had such a calamity the past year.

I want to say, that we have a burden, in house building, greater than we can carry alone—the erection of a house at St. Augustine. We must have a house there, but we must look to you to help us. That is, in our judgment, the most important thing before us. Come when you can, and see the situation, and help us to decide as to whether we overrate the work.

It may not be amiss to say, as we are assisted by the older States, through you, that we raised more money in 1888 than in 1887, notwithstanding the visitation of the yellow fever. It is surprising to ourselves, and we take it as an omen of good, thank God, and will try to show our gratitude by doing more than ever this year.

Yours truly,

W. N. CHAUDOIN.

Corresponding Secretary.

ALABAMA.

Third Quarterly Report of Rev. Dr. S. Henderson.

DEAR BROTHERN TICHENOR AND JONES: You know that the average up-country churches are in the habit of going into winter-quarters, so that we can do little more than hold our own. I wish I could make a better report for the quarter ending last month. But such as it is, I offer it. We have made some progress in some directions. Here are the facts: Have preached fifteen sermons—several sermons preached by others at my appointments—have attended ten prayer-meetings, and delivered that many addresses to them—attended my Sunday-schools regularly, and addressed them; both of which are well attended and increasing.

The Sunday-school at Eldridge, lost a few Sundays in the winter, which I regret. I am only there once a month. But I am glad to say that the prospect there is more encouraging than I have yet seen it. The congregations are increasing, and we have about expelled the "blind tigers" from the community; (liquor sold on the sly), which have been the bane of that region: At Jasper, the prospects are also more encouraging in our congregations, Sunday-school and prayer-meetings. Indeed,

our prayer-meetings are more largely attended than every before, or were ever known in the place. We have, in Jasper, several young men who are excellent talkers, and they throw great interest into these meetings. And we have several very excellent Sunday-school workers, old and young.

We use the "Kind Words Series," in both our schools, and are succeeding pretty well in introducing them through this region. We have only received four by letter into the two churches, so that we are making progress. I hope to hold another meeting of days here in March.

To perform this work, I have traveled at least seven hundred miles. I think by the time my appointment expires, these two churches can employ a young man all of his time. I shall seek to induce them to unite on one when I am out this spring, for I will then be seventy-two years old, and the outside work demanded will overtax me. If I can only succeed in developing a situation here within the year that will be self-sustaining, it will be all that I can hope to do.

Yours most truly,

SAMUEL HENDERSON.

Jasper, Ala., Feb. 5, 1889.

GEORGIA.

Institute at Gainesville.

The following from our brother, F. C. McConnell, gives a brief account of the very interesting Institute recently held at Gainesville. Bro. McConnell is doing a noble work in his native hills, and deserves warm sympathy, active co-operation, fervent prayers, and liberal support.

GAINESVILLE, GA.,

Feb. 26, 1889.

Dr. J. W. Jones, Sec. Home Board, Atlanta, Ga.

Dear Bro.—By your request I make a meager report of our Institute, held in Gainesville during January.

There were here with me thirty white brethren and two colored brethren during the month. These were from several Associations around within fifty miles of this place. Most of them were young men of good mind and fair promise of usefulness.

We went over all the leading doctrines of the Bible; as are commonly treated in books on theology. I drilled them in parliamentary practice and sermon-making during entire time. Many of these brethren I found greatly in need of proper teaching on the doctrines. Not one of them but that was wrong in one or more of the fundamental truths as we believe them. Some were wrong on the doctrine of grace, others were wrong on missions, church order, etc., etc. None had any notion of a connected discourse. I did as much for them in all these regards as the time and circumstances would allow. They all made commendable progress. Some of them showed superior gifts, and were lead to seek more extended advantages. One bright young fellow, who studied with us,

(Continued on Page 4.)

OUR HOME FIELD.

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J. WILLIAM JONES, EDITOR.

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ATLANTA, GA., MARCH, 1889.

KIND WORDS PUBLICATIONS.

It seems desirable to call the attention of our brethren to the relation of the Board and of the Southern Baptist Convention to this series of Sunday-school publications.

When the contract made by the Marion Board with Burke & Co., was about to expire, the Board in its report to the Convention held in Augusta, in 1885, called the attention of the Convention to this fact, and asked for "A committee of wise and prudent brethren to give earnest consideration to the question how far it is proper for the Board to attempt to furnish Sunday-school literature to the Baptist churches of the South."

That Committee was composed of S. Henderson, W. L. Kilpatrick, J. P. Boyce, H. M. Wharton, Theodore Whitfield, C. A. Stakely and E. C. Dargan.

The Committee's report after discussing the wants of our churches, says: "We must have something adapted to all stages of mental and moral development; a graded series reaching from our infant classes to mature age."

"In view of the early expiration of this contract for the publication of *Kind Words*, we suggest to the Home Board to mature some plan by which these growing demands may be met."

This report of the Committee was adopted by the Convention without a dissenting vote.

At the next meeting of the Convention held in Montgomery, in 1886, the Board reported that it had given earnest consideration to the suggestions made by the Convention at Augusta, and being fully convinced that it was the duty of the Board and the Convention, if possible, to supply the Sunday-school needs of its constituents, it had solicited proposals for the accomplishment of this object. Of several received the Board had accepted that of Bro. H. H. Cabanis, of Atlanta, Ga., and had made a contract for five years with him to publish the several editions of "*Kind Words*," a full grade of quarterlies, three in number, and a magazine for teachers.

The Committee to which this part of the report of the Board was referred by the Convention was composed of E. W. Warren, W. C. Cleaveland, A. T. Spalding, H. H. Harris, D. A. Wilson, M. D. Early, A. P. Scofield, H. M. Wharton and J. W. Bozeman.

That Committee reported to the Convention that "The Board, in making a further contract for the publication of a graded series of Lesson Helps, has only followed out the policy indicated by the last Convention, and the terms of that contract do not involve any pecuniary responsibility on the part of the Convention and are entirely approved. The Committee have no doubt that Helps could be prepared better suited to the wants of our schools than those they are now using, nor do we question that within the constituency of this body can be found the talent, the piety, and the familiarity with our special needs that could prepare such a series."

This report of the Committee was adopted without a dissenting vote.

The Convention having thus adopted this series of Sunday-school publication as its own, has at every subsequent session endorsed these publications. At its last session held in Richmond, Va., they were "commended to the patronage of all our Sunday-schools, because worthy of such patronage, as well as because these publications belong to the Convention," and the Home Board was instructed "to push these periodicals more vigorously."

From this brief history it will be seen (1) that the Southern Baptist Convention was deliberate in its action of adopting this series of publications; that it has in express terms recognized them as its own property, and that it has repeatedly commended them to the patronage of all our Sunday-schools.

2. That the contract under which this series is published has been "entirely approved" by the Convention. This contract is similar in all its provisions to that under which the *Kind Words* has been printed for the last fifteen or twenty years.

3. That the contract having been made for five years cannot be rescinded without the consent of the party holding it. For the Board to declare it forfeited might involve the Board and the Convention in perplexing and expensive litigation.

The contract of the Board made with Bro. H. H. Cabanis was at his request and by consent of the Board transferred to Dr. J. S. Lawton, who now holds it.

The Board has not now and never has had any contract with Jas. P. Harrison & Company for printing this series, nor has it any right under its contract with Dr. Lawton to determine who shall print these publications. He has the right to select his own printers, and were he to print them at the office of the *Atlanta Constitution*, or anywhere else, the Board could not on that account complain of any violation of his agreement.

