

# OUR HOME FIELD.

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

VOL. V.

ATLANTA, GEORGIA, MARCH, 1893.

NO. 7.

## OUR TRIP TO CUBA.

OUR WORK IN CUBA AS DR. LASHER SAW IT.

Among our most pleasant companions on our trip to Cuba was our genial brother, Rev. Dr. Geo. W. Lasher, the able and efficient Editor of the *Journal and Messenger* of Cincinnati. He has given the readers of his great paper a full and deeply interesting account of his trip which we regret our space does not allow us to copy in full. We can only make room for a few extracts.

He says editorially:

"Some things concerning our visit to Cuba occupy a large part of this page, but we hope that the subject will prove so interesting to our readers that they will not think the space wasted, and will rather be willing to see more about it and the work going on there, as also some account of the providences by which the present status in mission work has been reached, in subsequent issues. It is a work in which our God and our Christ is interested, and surely we his people ought to be in sympathy with Father, Son and Holy Spirit, when the impress of the Holy Trinity is so evident. We congratulate our brethren of the Southern Baptist Convention that they have been honored of God to be put in charge of this work, and that it has received such an evident stamp of divine approval. We of the North will try to press on with our work and do it the more heartily when we see how greatly our brethren of the South are blessed."

Omitting Dr. Lasher's very vivid and readable account of the trip and descriptions of Havana and some very graceful and appreciated compliments he is kind enough to pay us, we quote from his letters, the following extracts:

### WHY DID WE GO TO CUBA?

It must be remembered that seven years ago—on the 26th day of January, 1886—a little company of seven baptized believers, all Cubans by birth, and but recently Catholics, had resolved to organize themselves into a Baptist church. They had been brought to Christ by their leader, Alberto Jose Diaz, M. D., whose wonderful conversion and subsequent experiences had as yet hardly become known outside the small number of his associates, but who was subsequently ordained to the ministry and is now the pastor of a church composed of fifteen hundred members gathered from Romanism, beside being the center of influence reaching out into all parts of the island. Three other churches and a separate mission have a thousand members, making the whole

number of Baptist church members on the island about twenty-five hundred. It was to commemorate the organization of the first Baptist church of Cuba, and to give the greatest possible encouragement to the saints on the island, that the visit was projected and undertaken. On the return, every one felt that it had been one of the most delightful experiences of life, and that he was fully repaid for all the outlay of time, money and physical discomfort.

### A BIT OF HISTORY.

When, after his wonderful conversion and his baptism in 1883, Mr. Diaz returned to Cuba, it was under the auspices of the Female Bible Society of Philadelphia, which had been looking out for just such a man as he proved himself to be. While laboring under the direction of that

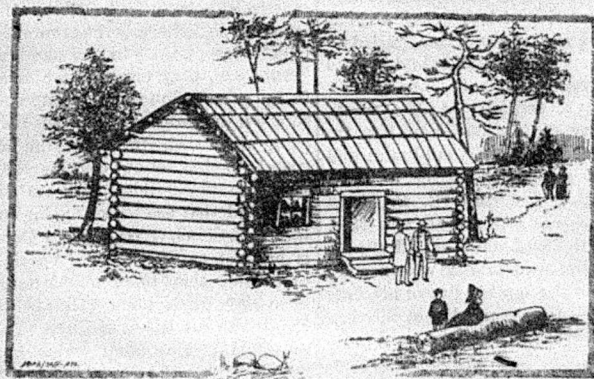
and, in one of the meetings, proposed that all be confirmed and become members of a Protestant Episcopal church. Mr. Diaz could not interpose without a breach of faith with the Bible Society; and so, in compliance with the suggestion of the bishop, all knelt down while he went around among them and "confirmed" the whole assembly. When he was gone, however, the "confirmed" came to themselves and said, "That is not what we want." Those who had already tasted of the grace of God and had passed from death to life, said, "That is too much like the church from which we came out. These who do not profess to have been born of the Spirit are not yet prepared for membership in a church of Christ, a spiritual body." The others saw that the whole thing was a farce and had no disposition

yet told of his denominational relations, said, "I am very glad that you have expressed a preference for a Baptist church, for I am a Baptist and will associate myself with you denominationally." Then they talked it all over and resolved to stand together.

Soon the Rev. Mr. Wood, pastor of the Baptist church at Key West, Fla., heard of what was going on in Havana, and, on the advice of Dr. Tichenor and the Home Mission Board, went over to Havana and held an interview with Diaz, who agreed to separate himself from the Bible Society and undertake the leadership of these people. Mr. Wood also baptized some six or seven of the believers, and Mr. Diaz responded to an invitation to accept ordination at the hands of a council which held its meeting at the call of the Baptist church at Key West. And thus the little band of believers became organized into the First Baptist church in Cuba, on the 26th of January, 1886, three years after the baptism of Diaz, in Brooklyn.

### WHAT WE SAW WHEN WE REACHED HAVANA.

As the steamer *Mascotte* came to anchor in the port at 8 o'clock A. M., it was surrounded by a throng of boats and was soon boarded by a multitude of boatmen. But just outside of the throng of small boats was a steam tug, on the deck of which was recognized Mr. Diaz, surrounded by a band of his associates, fellow pastors and members of the several Baptist churches who had come out thus to meet us. The center of interest on our side was Dr. Tichenor, the Secretary, who had interested himself so deeply in the work at hand, and who had made several visits to the island in the promotion of the work. To him the Baptists of Cuba look up as to a father, and their love for him is touching in its exhibitions. A natural father could hardly be more tenderly loved than is he by these Cuban saints. Again and again they shook his hand in both theirs, fell upon his neck and patted him on the back; and many were the tears shed as they thought of how much they owed to him, and, through him to the Baptists of the United States, especially those of the Southern Baptist Convention. Soon our party was aboard the tug, and, as we approached the wharf, we saw a company of people—men, women and children—gathered in a group. On the hat-bands of some of the children was presented in bold capitals *Y BAPTISTA*, signifying Baptist Church. It was learned that these were the teachers and pupils of one or more of the schools, especially those under the care of the sisters of Mr. Diaz,



FIRST BAPTIST MEETING HOUSE IN POLK COUNTY, FLORIDA.

society he did not feel himself at liberty to make any account of his denominational relations, but was true to the undenominational character and purpose of the society by which he was sustained. He gathered around him a company of young men, and some women, and taught them the way of the Lord, winning one and another to Christ; but he said nothing to them about church relations. They rented a room near the center of the city, and held meetings regularly, gathering congregations to the full capacity of the place in which they assembled. There were in Havana a few members of the Episcopal church in the United States, among them the Consul-General, Mr. Ramon O. Williams. These people, hearing of what was going on among the Cubans, conceived the idea of gathering the whole into an Episcopal church and soon a priest of that denomination appeared among them. A subscription was made for the support of the missionary priest, and Mr. Williams was the first subscriber to the fund for his support. Soon a bishop appeared,

to continue in such a position. But the bishop came again, and, after certain religious services, retired. Then Mr. Diaz who had previously studied under a professor in the Union Theological Seminary in New York, and had given some attention to church questions, responded to a request that he tell these neophytes wherein the principal Protestant denominations of the United States differ one from another. He told them of the bishops of the Episcopal church, the bishopric of the Methodist church, the presbytery of the Presbyterian church, and the independence of the individual Baptist church. Then he said, "Now, all you who would like to organize as an Episcopal church raise your hands." Not a hand was raised. "All who would like to organize as a Methodist church raise your hands." Not a hand was raised. "All who would like to organize as a Presbyterian Church raise your hands." Not a hand went up. "All you who would like to organize as a Baptist church stand up." Every individual stood. Then Diaz, who like Esther, had not



Misses Minnie and Chlotilde. Here the greetings were renewed, and tears of joy coursed down many cheeks. Paul's company was never more tenderly and heartily greeted than were those who stepped from the tug to the wharf at Havana on that beautiful morning. Among all Mr. Diaz was a recognized leader. He was calm and self-possessed, but his heart was full and his manners showed how deep and tender were his emotions. Never, from first to last, did he exhibit a spirit of superiority over his brethren, or seem to know that he was anything more than an instrument in the divine hand, honored of God in his humility.

#### THE ANNIVERSARY.

Thursday evening came, and, notwithstanding the rain and chill so deterring to Cubans, a congregation assembled nearly filling the main floor of the church. Many Americans were present, besides those who had come expressly for the purpose. The services were conducted by pastor Diaz, who directed the singing in Spanish, his sister, Miss Minnie (the first of all to be baptized while she was staying with her brother in Brooklyn) leading with the organ (presented by Mr. J. S. Paine, of Boston). The tunes were those with which we are familiar, and the hymns were mostly translations of those contained in our "Gospel Hymns." The whole congregation sang, some in Spanish and some in English, but the volume was great and the tones wonderfully sweet. Among the most delightful sights and sounds was the singing of the children. Prayer was offered by a brother in Spanish, and Scripture in the same language was read by the pastor. Then addresses in English were delivered by Governor Northern, Dr. Tichenor, by the editor of the *Journal and Messenger*, and Dr. Jones, interpreted in Spanish by the Rev. A. J. McKim (a Presbyterian Bible colporteur of the American Bible Society who has sold seventeen thousand Bibles in Cuba during the past eight years, and who is deeply interested in the work of Brother Diaz), and in Spanish by pastor Diaz. Several prayers were offered in Spanish, and other songs were sung. The burden of all that was said and sung was the wonderful guidance and blessing of God in the work which has been accomplished. Governor Northern spoke as one who is familiar with Christian work in its various phases, and especially as one who is in most loving sympathy with that which the Lord Jesus is carrying on in the world. It was specially gratifying to listen to such sentiments and such testimony coming from one in high official position.

