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EDUCATIONAL.

In this department we make place for the announcements of schools and colleges that do not desire to advertise with us extensively, but appreciate the advantage of keeping their names before the thousands of readers of the BAPTIST AND REFLECTOR. Advertisements in this column will be arranged alphabetically according to location: City or town, and State, in uniform style, in Nonpareil type, to appear in consecutive issues, and aggregate forty lines or more, at

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Baptist and Reflector

THE BAPTIST, Established 1845. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889. Published every Thursday. Speaking Truth in Love. Entered at the post-office at Nashville, Tenn., as second-class matter. VOL. 2. NASHVILLE, TENNESSEE, JULY 30, 1891. NO. 50.

Resentment. BY GEO. A. LOFTON, D.D.

The world looks to Christian people for example, and all our preaching and profession is vain without it. Christ tells us to love our enemies, do good for evil, bless for cursing, turn the other cheek when the one is smitten. "Who does all this?" is the invariable question when the doctrine of non-resistance is broached. Aye, that is the question, Who does it? But this is no answer to the truth. Christ taught and practiced this doctrine and his apostles did likewise. Yea thousands of saints and martyrs in every age have done the same, and the truth holds the same to-day that it ever did.

I have no hesitation in saying that there is about as much of the spirit of resentment, retaliation and revenge among those who profess the religion of Christ as you will find, upon the average, among worldlings. Criminality and re-entrainment is just as rife among us as in the world. We give offense just as readily as the wicked, and we retaliate just as readily as the wicked do. The man who will shoot in the church will shoot just as surely as he that shoots from any other quarter. Christians get mad and pout and sulk and persecute just as other people do, and while there are honorable exceptions among us they are too few to make much perceptible difference between us and the world.

I have often observed this state of things as illustrated by church and family feuds among Christians. Great God! What a horrible thing is a family or a church row! I have known leading members of the church, pending personal difficulties, to carry revolvers for each other, and, in some instances, they have killed each other. Of all the people on earth who, sometimes, seem to have the least charity for each other, the least regard for fraternity and relationship, Christians beat the record. The wickedest men and women fall out and often make

seem to understand themselves. All this by the way. We must allow for unsanctified human nature, but certainly it should not be indulged and cultivated in the evils of resentment, retaliation or revenge. The great difficulty in the way of grace, on this line, is a want of belief in God's truth. A vast majority of Christians regard the law of non-resistance and the golden rule as something figurative in the use of language. They treat passages which teach us to love our enemies and do good for evil about as they do this passage: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." They, practically, do not believe the doctrine, and hence they not only resent wrong and retaliate upon injury, but they are as anxious about the future and their property as if God had made no promise at all to sanctified contentment. Let Christians practice the gospel they preach or else, in the language of a recent secular paper commenting on Sam Jones' fight in Texas, "Throw up the sponge." Dr. Link of Texas and Dr. Poindexter of Virginia, two of our most celebrated preachers, submitted each to a horse whipping at the hands of wicked men—one of them a deacon of a Baptist church. It did not hurt their character or reputation. It exalted them as heroic illustrations of the Christian spirit. We had better suffer wrong than to do wrong. We are forbidden to "go to law" with each other, and we are commanded to settle all our personal differences or difficulties by arbitration at the hands of the elect and in the church. If a brother trespasses against you, go tell him his fault and settle it as Christ tells you; and if you have wronged your brother go and be reconciled while you are in the way with him. Do as you would be done by; and then do more: love your enemies, return good for evil, bless for cursing, and when your cheek is smitten turn the other. Christ says do it, and he did it, and others have done it and conquered the world as in no other way.

Paragraphs From Italy. BY REV. JOHN H. EAGER.

After the Evangelical Alliance, of which I wrote in my last, evangelistic services were continued for some time in the theatre, and much interest was manifested. Once, nearly a thousand persons were present, most of whom listened with rapt attention to two or three brief gospel talks. The great majority of those who attended these meetings were evangelists or members of evangelical families. At one time it seemed that we were aiming to attract public attention and draw

in large numbers of the unconverted to hear the gospel, but our trembling hopes were not realized. The general public in Italy seems to treat all evangelical meetings and efforts of every kind with studied indifference, the worst thing they could do for the success of our cause. The expenses connected with these meetings, which amounted to nearly \$20 a night, were generally borne by Lord Radstock and Lord Kinnaird, of London, and Mr. Schoulepnikow, a Russian gentleman now living in Florence.

