

# OUR HOME FIELD.

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

VOL. I.

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NO. 9.

## SKETCH OF THE PUBLICATION AND BIBLE WORK OF THE SOUTHERN BAPTIST CONVENTION.

[No. 2. CONCLUSION.]

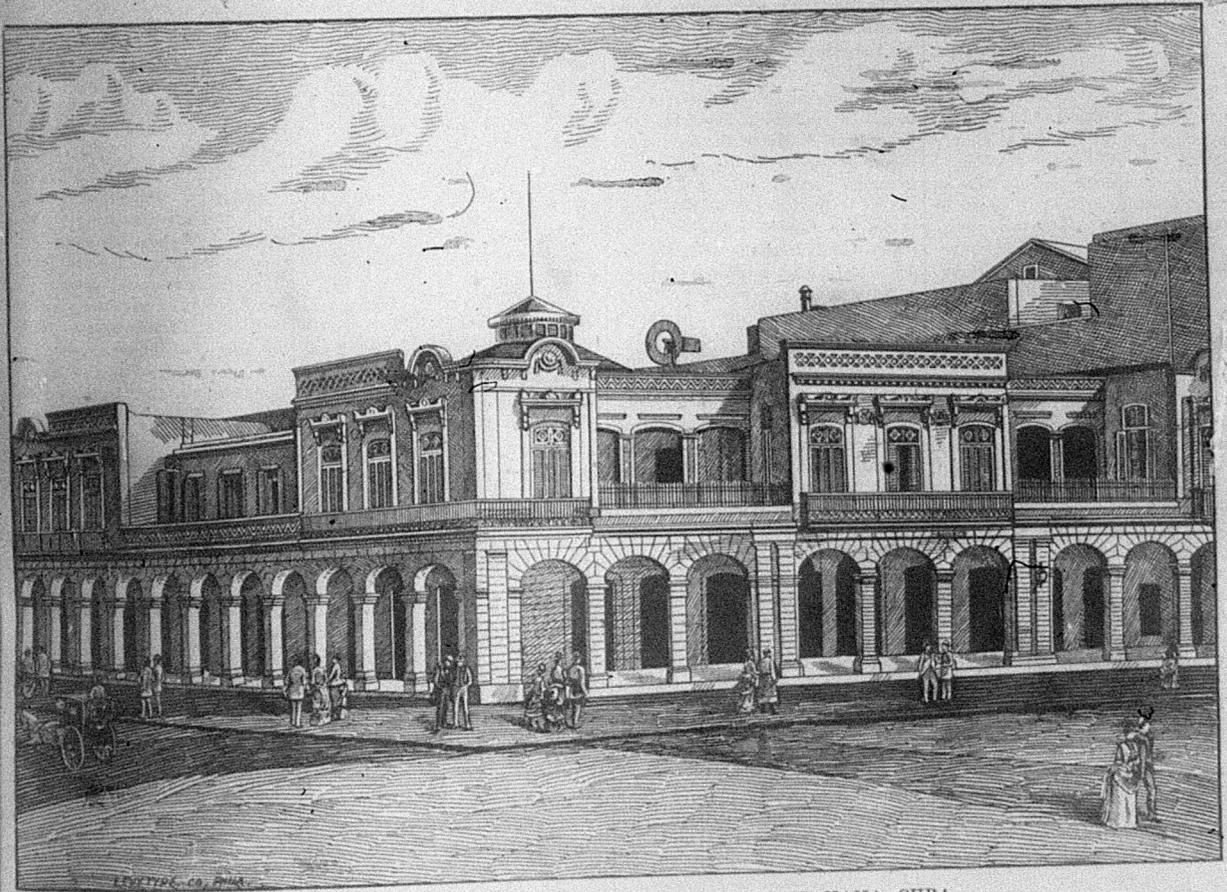
We have brought the sketch of the work of the Convention in publication and Bible work up to the meeting in Baltimore in 1868, but we will further quote the conclusion of the report of the S. S. Board (prepared we presume by its able Secretary Dr. C. C. Bitting), as admirably

there were 478 offices. During this brief and disastrous period; without experience; without one dollar of permanent capital; dependent only on uncertain and small receipts; without that general and active interest among our brethren which is so beneficial and important, this Board has issued *fourteen publications*, and of these, over 200,000 copies, besides the establishment and improvement of a monthly Sunday-school paper of large circulation and at a cheaper rate than any other such paper known

ting, possessing all the advantages of extended sympathy, patronage and means of a "Union" organization, had for the first nine years of its history only six publications, the Sunday-school work of this Convention thus far, assuredly cannot suffer by this, and, we believe, by any comparison.

"We cannot, as Southern Baptists, withhold our labor and our means from the Sunday-school work. Having seized the plough, dare we look back? As an efficient

developed, and to supply its wants. Its laborers have ever been the early and persistent supporters of the enterprises of Christians for the extension of the cause of Christ, and when we remember that the very first Sunday-school Society of the world was originated and framed by a Baptist—William Fox, Esq., of Prescott St. Church, London, September 7th, 1785—that those pioneer enterprises, now spreading their branches and casting their leaves over all the civilized world and into heathen nations,



HOUSE OF WORSHIP OF FIRST BAPTIST CHURCH, HAVANA, CUBA.

summing up the work of the Board and the necessity of continuing it: "We have done all that we could toward the work assigned us. This Board has existed only five years. Part of this time, a desolating war raged over all our territory, and the remaining time has witnessed the great poverty and oppression of our people. The postal facilities were almost the only means of communication in our business, and these were greatly diminished, while those existing were deranged and irresponsible. In the State where we are located there were, even this year, only about 141 in all, where, in 1862,

to us. It has aided and established many Sunday-schools. It has circulated many copies of the Word of God. Through its officers, missionaries, publications and appeals, it has contributed, not a little, to the awakening of that increased and general interest in the Sunday-school work which now prevails among our brethren. At no period of our existence have we been possessed of a sum which could be regarded as sufficient for the smallest private publisher.

"When it is remembered that the London Sunday-school Union, probably the largest of its class now exist-

ing, instrument for winning souls; for promoting the study of the Scriptures, and religious tracts and books; for implanting and cultivating, in the young and in the mature, a spirit of enterprise and active beneficence; for extending and elevating the intelligence and piety of our churches; for disseminating and impressing religious truths; for securing a more thorough training in doctrine, and for aiding our pastors, we ought to cheerfully and prosecute this work as not the least of our efficient Convention agents. Tract and Bible Societies originated in the necessities which the Sunday-school had created, or

the British and Foreign Bible Society and the Sunday-school Union of London, both grew out of this work, and were both originated by our brethren in Gospel faith—the former by Rev. Joseph Hughes, March 7th, 1804, the latter by William B. Gurney, July 13th, 1803—there is no room to us, for recession, no relief from the reasoning of results, no intermission of the command. Let us falter not, lest we fail of reward." The report of the committee on the Report of the S. S. Board at the session of the Convention in Maton Ga., in 1869, regrets the resignation of the Corresponding Secretary and

directs the Board to employ another Secretary, and to give its immediate attention to the question of the employment of agents and missionaries. The report expresses gratification at the success of *Kind Words*, which had been "edited by the accomplished Mrs. Ford since the resignation of the Corresponding Secretary," and at contemplated improvements, and "most cordially recommend it to the churches of our Denomination."

The report discourages the publication of S. S. books at that time, and urges that the energies of the Board be rather directed to the establishment and encouragement of Sunday-schools.

In its report to the Convention at Louisville in 1870, the S. S. Board mentions the purchase of *Child's Delight* of Rev. Dr. S. Boykin of Macon Ga., and of his appointment as Associate Editor of *Kind Words* which had now attained a circulation of over 60,000 per month.

The report says: "As to co-operation with Northern Societies in our Sunday-school work, we would simply remark that if it were possible to secure such co-operation on terms of perfect equality, and if it could be done with proper respect to our people, and with due honor to the Master, then we should say with all our hearts, let it be done. But we seriously apprehend that any attempt at organic union for the present, would be found not only inopportune and impolitic, but would seriously retard the work of real union by exhaling the seeds of peace before the germs shall have become fairly embedded in the soil. The acknowledged want of homogeneity between the people North and South will render the work of pacification slow. Meanwhile let us follow the reiterated conviction of this Convention, that while fraternization with Northern Baptists is desirable, and will be sought, separate action in general denominational enterprises is the policy of true peace and surest progress."

This part of the report of the S. S. Board was referred to an able committee who reported, and their report "was unanimously adopted" as follows:

"The committee to whom was referred that portion of the report of the Sunday-school Board which relates to co-operation, respectfully report as follows:

"This subject embraces two distinct topics: 'the hearty co-operation of all Sunday-school organizations within our bounds,' and 'co-operation with Northern Societies in our Sunday-school work.' With reference to the former there exists little, if any, necessity either for further argument or persuasion. Your committee would, therefore, merely commend to the consideration of all who are employed in this sphere of Christian action the facts and reasonings of the report itself, and to the practical suggestion, which is submitted in one of the resolutions appended to this report.