On Friday evening a small party went out to what is known as the Neptuno mission, in the western part of the city, under the care of the

warm-hearted O'Halloran. The room was small—too small—and was filled to its utmost capacity with men, women and children of all shades; all speaking the Spanish language only. But Brother Diaz was with us and conducted the services and interpreted the addresses made by Dr. Jones, the Rev. T. H. Stout, Rev. W. L. Payton, and the writer, while the addresses of Brother Diaz and the singing and prayers were in Spanish. It was a delightful meeting, and at the close all came forward and shook hands with the visitors, some embracing them in a most affectionate manner.

But

#### THE PRINCIPAL DAY

was the Sabbath. At 12 o'clock the usual hour for Sabbath services, a large congregation assembled in the church, among the number Consul-General Williams and other Americans, resident in the city, or stopping, temporarily, at the hotels. As had been announced, the services were conducted in English, the Rev. Dr. Tichenor presiding, and introducing them in a brief address touching upon some of the more notable facts in connection with the mission. The singing was mostly in English, led by a choir made up of Miss Jenkins and other young ladies of the party from Brooklyn, assisted by Mrs. D. L. Dulaney, of Bowling Green, Ky. Dr. Tichenor read the Second Psalm, and prayer was offered by the Rev. Dr. Sherrill. The Rev. R. B. Montgomery, who baptized Diaz in 1883, was introduced and spoke affectingly of his first acquaintance with Brother Diaz; of the baptism first of his sister Minnie—then a member of his Sabbath-school, led to Christ by a faithful teacher when she knew only a few words of English—and subsequently that of Diaz himself, while as yet he knew very little of him, and with no little anxiety and misgiving on the part of some of the more cautious of his deacons, who yielded when it was suggested that they knew as much about the young Cuban as Philip did about the Ethiopian whom he joined on the way from Jerusalem to Gaza.

The Rev. Dr. Jones followed in an eloquent address telling of the interest felt by himself, as an officer of the society upon which the prosecution of the work in Cuba has been devolved by the providence of God. This was Dr. Jones' first visit to Cuba, and he was greatly affected by what he saw and heard, all confirming the best things said of it by his associate Dr. Tichenor.

The editor of the *Journal and Messenger* was introduced, and based his remarks upon the Sabbath-school lesson for the day, reading Zechariah iv: 1-10, and finding in the imagery presented to the prophet certain features illustrative of the work doing in Havana. The candlestick, all of gold, with its seven bowls and pipes, was the lamp lighted of God in the

midst of the Romanism and darkness of Cuba, while the Home Mission Board of the Southern Baptist Convention held the place of the two olive trees from which the oil was conducted to the lamps through the pipes seen by the prophet. Thus, by the grace of God, this sevenfold, perfect lampstand, lighted by the Holy Spirit, is to be constantly fed and kept burning by the Baptists of the United States, through the men who have been chosen to have an oversight of the work. It is "not by might nor by power" that the work has been carried on thus far, but by the Spirit of the living God. "The day of small things" must not be despised. As Zerubbabel, having laid the foundations of the house of God, was encouraged with the assurance that he should see its completion, and himself "bring forth the headstone thereof," so he who had been permitted to lay the foundations of the Baptist church in Cuba was also permitted to see the building rise to great proportions, and it was the hope of his brethren that Mr. Diaz would live to see the island of Cuba released from the thralldom of Romanism and practically evangelized. When the men of Jerusalem "saw the plummet" (the "stone of tin") in the hands of Zerubbabel, they recognized him as in the prosecution of his work; and so when the people of Cuba see Diaz going about their streets carrying the gospel to his fellow citizens they recognize the builder, and are admonished that the work is going on, that it shall never cease until Cuba is brought to Christ. The speaker prophesied that there would never be a day when there will not be Baptists in the island of Cuba. The sevenfold perfect lamp which had been lighted would never be removed, its lights never extinguished.

Governor Northern followed in an address of peculiar pathos and effectiveness. He dwelt upon the power of personal influence; the blessing often attending individual effort for the salvation of souls, and the possibility that the layman might be permitted to rejoice with the preacher and pastor over the results of work performed by their united efforts.

Dr. Tichenor recurred to the history of the work in Cuba, and spoke tenderly of the part performed by Brother Diaz, whom he called to the platform and addressed in most touching and fitting words, introducing him to the congregation, especially to those who were present for the first time, as the man whom God had used for the accomplishment of a great purpose of grace to the beautiful island. Many eyes filled with tears as they looked upon the humble instrument so marvellously used, now the center of so great interest and the subject of so many prayers.

Prayer was offered by Rev. W. L. Payton, other songs were sung, and the benediction was pronounced by Rev. T. H. Stout. Then there was handshaking; words of kindness

were spoken, Americans of all denominations joining heartily in appreciative remarks and good wishes for Diaz and his fellow-workers. It was a long time before the house was emptied.

#### IN THE EVENING

The services were in Spanish, conducted by Mr. Diaz. His sister Minnie was in her usual place at the organ, and the singing, mostly in Spanish, was participated in by the whole congregation, led especially by the children. The pastors of the several other churches were on the platform, together with several of the visitors and Signor Charvat, a lawyer of eminence in the city—a Catholic, a grandson of the noted Irish patriot, Daniel O'Connell, who has been of great service to Diaz in his controversies with the Spanish authorities, and especially with the bishop and the priests. Mr. Diaz then spoke of the different missions and churches located in different parts of the city, and asked the members of each to stand up, showing how many they were, and how positive were their convictions of truth. He then read the story of Bartimeus at Jericho, the passage which had been blessed to his own conversion when he came to see that, like Bartimeus, he was blind, so that he could not even see his healer. It was thus that he was led to look to Jesus, even with blinded eyes, but, looking, saw that the blood of Jesus Christ cleanseth from all sin.

Prayer was offered in English by the Rev. Dr. Jones. Then followed short addresses in Spanish by the Rev. Brother O'Halloran, Rev. F. P. Bueno, Rev. J. V. Cova, Signor Charvat, the lawyer, Signor Porta, one of Brother Diaz's most valued assistants, and the Rev. Dr. Sherrill. The address of Signor Charvat was especially notable; because, though still a Catholic, he argued with his hearers the superiority of the Baptist (Bible) doctrines and polity over those taught by the priests, especially emphasizing the mercenary spirit of the priesthood as contrasted with the generous and benevolent spirit of the Baptists. He called attention to the results of the work already put forth, and urged his Cuban hearers to stand by Brother Diaz and help him in his work. The address was in Spanish, but the substance of it was given the writer by Brother Diaz. It was a most notable address, showing how strong a hold our views and practices have obtained.

Brother Diaz followed in an address in Spanish, himself deeply moved by the occasion and his audience as deeply sympathizing in his thought and emotion. Miss Jenkins sang with great sweetness, "Come, sinner, come." Dr. Montgomery called attention to the fact that at the baptism of Diaz the song "Whiter than snow" was sung, and at his suggestion the extemporized American choir (Miss Jenkins at the



organ) sang the song with impressive sweetness. As Diaz listened from the platform he became overwhelmed with the memory of the past and the sense of the divine blessing upon his labors, and sank to his knees in prayer and thanksgiving. Then he baptized a man, a recent convert, in the beautiful baptistery arranged as a grotto behind the pulpit. At the close (and the hour was late) an affecting scene was witnessed. The Rev. Dr. Jores invited all the workers in the various missions and schools to take their places in front of the platform; and they came, making a line entirely across the house. Then all the visitors passed before them and gave to each a farewell grasp with a tender "good-by" and a frequent "God bless you." There were the father, mother, sisters and wife of Diaz; his fellow pastors, O'Halloran, Bueno, Cova; his helper, Porta, and a long line of other teachers—a noble band, giving promise of untold usefulness and success. Not only hand-grasps; the peculiar Cuban embrace was frequent on the part of brethren and brethren. It was a long time before the last farewell was said and the congregation had all left the church.

#### THE FAREWELLS.

But the end was not yet. Next morning, when the visitors were to leave, they were advised not to make any arrangements for their embarkation, but to leave that matter to Diaz and his people. Accordingly, when we reached the wharf there was the same tug which brought us in ready to take us out. The visitors were sent aboard the steamer, after many good-bys, and the tug returned to the wharf. But soon it came again, this time laden with a great throng of people, men, women and children, the latter singing their happy songs, to airs familiar to us, and amid the waving of handkerchiefs and shouts of "God bless you," they steamed round and round the vessel, then as the anchor was weighed and the engines started they kept along side for a little way, until the steamer slackened its speed and allowed them to cross our bows once more, and, with the waving of handkerchiefs on both sides, and the singing of songs by the children, the tug turned its bow towards the wharf and, in the distance, another steamer cut them off from our sight. Our visit to Cuba was ended, and all thanked God for what had been seen and heard.

