

# OUR HOME FIELD.

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

VOL. V.

ATLANTA, GEORGIA, FEBRUARY, 1893.

NO. 6.

## EXCURSION TO CUBA, AND OUR WORK THERE.

A trip to Cuba, and especially an inspection of our work there, has been the dream of years, but I never saw when I could spare either the time or the money, until I determined to join the excursion which sailed from Port Tampa on the night of January 23d. I have not space to tell of the trip, or the incidents connected with it, except to say that we were greatly indebted to the author-

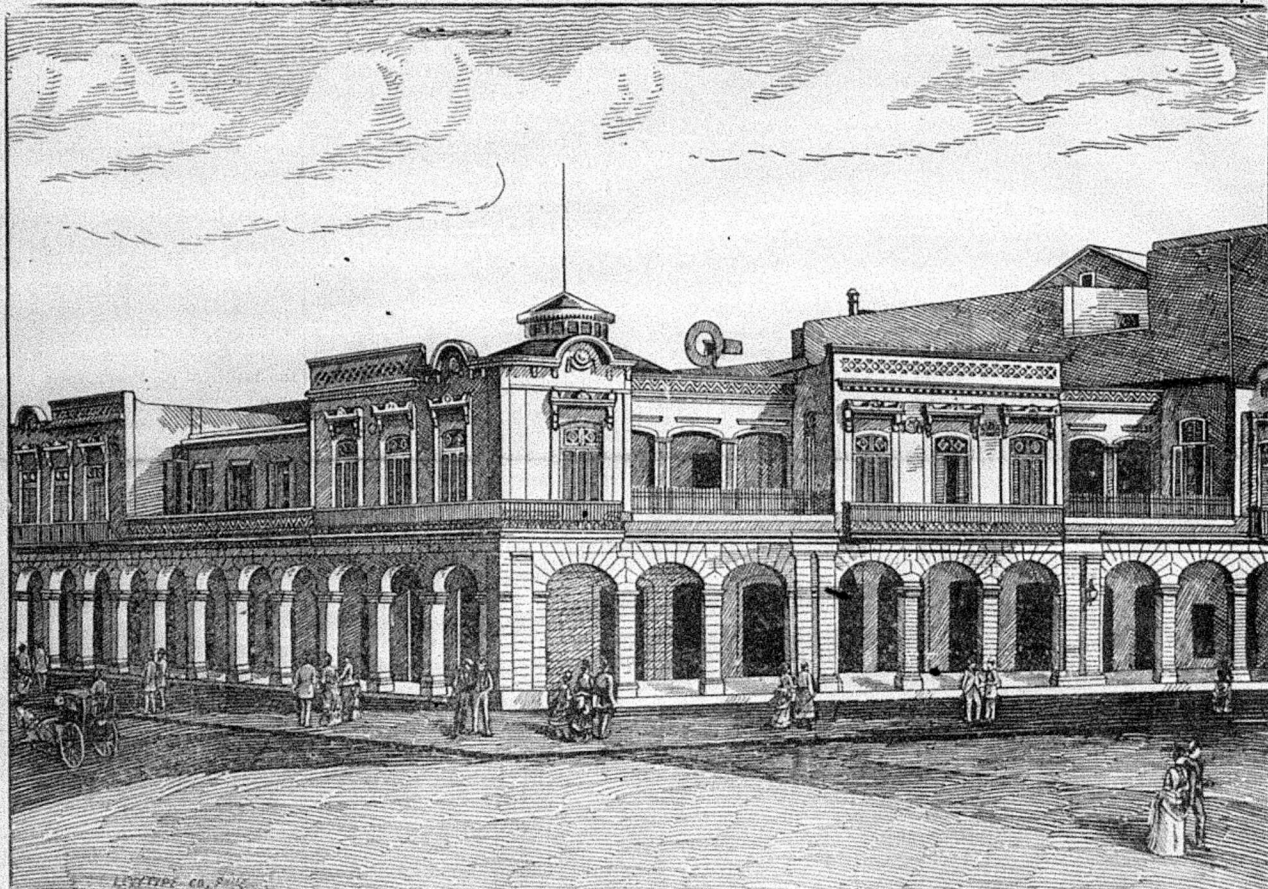
nesses, which added greatly to the pleasure of the trip.

I regret to feel constrained to add that the only thing that marred the arrangements for the trip was that Mr. W. M. Davidson, Gen'l Passenger Agent of the Plant System, failed to notify the agent at Port Tampa to make reservations of state rooms for our party, as he was under high obligation to do, and we reached Port Tampa to find that we had no reservations on a crowded ship and were obliged to take just such accommo-

children, Mr. Henderson Hallman, Mrs. Grier, Mrs. Charles Beck, Mrs. Carrie White, Mrs. Sarah Saunders, Mrs. Goodwynne, Miss Leoline Chisholm, Mrs. Ezard, Miss Mary Ezard, Mrs. J. A. Hayden, H. T. Phillips and wife, Dr. E. L. Connally, Miss Mary Connally, and Mr. A. L. James, of Atlanta, Ga.; Rev. Dr. Geo. W. Lasher, of the *Journal and Messenger*, Cincinnati; Walter S. Child and wife, Forsyth, Ga.; Mrs. W. L. Dulaney, Bowling Green, Ky.; John R. Dickey, H. E. McCoy, Rev.

Payton, of Horse Cave, Ky., and John R. Tillett, of Manassas, Va., making a delightful party of sixty-two who, as a rule, seemed determined to have a good time themselves and do all in their power to promote the comfort and pleasure of the rest of the party.

I will not take space to tell of the smooth and delightful passage we had across from Key West to Havana, and from Havana back to Key West and to Port Tampa. Nor can I detail the stay in Havana, with its, to us, strange people, odd-looking



GETHSEMANE BAPTIST CHURCH, HAVANA, CUBA. REV. A. J. DIAZ, PASTOR.

ities of the Central Railroad of Georgia, the Georgia Southern and Florida, and the Florida Central and Peninsula, and especially to their courteous and attentive passenger agents, Mr. Samuel Webb, of the Central; Mr. H. Burns, of the Georgia Southern system, and Mr. Wm. Jones, of the Florida Central and Peninsula, and to the agent of the steamers at Port Tampa, Mr. Armstrong, and the officers of the good ship *Mascotte*, Captain P. H. Hanlon, First Officer James F. Decker, Chief Engineer Madison Post, Purser Dave Echemencha, and Steward Enrique Watson, for many courtesies and kind-

dations as the kind courtesy of the officers could then provide for us.

Our party unanimously voted that they were very unfairly dealt with by Mr. Davidson.

The sail from Port Tampa to Key West was very rough, and nearly all of our party were fearfully sick, and paid heavy "tribute to Neptune," but with that exception we had a charming trip.

Our party consisted of the following ladies and gentlemen: Governor W. J. Northen and wife, Dr. I. T. Tichenor, Dr. A. F. Sherrill and wife, Mr. L. B. Nelson and wife, J. Wm. Jones, Mrs. J. M. High and two

Z. L. Burson, Miss Burson, and C. H. Huling, Bristol, Tenn.; J. H. Huling, Ohio; Col. C. C. Saunders and wife and M. M. Saunders, Gainesville, Ga.; R. E. Bottsford and wife, Port Huron, Mich.; O. P. Willingham, W. S. Payne, W. H. Jones, John C. Eads and wife, C. C. Holt, C. A. Caldwell and E. P. Willingham, Macon, Ga.; Dr. Deaderick and wife, Knoxville, Tenn.; Rev. Dr. E. B. Montgomery and wife, Miss A. J. McGuire, Mrs. W. F. Webster, Miss Lucy Jenkins, Miss Eva Jenkins, and Miss Lillie Jenkins, of Brooklyn, N. Y.; Rev. T. H. Stout, of Midway, Ala.; Rev. W. L.

buildings, and queer but deeply interesting sights. I cannot tell of Morro Castle, the old Cathedral where a medallion marks the place in the wall of an altar where the ashes of Columbus are supposed to rest, the parks, the market, the palace of the Captain-General, the summer palace and beautiful gardens of the Captain-General, and the many other places of interest which we visited. But of far more interest to most of our party, and to the readers of *HOME FIELD*, was what we saw of the grand work being done in Cuba by Diaz and his noble band of co-workers.



