

OUR HOME FIELD.

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

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NO. 11.

WHAT THE BRETHREN SAY ABOUT THE ACTION ON THE KIND WORDS QUESTION TAKEN BY THE SOUTHERN BAPTIST CONVENTION AT FORT WORTH.

In order that our readers may see the varied views that have been expressed on this important question we cull, from the many, a few from representative men on both sides. And first we give in full the views of Rev. Dr. B. Griffith, Secretary of the American Baptist Publication Society in a letter to the *Religious Herald*. We give the letter without comment, except to say that if we read it aright it means that he does

lated the organization of a large number of new Sunday-schools, and strengthened a still larger number of struggling schools, by timely grants of Bibles, books and periodicals. The South will, doubtless, be open in the future, as in the past, for this kind of help, and I see no reason why the Society should not still extend it to the extent of its ability.

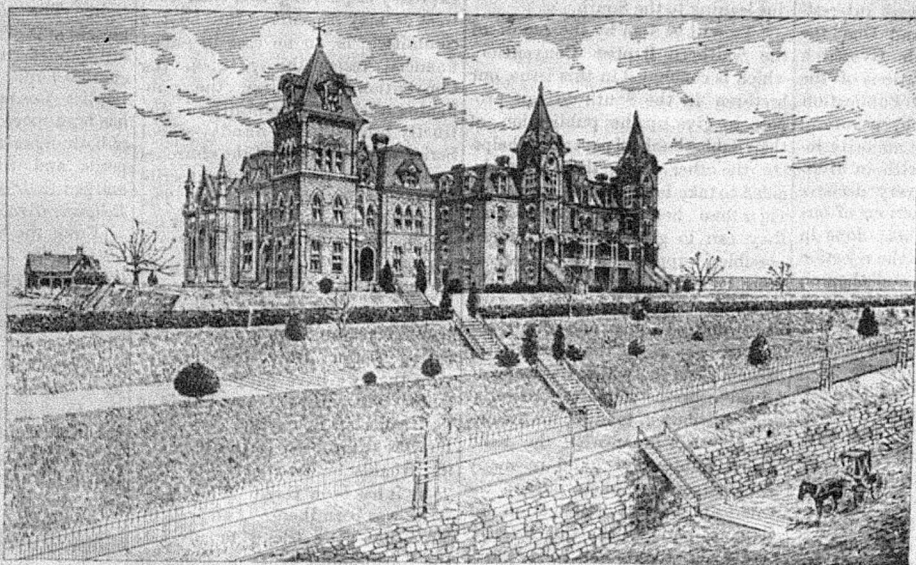
In the past the Society has used all diligence in pushing the circulation of all its publications, including periodicals, in the Sunday-schools of the Southern States. In this work we have employed only honorable methods. In no case has the Society

periodicals should not steadily increase in the future. The last resolution in the majority report, on Sunday school publications, as adopted at Fort Worth (not as erroneously printed in some papers), as well as the speeches of Dr. Broadus and others, open the way, leaving all Southern schools entirely free in the future to patronize the series of publications they prefer, without being held as disloyal to the Convention. We, of course, will continue to supply all schools that may desire our publications, and will use a Christian business energy to make the number of such the largest possible.

tually satisfactory basis, the two existing series of publications. Liberal offers have been made by the Society. The effort for the present has failed. The Society will have no further offers or overtures to make in this direction. I do not, however, abandon the hope that at some time in the future the great Baptist brotherhood of the whole country will stand before the world as a solid unit in Bible and Sunday-school work. And for this I, for one, shall continue to work and pray while life lasts. Yours truly,

B. GRIFFITH, Sec'y.

We give next the following from



SHORTER FEMALE COLLEGE, ROME, GA.

not propose to recognize the action of the Convention, or to respect its territory, but intends in the future, as in the past, to do everything in his power to push his Sunday-school literature into the schools of the Southern Baptist Convention, and to destroy, as far as he may be able, the *Kind Words* Series which the Convention has determined, by an overwhelming vote, to continue:

DEAR BRETHREN—In your letter of May 29th you asked me to give my views on the present outlook of the work of the American Baptist Publication Society in the South.

Since the meeting of the Convention I have carefully considered the action taken, and see nothing in it to discourage the Society in its work upon the Southern field. Neither do I see any reason why the Society should for the present change its plans and methods of business upon that field.

In the past the Society has stimu-

questioned the soundness of the doctrines published in any rival series of periodicals, or in any way assailed their excellence. We have simply done our best to provide an excellent series of graded publications—placed them before the people, and left their adoption to rest upon their merits. This will be our course in the future.

These simple efforts to increase the circulation of our Sunday-school periodicals and helps have resulted in the most encouraging success. During the year just closed, their circulation has increased by over two millions of copies over the largest circulation of any preceding year. During the present quarter we have printed and circulated nearly one hundred thousand more copies than we did in the corresponding quarter of even last year. A very fair proportion of this large increase is in the Southern States. And I can see no reason why the increase of these

Since the war closed I have labored steadily to induce the North and South to unite in the prosecution of their Bible and Sunday-school work. Union in mission work, home or foreign, is not practicable. But union in Bible and Sunday-school work, if desired, is possible. And it has always seemed to me to be exceedingly desirable that the Baptists of this country, being compelled to work apart from all other Christians, should in some one line of Christian endeavor stand before the world as a united body. This may be called sentimental by some. I believe it to be Christian propriety and common sense, and that it would greatly increase the strength and usefulness of the denomination. Holding these views, and knowing that it is not possible for Baptists to publish, upon the same field, two rival series of Sunday-school publications without friction, I have earnestly sought to unite, on some mu-

the New York *Examiner* as the opinion of a clear-headed, able, and conservative paper not likely to be unduly biased towards the South, but which has won the highest regard, and warm love of our people for its fairness on many questions deeply affecting our section.

The *Examiner* made this editorial comment on its very fair report of the discussion and action of the convention at Fort Worth, written by Rev. Dr. C. E. W. Dobbs, who voted with the minority:

"It will be seen that the Southern Convention made a decisive vote in favor of doing its own Sunday-school work, which seems more reasonable than ever, since Dr. Dobbs who reported the Convention for the *Examiner* says that Fort Worth is seventy hours from New York."

In a leading editorial of June 19th the *Examiner* again recurs to the matter and speaks as follows:

"Sharp criticisms have been made

on the decision reached at Fort Worth as to the question of Southern Baptists taking the whole charge of furnishing their Sunday-schools with the expositions and papers needed by them. It was the thing they had been in the habit of doing, to a large extent, through many years, and the question had been discussed in the papers with earnestness and thoroughness, *pro* and *con*, for several years as to whether this independent method of supplying their schools should be kept up, or whether the supply should be received from the Philadelphia Publication Society. It was a question in which we had taken no very deep interest, for the reason that we have felt sure that there was intelligence enough in the South to decide the question wisely, for their own interests and that of their Sunday-schools. Our intelligent correspondent said that the discussion of the question at Fort Worth was 'most interesting and very able,' and that the minority report, which favored a continuance of the relations of the South with the Northern Publication Society, was 'rejected by a vote of 419 to 176, and that the majority report was then adopted without division.' This vote was very decisive as expressing the convictions of our Southern friends. It was done in two votes. The first on the rejection of the minority report, and then on the adoption of the majority report without count. We do not see why there should be anything like wide dissent from these decisions. The South had an undoubted right to have a plan adopted which a large majority of its Baptists preferred, and from all that we can learn, there is a determination on the part of intelligent and wealthy Baptists in Louisville to make the new plan of operations successful and effective. That city has the money and the brains to do it, and we cannot see why anybody in the North or the South should demur at their having the fullest opportunity to demonstrate what they are capable of doing in the new line of operations. We cannot see where is the need of any collision of theories or interests in carrying out the strong vote given at Fort Worth. The two sections of the country are large enough for the Louisville Baptists and the Philadelphia Baptists to do all that is in their hearts to do."