In a subsequent letter Dr. Lasher has this to say concerning our beautiful house of worship, a picture of which he presents to the readers of his great paper:

"Of the landing, the street scenes and other things in Havana, mention was made a week ago. But the church was not fully described. As is evident in the picture herewith, the building is not lofty. In gen-

eral the public buildings of Havana are only three stories in height, and that is true of the church, which was built, as has been said, for a theater. It will be noticed that the upper stories extend out over the sidewalk, which is just within the huge pillars, or piers, prominent in the picture. There are two principal entrances, one on each street. The lower gallery has a passage-way, or aisle, running all the way around behind it, and the second or upper gallery extends out to the outer wall over the pillars. The interior is circular, with the farther side flattened for the stage or pulpit platform. It is lighted principally from the dome seen in the cut. There is much ornamental work around the galleries, and the dome is panelled and adorned with pictures and fruit scenes. Formerly there was a series of pictures which did not comport with the sacred use to which the house was to be dedicated, and they were painted out and in their places were put the letters spelling *Dios es amor*—God is love. The rear of the stage has been cut off, leaving only room for the baptistery and a platform sufficient for a pulpit, running entirely across it. On the wall behind it is the legend *Cuba para Cristo*—Cuba for Christ. On either corner of the platform is a beautiful marble pillar, the gift of a by no means wealthy lady friend of the cause, a member of the church, and which serves as a support for gas fixtures. On the one is the letter V and on the other B, standing for Baptist Church. The baptistery, as has been said, is a beautiful thing in the form of a grotto, the bottom resting on the ground, the back built up with composite stones and cement, artistically arranged, with a canopy of stucco overhead and hanging down as a curtain in front; a 'return' of the same material breaking the view on either side in front, so that the administrator and the candidate for baptism appear to walk out from some other room in a grotto, and the baptized may pass across and disappear at the other end. It is one of the most beautiful conceptions which we have ever seen; and it would be quite practicable in many other churches. It should be understood that though the building appears low in the picture, it does not produce such an impression on one looking up at the dome and the ceilings on the inside. It is in good proportions every way. It is such a house as any church might be glad to worship in. And it stands in the very heart of the city, on the line between the old and the new, only a single block from the Prado, the principal street, and only two blocks from the beautiful park where the beauty and the wickedness of Havana may be seen any evening in close proximity. A line of street railroad runs before the door. We know of no enterprise more deserving the praise of the Baptist denomina-

tion, whether in the South or in the North, than in the securing of this house for the use of the First Baptist church in Cuba."

Dr. Lasher continues to treat his readers to deeply interesting letters on his trip to Cuba. We extract the following concerning the mother of Brother A. J. Diaz:

"We have already spoken of the family of Brother Diaz, but only incidentally. It should be said that his father, mother, three sisters and a brother still remain of twenty-four children born to their parents, and all are in most hearty sympathy with the oldest son and brother, the leader in the great work of evangelization. Some of our readers may have heard the story of the conversion of the mother, whose picture is given herewith. For a short time the family lived in Brooklyn, N. Y., where two of the sisters went to the Sabbath-school connected with Dr. Montgomery's church. But on account of the health of the mother, the parents were obliged to return to Cuba, leaving Alberto and two sisters behind them. This was before he had been baptized. After his baptism he returned to Cuba as a Bible colporter, and soon had gathered a company of young men to whom he gave instruction in Bible truth, and several of whom became earnest Christians. But this did not please his mother, who was strongly attached to the Church of Rome and its priesthood. For six months she refused to speak to her son, whom she regarded as a dangerous heretic and a troubler of the family. During that time he was ordained to the ministry and began holding meetings in a storeroom rented for the purpose, in which he was able to construct a baptistery, the law not allowing any religious service, or a baptism, in the open air. During the same time, the mother, who was mourning over the evil ways of her son, began to inquire the way of life for herself. She could not rest, nor could she be indifferent to the things going on so near her. Yet she made no sign till on the night of the first baptism in the new baptistery, what was the amazement of the son to see his mother in the rear of the congregation. When the time for the baptism came, and he was about to go into the baptistery, his astonishment was increased as he saw his mother coming towards him. He thought at first that she must be about to upbraid him for his conduct, and at first tried to shun her. But she called to him, saying, "Alberto, are you not willing that your mother should be a Christian and be baptized?" The surprise was overwhelming. His heart was in his mouth, and he hardly knew what he was doing. Of course he would baptize his mother, if she believed in Jesus as her personal Saviour, and repudiated the doctrines in which she had been educated. Soon both mother and son were in the bap-

tistry, both for the first time. Diaz had taken pains to commit the formula for baptism, and supposed that he could repeat it readily. But when he stood there with his mother, so much to his surprise and joy, he forgot everything but the sacred act, and lifted up his voice, saying, "O, Lord Jesus, this is my mother, and I am going to baptize her." And he suited the action to the word—his first baptism, now just seven years ago. From that time his mother has been one of his most ardent supporters, her heart glowing with zeal for the work, modest, retiring, but firm and true. She was always in the congregation when we were there, but made no sign until called out at the close among the workers, who gave a parting salute and "adios" to the visitors."

As Brother Payton, of Kentucky saw it.

Brother W. L. Payton, of Kentucky, writes a very interesting letter to the *Western Recorder* about our trip to Cuba, and we regret that we have room for only the following brief extract:

"The Cuban Christians are very proud of their house of worship. One poor Cuban woman brought a little bouquet of flowers and, while the crowd was busy in salutation, she came stealthily forward, laid it on the pulpit and left, but observing eyes saw the deed. The flowers were brought to America.

"It was a little remarkable that they sang 'Rock of Ages' in the old familiar tune at the opening of each service. At the close of the meeting on Sunday night, Brother Diaz baptized a Cuban in a very graceful and impressive manner, announcing that this made 2,500.

"On Monday some one asked why is it that we have heard so few criticisms since we came on the field. The reply was the work had so far surpassed my expectancy that I feel more like thanking God for the work than I do like criticizing the board or its plans.

"Dr. Sherrill, a Congregational preacher who was present on Sunday and asked to say a few words, said: 'Brethren, you see your work and I hope you are pleased at this marvelous display of God's goodness to you. Could you now be transplanted to other mission fields, I doubt not that like results would greet you. I urge you when you feel that you are doing nothing at home and giving but little from home to remember Cuba, take courage and press forward.' We ought to be encouraged when we think of the marvellous growth of 2,500 in the first seven years of organized effort, when we had to contend with greatest odds against us. And, too, if one could see the caricatures of priests, confession, purgatory, and every conceivable form of Catholic service sold on the street and openly exposed, it ought to stimulate us. These caricatures show that they have neither fear nor regard for the priests, and God's blessing on our work is a call to us to help those who can't help themselves."

(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., MARCH, 1893.

HOME MISSION BOARD.  
ATLANTA, GA.

## PRESIDENT:

JOHN D. STEWART, GEORGIA.

## VICE-PRESIDENTS:

S. M. PIERCE, Fla.	W. S. PIERCE, La.
J. S. FELL, Ga.	R. W. SANDERS, S. C.
A. G. McMANAWAY, N. C.	O. L. HALEY, Tenn.
E. T. MULLINS, Md.	M. M. RILEY, Ky.
G. W. HYDE, Mo.	A. B. MILLER, Ark.
F. M. LAW, Tenn.	E. B. MILLER, Miss.
A. B. CAMPBELL, Ga.	G. S. ANDERSON, Ala.

L. T. THURSON, Corresponding Secretary.  
J. Wm. Jones, Assistant Corresponding Secretary.  
A. D. ADAMS, Treasurer.  
A. C. BRISCOE, Recording Secretary.  
B. F. ANSBERT, Auditor.

## OTHER MANAGERS:

J. B. HANTRON, Ga.	J. C. DANIEL, N. C.
G. W. HILLMAN, Ga.	J. M. BRITAIN, S. C.
JOHN McNEELY, Ga.	M. C. KIRK, Ga.
B. Y. JAMISON, Ga.	WALKER DUNSON, Ga.
HENRY McDONALD, Ga.	A. F. COOLEY, Ga.
G. G. RAY, Ga.	M. M. WELCH, Ga.
E. L. CONNALLY, Ga.	LANE BURNETT, Ga.

GEO. WESTMORELAND, Ga.

## HOME BOARD AND THE CENTENNIAL FUND.

The action of the Centennial Committee of the Southern Baptist Convention in proposing an equal division of this fund between the Home and Foreign Boards, was based upon the conviction of the committee that such a division was needed that the necessities of both boards might be met. The needs of the Foreign Board for an increase of chapels on its field was not more apparent than the need of chapels upon the mission fields of the Home Board.

A fund to meet this need in their home fields has been provided by nearly all denominations.

Our Baptist brethren at the North have had such a fund for more than a quarter of a century, and many have been the houses of worship they have aided in erecting.

The Southern Methodists have such a fund, which enables them to secure the building of a house of worship for every day in the year, and the Southern Baptists need such a fund as much as they.

The Convention has repeatedly called the attention of the Home Board to the work of raising such a fund, but such have been the demands upon it for the support of men to preach the gospel, and the necessities growing out of the purchase of the house in Cuba, that it

had not been able to undertake the work of gathering such a fund.

