

OUR HOME FIELD.

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THE RECENT IMPRISONMENT OF OUR MISSIONARIES IN GUANABACOA.

The facts in reference to the imprisonment of our missionaries have been given to our readers, and to the press as we have received them from time to time, and the letters of Bro. Diaz and Bro. Cova, and the extracts from the Cuban papers which we have published, have given the salient points in the case.

But the public interest is so great, and the desire for all details so general, that we give the following connected statement of the whole matter.

According to the law in Cuba no religious meetings, save by Catholics, can be held except upon notice of the place being duly given to the authorities—the theory being that the police can thus protect the meetings from molestation. Bro. Diaz and our missionaries have carefully and strictly observed this law, and there has been heretofore no case in which they have been even charged with a violation of the law.

On the 20th of November, 1889, our missionary brother, Desiderio Herrera, sent to the proper authorities a notice that he would that day begin to hold services at No. 38 Bertematy street, Guanabacoa. The notice was received, approved by the mayor with his own autograph and official seal, and filed in the proper office. From that date up to the 25th of June last services were regularly held in this house without interruption.

Some time before this Arriaga (the converted Priest who was baptized in the Second Baptist church of Atlanta last May) was invited by the Working Men's Club of Guanabacoa, to preach in their hall—claiming that they had a right to hold any meeting they pleased in their own hall—but the police broke up the meeting on the ground that the hall could be used for exhibitions, dancing, etc., but not for religious services.

On the evening of the 25th of June, Diaz and Godinez joined Herrera in holding a meeting at the house which had been regularly licensed as "a Baptist temple" and where meetings had been held since November the 20th, 1889. This meeting was broken up by the police, and Diaz, Godinez, and Herrera were arrested and carried before the mayor.

They plead, of course, that the proper notice had been given, and officers testified that it had been received, but the mayor (although he afterwards testified that he knew of the existence of the order) did not trouble himself to find it, but sent the missionaries to the judge who, at 2

At the conclusion of my sermon I was interrupted by the police, who commanded me to close the service. I did so, and I was notified by one of them that I was arrested in the name of the mayor. Without any resistance or offering the slightest remark I gave myself up, and I was conducted by six police and three wardens to the court-house, together with two other ministers, Rev. Angel Godinez and Mr. Desiderio Herrera. Once in the presence of the mayor I was accused by him of disobeying his authority by holding that meeting. I answered that I had not committed any infringement, as I was in a chapel that had been granted

Order was given to look up the notice in the registry, and it was not to be found on the date specified, the mayor's intention being to carry out the affair to the utmost extent, and send us to prison. With this in view I called a notary to protest the violation at that hour. None was there, so I sent for five witnesses to make a protest. The witnesses were the following: Mr. Francisco Eloxua, Mr. Thomas Alfonso, Mr. J. Porta, Mr. Manuel Cotina, and Mr. Aniceto Fernandez.

In endeavoring to write the details we were prevented by the mayor, who said "here no one writes." Not wishing to bring about any violence ourselves we desisted, but we recommended the witnesses to remember well all that had transpired to give an account of it afterwards.

The notice was not found on account of carelessness of the recorder not making his accounts according to date.

The mayor and the warden made a document, the contents of which I ignore, as it was made privately.

From the court-house we were taken before the judge, who made an affidavit, and also the warden of the district who had received the notice of our chapel. Notwithstanding this we were conducted like culprits through the town guarded by police and soldiers. At 2 A. M. we were put into the public prison, together with the criminals and malefactors.

During our confinement in the prison the notice was found in the record of the court-house, page 626, No. 916, February 19, 1890, instead of November, when the notice was delivered. When it was found it was taken to Havana by Mr. Malcuello, chief of the clerks, to show it to the mayor, who was at that time at the Civil Government. So we were prisoners nineteen hours on account of the absence of the notice, but when it was found the most natural thing was to confess the error.

Such was not the case. The notice is as follows:

BAPTIST CHURCH.

"With this date services of this Church begin in Bertematy St. 38, which I have the honor of giving notice according to law.

"P. DESIDERIO HERRERA.
"20 of Nov., 1889."

After twenty-six hours of imprisonment we were notified of formal imprisonment based on the plea that Mr. Desiderio Herrera had not mentioned who was pastor, rector, or person in charge, not understanding that the P preceding the name stands for pastor. When the notice was produced the judge went to the court-house and the mayor made an affi-



REV. S. LANDRUM, D. D.
A former Missionary of the Home Board.

A. M., had them marched through the streets under guard and put in the common jail with common felons.

The following letter of Bro. Diaz to Consul-General Williams gives so clear a statement of the case that we print it in full, although it contains some things which we have before published:

Mr. Diaz to Mr. Williams.
HAVANA, CUBA, June 27, 1890.

HONORABLE SIR—Allow me to give you the details of our accusation, which will be sent to Washington to-day.

On the evening of the 25th I went, as Superintendent of these Missions, to the town of Guanabacoa, with the object of visiting one of the churches of our denomination.

We commenced our services about 8 o'clock with a congregation of four hundred people.

legally, and I had the privilege of celebrating as many services as I chose there, according to article 11 of the law.

He expressed some surprise and said that no notice of opening said chapel had been given. Mr. Herrera, owner of the house and in charge of the chapel, said that notice had been given on the 20th of November, 1889, and the notice had been placed in the hands of the judge of the district, Mr. Andres Valenzuela.

In that same instant the recorder and inspector of the municipality (Mr. Pitary) presented himself and said to the mayor "I saw the notice when it was presented." "Who received it?" again asked the mayor. Then Mr. Canales, secretary of that ward, came forward and said, "I received it and recorded it in the registry of that ward, and then referred it to the municipality."

davit and declared: It is necessary that we should be informed of these proceedings, as it is known that some judges change and arrange pages of declarations as seems convenient to them.

The notice with which we were sent to prison says, "That Mr. A. J. Diaz, Mr. Angel Godinez and Mr. Desiderio Herrera were conducted there for being accused of celebrating criminal and illegal meetings."

About fifty hours we were locked up and would have remained there until now or perhaps longer if we had not been fortunate enough to find a person who went bail for us for \$1,200. The shame of the violation and the low criticisms of being conducted through the streets publicly, sleeping in the air these two nights altogether has contributed in developing in me a gastric fever, according to the diagnosis of the attending physician. Considering all, the authority has violated the constitution in several lights.

The names of those witnesses mentioned in this history are ready to testify to all that has occurred, and present themselves to the consul and give all affidavits and declarations desired. Now, how is it that seven months we have been holding meetings in that chapel without being molested, and after all this lapse of time this violation is committed? It is simply a pretext that they wanted, and relieves me of all compromise, as the judge says one word is omitted to make the document legal. Seven months gave the mayor sufficient time to exact the correction of this mistake, in case of its existence. Not receiving the notice and ask the mistake to be rectified all would have been complied with. Had the mistake been true, the responsible party would have been the one who delivered the notice and not Rev. Godinez and myself.

So, honorable sir, I hope you will interest yourself in this matter and see that justice is done us.

I inclose the papers that publish all the particulars of this occurrence.