As the Mascotte steamed into the harbor of Havana we spied a Tug boat coming towards us, and soon recognized Diaz, and Cova, and others of the Cuban brethren who came to give us a hearty greeting and cordial welcome to Cuba, and take us to the shore, where were gathered a large number of the church, and children in the schools, who greeted us with songs, and from that hour all of our Cuban brethren were "our servants for Christ's sake," ready to go anywhere or do anything for the comfort or the pleasure of our party.

The first question after reaching the hotel was, "where is our church?" "When can we see it?" And it was not long before all of the party had inspected our central house of worship. It has been so often described that I will give no detailed description here, and will only say that it surpasses my most sanguine expectations. Beautiful in its design, massive in its structure, tasteful in its frescoing, and perfect in its acoustics, I know no Baptist church in Baltimore, in Richmond, in Atlanta, in Louisville, in Nashville or anywhere else in the Southern Baptist Convention which has an audience room equal to it. And if those who have feared that it is too large for our congregations there could have seen the crowd which filled it on Sunday night—and I learned from those who have been there frequently that this was only an average congregation—they would see that they are mistaken, and that the house is not at all too large for the demands upon it.

Brother Diaz has certainly shown great wisdom and good taste in the alterations he has made since the old "Jase Theatre" has been converted into the "Gethsemane Baptist Church."

In the dome there was originally frescoed, in alternate panels, scenes from the circus, and the problem was to substitute something appropriate which would fill them. After studying on it for some time Diaz hit upon the following, one letter of which fills each panel:

"DIOS ES AMOR," "GOD IS LOVE."

Just over the pulpit platform is beautifully painted in illuminated letters "Cuba para Cristo," "Cuba for Christ."

The baptistery is, without exception, the most beautiful one I ever saw. A section is cut out of the platform in rear of the pulpit, through which flows a constant stream of water. The rear wall of the baptistery is of rough rock in the crevices of which beautiful ferns constantly grow, and in which are entwined the royal palm. Over the water is suspended an emblematic dove with outstretched wings. On Sunday night at the close of the service, Brother Diaz administered the ordinance of baptism in very graceful and impressive style.

If I had ever had any doubt of the

wisdom of the Board in carrying out the instructions of the Convention and purchasing this magnificent house, all doubts would have vanished after seeing it, and hearing from American residents and others about the average congregations, the impression made on the people, its influence and power in promoting our principles, etc. Mr. Williams, the American Consul, who has not been considered friendly to our work and who attended our service on Sunday for the first time, said to members of our party that the purchase of that house had given the Baptists a vantage ground and an influence in Havana which no other denomination could reach in years of work, and which would lead to large results in the future.

Business men also confirmed the statements previously made that the purchase was an admirable financial investment, and that if the building should be burned tomorrow the lot would sell for more than the entire property cost us. In the meantime besides meeting so admirably the necessities of a place of worship the stores and dwellings attached yield us a rental of about \$2,000, and the property has been released from all taxation under the law which exempts "church property," the courts having decided that in the eyes of the law the Baptists are as much a church as the Catholics.

Wednesday night good brother Porta, who is always ready to do anything in his power to serve his brethren or the cause, conducted Governor Northen, Dr. Sherrill and myself to Bro. J. V. Cova's mission in the Pilar District, which is about two miles from the Central church and in a thickly settled part of the city. It was raining, the streets were very muddy, and I know very few towns or cities among us where "a corporal's guard" would have gathered under similar circumstances, but Bro. Cova had by actual count 57 present, besides preachers and visitors. Bro. Cova spoke from a passage in 8th Romans, and although I could not understand what he said, he evidently greatly impressed the congregation. He is a devout, zealous, scholarly, studious man, and is a power in our work in Cuba.

He called out the visitors who spoke a few words of encouragement. The singing here, as at all of the services, was very fine. Bro. Cova's little daughter leading on an organ presented by a children's missionary society of Bowling Green, Ky. conducted by Mrs. Dulaney of our party, who has also been supporting a teacher in the Day School, and came down to see the work, over which she is very enthusiastic.

We had a peep into Brother Cova's study and were impressed with its neatness and order, and the character of the books he uses. By the way, an easy way of helping our missionaries in Cuba is to send them

good books, tracts, papers, etc. Brother Cova reads English very readily, and commentaries and other theological or religious books would be very valuable to him.

Thursday night was Brother Diaz's regular prayer meeting, and there gathered about 200 in his church, the services being conducted by him in Spanish, and Governor Northen, Rev. Dr. Geo. W. Lasher, and myself making brief addresses through an interpreter—an "interrupter" as Brother W. D. Powell would call him—though I am sure that all of us longed for the privilege of speaking with free, unfettered tongue and pouring out our souls to those eager, intelligent, teachable people.

I was told that Brother Diaz's average week night congregation is 250 to 300, and there are many of our churches at home who would rejoice to see half so large an attendance at their week night prayer meeting. I noticed several things in the worship of our Cuban brethren which might well be commended to all of our churches:

1. No one ever refuses when called on to lead in prayer.
2. Everybody joins heartily in the singing, the children especially, who attend all of the services, seeming to delight in this part of the worship.
3. They take a collection at every service in the week as well as on Sunday, and everybody contributes, the children as well as the grown people, it being taught and practiced that giving is as much a part of worship as praying. What results would follow if all of the churches of our Southern Baptist Convention could only do the same thing.

I once heard Brother Diaz ask with astonishment when told of church members in certain of our churches who never go to church and never give anything: "What is the use of those members?" and he seems to be training his people on the idea that there should be no deadheads in the churches, no deserters, or skulkers, or shirkers in the army of the Lord.

4. The people have the excellent habit of carrying their Bibles with them to church and freely using them in following up the reading by the preacher, or the quotations in his sermons or talks.

On Saturday night, Rev. T. H. Stout, Rev. Dr. Lasher, Rev. T. L. Payton and myself went with brother Diaz to a special meeting held by Brother O'Halloran at his hall on Neptune street. I know of few churches among us where Saturday night congregations could be gathered, but Brother O'Halloran had his hall packed with at least 125 people, who entered very heartily into the service which Brother Diaz led.

The singing here was also very sweet. The visiting brethren made brief addresses, with Brother Diaz as interpreter, and at the close of the service a spirited song was sung while the entire congregation came forward and gave us the hand of

Christian greeting and fellowship. Brother O'Halloran was not content with a shake of the hand, but gave each one of us an old-fashioned hug. "Welcome," in English, was beautifully embroidered on the walls, as it was plainly written on the honest faces that beamed upon us.

It is very evident that both Brother Cova and Brother O'Halloran are in sad need of houses of worship, and it is hoped that the centennial chapel fund will enable the Board to help them to this result.

But "the great day of the feast" was on Sunday. At twelve o'clock we had a service in English, which was largely attended, not only by our own party, but by others of the English speaking people who were in the city, and by a number of the natives.

The singing, led by Miss Jenkins of Brooklyn, who presided at the organ, and a choir of our party, was very sweet and touching.

Dr. Tichenor presided over the meeting and appropriately introduced the speakers. Rev. Dr. Montgomery, of the Willoughby Avenue church, Brooklyn, told in simple but eloquent style the story of the baptism of Miss Minnie Diaz, and afterwards of her brother Alberto and spoke with power of the providential leadings and results.

The Assistant Secretary spoke of the leadings of Providence in the grand work accomplished in Cuba, and of the obligations and responsibilities which these brought to the Baptists of the South.

Rev. Dr. Geo. W. Lasher gave an able and admirable exposition of the Sunday-school lesson for the day, and applied it with great force to the work in Cuba.

Governor Northen made a tender, practical, earnest and eloquent address, and we were prouder of Georgia's noble Baptist Governor than ever before, while the people were greatly impressed by the fact that the Governor of the great Commonwealth of Georgia could talk in that way.

