

OUR HOME FIELD.

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

VOL. III.

ATLANTA, GEORGIA, APRIL, 1891.

NO. 8.

SOME FURTHER ACCOUNTS OF THE HAVANA DEDICATION.

The interest in the subject will, we are sure, justify further extracts from the letters written by the Cuban excursionists, concerning the dedication of our house of worship in Havana, and accordingly we give several, together with two letters from Brother Cova, and a letter from Dr. Hawthorne.

From Prof. C. C. Cox in the Alabama Baptist.

DEAR BAPTIST: I furnish some impressions of our Baptist work in Cuba.

A visit to this field of labor is memorable and inspiring. A three days' journey landed me in a new world—different climate, vegetation, language, buildings, customs, government and people. Cuba is evidently passing through a formative period. Political affairs are unsettled, religious views are changing, and a visitor feels as if he were attending the birth of a nation. Our Baptist cause forms a striking feature of this era; the church dedication was historic. New Testament times are seen repeated in this island. Cuba is nearer to me since my trip; I can pray for our heroic brethren and sisters there more earnestly than before, and give to the work more gladly.

The first impression that occurs to the mind is the wonderful Providence that has directed the mission, from the preparation, conversion and call of Bro. Diaz until the dedication of our temple. No human wisdom could have planned or achieved the results accomplished. Bro. Diaz says, "Often we do not know what to do or say, but the Lord tells us."

The day of apostles is not past. I am impressed with the apostle to the Cubans each time I see him. I am thankful to God for him, and receive from contact with him new enthusiasm. An analysis of his character would show him to be a born general, fearless and quick and at the same time cautious, magnetic and modest, indomitable, and thoroughly consecrated. He is witty, as is witnessed by his answer to Dr. Tichenor, when the latter lay in Havana at the point of death from acclimation fever, and remarked, "Bury me in our cemetery here, with the inscription, 'Died helping Diaz.'" Bro. Diaz, his eyes filling with tears, quickly turned the subject: "No; I will write, 'Died waiting on Hané' (?) Hané is the man from whom the theatre was purchased, titles to which were so long being made good. Mr. Diaz is full of genial humor, passing

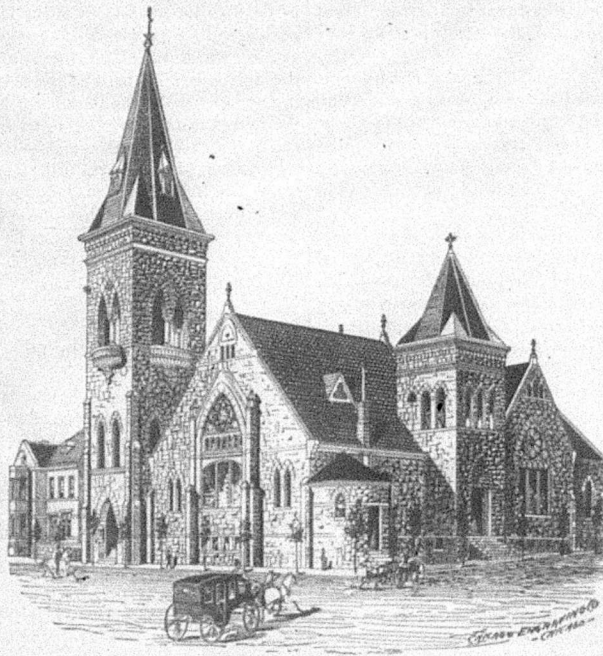
easily into melting pathos. He is an orator of the first order. He should be heard in his own tongue, addressing his people, to appreciate his impassioned style, and to see how he sways an audience. He understands the art of seizing and holding the attention of a multitude. At a miscellaneous assembly of some 1,000 persons under a tent, where Mr. Diaz was conducting a meeting, preaching on superstition, he caught their ear by telling of his Catholic cook, who was accustomed to whip her idol when it did not bring her the blessings for which she prayed to it, and who one day was observed

the various branches and departments of labor, anticipating needs, making a little go a long way, meeting and overcoming difficulties. The conspiracies of the Catholic bishops and priests he has met single handed, humanly speaking, and in every encounter has come off victorious. Those who know him best regard Bro. Diaz as the greatest missionary American Baptists have ever had, not excepting Judson, and consider that we should give him every support and facility while we have him. But Bro. Diaz would be the last one to admit that he was anybody unusual. When Dr. Tichenor,

could show their Christianity by helping the sick and distressed. They responded. A sacred spot in our cemetery is that where are buried some forty-five of our brethren that fell during the rescue, martyrs. A silent rebuke sank into my heart from this infant church for the coldness, formality, and worldliness of our home churches.

The progress of the work in the different departments is encouraging. The investments, enterprises and movements have been safe, and are already yielding full fruitage. The cemetery in Havana has contributed \$2,500 to the support of the mission. The new temple is located in the center of the city, amid parks, hotels,—a fine vantage point. It is a commodious and suitable building, containing rooms also for Sunday-school. It could be sold at any time for more than it cost the Home Board. We have missions in one or two other important streets in the city and adjoining towns. The day schools of Miss Minnie Diaz and Bro. Cova, which I visited with interest, promise much; the Bible, catechism and religious songs are taught in connection with secular subjects. The attitude of the press is favorable. On our arrival in Havana, the leading daily published an extra edition announcing our presence, the dedication and warmly commending Dr. Diaz and his work. The thinking class of Cubans are anti-catholic, and a large element skeptical from reaction against this church. The wisdom and skillful management of our Home Board is manifested on every side. The services of Dr. Tichenor in the Cuban mission will not be fully known and appreciated on earth. Though manager-in-chief, he keeps himself in the background.

The difficulties in the way of our cause arise, first and last, we might say, from the Catholic power. Persecutions continue. Incidentally Dr. Diaz told us of a recent plot against him; two men drove up to his office in the rear of the church, stated that a lady member of his congregation was dying and was needing his presence immediately, and they insisted that he go with them in their carriage. Mr. Diaz says that something told him not to go, and he answered the men that he would come in his own vehicle that he kept for visiting. Remembering the street and number 28, he called at the house, but no member of his congregation was there, no one was sick nor had sent for him, and so it was with every place ending in S on that street. It is reassuring to know that a man is immortal until his work is finished, and that Diaz is



THE PARKER MEMORIAL BAPTIST CHURCH, ANNISTON, ALA.

The gift of Duncan T. Parker. Dedicated March 29th, 1891.

to tie a string around its leg and let the image down into the well to drown, as a punishment or extortion. Bro. Diaz is moreover a fine physician, which is an invaluable qualification for his many-sided position. He charges nothing for his practice, though his income from this source would be \$2,400, or more, a year. He makes medical and pastoral calls all day, preaches usually each night, and three times on Sundays. He thinks only of the Lord's work; to give it up he cannot be bribed nor intimidated, though in constant danger of assassination, more so than is generally known. He unconcernedly remarked in conversation, "The Catholics may take me off, but the work go on." He has remarkable executive ability, laying plans, observing details, organizing

upon one occasion, was speaking from his heart of his estimate of the man, and unconsciously paid him a high tribute, the latter, who was acting as interpreter to the congregation, looked appealingly to the Doctor and modestly said, "I cannot translate that."