Very respectfully yours,

A. J. DIAZ.

It is perfectly clear, therefore, that our missionaries had violated no law of Cuba or of Spain, and had committed no offence, and that their imprisonment under the circumstances was an outrage upon law and justice, against which the American Consul General should have at once not only entered a vigorous protest but have intervened with all of the influence and power of the great government which he represents, and of which Mr. Diaz is a citizen.

But, we regret to say, the present Consul-General (Mr. Williams) has shown himself upon several occasions far more interested in the Cuban authorities than in doing justice to an American citizen, and Diaz has been simply released "on bond," and the case has been dragging its slow

length along. It was carried to the Supreme Court; absolutely no case has been made out against the missionaries, and they ought to have had their unconditional release long ago; but on one pretext and another, the case has been "handed down" to the lower courts again, and they are still "under bond," and the United States Consul is still patiently waiting.

But we are hoping better things from the State Department at Washington.

The Department showed a readiness to hear our complaint, and a promptness to instruct the Consul-General at Havana to look into the matter, and on the receipt of the letter from Diaz, which is published above, they wrote to Mr. Williams: "This letter sets forth facts which, if confirmed, tend to show that Mr. Diaz, as well as the other two missionaries have suffered needless arrest and imprisonment" and they also instruct Mr. Williams to investigate and report the exact facts to the Department. This he has not yet done—so far as we are advised—but the Home Mission Board has referred the whole matter to a committee (consisting of Dr. Tichenor, Judge Geo. Hillyer, and Col. B. F. Abbott), and this committee, with all of the facts before them, have prepared a very clear and able presentation of the whole case which the Board has ordered to be laid before the Department.

Senator Pasco, of Florida, presented a resolution in the Senate asking for the correspondence in the case, and in response the President transmitted to the Senate such correspondence as had been then had. This is the present status of the case. We will only add that the Board proposes to push this case to its utmost, and that we desire the help of our friends, and the friends of justice everywhere in bringing such influence to bear on the State Department as will secure the establishment of the principle that our missionaries, who are doing business in Cuba for a corporation representing a million and a half of American citizens are entitled to just as much protection as other American citizens engaged in the business of buying sugar or making cigars—that as long as they keep within the pale of the law they shall be exempt from the outrages that have been heaped upon them—and that this great American Republic will see that this principle is enforced.

LETTERS FROM DIAZ.

The following will be of special interest at this time, when the imprisonment of our missionaries, and the other persecutions to which our people in Cuba are exposed have excited such general attention:

HAVANA, CUBA, July 22, 1890.
Dr. L. T. Tichenor, D. D.:

DEAR BROTHER—Your letter of July 11 is at hand. I am truly grate-

ful to you for all the efforts you have made to defend my rights, and the useless trip to Washington on account of the absence of the parties you wished to see; I have received an acknowledgment of Mr. Blaine's assistant of all the details of my accusation and trial thus far, and my imprisonment.

Notice of our meeting was strictly given according to the Spanish laws, and we have been celebrating services there since the 20th of November last undisturbed every week, by Bro. Herrera, Rev. Godinez and other missionaries; the notice was issued in due time and was not only received without objections, but had written on the margin thereof, "approved and filed December 20." If there had been any defect in the notice they had sufficient time to rectify it in all that time and not wait for that special occasion; they were looking for a pretext to disgrace the superintendent of missions and in that manner crush the progress of the gospel, and they seized this opportunity or made the opportunity as there was no motive. They, to screen themselves and not to acknowledge their enormous error (disgraceful as it is), pretend to say that one word was missing in the notice to make it legal, but such is not the case; it is entirely correct and they have not been able to find any defect in the proceedings of the church.

Bail was given from the commencement by Alajandro Diaz, an uncle of mine and a member of my church, and I was released from jail. He had some negotiation selling a house at that time, about a week afterwards, and thought it might be necessary to raise the bail, but he did not do so. The Consul said that in case of necessity he would go bail, but I have not needed it. You say you want to help me, and I take you at your word and will try to make the way to help me as plain as possible.

The case, or trial, I presume, will be finished by next Saturday. I thought it would be ready last week, but on account of several holidays it has been unusually detained, as at the best everything takes an enormous length of time here.

I wish to collect damages and I do not know exactly how to proceed, and I would like you to assist me in this matter; the verdict will be given me, and what I wish to know is, if I must present it at Washington, or delegate a lawyer there to attend to the business officially, or if the American government must act directly, independent of my interference, and claim from the government here? The thing is to know exactly what to do.

Please receive my heartfelt thanks for the sympathy extended me by the brethren, and the many petitions made for us; your love to Mr. Herrera and Bro. Godinez will be given. Our church does not suffer in the least from our persecutions and disgraceful treatment; on the contrary it

seems to take a fresh impulse. It impresses the public in our favor, and has attracted much attention towards us that is proving beneficial, as all are indignant with the treatment we have received, which is universally considered very unjust and criminal.

Even this week a Catholic paper has been thrown from door to door insulting the protestants and abusing them most shamefully, to injure us, and the consequence is that people flock in to our meetings to see the Baptists, the cause of so much disturbance, excitement and scandal.

Please thank Mrs. Reynolds in my name for her deep sympathy and interest, but I am not suffering any more than usual from the heat; there is plenty of breeze here and ventilation, and although I am tired and need rest, I feel happy in my persecutions as I realize the fact that it is the Heavenly Father's will, and that is always a balm in our trials.

My family unite in sending regards to yourself and family.

Your brother in Him,

DIAZ.

HAVANA, CUBA, July 26, 1890.

Dr. Tichenor, D. D.:

The persecution we now suffer from the Government is a cruel one. They can't close our cemetery but try to create trouble. Day before yesterday a Baptist man died, and the priest and higher authorities from the Catholic church went to the house and frightened the people not to bury in our cemetery. The police came up and helped both priests, sending the remains to the Catholic cemetery. The son of the dead man is a Baptist and didn't want his father to be buried there. The remains were deposited in the Catholic cemetery. The son went to see the judge and referred the trouble, and he said (the judge) that this is not against the law. The son then went to see the Captain General with another member, and the General sent them to the Secretary, and the Secretary went away as soon as he heard of the case, so our people have no authority to whom they can ask for protection. In the meantime the corpse was exposed for all that time and still is in the same way. Imagine how it is in this warm climate, as we don't use ice here for this purpose as you do.

This body has been taken by force to that cemetery. The law here is that "nobody will be molested for his religious opinion." This is the law, but they do anything they please. Now in connection with this law here is another order given by the Captain-General (Mr. Marin) and still in force against the constitution because a general is not a lawyer and has no right to make laws. The order is given to the policemen:

"That in case the priest wants to stop any remains they will give all the help they ask." And on account of this we have a conflict every day on the street with our people.

Another thing. An order has been given by the Government to appoint a permanent inspector to examine all our churches and places where we worship and if the room is good only for twenty persons and they find twenty-four people they are right before the law to stop the meeting, or if they find there is not a good ventilation they are right to stop us. What do you think about this? In what part of the world do we live?