Dr. Tichenor, in fit and eloquent words, introduced Diaz at the close of the service, and a profound impression seemed to have been made on all who were present.

At night the service was in Spanish, and the spacious house was filled on the lower floor and first gallery, while the upper gallery was about half full. The singing in Spanish of familiar hymns—Miss Minnie Diaz presiding at the organ and the whole congregation joining in with a will—was very stirring and was greatly enjoyed, while the sweet style of Miss Jenkins and the song, "Whiter than Snow," which was sung at the baptism of Diaz, in Brooklyn, were warmly appreciated and greatly enjoyed.

Diaz presided over the meeting, and though speaking in a strange tongue to us, showed by the attention and interest of the large crowd



that he is an orator of no mean order, and a thorough "master of assemblies."

Brief addresses were also made by our missionaries, Cova, O'Halloran, Bueno, and Porta, and by Mr. Chomat, an able lawyer and Liberal leader, who, though not a church member, heartily sympathizes with our work.

Rev. Dr. Sherrill, of Atlanta, spoke, through Dr. Diaz as interpreter, words of deep interest and heartfelt sympathy in the work.

The missionaries were requested to stand in front of the platform, and during the singing of a stirring hymn their American brethren went forward and gave them the band of fellowship and of farewell.

It was a deeply touching scene, and one that will not be forgotten until we strike hands together on the other shore.

The whole service seemed to make a profound impression on the large crowd present, and our party were especially enthusiastic over the house, the congregation, and the evidently wide influence which our missionaries are exerting in Havana and in Cuba.

But the most impressive scene of all, in many respects, was to follow.

We were to leave Havana on the Mascotte at 12:30 P. M., on Monday, January 30, and the missionaries and many of their people assembled on the shore to bid us farewell.

After we had gone on board our ship, Diaz and his party got into a Tug boat and steamed out to the Mascotte, which they went around a number of times, singing in Spanish, "Rock of ages," "How firm a foundation," "Shall we gather at the river?" "Sweet by-and-bye" and other touching hymns, occasionally varying the exercises with three rousing cheers, and continuously waving their white handkerchiefs.

They attracted, of course, great attention from all on our ship, and not only our own party, but the other passengers and the officers and crew, responded heartily to their farewell greetings. Some ladies of our party led in singing very sweetly responsive songs in English, and as we weighed anchor and steamed out of the harbor, "God be with you till we meet again" echoed back our farewell to our Cuban brethren, and there were many moistened eyes and thrilled hearts as we remembered that most of us would not meet again until we "meet at Jesus' feet," beyond the pearly gates.

The last I saw of Diaz, he was standing on the deck of the Tug boat, his face radiant through his tears, waving his farewell, and his right hand pointing heavenward to indicate that

"Beyond the smiling and the weeping," we would meet up there.

I turned into my state room with the fervent prayer, "God bless Diaz, and Cova, and O'Halloran, and Bueno, and Porta, and the other noble

men and women who are their co-workers. God bless all our Cuban brethren and sisters. God bless Cuba, and may the Lord hasten the day when the 'Gem of the Antilles' shall become one of the brightest jewels that shall sparkle in the diadem that decks the brow of our King, whose right it is to reign."

And thus we bade farewell to Cuba, and after a delightful sail across to Key West and up to Port Tampa, we took the cars for home, and pleasantly and safely ended a most delightful and profitable trip.

J. WM. JONES.

*Letter from Gov. W. J. Northen.*

We asked Gov. Northen, who accompanied our party on the recent excursion to Cuba, to give us his impressions of our work there, and he has kindly taken time from pressing official duties to send us the following letter.

It may not be improper to add that having been himself for many years one of the most accomplished and successful teachers that Georgia ever had, Gov. Northen naturally looked into the educational interests of our mission and feels very strongly that in addition to the very good schools we now have there, Cuba needs a Baptist High School for girls, so well managed and taught by American teachers as to attract the attention, and secure the patronage of the best people in Havana and throughout Cuba.

Are there not Baptist teachers who, for the sake of the cause, and for the promise at the same time of large pecuniary reward, would be willing to undertake this enterprise?

ATLANTA, GA., Feb. 7, 1893.

BRO. EDITOR—My recent visit to Cuba and my examination into the mission work done in Havana prompt me to say some things for the encouragement of the Home Board and the information of the denomination.

First let me say that before my visit I had not begun to conceive of the extent and efficiency of the work accomplished. During the entire time that I was upon the island I was deeply impressed with the readiness of the Spirit to help our infirmities and the power of God in the accomplishment of great ends.

I though I knew all about the church building in Havana, but when I entered it I found I was not prepared to believe that such a magnificent audience room in the center of a great city like Havana could be secured at the price paid for this.

A gentleman from New York, a Presbyterian, whom I met at the Hotel Passage, commenting upon the work of the board, remarked that he thought the purchase of so expensive a house for the purposes, as he understood them, was a mistake. After he was fully informed as to the extent of the work accomplished and the size and earnest devotion of the congregations accommodated he was

fully convinced of the wisdom of the business policy of the board. I want, candidly, to say that no man who visits the city and attends upon the service will hesitate to say that the purchase of the church property was a wise business stroke directed by the Lord.

The first religious service upon which I attended was the mission under Brother Cova. Whilst I did not understand what was being said I was profoundly impressed with the earnestness of the people and the heartiness with which they joined, without exception, in the worship.

The services held in Brother Diaz's church under the direction of Brother Tichenor in English in the forenoon and by Brother Diaz in Spanish in the evening were largely attended by earnest and anxious listeners.

All danger of interference by the officials, I think, is now removed. The newspapers of the city are giving the work hearty support and encouragement. Large audiences attend upon the service and everything now seems ready for us to enter and possess the land for the Lord.

Under this state of things the natural inquiry is, what is next to be done? This, of course, the Lord must decide. This I feel quite sure He has already done.

After full and repeated conference among the brethren visiting Havana upon the recent trip, it was unanimously agreed that we need larger and better accommodations for the rapidly growing missions. It was further believed that the Lord is opening up large fields in other portions of the island, and Brother Tichenor was advised to visit these places and begin work.

Upon one thing the company was unanimous and earnest—the need for a good High School for girls in the city. I do not know that this expense should be pressed upon the board in the midst of great demands from other fields, but I am convinced that such a school would be a powerful factor for good as co-operating with the work of the churches in the city of Havana and those to be established in other parts of the island.

Under the conditions as reported to us by Brother Diaz I feel quite sure such a school would soon become self-supporting and of vast usefulness in the efficiency and progress of the work.

With all the earnestness I command I would urge the necessity for such an adjunct as I suggest just as soon as the Board can control the means, or private individuals are ready to consecrate their money to this great work for Christ.

I have not a criticism to make upon the work of the Board in the Cuban Mission, but profound gratitude to God that He has led them to such glorious ends and given us such bright promise for the future.

W. J. NORTHEN.

*Letter from Rev. Dr. A. F. Sherrill.*

Among the members of our party, who contributed much to the enjoyment of all, and who seemed to enter with real zest into the work we are doing in Cuba, was Rev. Dr. A. F. Sherrill, the able and efficient pastor of the Congregational church in Atlanta. It gives us especial pleasure to publish the following letter, and to call attention to the strong testimony he bears to the character of our work in Cuba:

ATLANTA, GA., Feb. 9, 1893.

Dr. Jones:

MY DEAR BROTHER—I had the pleasure of being one in the company who lately journeyed with you to Havana. As you know, it was also my privilege to attend the anniversary meetings held in Dr. Diaz's church. They were meetings of rare interest, they were largely attended, they could not fail to make a deep impression. The Christian work being done there by your churches is greatly needed. It seems to me to be of the very best kind, and is plainly taking hold of all classes of the people. The thought came to me at the time, that I wished all the members of your Southern Baptist Convention could be present to see what their prayers and contributions of money at home are elsewhere accomplishing. They would be encouraged and inspired to do more and more. The large and substantial nature of your work there has impressed the entire city with the strength and earnest purpose of the Baptist church. Beside the direct good your churches will do, a secondary great result will follow, namely, the entire Catholic church of the island will find it necessary, as in the United States, to elevate its moral standards, liberalize its policy and adopt modern methods of benevolence and education. As an observer, yet in utmost sympathy with your work in Cuba, I have felt it a privilege to send you this brief testimony.