It was refreshing to see a church of the New Testament times. I was impressed with the simplicity, faith and zeal of the membership, the silence, attention and reverence of the worshippers in the house of God, even to the smallest children, the hearty singing, liberality in giving, faithfulness and self-denial in service. During an epidemic of the small-pox, when the Bishop of Havana and many of his church fled, Dr. Diaz called his flock together and told them then was a time when they

under the protection of God. The Bishop of Havana closed up the street leading to our cemetery, and we had to open up another twice as long, and so rough that some undertakers refuse to drive over it at certain seasons. The Bishop has had a law passed that certain bodies, after being buried the length of time prescribed by the sanitary regulations, shall be exhumed from our cemetery and re-interred in the Catholic. The civil authorities and even our American consul, whose wife is a Romanist, are in league with papacy. On the eve of the dedication, the Governor-General notified Bro. Diaz that the service could not be held, "because," he said, "you Baptists own no property in the island and it is not fit that you should hold such a meeting." "If we were to possess the property could we have the dedication," asked Diaz, and obtained the conditional promise. Upon being informed that the property was ours, the Governor-General said, "What! you Baptists own that theatre?" "Yes," replied Diaz, "and could purchase many other such pieces of property, if necessary." We have to contend against the superstition, idolatry, corruption, Sabbath-breaking, and intolerance to which the Catholic church has given rise in Cuba. When religion lies in the direction of indulgence, it is popular. The Sunday of our dedication was a Catholic church feast, and was celebrated in truly mardi gras rioting fashion—if such disorder and uproar on the streets could be called fashion. It is an easy and safe induction that the infallible (?) church, in Cuba at least, is paganism mixed with traditions of Christianity.

Some of the needs of our work may be briefly enumerated: First, to pay the balance on our church building before Christmas, instead of making two more payments, thus saving \$5,000. Secondly, to establish a female college in order to reach the more fashionable classes, and also to increase and equip more fully the common schools. The rent of the stores under our meeting house would go toward bearing this expense. I may here mention that Miss Clotilde Diaz returned with me to the Southern Female College to fit herself more thoroughly for her life work. Thirdly, we need to purchase some mission chapels. Fourthly, we should pray for the cause there, that our missionaries may be preserved, and that the Word may have free course. C. C. Cox.

Atlanta, Ga., Feb. 27th.
From Mr. G. W. Argabrite in the Religious Herald.

Through the kindness of Bro. Fleet we are permitted to publish the following letter from a good Methodist brother who attended the services in Havana. We are glad "to see ourselves as others see us," particularly when the view is as pleasant as Bro. Argabrite gives.—EDA. HERALD.

Mr. C. B. Fleet, Lynchburg, Va.:

DEAR SIR AND BROTHER: Fully realizing that I have been led and kept by the Divine hand of Providence, amid the railroad wreck, and many other dangers since I bade you good-bye in your store on the 6th of this month, I find myself on the Island of Cuba this morning, safe and sound, able to attend to business, and also to enjoy some of the many attractive sights to be seen here. And now as I try to comply with my promise to write to you, I will tell you first of one of the most enjoyable days that it has ever been mine to experience, either at home or abroad; I refer to the dedication of the Baptist temple in the city of Havana on the 15th inst.

Now, it may seem strange to you for me to say this, coming, as it does, from one whom you know to have the interest and welfare of his own church at heart, but nevertheless it is true, and I do thank God that he ever put it into the hearts of the Home Mission Board of the Baptist church to purchase and dedicate such a magnificent building to the worship of his holy name.

The building is a beautiful one, situated in the most central location in the city, and on one of the nicest and most traversed streets, surrounded by some of the largest and most costly building, to be found in Havana.

The plan, being that of an Opera House, such as none but the city of Havana, in the beauty of construction and elegance of finish, possesses, you can well imagine the inner appearance of it to be fine. It has a seating capacity of three thousand persons, and will comfortably seat two thousand five hundred, the inside forms seven-eighths of a circle, the rostrum or pulpit forming the other eighth, with two beautiful and comfortably pitched galleries extending all around to the rostrum, and all ending up with a finely finished dome with frescoing that would attract the attention of the best American artist in that line, and the thought that at once comes to the business man who sits within its walls is, that he is sitting in a hundred thousand dollar building. You can imagine my surprise when, after the service was over, I asked Dr. Tichenor what price was paid for the temple, and he said \$65,000. For this wonderfully low price you have secured a house, and just such as is needed in Havana to-day, in which to worship God.

The statement of Dr. Tichenor caused me to investigate the matter, and I was fortunate during my business transactions there to meet one of the largest stockholders in the original Opera House Company, which was forced to sell out to you all. He said that, to his personal knowledge, it was the best bargain in real estate ever bought in Havana.

After visiting and learning of some of the missions of my own church, and seeing at what great disadvantage and inconvenience they were placed by

not owning their own and larger houses of worship, I am led to congratulate you and your Board, and I think the people of the Baptist churches throughout the land should thank God, and the Board for doing a thing that not only means the conversion of the Island of Cuba to a saving faith in Christ in the end, but in my opinion means a majority to be members here on earth.

I wish that I could report in full, the noble and eloquent addresses delivered by Drs. Hawthorne, Burrows, and others on this occasion, but I cannot. I will say, however, that I have listened to preaching in the States for twenty years, and I have never yet heard so clear and plain the truths and doctrines of your church set forth, and I am truly thankful for the light it has given me to hear them.

I cannot close without saying a word in reference to Bro. Diaz, whose cup of joy on Sunday was full, so full that he could hardly speak in his native tongue. When he came to speak in English for the benefit of the English-speaking people of his congregation, while thanking them, and through them all those who had aided in the purchase of the temple for his God, great tears were seen to trickle down his cheeks as he spoke, which told us that his heart was full. He is truly God's minister and doing a great work, and may his efforts be crowned with abundant success!

G. W. ARGABRITE.

Havana, Cuba, Feb. 20, 1891.

From Dr. Hawthorne.

ATLANTA, GA., March 11th, 1891.

Editor of Home Field:

As one of the Baptist excursionists who recently visited Havana, I wish to say a few words in regard to the condition and prospects of our cause in that city.

I will speak first of the property purchased by the Home Board for the use of the First Baptist church of Havana. I agree with Brethren Ellet and Jones, of Virginia; Adair and Kiser, of Georgia; Weller, of Kentucky, and Hood, of Florida, who, after careful investigation, declared that the ground alone was worth the whole amount paid for the property. It is in the very heart of the business center of the city, and the most eligible site for a great people's church that I saw. The building must have cost not less than \$140,000. It will seat comfortably 2,500 people. I believe that the regular congregation will soon be large enough to occupy every seat in the great auditorium.

The Cubans say that Diaz is a great orator. I am prepared to believe this statement, because without understanding a word of his sermon on Sunday night, I was so impressed with it that I could not refrain from tears. Speaking in his native tongue he is very impassioned, yet self-possessed and graceful. At the time my tears were flowing so freely I glanced at the congregation and observed that everybody was weeping.

Diaz has perhaps more influence than any one on the Island of Cuba. He is regarded not only as a man of superior intelligence and of commanding eloquence, but as a great Christian philanthropist.

When Havana was scourged by an epidemic of small-pox and it was impossible to hire nurses for the sick, the entire membership of the first Baptist church, then numbering 350, offered their services to nurse the sick, and while standing at their posts thirty-five of their number were smitten by the fearful disease and died. The people of Havana remember with profound gratitude the heroic conduct of the Baptists in that great crisis. Outside of the priesthood the Baptists are very popular among Cubans.

I attended prayer meeting at two or three of the smaller churches. At every meeting the house was crowded. I said to one of the pastors, "If you have such a large attendance at your prayer meeting, how is it at your preaching service on Sunday?" His answer was, "There is no difference between the attendance at the Sunday service and the Wednesday night prayer meeting. Our people are all here every time the house is opened for worship."