About extending our work they cut off all the avenues we may take. You know they don't receive the protestants in their cemetery and do not want us to have our own. In Cienfuegos there is a missionary that has bought his own ground for that purpose, and they have been more than a year waiting for the recognition of the law, but in vain; the law never will recognize and they are still waiting. Now is the time to present all of our troubles to our American government because our American interests are here, and they can settle this trouble in the same time. Good-by. Yours,

DIAZ.

P. S. I suppose you understand this bitter persecution, "Cuba is coming to Christ" and the Pharisees try to oppose. Our Baptist people are all (without exception) at work. We will fight until we bring Cuba to the feet of our blessed Master. Our motto is "Cuba for Christ," and we will have it. Amen.

HAVANA, CUBA, July 26, 1890.

DEAR BROTHER TICHENOR—Up the present time the Consul have not an explanation from the Government of my imprisonment, and he is as usual, waiting.

This week has been full of holidays. This is a new delay for the trial.

Last Sunday we have 2,000 people in our church, and the heat was about 90 degrees.

I will get more land for the Havana Cemetery next week; over 80 acres of land.

I purchased to-day a big tent for 90 dollars. It is new, but it need a little amends, and be all right—that is for Guanabacoa. No house there where we can have the people, as great enthusiasm prevails.

The government that we have at present here in Cuba and Spain is very intolerant and Catholic. We expect often persecution; but we trust in the Lord.

I will send you a copy of the sentence, or verdict, from this court as soon as they give it to me.

Good by! Give my best regards to your family and our friends.

DIAZ.

HAVANA, CUBA, July 29, 1890.

D. J. T. Tichenor:

DEAR BROTHER—On Saturday last the trial was concluded, but as no guilt on our part can be proved, they are looking for a pretext so as to gain time, and have transferred the case

from the Supreme Court where it was finished back to the judge. They are in a tight place and do not know how to close the case, as it would naturally be in our favor and leave them in fault; by gaining time they may change affidavits, as is often done in this country, and quietly have the affair die out.

I have procured the proceedings of the entire case as it appeared in court, through friends, and I intend translating it and sending it to you so you can better judge in what manner to proceed. It will probably take some time now for this case to be discharged from court altogether.

The work continues in its usual course—everything seems in good order, and is not paralyzed by the persecutions we are suffering, and sympathy for us is increasing.

I am your brother in Him,

A. J. DIAZ.

LETTER FROM REV. J. V. COVA.

IGLESIA BAUTISTA DE LA HABANA,
CENTRAL DEL PILAR,
July 5th, 1890.

Rev. J. Wm. Jones, Atlanta, Ga.:

MY DEAR BRO.—Yours of June 27th has been received to-day, and I hasten to answer you. Bro. Diaz, Bro. Godinez and Bro. Herrera were two days and a half in the Guanabacoa jail. Here are the facts: Both Brethren Diaz and Godinez went to establish a mission at Guanabacoa, a neighboring town six miles distant, and the *Alcalde* (governor of the city) influenced, as we presume, by the Roman priests, of whom there are two very powerful convents, one called *Escalapius* and the other *Franciscanos*, counting more than seventy priests each association, and reported to be very rich and in high favor with the government, he (the governor) put some obstacles for the meeting in the public hall which had been offered to our missionaries by the people. He said that hall was not authorized to hold either political or religious assemblies, having only permission for playing and dancing. In view of those reasons our brethren went, followed by a vast multitude, to a house where a

Baptist member of the church of Regla was holding, with the permission of a subordinated police chief of the place, a weekly meeting. There they assembled the people (I have heard more than 400) in the yard, being the parlor too small for so large number, and performed the announced Baptist service. The governor then under pretense of a violation of the law, saying the house had no permission as a meeting place, sent the policemen and some guards to dissolve the people and arrest the missionaries and the owner of the house, Mr. D. Herrera. They went with the policemen, accompanied by all the attendants to the service, who said they also wanted to be imprisoned if the ministers were so. When they arrived before the governor he

charged them of having violated the law, for, he said he had forbidden them the meeting in the first place, and they, disobeying the order, went to have it in another place without the knowledge or consent of the authority. There is in Cuba a *reunion law* which has many restrictions, and the governor claimed to it to support the case. He remitted the prisoners to the judge who said he found guilt against the law and sent our brethren to jail. When on next morning I was informed of the fact, I went to see them and found them joyous to suffer for the cause of Christ. A great many persons visited them during their two days' prison, both from Guanabacoa and Havana, to sympathize with and encourage them.

It has been an act quite arbitrary, as there has been no violation of the law. The house where the meeting was held was authorized several months ago to have a weekly meeting of our church and if the governor had no notice of it, another authority of the city was well acquainted of the services there and the permission he granted has appeared after the event. Now they say the paper was not in acceptance as no name of minister of the gospel is mention in it and simply expresses the meeting at the house, and that in that kind of permission the name of the preacher on charge of the mission must be mention.

After two days and a half our brethren were free under caution, and Bro. Diaz has been very ill after as a consequence of his trouble and suffering. I, myself, escaped of being imprisoned also because I had a service in this Central and was prevented by it to go with Bro. Diaz. Wishing to send you quickly these details by the to-morrow steamer, I do not send you some of the several articles of the press in those days, but will do it in some days. The general tone of the papers has been good for us and all the liberal publications accused the governor of Guanabacoa and defended the perfect right of the Baptist ministers to preach on that night in the said house.

The services in Guanabacoa will begin soon in spite of the bad will of the governor, and Bro. Diaz is now well and ready for working as usually.

I remain truly yours in Christ,
J. V. COVA.

HAVANA, CUBA, July 26th, 1890.

Editor "Our Home Field":

MY DEAR BROTHER—I was going to send you, as I promised, newspapers, news and comments on Bro. Diaz's imprisonment, but this last told me he had sent you already the more interesting articles published by the press on his case, and I think my translations would be useless. But, however, I send you some other clippings from the Guanabacoa publications:

From "La Batalla." (June 27.)

"Messrs. Diaz, Godinez and Herrera, pastors of the Baptist church, who were sent to the Guanabacoa jail, during their stay there have been visited by numberless persons of all social kinds, either of this town or of Havana. This sample of sympathy to the prisoners is one of their forms of protest. And besides this the Baptist sect, by that persecution, will certainly hold in Guanabacoa. What could have passed unperceived will now get increasing. A cause to be prospered (it is but too well known) needs victims who illustrate it, and the persecuted sect have now them in her imprisoned ministers. It is not to be forgotten the kindness shown to them by the jailer and other officers of the prison.

From the same. (June 28.)

The three pastors of the Baptist church, imprisoned by the order of Mr. Goiry, last Wednesday evening, will, as we have been informed, present in its due time a full complaint against the mayor, requiring a duly compensation, and it must be so. Mr. Diaz, invested with the title of General Superintendent of the Baptist church in this island, if not for his own sake, for the name of the denomination, must necessarily vindicate it in his outraged personality. Very soon, perhaps, if an absolutory decision declared Mr. Diaz without any responsibility, the case pushed by him would obtain an amendment to the height of the grief.

Our advices to Mr. Diaz on that matter are useless. Men of honor are not in want of them in such business."