"As to the other topic, co-operation

with Northern Societies, your committee would express their judgment with the frankness becoming so grave a matter. The Union of the disciples of Christ rests exclusively upon their concurrence in the interpretation and practice of revealed truth.

It is elevated far above the turbulence of human passions, and the collision of temporal—and therefore transient—interests. To permit the feeling engendered by political dissent, or sectional strife, unextinguished personal animosity, to intervene between those who love and serve one Lord, and thus to keep them apart, would be a grievous wrong done to our common Christianity and the sacred name wherewith we are called. It is, therefore, our duty to "follow after the things which make for peace" with all Christians, and especially with those of them who agree with us in the faith and practice of the Gospel. Co-operation to this extent we have hitherto maintained, and desire to do so for the future.

"If, however, by co-operation be meant the amalgamation of the Sunday-school Board with any other Board or Society, or its withdrawal from any portion of the field entrusted to it by this Convention, your committee cannot advise it. For reasons apart from the action of any other body, past or prospective, and growing solely out of the condition and wants of the South, it is deemed eminently wise and proper to maintain our existing organization, and devote our energies to the development and nurture of our own resources. Our people need the training which your Board supplies, and the animation and zeal which it infuses; whilst the very restriction of its operations within the bounds of the Convention is well suited to enlist the sympathy and combine the activity of your constituents in promoting the religious instruction of the young.

"In a denomination like ours, diffusion—not centralization—is the true law of progress. The advance of the Baptists of America has been marked, not by the collection of their forces at a common centre, but by the erection of new centres of influence, from which the light and power of truth have radiated and spread over their ever-widening domain. A healthful growth in the future may demand the increase, but never the diminution, of the number of such organizations.

"Your committee recommend the adoption of the following resolutions:

"Resolved, That the Sunday school Board be instructed to solicit the co-operation of all the Sunday-school workers within our bounds; obtain reports of their doings; and prepare, annually, a table of statistics, showing the number of schools, teachers, scholars, etc., actually engaged in this work.

"Resolved, That the Board be encouraged and urged to cultivate the entire field entrusted to them by this Convention, by supplying the wants of Sunday-schools, including, both

teachers and scholars, and furnishing them with all the implements which are needed for successful work.

"Resolved, That the Board be requested to maintain, as heretofore, fraternal relations with those of our brethren beyond our bounds who are devoted to the cause of Sunday-schools, to be always ready to reciprocate acts of Christian courtesy, and to give and receive counsel and aid so far as may be compatible with the work assigned them by this Convention.

"J. L. Reynolds, S. H. Ford, J. L. Burrows, J. H. Kilpatrick, J. M. Weaver, J. P. Shaffer, J. C. Carpenter, Committee."

At this same session of the Convention there was a protracted and very able discussion on the following resolutions introduced by Rev. Dr. J. B. Jeter of Va.

"Whereas, We believe that a restoration of fraternal affection and co-operation of the Baptists, North and South, if it can be secured without any sacrifice of principle or self-respect, will be promotive of the best interests of the denomination and the glory of Christ; and,

"Whereas, Our Northern brethren have, on several occasions, and in various ways, indicated a desire for the renewal of fraternal intercourse with us; and,

"Whereas, We believe that the integrity of our Southern Baptist Institutions is essential to the development of our resources, and the culture of our proper field of labor, therefore,

"Resolved, That this whole subject be referred to a committee to report whether any, and if any, what action should be taken in the premises by this body."

After the offering of several substitutes the resolutions were referred to a committee of one from each State composed of the following brethren: Jeter of Va. J. W. M. Williams of Md., J. B. Hardwicke of West Va., J. H. Mills of N. C., J. L. Reynolds S. C., W. D. Mayfield of Ark., A. Sherwood of Mo., P. S. Jones of Tenn., C. Lewis of Ky., F. M. Law, of Texas, C. M. Irvin of Ga., W. H. McIntosh of Ala., W. S. Webb of Miss., and B. W. Blakewood of La.

This committee, after due deliberation, presented the following report which was unanimously adopted by the Convention:

REPORT OF COMMITTEE ON NORTHERN AND SOUTHERN CO-OPERATION.

"The committee to whom were referred the preamble and resolution with reference to fraternal intercourse and co-operation with Northern Baptists, respectfully report:

Your committee, with all the light before them on the subject submitted to their consideration, after a careful comparison of their views, have but little to add to the counsel presented in the report of the committee on co-operation with the Sunday-school Board, adopted by the Convention on Saturday. The policy recommended for that Board is proper for

all the Boards. All are agreed that the Convention and its Boards should be maintained in their integrity. No measures which endanger their existence or diminish their efficiency, are to be tolerated. All the energies of Southern Baptists should be directed to their support and the increase of their usefulness. Your committee do not recommend that any measures be adopted in the direction proposed in the preamble and resolution referred to them, beyond those heretofore sanctioned by this Convention; and believing that the further agitation of a subject which has absorbed so much of the valuable time of this body, at its last three sessions, tends only to disturb our own harmony, without promoting fraternal relations with other bodies, your committee respectfully ask to be discharged from its further consideration.

J. B. JETER, Chairman."

In the report of the Sunday School Board to the meeting of the Convention at St. Louis there is given a correspondence between the Corresponding Secretary (Dr. T. C. Teasdale) and Dr. B. Griffith, Secretary of the American Baptist Publication Society, in which the latter declines a grant of Bibles and Testaments on the ground that the Society had none, but says "if we could it would afford us very great pleasure to send as you desire. Perhaps we may be able to do so in the future." The report also gives a similar application to the American Bible Society, and the following reply:

AMERICAN BIBLE SOCIETY,  
BIBLE ROOMS, ASTOR PLACE,  
NEW YORK, Sept. 12, 1870.

REV. THOS. C. TEASDALE, Cor. Sec. S. B. S. B. C.

Dear Sir—I have great pleasure in announcing that the Board of Managers of the American Bible Society, at their meeting held September 1, 1870, granted to the Sunday School Board of the Southern Baptist Convention the books named in the enclosed memorandum, for sale and gratuitous distribution, subject to the accompanying directions.

Praying that the blessing of God may attend these copies of his Holy Word and their distribution, and soliciting your praiseful co-operation with this Society in its constant efforts to give the Bible to the destitute,

I remain, very respectfully yours,

T. RALSTON SMITH,

Cor. Sec.

This grant embraced 5,000 copies of Scriptures.

The report then gives the following correspondence and comment:

"Having many more pressing applications for Sunday-school books for poor and frontier schools than we could possibly supply, we addressed the following note to the Corresponding Secretary of the American Baptist Publication Society, of Philadelphia, soliciting assistance:

COLUMBIA, Miss., Mar. 24, 1871.  
REV. B. GRIFFITH, D. D., Cor. Sec. A. B. S. Society.

Dear Brother—We have many very pressing calls for Sunday-school books for poor schools within the bounds of the Southern Baptist Convention; and we find ourselves un-

ble to meet all these demands. Can your Society help us to meet this exigency? Any books suitable for poor frontier schools, will be very acceptable.

Yours, fraternally,  
THOS. C. TEASDALE,  
Cor. Sec. S. S. B. S. B. C.

"To this communication, we received the following reply:

AM. BAPTIST PUB. SOC.,  
No. 530 Arch St.,  
PHILADELPHIA, March 27, 1871.

DR. THOS. C. TEASDALE, Cor. Sec. S. S. B. S. B. C.

My Dear Brother—Yours of the 24th inst. is duly received. You ask if we can help supply poor frontier schools with books. We can to a certain extent. If you receive more applications than your Board can supply, encourage the applicants to appeal to us. We will cheerfully consider each case, and make grants as long as we have anything to grant with.

Yours, truly,  
B. GRIFFITH, Secretary.

"It is thus made apparent that the American Baptist Publication Society, of Philadelphia, is not disposed to render aid to the South through the medium of the Sunday School Board of this Convention. If it shall do anything to aid our people, it would seem that it must be done independently of any of our Southern organizations. Until this policy of that Society in this regard shall have been modified, we must abandon all hope of co-operation with it on such terms as will not compromise the self-respect of our people, nor interfere with the integrity of the Boards of this Convention."

The Convention adopted an amended report on the "Publication Department of the Sunday School Board," in which it commended *Kind Words* in the usually strong terms, and said: "This Convention desires neither to establish a general publication department of its own, nor to identify itself with any such interest now existing, but wishes its Sunday School Board to confine itself strictly to Sunday School work, and earnestly requests all the Sunday Schools and Sunday School workers within its territorial limits to co-operate in this work with the Sunday School Board of this Convention."

The Convention, at the meeting in Mobile in 1873, found the Sunday School Board in debt \$6,565.48, and after full discussion consolidated this Board with the Domestic Mission Board, the latter being instructed to continue the publication of *Kind Words*, and to pay off this indebtedness.