It has been estimated that the board could secure the erection of a thousand houses of worship for white churches that have none, by an average help of from \$150 to \$200 per church. Such houses would cost from five hundred to two thousand dollars each, dependent upon location and the size of the congregation. Churches thus helped would soon become not only self-sustaining, but would contribute to the help of other churches. An illustration of what may be done is at hand. On a new railroad in Georgia extending across the State, the energetic Corresponding Secretary of the State Board has secured five houses of worship, in important places, costing more than eight thousand dollars, by helping these five churches to the amount of seven hundred dollars. Each of them now has a pastor, a Sunday-school, a woman's mission society, and each is making contributions to the mission work of the denomination. Similar work can be done in Florida, Louisiana, Arkansas, Texas and the Territories of Oklahoma, New Mexico and Arizona.

Few things would be more helpful to our Baptist cause in the South than the wise distribution of a sum which would give to the thousand homeless churches within the territory of the Southern Baptist Convention a house in which to worship God.

## WHAT THE BRETHREN THINK ABOUT SEVERAL THINGS.

Our readers will bear us witness that we have not been accustomed to trouble them with matters personal, or to fill our columns with praises of our paper, the Secretaries, or the policy of the Board.

We have had much to say, and much that brethren have said, about the work of the Board—its progress, importance and prospects—but we have passed by in silence adverse criticisms that have been made, and have not published vindications of our policy which brethren have voluntarily given, because we have desired to avoid controversy and trusted to time to put us right before the churches.

We do not propose now to depart from this policy, but in order that our readers may see the drift of sentiment concerning certain matters that have been somewhat discussed in the papers we make the following extracts from scores of similar expressions that have come to us.

The *Central Baptist*, edited by our old friend and honored brother, Dr. Wm. Harrison Williams, had this to say on a matter which has not before been alluded to in our columns and concerning which we have nothing to say now:

"The *Christian Index* made some strictures upon the excursion to Cuba, complaining of the time lost

and expense incurred by the Secretary. Dr. John William Jones makes an admirable reply, stating that his expenses were not paid by the Board, and that he was as solidly useful to the Board during his stay in Havana of ten days, as he could have been in any other work. He had opportunity of familiarizing himself with affairs in Cuba which will be greatly helpful in presenting the subject to the churches. Our own feeling about these matters is that we have given the Home Board certain work. If we cannot trust these brethren, then get rid of them. For our part, we have the utmost confidence in their wisdom, their integrity, their devotion to Christ and to His cause."

One of the most honored and useful Pastors in Texas writes us a private letter from which we make the following extracts:

DEAR BROTHER JONES—I feel I would be recreant to my duty as a constituent of the Southern Baptist Convention and a friend to its interests, should I fail to express to you my profound appreciation of your work as Assistant Secretary of the Home Board, and the splendid "write-up" you gave of your Cuban trip, in the February issue of the *HOME FIELD*. From my heart I thank God. My soul was fired with zeal afresh and with love more ardent, for the work of our Home Board; and I praise God for the far-sightedness of our leaders who projected the Cuban mission. It seems to me it was a marvelous move of Christian strategy.

As to the continuance of THE *HOME FIELD* (and *Foreign Mission Journal*), there can be no serious want of appreciation for them surely. Cuba had not been what she is to us to-day by half had it not been for the telling of its wonders so often, and the narration of its facts so constantly in the organ of the Home Board.

As to continuance of the organs of our boards: (1) They go where no private religious journal ever goes. (2) They create a denominational link between our churches and the convention; an interest, a tie, no private journal can ever do. (3) They give a vast amount of valuable information as to our missionary interests, which no private journal would be willing to print weekly or even monthly. (4) They ought to be a revenue to the boards, bringing into the treasury of the boards a nice surplus above expense. (5) They are educational in the highest degree, next to personal survey on the field.

One of the most prominent and successful Pastors in Virginia says in a private letter:

"DEAR BROTHER JONES—I am glad you went to Cuba. The last issue of the '*HOME FIELD*' proves to me that it was money in our treasury—that trip of inspection. You know the Missionary Union sent Dr. Mabie

abroad on a mission of inspection to all the Foreign Mission stations, and his talks and letters since his return, have fired the heart of the constituency of that board as nothing else could have done, while the doctor has a knowledge of and identity with the work that will always be an inspiration to him. If the board had paid your expenses it would have been the addition of subtraction—a taking from that adds more. I read the last issue of *HOME FIELD* with thrilling delight."

An honored layman in Tennessee, and other brethren and sisters from well nigh every State have written earnest commendations of the good work done by *HOME FIELD*, and emphatic protests against its discontinuance, but we have not space for more extracts though some of the letters were intended for publication.

It is our opinion that the overwhelming sentiment of our mission workers is against abolishing the organs of the boards, but if we are mistaken on this point, then by all means let it be done.

## NORTH CAROLINA STATE BOARD.

The admirable report of the board made to the last Convention in Raleigh has many points of interest. It speaks of the union of weak associations into stronger bodies.

The brethren seem to have made a mistake in organizing so many small associations. South Carolina has but thirty-four, Virginia but twenty-three, while North Carolina has fifty-five. Might not some other States consider the propriety of following North Carolina in this matter.

Alabama, with 100,000 white Baptists, has 71 associations; Arkansas, with 60,000, has 48; Florida, with 20,000, has 20; Georgia, with 143,000, has 68; Kentucky, with 153,000, has 62; Louisiana, with 26,000, has 24; Maryland, with 8,000, has but one; Mississippi, with 81,000, has 49; Missouri, with 120,000, has 72; Tennessee, with 107,000, has 48; and Texas, with 128,000, has 86.

The report says that the growth of Baptists, notwithstanding the heavy emigration which furnishes few Baptists, has been more rapid than population. During the past twenty years the Baptists have more than doubled. In 1872 the Baptists of the United States numbered 1,489,000, now it is about 3,500,000. Then the Baptists numbered one in every twenty-six of population, now one in every twenty. One hundred years ago they were one in every sixty of population.

The total property and endowment of Baptist colleges and theological seminaries in 1872 was about \$3,500,000, now it is \$29,000,000.

The growth of Baptists in North Carolina has been more marked than in any other State. About one in six of the entire population is a member of a Baptist church. State mis-



sions have been the foundation of every other enterprise. In 1853 the convention adopted the plan of co-operation with associations which has continued through all the thirty-nine years since its adoption. The basis of co-operation has never been changed.

The results of the year's work show churches and stations supplied 655, additions to churches 2436, churches organized 62, houses of worship built 28, costing \$33,600, houses building 87.

The report justly says that "all estimates of State missions which ignore this item are painfully defective." While the board raised and expended about \$14,000 in the support of 116 missionaries, these missionaries raised for building houses of worship \$33,600, more than thrice the amount required for their support. The work of church building by the missionaries on our Home field in all the States is perhaps adding more to the real strength of the convention than all the rest of their work.

The Board during the past year inaugurated Minister's Institutes for colored preachers, and the results were so satisfactory that the convention unanimously instructed the Board to continue and, if possible, enlarge this branch of its work.

#### WHAT SHALL BE OUR ANSWER?

There is not a week, at times not a day, that the Home Mission Board does not receive some urgent appeal for help to support a missionary, or build a house of worship, in some destitute field of our far-reaching territory. Many of these appeals are backed by the strongest proofs that they are worthy, and that an appropriation could be most judiciously expended if we had the money.

But we have already made as large expenditures as it would be prudent for us to make in view of our probable receipts between now and the Convention, and so we refer the question to the churches. What shall our answer be, brethren, to these pressing appeals? Will you not by prompt and liberal contributions enable us to encourage the hearts and strengthen the hands of these struggling, toiling ones? Let us hear from you, brethren, and remember that "he gives twice who gives quickly."

The Sunday-school Board of the Southern Baptist Convention has just sent out to the different States another appropriation for Sunday-school missions. In each case it was sent to the State Board of Missions or Sunday-school Board, as the Convention requires the work to be done in conjunction with existing State organizations. Over \$3,000 in cash have been appropriated in this way. This serves to indicate what may be accomplished through this agency of the Convention. The Board has no revenue except from its literature, and every order for Sunday-school supplies is a direct contribution to missions.

#### HOUSE OF WORSHIP IN HAVANA.

Dr. Lasher, Editor of the *Journal and Messenger*, who is surely a disinterested witness, says:

"We know of no enterprise more deserving the praise of the Baptist denomination, whether in the South or in the North, than the securing of this house for the use of the First Baptist church in Cuba."

Governor Northen says:

"I thought 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."

"I want, candidly, to say that any man who visits the city and attends upon the service will say that the purchase of the church property was a wise business stroke directed by the Lord."

Let it be remembered that this house has been paid for, not out of funds contributed for missions, but by special contributions made for this purpose. We think the time has come when criticism designed to injure the Home Mission Board for the purchase of this property should cease. Complainers should be tolerated no longer.

#### EXCURSION TO CUBA.

##### ONE OF THE RESULTS.

Dr. R. B. Montgomery, of Brooklyn, N. Y., was of the party which visited Cuba. Before he left home the Ministers' Conference of New York City secured from him a promise to tell them what he saw in Cuba. Here is one of the results:

BROOKLYN, Feb. 14, 1893.

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

The New York Ministers' Conference voted unanimously to help raise money for Diaz's work in Cuba, and requested Dr. Montgomery to receive and forward it.

A. C. DIXON, President.

We have received several letters from brethren of the Conference stating that Dr. Montgomery made an admirable speech, and created a profound interest in the work in Cuba, which culminated in the passage of the resolution indicated in the above telegram.

While we would not have thought it proper to ask anything of the sort of our brethren—knowing how their own work presses upon them—yet we warmly appreciate the fraternal interest which prompted this action, and shall gratefully receive anything they may think proper to send us for our work in Cuba.