The only comment we make on the above clear and sensible editorial is to say that the vote on the question was even more decisive than appears to *The Examiner*, since the minority report, which was rejected by a vote of 176 to 419 did not "favor a continuance of the relations of the South to the Northern Publication Society," but simply favored the postponement of the question until the next convention, and recommended "That the present series be continued under the control of the Home Board till December 31st, 1891, and that we earnestly commend the series to the

favorable consideration of all our churches, with the assurance that any action that may be taken at our next meeting shall fully respect and preserve all rights, pecuniary or moral, of subscribers to the *Kind Words* series." It is within our personal knowledge that a number of brethren who were decidedly in favor of the continuance of *Kind Words* under the control of the convention voted for the minority report because they were willing to postpone the question for a year, so that the sentiment in favor of continuing *Kind Words* under the control of the convention was really much stronger than that vote would indicate.

But we quote from another of the leading papers of our Northern brethren, the *Journal and Messenger*, published at Cincinnati, and edited by Rev. Dr. Geo. W. Lasher, one of the ablest men at the North, and one who would hardly be accused of any undue leaning to the South.

"As will be seen by the report of the Southern Baptist Convention, which is concluded in this issue, our brethren in the South do not propose to give up the publication of their Sabbath-school papers and helps. On the other hand, they have decided to take hold of them with more vigor than heretofore, and do what they can to give them the largest possible support. This action is more remarkable in view of the opposition of the press. We have noticed only one of all the Baptist papers of the South (the *Western Recorder*) which has not contained columns of matter, editorial and contributed, tending to discourage the continuance of the *Kind Words* publications, and in many cases advocating their sale to the American Baptist Publication Society. Especially has the *Religious Herald*, of Richmond, been active and constant in its advocacy of the merging or sale. It has contained from one to three and four articles almost every week for months, and yet the vote adverse to its position was overwhelming—419 to 176. It is a surprise to us, because we have thought that the denominational press of the South moulded as well as reflected public opinion."—*Journal and Messenger*.

The *Journal and Messenger* is mistaken in saying that the *Western Recorder* is the only Southern Baptist paper which had advocated the continuance of the *Kind Words* series. The *Baptist and Reflector*, of Nashville, the *Biblical Recorder*, of Raleigh, N. C., the *Western Baptist*, of Dallas, Texas, the *Birmingham Ala. Baptist*, and the *American Baptist*, St. Louis, have decidedly favored the continuance of the series, while several of the other papers have had but little to say against it.

But it is unquestionably true that even before the meeting at Fort Worth an overwhelming majority of Southern Baptists favored the continuance of the series under the con-

trol of the Convention, and that since the action at Fort Worth that sentiment has largely grown.

But we will now give our readers [without comment of our own, although there are several things we are strongly tempted to say] extracts from our leading Southern Baptist papers.

[From the *Religious Herald*.]

For the present, several concessions are made to the minority. First, the publication business is separated from the Home Board. On this result the whole Convention, and the Home Board as well, ought to be congratulated. More than eighteen months ago the *Religious Herald* voiced the popular demand for this separation. It was not accomplished at the last Convention, but this action settles this phase of the matter.

The report adopted further provides that the Convention is to be relieved of all financial responsibility, expressly stipulating that such contract as may be entered into by the committee "is in no case to entail financial responsibility upon the Convention." Moreover, the publishing work of the committee is distinctly limited to the Sunday-school Series, and the right of the churches to do as they please about subscribing to it is explicitly recognized. The report also recognizes the popular demand, which the columns of the *Religious Herald* recently expressed, for catechetical instruction in the Sunday-schools.—*Religious Herald*.

What reason have we for anticipating better fruit from Louisville than we have gathered in Atlanta? "It will be in the hands of its friends in Louisville," says one. But has it not been in the hands of its friends in Atlanta? For four years it has been there. The graded series was born there. And yet Atlanta has not a friend to advocate the continuance of its existence in the city of its birth. There was an evident sense of relief all over Georgia, and most of all in Atlanta, when its removal was secured. Even the secretaries of the Home Board, whose vigilant supervision was directed toward securing its popularity, were perfectly willing that their much loved series should find a new home. May it be hoped that it may secure a better support, and a nobler history than has marked its early years!

But while we hope for the best, what assurance have we that the change of location will change the spirit and methods of those who put themselves forward as the special friends and champions of Southern publications? They may not do some of the things in Louisville that have been done in Atlanta. They may not send out any circulars, such as Atlanta gave birth to; they may not go into the political papers in the interests of the series, as some of the Atlanta brethren did; the Louisville champions may not discover a second "Mr. Vance." Warned by past experience they may avoid a multitude

of unwise things that have been said and done by unwise partisans in the past four years.

And yet there will be grave danger of division and trouble all along the line now as heretofore. In all our meetings, when one stands up to say, "This is ours and printed in the South," he will be met by some one who will as firmly reply, "And this is ours, and it can do and is doing far more for the South." Then the battle opens, and old war issues will be lugged in, and the time that ought to be given to other matters will be wasted—worse than wasted.

"The war has just begun, it will now rage as never before." That prediction was made by the most eminent laymen whom Virginia sent to represent her at Fort Worth. We hope that for once that great Virginia layman is mistaken. But if this contest must go on, the *Religious Herald* will be found, where we trust it will ever be found, battling for the right. The *Religious Herald* was present at the formation of the American Baptist Publication Society, and at the formation of the Southern Baptist Convention, and no paper has been more steadfastly the friend of both organizations through all the perils and triumphs which have marked their history.—A. E. D. in *Religious Herald*.

[From the *Southern Baptist Record* edited by Dr. J. B. Gambrill, author of the minority report, and D. J. A. Hackett.]

"After an earnest discussion, conducted mainly in excellent spirit, the Fort Worth Convention decided by a vote of 419 to 176 to continue the *Kind Words* series. We thought the matter ought to be placed in the hands of a committee for consideration and investigation during the year, maintaining the status quo of the Memphis Convention, but the minority report recommending this plan was overwhelmingly defeated.

"By a vote of 240 to 36, the committee to manage the series was located in Louisville, Ky. We voted with the minority again, believing it bad policy to place the management in the hands of the most extreme element on one side and for other reasons.

"We feared that the course entered upon has in it all the elements of future trouble and our fears are not allayed. We believed we saw how it will come about and desired, if possible, to avert it. Therefore, we fell in the last ditch, with only thirty-five with us. Maybe our judgment was wrong. If so, it will not be the first time. We will see. In the meantime, the following things may be taken as settled, so far as the Convention can settle them:

"1. *Kind Words* series is to be continued under the control of the Convention.