At this same meeting the Convention received a communication from the American and Foreign Bible Society, borne by their representative, Rev. Dr. C. B. Hendrickson. The matter was referred to a special committee, who reported the following, which was adopted by the Convention:

Your committee, to whom was referred the communication of the American and Foreign Bible Society, and the question of receiving as their representative Rev. Dr. C. B. Hendrickson, beg leave to present the following:

Resolved, That we cordially reciprocate the greeting of the American and Foreign Bible Society, and send them in return our best wishes for

their success in the work of giving God's word to the people.

Resolved, That we cordially welcome to a seat on the floor of the Convention, Rev. Dr. Hendrickson, of the American and Foreign Bible Society.

Resolved, That under existing circumstances we deem it unwise for this Convention to enter into organic co-operation with any existing Bible Society, and, therefore, respectfully decline to accede to the request contained in the communication of this Society.

Resolved, That the Secretaries be requested to send to Rev. Dr. A. D. Gillette, Corresponding Secretary of the American and Foreign Bible Society, a copy of these resolutions as our reply to his communication.

For several years *Kind Words* had been printed by J. W. Burke & Co., Macon, Ga., (a Methodist firm) and the Convention had approved of this arrangement, and heartily commended the paper, and at the meeting in Richmond, in 1878, the Convention approved a contract with this firm to run five years.

At the meeting at Columbus Miss., in 1881, the Convention adopted a strong report in commendation of *Kind Words*, in which it says: "It is ours a Baptist paper and a Southern Baptist paper. Other S. S. papers may be good, but there are none superior to *Kind Words*," and none equal in claims upon our families, and our churches."

The report especially commends the wisdom of the five years' contract just made with J. W. Burke & Co., (the Methodist firm of Macon Ga.) for the publication of *Kind Words*.

At the meeting of the Convention in Greenville, S. C., in May 1882, a committee consisting of brethren S. F. Thompson, J. H. Hall, T. H. Burrus, W. D. Rice, D. B. Nelson, J. B. Hawthorne and B. F. Riley, presented a report strongly commending *Kind Words*, which the Convention unanimously adopted, and in which it was said: "We approve of the action of the Board in relation to the paper and regard that good faith to the printing firm, as well as the enhancing of the value of our paper and publication, demands liberal support of *Kind Words* by the entire body of Southern Baptists."

There was presented at this meeting of the Convention another communication from the American and Foreign Bible Society which was referred to the following committee:

J. P. Boyce, of Kentucky; A. E. Dickinson of Virginia; C. C. Bitting, of Maryland; F. M. Daniel, of Georgia; W. C. Crane, of Texas; J. W. M. Williams, of Maryland; T. P. Smith, of South Carolina; E. T. Winkler, of Alabama; T. J. Walne, of Mississippi; J. A. Broadus, of Kentucky; J. B. Hawthorne, of Virginia; W. C. Wilkes, of Georgia; J. Wm. Jones, Virginia; T. C. Teasdale, of Tennessee; T. G. Jones, of Tennessee.

The following paper presented by Dr. G. A. Nunnally, of Georgia, was, on motion of Dr. A. E. Dickinson, of Virginia, referred to the above committee:

"Believing that the time has come when the true followers of Jesus; are ready to receive a correct translation of the Bible, and being confident that the ripest scholarship of the world has reached a satisfactory and final conclusion in the rendering of certain passages heretofore of disputed interpretation, and feeling that the highest glory of God will be attained among the nations of the earth by the dissemination of the Holy Scriptures in their purity, and knowing that a work of such magnitude and importance will need the support and confidence and prayerful sympathy of all Baptists, without regard to geographical boundaries or national distinctions; therefore, be it

Resolved, That a committee of brethren be appointed from the Southern Baptist Convention, to confer with other Baptist brethren who may be of the same mind, with the sole purpose of combining our energies, co-operating in our efforts, and of utilizing our talents and means in giving to the nations of the earth, in their respective languages, including our own, the pure Word of God.

Resolved, That the action contemplated in the preceding resolution is not intended to interfere with, nor to commit this body in its sympathy or support to, the missionary or publication work of any other Baptist organization now in existence."

This committee after a protracted and earnest consideration of the whole subject presented the following report which was adopted by the Convention:

#### Bible Work.

"The committee, to which was referred the resolution of brother G. A. Nunnally, in reference to Bible work, beg leave to submit in lieu thereof the following resolutions for the adoption of this Convention:

Resolved, That we gravely disapprove of the action of the American Bible Society in refusing to aid in the publication and circulation of the Burmese version of Dr. Judson—the accepted and only version of the Scriptures in that language.

Resolved, That this Convention will engage in such measures as may hereafter, in the providence of God, seem practicable and expedient for giving to the world the pure Word of God."

The same committee also presented the following report which was adopted:

"The Committee to which was referred the communication from the American and Foreign Bible Society recommend that the Convention adopt the following resolution:

Resolved, That this Convention fraternally recognizes the presence of Rev. Drs. Hiscox and Douglass, who appear among us as messengers from the American and Foreign Bible Society, and receives the communication which they bear from that Society, but in view of present complications and uncertainties in denominational Bible work, courteously declines to enter now into any discus-

sion or consideration of "the condition and purposes" of this Bible Society."

At Waco, Texas, in 1883, and at Baltimore in 1884, the Convention again endorsed and commended *Kind Words* in the strongest terms.

At Augusta, Ga., in 1885, on the last night of the session, and while speeches were limited to five minutes, the Convention adopted the following resolution:

Resolved, That the Bible work, as prosecuted by the American Baptist Publication Society, meets our warm approval, and is entitled to the patronage and support of the Baptist churches connected with this Convention."

In their report to the Convention at Augusta, the Home Board stated the fact that their five years' contract with Burke & Co. was about to expire 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 brethren S. Henderson, W. L. Kilpatrick, J. P. Boyce, H. M. Wharton, Theodore Whitfield, C. A. Stakeley, 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.

There was no proposition and no suggestion that it would be wise to sell or discontinue *Kind Words*. And yet so anxious was the Board to do what was best for the interest of the cause, that they opened a correspondence with the American Baptist Publication Society in reference to selling *Kind Words* to that society, and arranging with them to publish their other S. S. helps and papers on such conditions, that there might be, henceforth, but one series for the Baptists of the whole country. This correspondence developed the fact that nothing could be effected in that direction which would be satisfactory to the Board, or as the Board believed, to the Convention or the Baptists of the South, and the Board then proceeded to carry out the instructions of the Convention and "mature a plan" for the publication of its own graded series.

At the next meeting of the Convention held in Montgomery, in 1886, the Board reported that it had given earnest consideration to the suggestion made by the Convention at Augusta, and being fully con-

[Continued on fourth column, 6th page.]

## OUR HOME FIELD.

[Entered at the Post-office at Atlanta, Ga., as second-class mail matter.]

The price of OUR HOME FIELD has been now reduced to 25 cents per annum, for each paper regardless of the number, taken by churches or individuals. We thus furnish an 8-page, illustrated paper for a mere pittance, and urge pastors and others to exert themselves to extend our circulation.

We have also reduced our advertising rates, for the terms of which application should be made to our Business Manager.

All communications for the columns of the paper should be addressed to J. Wm. Jones, Editor, P. O. Box 302, Atlanta, Ga.

All subscriptions or advertisements should be sent to A. C. BRISCOE, Business Manager, P. O. Box 302, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

A. C. BRISCOE, BUSINESS MANAGER.

ATLANTA, GA., MAY, 1889.

MAKING SACRIFICES IN ORDER  
TO GIVE TO THE CAUSE OF  
CHRIST.

If our Christian people could only realize their obligation to deny themselves in order to give to the cause of the Master—if the poor would give of their poverty, and the rich of their abundance, "every man according to his several ability," how easy it would be to raise all of the money necessary to carry on our great benevolent enterprises.

When we first knew that dear old man of God, Rev. Elias Dodson, we thought that he ought to wear better clothes, and that, if necessary, we ought to raise the money and buy him a new suit. But when we found out that he wore the old suit in order to give the price of a new one to the cause of missions, his old clothes shone in our estimation, as the garments he now wears, shine with the luster of glory.

We remember, that in June, 1855, we preached a sermon at a country church, in Virginia, in which we urged this duty of making sacrifices in order to give, and its especial applicability to the times upon which we had then fallen, when all of our people were poor, and no one could give to the cause of Christ without feeling it. At the close of this service, a bright young woman came up to the preacher, and handing him three dollars and forty cents, said: "This is every cent I have had since General Lee's surrender. It is all I expect to have for some time to come, and I had intended going to the store to-morrow to buy me a new dress, which I very much need. But I believe in the doctrine you have preached to-day, and I want you to carry this money to Bro. James B. Taylor, for Foreign Missions. I will darn and fix up the old dress, and make that do." We wonder how many young women in our churches this spring will deny themselves a new dress, or a new bonnet, in order to give that much to missions?

And we wonder how many of the brethren will deny themselves new clothes, or even a few cigars, in order

to give the cost to the cause of the Master?