From "La Tribuna." (June 28.)

"The three Baptist ministers who were imprisoned for the guilt of assembling in Guanabacoa with some of their members at a Baptist place have been released to-day. They have been obliged to give a bail of \$400 each. The ministers there have prayed us to make known the good treatment they have had from the warden of the prison."

From "La Batalla." (July 8.)

"Papers favoring Mayor Goiry, 'La Fusta' and 'La Union Constitucional' joining the group of the mayor's clerks are on a funny humor on the case of the Yankee's claims for Mr. Diaz's imprisonment. The 'Diario de la Marina' published a telegram of last hour which left the mayor's partisans very cold; and we should bet that if the Yankees find the preacher's prison unjust, the Spanish government shall pay, as has been the case many a time.

Let Mayor Goiry enjoy the effects of his imprudence."

These are the more interesting newspaper items I have been able to gather. The bail was secured on a house in Guanabacoa, and our brethren were at liberty after two and one-half days of prison.

Yours in Christ,

J. V. COVA.

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. W. Jones, Editor, P. O. Box 302, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., SEPTEMBER, 1890.

GREATER ACTIVITY IN THE SOUTH.

The *Manufacturers' Record* of July 12th says: "A careful study of all the forces now at work tending to the development of the South will convince any one that this section is entering upon a period of greater activity than we have yet seen.

"Ten years ago the South was struggling to get a start; five years ago Birmingham and Chattanooga and Atlanta practically represented the industrial South, and Birmingham was regarded as about the only iron producing centre that this section has ever to have. Now the Virginias, the Carolinas, Tennessee, Kentucky and Texas are keeping well up with Alabama's progress, and other States are fast getting ready to follow in the same line.

"It has been demonstrated that the South can produce iron, steel, cotton goods and woodwork cheaper than any other section, and capital is rapidly pouring into it. The South is getting its surplus capital and surplus energy, and towns are springing up wherever these are applied to the development of Southern resources. Old England follows suit, and many millions of her money are coming Southward and other millions will follow.

"In whatever direction we look everything is favorable to the South. Looking over the whole field, we now predict that the coming fall and winter will witness a wider diversity of industrial growth, more activity and more prosperity than the South, or any portion of it, has ever enjoyed."

These are the words of a man who has watched with deep interest and keen sagacity the development of the South from its recent beginning, and has foretold, with unerring accuracy, every step of that progress. Many of our people do not see, or seeing do not understand, the meaning of the wonderful changes that are in progress at our very doors, and all over our land. The South is to-day making a history the most wonderful the world ever saw.

The rapid growth in population and power of the United States is the amazement of the world. Her

Population doubled four times in the past century, and promises to double three times in the century to come. Her increase in wealth is even more marvelous. Ten years ago her wealth was computed at forty-four thousand millions of dollars; exceeding that of any other nation on the globe. Now that wealth is computed at sixty-four thousand millions; having increased two thousand millions every year in the last ten years.

Marvelous as this is, the next ten years in the South will show a more rapid rate of increase, both of population and wealth, than the average of the country for the past ten. The tide has already set in, and its accelerated flow will soon astonish the world.

A few facts may be given in support of these statements. The miles of railroad built in the United States during the first half of the present year were eighteen hundred and ninety-eight miles, of which eleven hundred and fourteen miles were built in the South, while the growth of the freight business is more rapid than the growth of railroad facilities needed to handle it.

During the first week in July of this year there were twelve great industrial enterprises organized in the South, whose aggregate capital exceeded twelve millions of dollars. Think of it! Twelve millions invested in a single week! Besides these, there were numerous smaller ones whose aggregate capital would be millions more.

Middlesboro, Kentucky, near Cumberland Gap, where, two years ago there were not fifty people, now has an invested capital of \$26,500,000.

There is now in process of construction at Jacksonville, Alabama, a steel making plant which will cover nearly twenty acres, requiring 17,500,000 brick in its construction, and which will employ, when in operation three thousand hands.

A similar, but smaller establishment, is in process of construction at Greensboro, N. C.

Southwest Virginia is all astir with the new life of industrial development that is thrilling along her mountain valleys.

There must be a quickening of our footsteps to keep pace with this rapid march of material growth. What will material prosperity, without the controlling power of Christianity, be but a curse to the present and a menace to all the future of our country? We must permeate all this material life with the gospel, or it will breed a moral pestilence in our land. Better poverty and want than riches that serve but to propagate vice and corrupt the morals of our people. There are now two great dangers for the South—the race problem and the rapid increase of wealth. Of the two the last is the greater. But both can be, and ought to be, and, if we save ourselves and our posterity from calamities, the awfulness of which no man can foresee, must be averted by that gospel which is the power of God unto the salvation of men.

FORTY-SECOND SESSION OF THE LOUISIANA BAPTIST CONVENTION.

It was our privilege to attend this meeting which assembled in the beautiful little town of Ruston, August 8-12, and proved one of the most pleasant and profitable sessions the Convention ever held.

The Introductory Sermon by Dr. Duncan, of Baton Rouge was clear, forcible, and effective. The report of the Executive Board, read by Secretary T. J. Barrett, was a clear, satisfactory, and very hopeful exhibit of the work of the Convention. It showed that the number of missionaries had increased from six in 1886 to thirty-two in 1890.

No houses of worship were reported as built in 1886 and ten in 1890.

No Sunday-schools were reported as organized in 1886 and fifty-five as organized in 1890.

No baptisms by the missionaries were reported in 1886 and 506 were reported in 1890.

In 1886 the contributions to State Missions were only \$1,920.33, and in 1890 over \$16,000. In 1886 the State gave \$1,033.91 to Foreign Missions, and this year \$2,526.77; in 1886 \$14.25 were contributed to Home Missions, and this year \$582.62.

Other contributions, and other work have increased in the same proportion, and the outlook is decidedly brighter than ever before.

Indeed the Baptists of Louisiana seem stirred up as never before to an appreciation of their great opportunity, and imperative duty.

The State Mission work for the past year was as follows:

Missionaries, thirty-two; sermons preached, 2,015; prayer meetings held, 990; families visited, 3,830; addresses, 409; miles traveled, 40,117; houses of worship built, ten; letters written, 1,389; Sunday-schools organized, fifty-five; pages of tracts distributed, 45,000; Bibles and Testaments distributed, 614; baptisms, 400; received by letter, 184; days of labor, 2,500; subscriptions secured to the *Chronicle* 80, to the *Foreign Mission Journal* 64, to *Home Field* 39; stations supplied 60; churches supplied 30; salaries raised on the field \$2,572.55; Home Missions \$582.62; State Missions, \$16,117.85; Foreign Missions, \$2,526.77; church buildings, \$6,164.00; home expenses, \$1,824.00.

The usual topics of State Missions, Foreign Missions, Sunday-school work, Home Missions, Temperance, Education, etc., were presented to the Convention, and earnest discussion and suitable action had.

Bro. T. P. Bell, of the Foreign Mission Board was present to present his great cause in his usually felicitous manner.