"War Talks of Confederate Veterans," compiled and edited by Geo. S. Bernard, Petersburg, Va.

This admirably gotten up book of 233 pages contains addresses delivered by veterans of the Army of Northern Virginia before the "A. P. Hill Camp," Petersburg, Va.

The motto of the Southern Historical Society used to be: "Let those who made the history tell it as it was," and this book is the outcome of that principle. A number of the most gallant soldiers of the army of Northern Virginia have carefully compiled and vividly told their experiences and observations in some of the most important battles which the grand old army of Lee ever fought.

Mr. Bernard, besides giving himself several of the most interesting chapters, has added many explanatory notes, and other matter, in which he has shown the skill, literary taste, and practical knowledge of the subject which we might have expected from our old college-mate, and comrade in the army, who was one of the best students, and one of the most gallant, and every way faithful soldiers whom we have ever known.

The book, as a whole, is a deeply interesting, and a very valuable contribution to the history of the Army of Northern Virginia, and should find a place in Southern Libraries generally.

"Close Communion"—or, Baptism a prerequisite to the Lord's Supper—By John T. Christian, A. M., D. D. Louisville, Ky.: Baptist Book Concern.

We cordially commended Dr. Christian's book on Baptism, and were prepared to find that he had written well on the logical sequence of baptism.

We are not disappointed. He has given us a really valuable and every way admirable book—fresh, vigorous, painstaking, and conclusive. We heartily commend it as worthy of wide circulation.

The Book Concern has done its work well, and the result is a most creditable book in every respect.

We call especial attention to our new advertisements of the Central Railroad of Georgia, and the Southern Georgia and Florida System.

The famous "Nancy Hanks" train on the Central is one of the fastest on the continent, and brings Savannah and Atlanta into such quick connection with each other, that they do not seem far apart. We are indebted to the courteous officers of the Central for appreciated favors which have enabled us to commend the road, from personal experience, for its admirable service.

The famous "Sewanee River Route" to Florida over the Central to Macon, and the "Georgia Southern System," is the one our party traveled in going to and returning from Cuba, and we can bear, therefore, the strongest personal testimony to the beauties of the route, the comfort of the service, and the courtesy and efficiency of the officers and employees.

#### FURTHER TESTIMONY AS TO THE WORK IN CUBA.

Letter from Rev. Dr. R. B. Montgomery, who baptized Diaz.

DEAR BROTHER JONES—Ten years ago last October I was privileged to baptize Miss Minnie Diaz, then a member of my Sunday-school. One month later, November 26, I baptized

Alberto J. Diaz, her brother, now the apostle to Cuba. Their experiences of the saving grace of God, though told in very broken English, were most satisfactory to all who heard them. They were lovingly received into fellowship.

Shortly after his baptism Brother Diaz desired to return to Cuba. Not more earnestly did Paul desire and pray for the salvation of his brethren after the flesh than did Brother Diaz those of his native land. The truest, holiest, patriot is he who prays for and seeks to bestow the greatest good, the most lasting good, to the land of his birth. Such a patriot was Diaz, such a patriot is Diaz. He is willing "to spend and be spent" in the uplifting of his own people into the light and liberty of Jesus Christ.

As a church we have always had a deep and abiding interest in Brother Diaz and his work. We have rejoiced at every evidence of the presence and power of the Master with him. We have greedily read all the news concerning him and his work. So deeply have we been impressed with his work, that we have had a large missionary organization of young people in our church, known as "The Diaz Mission Association," for years. Diaz has been a household word among us.

But much as we have heard and read, our late visit revealed the fact that "the half had not been told." How modest, how very modest, all the reports of our brother have been. When seen, how much mightier the work than we had ever dreamed possible. I venture the assertion that no mission since the Pentecostal day, has made more rapid progress, or has created a deeper and profounder impression in any land, than has that of the Diaz mission in Cuba. Not more astonished was Barnabas at what he saw of "the grace of God" in Antioch, than was the American delegation at what they saw in Havana. The one feeling pervading that delegation was: "Thou art the God that doest wonders: thou hast declared thy strength amongst thy people."

And what honor God has heaped upon the heads of the Southern Baptists in this work! That magnificent house in the very heart of Havana, purchased and paid for by them, is one of the most far-seeing, far-reaching acts. It has given position, influence, and power to the Baptists on that island as would otherwise have been impossible. Too often Baptists have erred, blundered, acted "penny wise and pound foolish" in building insignificant houses in obscure places; but in this case wisdom and enterprise have been to the front. That magnificent building, with its crowded audiences, its apostolic preacher and leader, commands the attention of a million and a half of Cuban people, and is a center from which is sounding out the word of the Lord, which is waking up the old city of Havana from the slumber of centuries, and echoing among the lonely hills and vales of the whole island of Cuba. How manifestly the whole work is of God.

Allow me, as an humble representative from the North, who, in company with the worthy secretaries, wise editors, an honored Governor, consecrated pastors, and godly men and women of the Southern churches, saw the wonderful work of God in Cuba, to thank God for such men, such women, and such work.

Brooklyn, February 23, 1893.



(Continued from third page.)

### Other Testimony as to Our Work in Cuba.

The following letter from an intelligent American lady who has long resided in Havana, and has been a member of Brother Diaz's church, and a constant attendant upon his services, gives cumulative testimony as to the character of our work there:

HAVANA, Dec. 28, 1892.

Dr. J. Wm. Jones, D. D.:

DEAR SIR—Baptist thought and principle is doing much to mould the minds of the people.

Independence of thought and action, in matters of religion at least, is proving attractive to these poor creatures who have been held in subjection so long. This is plainly to be seen by the larger numbers who attend our meetings, and the close attention they give to all that is said.

In this country many heads of families never enter the Catholic church. We have heard them say they believed in Christ and religion, but not in the teachings of that church.

Some allow their wives and daughters to attend the services, but not to go to confession.

What has surprised us is to see so many men in attendance upon our meetings. Another noticeable feature is that the better class of people come in whole families now. Heretofore only the poor and most ignorant, only those who would lose nothing by coming to our meetings attended our services.

There is much more to be said on the subject, but will leave it for another time.

Hope you will pardon a letter from a stranger, but Dr. Tichenor knows us, and that we have been here many years and are able to judge of the progress of the people.

I hope the board and all the Baptists may have a very prosperous and happy new year.

Yours very truly,

GERTRUDE JOERG.

### REPORT ON HOME MISSIONS.

Read before the S. C. Baptist Convention.

At the outset of their report your committee beg leave to call special attention to the recent "Hand Book" of the Home Mission Board, a pamphlet of 103 pages, which has been sent out to many pastors. The subjects treated are: The Origin of the Southern Baptist Convention; Colored People; Work among the Indians; Last Meeting of the Convention before the War; The War Period; Cuban Missions; Frontier Missions; Establishment of the Sunday-school Series; Woman's Missionary Union; Increase of the Mission Work of the Convention; Past Ten Years of the Home Mission Board; The Marvellous Progress of the South—a Call for the Work of

the Home Mission Board; A Look Beyond; This is Our Baptist Canaan. These topics are treated in a concise but lucid manner, and emphasized with such an array of facts and figures as to make, when thoroughly read, almost any large hearted Christian a friend to the Home Mission Board, even if he felt little interest in its operations before. The "Hand Book," which can be had for the asking, is hereby heartily commended to all friends of missions, with the urgent request that it be read and reread, and then kept at hand for reference when information is needed. The pamphlet cannot fail to do good, if the thoughts it presents are learned and pondered.

The Home Board is one of the three great boards of our Southern Convention. The Foreign Mission Board and the Sunday-school Board are each doing a work that merits the confidence, sympathy and aid of Southern Baptists, not because of prejudice, or jealousy, or antagonism towards similar organizations elsewhere, but because of the needs of the times. The same may be said of the Home Board. It should not be advocated nor sustained because of any sectionalism or desire for vainglory, but because there is need of all the work it can possibly do. Some States may be able to provide for their own religious destitution without aid from other States. South Carolina and Mississippi are receiving nothing from the treasury of the board. If they do not need funds from outside of course they should not get them, but, on the contrary, they should rejoice to help the less fortunate. Other States, especially Texas, Arkansas, Missouri, Florida, Louisiana, together with the Territories, including Indian Territory, and Cuba, must have much help from outside if they are to get the Word through Baptists. And there can be no better channel through which help may flow than through our Home Board, whose province it is to learn the needs of the various sections and make wise disbursements.

Much has been said of late against the co-operative system pursued with some of the States, and in such a spirit as to discourage friendship for the board. If such a result has followed the criticism, it is certainly unfortunate. It was wise, doubtless, to adopt a mode of statement in the Treasurer's report which would show what actual cash was received, and what came through co-operation, so that there might be no misunderstanding nor confusion; but where there is destitution which cannot be met locally, and the States and territories desire co-operation, it is wise, as all other Home Mission Societies have discovered, to work on the co-operative plan. A strong man can walk alone; a weak child cannot. With a child, the pressure of a strong friendly hand inspires confidence, hope, courage. We recognize this principal in helping feeble churches in our Associations; why not recognize it in the whole territory of the Southern Baptist Convention?

Dr. Carroll, in his magnificent address on Home Missions before the Convention last May, said, while speaking of the relation of the board to Texas: "But even yet there are solid sections of unbroken destitution as large as other States, and your generous help is the backbone of organized missionary enterprise."