Yours fraternally,

A. F. SHERRILL.

*How it Appeared to One of Our Party.*

Mr. Henderson Hallman, one of our young friends from Atlanta who accompanied our party to Cuba, and who made himself generally agreeable and useful, wrote the following letter to the *Atlanta Constitution*, which our readers will, we doubt not, be glad to see, as it gives another account of some things mentioned in another column:

Havana, February 3. (Special Correspondence).—Here in Havana a city of 300,000 people, galled by the despotism of oppression, held in subjection by the right of conquest, and awed into peace by 35,000 Spanish soldiers, in seeking to forget their heavy burdens the people have resorted to all kinds of licentious amusements, and immoral practices. Here, in the most dissolute and un-

(Continued on fifth page.)



## OUR HOME FIELD.

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

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

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

All communications for the columns of the paper, and all subscriptions or advertisements, or other matter pertaining to the paper should be addressed to J. Wm. Jones, Editor, P. O. Box 351, Atlanta, Ga.

J. WILLIAM JONES, EDITOR.

ATLANTA, GA., FEB., 1893.

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### SHALL THE BOARDS HAVE ORGANS?

This old question, which we remember was greatly discussed when we were a boy, has been revived of late, and is being somewhat extensively ventilated in some of the denominational newspapers.

We have not thought proper to enter the discussion, and do not propose to do so now, except to give very briefly our position on the question. [We take the liberty of referring our readers to the very able and conclusive editorial on the subject in the February number of the *Foreign Mission Journal*.]

We will say only this:

1. It is a matter of no personal concern to the secretaries, the board or the editor of the HOME FIELD, except that if the paper were discontinued it would relieve us of a great deal of extra work, annoyance, and trouble, for which we get no extra pay but, from certain brethren, a good deal of extra criticism and censure because we are not able always to see things just as they do. The present editor at least would rejoice to be relieved of all this if he could conscientiously believe that it would be for the good of the cause to discontinue the paper, or if the convention should so decide.

2. But we earnestly favor the continuance of the organs of the board

because our experience is that of every other General Mission Board or Society in the world, so far as we are advised, and we believe that an organ is absolutely essential to the best interests of the Board, and the great work committed to its charge.

3. The alternative would be the freer use of the weekly denominational press, but some of our papers refuse now to publish what we send them, and others publish our matter under protest. What would be the result if we sent every week to these papers two or more columns of matter? It would most of it, of course, have to be "syndicate" or "manifold" matter, for a secretary could not alter a letter from a missionary so as to make twenty different letters, or change the facts and figures which he wished presented to the churches into twenty different versions so as to have a different one for each of the twenty Baptist papers within our territory; and as at least two of our papers have already expressed themselves as unwilling to publish matter that appears in any other paper, and others might take the same ground, there would be great danger that a large part of what the secretaries might consider most important would go into the waste basket and never reach the churches.

4. The *Journal* makes a strong point of having a medium through which can be acknowledged the receipts from the churches, so that all who send money to the Board can see that their remittance has been received, and properly credited.

5. We not infrequently have matter that we regard as of such importance that we wish to scatter it broadcast through the churches, and so we send out thousands of copies for gratuitous distribution. Could we ask the State papers to do this for us, and could they be expected to do it? Such matter might be put in circulars, but its distribution in that form would be much more costly, even if it would be as acceptable to the churches, which we doubt.

6. We have evidence that comes to us from well nigh every State that the free circulation of HOME FIELD greatly promotes contributions to the Home Board, and the strongest testimony of brethren who are in a position to know that the paper has been a very helpful promoter of missions. And we must be excused for thinking that those who have been taking the paper, and circulating it in their churches are better judges of its value than those who have never been subscribers themselves, or taken any interest in its distribution among their people.

But we have written more than we had intended, and will only repeat again that our personal interest and comfort would be greatly promoted by the discontinuance of our organ—that what we have written has been for the good of the cause,

as we understand it—and that we shall rest content in the decision of the convention whatever that may be.

AND NOW FOR THE CASH, brethren. We have had in the Centennial movement, a splendid "Campaign of Education." We have been having also an admirable campaign of subscriptions and pledges, led by the ubiquitous and indomitable W. D. Powell. These are all well. Many of these pledges are payable "on or before the 15th of April," and we would not be guilty of seeming to violate the terms of the pledges in demanding payments before they are due. But we respectfully suggest that with most of the subscribers it would be easier to pay in installment, and that it would be wiser to begin payment now than to put it off to the last moment. Pastors and others would do well to call attention to this matter, and the sooner the money, or a part of it, to redeem these pledges is sent to the boards the better for all concerned. Puh your collections, brethren, and let us have the privilege of sending you receipts for cash remitted to our treasury.

THE CENTENNIAL ADDRESSES made at the great meeting in Louisville have been published in a neat pamphlet by the Baptist Book Concern, Louisville, and are mailed for twenty-five cents each. It is hardly necessary to add that addresses by such men as Drs. F. M. Ellis, H. H. Harris, I. T. Tichebor, W. Pope Yeaman, R. H. Harris, W. D. Powell, B. D. Gray, J. B. Hawthorne, and others on various phases of the "Centennial of Modern Missions," are worth reading and preserving. Send for a copy to either the *Book Concern* or *Dr. T. T. Eaton*, Louisville, and circulate it among your people. Liberal discounts are given on large orders, and any profits from the sale go to the Centennial fund.

### IMPORTANT CONCESSION TO RELIGIOUS LIBERTY IN CUBA.

The following letter from Bro. Cova explains itself and brings out a recent and very important decision of the Spanish authorities:

HAVANA, CUBA, Dec. 27, 1892.

Rev. I. T. Tichebor, Editor, Atlanta, Ga.:

DEAR BRO.—I hope you have had a happy return home and found everybody well over there. As I remember that one night while I was at your home you told me of a conversation you had with Mr. Curry the last U. S. minister in Spain, in which he assured you that the Spanish Supreme Court had passed a resolution for not allowing Protestant churches opening in the streets, which fact you considered as an inconvenience for building a house of worship for my people in this Pilar district. I am quite glad to send you the enclosed telegrams

from Madrid which have just been published by our local papers.

As you must know there has been a change of government now in Spain, and the Liberal party is in the power at present, having overcome the Conservator, or Retrograde party. Mr. Canovas, the old aristocratic, royal and clerical minister of the Spanish crown, as well as leader of the Retrograde element of the nation is vanquished forever, as it is generally felt, and Mr. Sagasta, the Democratical leader, is the Prime Minister of the State.

Now, you may appreciate the importance and significance of both these telegrams which I send and translate as follows. The one under the head "Iglesia Protestante" is thus written:

#### "PROTESTANT CHURCH."

"It is announced from Madrid that notwithstanding the protests of the Nuncio from the Pope, Senor Sagasta has conceded the necessary authorization that a Protestant church may be built and dedicated in that capital."

The other:

#### "REFUSAL."

"A committee of ladies from the Madrid aristocracy addressed the chief of the government (Mr. Sagasta) praying him to prohibit the opening of the new Protestant church in this city.

"Senor Sagasta answered the petitioners that it was impossible for him to comply with such a request, as it was contrary to the liberty of worship and conscience."

There are very important facts, as you must remember until now they only mentioned the word *tolerance*, but now they say *liberty of worship*, which means that this new liberty is in the programme of the Liberal party now in the power. Now, it has always been a common regulation here in this country that things allowed in Spain are also permitted in Cuba, and if Protestants are authorized to have a proper church building in Madrid, by the same good reason they are allowed to have such ones in Havana.

Let us congratulate each other on this good result and bless Him who inspired the thoughts of men.