The Convention gave *Home Missions* a good hour, and a patient hearing. Brother J. D. McIntyre read an admirable report, presenting the facts and urging that Louisiana should make larger contributions to

the Board which has done so much in the past and is doing so much now to help her. It was to us a pleasing providence to which we could not help referring that the author of the report was baptized by us during the great revival in Hays' Louisiana Brigade when we were camped along the Rapidan in August, 1863.

The Convention heard us attentively as we spoke to the report and presented the great cause of Home Missions, and at the close of our appeal there were spontaneous pledges of \$415, and the pastors and delegates, by a rising vote, pledged themselves to take collections during the year for Home Missions. We also secured during the meeting about 100 subscribers for *HOME FIELD*.

The churches of Ruston were generally occupied on Sunday by delegates or visitors to the Convention, and large crowds heard the gospel.

The harmony of the meeting was admirable, and the fear that certain elements of discord would be introduced proved groundless.

The Convention wisely decided to locate their Executive Board again at Shreveport, and to elect the same officers (Dr. W. S. Penick, President; Rev. T. J. Barrett, Corresponding Secretary, and Bro. G. A. Turner, Treasurer), who have served so efficiently in the past, for another year's service.

The hospitality of Ruston was all that could be desired—as graceful as it was bountiful—and more than fulfilled the promise of Pastor Harrell's cordial and appropriate address of welcome.

We were doubly fortunate in being entertained in the charming home of Mr. and Mrs. S. F. Ashley, and in having as my room-mate that genial, christian gentleman, Dr. B. W. Bussey, of the Coliseum Place church, New Orleans.

We had the privilege of addressing the "elect ladies" of Louisiana, on Sunday afternoon, and we learn that their meetings were very interesting and that a fresh impetus has been given to Woman's work in Louisiana.

Mrs. W. S. Penick, the President, presided with an easy, modest grace, that showed the thoroughbred Southern lady that she is.

We were greatly indebted to Sister Sligh for her zeal and efficiency in securing subscribers for *HOME FIELD*.

We always enjoy our visits to the Louisiana Convention, but this last one was particularly enjoyable.

And we were more impressed than ever before by the vastness and importance of the field to be cultivated.

KIND WORDS SERIES.

The Kind Words Series of Quarters for the Fourth Quarter of 1890 have been out for some time, and we cannot but express our satisfaction with them, including the *Teacher*. These periodicals, published at the

behest of the Convention, have proved themselves a success; and not only so, but they have shown themselves to be a necessity. This is shown by the large subscription list to all these publications; and those who use them admit their excellence. The following commendatory words are just received from a prominent school in Virginia, accompanying a new order: "I take this opportunity to express, for my school, its high appreciation of your Sunday-school helps. In fact we think them better than any we have had, not excepting those of the American Baptist Publication Society." For intrinsic merit we put these helps fearlessly alongside of any others, for comparison. Send on your orders to *Kind Words*, Atlanta, Ga., in good time for the Fourth Quarter of 1890.

WORK AMONG THE COLORED PEOPLE OF GEORGIA.

Letter from Rev. C. H. Lyons.

MR. EDITOR:—We are now organizing plans for a more successful prosecution of our work and to meet our fearful responsibilities for another year. We recognize the increased magnitude of our vocation from a more correct knowledge of our destitution and our growth in ability to do more.

While we bow at the eternal fiat, and commend and rejoice in the triumphant entrance of our honored and faithful brother, friend and teacher into that glorious immortality awaiting the faithful and worthy, yet we are very desirous of having, his mantle fall upon one qualified to fill his position.

So vast was the importance and indispensableness of the work done by that broad minded, thorough scholar and unspiculating theologian, Dr. W. H. McIntosh, that we feel utterly incompetent to properly begin our great work without some suitable man to fill his important position.

For this work among our officers and churches, deprived of better advantages, is so necessary and invaluable that we are puzzled for adequate expression of even its approximate worth and usefulness in preparing our preachers and deacons for their high calling. It effects as much or infinitely more than if the same man filled a theological chair in our seminaries.

1. Because it imitates our Saviour's method of teaching.
2. It reaches a larger number of that needy and deserving class of officers.
3. It corrects many of their erroneous ideas of the doctrine and discipline of the church which would never otherwise be.
4. Many who have improper conceptions of these required qualifications, and are therefore boasting of their proficiency, are convinced to the contrary, by these institutes.
5. Many novices like Apollos are

inspired to come to our higher institutions to acquire a more perfect knowledge of God and the Bible.

'Tis apparent from the above that so immeasurably great is the importance and imperative necessity of this method of instruction that any failure to supply it subjects us inevitably to incalculable loss.

The proper man must be found, because God calls and qualifies one man for all such emergencies as this. 'Tis said that nature hates and has no vacuum. The God of nature hates it more and has less in religion than space. Therefore God has, as he always does, a ram for this sacrifice.

Our destitution created thirst in the people, and the great good accomplished by this means makes the filling of this position indispensable.

Both teacher and taught enjoy the results of this work above any other.

The good effected qualifies the people, to more highly appreciate and correctly comprehend the profitability of this portable theological school.

We not only need and are more grateful for it, but are better prepared to efficiently carry it on, for we have the State divided into twelve districts and can work upon each, making 36 or more if desirable. The cry of this class deprived of it is when will it come to us, and those who have had it is when will it return. God grant that it return quite early and freely.

Yours laboring and praying for the full evangelization of our people,
C. H. LYONS, Cor. Sec.
Dunlap Street, Atlanta.

OUR WORK AMONG THE INDIANS.

We have been trying for several years to get a competent man to write for us the full history of the work of our Board among the Indians, and we are hoping to secure this in the not distant future.

In the meantime we give the following outline, which we trust will be of interest and value to those desiring information concerning the great work.

The work of Southern Baptists among the Indians dates back to the early years of the present century.

Baptist missionaries from Georgia and other States worked among the Creeks, Cherokees and Seminoles, prior to their removal to the West. No inconsiderable amount of money was expended, no inconsiderable labor was performed, and foundations were laid for the grand results which followed the settlement of these tribes in the territory.

About 1840 the "Indian Missionary Association" was organized, with headquarters at Louisville, Ky., and embracing large numbers of associations and churches in the South and similar bodies north of the Ohio.

This Association collected year by year large amounts of money which

expended in the support of schools and missionaries chiefly among tribes located in the Indian Territory.

In the list of Christian heroes who devoted their lives and labors to work among the Red men are found the names of Potts, Lykins, Armstrong, and that of the venerable Sidney Dyer, who still lives, and who doubtless remembers the days when the former "drummer boy" of the U. S. army traversed the wide plains of the Indian territory, and preached to thousands of eagerly listening Red men.

In later years came the beloved Buckner, Burns, Hogue, Murrow and others.

The labors of these devoted missionaries and of the native preachers resulted in the conversion of thousands of these people, and the organization of many churches.

In 1855 at the session of the Southern Baptist Convention in Montgomery, the Indian Mission Association, which was then supported almost exclusively by churches within the bounds of the convention, turned over its work, its missionaries, and its large indebtedness to the Domestic Mission Board of the convention.