While it is true that the house of J. P. Harrison & Company, which does the printing for Dr. Lawton, has more than once given cause of complaint by their unauthorized action in connection with these publications the Board is compelled to rely upon the good sense of the denomination to distinguish between such unauthorized conduct on their part and the action of the Board.

At the time of making this contract, the printing house of J. P. Harrison & Co., had for many years been recognized as a first-class firm, composed mainly of Baptists, and sharing largely in the printing done by the Baptists of Georgia and adjoining States. They printed the *Christian Index*, the minutes of the Georgia Baptist Convention, those of many of our Associations, and nearly all of the minutes of the Southern Baptist Convention.

So far as we are advised this patronage is still retained.

The Board has received under its present contract with the publisher, one thousand dollars per annum, royalty on these publications. This amount is payable quarterly and the payments have been made in full up to the present time.

The Treasurer's report for 1888, showing no receipts from this source, is accounted for by the fact that the publisher paid one thousand dollars in advance, as is shown by the Treasurer's report for 1887.

Under the existing contract the amount of royalty will be increased in a ratio corresponding to the increased patronage received.

The increased contributions to the Board from Sunday-Schools within the last two years is fully equal to the royalty received, and income from this source promises to increase year by year.

These publications furnish the only channel through which we can reach our Sunday-Schools with intelligence of our work and our needs.

We are by this means informing the Schools of the work of the Southern Baptist Convention, both at home and abroad. The work of the Foreign Mission Board receives equal consideration with that of our own Board.

The Board reported to the last Convention such facts as to these publications as to these publications as it thought would give that body a fair idea of what was being done in this department of its work. It supposed that such information would be acceptable to the Convention and the denomination at large.

The circulation of these publications is steadily increasing, and we hope the day will come when they will be patronized by every Sunday-School within the limits of the Convention.

I. T. TICHENOR
Corresponding Secretary.
ATLANTA, Feb'y 28, 1889.

"THE CARPENTER'S SON" by Rev. Dr. H. A. Tupper, (published by Woodward & Co., Baltimore), for a copy of which we are indebted to the accomplished author, comes too late for notice in this issue, but we commend it in advance, as we know that it is a book of great merit.

THE HOME BOARD NOT NEGLECTING OTHER FIELDS FOR CUBA.

It has been intimated in one of our papers that the Home Mission Board is neglecting other parts of its field for the work in Cuba.

This is a mistake.

At the first meeting of the Board after the Convention last May, on recommendation of the Corresponding Secretary, the Board determined to increase its general work \$10,000 during the present conventional year.

It now has more missionaries among the English speaking people and among the foreign population, and among the Negroes, than ever before.

Notwithstanding the efforts made to raise money for the house of worship in Havana, which it was instructed to do by the Convention, its receipts for general work have been nearly \$10,000 more than they were at the corresponding period last year. Every dollar of this increase has been needed to meet its obligations, and a corresponding increase for the remainder of the conventional year is required to meet those yet to mature before the first of May.

The work in Cuba has received less help in proportion to its importance than any under our care. We do not believe that the records of any mission work done by any denomination will show so many missionaries employed, so much work done and such happy results, with so small an expenditure of money, as is shown by our work in Cuba.

The report of the Treasurer of the Board for last year shows that he paid to the entire work in Cuba during the year.....\$3,504.96
That they raised on the field 4,610.00

Total.....\$8,114.96

There was then in actual cash reported to the credit of the Treasurer in Havana net proceeds of the cemetery...\$1,763.17

Deduct this amount and the amount expended over receipts had been, but.....\$6,351.79
of which amount \$4610.00 had been raised on the field. Out of this sum had been paid in full all the salaries of the missionaries and the rent of the school houses, and houses of worship. The number of workers was 17, six of whom were ministers of the gospel, the others Bible readers and teachers.

If any brother thinks this extravagant, let him make the comparison with any work done in any other field by our own Convention, or any other missionary organization. Our appropriations for the present year are only a little in excess of those of last year, as we have one additional preacher in the field.

The Board has not been so elated by the success of its work there as to lose sight of the importance of other fields. It is now spending more for mission work in Louisiana than in Cuba. Leaving out the purchase of the house in Havana, its expendi-

ANOTHER VISIT TO CUBA.

BY REV. I. S. TICHENOR, D. D.

Our mission work in Cuba has existed long enough to lose to those who manage it the charm of novelty. The rosy light of its dawn has deepened into the broader day. The romance has passed away and the sober realities now lie before us. During the recent visit my enforced stay of three weeks gave me fuller opportunity to see it, and to review with calmer and more impartial judgment the work already done and the promise for the future.

In what respect have my opinions been modified?

Does closer acquaintance diminish the first estimate of its magnitude and its genuineness?

Such questions I am constrained to answer in the negative. A thorough inspection of it served to deepen my impressions both of its extent and its power. In this paper I shall seek to give our brethren some of the facts upon which this judgment rests.

After three years of effort against the bitterest and most vindictive opposition known to modern Christianity, there exists in the entire membership the same spirit of consecration and devotion, the same ceaseless activity that characterized its beginning. These preachers in Havana hold twenty-five services a week and this number will shortly be increased by the opening of two new stations.

These services are attended by from one hundred to seven hundred people, depending upon the location and capacity of the place of worship.

At the first weekly prayer-meeting held in the theatre there were no less than five hundred persons present. A Wednesday night service held in the tent at a point about two miles from the theatre, there were by actual count found to be seven hundred and twenty-seven in the congregation. The next meeting, when the weather was very unfavorable, there was what Bro. Porta called "a small congregation, only two hundred and ninety." Think of two hundred and ninety at a Wednesday evening service in inclement weather in one of our city churches. The results are seen in additions to the churches at almost every meeting. While I was in Havana these additions averaged about ten a week.

THE GENUINENESS

of this work is seen in the fidelity of the converts to their profession.

The discipline of their churches is strict, not to say rigid. Church-members are required to live up to the profession they have made. A failure to attend public worship is followed by admonition, and if that fails, by exclusion. Under this strict discipline, the exclusions have been few. The Church of Havana has, within the three years of its existence, had in its fellowship, including those who have died, nearly 1,200 members. Of these, but five have been excluded. One of these is now seeking restoration. Another was Molino, the priest who came over to us.

The church at Los Puentes, with a membership of 100, has excluded but one, that at Vadado, none. The church at Regla forms the only seeming exception, which now numbering ninety-six, has excluded fifteen. This was occasioned by the lack of pastoral care, there having been an interregnum of more than two months, when they were as sheep not having a shepherd. Thus, out of about 1,500, who have been baptized in three years, only twenty-one have, under the strictest requirements, forfeited their membership.

These people believe that they will, with the blessing of God, subdue Havana to the faith of the Gospel, and they work for it with a zeal and enthusiasm that knows no abatement.

With a sagacity which seems sent from above, they are gathering the children into their daily schools and Sunday-schools, in both of which they are taught the truths of the gospel. Their daily schools number about 400, and there were 2,914 gathered at their Christmas celebration. They are dotting Havana over with mission stations, where the people in the immediate vicinity are brought under their influence, and then induced to attend the larger assemblies. Sunday-schools are organized at certain localities, and then at a proper time merged into the larger schools.