In "Christ in the Camp," the author gives the following incident, which so well illustrates the point we are making, that we quote it in full:

"I believe that a willingness to give of one's substance for the good of others, is a test of genuine conversion, and that we should doubt the reality of that man's religion, who (if properly instructed in his duty) always has money to squander on himself, and never a dime for the cause of benevolence or God's suffering poor. I have never seen more princely liberality than among these Christian soldiers. I have some old subscription papers—for regimental library, for tracts, Bibles and religious newspapers, for the Fredericksburg sufferers, and other benevolent objects—which show on the part of these men, a self-sacrificing liberality, which would put to shame any church in the land to-day.

"In the winter of 1863-64, the Young Men's Christian Association of Posey's (afterwards Harris's) Mississippi Brigade, led off in a movement which was followed by a number of other brigades, and deserves to be written in letters of gold on one of the brightest pages of our country's history. They solemnly resolved to fast one day in every week, in order that they might send that day's rations to the suffering poor of the city of Richmond. Think of it church-members, who in these days of plenty, plead poverty as an excuse for giving nothing to the cause of Christ; here were these poor soldiers (away from home, and many of them cut off from all communication with home), receiving only eleven dollars per month in Confederate currency, never getting more than half rations, and very frequently not that, voluntarily fasting one day in the week (poor fellows, they were often compelled to fast) in order to send that day's rations to God's poor in the city, for whose defence they were so freely and so heroically offering and sacrificing their lives.

"How easily church edifices could be built, pastors supported, missionaries sustained, colleges endowed, and every good cause pushed forward, if we had in our churches to-day, anything like the spirit of these Christian soldiers."

We will only add, that our pastors should urge, and our church-members should seek to learn, personally, that test of discipleship given by the Master himself: "If any man will come after me, let him deny himself, and take up his cross and follow me."

THE PATH TO WEALTH.

Published by B. F. Johnson & Co., Richmond, Va., is a book on Systematic Benevolence. It professes to have been written by a Blacksmith, and is certainly an able discussion of the subject of which it treats. While we are not prepared to endorse all its teachings, we are glad it is written. It will call attention in a very im-

pressive way to a much neglected duty. If the Lord required a tenth of the Jews to support a religion not designed to be aggressive, surely a smaller proportion ought not to be given by Christians who are required to "preach the Gospel to every creature." If the Law required a tenth, Love, which always demands more than Law, will constrain its subjects to do as much. We welcome this book and commend it to the thoughtful attention of our brethren everywhere.

MISSIONARY INFLUENCE OF  
"KIND WORDS."

When in the pastorate, we were frequently troubled by the lack of information of the missionary work of the Southern Baptist Convention, so prepared as to be available for our Sunday-school teachers and scholars. We felt, more and more, the need of instructing the children on the general subject of missions, and more especially of giving them definite information concerning the work of our own mission boards, both home and foreign. So far as we could learn, there was no publication which in any way provided for this need—none that could well do so. So we bailed with peculiar pleasure the publication of a series of Sunday-school papers by the Home Mission Board, as we thought we saw in these the medium through which the desired information could be conveyed to the children. And we are glad to say that our hopes in this direction have been in a considerable measure realized. From time to time we have noted with satisfaction that *Kind Words* has contained no little information about the work of our Boards, such as the children of our schools could have received from no other source. In addition to statistical information and set articles and lessons on missionary topics, missionaries' letters have been printed of such kind as to bring the children into a comparatively close and intimate acquaintance with these missionaries and their work, and to develop in our young people an interest in that work.

Our "Sunbeam" movement was an effort on our part—at the suggestion and under the direction of Rev. Geo. Braxton Taylor—to meet this same want. This movement has been increasingly successful, but in the very nature of the case, we cannot hope that its influence will be felt in nearly all our schools. Only a small number of schools will have Sunbeam Societies, even as only a small number of churches, comparatively will have Woman's Mission Societies—at least, for a long time to come. The want must, in the main, be met by the papers which are used regularly in the schools, and which are so conducted as to pay special attention to the work and wants of our own missions. Such attention is being more and more given to this subject by the editors of *Kind Words*, and we feel sure that in every school in which this paper and its related e-

ries of lessons go, there has been awakened a deeper interest in the work of our Southern Baptist Convention, both in its home and foreign work.

The service that may still be rendered to our work by these publications is simply immeasurable.

These thoughts, in part expressed when we received the first issue of the *Kind Words* series, have been awakened anew by a glance over the April issue of the paper, and of the advanced quarterly for the second quarter of this year. A mighty instrumentality for developing a missionary spirit in our Sunday-schools, and for training the children in missionary giving, is possessed by Southern Baptists in this series.—*Foreign Mission Journal for May.*

We heartily endorse the above from our esteemed co-worker.

We have no means of ascertaining definitely the amount turned into the treasuries of the Boards through the instrumentality of *Kind Words*, but we are satisfied that it would aggregate no inconsiderable sum.

Add to this the fact that *Kind Words* is the only series of S. S. papers that can be expected to tell of the missions of the Southern Baptist Convention, and that the cultivation of the spirit of missions among the children will bring forth in years to come a rich harvest, not only in money but in consecrated men and women, devoted to the work of missions at home and abroad—and it seems to us that this S. S. series of the Southern Baptist Convention, even if it does nothing else, is a necessity, because of its "missionary influence."

AN EXPLANATION.

A Northern brother in a very kindly way privately calls attention to an expression contained in our last issue, and pleasantly speaks of us as "unreconstructed." The expression, referred to is that "the Baptists of the South ought to blush to ask and be ashamed to receive help from abroad in their religious work."

Our brother has evidently misunderstood the point of our expression. The remark is based upon the ability of the South to care for its own field, and upon no other fact. We religiously believe what we said, that in no spot on the globe are the Baptists so able to care for the wants of their own population as in the South. Others may think differently, but any man who believes our statement as to the ability of the South, must it seem to us accept our conclusion.

To illustrate: Suppose some one were to advocate the idea that the Georgia Baptist Convention should ask help from Florida, would not every-right thinking man say that Georgia ought to blush to ask and be ashamed to receive help from her weaker neighbor? This opinion would be based upon the idea that Georgia is better able to care for herself than Florida, and not upon the fact that Florida was at one time in its history a Spanish province, while Georgia was an English colony.

We are speaking of help received

by one organization of Baptists from another organization of Baptists, and not of offerings which might be made by individuals of one of these organizations to the work of the other.

To illustrate: Every American would frown upon the proposal of the United States to ask England to aid her in the payment of our national debt, or to pay the pensions of our soldiers. Our government ought to blush to ask and be ashamed to receive such help. But the United States did receive the legacy of Mr. Smithson to found the Institution that bears his name.

So if a wealthy brother of one State chooses to make a large and liberal donation to endow a college, or help in any other good work in another State, everybody would say well done.

We have no objection to our Northern brethren making gifts to our religious enterprises in the South, if they are disposed to do so. On the contrary, we are glad of it. But that is quite a different thing from a great Baptist organization, able to do its own work, appealing for help to another which is less able to supply its own wants.

There was a time when the Boards of our Convention sought aid from these organizations. Then it was sorely needed. But that time is passed. We do not need such help now. The Baptists of the South were never so rich as they are to-day. In 1860 they were not half so strong in numbers and in intellectual power and in moral influence as they are now. Their churches have doubled, their ministry has doubled, their facilities for impressing their doctrines and practices upon the people have doubled since that time. Though their wealth has not doubled it has increased largely since the war. This increase is not so great in some of the older States of the cotton belt, but in the newer States, as Texas and Arkansas, and especially in Tennessee, Kentucky, Maryland and Missouri, the wealth of the Baptists has more than doubled since 1860.

It was upon this fact, and this alone, that we predicated our remark. We are sure that our good brother, if he accepts our premises, will not reject our conclusion.

#### AUTOBIOGRAPHICAL SKETCH OF REV. J. V. COVA, MISSIONARY IN HAVANA, CUBA.

The following letter and accompanying autobiographical sketch of one of our most efficient missionaries in Cuba was written at the request of Dr. Tichenor.

Instead of putting it into smoother English, we prefer to give it just as brother Cova wrote it.

REV. I. T. TICHENOR, D. D.

My dear brother:—You have here the light biography of my life you asked me. The only merit of it is its sincerity and candor. I have concealed none of my faults and weaknesses. Accept it at this value, and if you find something in it that wants correction in the style, mend it, please,

for it was always a difficulty for me, while I was learning your language, to acquire the peculiar used writing of your people. Very sad indeed were for me the days of my abiding there, but the colors of our existence are doomed before our birth, our sorrows and joys at the pleasure of the Eternal and All-seeing Ruler; whereas life is submission.

Remember, my good brother, you offered to send me by fortnights or weeks, some Baptist papers, as the OUR HOME FIELD, *Christian Index*, if possible, and whatever else of this sort. Now I add the prayer of one of those nice illustrated Reviews, so cheap there. This last I will esteem very much.