The Board entered at once upon a vigorous cultivation of this new field, and in a short time paid off the old debt, and greatly enlarged the work.

The report of the Board to the last convention held before the war shows 35 missionaries employed—19 among the Cherokees, 10 among the Choctaws, and 6 among the Creeks; 135 churches and stations supplied, 1857 sermons preached, 611 prayer-meetings held, 2 ministers and 10 deacons ordained, 355 baptisms, 5 churches organized, 5 houses of worship built, and 4 Sunday schools, with 13 teachers and 117 scholars.

The "war between the States" broke up our mission work among the Indians. Most of the men able to bear arms took part in the struggle on one side or the other. A majority of the Cherokees went with the North, while the largest part of the Creeks, Chickasaws, Choctaws, and Seminoles sided with the Southern Confederacy. The whole territory was desolated by raids and the marching and countermarching of the armies of both sides, and at the close of the war these beautiful and rich lands presented one vast scene of devastation. The missions had all been broken up and the missionaries, forced from their field of labor, had gone some as chaplains in the army and others to Texas. The demoralized condition of these people at the close of the war and the scarcity of funds with the Board rendered it impossible to effectually reorganize the work for several years.

The report of the Board for 1867 shows two white missionaries, and two Indians at work in the territory, all in the Creek nation. Buckner had not yet returned from Texas. In 1868 the Board reports five missionaries—two whites and three na-

tives, who had supplied ten churches and three stations, and had added to the churches 36 by baptism and 36 by restoration. In 1869 the Board says in its report: "The Cherokees and Creeks are again in a situation to resume their mission operations, and prayerfully implore the Board for aid."

In 1870 the Board reports six missionaries, forty-six churches and stations supplied, three churches constituted, thirteen ministers and deacons ordained, eight meeting houses finished, 118 baptisms, and seventy-three restorations. After that time the work developed more rapidly under the administration of Buckner and his faithful co-laborers.

The scattered membership gathered together, the churches were reorganized, old houses of worship were repaired, and new ones built, and the general work of evangelization has gone steadily forward until there are now more Baptist ministers, churches and members, in proportion to population, among the five "civilized" tribes of the Indian Territory than in most of the States, the statistics showing one Baptist to every ten of the population.

With returning prosperity new interest sprang up among the Indians for the education of their children.

In 1877 a proposal was made to the Home Mission Board by the Creek Nation for the establishment of a school in their country for the education of at least 100 of their boys and girls every year upon certain conditions. This proposition, with all of its details, was submitted by the Board to the Southern Baptist Convention, and, after a careful consideration, the Board was instructed to accept it and carry out its provisions.

A legacy of \$2,500 left the Board by Brother E. Levering, of Baltimore, having been used, under the instructions of the Convention, and by consent of the family of the deceased, in the establishment of the school, it was named in honor of our benefactor, "*Levering Manual Labor School*."

It was opened in September, 1882, with Rev. J. A. Trenchard as superintendent. On his retirement two years afterwards, Maj. I. G. Vore succeeded him, and held the position until his lamented death, when Brother J. O. Wright became superintendent, which position he still holds.

The school has been from the beginning a great success, and has greatly promoted our cause among the Indians.

It is now in better condition and more flourishing than ever before, and the Board regards it as a very efficient agent for the intellectual, moral, and religious elevation of the Creek Nation.

The Board was active and efficient in the establishment of the school at

Atoka, but, through influences not necessary to mention here, the school passed into the hands of our Northern brethren.

At our last report to the Convention we had twenty-eight missionaries in the Indian Territory—some of them laboring among the whites—and since the Convention we have made other appointments, and are contemplating yet others in the near future.

The policy of the Board, as reported to and approved by the Convention for several years past, has been to develop among the Indians a spirit of self-support, to teach them that with their numbers, rich lands, and other possessions, they ought at least to sustain their native preachers, many of whom have been consecrated and efficient men. It takes time and intelligent instruction to develop this idea among a people who, by their very relations to the United States Government and their custom of drawing annuities from it, have cultivated a spirit of dependence and have formed the habit of receiving from others rather than of helping themselves.

But some gratifying progress has been made, and the Board cherishes the hope that in the not distant future our Indian work will be, if not entirely self-supporting, at least on a basis in which the Indians will very largely support their own pastors.

The very large proportion of white men who have settled in the Indian Territory, and the fact that intercourse with the whites and the teaching of English in all of the schools have brought it to pass that a large proportion of the Indians understand English, have induced the Board to regard their missionaries to the whites as not only doing a grand work among these "homeless exiles" in the Territory, but as being at the same time the most efficient missionaries whom we could send to the Indians themselves.

A great work has already been done among these "civilized tribes," but there is pressing need that we should enlarge and extend it.

And the most piteous appeals come to us for work among "the wild tribes," that their savage nature may be subdued by the gentle, melting power of the gospel.

Shall we heed these cries for the bread of life?

Then let those who possess the hunting grounds of these "sons of the forest" and whose government has treated them with constant cruelty, oppression, and wrong, rally to our help and give the Board the means of efficiently prosecuting this grand work.

THE DEATH OF DR. W. F. WOOD, of Key West, Fla., the missionary of our Board, who was so prominent in the beginning of our work in Cuba, has been announced in our weekly press and will be widely lamented. We hope to secure for a future issue a sketch of Bro. Wood by a competent, and loving hand.

HOME MISSION LESSON.

The Kind Words' Teacher for September has a Home Mission lesson founded on Luke 22:14—Jesus sitting over against the treasury and watching the gifts of the people.

We commend the whole lesson, and we warmly commend the *Kind Words* series which contains from time to time lessons on mission work of the Southern Baptist Convention which can be found in no other Sunday-school papers.

We would be glad to print the whole lesson if we could spare the space, but we can only give the closing part of it on our work in Cuba.

After an admirable exegesis of the passage in which we think we recognize the skillful hand of the able and scholarly editor, Dr. Shaver, there is given the following, which we republish, not for its intrinsic value, but because it contains a summary of facts about our mission in Cuba which we desire to keep constantly before the people:

OUR HOME MISSIONS.

By J. Wm. Jones.

Let us learn from the lesson:

1. Jesus sits "over against the treasury," and watches with keen eyes what goes into his treasury and who put the contributions there.

2. He expects *all* to give, and requires the *littles* of the poor, as well as the larger contributions of the rich.

3. He requires that we should give "according to what a man hath, and not according to what he hath not." It is mockery for a man who should give largely to cast in grudgingly a pittance, and then say he has given "the widow's mite." She gave *all she had*.

4. He requires that we should *make sacrifices* in order to give, and teaches that we ought to *give so as to feel it*, and not be content to cast into the treasury of the Lord just what we can conveniently spare. The little girl who asked her mother to trim her spring hat with the old ribbon, and give her the cost of the new to put in her mission box, had the true spirit.

That grand old veteran of the cross, Rev. Elias Dodson, who used to wear shabby clothes that he might give the price of a new suit to missions, has long since heard the plaudit of the Master, "Well done," and is now oblivious of the sneers of the world, as he wears the glistening robes of glory.