Yours truly and lovingly,

J. V. COVA.

Why cavil about the cost of boards? They are a necessity, and cannot be run without expense. It is evident that at the head of these boards we must have our wisest, most active and aggressive men. Such men are not to be had for a song. It lowers the dignity of our churches to call for cheaper ones. The machinery having been put in order, let the money pour in. It costs no more to collect and distribute a hundred thousand than it does to handle one thousand. Lower the per cent. of cost, not by a foolish retrenchment in necessary expense, but by a wise increase of unnecessarily small contributions.—North Carolina Baptist.



(Continued from third page.)

christian city in the Western hemisphere, the Baptists have passed through the very avenues of its vice, bought a beautiful play house, and now instead of the ballet they have placed the word of God. And on Sunday morning there ascend the good old Christian hymns sung to Spanish verse.

It is a magnificent building, most of it is of iron and marble, and with very little woodwork. We find the parquet as we would in but few American theaters, and two very large galleries. In the rear of the stage where was once shifted the gaily painted scenery, now flows continually a clear stream of water, the baptistery, symbolic of the river of Jordan, on the banks of which we see the moss clinging to the coral rocks. Above this we behold the white dove in all its purity and glorious signification. On the white wall above this stream is written in large characters of gold "Cuba para Cristo"—Cuba for Christ. As we look above us to the paneled dome we discover other characters, and reading them over we find translated "God is Love."

This building easily seats 3,500 people, and many more can be accommodated without trouble. The church has already an enrollment of 3,000 members, and is constantly growing.

On the day that the Atlanta party was there the morning services were conducted in English for the benefit of the Americans present. Dr. Tichenor, secretary of the Home Mission Board, Southern Baptist Convention, who has been the leader of this work from its incipency, and to whom is due the greater part of its success, opened the services by calling upon Rev. Dr. Sherrill, of Atlanta, to lead in prayer. After this was sung "Jesus Lover of my Soul," "Nearer my God to Thee," and other familiar hymns, in which Americans and Cubans alike joined in singing the praises to one God.

Dr. Montgomery, of New York, was then introduced. He it was who baptized Mr. Diaz, who is the pastor of this church. He had come all the way from New York to be present at the services. He spoke of how proud he was to stand where he did, and deemed it the proudest moment of his life. He little thought that ten years ago, when he stepped into the water with the young Cuban who had simply confessed his faith in Jesus Christ, that he was baptizing the future apostle of Cuba.

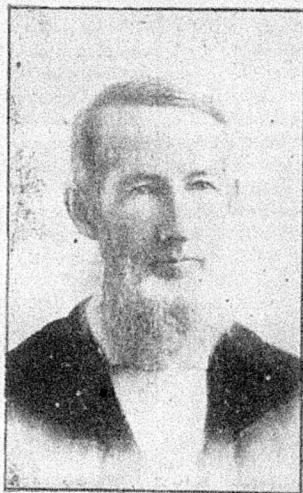
Dr. J. William Jones was next introduced and told in his eloquent way the gratification he felt in this great work. He said that he had never fully appreciated this work, but that he would go back to his home and make the hills ring with the story of the Baptist church in Cuba.

Dr. George W. Lasher, of the Jour-

nal and Messenger, of Cincinnati, was called upon, and he took for his subject the words, "Never despise the day of small things," and eloquently applied it to the work in Cuba.

Governor Northern was next heard from, and never did the able chief executive of Georgia speak with such words of tender eloquence. He grew warm beneath the inspiration of the hour, and seldom has a speaker so impressed an audience. After singing, the benediction was pronounced, and the congregation was dismissed until evening.

At the evening service it was almost impossible to secure standing room. The exercises were held in Spanish, and all of the Cuban missionaries made speeches of thanksgiving until a late hour, when the Baptists of Georgia bade their brothers and sisters of Cuba an affectionate good-bye, and ended the last night of their visit with this inspiring scene.



REV. J. M. HAYMAN, BARTOW, FLA.  
*One of Our Pioneer Missionaries.*

Our farewell to Cuba is something to linger in our memories. As we stand now on deck taking a last glance at the crude architecture of the Spanish buildings, we catch the sound of beautiful music that seems to come from the very waters; and we turn to see that it is the little Tug that brought us over. It has been back to the shore and is now returning with another load of passengers. They are not Americans; they are Cubans; they have come to sing us a last farewell. The little Tug sweeps around our ship while one hundred voices of children from its deck swell the hymn "Rock of Ages," and as its sweet sound dies away on the waters we hear the familiar strains of "Bring forth the royal diadem and crown him Lord of all." And then "How Firm a Foundation." Mr. Diaz stands with the little ones crowded about him, and we see him wiping away tears from his eyes while the others swell the grand anthem.

Our whole ship is aroused. All

crowd on deck. The sailors leave their posts of duty and lean in silence to catch the sweet sounds. Handkerchiefs and hats are waved, and all eyes are moist. It was a scene the like of which we will never see again. And not until the music from the group on the little boat grew faint and was lost in the distance, and our own ship was far out at sea were the voices still and did the white handkerchiefs cease to flutter.

H. H.

#### *Letter from Brother Bueno.*

Brother Bueno, our missionary at San Miguel, impressed us by his earnest zeal, though his bad English and our worse Spanish prevented us from having very free talk with him, and we have been delighted with the reports of his successful work at San Miguel del Padron where, by God's blessing, he has literally captured the town, and the Catholic Priest

#### *A PIONEER MISSIONARY.*

Elder J. M. Hayman, of Bartow, Fla., whose picture we give in this issue, was born in the State of Georgia, December 28th, 1822, is now in the seventieth year of his age; was baptized by Elder John Tucker, into the Eden Baptist church of Hernando county, Fla., July 4th, 1844; was married to Miss M. J. Carlton, August 27th, 1846; was ordained to the gospel ministry November 10th, 1851. The field where most of his work has been done is from Brooksville South to Manatee, and from Clear Water Harbor on the west coast to Bartow in Polk county. The first baptism in the commencement of the church now at Bartow was done by Elder Hayman on the 6th of June, 1853, in a lake seven miles northwest of Bartow, known as "Seward Lake," and the person baptized was Mrs. Maria W. Durrance.

Much of the service done as a minister by Elder Hayman was while the Seminole Indians were hostile, the country sparsely settled, and many other inconveniences incident to a new and frontier section. All these conditions means *hard work, no pay (financially), patient endurance, faith, hope, prayer, self-denial*, in short being *faithful*.

#### *A PERSONAL STATEMENT.*

Having become pastor of the First Baptist Church of this city, I retire from the Corresponding Secretaryship of the Sunday school Board of the Southern Baptist Convention.

It is impossible to make a statement that will not in the nature of things be for the most part personal to myself. Still it shall be frank and straightforward. There is nothing connected with our work that I would not cheerfully submit to my brethren.

The call was of such a nature that I did not see my way to decline it, unless I refused to walk in what seemed a very plain path of duty. In doing so, however, I was not unmindful of the board and of the great interests which it has in charge. But quite otherwise. Had the call been one to take me out of Nashville, speaking solely from a human standpoint, I would not have considered it for a moment.

My connection with the board as its President will enable me still to serve the cause in many ways. There will be no change in the work or spirit or policy of the board, except as we shall aim for improvement and advancement. We will take our time in electing a Secretary, meanwhile none of the interests will suffer. The work of Secretary will fall to my lot, of course without cost to the board, until we secure a successor. There will be no change in the editorship of the *Convention Teacher* or of the other publications. The board has been fortunate in

has "gone out of business" and left the place. The following is a translation of a letter he wrote Brother Diaz the day after most of our party had left Havana:

SAN MIGUEL, CUBA, Jan. 31, 1893.  
DEAR BROTHER DIAZ—I have great rejoicing in my soul. We have been in Havana while we celebrate the anniversary, and we see that the Spirit of the Lord is above all.

Since the anniversary we feel the influence of it in this town. The religious spirit has increased, and the majority of the town beg me to ask you and Dr. Tichenor to make us a visit. This is not only from me and the members of the church, but the whole town requested me to ask it. Please do all you can to bring Dr. Tichenor with you, and the desire of this people will be satisfied, and the desire of the church too.