Attention is given to the needs of the sick and the poor, and every means which consecrated intelligence, can suggest, is employed to increase their influence over the people. They are thus rapidly winning their way to the confidence and respect of the higher classes, and the Authorities of the Island.

While in Havana, I conversed freely with many in high social positions; lawyers, physicians, bankers, merchants, editors—many of whom did not hesitate to confess their sympathy with our cause, and their readiness to give it their active co-operation.

Not long since, a lady who was a member of the church, on her dying bed sent for Bro. Diaz. Asking for her Bible, she said to him: "This is the best thing I have in this world. I desire you to take it and give it to the next Chapel opened in Havana."

At the opening of a new place of worship not long after, Bro. Diaz took the Bible, and after relating to the assembly the story of the dead sister's faith in God, and the comfort she experienced from trusting in Jesus in her dying hours, presented the Bible as her gift to the Chapel.

A day or two afterwards he received a note from a stranger asking him to call at a certain place. To his surprise he found the gentleman who had sent for him was a Marquis of the Spanish nobility. "Mr. Diaz," said he, "a servant of mine was at your meeting the other evening, and heard you tell of that lady who gave the Bible to your new Chapel. I was the god-father of that lady. I

saw during my visits to her how her religion sustained and comforted her in her sickness and death. Such a religion must be the true religion. Now, Mr. Diaz, I hear that you design to build a house of worship. Whenever you lay the corner-stone I desire to be present and make my contribution to your building." He gave no indication of the amount he proposed to give, but he is able to make a handsome contribution to this object. Another gentleman, also a Spanish Marquis, and his family, have been brought under the influence of our people. He was at the first meeting held in the theatre and at its close remarked to Bro. Porta, "This is a good place, I am glad I came to-night. Next Sunday I will bring my whole family."

THE AUTHORITIES

are treating our people with more consideration and respect.

One day a man entered our cemetery and demanded money of the Inspector. He asserted that at one of our Baptist meetings he had contributed three dollars, supposing it was a Catholic assembly, and he with threats demanded its return.

The Inspector, finding himself in the ruffian's power, gave him the money. The matter was reported to the authorities. The man was arrested and brought before the court. According to Spanish law it required two witnesses to convict him of the offense. As there was but one the Judge, after hearing the evidence, said to the prisoner: "I cannot convict you under the testimony adduced of the offense with which you are charged. But you have profaned the Baptist cemetery. That is a sacred place, and for that offense I will fine you forty dollars, and if you are ever caught in that cemetery again I will put you in jail for three months."

The Mayor of Mariannao, a city some 12 or 15 miles from Havana, broke up our meeting there. Diaz was preaching when, surrounded by the police, he entered and demanded that the preacher should desist, and that the assembly should disperse. "Who are you?" asked Diaz. "I am the Mayor of this city," was the reply. This statement being confirmed by others, Diaz replied: "Mr. Mayor, we Baptists are a law-abiding people, we are here, under cover of the law, you are violating our rights by disturbing our worship, but I yield to your authority and shall appeal to the law to redress this wrong."

The case was brought before the court. After vain attempts to suppress the facts, he was brought to trial and convicted. By a peculiarity of the Spanish law the court trying the case was not authorized to pronounce sentence upon so high an official. That had to be done by the Supreme Court of the Island. Part of the punishment fixed by the law is, that such an offender is deprived of his office and rendered incapable of holding office in Cuba ever after. To this may be added fines and imprisonment at the pleasure of the

court. He was awaiting his sentence when I was in Cuba. Information had reached our attorney that he was making arrangements to leave the Island to avoid the disgrace and probable depletion of resources that awaited him. Steps had been taken to prevent his departure.

The Spanish law confines the toleration extended to Protestant worship within very narrow limits. The Roman Catholic religion is declared to be the religion of Spain and her colonies, and while the law allows its subjects to worship according to other forms, it requires that such worship shall be held in secret. The theory of the law is, that while Protestants may enjoy the right to worship according to their own consciences, they must not exercise this right under such conditions as to attract the attention of others. Nothing must be done to entice others to their assemblages. Hence all "public manifestations" are forbidden. There can be nothing to designate a house as a Protestant place of worship. During services the doors and windows must be closed, so that passers by cannot see within. No processions are allowed; no religious acts must be performed in public. Baptisms out of doors, even at night, are regarded as violations of the law.

These narrow limits are being broadened by the force of a public opinion, which is stronger than law. Our people can now do with impunity what they could not have done a year ago. There is not the same careful attention to closing of doors and windows during worship. Means are found of giving the public information as to times and places of holding meetings. The newspapers willingly make announcements for us. I observed that when worship or Sunday-school was held at the tent, that the gate leading into the lot where it was pitched stood open, and persons passing along the sidewalk had a good view of those gathered within.

The pupils of one of our daily schools were assembled every Sunday afternoon at the school-room, and in company with the teachers marched four or five squares to the Sunday-school, attracting no little attention as they passed.

Such things give one an idea of the extent to which our work has found sympathy, and the force it has exerted in moulding public opinion in Havana. Anything which broadens the liberties of the people, and relaxes the grasp of Spanish power, always welcomed by the people of Cuba.

THE HOUSE OF WORSHIP

for which the Beard has contracted, and which Bro. Diaz's congregation is now occupying, will do much to elevate and establish our cause. There was general joy among the membership when they learned it had been bought, and many were the expressions of approval and congratulations received from leading gentlemen not connected with the church.

With the thought in mind, that possibly, after all, the trade for it might not be consummated, Bro. Diaz and myself spent many hours in examining other houses and localities for a place of worship. Other theatres, houses built for other public and private purposes, were inspected and the prices ascertained. After long and careful investigation we both were firmly convinced, that there is not in all Havana a house so well located, so admirably adapted to our needs, or so cheap, as the one for which we have contracted.

Two of the leading business men of Atlanta, members of another denomination, were visiting Havana for health and for pleasure. I carried them to see it. They were struck with what they were pleased to call "its magnificence," its splendid location, its adaptation to the needs of a congregation such as ours, and the low price at which it could be purchased. They said to me, "buy it by all means. Let nothing prevent you from consummating this trade." When impatient under the tedious and vexatious delays, and anxious about home, from which I had received no intelligence, I expressed a desire to return, one of them said to me: "Doctor, you ought not to lose that property. Stay until you secure it."

The judgment of such men, together with those of Bro. Payne, of Boston; Bro. Crawford, of Oxford, N. C., and Bro. Adair, our Treasurer, all of whom have examined this property, leaves no doubt as to the wisdom of the transaction. The finger of Divine Providence points plainly to this purchase, and says to the Baptists of the South, "Do this for Cuba."

CUBAN PREACHERS.

Of these, there are now seven engaged in this work. This number will probably be increased, and the magnitude of the work demands that it should be speedily doubled.

High expectations had been formed in Molino, the Priest, who came over to us. But alas! These expectations have all proved to be groundless. He is a man of eminent ability, of great scholarship, of wonderfully magnetic power, and possesses many qualities to make him a leader in a great popular movement.