Since you left us our work is going on most successfully; our services are always crowded, and we are making new converts every day. We have established on Sundays a weekly evening service at the tent, being on my

I was born in Havana on the 19th of March, 1855, though I consider as my native place Guanabacoa, the small town where I resided from the age of seven. My parents, though not rich, bred me with all the possible gratification in my quality of only son, and they endeavored, from my early life, to give me a solid and good education. So, at the age of six I could read, and was placed at one of our best colleges. There my good dedication to study afforded me the means to penetrate in a short time, the notions of the majority of sciences, and my fondness to books conquered me the affections of my teachers. I was raised in the Roman Catholic religion, the only one then at this country, where the dominion of an European nation has always been so hard, and from the earliest times has implanted here a faith so contrary for its fanatic practices to the expansive and free spirit of our people.



REV. J. V. COVA, MISSIONARY IN HAVANA.

charge, where I address always to a vast congregation, habitually more than 500. The services at the Hane [the theatre we have purchased] are attended in the way you saw them, quite crowded, as is the case in the other stations. Now we are intent to establish four more in different, distant, parts of the city, the light will spread everywhere. My congregation and myself are endeavoring now to buy a reed organ, but they are very dear in this country, and we are very poor, so we cannot succeed to collect the required amount.

My mother has suffered a sad accident. She fell down from one step, and on reaching the ground she put out her hand in order to prevent the blow, and thumb finger of it was broken and disjointed from its natural place. She has been carefully assisted, and is now better, hoping that the Lord will preserve her the use at her right hand.

The spiritual blessings of the season be with you and yours. Your brother in Christ Jesus.

J. V. COVA.

Havana, Cuba, March 4, 1889.

their honor, and the idea of a "God all spirit, who in spirit must be worshiped," revolted in my young thought against those practices. The atmosphere of mysticism and fanaticism there breathed suffocated me. At last I prayed my parents to be taken out, and I did so much that some time after I saw my desires accomplished, and I went to a private college. My rebellion to the rituals of Romanism increased according with the progression of my studies. By the time the Latin and Greek languages put me in communication with the days of the past, and I compared the gods of Homer and Hesiod, the fabulous divinities of Virgil and Ovid, with the revered idols of modern Rome, and in these comparisons the principles of sound philosophy and the scriptural deductions always triumphed in my mind against the idolatry of present times. I had refused by that epoch to follow the rites of my religion, and my faith, almost dead in my soul, lulled asleep, only seeking the beautiful schemes of science and progress. Some time after the political events of this country induced my father to send me to the United States to prosecute ~~there~~ my studies, and it so happened and I was placed at a laic college in New York City. There I found some young countrymen of mine, with whom I was united from the first day. But a few months after, one of our relations established in the city, wrote my father that I was little inclined to learn English, and that there were some Cuban pupils whose society I exclusively cultivated. My father committed on him the care of looking for another institution, where I should not be able to speak Spanish at all. Then our relation took me to Portland, Maine, to a college where no one of our people was to be found. My days were very long and cruel there. Oh, I never could forget this sad period of my life! The eternal and tiresome hours of long winters, the constant reclusion, the tedious sounds of a foreign language, the continual and laborious study, and the constant sighing for the far dear home, were the impressions of those two long years that never will be effaced from my memory. On Sundays we were allowed to go, guarded by some professor, to the church of our election. At first I never went to any, as I preferred to spend the day in reading the papers of the town, which I now understood rightly, or in writing to my family and friends, or at other times taking solitary and sad walks by the sandy streets of the garden. Being some Sabbath day invited by several of my schoolmates to accompany them to their church, I reluctantly agreed. It was an Episcopal congregation, and I must own that it pleased me at the first time. The solemn notes of the organ, the youthful, fresh voices of some girls singing hymns to the Lord, the priest's white robes and the silence and religious abstraction of the people, moved most deeply my heart, and I joined my prayers to theirs. From that

At a change of residence made by my family, they placed me at a college directed by Roman priests, being no other at hand. After a short time spent there, my young reason protested against the rituals we were obliged to submit to. We must go every day to the mass, and there we were compelled to be on our knees by half an hour or more, on the cold pavement of the dark church. We must confess once a month, and only take the communion when we were considered worthy of such an honor. The greatest part of the day was spent in prayer from a book at the beginning of the classes, at the end of them, before going to play, at the time of meals, at the hours of sleep. It was a *delirium* of praying, to God, to the Virgin Mary, to saints. We were taught as to become Geromes. My mind debated itself with painful conjectures. By one side I saw some old, grave men submitted to those prescriptions, and have them fulfilled strictly by the pupils. I considered the sumptuous luxury with which the images were decorated, the splendid festivals at

day I attended regularly to the weekly services, and I thought I had found a religion that satisfied all my wishes.

On my return to Cuba, and being seventeen years old, I was graduated at the Institution of the Havana University, and some time after I was dedicated to the tasks of my profession. Being so far from Portland, and having no other church than the Roman one in the country, my religious feelings slept again in my soul. God was ever to me the fearful Unknown, the darksome Being, who thundered dreadfully at Sinai, the One who threatens with the implacable hell. During the Lent of 1872, in the eve of Good Friday, when the sad clamors of the bells announced to the world the death of the Lamb, I took in attentively a book I found upon a table. It was a religious book of my mother; she had been reading it the previous days, and had marked a passage with a green ribbon; my indifferent looks fell on that page. As I advanced reading a deep emotion took possession of me. That passage was John, chapter 13. I read that piece of the gospel through. I felt my eyes wet and my temples beat with violence. The God of the Calvary began to reign in my heart; the heavenly type of Jesus Christ enraptured me; the "Love ye one another," the farewells to His apostles, the sadness of the garden, the slap in the tribunal, the march to the Golgotha, and the rending cry of the cross, overturned my mind, moving it painfully. The wooden Christs of the Roman altars fell on the ground in my thought before the Christ traced by St. John. From that hour I knew my Redeemer and became sincerely a Christian. The ancient God of fear was now the God of mercies.

Some time after, Rev. Baez, a minister of the Episcopal Church, established in Cuba, profiting of the religious tolerance accorded to this country by the Spanish Government, the first mission of a Protestant Church. One of my friends in the States had spoken to him about me, and made him know that I was an attendant of the Episcopal Church in Portland. Rev. Baez came to see me, and proposed me to aid him in his work. I accepted joyfully, in the belief that I made a good to my country by aiding to put it out from the religious servitude of the Church of Rome.

I resided then at Guansabacoa, a town situated six miles from Havana possessing 20,000 inhabitants, and by my efforts and acquaintances, the second Episcopal chapel in the Island was erected there, being the first at Havana. Soon we had succeeded to establish four missions in the Matanzas, Santiago and Regia. In February of that year, the Bishop of Florida, Rev. J. Freeman Young, came to visit the missions, and he authorized me to preach and to perform morning and evening prayer as a lay-reader, and he proposed to, and recommended me as a candidate for

holy orders of his Church. A year elapsed while I was engaged in the theological studies which he pointed me out as necessary for ordination, and when he called me to Jacksonville, Fla., to be ordained at the approaching first Sunday in Advent, 1885, and in the very days I was doing the preparations for the journey, we received a cablegram bearing the news of his death, which had taken place a few days before at New York. That was the mortal blow for the work in Cuba. The Most High's decree had disposed it in this way, because it was no doubt in His designs that such a religion, yet so attached to the formulas of Romanism, would not reign in this country. After the Bishop's death no aid came from Florida to support the mission, and Mr. Baez in straits set out for Key West, leaving the work under my care and in waiting for instructions. These did not come, and the exasperated people believed themselves abandoned and shut up the existing chapels.

Retired to private life and in the most narrow circumstances, I applied to teaching for supporting my family and myself. A few months after, Rev. A. J. Diaz, a friend and an ancient schoolmate of mine, who had always kept a very good affection towards me, met me and we had a long talking about his Church. Mr. Diaz had been ordained as a minister of the Baptist church at Key West, and was working successfully here. He invited me to take part in his labors. I knew that Church but imperfectly, and it was necessary for me the course of some time to meditate it and comprehend its biblical foundations. As I read over the Scriptures with this object, rays of light shone for me, and the Christian baptism by immersion only granted to those who have a knowledge of what they do, appeared to me by the first time as the only one consistent with the evangelical prescription. Why did I not know it before? So truly is it that the most simple and artless things escape by their very simplicity to our disturbed thoughts! By little and little all this easy and beautiful development of our Baptist faith showed itself clear and distinct, and I comprised what was so repugnant to me in the Episcopal Church, that the infants' baptism, the robes of the priests, the formulas and rituals, the hierarchies of bishops were merely human aberrations; and I noticed I was at last at the presence of the true Christ's Church.