A more earnest, self-denying, heroic, consecrated band of Christian disciples I have never found anywhere. Diaz is supported by a corps of native missionaries who are just as zealous and determined as he, and who have the confidence and affection of the people of that city. After looking over the whole field I am prepared to say that the Southern Baptist Convention has no Mission today which promises so well as the one in Cuba. J. B. HAWTHORNE.

Letters from Rev. J. V. Cova.

Editor of Home Field:

DEAR BRO.—On the 11th inst., the appointed day to receive our American brethren, Bro. Diaz, some brethren and myself were at six o'clock on the Custom House wharf. The steamer, "Olivette," entered our port, and some minutes after we shook hands with the excursionists. We acted as guides and interpreters with them till we had them all at the hotels. Excursions to different places of the city and country were procured during the days of their stay, that they would find some pleasure among us. Of course they have experienced many surprises with the particular traits of this country. Some of them visited, on different days, our churches in Havana; on Friday, 13th, some of them visited this Pilar Church during the prayer-meeting at 7:30 p. m. At my invitation Rev. Nash, of Florida, addressed the congregation on the subject I had preached that evening, after whom arose Dr. Hawthorne, pronouncing a short and impressive speech of congratulation and Christian love. Dr. Lansing Burrows followed in a five minutes

talk on identity of belief and fervent desires for the good and progress of this work, which was heard most pleasantly, and, last of all, Dr. Tichenor, with his usual sweetness, pouring his soul in noble words of love and Christian joys. Bro. Diaz and I were translating in Spanish what they were saying in English, and after the service the whole congregation shook hands with them, congratulating them on their arrival to our shores.

On the following day the brethren visited Rev. O'Halloran's church at "Puente Grande." Bro. King, of Key West, and Professor Cox, of LaGrange, were of the party, and I heard it was a most interesting meeting to that church.

On Sunday, 15th, at 11:30 A. M., the theatre, which was to be dedicated as a church was very near full. The platform was occupied by the visiting and resident ministers. The service was conducted by Dr. Tichenor—all of it in the English language. After a hymn the Bible was read, and a brother, whose name I cannot remember, pronounced one of the most fervent prayers I ever heard in my life. Let me thank him again from here for his good wishes towards this work. Another hymn and the sympathetic figure of Dr. Burrows is seen standing before the Holy Book for preaching. The speaker is well known, and it would be poor and feeble what I could say of his discourse; the glory and power of Christ, the need of regeneration and coming to Him, the difference between the fanatical Roman practices and the simplicity of our church, the labors and persecutions of Baptists to establish it here, and his warm congratulations, were the principal topics, all said with strong conviction and passionate expression of faith and love to Christ.

Dr. Hawthorne arose after him, and we all looked at him with anxious care. What is to be said after what we had heard? But no; the noble speaker is quite sure of himself. The Holy Spirit is going to speak through his lips. Who could follow him in his brilliant utterance? The scriptural grounds of our church, the error and deviations of some Christians, the independence of the church from civil power, the most encouraging exhortations for Cuban Baptists to work for Christ and follow Him, the protection of Jesus for this mission, and the noblest desires for the good and future of this land. For more than half an hour the congregation was delighted, hearing that powerful word that thundered frightfully, and was at the same time sweet and moving. It was late and all seemed finished; but who is that bold, white-bearded man now standing on the same place of these two gladiators of the speech? But he speaks; what is he going to say? Oh! he says the last word; we had just heard the language of truth and faith of enthusiasm and

reason, but now we heard the language of love. Yes, that man has a very rare quality: when he speaks everybody is moved to think as he likes. He said but little, and all the congregation was in tears. He pointed out to the ceiling of the building and said: "This is the free gift of us all, but this is also the reward that the Lord sends to Cuba and its earnest workers. Cuban Baptists, be cheerful! The Lord is with you and blesses you." Then he took Bro. Diaz by the hand and show him to the people, saying: "Here is the man who brought the Gospel to this people; being without friends, without money, without credit, with his Bible only. This is the man who has realized all this you see now."

It was a solemn moment when Bro. Diaz, almost without being able to speak by emotion, pronounced some words of gratitude and obligation. His heart must have remained satisfied.

By next steamer I will send you a letter on the evening service.

Truly yours in common faith,
J. V. COVA,

55 Romay street, Havana, Cuba,
Feb. 27th, 1891.

Editor "Our Home Field."

DEAR BROTHER—In my last letter I promised to go on relating my impressions of the dedication service of our house of worship in Havana, and I begin at the moment of going out after the morning service. At Brother Tichenor's and Diaz's invitation we went at three o'clock to see Rev. Arriaga, the Roman priest, who joined lately our church, now imprisoned in the Havana jail.

A large party of very near strictly American brethren under my guidance entered the sad building and found Brother Arriaga well pleased to shake hands with so many Christian friends. He is patient enough in his sufferings, and waits for his release, trusting in help from above. I translated to him in Spanish many warm and cordial expressions of sympathy and sorrow for his condition. He showed us his cell and guided us through some parts of the building in order that the American visitors could see the prison apartments. During this walk there was a curious and sorrowful incident. Somebody told us that we were going to pass the cell of two poor wretches who were intended to be hung in a few days.

We remained painfully impressed and when we approached the narrow and dark cell we distinguished them standing by a big grate and looking anxiously to the approaching crowd. We talked to them, they were aware of their terrible fate, they smiled sadly while saying: "We are men, and we wait without fear the fatal moment; we have done nothing to merit such a frightful penance, but there is a God for innocent persons and we hope in him." I exhorted them on trusting in divine

grace, on passive acceptance of God, on repentance and salvation by Christ's merits. All the visitors were deeply moved and a lady whose name, if I mistake not, is Mrs. Agnew, of Ocala, Fla., gave them her little handkerchief as a memory of her visit, and saying: "It is offered as a hint of sympathy and sorrow in the name of the Lord of mercies." Most lovely gift, expressive present from a foreign Christian intended for wiping the tears of two unfortunate men. Four days after our calling on them, I learned in the public papers that those two men had been found almost in the pangs of death, laying on the floor of their dungeon. They had taken poison, there were around them some written papers one of which was a piece of poetry that the newspaper published in full. One of the verses, rendered in English would read thus:

"Here in this horrible prison,
The only comfort sent by Heaven
Is a nice, delicate handkerchief
Given to gather my bitter tears.
By a handsome American lady."

They have been attended carefully by the officers and physicians of the jail, and there are hopes of their recovering. A vast number of influential persons of this city have signed a petition of pardon in their behalf to her majesty, the Regent Queen of Spain.

At 7:30 the dedicated building for our Havana church was occupied by 1,500 persons. The service was performed half in Spanish and half in English. After singing the hymn, "Wonderful words of life," Rev. J. O'Halloran, of Las Puente, read the Bible, and I was asked to offer the prayer. Then was sung: "Saviour more than life," and I arose for preaching, at Brother Diaz's invitation. My text was Luke 24: 47, 53. After singing the old hymn, "The opened door," Brother Durham, of North Carolina, led in prayer and an Havana lawyer, Mr. A. Chomat, made an address of congratulation to the American visitors and to the Cuban Baptist church on account of the dedication of the building. Brother H. M. King, pastor of the Key West Baptist church, made a tender and eloquent address on the beginning of this mission, the encouragements then promised to her by the Key West church, the trials we have endured and the triumph of Christian doctrine. Bro. King was heard with great interest and pleasure.