And in the next paragraph is the following: "In view of the vastness of the territory yet unoccupied, it would be an unspeakable calamity if this convention were to withdraw its help yet awhile." Like the "Hand Book" already referred to, this address, which was printed and circulated, is worthy of careful reading and study.

The past ten years of the board's history has been a decade of remarkable success. To quote again from Dr. Carroll, while speaking of "A Dark Period," he says: "But with the removal of the board to Atlanta the sun commenced to shine through the clouds. The last decade has been glorious. The missionary forces increased year by year. In '83 to '95, in '84 to 144, in '85 to 187, in '86 to 255, in '88 to 287, in '89 to 323, in '90 to 371, in '91 to 406." During that period the Secretary's last report shows 2,092 missionaries employed, 2,200 churches constituted, 2,117 Sunday-schools organized, 640 houses of worship built, 67,169 additions to churches, \$1,320,000 received and expended. Surely that is a showing for which the board has no reason to be ashamed. And yet it is a showing for which pastors and churches and our vast membership of a million and a quarter should be ashamed. For it is a thing very generally known that a large proportion of our people, many of them accumulating money and property, are giving almost or altogether nothing to Home Missions. They are not only withholding the tithes, but every nickel from the treasury. The Baptists of the South, like this whole section of the country, are increasing in wealth more rapidly by far than their contributions increase. Instead of 365 missionaries for '92—41 less than last year—the constituency of the Convention could easily have supplied funds to send out 600 missionaries.

The missionaries are needed—needed among the 800,000 Germans in Missouri, where we have only six men; needed among the 3,000,000 mountaineers in the western parts of Virginia, North Carolina, Georgia, Alabama; needed among the 7,000,000 negroes of the South; needed in Texas where, in an area as large as South Carolina, there is but one Baptist preacher for 100,000 people; needed in Indian Territory and Oklahoma, where white men are crowding in by the thousands; needed in

Cuba with its one million five hundred thousand souls, half of whom are white and half black, and where we have only 21 missionaries; needed in Louisiana, with its 21 parishes having a population of 307,341, in which there is no Baptist church; needed in the Southwestern Territories, which are a religious waste.

The Home Board has done much and is doing much now, and yet its work seems only begun. There is a broader field before it than ever before in its history. Population is pouring in like a flood tide. These United States should be thought of as a great university for the peoples of the earth. It really seems that God has placed the destiny of the world in the hands of the Anglo Saxon race. What shall they learn from us? What shall they learn from the South? The Home Board must answer the question, and we, its friends, must help it answer in a manner pleasing to God.

The board is pressed for funds. Urgent applications are received for help in new places. South Carolina is asked for \$7,500 for regular work. Up to November 1st only \$2,014.56 had gone into the treasury since May. We must quicken our pace or be left in the rear.

Another sore need the Board is feeling is means to aid in building houses of worship for the 1,000 Baptist churches without a roof to cover them. This Centennial year an effort is being made to collect \$125,000 as a Chapel fund. Of this sum South Carolina is asked for \$8,500. Shall we get the \$16,000 by the first of next May? That is the question. We can, if we will.

Respectfully submitted.

A. C. WILKINS, for Committee.

### FROM A MISSIONARY.

MONROE, LA., Dec. 6, 1892.

Miss Annie W. Armstrong,  
Baltimore, Md.:

MY DEAR SISTER—I take great pleasure in communicating to you the good news of having received from the "Ladies Aid Society" of Chattanooga, Tenn., a box containing almost everything necessary for my family this winter. It would make this letter too bulky for the mail to enumerate to you the different articles of goods, but suffice it to say, it was packed by hands directed by the Hand that never makes mistakes. Words are inadequate to express to you my gratitude for your kindness in this gift.

The address of the sister who sent the box is Mrs. G. W. Nelson, 211 E. 5th St., Chattanooga, Tenn. I have written to her by this mail acknowledging the same.

My work in this swamp will be as it was last associational year; that is, I will have to take the field for what I can collect. The Executive Board is not willing to be responsible for the small sum of \$50.00 per month. Oh! that terrible overflow last year demoralized everything. But when I remember how the Lord directed you in helping me in the time of great need, I am encouraged to go forward, trusting God. Do remember me in your prayers.

May the blessing of my Heavenly Father rest upon you and your work.  
Always yours,  
W. M. ALFRED.



## WORK IN FLORIDA.

The following extracts from the report of the efficient Corresponding Secretary of the State Board of Florida, Rev. W. N. Chandonin, to the recent convention, will give some idea of the work in that great and growing State:

## STATE WORK OF THE BOARD.

**First, Mission Work.**—Including the secretaries forty-three persons have worked the whole or a part of the year. The following summary will indicate both the amount and character of their work. They report 1,201 weeks spent in service; 73 churches and 58 stations were supplied; 3,340 sermons were preached, and in addition thereto 792 addresses were delivered, making over 4,000 addresses delivered during the year through your missionaries and by your representatives to people who, in many instances, would not otherwise have heard the gospel. As a part of the fruit of this labor in the gospel 20 churches, 52 Sunday-schools (or one for every Sunday in the year), and 22 missionary societies and bands were organized; 374 people were baptized, 282 were received by letter, and 52 restored to fellowship. In connection with their preaching, 130 Bibles were sold, 145 were given away, 301 volumes of religious books were distributed, 44,476 pages of tracts were circulated, and 104 subscribers to the *Baptist Witness* were reported. They reported 4,610 religious visits made to persons or families, the conversion of 115 Sunday-school pupils, 18 houses of worship commenced, 13 completed (and perhaps several more that were so far advanced as to be used), 86 services especially for children were held, and 52,777 miles were traveled during the year.

While this aggregate of labor is considerably larger than reported any previous year, it is not a full report.

## CHURCH BUILDING

is the second branch of State work. The board has aided 21 churches, and nearly \$10,000 has been raised and expended at Mission stations or churches, as the finance report will show. And this is not all by probably \$5,000; but this balance, not being reported, could not be included. Comely, commodious and comfortable houses have been built and dedicated at Braidentown, Palmetto, Inverness, Webster, and Albion, while at Titusville, Center Hill, Punta Gorda, Callahan, and Abbott's Station there are houses not yet completed, but which are being used. The houses finished and partly finished have firmly established the cause at several important points. More substantial work in this department has been done than in any previous year.

## HOME MISSION BOARD.

Our work, that is the State work, is the Home Mission Board's work, and that board's work is wider scope, is our work. We do no work independently. Every commission is signed jointly by the secretaries of both boards, and all labor of missionaries is reported strictly to both boards, so that all that is being done is the Southern Baptist Convention at work in Florida. So, too, its work in all its vast territory, among the Indians and in Cuba, is our work and we so feel, and pray and give more and more. We do not report so much money sent directly to the board this year as last, and for this there are two or three reasons upon which we need not enlarge. Let it be borne in mind that Florida was almost the only

State that raised her quota and more than her quota for the purchase of the Havana House, and that swelled our contributions considerably last year. Then, too, the board requested us to relinquish the apportionment for the first quarter of the year which practically was a contribution of \$750 to the board.

## FINANCIAL PROGRESS.

We rejoice to meet you with the statement that the progress which we report along other lines has characterized our financial work also. Largely more money has been raised than ever before. Nor has this been the result of "high pressure efforts" as they are sometimes called, or resorts to questionable methods. It has been the result in part we think of the much larger amount pledged last year, a larger percentage of which has been paid than usual, and perhaps all will be paid that well can be. Our success, too, has been owing in part to the increase of intelligence through missionary education.

## Letter from Oklahoma.

MULHALL, OK., Feb. 24, 1893.

Dr. I. T. Tichenor:

I will send you a few lines from Oklahoma, as you will want to know what we are doing out here. I am spending all my time in the work.

Mt. Olive church, one of the mission stations, is having a steady growth. We have additions to its membership nearly every meeting.

We must soon have a house of worship; the little school-house is entirely too small to hold the congregations, besides a station three miles south, where we have large congregations.

At Columbia we have about thirty-five members. Here the Methodists broke up a good revival meeting we were holding by claiming the appointment to start one of their own, then only held it two nights and quit when they were certain we had left.

The brethren here are trying to build. The house will be 26x40 in the square; this an important point. Could not the board help these poor but consecrated brethren \$100 or \$200? We have never asked for any help in this line, knowing that there were so many calls, but when we see the great need we feel that we would be doing wrong if we did not speak of this important point and its great need of help. Can there not be something done to help us in this line? If our dear brethren in the States, especially our noble board, knew the vast need and the vast importance of this field, I feel certain they would not overlook it.

The people are ready to accept our doctrines when they are presented in their purity, but they do not want this wishywashy kind that wants to suit everybody and don't please anybody; they want the pure, undiluted truth as it is in God's word.

I preach about four sermons every week and cannot get to all the places I would like to. The cry is from Macedonia, "Come over and help us."

To-morrow I go to help Brother C. W. Burnett organize another church. This is a grand field for a consecrated man that wants to do God's will and help preach the word in all its purity, and is not after the loaves and fishes but wants to see souls saved.