"2. The management is to be along the line of the most pronounced Southern feeling, not to say sectional feeling. It was, also, fairly settled, not by any vote, but by many expressions, that the American Baptist

tist Publication Society is to be accorded the right to do business in the South and that everybody is to be free to choose between the two series.

"We hope all parties will accept this as the final settlement of the vexed question. Unwise things have been said and done on both sides; let them pass. If our fears are proven by future developments to have been groundless, we will be glad. If, on the other hand, trouble arises and the occasion comes for action, we will do our best for a resful settlement of the question, though next time we fall alone.

"Baptists are a great people, and can bear more discussion and differences of opinion than any other people. Perhaps, after all, an occasional shaking up is healthy. Now for work, each one along the line of his personal convictions."

[From the *Baltimore Baptist*.]

We do hope that we shall have a lull in the *Kind Words* controversy now for at least three years. Not all are pleased with the decision reached at Fort Worth. But that is inevitable in all such controversies. The defeated will feel sore for a time, but we trust that in a little while all will be willing to submit to the voice of the majority. Peace is of more importance just now to our people than anything else. Let agitation cease for a while.—*Baltimore Baptist*.

The Southern Baptist Convention, by a decided majority, expressed a purpose to publish Sunday-school literature of its own. With this purpose we do not sympathize. It is not, in our judgment, a wise undertaking. But we wish to say that it is a matter about which we are just as liable to err as others, and it may be that the matter may turn out for the better, and not for the worse. At any rate, we propose to treat the movement with sincere respect and see what it will make of itself.

"We rejoice that the publishing business is at least to be separated from the Home Mission Board. This will be well for the publications and fortunate for the board, and promises to abate, if it does not avoid, that bitter agitation which we have had in the past.—Dr. W. E. Hatcher, in *Baltimore Baptist*.

[From the *Central Baptist*.]

The present contract of the *Kind Words Series* does not expire until July, 1891, consequently the work of this committee between now and that time will be largely preparatory. The vote on the subject stood four hundred and nineteen in favor of these resolutions, and one hundred and seventy-six against. There seems to be on the part of the brethren, however, a determination to abide by the decision of the question and under no circumstances, whatever might be their differences of opinion, to allow a difference of feeling.

[From the *Western Recorder*, Louisville.]

It is a matter of general congratulation that the famous *Kind Words* controversy was so happily settled. The brethren named on the committee are wise and conservative men, who will faithfully care for the trust committed to them. There are half a dozen houses in Louisville to make bids, and twice as many in Cincinnati, while bids will be, no doubt, received from other cities. Let us all rejoice that this troublesome matter has at last been settled, and let us love each other all the more and press forward the great interests of the Convention all the more vigorously.

[From the *Arkansas Baptist*.]

After all the warnings that had been given against centralization, it seems to us a mistake to localize this committee at Louisville. If this movement secures the confidence and support of the Baptist masses of our Southland, it must operate independently of all individual or co-partnership enterprises. Its success depends on its being so managed that none will dare to say "ring," "scheme." These are times when combinations and "trusts" are so odious that a shadow arouses suspicion. We believe this committee can do a great work, and certainly they will not want for advice. What they will most appreciate will be the prayers and sympathy of all who are anxious for the peace and prosperity of the Southern Baptist Convention.

[From the *Baptist and Reflector*.]

The Convention was remarkable also and will be historical for the settlement of a much vexed and long continued question—the disposition of *Kind Words Series*. The final determination was to remove this series from the control of the Home Mission Board and establish a committee of nine, located at Louisville, Ky., to arrange for its permanent publication. Allow us to say here that we approve most heartily every step taken in this matter. We approve the continuance of the series for reasons which we have given before. The majority in favor of this—419 to 176—was no larger than we anticipated and predicted. We approve its removal from the control of the Home Board, because it has proved a source of burden and annoyance to that Board and of prejudice against it. We approve its location in Louisville. For some reasons we should have preferred its coming to Nashville, and there was a strong undercurrent in the Convention in favor of its coming here. But, upon the whole, it was considered that Louisville was the best place for it, and we heartily concurred and voted for that city. We want to add just this. Let the brethren in Louisville get up the very best series of Sunday-school literature they possibly can. Let it be put upon the market upon its merits. Let there be no attempt at forcing any Sunday-school to take

this literature in preference to any other because it is published in the South. Let us have only an open, generous rivalry, and an honorable competition. If the *Kind Words Series* survives by such methods, as we believe it will, let it survive. If it dies, let it die. We cannot afford to run it upon any other principles.

[From the *Baptist and Reflector* of a later date.]

We have just this to add about the *Kind Words* matter. We regard it as settled. The war has not "just begun." So far as the action of any Convention can bind the Baptists of the South the action of the Convention binds them to the publication of a series of Sunday literature, under the control of a committee appointed by the Convention. If any one or any church does not wish to take the literature, that is another matter. The Convention had no power to bind them to do that. They can take any literature they please. What was decided was to publish a series of Sunday-school literature for Southern Baptists. We repeat, that is decided. The conflict was long, but the battle was short, and sharp and decisive. Now, we trust, the war is over. It behooves the minority to yield gracefully to the majority. In that way, and in that way alone, can we have the peace so earnestly desired by all.

[From editorial paragraph in the *Biblical Recorder*.]

We regret to see such diversity of opinion concerning the action of the Southern Baptist Convention on the Sunday-school publication question, and to settle the matter once and for all in North Carolina, we publish in this issue an article by Rev. C. Durham, who was a member of the committee that prepared the report adopted by the Convention.

From Rev. Dr. C. Durham, State Secretary of Missions for North Carolina, in the *Biblical Recorder*.]

After giving the text of the report of the committee which was adopted, Dr. Durham says:

"After the above was adopted by the Convention, the committee provided for in the report was located at Louisville, Ky., and Arthur Peter, W. B. Caldwell, William Harrison, J. I. O'Neill, Charles Gheens, T. C. Bell, T. M. Swann, J. J. Rucker, and M. M. Riley were named as the committee. These are all true and judicious men, and we may now reasonably expect the wisest and best things to be done to make this series the best and most acceptable to our churches and Sunday-schools of any series in existence. From this action of the Convention, we may learn some things that it will be well, perhaps, for us to remember—

"1. The '*Kind Words Series*' is beyond all doubt, to live and to have the hearty support of the Southern Baptist Convention. The policy of the Convention to publish a Sunday-school literature is as strongly fixed as to continue the Home and Foreign Mission work.

"2. The only action to be taken by the Convention a year hence on this series will be to 'ratify' the business contract made by the committee with some publishing house to print the series after the expiration of the present contract, which was made by the Home Mission Board and 'ratified' by the Convention four years ago.

"3. This action shows that the three or four editors of our religious papers in the South who have for years been trying to destroy the '*Kind Word Series*,' are, in the opinion of the Convention, not to be trusted—not to be feared—and notwithstanding their unwise methods, the Convention's Sunday-school work is to be built up, and its literature is to be made second to none in the world.

"4. In the opinion of almost the entire delegation, the location selected (Louisville, Ky.) for this committee was the best place for the success of the Series within the territory of the Convention.