Yours fraternally,  
FRANCISCO P. BUENO.

Subscribe for HOME FIELD.



securing Mr. S. W. Meek, at least for the present, as business manager. He is a member of the First Church, and one of the finest business men in Nashville, being a director in one of the prominent banks, President of the Southwestern Publishing House, and having a remarkably successful career. As Recording Secretary of the board, and Chairman of its Business Committee, he has already become familiar with its affairs and the details of the work. So the work will move on with but little change, and all the orders should be sent as heretofore, simply to the Baptist Sunday-school Board, Nashville, Tenn.

As already given out to the public, the affairs of the board are in a most excellent condition. There is not a single adverse feature in any department of its work. Last year gave us a magnificent business, with every promise for a much larger business in 1893. For five years in succession the receipts from the literature increased by four thousand (\$4,000) dollars each year. But the first year of its publications under the board's management the receipts increased by eight thousand (\$8,000) dollars. There is no reason why it should not grow, there are many reasons why it should, and every indication that it will. While growing in its receipts, it has gained immensely in public favor. God has graciously smiled upon the enterprise and greatly prospered it. *It is surely His work.* About this I have never had a shadow of a doubt.

In taking the Secretaryship I followed what seemed clearly the line of duty, and though often suffering in heart at being out of the pastorate, I have never for one moment had the slightest misgiving or regret about my course in the matter. God has graciously kept himself in sight and been unspeakably precious. Never so continuously and for so long a time has my religious life been more vital or joyous. He has now graciously opened the door for my return to the pastorate, and I am grateful. I could be even rapturously happy except for the immense responsibilities involved, and the gravity of the situation. These subdue and sober, but do not daunt me in the least. He has given me a noble church, and in His fear I shall strive for His honor and its furtherance.

As in accepting the Secretaryship, so also in laying it down, I went counter to the advice of some of my dearest friends, men whom I greatly honor, and whose judgment I am accustomed to trust beyond my own. But now, as then, I am trying to keep in sight of the pillar of cloud, and earnestly crave the sympathy and prayers of my brethren.

J. M. FROST.

Nashville, Tenn.

Subscribe for HOME FIELD. Pay up your subscription.

#### PENSACOLA, FLORIDA.

We published in our last issue a cut of the proposed new building of the First Baptist church Pensacola, Fla., and we give herewith, with our hearty endorsement, the appeal they send out for help in their enterprise:

#### AN APPEAL.

In sending out this appeal for aid in building a new house of worship for the First Baptist Church of Pensacola, Fla., we earnestly hope that those receiving it will give it a careful consideration and then respond as they think our merits deserve.

We beg leave to set forth the following facts as a basis of our request for assistance:

1. The State of Florida is missionary ground for Baptists. While it is larger in area than any other State east of the Mississippi river, it has fewer Baptists than any of these States. Louisiana, which has hitherto been regarded as missionary ground for Baptists, has a white membership of 26,978, while Florida has only 19,456. Alabama, our sister State, has 101,032, while Georgia, our other sister, has 142,493. Tennessee has 107,819, Kentucky, 152,621, and so on comparatively with the rest of the States. Florida being the largest in area east of the great river, and the weakest in total membership of white Baptists, has, we believe, special claims upon our denominational sympathy and assistance. Furthermore, considering the most delightful and healthy climate of Florida, together with her many other natural advantages, there is a fine outlook for the continued progress of the State.

2. Pensacola is one of the coming cities of Florida. It is situated on Pensacola bay, which is one of the finest natural harbors in the United States. It has a population of 12,000 and has doubled its population in the last ten years. The climate is pleasant and healthful all the year round.

3. The other Christian denominations are doing vigorous work here. The Catholics are largely in the ascendancy, but other bodies have flourishing churches. The Baptists, while they have been disorganized in a measure during the past, are now better united than ever and are preparing for effective work in the future. By the divine blessings we are expecting to prosper.

4. We have begun a house of worship that will answer for the future. A lot most eligibly located on the principal street of the city has been donated by a friend of our cause. The cost of this lot was \$5,000. The foundation is well advanced and the house will be modern in style of architecture and of seating capacity amply sufficient. The basement, besides class rooms for Sunday-school, will seat 400, the main auditorium 700. The cost of this house, as given by the architect, will be when completed \$25,000.

5. While the Baptists of Pensacola

are weak in numbers and wealth, yet we have thought best to begin such a house as, when completed, will not have to be torn down and removed in a decade or so, but will be well suited to all future time. It is our opinion that our own people will give more largely for building such a house, and that brethren abroad will more readily put their money into an enterprise of permanent attraction and value.

6. Our own members are making a sacrifice to build this church, besides they are resolved, by the assistance at present of the Home Board, to maintain an active and efficient ministry. We have in sight nearly one-third of the estimated cost of the house (including lot) and can arrange for a suitable place of worship so as to give all the time needed to finish it. Our policy is to pay as we go.

7. Our church stands among the first in the State in contributions to missions and the general work of our denomination.

8. We, being a mission church of the Home Board of the Southern Baptist Convention, have received the endorsement of this board, as well as that of the State Board of the Florida Baptist Convention, that our condition has been correctly reported. A full report of our work will be made to these boards.

With these statements to our brotherhood generally, we hope that we shall receive that sympathy which our cause deserves and that our assistance from abroad will enable us to finish this house, which is now already begun, and by God's blessings we hope at no very distant day to finish. Respectfully,

A. P. PUGH, Pastor,  
For the Congregation.

Pensacola, Fla., Nov., 1892.

I do most heartily, from personal knowledge, endorse the above appeal, and trust it will be responded to.

W. N. CHAUDOIN,  
Cor. Sec. and Treas. Fla. Bapt. Con.  
LaGrange, Fla.

Both from personal knowledge and the testimony of others, we heartily endorse and commend the above appeal as every way worthy of a liberal response.

For Home Mission Board S. B. C.  
J. WM. JONES,  
Asst. Sec.  
Atlanta, Ga.

#### HOW THE GOSPEL HAS BLESSED THE CREEK INDIANS.

When my parents were missionaries among the Creek Indians in Alabama there was not a converted Indian among them. Some of their slaves were religious, and were Baptists. Father conducted a mission school, but on Sabbaths he would go to different places to preach. And mother conducted a sort of Sabbath-school for the negroes. However, in her school the pious negroes would often lead in prayer and

sometimes talk. Even that kind of a meeting had too much religion in it for the savage heart of the unchristianized Creek Indian. And one Sabbath a party of Indians painted themselves, got drunk and came to mother's meeting and tied up and whipped three hundred negroes. As the drunk savages entered the door mother was giving out the words:

"Venture on him, venture wholly,  
Let no other trust intrude."

She calmly encouraged the pious slaves to show their masters how they could suffer for the religion of Jesus, and they did so making no resistance nor effort to escape.

The gospel progressed from slaves to masters, and when the first Creek Indians professed Christ and were baptized, they too were tied and whipped. I have seen an old Indian woman, Mrs. Lucy Porter, who on her nude person received fifty lashes for being baptized. Her brother, whose name was O-sah-ya-ho lah, received 150 lashes. Jesse Harod, colored, received 150; Yaller Jock, colored, and his wife Judy received 150 and 100; Sally Logan, now living, was tied up by the hands and given fifty lashes, being cut to the ribs.

The above shows what the Creek Indians were before the gospel reached them.

On the last Saturday and Sabbath of November I was at the old church where the good missionary, H. F. Buckner, had membership so many years, and whose last words were, "Eternal life! eternal life!! eternal life, I have it!!!" He died in the Lord. He rests from his labors, and his works not only follow, but remain and show themselves.

The first song was in a business meeting of men only. We could not understand the words, but Christ was so impressively in that song that Elder Patterson and myself were melted to tears; and all the rest of their songs were like the first, —only more so. I do not remember ever seeing a devout man or woman who could listen to the Christian songs of the saved Indians without deep feeling. It is common for white Baptists to weep when they hear their red brethren and sisters sing.