Last November, while in Havana, I found that he had lost the confidence of our Baptist people. Charges, some of them of a grave character, were then pending against him. I had interviews with him, and found him discontented, insubordinate, belligerent and revengeful. My deliberate conviction was, that he was partially deranged, and this opinion was shared by his physician. His health had suffered. His nervous system seemed shattered, and he asked for a month of rest, which was cheerfully granted him. But before I left Havana new facts left no doubt that, to say the least of it, Molino was an incubus of which we would be compelled to rid ourselves. That the

charges then pending would be sustained by the most positive and reliable testimony was not to be questioned. The prevalent opinion even then among the members of the church was, that he was a spy sent over into our ranks to destroy our people. No Baptist in Havana now doubts this to be a fact. His becoming a Baptist received no attention from the Bishop of Havana. He was not excommunicated or even put under ban. This first excited the suspicions of our people, which was confirmed by his subsequent conduct. After his exclusion from the Baptist church, the Bishop appointed the Jesuit Fathers to receive his confession and he now has a better place than before he became a Baptist. Of course, if he was a spy he accomplished nothing. The Baptists have no secrets kept from the world. "They have no inside—they are all outside," as Dr. Tucker expressed it. So Molino could learn nothing by his treachery; but this he did not know until he had tested it. All our people feel that whatever may have been his motives in coming to us, such is the man, that they have gained much by his separation from us.

The Rev. Alberto J. Diaz stands pre-eminent among the Baptists of Cuba.

The first to embrace the faith of the Gospel, he naturally became the leader of mission work in that Island, a place which he easily holds by virtue of his ability, eloquence and thorough consecration.

He is about thirty-five years old, dark complexion, slightly bald, a keen black eye, and a face brimming over with kindness and good humor. He is about five feet six inches high, very muscular, and weighs about 160 pounds. His well-knit frame indicates most remarkable physical power. He is capable of an amount of work, both physical and mental, rarely equalled.

He is a graduate of the University of Havana, and is a physician. He delights in surgery and is thoroughly skilled in that branch of his profession.

He was for six years a Captain of cavalry in the rebel army of Cuba. During these years he endured incredible hardships. This life quickened into highest activity his vigilance, his cautiousness, his courage, his sagacity. Every day was full of peril, bringing new emergencies and demanding new expedients to escape their dangers. Every day gave him new insight into human nature, and he has carried the results of this experience into the religious conflict now being waged in Cuba.

A careful study of the man reveals to you, first: That he is a modest, quiet, unassuming gentleman, waiting rather to be approached than disposed to take the initiative, but when addressed, meeting you promptly and kindly with a politeness born of a warm and noble nature. You rarely meet a man more truly and constantly kind, and considerate of others' welfare. The next thing that strikes

you is his quickness of perception. He sees through new things with the quickness of a woman's intuition. When associating with Americans, I have never known him to omit a proper action or to be guilty of a blunder. In the many public addresses I have heard him deliver in half-formed English, I have never known him to fail to interest his audience or to do a thing which diminished either their respect for him or their confidence in him. He does and says the right thing at the right time and in the right way, as naturally and uneffected as though he was born to do or say just that thing.

The third thing you will note is the scope of his knowledge—in many directions. He learns everything and forgets nothing. All the sciences of his college and medical course, a good practical knowledge of mechanics, of commercial affairs, of history, of the principles of law and government, but above all, a knowledge of men, impresses you that he is no ordinary man. He is an orator—those who have heard him speak in English know little of his ability as a speaker. In his own language, of which he is complete master, he arrests the attention of his audiences with the first sentence, and holds them to the last. Such was the effect produced by him upon an audience of 3,000 people to which he spoke in Havana on the question, "Who is the heretic, the Catholic or the Baptist?" that they carried him home, more than a mile, on their shoulders. A scene unparalleled in the history of preachers and preaching.

When in Havana I listened to him as attentively as though he were speaking in English, though I understood not a sentence he uttered. I was in full sympathy with him throughout his sermon. He held me by the earnestness of his utterances and the magnetism of his manner. As a speaker, he is self-possessed without self-consciousness, modest and yet free from embarrassment, animated without being boisterous, fluent and yet not verbose, bright and sparkling without being facetious, combining humility in his manner and boldness in his declarations. Often by an apt illustration, or an unexpected turn of thought, throwing an electric brilliancy over the theme he is discussing. His clearness of statement, simplicity of expression, and force of conviction make his audience think his thoughts and accept his conclusions.

We would not fear to trust him in a public discussion of the great principles of our faith with any man the Catholic church can put forward as his opponent.

But what wins you to the man and binds him to you forever is his love of the Savior, which dominates his whole being and constantly controls every faculty and power. If any man I have ever known could say with truth "for me to live is Christ," that man is Alberto J. Diaz.

Not without ambition of the nobler sort, with a love for Cuba, his native land, intensified by years of hardship and danger endured for her, he has laid himself and Cuba, his one cherished idol, at the feet of Jesus and for Him accepts ceaseless toil and constant watchfulness for the good of others—never ending dangers, persecutions in their most trying form, "the care of all the churches" in his loved Island and bears them all in his mind and on his heart with a serene-

ty of soul and a cheerfulness of spirit as though he daily walked Beulah's heights and was sustained by visions of the Better Land.

In his love of Divine truth, he is as unswerving as the needle to the pole. He became a Baptist after a long and patient investigation of many of the creeds and practices of other denominations. First, those of the Presbyterians, then of the Episcopalians, then of the Methodists were carefully examined and compared with the Word of God. In his judgment none of them were conformed to Scriptural teachings, and he could not enter either of these communions. While still seeking for some people who followed the Lord fully, he chanced one Sunday to visit Dr. McArthur's church in New York. At the close of the sermon the ordinance of baptism was administered. That struck him, as it has struck many of others, as the true baptism. Up to that time he had learned nothing of Baptist faith or practice. He at once began to compare it with the teachings of his Bible. Since then he has been a Baptist, not by accident, not by social influences, but by the force of truth, and he would as soon think of yielding up his hope in Christ as of surrendering any one of the least of the commandments of his King.

Such is Diaz, the Apostle of Cuba. God grant him long life and abundant blessing! Along with him are associated others, who though men of lesser note are not unworthy to share with him the toil and the honor of the noble work in Cuba.

There is Godenas, the pastor at Regla, bright, quick, active, devoted. It is cheering to see how he consecrates, without thought of self, every energy to the work confided to his hands.

There is O'Halloran, the pastor of the churches at Los Puentes and Vadado, steady, patient, determined, loving his people and ready to die with them in those trying days when martyrdom was so near.

There is a Cova, whose well-trained mind enables him clearly to present the truth, and whose poetic spirit throws a charm into his preaching.

And Bueno, solid and unswerving, who though not a striking preacher is a sterling man and an untiring worker.

And Alfredo Diaz, who though he divides his time between preaching and business for the cemetery, holds his congregations well and is giving strong support to our cause.

And last, but by no means least, Porta, "the right arm of Diaz," untiring in his efforts for Christ, busy from morning till night doing anything, performing the most menial services if thereby good can be accomplished. Porta, with his clear judgment, with his quick perception, with his ready access to strangers, with his one thought, that to serve Christ is the highest duty and happiness of life, has won me to him as few men ever did.

We have not space to speak of the noble women who are giving their lives to Christ and Cuba, and of many others of the saints of God whose trials and labors are unknown to men, but whose record is on high.

As one from the deck of the steamer homeward bound watches the rapidly receding shore, he cannot but thank God for this glorious work in Cuba, and that he is permitted to bear a part, however humble, in what is rapidly becoming so great a blessing to that fair land.

tures in New Orleans alone, will equal those in Cuba.

The Board has been scrupulously careful in raising money for that house to avoid interference with collections for its own general work or that of any other Board.