"5. The Convention didn't say one word about any other series, but strongly and unanimously commended its own—the *Kind Words Series*. I say *unanimously*, because in both reports (majority and minority) *this series* was strongly commended and no other series named. This was wise, for the Convention has at last found out that it is the introduction of "a foreign society," and not the commendation and prosecution of its own plans that develops difference of opinion, friction in work and bitterness in expression. Let every State Convention and district Association, therefore, act as wisely as did the Southern Baptist Convention at Fort Worth—as organizations commend *Kind Words*, but have nothing to say or do (even if Dr. Griffith be present, as he was in Fort Worth) with any other Sunday-school series, and our cause will move on grandly and its opposers will be changed into its advocates, or soon necessarily disappear forever.

6. In view of the above, it will be well for us to read and remember the 2d and 12th articles of the "Constitution of the North Carolina Baptist State Convention." The 2d article says, "The primary objects of the Convention shall be to encourage and support Wake Forest College *** and to co-operate with the Southern Baptist Convention in all its departments of labor." The 12th article says: "The Board of Missions and Sunday-schools shall encourage the churches to give liberally to all the objects of the Convention, *** and co-operate with all missionary and Sunday-school work of the Southern Baptist Convention."

7. While the Southern Baptist Convention could only "cordially commend this committee and its work to the churches within our bounds, respectfully asking their patronage so far as may accord with their judgment," the articles of the

Continued on fifth page.

OUR HOME FIELD.

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

The price of OUR HOME FIELD has now been reduced to 25 cents per annum, for each paper regardless of the number taken by churches or individuals. We thus furnish an eight-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 the Editor.

All communications for the columns of the paper, and all subscriptions or advertisements, or other matter pertaining to the paper should be addressed to J. Wm. Jones, Editor, P. O. Box 302, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., JULY, 1890.

THE IMPRISONMENT OF DIAZ.

We were startled on the 27th of June by the receipt of the following telegram from Bro. Porta to Treasurer Adair:

"Diaz in jail; authorities violate the law; protection wanted; instruct consul."

We were in the dark as to the special cause of his arrest, but as we knew how prudent Diaz had always been, and how careful he always was to keep within the law, we were satisfied that he had been improperly arrested, and took immediate steps to bring the matter to the attention of the State Department at Washington.

Dr. Tichenor and Bro. Adair sent a telegram to Secretary Blaine stating the facts as we had received them, and Senator Jos. E. Brown and Representative J. D. Stewart (who were in Atlanta at the time), both sent telegrams to Mr. Blaine, urging him to take proper steps to protect our missionary, who is also an American citizen. The State Department promptly replied that the American Consul at Havana had been instructed to report the facts to the Department, and, in the meantime, to take such action as might be proper.

The following letter from Bro. Diaz, dated June 27th, gives the facts of his unjust imprisonment:

DEAR BROTHER—On Wednesday evening, 25th of June, I went with Rev. Brother Godínez and Brother Henera and a large number of my own congregation to the city of Guanabacoa. There was a quiet, orderly congregation, about four hundred in number, and some of the best society in the city. We celebrated our meeting where we have been accustomed to hold service twice a week since the 20th of November last. Brother Henera is the pastor in charge.

Before the close of the meeting we were interrupted by the police. We were told that we had violated the law, and I was sent immediately to the mayor's office to render an account of the proceeding. I complied without any resistance, firmly con-

vinced that I was in the right. At the office the official in charge was questioned by me as to the notice of the meeting, and replied that the notice had been given. Then the clerk was requested to bring forth the notice, which he also confessed had been duly presented, but he failed to comply. Then we returned to the court-house, where we remained until two o'clock when the two brothers, Henera and Godínez, and myself were escorted with a full accompaniment of officials to the public prison. The people, about one thousand in number, followed us to the prison. Infuriated and ready to mob the officers in charge, they surrounded the prison. I was compelled to appear on the balcony of the prison and pacify the people. Had I pleased I could have had a revolution from that moment. They were determined to have me released at any price, and I could have walked out of the prison and been well protected. As it was the officers were at my mercy. Nineteen hours after the imprisonment the original notice was found and the registrar showed the date of its presentation. They did not wish to confess the injustice of the mistake and availed themselves of the pretext that one word had been omitted. The law requires that the name of the rector or man in charge shall be mentioned, and their plea was that it was omitted, but the notice was signed by Mr. Henera, pastor, meaning the same thing. This is the trouble, and the violation of the law of which we have been guilty.

A. J. DIAZ.

This was the letter. Accompanying it was a postscript in which was written:

"We have given the case to-day to a good lawyer, and I want him to show that we are all right. He says this is the end of the trial, but when this could be proved should we ask damages for it? We are three ministers put in jail with criminals and bad men, and if the officials say at the end of it, 'I beg your pardon, we made a mistake,' should we say 'All right'?"

"Godínez was sick and is sick still. I'll give you all the information in connection with this matter, and will send the newspapers that spoke about us and our imprisonment."

This is a case of persecution pure and simple. The Spanish law requires that all Protestant congregations shall give to the mayor of the city a written notice of the times and places of holding their meetings. This notification is for the purpose of distinguishing them from unlawful assemblies, and in order that the mayor may protect them in what Spanish law declares their "inviolable right" to worship God as they choose.

In this case the police acting under orders from some higher authority, entered the place of worship, broke up the assemblage and arrested three

of our missionaries, months after the notice had been given.

Though the mayor and his clerk both certified that the notice had been given, our brethren were imprisoned. Afterwards when the notice is produced, it is declared to be insufficient, because it does not give the name of the pastor though it is signed by Bro. Henera as pastor of the church.

This is a fair illustration of the spirit of the Catholic party in Cuba.

Two years ago, when the Bishop of Havana, secretly at night, destroyed the only road to the Baptist cemetery—a road which had been used without let or hindrance for twenty years by all the people—a high official of the U. S. Government declared that such an outrage was a crime against the civilization of the nineteenth century. When a congregation of respectable citizens of Cuba are engaged in lawful religious worship in the exercise of a right declared "inviolable" by Spanish law, are broken up by the police, their ministers arrested and thrown into jail with criminals, cut-throats and thieves, under the false pretence of an insufficient notice, what milder language will adequately describe that outrage? The Board has done and will continue to do everything possible to protect our missionaries in Cuba. In this attempt we have been met by difficulties of which we do not desire now to speak. Though we may not put our trust in princes, there is a God who judgeth in the earth. To him let the appeal be made in behalf of our persecuted brethren by all our people.

Though Bro. Diaz does not say so distinctly, we infer that he has been released from prison and is at work again, and we learn that telegrams to that effect have been received at Washington.

Let constant prayer be made that this, as was the case when our noble missionary was imprisoned several years ago, may result in the furtherance of the gospel, and that if Diaz does not now as then baptize his jailers and the mayor of the town, he may at least have the people drawn to him more closely than ever before.

TWO GIFTS WORTH RECORDING.

That was a noble gift of Bro. F. C. Plaster, of Alabama, when he contributed his gold eye-glasses to the collection for the Zacatecas (Mexico) chapel. Then when the brethren redeemed the eye-glasses and gave them back to him he declined to receive them because he did not wish to be deprived of the privilege of making the sacrifice for the cause he loved. This is real giving, such as the poor widow, and Mary of Bethany practiced. It is the sort of giving which brings down rich blessings of Heaven on the soul of the giver.—*Western Recorder.*

Bro. Plaster is our able and efficient worker among the Negroes of Alabama, doing for them in that

State, by means of Institutes for their preachers and deacons, what the lamented McIntosh was doing for them in Georgia.