When these heavenly truths had roots in my soul, I went to be received a member of the Havana Baptist church, and I was baptized in November of the same year. Soon after I had resolved to become a minister of the Church, and being you then at Havana, the appointed council—which you presided—examined me and declared me apt for the ministry of Christ, being now in accordance ordained November 18th. From that time I have been working with increased faith. I have to-day a chapel on my charge and three more stations in

the city, where many souls who were in the darkness have come to the light through my efforts. Would to heaven that at the death day I have the sweet satisfaction of having leaded hundreds of them to the bosom of the Lord! The anger of Romanists and miscreants is against us, anathemas do not fail, but we know that the majority of the people look with sympathy at our work, and in the Lord put our faith, we walk on trustingly, showing to men the religious errors they have been in, and the blessed realities of Christianity, for as the Apostle says: "All things that are proved are made manifest by the light." Eph. 5:13. Till now God blesses our works.

Yours in Christ Jesus,

J. Y. COVA.

Havana, March 5, 1889.

#### THE GEORGIA BAPTIST CONVENTION

Our space forbids any extended notice of the very delightful session of the Georgia Baptist Convention just held at Marietta. Our venerable brother, Dr. J. H. DeVotie was happy in being able to report that the churches had not only raised the full quota of \$50,000 for the Boards for which he had asked, but had gone over \$53,000. The Convention instructed him to ask for \$60,000 during the coming year.

The Convention took very significant action on the S. S. publication question.

The Committee on Religious Literature made in their report no mention of any Sunday School papers (on the ground, as they explained, that they wished to avoid discussion and antagonism on this question); but by an almost unanimous vote, the Convention, after a spirited discussion, adopted an amendment strongly commending the *Kind Words* Series, both on account of its excellence, and because it is the property of the Southern Baptist Convention. A motion to commend also the S. S. papers of the American Baptist Publication Society was defeated by a vote of nearly two to one. The issue was squarely and distinctly made, and the Convention put itself on record as not only in favor of standing by our own S. S. papers, but as unwilling even to commend other publications when brought into antagonism with our own.

THE BEST REPORT EVER PRESENTED BY THE HOME BOARD will be read before the Convention at Memphis. We will not anticipate the details, but will simply say that we have raised more money for our general fund (besides the money raised for the Havana house)—have employed more missionaries, have done more work, and have received a larger blessing on our labors, than ever before in the history of the Board. We solemnly "thank God and take courage," and trust that the work of the coming year will show yet grander results. The Board could judiciously expend three times as much money as it has had during the past year.

[Continued from Third Page.]

vinced 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.

This able committee had before them the Corresponding Secretary of the Board, and others, and the details of the contract with Bro. Cabanis were fully explained. The committee fully understood that it was not too late to annul the contract at that time, if the Convention deemed it best to recede from its purpose of publishing a graded Sunday-school series. And yet that committee reported, and the Convention unanimously adopted, (not even a dissent being made on the floor) the following:

"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, as more fully explained verbally by the Corresponding Secretary, 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 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."

At the meeting of the Convention at Louisville the next year (1887), the Board reported the "gratifying success" of the new venture, and urged a yet more vigorous support.

This part of the report was referred to the following able committee: H. M. Wharton, Maryland; G. A. Lofton, Alabama; G. W. Reaves, Arkansas; R. H. Harris, Georgia; J. S. Felix, Kentucky; F. H. Kerfoot, Maryland; T. J. Walne, Mississippi; H. C. Wallace, Missouri; Thos. Dixon, Jr., North Carolina; J. A. Mundy, South Carolina; A. D. Phillips, Tennessee; W. D. Powell, Texas (Mexico); and W. E. Hatcher, Virginia.

This committee presented and, after discussion, the Convention unanimously adopted the following report:

"Your Committee on *Kind Words* and other Sunday-school publications by the Home Board respectfully report:

"1. The removal of the office of publication from Macon to Atlanta, where every line that is printed may be more immediately under the personal supervision of the Board, has proven to be wise.

"2. The 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 the contract do not involve any pecuniary responsibility on the part of the Convention. On the contrary, the publisher pays a handsome annual royalty to the Home Mission Board, and has come to its aid generously when the Board was in need of funds.

"3. The success of the new, as well as the increased prosperity of the former publications, have more than met the most sanguine expectations of the publisher and the Home Mission Board. The Sunday-schools within the territory embraced by the Convention, from those of the largest cities to those of the most obscure country places, have extended a generous patronage and given assurance of cordial approval and appreciation of the excellence of this literature.

"The publisher has employed some of the ablest and most consecrated scholars of our denomination as editors and contributors, and we are glad to be able to say, and to congratulate the Convention upon the announcement, that we have a system of Sunday-school literature, whose success is no longer problematical, and is eminently satisfactory.

"4. In order to have the highest success crown the efforts of the publisher and of the Board, we must, as ministers and laymen of the Southern Baptist Convention, fulfill the pledge made by the Board, that the publisher should have our strongest moral support and active exertions to introduce these publications into every school in our domain.

"5. We therefore recommend the adoption of the following resolution:

"Resolved, That this committee recommend that the Convention do all in its power to foster, sustain and advance this great interest of the denomination, appealing to all Baptists, whether ministers or laymen, to exert their influence to induce our Sunday-schools to adopt our Sunday-school publications.

At Richmond last year, although there were several brethren on the floor of the Convention who expressed a preference for other publications, the Convention unanimously adopted the following report:

**SUNDAY-SCHOOL PUBLICATIONS.**

"Your committee take pleasure in bearing testimony to the literary and spiritual excellence of the Sunday-school publications of our Home Mission Board, and we recommend:

"First. That these publications be 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

"Second. That the Home Board be urged to push the circulation of these periodicals more vigorously.

Respectfully submitted. T. T. Eaton, Chairman, A. C. Dixon, W. L. Pickard, I. P. Trotter, Edgar E. Folk."

It will be seen from the foregoing sketch of the action of the Convention in reference to Publication and Bible work, that the uniform policy of the Southern Baptist Convention has been to do its own work in its own way, and that since the starting of *Kind Words* in 1864, it has always endorsed and commended this series of S. S. papers and none other.

What the policy of the Convention will be in the future must be decided by the Convention itself, and we calmly await its action, conscious that up to this time neither the Home Board nor its secretaries have violated either the letter or the spirit of the instructions of the Convention.

**SOUTHERN BAPTIST CONVENTION.**

At MEMPHIS, MAY 10 to 17, 1889.

DEAR SIR: On this occasion excursion tickets will be sold via the East Tennessee, Virginia and Georgia Railway, and Memphis & Charleston R. R. from points in Georgia, Florida, North Carolina, South Carolina, etc., at one fair for the round trip.

Tickets to be sold May 7, 8 and 9, good thirty days. Our trains afford double daily quick service, and for an adequate number we will provide Pullman sleeping cars and through coaches between Atlanta and Memphis, without change. Pullman rate \$3.00 per berth to Memphis.

Leave Atlanta, via E. T. V. & Ga. Ry., 12:25 p. m. and 10:50 p. m.; leave Chattanooga, via M. & C. R. R., 7 p. m. and 8:45 a. m.; arrive Memphis, via M. & C. R. R., 6:10 a. m. and 8:30 p. m.

This is the only line affording an opportunity to visit the new Baptist Normal school at Florence, Ala., also to attend the dedication of the Baptist church at Chattanooga, also to attend the Baptist excursion to Look-out Mountain, tendered by the citizens of Chattanooga. A number of the most prominent delegates are going this way.

Let us have your name at an early date saying when you desire to leave Atlanta; and how much sleeping car space you will require, so we may provide accordingly.

Yours very truly,  
S. C. RAY, Passenger Agent, Atlanta, Ga.; S. H. HARDWICK, A. G. P. A., Atlanta, Ga.; B. W. WRENN, G. P. & T. A., Atlanta, Ga.

ANY SCHOOL OR PRIVATE FAMILY wanting a really first-class male teacher, a Master of Arts of one of our best colleges, thoroughly qualified to teach or take charge of a Male or Female academy, and with several years of successful experience in what he wishes to make his life-work, would do well to correspond with the editor of this paper.

**"CO-OPERATIVE" WORK.**

As has been frequently explained, the Home Mission Board has in some of the States precisely the same arrangement for "co-operative work" that the State Boards have with District Associations—the States raising certain amounts and the Home Board making certain appropriations.

The following summary of the receipts for this work in the several States during the past year will be of interest, and will show the extent of this co-operative work:

Alabama, \$450.00; Arkansas, 2398.79; Cuba, 2255.70; Florida, 3763.08; Georgia, 4000.00; Indian Territory, 7000.00; Louisiana, 7857.35; Mississippi, 1125.00; Texas, 21,905.08; Western North Carolina, 912.17; Western Arkansas and Indian Territory, 567.80; Texas Sunday School Convention, 6748.00; Total, \$57,983.87.

**CHURCH BUILDING.**

Alabama, no report; Arkansas, 3250.00; Florida, 6,000.00; Louisiana, 4,280.00; Western Arkansas and Indian Territory, 1,100.00; Western North Carolina, no report; Texas, 12,473.20; Total, \$27,103.20.