After services Saturday night the deacons moved the benches, sisters swept the floor, deacons and others put down the beds and about thirty persons slept in the church house.

About an hour and a half before dawn on the first day of the week, while the white preachers were still sleeping, the deacon began to ring the church bell. We were all soon dressed and ready for worship. Bell rang again. All were seated. Service began and continued about an hour "while it was yet dark." While they sang, "Jesus rose on the first day of the week," the old pastor who understands no English, walked around shaking hands while streams



of tears ran down his face. That scene and that Sabbath dawn service were worth more than the World's Fair. Not a woman left to prepare breakfast till that service ended.

At the 11 o'clock services deacons acted as ushers, and seated people where they ought to be seated. I do not believe the deacons sat down during the service and the sermon was two hours. People sat quiet. Sermon added, seekers were called for. Deacon brought a bench from outside and put it against the pulpit. It was soon filled with penitents who knelt with their heads to the pulpit. Another deacon brings a bench. It is filled. Then a third. Prayer. Penitents retire to their seats. Deacons quickly move the benches to the outside. Pastor starts the deacons for the monthly collections. They go from the pulpit right and left. Then the collection for Woman's Society is called for. No one laughs. No one runs against another. But nearly every woman in the house and some men move to the desk with a mite. Two collections at once! For church expenses \$4.00. For woman's work \$6.15. These women are working to support one of their preachers among the wild tribes.

These Indians are *very poor*. But what a scene! What wonders God has wrought among these poor people by the gospel! Happy must Buckner be! And happy must they be who gave their prayers and their money to sustain Buckner! And happy should they be who still work for Indian Mission! For these converted Indians must still have help and white teachers; or white errorists will confuse them and spoil them with false doctrine.

What a change in seventy years! Missionary labor brought it about. How can antissionaries answer this argument?

E. L. COMPERE.

#### THE NEED OF HOUSES OF WORSHIP IN FLORIDA.

I am sure that our greatest need just now is houses of worship for Baptists. The material interests of the State are developing, its salubrious climate becoming better known, so that for reasons of health and wealth, the country is filling up with new towns rising up here and there as if by magic. The denomination that is first to build respectable and comfortable houses at such places of course has greatly the advantage. In some of our new towns we were the first, or ~~with~~ the first, in building, as in DeLand, Kissimmee, and other places; and now we have self-sustaining and mission-supporting churches, some of them now having to enlarge their houses.

I could use profitably and judiciously \$50,000 in six months at Apalachicola, Carrabelle, Cedar Keys, St. Petersburg, Bradenton, Palmetto, Punta Gorda and Fort Meyers,

on the Gulf coast, and Titusville (a county town), Daytona, New Smyrna and St. Augustine, also a county town, and the oldest place on the continent, and one of the most largely attended resorts in the Union. Besides these there are numbers of places in the interior where we cannot make any progress or establish ourselves till a house can be had, and the little nucleus, sometimes organized and sometimes not, cannot build without help in gifts or loans. Our people are willing, but the demands are larger in proportion to our numbers and means than in most of the older States. Besides, a good many of our churches in the larger places, as Lake City, Gainesville, Orlando and Tampa, are compelled to build ~~new~~ or else much enlarge and improve their houses, and so cannot help others, but need help themselves, as in Jacksonville, especially and Pensacola.

During the *ten years* of our work in the State more has been done in permanently establishing the cause in important places by aiding in the building of houses of worship than by sending out missionaries, which, in many cases, amounts to but little till a house is built. In many of the places named above, and others not named, we would now have had effective churches could we have built houses some years ago.

W. N. CHAUDOIN,  
Cor. Sec., etc.

LaGrange, Fla.

#### THE CENTENNIAL FUND

is being successfully pushed and pressed in every direction, and we have every confidence that it will prove a grand success.

But in order that our hopes may be realized, every pastor, every church and every lover of missions must bear a part. *Are you doing yours?*

#### RECEIPTS OF THE HOME MISSION BOARD FROM JANUARY 1st TO FEBRUARY 1st, 1893.

##### ALABAMA.

Ladies' Society, East Lake, box for frontier missionary, \$110.70; Ladies' Society, South Side church Birmingham, box for frontier missionary, 75.00; Ladies' Society, Huntsville, box for frontier missionary, 52.00; Ladies' Society, Auburn, 53.58 for frontier missionary, 17.00; Ladies' Society, St. Francis St. church, Mobile, box for frontier missionary, 50.00; W. B. Crumpton, Corresponding Secretary 116.91; W. B. Crumpton, Corresponding Secretary Centennial Fund, 143.04; W. B. Crumpton, Corresponding Secretary, Isabel Diaz, 22.75; W. B. Crumpton, Corresponding Secretary, Amelie Reice, 30.00; W. B. Crumpton, Corresponding Secretary, Centennial Chapel Fund, 15.00; W. B. Crumpton, Corresponding Secretary, Pura Gova, 27.11; Town creek Church, 3.62; Mrs. J. E. Wood, Woodlawn, Centennial Chapel Fund, 5.00; Juddie Kilpatrick, Woodlawn, Centennial Chapel Fund, 1.00; Walker Garrett, Woodlawn, Centennial Chapel Fund, 70 cents; Ellen Wood, Woodlawn, Centennial Chapel Fund, 80 cents; Gertha and Edgar Henderson, Woodlawn, Centennial Chapel Fund, 1.00; Mittie Williams, Woodlawn, Centennial Chapel Fund, 10 cents.

Total for the month, \$675.93.  
Previously reported, \$2,930.87.  
Aggregate since May, \$3,606.80.

##### ARKANSAS.

Carolina Association, \$2.70.  
Total for the month, \$2.70.  
Previously reported, \$289.01.  
Aggregate since May, \$291.71.

##### FLORIDA.

W. N. Chaudoin, Corresponding Secretary, \$50.00; W. N. Chaudoin, Corresponding Secretary, Cuban school, 100.00.  
Total for the month, \$150.00.  
Previously reported, \$224.73.  
Aggregate since May, \$374.73.

##### GEORGIA.

Ladies' Society, First church, Rome, box frontier missionary, \$118.00; Ladies' Society, Tattal Square church, Macon, box frontier missionary, 80.75; Ladies' Society, Decatur, box frontier missionary, 42.13; Ladies' Society, Marietta, box frontier missionary, 100.00; Ladies' Society, Hephzibah, box frontier missionary, 50.00; Second church, Atlanta, by J. T. Pendleton, Centennial Fund, 268.35; Second church, Atlanta, by J. T. Pendleton, 200.00; J. G. Gibson, Corresponding Secretary, Centennial Fund, 277.21; J. G. Gibson, Corresponding Secretary, Cuban Missions, 17.91.  
Total for the month, \$1,154.35.  
Previously reported, \$6,048.45.  
Aggregate since May, \$7,202.80.

##### KENTUCKY.

Upper street Sunday school, Lexington, \$6.02; East Hickman, Centennial Fund, 40.26.  
Total for the month, \$46.28.  
Previously reported, \$5,354.80.  
Aggregate since May, \$5,360.82.

##### LOUISIANA.

Twenty-seven contributors, First church, New Orleans, \$2.60; Ladies' Society, Keatchie, box frontier missionary, 61.10; Ladies' Society, Shreveport, box frontier missionary, 115.00; twenty-five contributors, First church, New Orleans, 2.20.  
Total for the month, \$180.90.  
Previously reported, \$144.95.  
Aggregate since May, \$325.85.