Great as it justly regards this work in Cuba, it does not regard it as of greater importance than its work in Texas or in Louisiana, or among the Negroes, or that among the foreign population. This it distinctly and emphatically said in its report to the Convention last May, and this its Secretaries have proclaimed whenever and wherever occasion offered.

I. T. TICHENOR,
Corresponding Secretary.
Atlanta, March 2, 1889.

OUR HOME FIELD.

[Continued from Third Page.]
has since decided it is his duty to preach, and will go to school right away.

I kept no account of the sermons that were preached by the class. They all preached every Sunday one or more times.

Yours fraternally,
F. C. McCONNELL.

From Dr. W. H. McIntosh.
January 31st, 1889. Report of labor for month ending this day.

To Dr. I. T. Tichenor, Cor. Sec.
H. M. B.:

Institutes held, 1; preachers in attendance, 17; sermons preached, 11; lectures delivered, 29; miles traveled, 324; traveling expenses \$6.58.

This Institute was held, by special request, for white preachers, occupying fourteen days. Lectures were delivered during the day and sermons preached at night to large congregations. I was assisted by brethren W. L. Kilpatrick, Burrows, Battle, Holmes, of Savannah, and McCall. The attendance of preachers was not as large as expected, but we hope the meeting was profitable. They have appointed another.

WM. H. MCINTOSH.

VIRGINIA.

From Rev. Dr. J. B. Taylor, Lexington.

[The following letters were "crowded out" of previous issues, but are of sufficient interest to be given now, as they concern a most important field, and are from a beloved brother who is doing admirably a most difficult work.]

Rev. Dr. Tichenor, Cor. Sec.:

I herewith send report of service, for quarter ending September 30, 1888.

Residence and post-office, Lexington, Va. Field of labor, Lexington and vicinity.

Weeks labor, 13; sermons, 38; baptisms, 1; miles traveled, 75; Bibles given away, 1; churches supplied, 1; other stations, 2; addresses, 15; religious visits, 60; conversions in meetings with pastors, 3; prayer-meetings,

etc., 30; pupils, 130; teachers, 16; pages tracts, 500; Sunday-schools, 2.

During the past year our little church has suffered very heavy—numerical and financial—losses by removal of a number of members and families to Roanoke and other points in Southwest Virginia. Our Sunday congregations (especially night) are good, as numbers come in from other churches.

A very important part of your missionary's work is in connection with the two institutions, the Military Institute and the Washington and Lee University. At the former are over 200 cadets from all over the South. In the course of a month this whole number attends upon our church

CUBA.

Letters from Visitors.

The following is from an honored brother, who belongs to the Oxford, N. C., Church, to his Pastor, Rev. J. S. Hardaway, and while not intended for publication, we are glad to find it in the *Biblical Recorder*, and to reproduce it here.

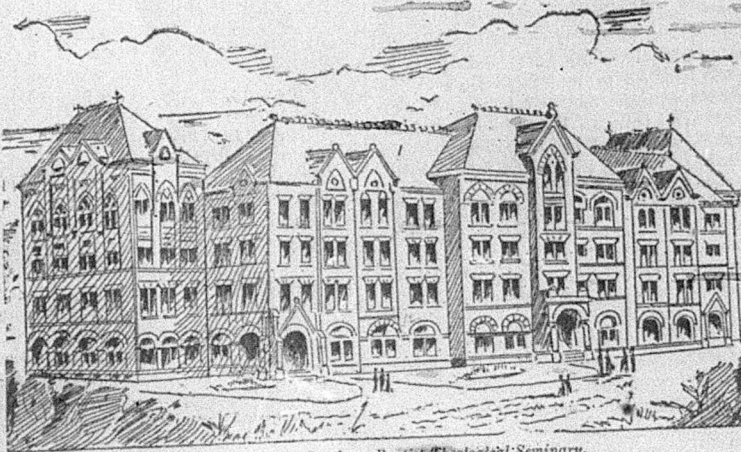
HAVANA, CUBA, Jan. 16th, 1889.

Dear Brother Hardaway:—I have been in the land of sunshine and flowers since last Saturday. To-day has been one of the cool days in Havana, the thermometer registering 82 degrees in the shade. Sixty degrees Fahrenheit is the coldest weather recorded on the Island since 1850. The men all wear linen

He speaks very broken English, and apologized for this as he walked with me back to my hotel, saying that he had not spoken it to any extent since he was at our Convention in Richmond; that our language was difficult to learn, and easily forgotten.

At eight o'clock that night I was again in his little chapel, and found it filled with well-dressed, intelligent looking people. The music was good. I understood the airs when "Greenland's Icy Mountains" and "Nearer my God to Thee," were sung. The female voices were very sweet, and the male, rich and deep. All sung, and did it well. Mr. Diaz introduced me to several of the members. Their faces would light up as they clasped my hand, otherwise their greeting was perfectly unintelligible to me, yet I felt glad to be with Baptists, even though they spoke a strange tongue.

Yesterday I spent the day riding around with Bro. Diaz. He has a great work to do, and is accomplishing wonders in the heart of this great Catholic centre. Among the three hundred thousand people in Havana there is not a single Protestant church, except the one which Bro. Diaz has established. The Methodists tried to get a foothold here a few years ago, but failed. I forgot to say that Bro. Diaz drove around in his American buggy, a present to him from the Virginia Baptists. This is the only modern vehicle I have seen in the city, all other pleasure vehicles being Victorias of extremely antiquated build,



Dormitory Building Southern Baptist Theological Seminary.

services. In addition to this your missionary preaches at the Institute every Tuesday night.

A number of these are Baptist boys, or from Baptist families. Your missionary also conducts frequent services in the chapel of Washington and Lee University. We have organized a students' Bible-class in our Sunday-school.

Report of J. B. Taylor, for quarter ending December 31, 1888, Lexington and vicinity. P. O. Lexington, Virginia:

Weeks, 13; churches, 1; other stations, 3; sermons, 36; addresses, 20; meetings, 16; baptisms, 8; total in fellowship, 110; Sunday-schools, 2; pupils, 125; teachers, 15; miles traveled, 65; visits, 55; pages, tracts, etc., 750; Bibles and Testaments distributed, 5; conversions in other meetings, 6.

We are taking up special collection now for Havana Church, Cuba.

On 1st Sunday in January, will contribute to Foreign Missions.

Will take up annual collection for Home Missions in spring.

Have just had an interesting meeting here; have also aided in special services at Virginia Military Institute, and Washington and Lee University, in which were a number of professions of religion.

I am fraternally,
J. B. TAYLOR,
Lexington, Va., Dec. 31, 1888.

clothes and Panama hats, with low quartered shoes, or sandals on their feet. Ladies dress in white muslins, with the proverbial black mantilla over their shoulders, and sometimes thrown over their heads. I have not seen one with a bonnet or hat on since leaving the United States. I went to the ocean baths this morning—hundreds of people were in the surf, just as our people are in the month of July. Many strange and novel sights meet the eye in every direction, but I cannot attempt to tell you now about these things, for it is about Bro. Diaz, pronounced *Deas* by the Cubans, that I want to write you.