**OUR HOME FIELD.**

We will not anticipate the report of the Board to the Convention by giving any full summary of the reports of our missionaries, but will simply cull from a few of the later reports some facts and figures of especial interest:

**GEORGIA.**

The following is from Rev. Dr. W. H. McIntosh, who has given to work among the colored people his rare ability, ripened experience, and consecrated zeal.

Report of Dr. W. H. McIntosh of labor for 12 months, from May 1st, 1888 to April 30, 1889.

To Rev. I. T. Tichenor D. D. Cor., Sec., H. M. B. S. B. C.;

Institutes held, 17; preachers in attendance, 172; deacons in attendance, 97; lectures delivered, 174; sermons and addresses, 37; conventions attended, (1 col.) 2; associations attended, (1 col.) 6; centennial 1st. African Baptist church Savannah, 1; assisted in the ordination of ministers, 2; miles travelled in performance of my duties, 4342.

WM. H. MCINTOSH.

The above statistical report shows the work done, so far as figures can represent facts. While the work has not been free from discouragements, (what Christian work is?) there is much more ground for hopefulness than for depression. There is no mistaking the fact that there is on the part of the negroes an earnest desire to acquire knowledge. This is seen in their anxiety to get books, and to read them, and very marked in sending their children to the schools throughout the country. In this respect they show more concern than the illiterate whites. The institutes for the ministers and deacons of colored churches afford oppor-

tunities of improvement of which many gladly and gratefully avail themselves. To many good men the institutes are the only helps within their reach, and to them the benefits are invaluable. As education however imperfect becomes more general, there is an increasing demand for pastors capable of instructing the people to whom they preach.

During the past year I had the pleasure of attending the colored Baptist Convention of Georgia, held in the city of Savannah, in conjunction with a special meeting to celebrate the centennial of the 1st African Baptist church of that city. Both meetings were largely attended by what might be regarded as representative men of their race, and were highly creditable; both to the visitors, and the church that entertained them. The services were appropriate and orderly, and the speeches good.

While prosecuting the work assigned me I was earnestly solicited to hold, in connection with other brethren, an Institute in the south-eastern part of the State, for the benefit of the white brethren. In compliance with the wish a meeting was held continuing two weeks, attended it is hoped with good results. Great interest was manifested in the topics discussed, and large audiences met us night after night. Very valuable service was rendered by brethren, W. L. Kilpatrick, Lansing Barrows, President Battle, G. R. McCall, and J. E. L. Holmes. So well pleased were the brethren, that it was agreed to hold another Institute at such time and place as may be selected hereafter.

Such meetings are profitable, not only from the discussions of various subject, but those discussions would go far to promote unity of doctrinal views, and brotherly affection.

**LOUISIANA.**

Summary of Report of Rev. C. W. Tompkins of work of 26 missionaries supported by joint appropriations of the Home Board and the La. State Board, from April, 1888 to April, 1889.

Weeks of labor, 701; number of missionaries, 26; miles traveled, 42,417. sermons delivered, 2001; families visited, 3998; baptism, 563; restoration, 101; received by letter, 186; prayer and other religious meetings attended, 1028; bibles and testaments distributed, 240; papers tracts distributed, 45,979; addresses delivered, 433; churches organized, 7; Sabbath-schools organized, 20; ladies mission societies organized, 6; religious visits, 1285; subscribers to Baptist Chronicle, 89; subscribers to Foreign Mission Journal, 70; subscribers to HOME FIELD, 6; letters and cards written, 793; Journals and Home Fields distrib. ed, 510; bibles and testaments sold, 73; houses of worship commenced, 8; amount paid missionaries, \$10,800.35; amount expended in meeting houses, \$5670.15; amount raised for home missions, \$480.50; industrial and Sabbath schools attended, 353; churches and stations supplied, 102.

Names of missionaries, Miss Minnie Alfred New Orleans; Rev. R. D. Bush, Rocky Mt., La.; Rev. T. M. Boone, Shreveport, La.; Rev. J. T. Bell, Marthaville, La.; Rev. J. M. Brooks, Jena, La.; Rev. E. K. Branch, Simmesport, La.; Rev. J. R. Castow, Washington, La.; Rev. M. C. Cole, New Orleans, La.; Miss Maitee Cole, New Orleans, La.; Rev. J. F. Duncan, Baton Rouge, La.; Rev. A. Dancot, Marksville, La.; Rev. S. A. Davis, Crowley, La.; Rev. T. B. Harrell, Crowley, La.; Rev. E. W. Kelley, Whitesville, La.; Rev. O. P. Miles, Alto, La.; Rev. W. H. McGee, Minden, La.; Rev. S. Mallett Babb's Bridge, La.; Rev. R. W. Merrill, New Orleans, La.; Rev. C. E. Reid, Baton Rouge, La.; Rev. G. B. Rogers, Lake Charles, La.; Rev. A. Stagg, Whitesville, La.; Rev. J. F. Shaw, Ville Patte, La.; Rev. E. O. Ware, Chaneyville, La.; Rev. J. B. Wood, Montgomery, La.; Rev. J. A. Walker, Dubberly, La.

TEXAS.

Report of B. F. Clayton, Cor., Sec'y of work of 31 colporters and S. S. missionaries (some of them employed only part of the time) from April 1888 to April 1889.

Days labored, 3237; miles traveled, 29785; families visited, 7360; families prayed with or converted with on personal religion, 4560; persons habitually neglecting preaching, 568; families destitute of the bible, 264; families destitute of other books 484; churches using systematic plans of work, 84; churches induced to use systematic plans of work, 52; sermons preached, 1178; addresses made, 636; Sunday schools addressed, 311; prayer meetings held, 454; Sunday schools organized, 142; Sunday-school conventions held, 19; persons baptized, 163; conversions in addition, 101; churches organized, 6. They have sold 471 bibles, 733 testaments, 2111 other books, 32910 pages of tracts, value, \$2,573.51. They have given away 356 bibles, 322 testaments, 106 other books, 244,855 pages of tracts, value, \$216.67. The cost of this work has been \$8,748.00.

N. B. The work is very pressing. We have applications almost every day for help that we are obliged to turn away for lack of means. We ought to have 100 colporters on our field. Some of the territory canvassed by our colporters are 50 by 200 miles in extent. No one can fully appreciate the need and urgency of this work, unless they could be on the field and see it. The work of our colporters cannot be fully reported.

Very Truly Yours,  
B. F. CLAYTON.

BRO. DIAZ comes in from Cuba just as we are going to press, and reports everything in good condition so far as it concerns our work there. He will attend the meeting of the Convention at Memphis, and return home immediately after, as he does not feel that he can be longer spared from his work in Cuba.

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

From April 1st to May 1st, 1889.

ALABAMA.—P. H. Mell, Auburn, Havana house, \$10.00; J. C. Hudson, Florence, \$3.00; Livingston, \$1.35; Mrs. G. R. Farnham, Evergreen Havana house, \$2.00; Evergreen church, \$5.00; W. B. Crumpton, Cor. Sec'y, \$199.33; W. B. Crumpton, Cor. Sec'y Havana house, \$23.17; W. B. Crumpton, \$55.00.  
Total for the month, 299.45.  
Previously reported, 3,383.61.  
Aggregate since May, '88, \$3,738.66.

ARKANSAS.—J. B. Searcy, \$3.30; J. N. Hall, \$5.00. Mrs. J. P. Eagar, \$2.00; L. A. S. Paragolia ch., \$5.00; W. M. S. Salem Havana house, \$4.00; Philadelphia Church Havana house, \$7.20; Philadelphia Church "bricks" Havana house, \$3.00; Philadelphia Church, \$1.00; J. B. Searcy, \$2.50; 2nd Church, Little Rock, \$12.23.  
Total for the month, \$45.20.  
Previously reported, \$105.40.  
Aggregate since May, '88, \$441.60.

D. C.—Mrs. E. J. Cooper, for Cuba, \$20.00; J. S. Ott, for Cuba, \$5.00.  
Total for month, \$25.00.  
Previously reported, \$171.10.  
Aggregate since May, '88, \$396.10.

FLORIDA.—Rev. W. N. Chaudoin, Cor. Sec'y, \$35.51; W. N. Chaudoin, Havana house, \$38.61; John B. Carrin, \$2.50.  
Total for month, \$76.66.  
Previously reported, \$202.14.  
Aggregate for the year, \$279.00.

GEORGIA.—W. M. S., Jewell's Church, \$4.00; Miss Ida Cusson, "Bricks" Havana house, \$4.00; W. S. McNeal, 2nd Church, Atlanta Havana house, \$1.00; Dr. J. H. DeVotie, Havana house, \$9.65; Mrs. Collier, \$17.25; Dr. J. H. DeVotie, \$138.33; a lady, by J. F. Pendleton, Havana house, \$5.00; Gainesville Church, \$5.00; 1st Church, Augusta, \$187.70; Gainesville Church, \$7.50; Beulah, by Rev. W. L. Harris, \$7.85; Miss Minnie A. Julian, Woolley's Fruit Books, \$1.00; Havana house, 2.50; Dr. J. H. DeVotie, \$556.57; Dr. J. H. DeVotie, Cuban Mission, \$176.54; Dr. J. H. DeVotie, Havana house, \$30.10; Dr. J. H. DeVotie, Indian Mission, \$4.55; W. M. Socy, Augusta, \$54.00; 1st Church, Atlanta, \$300.00; "Bricks," from Mrs. T. D. Osborne, \$4.27; Mrs. F. A. Stocks, Greensboro, (contributed \$225.00 a quarter for three quarters during the year but not previously acknowledged) for support of Cuban missionaries, \$675.00.  
Total for the month, \$2,273.18.  
Previously reported, \$3,002.01.  
Aggregate for the year, \$10,365.19.