Brother A. J. Diaz, pastor of the Cuban church, addressed then the Cuban crowd from Luke 2:23, 30: "For mine eyes have seen thy salvation." He was masterly and tender, and when remembering that the first time he went to the Southern Baptist Convention to ask for a house of worship, he had left his dead daughter, who was to be buried that same day, in order not to miss the only steamer that could bring him in due time to

attend the Convention, he moved himself and many of the hearers to tears at so sad memories.

The meeting was closed with singing "Pass me not." Four new believers were led and buried into the water by the pastor. I think our visiting brethren have taken home a good impression of our work and a stronger interest for its welfare and future.

Yours fraternally,

J. V. COVA.

Havana, Cuba, March 3, 1891.

From Mrs. M. B. Barnes in Central Baptist.

This has been a great day in Havana. In the history of this city no day like it has ever been known. The Baptist church, the first Protestant house of worship of any importance, was to-day dedicated with appropriate services in the presence of a large, intelligent audience. The congregation of the morning numbering about three to five hundred, many Americans, and that of the night more than fifteen hundred. The delighted eyes of more than a hundred American Christians and those of more than a thousand Cubans witnessed the solemn and impressive ceremonies.

This house, which is really a block of buildings, covering a fourth of the square on which it stands, is situated in the very heart of the City of Havana, near the Prado, Havana's great thoroughfare, within one square of the finest park, and where a line of street cars running for miles in various directions pass along the street by its side. It is certainly one of the most desirable locations to be found in this great city. Besides the splendid auditorium, which above the main floor contains two galleries and is of imposing proportions, it contains two stores, three dwelling houses and other minor apartments.

The auditorium is capable of seating twenty-five hundred people, and when crowded to its utmost capacity, will hold not less than three thousand. It was bought by the Home Mission Board, under the instruction of the Southern Baptist Convention, as a place of worship for the Baptists of Havana. The original cost of the ground and building was one hundred and forty thousand dollars. The price paid by the Board was sixty-five thousand, in Spanish gold, equivalent to about sixty thousand in our currency. One-third of this amount was paid in December last, while the remaining two-thirds are to be paid in one and two years without interest. A number of the finest business men, such as Brethren Elliott and Jones, of Virginia, Webster, of North Carolina, Adair and Kiser, of Georgia, Weller, of Kentucky, Hood, of Florida, Sheldon, of Chicago, and Fitzgerald, of Alabama, unite in saying that the purchase was a splendid one and that the property is to-day worth one hundred thousand. We think the Southern Baptist Convention is to be congratulated on the

(Continued on sixth 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 361, Atlanta, Ga.

J. WILLIAM JONES, Editor.

ATLANTA, GA., APRIL, 1891.

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SUNDAY-SCHOOL WORK.

There lies before the Baptists of the South a large field in this direction. The most reliable statistics show that the Baptist white population of the South numbers not less than four millions with an actual membership of 1,250,000. The Sunday-school material in this population is not less than two-fifths of the entire population, or one million six hundred thousand.

The numbers in our Baptist Sunday-schools are about 400,000, so there are about three-fourths of our Sunday-school population who are not in our schools.

The times at hand for us to make an earnest effort to bring these vast numbers into our schools and more directly and powerfully under our influence. We owe it to them and to the future of our denomination to make this effort.

The difficulties which have heretofore stood in our way are diminishing. Many of our country churches have been so remote from lines of transportation as seriously to impede their communication with our great Baptist centres. This obstacle is now being rapidly removed. Half of the railroads built in the United States last year were built in the South, and the same proportion will hold good for the present year.

Our people are gathering more and more into towns and cities as our industries become less exclusively agricultural.

We need a head to plan and conduct this work. This can be best supplied, it seems to us, by a Sunday-school Board of the Southern Baptist Convention, with an efficient Corresponding Secretary.

Several of our States have Sunday-school organizations, and all of them should have. With these the Board of the Convention should be in hearty co-operation. This State work requires a man of organizing power who should be aided by voluntary workers in each association in the State.

Such work will cost money, and the question may be asked, where is it to come from? We answer mainly from the Sunday-schools themselves.

The Southern Baptist Convention now owns a property in its series of Sunday-school literature, built up by the Home Mission Board which ought now to yield a revenue of not less than five thousand dollars per annum and in the near future a much larger sum. This series can be made to yield an amount adequate to the pecuniary demands of this service.

But aside from this the Sunday-schools, if stimulated to this work and their efforts systematized, would supply all the needed funds.

Let us look at the possibilities before us. The largest Sunday-schools, those most able to give and best trained in benevolent work, are to be found mainly in our towns and cities. Suppose one-half of them or say 200,000 children could be interested in this work. Of these suppose the schools that number 100,000 should agree to give one cent per week for each person, pupil, and teacher present in the school; that one half of the remainder should agree to give two cents per month, for each pupil and teacher and the remaining fourth five cents per month, let us see what it would aggregate:

$$100,000 \times 52 = \$52,000.00.$$

$$50,000 \times 24 = 12,000.00.$$

$$50,000 \times 12 = 6,000.00.$$

$$\$70,000.00.$$

One fourth of this sum would probably be enough for this work, and how easily might it be raised.

What a blessing such a system of contribution would prove to all the future of our work. If our churches could be induced to adopt a similar system for raising mission funds, what an increase would result. Suppose a church of five hundred members should agree to give two cents per week per member, it would aggregate \$520 annually and the amount thus given would not diminish but rather increase the gifts of those able to give larger sums.

This Sunday-school work will affect most powerfully all the future of our denomination. The minds which receive their first training in

spiritual things in our Sunday-school will become the leaders of our people.

In the next generation they will fill our pulpits, conduct our business enterprises and if filled with the Spirit of Truth, manage wisely and act efficiently for the world's conversion.

THE PASTOR AND MISSIONS.

The efficiency and success of a church depend very largely upon the pastor. He is the divinely ordained leader of the Lord's people. In spirituality, and all other graces and virtues, he ought to be a long way ahead of the average member. Paul exhorts Timothy "to be an example of the believers, in word, in conversation, in spirit, in faith, in purity," and unless the pastor heeds this exhortation, he is sure to fall below the divine requirements of his sacred office.

Especially is this true in the matter of missions. A church is likely to be interested in the work of missions to the personal interest the pastor feels in such work. If the pastor knows little, and cares less, about this greatest of enterprises for Christ, the missionary meetings of the church will be few and dull, and the contributions scattering and small. If, on the other hand, the pastor be full of knowledge and zeal as to missions, the missionary spirit of the church will express itself in delightful missionary conferences and in ever-increasing gifts to the mission treasuries.

There are, we fear, some pastors, even in this day, who are shy of presenting missionary matters and calls to their people, because they have the impression that whatever is given to missions will be subtracted from the funds needed at home. No greater mistake could be made. The more people give for outside objects, the more will they be inclined to give for the home church. Let any pastor try to develop the missionary interest of his people and he will see how true this is.

We most earnestly beg, then, that all our pastors will take pains to cultivate both in their own hearts, and in the hearts of their people, a deeper interest in missions, both at home and abroad. To them more than to anybody else must the Boards look for support in the work committed to their charge. One of the best ways, we are sure, to inspire and increase such interest is the way of systematic study and prayer. The Mission Rooms at 10 E. Fayette street, Baltimore, Md., publishes a Prayer Card covering each month in the year, and tracts full of information on each of our special fields. Send for these helps, pastors. They will do you and your people good.

THE LATEST FROM CUBA.

We have received an official copy of the decree of the court in the case against our missionaries, Diaz, Godinez and Herrera "for holding an illegal meeting" at Guanabacoas, and on which charge they were confined in jail for fifty-two hours, and have been held "under duress" for nine months.