His little room is a court or hallway, converted into a chapel. It is located on the Prado, the great and popular thoroughfare of Havana. Sunday morning at eight o'clock services began, but I was on hand in time, as the place was not more than two minutes' walk from my hotel. Mr. Diaz spoke only a few minutes, the services being about like our prayer-meetings, judging from what I saw, for everything was spoken in Spanish, of course. After dismissal, I introduced myself and presented your letter. He was very cordial in his manner, and spoke affectionately of the Southern Baptists.

and the Volante, a curiosity not to be seen anywhere else, I reckon. I was first taken to the Baptist cemetery, which lies side by side with the great Catholic cemetery. I was then taken to his gospel tent, and thence to his mission schools throughout the city. He has about 400 children attending these schools. Even the Catholics are amazed at the spread of his work. He then took me to the building which he proposes to buy. It is a magnificent structure, costing originally \$140,000. The building is a theatre, you know, with several other houses attached. The whole property can be bought for \$60,000, to be paid for in three years. The audience room is immense, double galleries extending around the entire circle, except at the stage. Its seating capacity is 4,000. The location is in the best part of the city, on a broad and handsome avenue, only one block from the Prado and Central Park.

The Cubans are a terribly oppressed people, and are driven to the verge of desperation. Universal bankruptcy stares them in the face. Can you believe it when I tell you that they are taxed 40 per cent. on the hundred dollars' worth of property? The Spanish government is constant-

ly taking possession of the most valuable real estate in the city, because the people cannot pay the taxes on it. The land on which this building stands—the theatre I mean—is worth the money that is asked for the whole. Mr. Diaz is held in high esteem by Gen. Williams, our Consul-General, and is a man of influence in the island of Cuba. After looking carefully into his work, and getting information from reliable and disinterested persons, I am satisfied that our people ought to give all they can to carry on the mission in Cuba.

This morning I visited the ancient Spanish Cathedral, which was erected in 1520. Its interior surpasses St. Patrick's Cathedral in New York. The vault containing the ashes of Columbus was shown me, also the jewels of the church, said to be worth five millions of dollars. They exhibited, also, a solid silver tabernacle, weighing 500 pounds avoirdupois, and costing \$25,000. This was one of the most striking works of art I ever saw. These were the objects that interested me most.

I had almost forgotten to say that, owing to a very kind letter of introduction which I bore to Consul-General Williams from Hon. J. L. M. Curry, our honored ex-Minister to Spain, I have been granted some special privileges by the Consul-General. In this way I have had special permits to visit Moro Castle, the Governor-General's private grounds, and several other places of much interest.

If I were able I would live in Cuba during the winter, but I find it very expensive. My idea is to return to Key West within a week. The climate there is very much the same as here, being only ninety miles distant. There I am among my own people; here everybody speaks Spanish, except a few people from the United States, stopping at the hotel.

I am feeling much better than when I left home.

With very kind regards to all the friends, I am,

Faithfully yours,

T. D. CRAWFORD.

Extract from a letter of R. A. Hemphill, a Methodist gentleman, in the Atlanta Constitution of February 27th:

The Southern Baptists have a foothold here, and are pushing their cause. They have a Cuban gentleman in charge, who is in every way worthy of the position. He is young, strong, eloquent and learned, and has about 1,200 members in his church. The Southern Baptists have purchased a theater here for \$60,000, which originally cost \$140,000, and have converted it into a church. It is a grand structure, and will hold comfortably 2,500 people. I wish I could describe this beautiful temple, but will not attempt it. Services were held for the first time last Sunday night. Dr. Tichenor, Mr. Collier and myself, had the honor of occupying seats on the platform. The Rev. Mr. Diaz preached an eloquent sermon to a congregation of five or six

hundred, as attentive an audience as I ever saw. Dr. Tichenor concluded with a short address. Dr. Diaz acting as interpreter. One peculiar thing I noticed: when the collectors went around, everybody contributed something. This was strikingly different from an Atlanta congregation. I congratulate the Baptists on their work, and commend their zeal and liberality to other denominations.

ORIGIN OF THE CUBAN WORK.

Rev. H. M. King, of St. Augustine, Fla., has in the *Florida Baptist Witness* an interesting account of the origin of our Cuban work, from which we make the following extracts:

* * * * *

Some fifteen years since, there came from the interior of Cuba to the United States, a family by the names of Fales, who after being awhile at New Orleans, settled at Biloxi, Miss. Here two girls of the family, Marie Aneta and Adella, belonged to the Sunday-school and with the mother attended the Baptist church. The children here learned to speak and read English.

During their second year of their residence at Biloxi, the mother and older daughter joined the Baptist church and were baptized. (I think by a Bro. Banham.)

At the same time Adella asked to join the church and be baptized with her mother and sister, but the brethren thought she was too young, being only seven years old.

They remained some two years in Biloxi and then returned to Cuba. It was a great sorrow to Adella to leave the Sunday-school. But she carried her Testament and a number of her Sunday-school papers with her to her native home. These she would often show and read to playmates, and tell them of the school she went to on Sunday, and how happy she had been when there.

Her mother said that on these occasions, Adella would often come to her crying, and beg her parents to move back to the United States, so she could go to her school and get her paper (*Kind Words*) again. After a stay of seven years in Cuba, they did come to Key West, just before Rev. W. F. Wood went there as pastor. Here Adella promptly began to hunt for her Sunday-school, supposing that all Sunday-schools in the United States were like the one she called hers. She found a school in the Episcopal church; here were Testaments like hers, but she was greatly disappointed in not finding her old Sunday-school paper. She joined the school and told the minister she wanted to work for Jesus. He told her to join the church and when she was confirmed she might be a Deaconess. She did so and was looking forward to her work.

Now the long closed Baptist church at Key West is opened, the weeds and grass are cleaned out of the yard, a Sunday-school is started, they have a pastor.

One Sunday afternoon, their pas-

tor is in his little school, shaking hands with the children as they come in. A Cuban girl comes in and takes a seat. The pastor shakes hands with her, but observes that she is watching earnestly the other girls. She does not go in a class. The school proceeds, the pastor begins to distribute *Kind Words*. As he goes where she sits, he notices her countenance, she is agitated. He offers the paper, she springs to her feet and takes it in both hands, kisses it and sits back weeping. The pastor speaks kindly to her and wonders.

The next week, the preacher was sad. He had been to the graveyard and had read the fading words on the tombstone of a Methodist preacher, "Don't give up Cuba." As he sits in his study praying and pondering over these words, his good wife comes to say, "a Cuban girl wants to see you." It is Adella Fales. He tries to talk to her in Spanish, she said, "I speak English." And now as she tells of her early impressions, her long deferred joy, her ardent wish, a burning purpose enters his soul, he exclaims in faith, "Thank God! Cuba, for Christ."

In due time Adella is received and baptized, and the mother and sisters bring their letters. In the latter part of 1884, the State Convention of Florida Baptists, in its meeting at Orlando, instructed its board of missions to employ Sister Adella Fales as teacher and interpreter for Bro. Wood at Key West. She entered upon her work at once, and Bro. Wood began to preach to the Cubans, Adella interpreting for him. As the result of these labors, many of these people in Key West, where they constitute about one-third of the population, were converted and baptized, among them a brother of Adella.

[Here follows an account of the conversion of A. J. Diaz and his sister, in New York, and the early beginnings of their work in Cuba, which has been already published in OUR HOME FIELD.]