Now if you or anyone will send help to Columbia church, send in care of W. M. Rigdon, Columbia, Oklahoma. Yours fraternally,

J. W. BLACK.

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

## ALABAMA.

Sunbeam Society, Mt. Pinson, box frontier missionary, \$8.75; Ladies' Society, Osweichee, box frontier missionary, 63.70; Ladies' Society, Parker Memorial church, Anniston, box frontier missionary, 75.00; Sunbeam Society, Oxford, box frontier missionary, 21.14; Cusseta church, 2.60; Cusseta Sunday school, 3.04; Cusseta Young Cadets, 75 cents; Midway, 6.47. Total for the month, \$181.45. Previously reported, \$3,606.80. Aggregate since May, \$3,788.25.

## ARKANSAS.

Mrs. L. L. Carruth, Washington, education Mary Loran, \$10.00; Rev. A. G. McManaway, 30.00; Ladies' Society, Jonesboro, box frontier missionary, 50.00. Total for the month, \$90.00. Previously reported, \$291.71. Aggregate since May, \$381.71.

## FLORIDA.

Ladies' Society, DeLand, box frontier missionary, \$42.50; through Mrs. Telford, DeLand, box frontier missionary, 15.72 Sunday-school, Key West, Cuban girl, 4.50. Total for the month, \$62.72. Previously reported, \$374.73. Aggregate since May, \$437.45.

## GEORGIA.

Collected by J. G. Gibson, corresponding secretary, \$5.50; J. G. Gibson, corresponding secretary, 100.00; Ladies' Society, Hephzibah (additional), box frontier missionary, 8.00; Ladies' Society, Albany, box frontier missionary, 25.00; Ladies' Society, First church, Augusta, box frontier missionary, 100.00. Total for the month, \$238.50. Previously reported, \$7,202.80. Aggregate since May, \$7,441.30.

## KENTUCKY.

Ladies' Society, Flemingsburg, box frontier missionary, \$36.00; Ladies' Society, Broadway church, Louisville, box frontier missionary, 114.33; Ladies' Society, Carlisle, box frontier missionary, 20.00; Central Committee Woman's Missionary Union, 38.82; Central Committee Woman's Missionary Union, Centennial Fund, 44.94. Total for the month, \$255.09. Previously reported, \$5,360.82. Aggregate since May, \$5,614.91.

## LOUISIANA.

Valence street Sunday-school, New Orleans, Centennial Fund, \$5.00; Alto church, New Orleans, Centennial Fund, 10.80; H. F. Wise's Sunday-school class, Homer, Centennial Fund, 5.00; Agnes Stewart, Chapel Cards, Centennial Fund, 3.00; Loyd's Bridge Sunday-school, Centennial Fund, 5.00; Kingston church, De Soto, Centennial Fund, 28.35; Valence street church, New Orleans, Centennial Fund, 5.00; Valence street Sunday-school, New Orleans, 18.55; Valence street church, New Orleans, 103.00; twenty-five contributions First church, New Orleans, 2.50; Mrs. F. J. Harden, First church, New Orleans, Havana House, 5.00. Total for the month, \$191.20. Previously reported, \$325.85. Aggregate since May, \$517.05.

## MARYLAND.

Franklin Square church, Baltimore, \$20.25; Fourth church, Baltimore, Centennial Fund, enlargement of work, 21.30; Miss M. Cook, First church, Baltimore, Centennial Fund, 50.00; Poolesville church, Centennial Fund, 6.00; Eutaw Place church, Baltimore, Centennial Fund, 1, 936.50; Woman's Baptist Home Mission Society of Maryland, Grace church, Baltimore, box frontier missionary, 65.00; Woman's Baptist Home Mission Society of Maryland, Young Ladies' Band, Eutaw Place church, Baltimore, box frontier missionary, 11.00; Woman's Baptist Home

Mission Society of Maryland, Chapel Workers, North Avenue church, Baltimore, box frontier missionary, 10.00; Woman's Baptist Home Mission Society of Maryland, Fuller Memorial church, Baltimore, box frontier missionary, 85.00; Woman's Baptist Home Mission Society of Maryland, Cambridge, box frontier missionary, 5.00; Woman's Baptist Home Mission Society of Maryland, Seventh church, Baltimore, box frontier missionary, 86.00; Woman's Baptist Home Mission Society of Maryland, Fulton Avenue church, Mrs. A. Schimp, Baltimore, box frontier missionary, 160.00. Total for the month, \$2,465.95. Previously reported, \$8,832.19. Aggregate since May, \$11,298.14.

## MISSISSIPPI.

Handsboro, Centennial Fund, \$4.00; Ladies' Society, Armstrong, Columbus Association, box frontier missionary, 44.50; Ladies' Society, Deer Brook, Columbus Association, box frontier missionary, 13.35; Ladies' Society, Shuqualak, Columbus Association, box frontier missionary, 25.50; Woman's Central Committee, support of Jose Felipe Molina, 87.65; Y. W. C. A. Carrollton, 11.25; W. M. S., Rodney, 1.00; Y. P. M. S., Rodney, 1.00; Coventon Board collections, 136.75. Total for the month, \$325.00. Previously reported, \$611.30. Aggregate since May, \$936.30.

## MISSOURI.

A. E. Rogers, treasurer, \$120.19; Hopkins, Centennial Fund, 1.35; Miss Bessie Cotton, Cherry Dell, Centennial Chapel Fund, 5.00; T. S. Scott, pastor Bethany church, Centennial Chapel Fund, 3.50. Total for the month, \$130.04. Previously reported, \$2,158.88. Aggregate since May, \$2,288.92.

## SOUTH CAROLINA.

Aurelia Patton, Youngs, Centennial Chapel Fund, \$5.00; Miss F. P. Wilson, treasurer Central Committee Woman's Missionary Society, Centennial Chapel Fund, 63.63; Miss F. P. Wilson, treasurer Central Committee Woman's Missionary Society, enlargement of work, 3.00; Miss F. P. Wilson, treasurer Central Committee Woman's Missionary Society, education of Cuban girl, 23.00; Miss F. P. Wilson treasurer Central Committee, Woman's Missionary Society, 25.14; Beniah church, Florence Association, 2.54; Warramaw church, 2.52; Camden church, Santee Association, 3.05; Mrs. J. M. Prieoleau, Elenton, frontier missionaries, 40.00; Sumter, 6.49; Charleston Association, 15 Geo. W. McIver, 14.72; Williston, 1.80; Holly Springs, 2.80; Broadmouth Sunday-school, Centennial Chapel Fund, 4.00; Donalds, Centennial Fund, 4.09; Union Meeting, Second Division, Ridge Association, 4.00; Troy, 2.00; Lanford, Reedy River Association, 2.32; Williston, 4.00; Sunday-school, Gowansville, 2.10; Sunday-school, Gowansville, Centennial Fund, 2.95; Coronaca church, Abbeville Association, 4.10; Highland Home church, Reedy River Association, 4.21. Total for the month, \$227.46. Previously reported, \$4,036.60. Aggregate since May, \$4,264.06.

## TENNESSEE.

Ladies' Society, Chattanooga, box frontier missionary, \$100.00; Ladies' Society, Central church, Nashville, box frontier missionary, 25.00; collections of W. M. Woodcock, treasurer: New Hope church, Concord Association, 3.00; Edgfield church, Nashville, Cumberland Association, 3.84; Spring Creek church, Cumberland Association, 2.00; Sainsbury church, Unity Association, 2.09; First church, Jackson, Central Association, 11.85; Ladies' Missionary Society, Beech Grove, Duck River Association, 75 cents; Falls Creek church, Salem Association, 1.00; Cleveland church, Occoe Association, 3.00; Sunday-school, Third church, Nashville, Cumberland Association, 1.50; Mrs. Bettie Ward, Ladies, 1.00; Kirkwood church, 1.25; Ladies' Missionary Society, Reuben Ross, Centennial Fund, 1.27; First church,



Jackson, Central Association, Centennial Fund, \$6.00; North Edgfield church, Nashville, Cumberland Association, Centennial Fund, \$7.50; O. A. Barnes and wife, Cumberland Association, Centennial Fund, \$2.50; Cross Creek church, Dover Furnace, Cumberland Association, Centennial Fund, 50 cents; Crockett's Creek church, Dover Furnace, Cumberland Association, Centennial Fund, 50 cents; Rushings' Creek church, Dover Furnace, Cumberland Association, Centennial Fund, 50 cents; Nevels' Creek church, Dover Furnace, Cumberland Association, Centennial Fund, 50 cents; Trezevant Sunday-school, Central Association, Centennial Fund, 38 cents; Providence church, Holston Valley Association, Centennial Fund, 5.00; Lillie Jones, Cumberland Association, Centennial Fund, 5.00; Centennial church, Knoxville, Centennial Fund, 3.50; Centennial church, Knoxville, 3.50; L. M. Jones, Trenton, 10.00.

Total for the month, \$191.53.  
Previously reported, \$231.11.  
Aggregate since May, \$2,509.64.

#### TEXAS.

Erminie Bagley, Waco, Centennial Chapel Fund, \$5.00; collections of R. R. White, agent, from November 10th to December 31st, 1892, Centennial Fund, 24.54, Home Missions, 302.21; collections of J. M. Carroll, agent, January, 1893, 182.31, Centennial Fund, 98.97, special, 14.20.  
Total for the month, \$627.23.  
Previously reported, \$2,374.11.  
Aggregate since May, \$3,001.34.