##### MARYLAND.

Woman's Baptist Home Mission Society, East New Market church, box frontier missionary, \$5.00; Woman's Baptist Home Mission Society, Franklin Square church, box frontier missionary, 184.00; Woman's Baptist Home Mission Society, Sunbeam Bands, Franklin Square church, box frontier missionary, 31.00; Eugene Levering, Baltimore, Centennial Fund, 500.00; Joshua Levering, Baltimore, Centennial Fund, 500.00; First church, Baltimore, Centennial Fund, 115.99; Sater church, Baltimore, Centennial Fund, 12.50; Fulton avenue church, Baltimore, Centennial Fund, 17.00; Entaw Place church, Baltimore, Centennial Fund, 30.00; Huntington avenue church, Baltimore, Centennial Fund, 5.63; Woman's Baptist Home Mission Society of Maryland, Immanuel church, box frontier missionary, 178.92; Woman's Baptist Home Mission Society of Maryland, Mrs. Tyler, Centennial Chapel Fund, 153.31; Woman's Baptist Home Mission Society of Maryland, Mrs. Tyler, Havana house, 15.04; Woman's Baptist Home Mission Society of Maryland, Mrs. Tyler, Miss Diaz's salary, 41.09; Fourth church, Baltimore, 25.00; Immanuel church, Baltimore, 51.00; G. R. Waller, 5.00.  
Total for the month, \$1,871.04.  
Previously reported, \$6,961.15.  
Aggregate since May, \$8,832.19.

##### MISSISSIPPI.

Ladies' Society of Mississippi Association, box frontier missionary, \$25.00; Ladies' Missionary Society, Prospect church, 3.00; Mary Hare Sunbeam Society, Prospect church, 2.00; Sunbeam Society, Grenada, Centennial Fund, 5.00.  
Total for the month, \$35.00.  
Previously reported, \$576.30.  
Aggregate since May, \$611.30.

##### MISSOURI.

Good Hope church, Saline Association, Centennial Fund, \$8.75; Sunday school, St. Louis by Miss G. Pulliam, Centennial Fund, 2.17; A. E. Rogers, Treasurer, 280.16; A. E. Rogers, Treasurer, from Woman's Missionary Society, 9.55; A. E. Rogers, Treasurer, for T. O. Speakman, 1.50; Peyton estate, Kahola, 56.60; Ladies' Missionary Society, First church, Odessa, Centennial Chapel Fund, 16.00.  
Total for the month, \$368.73.  
Previously reported, \$1,790.15.  
Aggregate since May, \$2,158.88.

##### NORTH CAROLINA.

J. D. Boushall, Treasurer, \$500.00.  
Total for the month, \$500.00.  
Previously reported, \$1,672.25.  
Aggregate since May, \$2,172.25.

##### SOUTH CAROLINA.

Seneca, \$4.67; Batesburg, 29.13; Hartsville, 3.99; Chestnut Ridge church, 5.88; Ladies' Society, Chester, box for frontier missionary, 91.50; Rehoboth Sunday school, Penny Collection, 1.49; Mt. Zion church, 5.00; Leesville church, Ridge Association, Centennial Fund, 4.00; Reed's Branch church, Aiken Association, Centennial Fund, 5.00; Central Committee Woman's Missionary Society, Centennial Chapel Fund, 91.94; Central Committee Woman's Missionary Society, Enlargement of Work, 1.50; Central Committee Woman's Missionary Society, 129.40; Sumter, 7.65; Due West, Centennial Fund, 11.91; Johnston, 10.00; Seneca, 3.10; Sixth Division, Reedy River Association, Centennial Fund, 2.42; Sunday school, Prosperity, 90 cents; Parkville church, 4.10; Parkville Sunday school, 1.72; Woman's Missionary Society, Piedmont, 5.00; Sunday school, Chester, Centennial Chapel Fund, 15.00; New Liberty Sunday school, 1.00; Mrs. Judson Cooper, Sally, Centennial Fund, 5.00; Miss Annie Williams, Sally, Centennial Fund, 5.00; Bethel church, Centennial Fund, 30.00; Aiken church, 15.00.  
Total for the month, \$436.30.  
Previously reported, \$3,606.30.  
Aggregate since May, \$4,036.60.

##### TENNESSEE.

Ladies' Society, Shelbyville, box frontier missionary, \$36.25; Sunday school First Church, Chattanooga, 9.55; Woman's Missionary Society First church, Chattanooga, Enallie Togores, 30.00; Woman's Missionary Society, Alder Branch church, 2.40; Central Sunday school Nashville, Centennial Fund, 2.70; Ladies Society Harmony church, box frontier missionary, 17.00; Ladies' Society, East Nashville (additional) box for frontier missionary, 15.00; Ladies' Society, Manchester (contribution) box for frontier missionary, 10.00; Ladies' Society, Beech Grove, box for frontier missionary, 20.00; Ladies' Missionary Society, Willard 8.20; Calvary church, Memphis, 15.00; Dr. Denprece's class, Sunday school, First church, Jackson, Havana house, 5.00; Collections of W. M. Woodcock, Treasurer, Immanuel church, Nashville, 4.00; North Edgefield church, Nashville, 1.00; Woodbury church, Salem Association, 7.00; Haining Sunday school, Big Hatchie Association, 2.00; Friend of missions, 5.00; Red River church, 1.39; Shop Springs church, 4.00; Thomas J. Lee, 2.50; Gerlinda Sunday school, Cumberland Association, Centennial Fund, 6.36; Clarks



ville church, Cumberland Association, Centennial Fund, 16.96; Sunday-school, Third Church, Nashville, Centennial Fund, 90 cents; Bear Spring Church, Centennial Fund, 50 cents; Sunday-school Wartrace, Centennial Fund, 5.00; First church, Memphis, 1.98; First church, Memphis, Centennial Fund, 20.90; Trinity church, Memphis, 3.00; Trinity church, Memphis, Centennial Fund, 2.50.

Total for the Month, \$292.44.  
Previously reported, \$2,025.67.  
Aggregate since May, \$2,318.11.

## TEXAS.

Sunday-school, Marshall, Centennial Chapel Fund, \$4.65; Sunday-school, Ward's Prairie, Centennial Chapel Fund, 5.00; Little Lucile Travis, aged five years, Dallas, Centennial Chapel Fund, 3.00; J. M. Carroll, General Superintendent of Missions, Centennial Fund, 184.56; J. M. Carroll, General Superintendent of Missions, 194.71.

Total for the month, \$301.92.  
Previously reported, \$2,072.19.  
Aggregate since May, \$2,374.11.

## VIRGINIA.

Ladies' Society, First church, Lynchburg, box frontier missionary, \$106.00; Ladies' Society, West Point, box frontier missionary, 105.00; Ladies' Society, Danville, box frontier missionary, 28.00; Ladies' Society, Danville (second box), box frontier missionary, 50.00; Ladies' Society, Fork Union, box frontier missionary, 41.33; A. E. Garnett, Culpeper, Indian Missions, 5.00; A. E. Garnett, Culpeper, Havana house, 5.00; Ladies' Society, New Hope church, Bedford county, box frontier missionary, 20.00; Ladies' Society, Mt. Hope church, contribution, box frontier missionary, 0.00; Ladies' Society, Calvary, box frontier missionary, 10.57; Ladies' Society, Chatham, contribution, box frontier missionary, 15.00; Sunday-school, Fourth church, Portsmouth, Centennial Chapel Fund, 9.20; Miss Bettie Baker, Sunday-school, East Radford, Centennial Chapel Fund, 5.00.

Total for the month, \$403.10.  
Previously reported, \$4,820.10.  
Aggregate since May, \$5,223.20.

## MISCELLANEOUS.

Willow View church, Oklahoma Territory, Centennial Fund, \$2.60; Little River church, Oklahoma Territory, Centennial Fund, 2.80; J. P. Cogswell, Oakland, California, Cuban Missions, \$50.00; Oxford Ladies' Aid Society, Hartford, Conn., Cuban school, 5.65.

Total for the month, \$61.05.  
Previously reported, \$1,053.50.  
Aggregate since May, \$1,114.55.  
Grand total for the month, \$6,439.48.  
Previously reported, \$39,726.90.  
Aggregate since May, \$46,166.38.

## CENTENNIAL CHAPEL CARDS AND CERTIFICATES.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, 9 W. Lexington st., Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the tract "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at 2 cents per copy.

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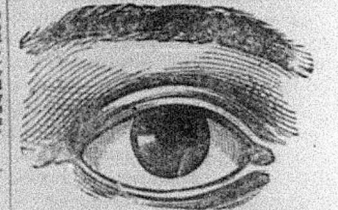
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