KENTUCKY.—Mrs. T. D. Osborne, "Bricks," Havana house \$9.40; Interest from G. W. No-ton, Tr., \$45.00; Keen, Miss., Soc'y, \$15.00; Dr. J. W. Warder, Cor. Sec'y, \$161.87; Dr. J. W. Warder, Cor. Sec'y, 188.44; 1st Church, Lexington, 100.00; Mays' Lick, 13.45.  
Total for the month, \$1,519.71.  
Previously reported, \$5,604.14.  
Aggregate for the year, \$7,213.85.

LOUISIANA.—No. 39' Valence St., N. O. Havana house, \$1.00; Geo. A. Turner, Tr., "Bricks" Havana house, 4.00; Geo. A. Turner, Tr., 114 W. Geo. A. Turner, Havana house, 7.00.  
Total for month, \$156.30.  
Previously reported, \$0.00.  
Aggregate for the year, 235.35.

MARYLAND.—Miss Needham, "Bricks" Havana house, 2.00; Franklin Square, Balto., 16.50; Franklin Square, Balto., 21.75; Eutaw Place, Balto., 32.75; Rev. Dr. A. J. Rowland, (collections) 25.84; 1st Church, Balto., 350.42; Franklin Square, Balto., 3.50; Womans Bap. Home Mission Society, 493.68; Eutaw Place, Balto., 229.86; 1st Church, Balto., 114.25; Havre de Grace Church, 3.40.  
Total for the month, 1,293.95.  
Previously reported, 4,110.68.  
Aggregate for the year, \$5,404.63.

MISSOURI.—Dr. G. W. Hyde, V. P., \$101.05; Dr. G. W. Hyde, V. P., 291.98; Dr. G. W. Hyde, V. P., 449.37; Dr. G. W. Hyde, V. P., \$78.70.  
Total for the month, \$922.10.  
Previously reported, 8,066.31.  
Aggregate for the year, 8,958.41.

MISSISSIPPI.—Carrollton Church, \$13.00.  
Total, 1,138.00.  
Previously reported, 262.88.  
Aggregate for the year, 1,400.88.

NORTH CAROLINA.—Shiloh Church, \$2.43; J. D. Boushall, Tr., (collections) \$18.00.  
Total, 520.43.  
Previously reported, 1,045.81.  
Aggregate for the year, 1,566.24.

SOUTH CAROLINA.—Walnut Grove ch., Cuba, \$1.20; Walnut Grove ch., 61.93; Walnut Grove ch. Havana house, \$2.00; Mountain Creek church, 10.38; J. H. Caldwell, Tr., 5.56; Fort Lann church, 9.50; Timmonsville ch., 3.15; Greenwood church, 9.50; Womans' M. S. of S. C., 295.38; Flat Creek, 8.77; Berea church, 4.00; Bishopville Sunday school, 1.75; Parkersville church, 4.50; Sullivan Creek church, 1.16; Parkersville Sunday school, \$2.32; Red Oak Grove church, 1.02; Gilgove church, .90; Bethlehem church, 5.00; Citadel Square, Charleston 48.92; Lynchburg church, 4.50; Cheraw church, 8.00; Newbury church, 15.00; Black Miogo, 1.52; Vana Sunday school, 5.00; Vana church, for Havana house, 1.00; Miss Lida Miller, Columbia Havana house, 2.00; Columbia church, 25.00; Abbeville ch., 5.00; Mt. Olivet ch., 88.10; Edgefield church, 10.00; Blackstock church, 10.00; Mt. Moria church, 6.00; High Lane, 2.40; Parkersville church, 1.00; Johns on church, 10.00; Sunbeams, Newberry church, 4.00; Beamfort church, 30.25; Mt. Carmel church, 1.00; Mrs. D. W. Hyatt, Havana house, 5.00; Campden church, 12.51; Sunbeams, Due West, 9.80; Ebenezer church, 6.00; Florence church, 10.00; Padgett's creek, 3.37; Marion church, 8.75; Friendship church, 1.00; Forks of Dix River, 13.00; Liberty church, 5.00; Mrs. J. A. Drake, 5.00; Damascus church, 5.35; J. C. Morgan, 5.00; W. F. Cox, Tr., 57.85; W. F. Cox, Tr., Havana house, 2.00; N. Greenville Ass'n Havana house, 2.61; N. Greenville Ass'n, 1.25; Greenville Association, 14.02; Lake Swamp 2.00; Woman's Missionary Society of S. C., 38.60; Woman's Missionary Society of S. C., Havana House, 11.65; Darlington church, 11.66; L. B. Ezell, Tr., 3.00; Miss McIntosh, Woman's Mission Society, 20.00; Lawrence church, 13.45; Brooklyn Fork, 3.75; Custer church, 5.10; Seneca, 5.45; Fair Forest, 5.00; Spartanburg, 5.00; North Greenville Association, 2.90; 12 Mile River Association, .55; Cash 1.80.  
Total for the month, \$943.66.  
Previously reported, \$288.7.  
Aggregate for the year, \$1,232.34.

TENNESSEE.—Cedar Lake church, \$5.00; Orlando church, 10.00; A. W. Talliaferro, 17.00; Mrs. Nora Graves Hailey, from the "Young South" Havana house, 50.00; I. M. Senter, 13.75; Mrs. G. A. Lofton, 7.75; C. K. Coleman, 4.02; W. M. S., Woodstock, 18.07; A. D. Phillips, 2.00; Big Hatchee Association, 14.50; Beulah church, .75; Heart church, 7.50; Mrs. G. Everett, 2.00; Mill Creek church, 2.83; Back-River Association, 10.75; Maysville church, 1.50; Chibowee Association, 2.25; O. L. Hailey, V. P., 10.00; Mrs. Nora Graves Hailey, from the "Young South" for Havana house, 20.00; Mill Creek church, 5.91; Shop Spring church, 12.00; Mt. Chipley, 2.00; Clarksville Sunday-school, 4.95; S. W. Hampton, Tr., Big Hatchee Association, 23.00; Bethel church, 4.20; Linwood church, 2.50; Miss M. C. Smith, "Bricks for Havana house, 6.20; Woodlawn Gleaners, 4.30; I. M. Senter, 5.20; First church Jackson, 52.80; Mt. Olive church, 1.60.  
\* Big Hatchee Association, Havana house, 5.00; Big Hatchee Association, 12.55; Woman's Mission Society, by I. M. Senter, 5.00; Mrs. S. V. Dungan, Jonesboro, for Indian Missions, 30.00; 1st Church, Knoxville, by

Carter Helm Jones, 112.15; S. W. Powers' S. S. class, 1st church, Knoxville, for Cuban Work, \$7.24; "Busy Bees," Cuban Work, 1st church, Knoxville, 10.00; 1st church, Knoxville, N. O. Work, 10.00; Johnson City church, 20.00; Henderson church, 5.00; Round Lick, 16.50; O. L. Hailey, V. P. (collected) 49.75.  
Total for the month, \$614.60.  
Previously reported, \$1146.51.  
Aggregate for the year, \$1761.11.

TEXAS.—Rev. A. T. Hawthorne (collected) 43.90; 1st Church Dallas, Havana house, \$12.50; Woman's Missionary Society, 1st church Dallas Havana house, 18.00; L. M. Jones, Havana house, 2.00; collected by Dr. F. M. Law, V. P., 279.70.  
Total, \$356.10.  
Previously reported, \$785.06.  
Aggregate for the year, \$1143.60.

VIRGINIA.—Mrs. M. P. Poindexter, Indian Mission, \$5.00; Mrs. T. E. Nelson, 3.33; N. Ryland, Tr., for Havana House, 457.93; N. Ryland, Tr., 1406.79.  
Total for month, \$1872.65.  
Previously reported, \$7135.78.  
Aggregate for the year, \$9008.43.

MISCELLANEOUS.—Mrs. G. W. Griffith for Ladies' Missionary Circles, Buffalo, N. Y., 61.10; Dr. J. S. Lawton for 4th quarter's royalty on "Kind Words, 250.00".  
Receipts from Cuban Cemetery, \$2575.68.  
Total for month, \$486.78.  
Previously reported, \$1906.55.  
Aggregate for the year, \$2853.33.  
Total receipts for April, \$11,847.66.  
Previously reported, \$47,038.43.  
Aggregate for the year \$61,431.77.

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