The court decrees that the charge "has been sufficiently investigated to prove that it involves no guilt," and at request of the Attorney General it decrees that the case be "suspended unconditionally."

In other words, after keeping our missionaries for nine months dancing attendance on these officials they find, what they knew at first, that there is absolutely no case against them, and an American citizen has been subjected to all of this indignity at the whim of Spanish officials, under the control of the Bishop of Havana.

From a letter from Brother Diaz we make the following extracts:

MARCH 20, 1891.

Dr. Tichenor:

MY DEAR DOCTOR—Your two letters were duly received. I have the papers that spoke about our dedication, but have had no time to translate. I send to-day an account of the money I have received and spent in this mission. Please see if it is correct, and call my attention if there is any mistake. I read your letter to Bro. O'Halloran with regard to the cards; he will answer you. I thank you for the interest you take in my sister Clotilde. We do not know how to pay so many kindnesses you have had with us.

The Catholic priests and bishop are more furious than ever. One day while I preached in Neptuno street a thick shower of stone fell on the metal roof of the mission for two minutes, making a terrible noise, but the most remarkable thing was that no one paid attention to it; and I go ahead and finish my sermon with that unusual sound. Churches are more crowded than ever. Attendance on prayer meeting about 250, and congregation on Sunday over 300. I baptize every Sunday one or two, and sometimes five. A great enthusiasm prevails after the dedication. The presence of those good looking Baptists that came from the States gave us more sympathy and power.

A week ago one of the servants of my brother-in-law, with whom I board, came to me trembling and white as wax, showing me a few centimes (\$5.30) gold pieces, saying, "A man gave me this, and told me if I open the door to-night while you all sleep he will give me the double that amount, and if I say a word he will kill me." You know we have not personal security with this government, and that was the reason he was so excited. I inquired the time he will come, fixing plans and waiting for him. He came, and I caught him. I ask what he wanted; he says he came for consultation; he was sick (2 o'clock). I send him to the doctor of the jail-house.

We give the following letter from Rev. Sidney Dyer, D. D. Brother Dyer was in early life a missionary to the Indians. Subsequently he became the Corresponding Secretary of the Indian Mission Association, the Board of which was located in Louisville, Ky., and whose affairs he managed with signal ability. How glad we would be if he could attend our Convention and plead for the Indians whom he has never ceased to love.

DE LAND, FLA., March 16, 1891.
Rev. I. T. Tichenor, D. D.:

MY DEAR BROTHER—Yours of the 8th is in hand. I read your sketch of Islands with much interest. I baptized him and seventy-two others, and formed the North Fork Baptist church, and have always taken a great interest in that mission. I would be glad to do anything which would help on that work; but I could hardly prepare any life of Islands that would be of service. I gave all my papers and reports containing the facts of his conversion and labors to the Baptist Historical Society. Like many other things connected with age, memory has failed to retain the events of my connection with him, in a light clear enough to enable me to reproduce them with accuracy.

I wish I could be in your meeting and make a plea for the poor Indians, as I used to; but as I cannot, be assured of my earnest prayers for your great success in all your work.
Very truly yours, S. DYER.

INTERSTATE MISSIONS.

BY REV. DR. F. M. ELLIS, OF BALTIMORE

[We have not space for the whole of Dr Ellis' able address before the Baptist Workers' Convention in Louisville, but we are glad to be able to give in full his eloquent conclusion.]

If our scanty means press us closely to a throne of grace for help, our poverty will be a blessing. This is no apology, however, for any lack of the consecration of our means to God's cause, for our responsibility can demand nothing less of us than the outlay of our entire ability.

It is a proverb of other nations that "God has a special care of children, fools, and the United States." If we, as Baptists, are come to the king dom for such a time, and such a work as this, we must see to it that neither our optimism as Americans, nor our self-adulation as Baptists shall blind us to the dangers that menace our future. If we have, as Mr. Brice said, "an amazing solvent power" in our institutions, their wonderful capacity for assimilation must be sustained by a tireless vigilance. It is thought by some, that the signs of the times already indicate serious symptoms of indigestion that require immediate attention if we maintain the health of our body politic.

Our American Commonwealth has had about as much foreign ox as it can manage, and keep in a healthful trim. The gospel must supply the gastric juice if our national animal is preserved healthfully.

It said, by those who figure out such examples, that in 1900 we shall have among us 43,000,000 of foreigners and those of foreign parentage of two generations. From these come the mass of our poverty and prison representatives. What but the gospel can build against this tide, a secure break-water? If our Home Board had to-day in the field 500 missionaries with \$250,000, and a church edifice fund of an additional \$100,000, we could not, even thus equipped, do the work God has laid upon our Southern Baptists! We are, as yet, comparatively free from foreign population in the South. But they are coming, and now, before they get here, is the time to pre-empt our towns and cities, in which they will gather, with Baptist churches, manned with trained pastors. To Americanize, we must christianize. This is God's plan and it must be ours.

From 1790 to 1890 the population of the United States increased nearly sixteen fold. While that in the cities of 8,000 and upwards increased nearly one hundred fold. In 1790 only one in thirty of our people lived in cities of 8,000 and upwards; in 1880 22 per cent, and 1890 26 to 27 per cent. were in cities of 8,000 and over. "The city," said Dr. Strong, "is the nerve center of our civilization, and it is the storm center also."

The cities and large towns are the strategic points for our Home Mission forces. Our new towns must be seized and manned and held by the advance lines of our Home Mission force, who must also keep their scouts in advance to report newer outposts, for immediate occupancy. Our past neglect, as Baptists, to seize and hold such points must not be repeated. Our policy must be reviewed, and methods adjusted more wisely to the emergencies of the future. As pastors we must encourage the development of a more scriptural and systematic beneficence; we must teach our people that benevolence, like praying, is part of a scriptural, spiritual development; that the devotion of property to Christ's cause is an essential part of one's personal consecration to Christ—that to be baptized into our churches means a personal ordination to Christian work and a life-denial.

If as Baptists we maintain our place in the denominational ranks, and abreast of the openings of God's providence, we must insist upon an intelligent, broad-minded, masterful leadership. We must be more and more aggressive, have better methods of church work, larger denominational sympathy, a more cordial co-operation along the whole line, and then, as Baptists, we must be at the work, all at it, at it all the time. This is

all necessary to get on. But *holding on* is perhaps as important as *getting on*. We let go at times, when we ought to take a firmer grip. If the result of our labors are to be enjoyed by others we must keep what we get. Let us then heed the message to the church at Philadelphia, "Hold fast that which thou hast."

We need to guard against an over-confidence in the self-propagating power of our principles. We organize churches and set them going, as we wind-up an eight day clock, and let it run, expecting by a yearly or semi-occasional protracted meetings to keep them wound up and in running order. But alas! they too often stop between our winding-up. If preaching once a month is the best thing a church can do, all right. But it is not the best thing where they can do better.