These principles apply to all giving to the cause of Christ, but we wish especially to apply them now to the great cause of *Home Missions*, as prosecuted by the Home Mission Board of the Southern Baptist Convention. And as in our last lesson on this subject (the one for March 30) we gave a general view of the work of the Board among the Indians, the Negroes, our foreign population, and the destitute of our own

people, we will now give the facts in reference to the work in

CUBA.

This beautiful island, owned by Spain and situated between the Caribbean Sea and the Gulf of Mexico, is the most westerly of the West Indian group, and lies 130 miles from the coast of Florida. Its greatest length, from east to west, is 760 miles; its width varies from 20 to 135 miles, and it has an area, including dependencies, of 47,278 square miles. It has over 200 ports, including sheltered landings. Cuba is intersected by a range of mountains from which clear streams flow to the sea on either side, and it has 200 rivers, though none of them are very large.

Almost all metals and minerals applicable to industry are found in Cuba—the soil is rich and very productive—timbers, dyes and rare woods abound—the climate is delightful in winter, and in summer the heat rarely reaches 100° F., the average temperature of Havana being 77° (maximum 89°, minimum 50°)—the fruits and flowers of the tropics grow in great profusion—there are more than 200 species of indigenous birds—fish, fowl and other game are very abundant—and, in a word, Cuba has many rare advantages which have won and maintained for her the title of "Queen of the Antilles."

The population of Cuba is about 1,500,000, and Havana, the capital and chief city, has a population of about 250,000.

Cuba is held in subjection to Spain by a regular army, enlisted in Spain, which numbers over 20,000 men, with a volunteer force of some 40,000 more; and this army, the Captain-General and his retinue, and the bodies of office-holders, have to be maintained by taxes wrung from the people. Add to this the revenues that must be raised to support the Roman Catholic Church, the established religion of Cuba—and its corrupt priesthood, and it is no wonder that the people groan under their burdens, and have always been eager to throw off the Spanish yoke.

There have, therefore, been several revolutions, the most formidable of which broke out in October, 1868, and was only quelled in 1872, after Spain had sent over about 100,000 troops, and expended about \$100,000,000.

ORIGIN OF OUR MISSION.

During this last revolution a young Cuban named *Alberto J. Diaz*, entered the ranks of the patriot army, served the cause with enthusiastic gallantry, and was promoted to be Captain of Cavalry.

In the discharge of his duty one day, he was cut off by the Spanish soldiery, hammed in on a wooded promontory jutting out into the sea, and compelled to choose between trusting himself to the "tender mercies" of the Spanish soldiery or

to the perils of the ocean. He did not hesitate, but selecting the best piece of timber he could find, floated out, in the hope that the current would bear him to a part of the island in possession of his friends. He was, however, carried out to sea, and there seemed little hope of his rescue.

But God's hand was under that timber—the great Pilot directed a passing vessel that picked the young man up and carried him to New York—and it was God's superintending providence that induced him to pursue a course of medical studies in New York, (he was a graduate of the University of Havana in both the Academic and Medical Departments)—that brought on him severe illness—that sent to his bedside a noble Christian woman (Miss Alice Tucker), that made him deeply interested in her reading the New Testament and praying for him, though he could not understand her language—that directed him, when he was convalescent, to the rooms of the American Bible Society, where he procured a Spanish New Testament, that guided him in his reading of it, and that led him, through the Spirit's blessing on this instrumentality, to sincere repentance and simple-hearted trust in the Lord Jesus Christ, and Him alone, for salvation.

As soon as the revolution closed and the "amnesty" was proclaimed, Diaz returned to Cuba and entered upon the practice of his profession; but he carried with him a supply of Spanish Testaments, which he distributed among his friends, and soon began to gather in his rooms companies of University students and other young men to whom he gave a series of earnest Bible readings, and whom he instructed in the way of salvation.

This work attracted the attention and excited the enmity of the priests, and by their machinations Diaz was driven from the island and went back to New York, accompanied by his sister Minnie, where he again devoted himself to special study in the line of his profession. During this second stay in New York, he was "taught the way of the Lord more perfectly," and he and his sister were both baptized into the fellowship of the Willoughby Avenue Baptist church, Brooklyn. He was also "naturalized" at this time, and obtained the proud heritage of American citizenship.

But his heart longed for his native land and an opportunity of doing something for the salvation of his people; and as he was anxiously considering the question, he learned of some Christian women in Philadelphia who wished to support a colporteur in Cuba through the American Bible Society. He joyfully accepted this appointment, and returned to Cuba under the auspices of that noble Society which has done so much in the circulation of God's Word among the nations.

He had remarkable success as a

colporter, and steadily pursued his work in spite of bitter persecutions. Before he knew it, he had become a preacher of great power and wonderful success. His brother was converted, and became a colporter of the American Bible Society, many others renounced Romanism for the simple faith of the gospel, and "and the word of the Lord grew and multiplied" greatly in the island.

Diaz had been considering the question of organizing a church, had written to New York for the "constitution and by-laws of a Baptist church," had received for reply that the New Testament contained the only "rule of faith and practice," and by diligent study of the inspired Word had gotten at the true idea of church organization, when Dr. Wood, a missionary of our Home Board at Key West, Fla., heard of his work through Cubans employed in cigar factories there, and went over to see him. The result of the conference was that Diaz returned with Bro. Wood to Key West, was ordained to the full work of the gospel ministry, and in January, 1886, organized in Havana the first Baptist church ever started on the island of Cuba.

It is an incident of thrilling interest that the mother of Diaz, who had so bitterly opposed and persecuted him, was the first one to be baptized, and when the loving son received her into the water, his feelings so overcame him that he forgot the baptismal formula which he had carefully prepared, and could only say: "Here, Jesus, this is my mother," as he "buried her in the liquid grave."

PROGRESS OF THE WORK.

We can only give here the barest outline of this grand work, omitting details of thrilling interest.

Our noble missionary has toiled on amidst the most cruel persecutions, which have really "turned out to the furtherance of the gospel," as when he was put in one cell and his Bibles in another, and he not only preached the gospel in the prison, but God so overruled and blessed it that both the jailer and mayor of the city were converted, and Diaz baptized them.

At Montgomery, in May, 1886, the Southern Baptist Convention put Cuba under the management of the Home Board, and since that time the work has moved steadily forward, and the progress reported has been simply marvellous, until we now have seven churches in as many cities and towns—the policy being not to multiply churches in the same place—twenty-one missionaries, some twenty-seven stations, a membership of 1,800, 2,500 in the Sunday-schools, an average attendance of 750 in day-schools, in which the Bible is taught and the principles of evangelical religion are expounded, and about twenty young men preparing for the ministry.

The Board, after the most careful

consideration, purchased in February, 1889, a large theatre for the use of our church in Havana, and the church has occupied it ever since, free of all rent, although, as the owner—because of certain legal technicalities—has not yet been able to pass a clear title, the Board has declined to make the first payment, the money for which has been in hand since February, 1889, and is kept loaned out "on call," ready to be paid any day it is needed.

Cemeteries have been established in Havana, Regla and Guanabacoa, and are very important accessories to the mission, as well as sources of revenue.

PRESENT STATUS AND PROSPECTS.