The most liberal givers in the world are our toiling, self-sacrificing missionaries, and if the members of our churches would give in anything like the same proportion, and in the same spirit, we would have all the money needed for all of the Boards.

What a sad, sweet letter this is. Though written without any thought of publication we cannot refrain from giving it to our readers. What consecration, what patience, what faith it breathes.

RICHMOND, MO., JUNE 23, 1890.

DR. TICHENOR, SIR—I send you two Brick Cards with \$1.20 enclosed in two cent stamps. My daughter, Arvilla has been trying to do something for the Cuba church. She has been an invalid for two and a half years. On the 18th of May, 1890, she left us for her heavenly home. She was very anxious for me to send you this money. She was thirteen years of age. It was a trial to give her up. In less than a year I gave my eldest daughter as a Foreign Missionary to Brazil, Emma P. Morton; then God took my dear daughter home to Heaven; these trials are hard. Yet I will cling close to the Cross, trust him more and more. What a privilege to have such a Saviour. The other card is my little boy "Harry's." I want to send them together.

Your friend in sorrow,
MRS. H. F. MORTON.

If all our Baptist people were thus minded, how long would it be before we heard from heaven the announcement, "The kingdoms of this world are become the kingdoms of our Lord, and His Christ."

TESTIMONY OF A COMPETENT WITNESS.

Deacon J. S. Payne, of Boston, has, for some years, been in the habit of spending his winters in Havana.

He has been deeply interested in the work of Bro. Diaz and has proven his practical interest by contributing, at different times, about \$1,000 towards it.

His frequent visits and long residence in Havana have given him full opportunity for seeing and knowing the work of our missionaries and the results. He has frequently borne emphatic testimony to their efficiency and success, and his business judgment largely influenced the Board in purchasing the Havana theatre.

In a private letter to one of the Secretaries, written on the 10th of May, he says:

"I have just returned from Cuba, and I find your Baptist Mission work very encouraging and well spoken of everywhere. Mr. Diaz has more real friends than any other man I know in Havana.

His mother and sister are devoting their life to this work, and God is blessing them wonderfully."

BOOK NOTICES.

JESUS OF NAZARETH. I. *His personal character.* II. *His ethical teachings.* III. *His supernatural works.* Three lectures before the Y. M. C. A., of John Hopkins University, in Leaning Hall, by John A. Broadus, D. D., LL. D., President of the Southern Baptist Theological Seminary. New York: A. C. Armstrong & Son, 714 Broadway.

The mere announcement of the title and the name of the author of this book will be sufficient to secure for it a wide circulation, for it is well understood that Dr. Broadus touches no subject that he does not adorn, and publishes nothing that is not worthy of a place in every home and every library.

But we ought to add that this little volume is in the very happiest vein of the distinguished author, and is a rare illustration of his wonderful power of bringing the results of the ripest scholarship, the ablest biblical criticism, down to popular comprehension and popular interest.

These three lectures (delivered originally to large and deeply interested crowds in the beautiful hall which the intelligent liberality of our Bro. Eugene Levering had provided for the Y. M. C. A. hall of John Hopkins University, Baltimore) are able, scholarly, and tender presentations of their themes, and combine to make an unanswerable, popular argument on the evidences of Christianity, which ought to find a place in every home, and every Sunday school, Y. M. C. A., and other library in the land. We advise all of our friends to send at once *seventy-five cents* to the publishers, A. C. Armstrong & Son, 714 Broadway, New York, and secure by return mail a copy of this charming and invaluable book.

SPURGEON'S GREATEST SERMONS. Compiled by Revs. A. G. and J. M. McManaway.

The introduction is from the facile pen of Rev. Dr. W. E. Hatcher, and is an admirable sketch of Spurgeon's life, and an interesting and vivid estimate of him as a preacher, a worker, and a man, drawn from Dr. Hatcher's own personal acquaintance with him.

The volume contains twenty-three sermons selected out of over 2,000 that have been carefully examined by the compilers. Few of them have ever been published in America, and all of them are among the choicest sermons of the great preacher.

Our brethren, A. G. and J. M. McManaway, have exercised sound judgment and excellent taste in the compilation, and have done an admirable service in putting into this neat volume of over 400 pages so many of Spurgeon's gems. Send \$1 to Rev. A. G. McManaway, Charlotte, N. C., and receive the book by return mail, or send \$6 for seven copies.

And we respectfully suggest that it is an admirable book to put into the hands of colporters, to place in Sunday-school libraries, or for pastors to circulate among their people.

REV. T. F. MEDLIN.

BY REV. J. B. CRANFILL.

[By the kind courtesy of the *Texas Baptist and Herald* we present herewith a portrait of one of our most devoted missionaries and a sketch of him prepared by Rev. J. B. Cranfill.]

T. F. Medlin was born in Macon county, North Carolina, December 13, 1841. He was married to Miss M. C. Everton January 8, 1865. Was converted to Christ in 1866, and soon thereafter was baptized by Rev. Allen Ammonds, and began the work of the ministry as a licentiate. He moved to Osborn county, Kansas, in 1874, and was ordained to the full work of the ministry in 1874. Elder Judson Rudd acting as moderator of the presbytery. Immediately after his ordination he engaged in active missionary work and in a short time had built up several churches within a radius of thirty or forty miles. In 1881 he moved to Missouri and was chosen pastor of the Beaver Springs church for one year, where his labors were greatly blessed. In the fall of 1882 he moved to San Saba county,

churches he has organized are not as yet able to employ pastors and he continues to preach to them. In his territory of more than ten thousand square miles there are still many places where there is pressing need for gospel work that is in a measure unsupplied. During his ministry Bro. Medlin has baptized more than 500 converts.

Now you have read in cold type the description of one toiling missionary's field and you have seen his likeness. But you know nothing of the background of this picture. No one has told you of the long stretches over which this man of God, solitary and alone, has plodded his weary way. Nor has any one told you of the little family left alone for days that this messenger might go out and plant the frontier posts of the cross and unfurl salvation's stainless banner where it ne'er had before waved. You have been in cosy homes when winter's blasts have come, and have listened to the merry crackle of the fire as it glowed in the old fire-place. But when winter out



REV. T. F. MEDLIN.

Texas, and very soon entered the mission work under the employment of the State board and the Board of the San Saba Association. He served in that capacity faithfully and well till 1886 when he moved to Greer county, his present field of labor. Since that time he has been under the joint employment of Red Fork Association and the State Board.

His field of labor at present embraces Greer, Hardeman, Knox and Cottle counties. This field is larger than Massachusetts, Maryland, New Hampshire, New Jersey and Vermont, and a third larger than Delaware, Connecticut and Rhode Island combined. And yet the subject of this sketch has been the only Baptist missionary in that vast territory. And yet there are Baptists who boast that we are giving the people of Texas the gospel. Since Bro. Medlin entered that field he has assisted in organizing eleven churches, and has helped ordain a number of ministers and deacons. He travels on horseback more than four hundred miles each month, and keeps up twenty appointments. Many of the

on the plains has come this soldier, armed with the sword of the Spirit and undergirded with the promises of God, has gone out to tell of the glories of salvation to the new comer and to speak tender words about the Saviour to the dying cow-boy, and help to lay him in his grave far out on the bleak and cheerless plains.