Our millions of members are no guarantee of success; unorganized and undisciplined, they may be but but a mob. It is after all the churches within our churches that do what is done. Let our pulpits and anniversary platforms cease to be the altars on which "Oratorical incense" is offered to Baptist statistics. Let our members add their full weight to enforce upon us a sense of our denominational responsibility to God and the race. Numbers! yes, nearly 3,500,000 are on our church rolls! Let each give two cents a week and we would put into our Home and Foreign missionary treasuries nearly \$4,000,000 annually. That would mean something. Not to do so is our shame! Let not our hasty estimates of the relative needs of our Home and Foreign work lead us to disparaging comparisons with the demands of our local State interests. The greater includes the less, and the less is essential to the greater. We are facing to-day tremendous questions of vital importance. Take for example the "Colored Problem." What people on earth should understand this question better than the South? What people can reach the colored people so economically, or more effectively than the Baptists here in the South? Who are so deeply concerned in the development and future of this people as are those whose homes are among them? Can Baptists South neglect or leave this work to others? Whose responsibility in this matter is first and greatest? How shall this grave question be settled? What can do this but the gospel of Christ, and who are to apply this means to this end but the church of Christ?

If the colored people are safely led they must have safe leaders. This means men who know them, sympathize with them and love them. Who can furnish such leaders as well as the Baptists here at the South? But why should not our sympathies as Baptists in this work be broad as the denomination? If we cannot build churches and schools for the

colored people as fast as they are needed, and our brethren at the North can help us, then why not welcome this aid in Christ's name for this needed work? If we can furnish the men and women to equip these schools better than can be done by the North, then why not the North and the South unite in this work? Would not the work of a united denomination be more effective than it can be split into sections? Old memories of faults, wrongs or injuries, on either or both sides, are not so serious as are our accountability to God and the future in this matter. The past must be forgotten for Christ's sake. Sectional interests, however important in themselves, are, after all, less than the interests of our whole country. We must then, as American Baptists, insist upon the putting away, on all sides, of everything that hinders a complete unification of sympathy, interests, motives and effects if we rise as a denomination to the sublime demands of the work God's providences have laid upon us. Oh! if our leaders, filled with a consuming love for Christ and his cause; if all our people, North and South, East and West, baptized into God's Spirit, would but forget the memories of wrongs and the sense of injuries, the feelings of prejudices and all sectional differences and unite about our common Baptist altar—thus rebuilt, and in answer to our united prayer, the fire of heaven, falling upon it, should lick up all these things as it did the wood and dirt and water about Elijah's Carmel altar, what a glorious triumph for Christ this would be, and what a mighty push forward this would give his cause!

Think of it brethren—within 25 years the colored people, composing but one-eighth of our population have furnished one-third of our denominational gain in membership, i.e., a round 600,000! Such facts as these are changing the old question, "What shall we do with the negro?" into the new question "what will the negro do with us?"

So far as the political aspect of this "colored problem" is concerned our churches may have nothing to do, but so far as the negro is concerned, who is the main factor in this problem, and the politicians who are dealing with this problem, we certainly have everything to do, if anything is done. For if by means of the gospel they can be made children of God, then they must deal with each other as children of a common Father and then the problem is solved. This key to its solution I believe God has given to Southern Baptists as He has given to no other people on this globe! There are other questions that might be mentioned—e.g., the Indian question—what shall his future be, extermination or regeneration?

Killing Indians is as expensive as it is barbarous and brutal. The Indian's

future is in the hands of Christ's church, and not in the hands of the war department of the United States. God expects of us Baptists our share of men and means for this work also, and the only answer for us to make is, "Here we are, Lord, with all the ability thou hast given us."

Cost what it may brethren, this new world must be won and held for Christ! Of this cost of toil and sacrifice, prayer and consecration, necessary to that end, the Baptist South must furnish their full proportion, and more if they can. Are we doing this? God knows better than any of us.

As in the presence of that day when each one of us shall give his or her account of their stewardship to the Master, let us prayerfully determine, each for himself, the relation we sustain to this work which he has given us to do, until he comes again, and then in his strength, and with his glory before us as our all-sufficient motive, let us serve him as those who wait for their Lord, and who may even now be at the door.

W. M. S. CUBA CATECHISM.

We clip the following from that excellent mission paper *The Baptist Balet* (which we again commend as worthy of a wide circulation), and cordially recommend its use in Sunday-schools, mission meetings, etc.:

Question.—Where is Cuba?

Answer.—The largest West India Island, ninety miles from Florida, 790 miles long, 28 to 127 miles wide, has 43,000 square miles, 1,521,684 people.

Q.—What of the land?

A.—A chest on earth; only one-tenth is tilled; back from the coast are thickly timbered mountains; rivers run across the island. Snow is never seen; rains every month. Cotton, sugar, tobacco and tropical fruits abound. Lumber is the largest commerce.

Q.—What of the people?

A.—About one million are Creoles and Spaniards; a half million are free negroes, 50,000 are Chinese, 12,000 Americans and other foreigners. Spaniards hold all the offices; Creoles are lawyers and planters; foreigners are manufacturers and traders; Chinese and negroes are laborers.

Q.—What of the government?

A.—Governor-General and cabinet at Havana, and a Civil Governor and cabinet for each of the six provinces. Havana, Matanzas, Pinar Rio, Santa Go de Cuba, Villa Clara, Puer to Principe; two Cuban Representatives sit the Cortes at Madrid, elected every two years, and one Senator from each province, elected every six years. Every other officer is appointed, hence the Governor-General, with his 20,000 "regulars" and 45,000 volunteer soldiers, has a horde of petty titled slaves in office, and he is more an absolute dictator than the Czar of Russia. All the high officers are appointed at Madrid.

Q.—What is Cuba's history?

A.—October 28, 1492, Columbus landed and claimed it for Spain; in 1515, Havana was founded; in 1762 the Duke of Albemarle, with thirty-two ships, took Cuba; in 1763, by treaty, Spain secured Cuba and has held it ever since as its richest province, robbing it each year. Fifty years ago taking \$6,000,000 annually, and for the past twenty years the yearly tax has been \$35,000,000; more than half the amount is said to be stolen by oppressive Spanish officials, hence the many revolutions, in one of which Rev. A. J. Diaz was developed. (See his sketch.)

Q.—What of Cuba's religion?

A.—Columbus set up the catholic cross and Spain has sustained Roman Catholicism ever since. Archbishops, bishops, priests, being Spanish appointments, and many strive to make money and have a good time. All their religious services, burials, marriages, etc., are costly. There are several universities and schools for those who can pay, but the poorer classes are neglected. The Baptist convert, Diaz, founded the first Baptist church at Havana, January, 1886, a second at Regla, September, 1887. There are now six day schools, nine churches, nine native preachers, fourteen other Gospel workers, twenty-four Theological students, twenty-eight Sunday-schools, 800 day scholars, 1,900 church members, 2,700 Sunday-school scholars. The \$65,000 Havana house of worship was a theater with stores beneath. The audience room is used for preaching; the stores are rented. Baptist cemeteries are owned at Havana, Regla and Guanabacoa. The successful career of opposed and persecuted and often imprisoned Diaz is the miracle romance of modern Missions. In 1889 the Methodists began Missions in Cuba, and 1890 the Southern Presbyterians. Each have one church.

Q.—What are Cuba's needs?

A.—First, a school for girls, second a Theological school. Both of these will send out trained workers for the Master, and Cubans will convert Cuba. Send an offering for Cuba to Dr. I. T. Tichenor, Atlanta, Ga., and subscribe for the *Home Field*, which always has the fullest and latest Cuban and other Home Mission news.

FROM THE FIELD.

DEAR BRO. JONES.—Through your widely read paper I feel like I should give an occasional sample of some of our really good missionaries. From my file here are three letters all next to each other. One from a business man, an Ohio Baptist, whose church of less than 40 members sends a contribution monthly, and the last one was \$33.24, and the sender said, "We have made an extra effort to try and relieve the present strain on the Board." I wrote one of our missionaries, and asked him to make an effort for Foreign Missions. Replying with a nice sum from a houseless little church, and a mission station, he says: "I am glad you so honor

me as to ask me to urge my people to remember the cause of our dear Redeemer in heathen lands. Yes! always be free to approach me on this subject, for it is dear to my heart." This is the style of men we try to employ, for the service of the Home Mission Board in Florida.