There is no mission of the Southern Baptist Convention where so much has been accomplished at such small expenditure of time, labor or money, and none that seems to be on a better footing now, or to have brighter prospects for the future. There is every evidence that the foundations have been well and wisely laid, that the work is genuine, and that our interests there are looked after with a burning zeal that is tempered by an unusual amount of sanctified common sense.

There has been such a revolution in public opinion, such a revolt from the mummeries of Romanism, that our churches have had about 10,000 applications for baptism, but Diaz has steadfastly maintained the scriptural position, and says, in his quaint way: "We only baptize those who give clear evidence that they are new mens and new womens."

The churches are trained to systematic giving and individual effort, so that few churches in this country give as much in proportion to membership and means, or have their members more generally engaged in active Christian work.

The persecutions of the Romish authorities have always "turned out to the furtherance of the gospel." When the Bishop of Havana, after all other efforts to suppress the cemetery had failed, sent in the night and closed the road leading to the cemetery, expecting thus to tie Diaz up in the courts for years to come, he simply opened a new road, went on with his work, and carried the people with him. When the bishop anathematized him as a heretic, burned his picture and warned the people against him, Diaz replied to him in the theatre, where about 4,000 people were packed; and they not only gave the most emphatic demonstrations of approval, but at the close of the service took the preacher on their shoulders and bore him to his home.

The Sunday after the recent imprisonment of Diaz, Godinez, and Herrera, at Guanabacoa, two thousand people attended the evening service at the theatre, although it was in the height of "the heated term." It is seriously doubted if half that num-

ber attended service at any church in the United States on that day.

Do not these facts—and they might be greatly multiplied—call for warmest interest, most fervent prayers and most liberal contributions—that the work there may be fully sustained—that God's servants may be protected and blessed—and that these labors may go graciously on until, by God's blessing, "the Queen of the Antilles" shall be won to Christ, and that degraded people elevated by the power of the gospel?

OUR RECEIPTS.

The receipts of the Home Mission Board for the past four months have exceeded those of the corresponding period of last year by nearly \$3,000.

This is very gratifying to the Board, and promises well for the remainder of the year.

But as the Board, besides increasing its expenditures in other parts of its work, has appointed about twenty new missionaries since the Convention, this increase of funds has already been absorbed by our new work. Many applications are held over until we can see our way more clearly. The Board seeks to avoid the creation of a debt which might embarrass its future operations while it earnestly desires to expend the last dollar, the churches will give it in that way and in those places which will best promote the cause. These conditions require that it should sometimes "make haste slowly."

If our brethren would be more prompt in sending forward their contributions, they would greatly relieve this difficulty.

Our work has never been so great and our needs have never been so pressing.

To the extent of our ability we are supplying the wide field of our destitution, but nowhere can we reach its limits or meet its full necessities. Men of Israel, help.

I. T. TICHERON, Cor. Sec.

THE FOREIGN MISSION JOURNAL, Richmond, Va., in its new and enlarged form, has been greatly improved in appearance and in value, and is more deserving than ever of wide circulation.

With Bro. T. P. Bell as its accomplished editor, Foreign Missions as its theme, the letters from the missionaries to fill its columns, and the Department of Woman's Work under the charge of Miss Annie W. Armstrong, whose facile pen is aided by other graceful contributions from efficient workers, the Journal surely "deserves success," and will doubtless attain it. We make our acknowledgments for its courtesy in admitting Home Mission matter so judiciously furnished by our able helpers of the Woman's Missionary Union.

We do not hesitate to say that the Foreign Mission Journal is a necessity in all of our churches.

RECEIPTS OF THE HOME MISSION BOARD FROM AUGUST 1, TO AUGUST 31, 1890.

ALABAMA.

Mrs. Reynolds, Rendalia, for Cuba, \$5.00; Etowah Association, 30.60. Total for the month \$35.60. Previously reported, \$577.16. Aggregate since May, \$612.76.

ARKANSAS.

Children's Mission Band, Bentonville, for Cuban cemetery and printing press, \$5.00; Osceola Sunday-school, 5.50. Total for the month, \$10.50. Previously reported, \$70.35. Aggregate since May, \$80.85.

FLORIDA.

Dr. Wm. Edwards, Terry Pass, \$1.00; Mrs. Annie M. Edwards, Terry Pass, 1.00. Total for the month, \$2.00. Previously reported \$100.00. Aggregate since May, \$102.00.

GEORGIA.

Metcalfe church, for A. J. Diaz, \$16.00; J. H. DeVotie, Cor. Sec., 48.51; J. H. DeVotie for Cuba, 35.36; J. H. DeVotie, for Cuban girls, 4.35; J. H. DeVotie, for Indian Missions, 465; J. H. DeVotie, for Havana House, 6.58. Total for the month, \$115.45. Previously reported, \$335.29. Aggregate since May, \$450.74.

KENTUCKY.

Whiteville church, \$25.00; Hartford church, 2.00. Total for the month, \$27.00. Previously reported, \$564.82. Aggregate since May, \$591.82.

LOUISIANA.

Aggregate since May, \$15.00.

MARYLAND.

Trinity church, Baltimore, \$5.00; Immanuel church, Baltimore, 31.50. Total for the month, \$36.50. Previously reported, \$668.45. Aggregate since May, \$704.95.

MISSOURI.

G. C. Kelley, Pierce City, for Cuban Cem. & Ptg. Press, \$5.00; Calvary church, Hannibal, 10.00; J. M. Hoffman, for German work, 25.00.

Total for the month, \$40.00. Previously reported, \$1,575.09. Aggregate since May, \$1,615.09.

MISSISSIPPI.

G. W. Knight, Ellisville, Havana house, \$7.50.

Previously reported, \$10.50. Aggregate since May, \$18.00.

NORTH CAROLINA.

J. D. Boushall, Treasurer, \$200.00; Bethel church, 3.54; Bear Wallow church and Sunday-school, 5.00; Beaver Dam church, 3.68; Fern Hill church, 9.62; French Broad church, 10.06.

Total for the month, \$231.90. Previously reported, \$11.44. Aggregate since May, \$243.34.

SOUTH CAROLINA.

Gaffney church, \$10.00; Liberty church, 1.73; Harmony church, 5.00; Spartanburg church, 11.51; Spartanburg church, for Cuban Cem. & Ptg. Press, 10.00; Fair Forest church, 13.00; Union county Baptist Sunday-school Convention, 1.03; Pee Dee Association, for Valance street church, New Orleans, 10.00; Little Stevens Creek church, 5.33; Greenville Association, 3.63; Mt. Oliver church, for Cuban Cem. & Ptg. Press, 5.00; Mt. Oliver church, 3.00; Beulah church, 2.53; Miss M. E. McIntosh, Cor. Sec., 22.00; Miss M. E. McIntosh, Cor. Sec., for Cuba, 5.50; Gowensville church, 8.00; Greenville Association, 41.01; Wamawaraw church, 3.00; Seneca church, 5.35; Sumter church, 2.64.

Total for the month, \$166.66. Previously reported, \$624.38. Aggregate since May, \$791.04.