* * * * *

In the early part of the year 1885, Bro. Wood, at Key West, frequently noticed that Adella, his assistant, seemed to be troubled and to have some anxiety on her mind. He asked the cause; she was in doubt whether she ought to tell him. Finally she said, "Father had me translate into English, a letter from Cuba, and the letter said 'there was a man in Havana, named Diaz, who was a Baptist and would not obey the church.'" Bro. Wood then sent a member of the Key West church to learn the facts. The brother returned and told the pastor that he had found the man Diaz on Sunday morning preaching to a large congregation, and that he certainly preached Baptist doctrines. These facts were reported to the State Board of Missions.

Our Board at its meeting in July, 1885, borrowed \$100 of the only member of the Board who could raise so much money, and instructed the pastor at Key West to go to Havana and

confer with and encourage the lone, brave missionary. He went in September, and finding also the sister, he employed her at once as a missionary of the Board to organize a Sunday-school and also to teach a day school. She at once entered the work with the same zeal and energy that distinguishes her brother. A correspondence was kept up between our State Board and Diaz, through the pastor at Key West until the Convention met in Jacksonville in November, when it instructed its Board to inaugurate a mission in Cuba. Accordingly, Brother Diaz met at Key West, a council of nine Florida Baptist preachers and two Deacons, and was ordained December 12, 1885.

H. M. KING.

We may add to the above interesting statement that at the meeting of the Southern Baptist Convention, at Montgomery, in May, 1886, the work in Cuba was, after full consideration and discussion, placed under the charge of the Home Mission Board.

WOMAN'S HOME MISSION SOCIETY OF MARYLAND.

This Society has been so efficient a helper of the Board, and so admirably conducted in every respect, that we should be glad to publish in full the proceedings of their last annual meeting, and to give all of their reports, that we might hold up the Society as a model for similar organizations. We can find space, however, only for the excellent report of the efficient President.

To the Woman's Baptist Home Mission Societies of Maryland:

For many reasons it has been thought wise, at this time to bring to the notice of our Home Mission Societies of Maryland a very brief review of our past work, our present status and the outlook for the future.

The most condensed form of facts is figures, and the following statistics will tell their own encouraging story. The Society has a history six years old.

First year's receipts, \$529.87; second year's receipts, \$985.83; third year's receipts, \$1,474.53; fourth year's receipts, \$2,388.05; fifth year's receipts, \$2,844.55; sixth year's receipts, \$3,059.60. Total, \$11,262.43.

With this six year's test showing steady and healthy growth in the woman's work, is another significant fact, the general gifts of the Maryland churches in these same lines have also steadily grown. A solid, practical proof that woman's special work does not disintegrate church work, is no hindrance to it but rather a stimulus, beside adding thereto the special results of her special work.

The Indian Manual Labor School, at Wetumka, Indian Territory, established by the Home Mission Board, was the inspiration to our work in Maryland. Most material aid, though not a complete support, has been furnished this important and much appreciated mission. Our contributions to this object last year, amounted to

While work among the Chinese seems limited in its sphere, it has mighty possibilities in it, and possibilities, from present legislation, that may be swiftly passing. The Chinese have not a permanent place in Amer-

A SKETCH OF THE BAPTISTS IN NEW ORLEANS, by Miss Minnie Alfred, is another excellent tract issued by the Maryland Baptist Mission Room, which deserves a wide circulation. Miss Alfred is one of the most efficient missionaries of our Board, and tells in very graceful style the story of our work in New Orleans.

The "Chips," etc., referred to, is a pamphlet issued by the Executive Committee, as a help to Women's Mission Societies. The Constitution has not been printed on separate slips, but the call for it will be remembered by the Executive Committee, as a suggestion that will probably be acted on in the future. Such suggestions are always in order.

The glorious news comes from the Foreign Board, at Richmond, that already \$2,532.68 has been received for the Pingtu Missionaries, by States as follows: Alabama, \$50.90; Arkansas, \$58.00; Florida, \$1.00; Georgia, \$276.00; Kentucky, \$70.96; Louisiana, \$90.00; Missouri, \$90.02; Mississippi, \$27.75; North Carolina, \$46.07; South Carolina, \$1,180.82; Tennessee, \$122.45; Texas, \$7.35; Virginia, \$42.75; Maryland, \$467.01;

Massachusetts, \$1.00. Mr. Bell closed his letter with these encouraging words: "I congratulate the ladies on their excellent work. More will come in, for some State Treasurers have not yet made returns." While this exceeds by several hundred dollars the sum asked for, the committee know by private letters, that much more has been raised. Mississippi alone reports over \$1,000.00.

The Committee think it wise, however, to only publish the official returns to avoid the danger of reporting the same sums twice.

LET THE CLUBS AND SINGLE SUBSCRIPTIONS continue to come in, for while we are sending out large numbers of papers for gratuitous circulation, it is important that our subscription list should be at least large enough to meet the cost of publication. Besides people are more likely to read and be interested in papers for which they pay.

TWO MONTHS only remain until the close of our financial year. Bro. Pastor, has your church taken a collection this year for Home Missions? If not, we beg that you will see that this is done without fail. We are gratified to be able to say that our receipts (not counting the special contribution for the Havana House) show a handsome increase over what they were at the same period last year; but it is of the highest importance to maintain this increase to the close of our financial year, and so we beg pastors, deacons, women's societies, Sunday-schools, churches, and individuals, to see to it that Home Missions has a fair share of their contributions during the next two months.

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

From February 1st to March 1st, 1889.

[N. B.—These receipts include what comes actually into the hands of our Treasurers, and do not embrace moneys raised on the field and expended in our "co-operative" work. These last amounts are sent us in vouchers, and will be embraced in our final report for the year as being as truly a part of our receipts as those now acknowledged.]

ALABAMA.—W. B. Crumpton, Corresponding Secretary, \$40.00.

Through W. B. Crumpton:
W. C. Stewart, Havana house, \$4.00; L. M. S. Union Springs Cuban missions, 2.00; Midway church Cuban missions, 10.00; W. B. Crumpton, Corresponding Secretary, 80.00; L. A. S. Alpine church, Havana house, 2.00; Rev. J. H. DeVotie, "bricks" for Havana house, 2.00.

Total, \$160.00.
Previously acknowledged, \$2,851.62.
Aggregate since May, \$2,999.62.

ARIZONA.—Hickory Grove church, Havana house, \$5.00.
Through A. W. Files, Treasurer:
Prescott church, \$1.90; Sunday-school Second church, Lulu Rock, 7.10; Elder N. C. Denison, 8.50; State Convention, \$1.75; Brick cards, 40.

Through Elder M. A. Gunter:
Woodlawn, for Cuba, \$5.00; Pleasant Springs, for Cuba, \$5.00; L. A. Society, El Paso, Havana house, \$6.00; Dr. M. G. Harston, Havana house, \$1.00; "Sunbeams" Leake, Havana house, 5.00; Arkadelphia church, Havana house, 25.00; Arkadelphia Sunday-school, Havana house, 10.00; Euclid Springs church and Sunday-school, \$5.95; Rev. W. H. Cash, Havana house, 5.00.

Total, \$109.70.
Previously reported, \$237.15.

Aggregate since May, \$346.85.
DISTRICT OF COLUMBIA.—"Sunbeams," First Baptist church, for Cuban Missions, \$31.00.

Previously reported, \$340.10.
Aggregate since May, \$371.10.
FLORIDA.—Rev. W. N. Chaudoin, Corresponding Secretary, Havana house, \$36.26.