#### VIRGINIA.

Greenlah Missionary Society, Verner, Centennial Chapel Fund, \$2.00.  
Total for the month, \$2.00.  
Previously reported, \$5,233.20.  
Aggregate since May, \$5,235.20.

#### MISCELLANEOUS.

Mrs. Hannah Corn, Norman, Oklahoma Territory, Centennial Chapel Fund, \$2.00.  
Total for the month, \$2.00.  
Previously reported, \$1,114.55.  
Aggregate since May, \$1,117.15.  
Grand total for the month, \$4,835.18.  
Previously reported, \$46,166.38.  
Aggregate since May, \$51,001.56.

#### 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 leaflet "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.

Woman's Mission Societies or Individuals may obtain the chapel cards and certificates free by applying to the central committees to the various States. An address in each State is appended below:

ALABAMA—Mrs. T. A. Hamilton, P. O. Box 585, Birmingham.  
ARKANSAS—Mrs. E. Longley, 1005 W. 6th street, Little Rock.  
FLORIDA—Mrs. L. B. Telford, DeLand.  
GEORGIA—Mrs. Stalnack Wilson, Atlanta.  
KENTUCKY—Miss E. S. Broadus, 821 4th avenue, Louisville.  
LOUISIANA—Mrs. J. T. Barrett, Shreveport.  
MARYLAND—Miss Annie W. Armstrong, 9 W. Lexington street, Baltimore.  
MISSISSIPPI—Mrs. Rebecca P. Sproles, Jackson, Miss.  
MISSOURI—Mrs. J. L. Burnham, 2938 Holmes street, Kansas City.  
NORTH CAROLINA—Miss Fannie E. Heck, Raleigh.  
SOUTH CAROLINA—Miss M. E. McIntosh, Society Hill.  
TENNESSEE—Mrs. S. E. Shankland, 23 N. Vine street, Nashville.  
TEXAS—Mrs. F. B. Davis, 114 Carson street, San Antonio.  
VIRGINIA—Miss Juliet Pollard, 405 Lombardy Terrace, Richmond.  
W. AKK. AND IND. TER.—Mrs. S. L. Compere, Dallas, Ark.

## Richmond & Danville R. R.

The  
Greatest  
Southern  
System.



### EXTENDING FROM THE MISSISSIPPI TO THE POTOMAC AND THE ATLANTIC.

Route of the famous "Vestibule Limited" trains, operating the only Dining Car service in the South via Atlanta. The Short Line highway between the Great States of the South and Southwest and the East via Washington.

Fast schedules and peerless train service. Through Pullman car service on all trains between Atlanta and Washington.

For maps, rates, time cards, or other information address any agent of this Great System.

W. H. GREEN, General Manager,  
Washington, D. C.  
W. A. TURK, Gen'l Pass. Agent,  
Washington, D. C.  
SOL HAAS, Traffic Manager,  
Washington, D. C.  
S. H. HARDWICK, A. G. P. A.,  
Atlanta, Ga.

### SEWANEE RIVER ROUTE

#### To Florida.

Double Daily Pullman Car Service,  
Leaving Atlanta, via Central R. R.  
7.10 a. m. and 6.55 p. m., and  
connecting at Macon with  
through trains of the

Georgia Southern and Florida R. R.,

—FOR—

Jacksonville, Ocala, Tampa, and other  
Florida Points, without change.

The only line operating Double Daily  
Solid Trains between Macon and Palatka  
with Sleeping Cars on night trains.

For Sleeping Car reservation and other  
information, apply to

S. B. WEBB, D. C. HALL,  
T. P. A., C. R. E., City Tkt. Agt., C. R. E.,  
Atlanta, Ga. 16 Wall St., Atlanta, Ga.  
A. HOWELL, L. J. HARRIS,  
Union Ticket Agent, Union Ticket Agent,  
Atlanta, Ga. Macon, Ga.  
H. HURNS, WM. JONES,  
T. P. A., Fla. Pass. Agent,  
Macon, Ga. Jacksonville, Fla.  
A. C. KNAPP, Traffic Manager, Macon, Ga.

## THE CENTRAL RAILROAD OF GEORGIA

—RUNS—

## Double Daily Line Pullman Cars

—BETWEEN—

## ATLANTA AND TAMPA,

—VIA—

## JACKSONVILLE.

Leave Atlanta.....7.10 a. m. 6.55 p. m.  
Arrive Jacksonville.....8.30 p. m. 7.40 a. m.  
Arrive Tampa.....7.50 a. m. 4.25 p. m.

J. C. HALL, G. P. A.,  
Geo. Dole Wadley, Savannah, Ga.  
Gen. Supt.  
S. B. WEBB, T. P. A.,  
W. F. SHELLMAN, D. G. HALL, C. T. A.,  
Traffic Manager, 16 Wall St.,  
Savannah, Ga. Atlanta, Ga.

## North Carolina Sends Greetings to Georgia.

What one of her most prominent citizens writes about one of Georgia's Great Remedies.

To THE PUBLIC: After several months' use of King's Royal Germetuer, I must pronounce it in many respects the most marvelous medicine I have ever seen or known for the multitude of its remedial virtues.

First, drawing upon experience, I know that it will cure catarrh. I succeeded the Rev. Dr. Hawthorne as the pastor of a Baltimore church just twenty-one years ago. Removal to a colder and more changeable climate, with want of care in protecting myself, brought on an attack of catarrh that has continued with me ever since until I commenced taking Royal Germetuer some months ago, from the use of which I am now quite entirely well.

Second, it is, as claimed, really a positive cure for stomach troubles, such as indigestion, dyspepsia, sick headache, etc. This I know from experience.

Third, I have never found a better nerve tonic and general invigorator. It gives healthful and refreshing sleep, and as a cure for insomnia ought by all means to take the place of the bromides, chloral and other deleterious, if not dangerous drugs. It is a fine tonic for public speakers, taken both before and after speaking, as I know from experience, and no other tonic or stimulant is needed in rallying from the exhaustion of public, and especially, outdoor speaking. In fine, I used to smile at the enthusiastic testimonials of my personal friends, Rev. Drs. Hawthorne and Henson, concerning Royal Germetuer, but having used a dozen bottles of it, and been made well, "every whit whole," I can but adopt the language of the Queen of Sheba and say, "The half has never been told."

Very respectfully,

G. W. SANDERLIN,  
State Auditor North Carolina.

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Trouble, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia, and General Debility.

You will find King's Royal Germetuer for sale by all druggists.

Price One Dollar per bottle.

KING'S ROYAL GERMETUER CO., - - Atlanta, Ga.

Take Dr. King's Germetuer Pills for the Liver and Constipation.

## SOUTHERN BAPTIST CONVENTION SUNDAY SCHOOL BOARD.

### SECOND QUARTER.

#### THE BROADUS CATECHISM.

By John A. Broadus, D. D.

It is prepared by the special request of the Convention. It is neatly gotten up, and we sell at a minimum price of 5 cents single copy, or in quantities.

### Very Important.

Every order sent to the Board for Literature is a direct contribution in money to missions, and puts your school in touch with all our denominational enterprises. Help build up these great works. Give us your orders.

### DON'T DELAY.

Order now. Make orders definite. Give your name, post-office and State plainly. Don't send stamps if you can avoid it. Make checks and money orders payable always to

### BAPTIST SUNDAY SCHOOL BOARD,

J. M. FROST, PRESIDENT.

SAM. W. MEER, BUSINESS MANAGER.

Nashville, Tenn.

### PERIODICALS.

#### Sunday School Leader.

Convention Teacher.

It is the liveliest and best teacher's monthly in the denomination.

#### Kind Words.

Weekly, Semi-Weekly, Monthly.

#### Child's Gem.

Choice, helpful stories for the little ones.

#### Advanced Quarterly.

Intermediate Quarterly.

Primary Quarterly.

Lesson Leaflets.

Picture Lesson Cards.

Bible Lesson Pictures; for the wall.

It is 28x18 inches, in beautiful colors.

## The Southern Jewelry House.

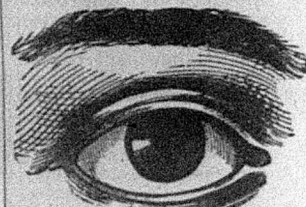
502 Main St., Lynchburg, Va.

Carry the Largest and Best Stock of Diamonds, Watches, Jewelry, Clocks and Silverware in the South. They issue the largest and handiest Catalogue ever published by any Southern House. Sent free on Application. No house competes with them on prices. Everything sold by them warranted as represented. Watches and Diamonds a Specialty. Fine watches carefully repaired. All kinds of Diamond goods, Medals and Badges made to order. Best Reference given in any Southern State. Address Y. D. JOHNSON & SON, P. Box 54, Lynchburg, Va.

## GET YOUR PRINTING

Blank Books, Ledgers, Journals, Cash Books, Binding, Electrotyping, etc., etc., of  
JAS. P. HARRISON & CO.,  
(THE FRANKLIN PRINTING HOUSE)  
STATE PRINTERS, ALBANY, GA.  
Consult them before placing your orders.

DO NOT FORGET to renew your own subscription to HOME FIELD and get us OTHER subscribers.



### A BEAUTIFUL EYE

Is often ruined by Inflammation, Weakness or Granulated Lids. Our Old Reliable Eye Water, cures the trouble at once without pain.

BY MAIL, 25 CENTS.

JOHN R. DICKEY DRUG CO.,  
Bristol, Tenn. and Va.