Here is a specimen of our sisters, "Enclosed find \$— two of which go on the Brick Book, which ought to have been sent a long time ago. I filled one side, the other I gave. Balance suppose you can find a place for it. It all, and more, too, belonged to the Lord; it is not mine." Yes, and we have in a number of homes such Christian missionary wives and mothers and young women as this sister, and her husband is nearly as good.

W. N. CHAUDOIN.

WITCHERVILLE, ARK.,

March 2, 1891.

DEAR BRO. JONES.—I am back on the field with sword in hand ready for the fight, after a pleasant visit to my parents in West Tennessee. I had not seen them in ten years and of course it was a treat to them and to me. I have organized two churches since I last wrote you, one at Enterprise on the line of the Indian Territory ten miles South of Fort Smith; the other one at Krebs in the Indian Territory. I leave this week for McAlister, I. T., where I expect to locate. I know of no other field so inviting as the Indian Territory. We need consecrated men, full of the Holy Spirit that are not afraid to declare the whole counsel of God; men who are willing to sacrifice all for Christ and his cause. But few of our people in the older States have any idea of the sacrifices and hardships and privations of the poor preachers and their families on this field. I beg the readers of "OUR HOME FIELD" to remember us in their prayers. I will write you again from McAlister. Inclosed find my renewal for HOME FIELD. Please send it to McAlister, I. T. Send me some sample copies and I will try to get you some subscribers. Did you get my letter from Gadsden, Tenn., and the two names?

Yours in Christian bonds and in hope of a better life.

W. B. HERNDON,

The walking missionary.

LA GRANGE, FLA., Jan. 17, 1891.

DEAR BROTHER TICHENOR.—Here is the summary of our work for the fourth quarter of the year: Weeks labor, 236; churches supplied, 45; stations, 33; sermons, 600; addresses, 205; prayer meetings, 204; baptized, 70; restored, 19; received by letter, 66; pupils converted, 17; travelled, 13,711 miles; visits, 1,013; Bibles distributed, 30; houses commenced, 2; finished, 2; distributed, 8,433 pages of tracts and 60 volumes of books. Organized 2 churches; 2 mission bands; held 103 children's meetings and found three families without a Bible.

The past has been our most prosperous year in results of labor, though our collections have not been quite equal to last year. Wish we could have you at our convention next week. Fraternally,

W. N. CHAUDOIN, Cor. Sec.

(Continued from third page.)

wisdom shown in purchasing a house, so well adapted to the needs of this mission work and at a price so much below its real value.

The day was bright and beautiful, and would have been oppressively warm but for the stiff breeze blowing from the gulf which brought refreshing coolness but sent clouds of dust flying in every direction. This was the great day of the carnival which brought all Havana into its streets, and no doubt diminished the attendance upon the dedication services.

It had been arranged that the services of the morning should be conducted in English and those of the night in Spanish. The platform was occupied by a number of distinguished ministers. From the States were Drs. Tichenor, Burrows and Hawthorne, of Georgia. Drs. King, of Florida, Nash, of Florida, Durham, of North Carolina, and Mason of Massachusetts.

While among our Cuban brethren were noticed Diaz, Cova, O'Halloran and Bueno.

Dr. I. T. Tichenor, our Corresponding Secretary of Home Mission Board, presided over the occasion and opened the services with brief remarks during which he said:

"Ten years ago when one of the wealthiest citizens of Havana was putting the finishing touches upon what was then the largest and most highly ornamented theatre in this city of theatres and opera houses, had some one who could have scanned the future told him that in the brief space of ten years this magnificent structure would be owned by the Baptists, and used as a house of worship by a Baptist church of a thousand members, he would have treated the prediction with derision and scorn. As incapable of fulfillment as such a prediction then seemed to be, when there was not a Baptist in all the island of Cuba, it has become a reality to-day."

At the close of his remarks, "Coronation" was sung—English and Spanish words sweetly commingled in the dear old hymn. Prayer by Rev. Dr. Mason followed, and the second Psalm was read by Dr. Durham, of North Carolina. In lieu of a set sermon, two addresses were delivered, the first by Dr. Lansing Burrows and the second by Dr. Hawthorne. The address of Dr. Burrows was a masterly presentation of the fundamental principles of Christianity as opposed to the formalism and ritualism of the Catholic church. The doctor has perhaps never made a better speech. It was an able presentation of these truths in his happiest style, and produced a profound impression.

Dr. Hawthorne's theme was the distinguishing peculiarities of the Baptists, presented in his own attractive and inimitable style. His thoughts were about as follows:

1st. The Baptist's belief that regeneration is essential to church membership.

RECEIPTS OF HOME MISSION BOARD FROM MARCH 1 TO MARCH 31, 1891.

ALABAMA.

W. B. Crumpton, Corresponding Secretary, Cuban Missions, \$112.50; "Sunbeams," Midway, 2.50; W. B. Crumpton, Cor. Sec. and Treas., 19.40; W. B. Crumpton, Cor. Sec. and Treas., Cuban school, 152.00; Woman's Missionary Society, Montevallo, 2.80; Ladies' Aid Society, Montevallo church, (brick cards,) Havana house, 2.10; First Baptist church, Fort Payne, 5.00. Total for the month 316.38. Previously reported, 4,328.71. Aggregate since May, \$4,645.09.

ARKANSAS.

Gov. and Mrs. Jas. P. Eagle, Little Rock, \$30.00; Children's Mission Band, Vintonville, 5.00; Church, Pine Bluff, 17.53. Total for the month, 52.53. Previously reported, 308.70. Aggregate since May, \$451.20.

FLORIDA.

Woman's Missionary Society, Marianna (box for missionary), \$12.00; Woman's Missionary Society, DeLand (box for missionary), 10.00. Total for the month, 22.00. Previously reported, 299.00. Aggregate since May, \$321.00.

GEORGIA.

"Sunbeams," Duffy St., Savannah, \$16; First Baptist church, Athens, 8.50; A. D. Adair, balance of pledge to Havana house, 200.00; First Baptist church, Athens, Indian Missions, 5.00; South Macon church, 3.66; Vineyard's Creek church, Hebrew Association, Danielville, 2.00; J. H. DeVotie, Cuba, 55.00; J. H. DeVotie, Cuban girls, 18.50; J. H. DeVotie, Indian Missions, 2.00; Church, Quitman, 7.00; "Diaz Society," Female Institute, Gainesville, Cuban Missions, 6.00; F. C. McConnell, Gainesville, 19.00; J. B. Wade, Decatur, Cuban house, 1.25; J. B. Wade, Decatur, Cuban Missions, 1.25; J. B. Wade, Decatur, Indigent Ministers, 100.00; J. B. Wade, Decatur, Mervin University, 100; J. B. Wade, Decatur, Orphans' Home, 50.00. Total for the month, 809.56. Previously reported, 5,411.95. Aggregate since May, \$6,190.51.

KENTUCKY.

Miss Lizzie Jones, Taylorville, on her death bed, Cuban Missions, \$50.00. Total for the month, 50.00. Previously reported, 3,125.25. Aggregate since May, \$3,475.25.

LOUISIANA.

Big Case church, \$2.50; Boyer church, 1.50. Total for the month, 4.00. Previously reported, 145.70. Aggregate since May, \$150.70.

MARYLAND.