Previously reported, \$166.08.
Aggregate since May, \$202.34.
GEORGIA.—Mrs. C. T. Rich, Augusta, \$5.00; G. W. Denham, Rowland, for McClenny church, Fla., 1.00; L. M. S., Albany, Ga., Cuban Missions, 5.15; J. E. Jackson, Maxey, for the McClenny church, Fla., 1.00; Dr. J. H. DeVotie, Corresponding Secretary, 153.96; Mrs. J. S. Armstrong, Second church, Atlanta, Havana house, 5.00; Mrs. G. W. Wilson, 2d church, Atlanta, Havana house, 1.00; Mrs. R. H. Haralson, 2d church, Atlanta, Havana house, 5.00; G. W. Deshon, for McClenny church, Fla., \$1.00; "Sunbeams," 3.16; Dr. J. H. DeVotie, for Havana house, 87.53; Dr. J. H. DeVotie, for Cuban Missions, 21.81; Dr. J. H. DeVotie, Indian Missions, 6.75; Dr. J. H. DeVotie, Home Missions, 44.08; L. M. S., 5th church, Atlanta, 5.00; Rev. Virgil Norcross, 6th church, Atlanta, Havana house, 5.00; Miss Mansfield, 2d church, Atlanta, Havana house, 1.00; J. K. Jenkins, for Havana house, 5.00; Dr. J. H. DeVotie, 4.53; Dr. J. H. DeVotie, for Cuba, 5.00; Dr. J. H. DeVotie, Havana house, 9.37; A. Brown, 2d church, Atlanta, Havana house, 25.00.

Total, \$443.44.
Previously acknowledged, \$7,646.57.
Aggregate since May, \$8,090.01.

KENTUCKY.—Oliver S. S., near Paducah, Havana house, \$6.00; S. S., Chestnut St., Louisville, (through Miss Agnes Osborne), Havana house, 19.90; T. K. Taylor, Clinton, Havana house, 2.00; Dr. J. W. Warder, cor. sec., 468.00; Dr. J. W. Warder, Havana house, 53.24; Miss Bacon (through Mrs. Osborne), "bricks," 1.00; Ladies at Versailles, Havana house, 9.50.

Total, \$739.64.
Previously acknowledged, \$4,777.36.
Aggregate since May, \$5,517.00.

LOUISIANA.—Valence St., New Orleans, (through Miss Minnie Alfred), "bricks," \$3.31.

Previously reported, \$27.65.
Aggregate since May, \$30.60.

MARYLAND.—Seventh church, Baltimore, Havana house, \$25.00; Eutaw Place church, Baltimore, 428.88.

Total, \$450.88.
Previously acknowledged, \$3,326.33.
Aggregate since May, \$3,776.41.

MISSISSIPPI.—L. A. S., Carrollton, \$2.50; Lena Hipcan, Starkeville, 3.00; Mrs. B. E. Prince, Havana house, 5.00; Capt. John Powell, Grenada, Havana house, 5.00; Missionary Society, Mississippi College, Clinton, Havana house, 19.25.

Total, \$34.75.
Previously acknowledged, \$226.61.
Aggregate since May, \$261.36.

MISSOURI.—Miss Carrie M. Owen, Novelty, "brick cards," \$4.00; Emily Threlkeld, Milford, Havana house, 1.50; Dr. Geo. W. Hyde, V. P., 507.91; Dr. Geo. W. Hyde, V. P., 153.04.

Total, \$666.45.
Previously reported, \$6,901.06.
Aggregate since May, \$7,567.51.

NORTH CAROLINA.—W. M. S., Berea church, near Riceville, "bricks" for Havana house, \$2.50; Goldsboro church, 15.00.

Total, \$17.50.
Previously acknowledged, \$1,001.71.
Aggregate since May, \$1,019.21.

SOUTH CAROLINA.—Miss A. C. Rhodes, \$2.50; New Bethel, Chester Association, Havana house, 10.00; Aiken church, Havana house, 25.00; J. F. Morrill, Allendale, Havana house, 2.00; Missionary Society, Cedar Grove, Havana house, 2.00; Beulah church, Union county, 2.40; Harmony church, Chester county, 15.00; Chester Baptist Sunday-school, 5.50; W. M. S., Ridge Spring, Havana house, 20.00; Mt. Pleasant Sunday-school, Edisto Association, Havana house, 1.27; Rosemary C. Barnwell Association, 3.60; Sunday-school class of Miss Ethel Brown, Aiken, Havana house, 1.50; Greenville Association, 4.53; Greenville Association, Cuban Missions, 5.00; North Greenville Association, 3.84; North Greenville Association, Havana house, 2.08; Anderson church, 14.23; Big Creek church, Havana house, 2.00; Sumter Baptist Sunday-school, Cuban Missions, 17.40; Sumter Baptist church, Cuban Missions, 8.00; Sumter Baptist church, 7.30; Sumter Baptist church, Indian Missions, 25.00; L. A. S., Wallhalla, Cuban Missions, 5.00; Swift Creek Sunday-school, Darlington, Havana house, 16.70; Barnwell Baptist church, 3.30; Ridge Association, 10.00; B. R. Association, 8.60; Elbethel church, 1.40; A. Godbill, "bricks," 2.00; Moriah Association, 1.00; Scanlan church, 5.00; Kate E. Bullen, Havana house, 5.00; W. M. S., Berea, Havana house, 2.50; Greenville Association, Cuba, 9.53; North Greenville Association, Cuba, 5.92; Beulah church, 2.43; W. M. S. (through Miss M. E. McIntosh), 95.55; Williston church, 1.16; Hebron church, 1.00; Greenville, Havana house, 3.44; Maverick Mill, Havana house, 5.00.

Total, \$315.62.
Previously acknowledged, \$2,346.37.
Aggregate since May, \$2,661.99.

TENNESSEE.—Mrs. Anna Howell Holwell, Nashville, Havana house, \$4.00; Miss America Wright, Nashville, "bricks" for Havana house, 2.00; Mrs. M. E. Lloyd, Knoxville, Havana house, 5.00; Ladies' Missionary Society of Edgefield Baptist church, Havana house, 50.00; Clinton Association, 5.00; Mrs. L. L. Underwood, Dyersburg, "bricks" for Havana house, 12.00; Clarksville church, 17.25; L. W. Shaffner, Havana house, 1.00.

Total, \$96.25.
Previously acknowledged, \$943.36.
Aggregate since May, \$1,039.61.

VIRGINIA.—Rev. J. T. Betts, Richmond, Havana house, \$2.00; Mrs. M. B. Poindexter, Havana house, \$5.00; Rev. E. G. Baptist, Havana house, \$1.00; Mount Zion S. S., Havana house, \$1.30; Maj. J. B. Hill, 1st ch., Richmond, Havana house, \$5.00; Mrs. Bishop, Atlee's station, Havana house, \$2.00.

Total, \$16.30.
Previously acknowledged, \$7,052.48.
Aggregate since May, \$7,068.78.

MISCELLANEOUS.—Betty P. Kinsey, Paxton, Ind., Havana house, \$5.00; Mrs. R. E. Alger, Beckett, Mass., for Havana house, \$5.00; Mrs. G. R. Dubois, Randolph, Mass., (additional), Havana house, \$2.00.

Total, \$34.00.
Previously acknowledged, \$1,474.55.
Aggregate since May, \$1,507.55.

Total received in February, \$2,955.30.
Previously acknowledged, \$41,258.42.
Grand aggregate since May, 1888, \$44,213.72.

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