God has blessed the mission work in the west and the cry comes for reinforcements. The men are willing and thrice willing to go, but the means are not in hand. When you read these lines offer up a petition to God that we may be able to send others to help Bro. Medlin, and then send a contribution and this will help answer your prayers.

Waco, Texas. J. B. CRANFILL.

THE SUMMER DROUGHT is, as usual, seriously affecting our treasury, and we urge every one having money for Home Missions to forward it at once. Our expenses go on despite of the diminished receipts of the summer months.

RENEW YOUR SUBSCRIPTION TO HOME FIELD, and send us a list of new subscribers. We will be glad to send specimen numbers on application.

(Continued from third page.)

constitution of the Baptist State Convention given above fixes the policy of the Baptist State Convention, and requires the Board of Missions and Sunday-schools to co-operate with all the Sunday-school work of the Southern Baptist Convention.

8. Then in the constitution of almost every Association in the State, there is an article requiring the Association to co-operate with the Baptist State Convention in all of its mission and Sunday-school work, so that the policy of the denomination is definitely fixed in every link of our organizations. It is, therefore, the duty of the Cor. Sec. of the Convention, whether he would like to do so or not, to urge all of our churches and Sunday-schools to co-operate with the Southern Baptist Convention in sustaining its Kind Word Series, and I do this the more gladly because I believe it is the best Sunday-school literature published. If you have not tried it, send to us for sample copies and test it yourself.

Of course, every school is left free to act for itself. It could not be otherwise with Baptists. The publication of this literature will be continued at Atlanta till the expiration of the present contract, June, 1891.

C. DURHAM.

COME OVER INTO INDIAN TERRITORY AND HELP US. Acts 16:9.

As certainly as Paul received a special call into Macedonia, so certainly is there now a clear, urgent call on Baptists of the Southern States to help the English speaking people of the Indian Territory.

At the Fort Worth convention, I was appointed on the committee on "Missions to Foreign Populations, including Indians and Cubans," but was confined to my room, and could not meet the committee. As to the Indians of the Indian Territory, I would have been glad to have impressed some facts on the brethren of our committee.

The special obligation to give the gospel to the Indians is easily recognized by every American Christian who thinks on the subject.

But there is a way of reaching most of the Territory Indians, that is not generally understood. And it is a matter of great consequence that Southern Baptists understand how they can accomplish the most good for the Indians, and at the smallest outlay of means.

There are five great nations in the Territory: Cherokee, Choctaw, Creek, Chickasaw and Seminole. There are also a few fragments of other tribes in the Territory. But these five, own and rule nearly all the Indian country. And it will astonish very many, when I say, that four out of five of the citizens of these nations understand what we say when we preach to them in English.

White people have been trading with, and intermarrying with these Indians ever since the days of Pocahontas, and hence, introducing Eng-

lish customs and English language. Then all the mission schools, of all the denominations, since mission work first began among them have taught nothing but English. A large number of young people for many years past, have been sent to schools in the States where they have heard nothing but English. For many years these nations have provided free schools for all Indian children. But every one of these schools have been taught in English books, and by English speaking teachers. Hence it is not strange that so many Indians understand when we speak in English to them. However there is a small remnant that do not understand English.

Let us not abate, but increase our efforts till the last Indian—the original American—has heard of and accepted of the Saviour. And there is no time to waste while death keeps doing. Let us be quick to save this remnant. How can this be done, and in the shortest time?

Since the preaching of Elliot, 270 years ago, Indians have heard the gospel through an interpreter. A white man utters a short sentence—and some Indian catches the thought—more or less imperfectly—and then tries to repeat it in the Indian tongue. Thus the gospel has been successfully given to the Indian. But how slow! Suppose they had understood English. Then a tenth of the money that has been expended on Indian missions perhaps would have brought quite as many to Christ.

Now in the providence of God the great majority of the citizens understand, and do read and write our language. And besides this, the white people from the States have settled so densely in many parts of the Territory—till these white, non-citizens are supposed to be three times as numerous as the citizens are. Now suppose 15 out of 20 are non-citizens, who speak nothing but English. And if 4 out of the 5 citizens understood English, it is plain that 19 out of 25 of the people of the Indian Territory understand a sermon in English.

The gospel will go much faster in a native, than in any interpreted tongue. What American or Englishman could have reached the Spanish Cubans as the Spanish Cuban Diaz has done? He learned the gospel of Americans, but himself preached it to his people, and better than any foreigner could have done.

The good and wise H. F. Buckner, held that converted Indians would be more successful among the wild blanket Indians than even the most distinguished white preacher.

Through the Indians who understand both languages, let us reach and save the remnant—the one-twentieth of the population of the Indian Territory.

And while we furnish the means to support the English speaking Baptist Indian preacher as he goes to break the Bread of Life to his In-

dian brother, I would appeal, till our Southern Zion awakes to the needy and lost condition of our own people, the whites, the non-citizens, the three-fourths of the inhabitants of the Indian Territory! Yes, I rejoice in all that has been done, is doing, and may be done for the poor Indian. But I am overwhelmed with sadness, at the condition of my own people among these Indians. No missions have been established for them! No mission schools! No free schools for their children! No annuities paid them! None of them can own the shelter over his head! Nor even his burial place! They are the poorest of the poor, unable to own a home, to educate their children or to support the gospel. Among these Indian nations, see these MORE NUMEROUS NATIONS OF WHITES, non-citizens, tenants! See them in poverty, in sickness, in death! See them in the market-place, waiting to be hired in the Lord's vineyard! Many of them would come to Christ if a servant could be sent to call them.

For these, OUR OWN PEOPLE, I stretch out both my hands to our great brotherhood, and plead: Come over with your means, and help us in the Indian Territory!

Let us neglect our people in the Indian Territory no longer. Let us bring them to Christ, and they will bring the Indians with them.

Would you start a fire of love in the souls of the few Indians who remain, it will burn much faster if there is a fire kindled in the souls of the whites who crowd so closely on the Indians. Save the whites, pray for the whites, send the means, and there are preachers, useful men, men wise to save souls, who will give all their time to this work for the small sum of \$100 to \$250 annually.

Send to Home Board, Atlanta.

E. L. COMPERE, Supt.
Dallas, Polk Co., Arkansas.

CUBA.

The following letters, which we give as they were written, explain themselves and present a very hopeful view of our work in Cuba:

LETTER FROM REV. J. V. COVA.

Editor "Our Home Field."

MY DEAR BROTHER—The four last months, which are those elapsed of the year, have been very fruitful. More than fifty additions has had this Central, which have been baptized, and one hundred candidates are awaiting the ordinance.

The daily school supported by this mission, gratis for poor boys and girls, numbers now 160 pupils, the male in charge of Prof. I. G. Ecay, and the female attended by my wife, the former paid by the Home Board, but the latter without any stipend.

I have been obliged to stop admission of children, because we are unable to teach so many, and those now at school are not duly attended, for

it would be necessary to put another female teacher, and we have no means to pay her \$25.00 that she requires.