Trinity church, by R. G. Walker, 15.00; Snow Hill church, 30; Mt. Washington, 30; Woman's Baptist Home Mission Society, Fuller Memorial church, (box for missionary), 75.00; Woman's Baptist Home Mission Society, Fulton avenue church, (box for missionary), 30.31; Woman's Home Missionary Society, 26.70; Woman's Home Missionary Society, Indian Missions, 23.34; Woman's Home Missionary Society, Cuban school, 21.75; Woman's Home Missionary Society, Cuban house, 17.00. Total for the month, 285.40. Previously reported, 4,326.63. Aggregate since May, \$4,605.52.

MISSISSIPPI.

Miss Clara Bobo, Lyon (brick card and section), for Cuban house, \$2.00. Total for the month, 2.00. Previously reported, 551.05. Aggregate since May, \$553.05.

MISSOURI.

Woman's Missionary Society, Philadelphia, Cuban school, \$25.00; Ladies' Missionary Association, St. Louis, Cuban Missions, 17.00; Ladies' Missionary Association, St. Louis, 2.00; Ladies' Missionary Association, 25.00. Total for the month, 69.00.

Previously reported, 5,000.80. Aggregate since May, \$5,169.80.

NORTH CAROLINA.

Aggregate since May, \$4,000.00.

SOUTH CAROLINA.

Phillips church, Ridge Association, Edgelyield county, \$0.00; Blackstock church, Cornwell, 6.25; Citadel Square Sunday-school, Charleston, 8.63; Cheraw, 5.90; W. F. Cox, Tr., Anderson, 51.87; Boshen Creek church, Havana house, 2.00; Sunday-school, Sardis, 78; Sunday-school, Mountmoreau, 2.05; Bamburgh, 3.85; Mt. Ararat, Broad River Association, 4.25; Sunday-school, Weigfield, 5.00; Chestnut Ridge church, 15.00; Rosemary church, Elko, 3.79; C. S. James, Bishopville, 8.00; McCormick, 3.18; Florence, 5.00; Church, Sumter, 10.00. Total for the month, 140.26. Previously reported, 2,907.26. Aggregate since May, \$4,047.52.

TENNESSEE.

Church, Stanton, \$15.45; Church, Riceville, 2.25; First church, Chattanooga, 7.11; Church, Trenton, 7.50; Missionary Society, Eagleville, Cuban Girls' School, 5.00; L. M. Jones, Trenton, 5.00; Church, Newbern, 10.00; Church, Clarksville, 5.00; Greenville church, 2.20; Miss Kate Rhodes, Bantyn, Cuban girls, 12.00; Central Association, Trenton, 4.25. Total for the month, 73.76. Previously reported, 1,644.40. Aggregate since May, \$1,718.16.

TEXAS.

Woman's Missionary Society, First church, Dallas (box for missionary), \$50.00; Mrs. G. C. High, Tr., Dallas, Cuban girls tuition, 24.00. Collected by Rev. J. T. Harris: Rev. S. H. Powers, 80; Bold Springs church, 14.15; S. A. Hayden, 7.00; J. B. Cranfill, 2.50; J. E. Harris, 2.50; Cameron church, 6.25; J. M. Carroll, 9.00; Master J. C. Travis, 1.00; Mrs. Grace Travis, 1.00; Sulphur Springs church, J. B. Riddle, 10.00; Dublin church, 7.50; Mrs. A. V. Gillette, 2.50; G. W. Starnes, 1.00; Cisco church, 7.15; Gordon church, 2.55; Friend to missions, 2.00; R. A. Rose, 3.00; Marshall church, 9.50; Gonzales church, 7.55; S. J. Anderson, 2.50; Martin church, 10.00; Elb Nations, 2.00; H. C. Rowlett, 10.00; L. Lamb, 2.50; C. Rheinhardt, 2.50; Waxahatchie Sunday-school, 1.25; J. T. Harris, 7.50; Sealey church, 3.50; Fannville church, 6.25; Waxahatchie church, 6.25; Mrs. A. V. Gillette, 2.50; Cameron church, 6.25; Woman's Missionary Society, Dublin, 8.15; W. S. Fiddle, 2.50; Spring church, 2.10; L. R. Milligan, 2.00; Comanche Association, 5.00; Mrs. Sarah O'Neal, 10.00; C. V. Travis, 10.00; "Bride of Promise," Sunbeam Society (brick cards), Havana house, Austin, 1.25; Ladies' Aid Society, Jewett, 5.00. Total for the month, 281.00. Previously reported, 1,480.21. Aggregate since May, \$1,761.21.

VIRGINIA.

Woman's Missionary Society, Richmond (box for missionary), \$100.00; Woman's Missionary Society, Alexandria (box for missionary), 30.00; S. Ryland, Treasurer, 50.00. Total for month, 280.00. Previously reported, 2,925.06. Aggregate since May, \$3,205.06.

MISCELLANEOUS.

W. Cole, Boston, Mass., Cuban Missions, \$15.00; Judson College Missionary Society, Indian Territory, Indian Missions, 5.72; Miss R. P. Kinney, Paxton, Indiana, 2.00; "Good Workers' Society," First Baptist church, Washington, D. C., Cuban Missions, 18.00; Miss Emily C. York, Washington, D. C., 4.72. Total for the month, 181.42. Previously reported, 1,501.11. Aggregate since May, \$3,706.58.

GRAND TOTAL.

For the month, 2,553.50. Previously reported, \$7,772.70. Aggregate since May, \$10,326.20.

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Rev. T. C. Boykin's daughter, of Atlanta, was cured of a violent case of fever by the use of Royal Germetuer.

A daughter of Mr. C. Jordan, of Atlanta, was cured of a serious case of stomach and bowel troubles.

Mr. N. T. Johnson, of Atlanta, was cured of a long continued and severe case of catarrh which was sapping his life away.

Mr. A. V. Jackson, of Sandersville, Ga., after trying various physicians for fifteen years, was cured of a violent case of rheumatism.

Mr. M. Farmer, West End, Atlanta, was completely cured of a long years case of inflammatory rheumatism after all else had failed.

Rev. A. B. Vaughn, Canton, Ga., was cured of facial neuralgia, also of a liver and kidney trouble of many years standing.

Rev. H. W. Brady said: "It is the ultimate of medicine."

Mrs. Ella R. Tennant, address "Tennant's Home," says: "The fact has spread like a prairie fire. It is so pleasant to take I look forward to the hour for taking it with pleasure."

Rev. M. H. Wells, of Louisville, Ky., has a daughter who was cured of neuralgia and rheumatism after all known medical and climatic remedies had been used.

Mr. T. V. Moffat, of Barb's Bridge, La., was cured of liver complaint and kidney disease of five years standing.

Mrs. Irene Free, of Suwanee, Ga., was cured of chronic bronchitis of thirty years' standing and of hemorrhage of the lungs. Her recovery was guaranteed by "Royal Germetuer" cured her.

Dr. O. P. Stark, of Alexandria, La., was cured of an aneurysm which he has had from his birth. Strange old man, "Germetuer" cured him in one week.

Mrs. L. A. Sherman, Atlanta, Ga., was cured of pain in the back and hip, and says: "Germetuer" cured me for all other ailments."

Mrs. J. G. Edwards, Alexandria, La., was cured of loss of appetite, nervousness, insomnia, indigestion, shortness of breath, weakness, pains, "terrible blotches," etc.

Mrs. Nicholson, of Martin, Texas, was prostrated for months—cause, female irregularity, expected to die. Was cured with "Royal Germetuer."

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