The Sunday-school of this mission is very bright and if I had more helps to incite children for coming, the number would be much more considerable. The school was portrayed by Mr. J. S. Paine, of Boston, some weeks ago, who paid it a visit accompanied by his wife; they were very much pleased with it. By his kindness I received after some days a set of Sunday-school pictures. If you wish a sight of the school for publication in your paper I can send you one.

This mission of Pilar has been presented with a nice organ, five octaves and seven stops, by a person whose name I do not give for fear of, offending its modesty; that person is a good believer of our Saviour and I have great love for it.

I trust the paper will now come regularly and you may direct it to the address below signed. If the Lord gives me the means, I hope to go to the States by the time of assembling the Baptist Associations.

Yours in Christ,

J. V. COVA.

Central Bautista del Pilar, Habana, Cuba.

May 1st, 1890.

Letters from Rev. A. F. Diaz.

HAVANA, CUBA, June 5, 1890.

Dr. I. T. Tichenor, D. D.:

DEAR BROTHER—On my return from the States I found the work in good order, and everything continuing its usual course. After I had been home only a few days we had great inundations at Las Puentes, Cerro and many other localities, and although Bro. O'Halloran was employed in endeavoring to save people none of our members came to harm. Much property has been destroyed and a few lives lost. The weather is not settled yet, still we hope for quieter times.

Immediately after my arrival I attended to the business of the Guanabacoa cemetery and have all arrangements made, and only waiting for your instructions to complete the matter. I have also negotiated for the church in San Miguel del Padron. We may be able to purchase it, but as yet nothing has been decided.

Dr. Arriaga has preached his second sermon with great success. Both times he has preached to large congregations who were eager and attentive. Last Sabbath there were about 1,000 people present. He leaves a favorable impression upon the people, and we expect before long that the house will be crowded with 4,000; hoping soon to be able to give you glowing accounts of our success, I remain,

Yours in Him,

A. J. DIAZ.

N. B. Las Puentes, which means "the bridges," is situated on the river, and contains paper mills and other factories.

HAVANA, CUBA, June 9, 1890.

Rev. I. T. Tichenor, D. D.:

DEAR BROTHER—Since my return I have been visiting all the schools and missions in the work. Yesterday I visited three Sunday-schools. I visited them in order, one by one, and find them in perfect order and working very satisfactorily, and with good results.

Our Havana cemetery has not enough capacity, and I have been negotiating for some more territory in connection with that to enlarge our grounds, but I am not certain of procuring it, as the business is not completed.

Our Sabbath evening services are becoming more and more interesting; the congregations are increasing. Last evening there were about two thousand people present. Dr. Arriaga preached, and the general impression he leaves is very encouraging. He will undoubtedly prove a great addition in the field, and we will be enabled to make our work more profitable.

I am yours in Him,

A. J. DIAZ.

ORGANIZATION OF THE SUNDAY-SCHOOL COMMITTEE.

The Home Mission Board at its first meeting after the Convention, May 25th, passed the following:

Whereas, The Southern Baptist Convention at its recent session appointed a standing committee located in Louisville, Ky., to which was entrusted the Sunday-school interests of the Convention, therefore resolved,

1. That this Board hereby expresses to this committee its perfect willingness to comply with the instructions of the Convention, and its earnest desire that the work committed to it may be prospered beyond what it could have been in the hands of the Board.

2. That we hereby express to the committee our high appreciation of the importance of the trust which has been transferred to it, regarding, as we do, the Sunday-school work of the Southern Baptist Convention as not inferior to any other department of its work.

3. That we assure our brethren of the committee that we will cheerfully co-operate with them in any way which may be desired by them and permitted by the instructions of the Convention.

The Western Recorder gives the following in reference to the organization of the committee:

The Sunday-school Committee of Louisville, Ky., have met and organized. Dr. Arthur Peter is Chairman, and Bro. G. W. Baines has agreed to serve as Secretary. They have accepted the trust committed to them by the Southern Baptist Convention, and will faithfully carry out the Convention's expressed will. That they will please everybody we have little hope. If any brother is disposed to object to their action, he

should hurry up and make his objection to what he imagines they are going to do; for after the event no reasonable objection will hold.

Among many good reasons for locating the committee in Louisville, one is the very fear some good brethren had that this would be to commit the interest involved into the hands of "extreme" men. Why they should regard Louisville Baptists as "extreme" we are at an utter loss to understand. Now that impression will be removed as the wisdom of the committee's acts become more and more apparent; while, if the location had been elsewhere, those good brethren might have continued to regard us Louisville people as extreme, indefinitely. It is not a good thing to have an unfavorable impression of one's brethren, and it is a happy thing when that impression is removed.

The Committee are just now giving special attention to Sunday-school libraries. Lists will soon be published of such books as they approve. So that superintendents and others desiring the information may be helped to a wise selection. Comparatively few of our Sunday-schools have libraries, and but few even of these are well adapted to the wants of the schools. The library does its work between Sundays, and the sort of books one reads has much to do in moulding one's character. In the midst of so much that is bad and so much that is worthless, it is a valuable service to tell people which books are good to read. We have no doubt that many of our Sunday-schools, now without libraries, would have been supplied long ago had they been informed as to which books to buy. We have known several instances where they bought at random and had occasion to regret their purchases.

The Committee ask the co-operation of the brethren generally in their work, and will respectfully receive any suggestions that may be sent to them.

GENERAL ASSOCIATION OF KENTUCKY.

This body met in Owensboro June 21st. Rev. J. S. Coleman, D. D., was elected Moderator, and the venerable Brother Seeley, who has so long acted in that capacity, was elected Clerk.

The Baptists of Kentucky are strong numerically, socially, intellectually and financially. There are more Baptists to the square mile in Kentucky than in other political divisions of the globe. The facts brought out in the meeting showed that more than sixty thousand dollars had been contributed during the past year for benevolent purposes. Nearly three-fourths of this amount is spent in Mission, Sunday-school, and Colportage work within the State.

One important question elicited great interest in the meeting. The basis of representation was changed from the money basis, which has so long obtained in our Baptist deliberative bodies, to a numerical basis as in our associations. We are glad to see our brethren of Kentucky enter upon this experiment. We have long felt that somehow this money representation in our conventions is alien to the genius of our Baptist brotherhood. We shall watch with interest this new departure of our Kentucky brethren.

Great interest is felt in the Mission work of the mountain region of the State. Covering an area of about one-fourth of the State, and filled with Baptists who have had little opportunity for development, with nine railroads now either built or in process of construction, there is a demand for large expenditure to hold our own and keep pace with the rapid march of improvement in this section. Men who have struggled to support their families find themselves suddenly put in possession of a handsome fortune, by the increased value of their lands, containing coal or iron ore, rendered accessible by these new railroads. Along with this increase of wealth and population comes the demand for new houses of worship, more and better schools, and preachers of high order. To hold this mountain region is the problem now before Kentucky Baptists.

One is surprised and gratified at the number and efficiency of the Baptist schools in this State. Among them, Georgetown, Russellville and Clinton have colleges for boys of which any State might be proud. Then, female schools and high schools are found at Georgetown, Bardstown, Glasgow, Williamsburg, Lynnwood, Hopkinsville and at other places not remembered. Our people there are doing a noble work in education. God prosper them even more abundantly in it.

A resolution submitted by the committee on Sunday-schools, expressed the gratification of the body at the action of the Southern Baptist Convention in continuing the *Kind Words* series and removing it to Louisville. This series was commended to the churches and schools of the State. This resolution was passed without dissent.

The General Association is not so largely attended as it should be. Compared with those of Virginia and Missouri, the attendance is small. It would greatly increase the interest in all departments of work if our Kentucky brethren could have meetings of such magnificent bodies as we have frequently seen in these States. Kentucky has men who are fully equal to those of either of the States we have named, and we trust that the changes made in the basis of representation and the time of meeting, may result in bringing together larger numbers of the noble brethren of the State. I. T. T.

RECEIPTS OF THE HOME MISSION BOARD.

FROM JUNE 1ST TO JUNE 30TH, 1890.

ALABAMA.—Mt. Moriah church, 5.00; J. F. Pope, Wilsonville, 25.00. Total for the month, \$30.00. Previously reported, \$138.50. Aggregate since May, \$168.50.

ARKANSAS.—Osceola Sunday-school, 2.25; Mrs. C. F. Penn, Eureka Springs, for Cuban Cemetery and Printing Press, 10.00; W. E. Penn, Eureka Springs, for Cuban Cemetery and Printing Press, 10.00; 1st church, Eureka Springs, for Cuban Cemetery and Printing Press, 5.00. Total for the month, \$27.25.

Previously reported, \$20.00. Aggregate since May, \$47.25.

FLORIDA.—Nothing received.

GEORGIA.—Cuthbert church, 5.00; Woman's Mission Society, Decatur, 5.00; Cuthbert Sunday-school, 6.25.

Total for the month, \$16.25. Previously reported, \$5.00.

Aggregate since May, \$21.25.

KENTUCKY.—Mrs. W. S. Helm, Bowling Green, 5.00; J. W. Warder, Corresponding Secretary, 98.35; J. W. Warder, Corresponding Secretary, 10.00.

Total for the month, \$113.35. Previously reported, \$96.75.

Aggregate since May, \$210.10.

LOUISIANA.—Sunday-school, Rutson, 5.00.

Previously reported, \$10.00.

Aggregate since May, \$15.00.

MARYLAND.—Fuller Memorial church, Baltimore, 13.42; Fuller Memorial church, Baltimore, 5.25; Trinity church, 5.00.

Total for the month, \$23.67. Previously reported, \$5.00.

Aggregate since May, \$28.67.

MISSOURI.—Grant Street Sunday-school, Springfield, 10.00; Legacy Mrs. Virginia Garnett, 1.00; A. F. Fleet, Corresponding Secretary, 150.00; Mrs. A. F. Morton, Richmond, 1.20; a lady in St. Louis, 50.00.

Total for the month, \$1,211.20. Previously reported, \$41.18.

Aggregate since May, \$1,252.38.

MISSISSIPPI.—Nothing received.

Previously reported, 50c.

NORTH CAROLINA.—Brevard church, 6.20; North Fork Saluda church, 1.15.

Total for the month, \$7.44. Previously reported, \$4.00.

Aggregate since May, \$11.44.

SOUTH CAROLINA.—Wagoner church, 7.00; Mt. Pleasant church, 1.05; Montmorenci church, 1.75; Sardis church, 1.50; Taylor's Station church, 7.50; Saluda Association, 25.69; Bethel church, 3.00; Union church, 3.55; Mt. Olivet church, 1.55; Long Branch church, 3.54; Williston church, 1.95; Greenville Association, 5.65; Citadel Square church, Charleston, 12.33; Ladies' Aid Society, Mountain Creek church, 5.00; Ninety Six church, 5.00; Timmonsville church, 1.35; Citadel Square church, Charleston, 10.00; Big Run church, 2.00; Sumpter church, 9.27; Wellford church, 5.00; Clear Spring church, 2.15; Pleasant Valley church, 5.00; Mt. Moriah church, 3.35; Beulah church, 2.67; Beulah church, for Havana house, 2.75.

Total for the month, \$123.81.

Previously reported, \$59.41.

Aggregate since May, \$183.22.

TENNESSEE.—Mrs. M. C. Wingo, Trezevant, 5.00; First church, Sunday-school, Nashville, 26.52; Mrs. D. A. Early, for Printing Press, 10.00.

Total for the month, \$41.52. Previously reported, \$58.03.

Aggregate since May, \$99.55.

TEXAS.—C. E. Stevens, Corresponding Secretary, 279.05; First church, Brenham, 5.00; ~~Bossy~~ Waco, 10.00; Sulphur Spring church, 2.50; Woman's Missionary Society Sardis church, 2.40.

Total for the month, \$298.95. Previously reported, \$550.75.

Aggregate since May, \$849.70.

VIRGINIA.—Maria F. Downer, for Havana house, 2.00.

MISCELLANEOUS.—Bettie P. Kinsey, Paxton, Ind., 2.00; Mrs. J. C. Yates, Upper Lake, Cal., 2.25; OUR HOME FIELD, 212.62.

Total for the month, \$216.87. Previously reported, \$381.81.

Aggregate since May, \$598.68.

Total receipts for the month, \$2,117.31.

Previously reported, \$1,370.91. Aggregate since May, \$3,488.24.

Later intelligence from Diaz, received just as we go to press, indicates that he may be in jail again on the same old, frivolous charge. Dr. Tichenor has gone to Washington to secure a full understanding with the State department. Let constant prayer be made for our persecuted missionaries. Diaz says "The Gospel cannot be imprisoned."

THE STATISTICAL BUREAU OF UNIVERSAL RELIGIOUS INFORMATION was organized in the year 1880, and is principally devoted to a plan of obtaining the most accurate facts, in a simple, systematical and practical manner, as to the moral and spiritual condition of the people, both of city and country, in the interest of a larger church and Sunday-school attendance.

Its present efficiency has grown out of the experience of communities here and abroad, in which it has been thoroughly tested, and with such gratifying results, that we have coincidence in recommending it, believing that the adoption thereof will give the most convincing proof of its practicability in reaching the non-church-going population. It will help the churches both in city and country to enter every avenue of usefulness, and make their presence felt in all grades of society.

The expenditure involved in the adoption of this plan is of so trifling a character, that it comes within reach of every church, however low its exchequer.

For further particulars, address Statistical Bureau of Universal Religious Information.

Main offices, 459 W. 21st Street New York, N. Y.

Mention this paper.

THE SCHOOLS AND COLLEGES whose advertisements appear in this issue are all of them worthy of patronage.

Reserving until our next issue a special notice of each one, which is crowded out of this number, we desire now simply to call the attention of our patrons to Washington and Lee University, at Lexington, Va.; the South West Virginia Female Institute, at Glade Spring, Va.; the Judson Female Institute, at Marion, Ala.; the Virginia Military Institute at Lexington, Va.; the Marion Military Institute, at Marion, Ala.; and the Southern Baptist Theological Seminary, at Louisville, Ky.—all of which are well known to us personally as among the very best institutions in the country.

SOUTHERN Baptist Theological Seminary, LOUISVILLE, KY.

Wide range of theological studies, all elective. Students remain one, three or more years, and receive diplomas according to work done. No tuition or other fees. If pecuniary aid needed, address

Rev. Wm. H. Whitsett, Louisville, for Catalogue or other information, address Rev. JOHN A. BROADUS, Louisville, Ky.

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Gen. Scott Shiff, Superintendent.

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