The terrible explosion of the great powder magazine, just outside the city of Rome, created quite a sensation throughout Italy, and for a time excluded the New Orleans affair, which been the sensation of the day for some weeks, from the columns of the daily papers. Rome has probably never received such a shock during the more than twenty-six hundred years of her existence. Think of more than two hundred and fifty tons of powder going off at the same moment! For miles around, the very ground trembled, houses rocked and in some cases fell, thick walls cracked, articles of furniture were upset, pictures fell from their places, hundreds of thousands of window panes were shattered to atoms and whole window frames were broken to pieces and the streets were literally covered with glass. Men, women and children were running hither and thither in the streets, many in their night robes and with disheveled hair, just as they leaped from their beds, it being only 7 o'clock in the morning. Consternation and bewilderment took possession of the people, and many doubtless began to fear that the end had come. Many valuable works of art were greatly injured, especially in the Vatican, the Pope's palace, and in St. Paul's. A few persons were killed and a good many more or less injured. The self-possession and bravery of the officer in charge of the powder magazine were remarkable. For a time it was feared that his injuries would prove fatal, but he has since recovered, and has had the highest encomiums heaped upon him by all classes, from the king to the peasant. There is something in the human heart that always responds to an act of true bravery and self-abnegation. Is not this one reason why the life and sufferings of Christ never fail to attract and so often stir the deepest depths of the soul?

The first of May was a day of great anxiety throughout Italy. Socialistic and bills had been freely circulated and many felt that they could already hear the rumbling of the coming tempest. "Nor were their suspicions altogether groundless, for in several places, but especially in Rome and

Florence, serious riots occurred. It is claimed, however, that the troops were unnecessarily hasty and severe in their treatment of the people. In Rome some 300 were wounded, a member of Parliament being included in the number. Seeing that trouble was imminent, the clarion notes of the bugle having already sounded the onset, he rushed into the crowd, hoping by his presence and influence to avoid blood-shed. Instead, he was taken for a ring-leader among the rioters and received a severe wound on the head at the hands of an enraged officer, who struck all the harder because the man tried to make him believe that he was a member of Parliament. Of course a good many innocent ones suffered with the guilty. In reading the papers I was struck with the fact that nearly all of those who were arrested were very young men, some being only 17 or 18 years of age. I think it is safe to say that anarchists are very rare in Italy. Socialism, however, is constantly gaining ground, and many of the best people in the land sympathize with the movement. Of course here, as everywhere and always, there are prophets of evil.

The Pope is in trouble. He finds that some of his trusted agents have been untrue to their trust, and the consequence is that the prisoner of the Vatican finds himself \$4,000,000 out of pocket. An Italian journal states that this was gold which the Pope had long kept in little bags in his own private room, being afraid to trust it to any one. Being a part of the so-called Peter's pence, it had come from all parts of the world, not an insignificant portion of it having crossed the sea from America, largely the hard-earned money of Irish servant girls. Several prominent persons have been dismissed from the Vatican, and it is said that the Pope is contemplating a reduction of the large salaries of the cardinals by one-fifth, which will save him more than \$10,000 a year. These financial irregularities in the Church of Rome are of daily occurrence in this land, a proof of great corruption and a source of constant scandal. This was why the government decided last year to take the charity institutions out of the hands of the priests, which proved a bitter pill and a fearful blow to the power and influence of the church. May such pills and blows be multiplied until the great monster, which once caused the earth to tremble, shall lie helpless and lifeless, and shall finally disappear from the face of the earth! We have good news from several of the mission stations. In one place about twenty are awaiting baptism. Here in Florence our meetings are

## CONTRIBUTIONS.

The History of Union University, Con-  
tributed in the Southwestern Baptist  
University.

BY DR. W. G. INMAN.

## CHAPTER I.

The year 1842 marked an era of great prosperity to the Baptists throughout Tennessee. The events of this year that were productive of the effectiveness of the denomination were the organization of the General Association of Middle Tennessee, the union of the Regular and Separate Baptist Concord Associations, the establishment of an Institution of high grade of instruction at Murfreesboro, operated by Rev. Joseph H. Eaton and Prof. Cyrus Smith, which the same year was chartered as Union University by incorporating the Rev. R. B. C. Howell, D.D., William Martin, Charles Clay Trabue, Jos. Hopkins Marshall, Joseph Henry Shepherd, David W. Dickenson, Boswell Ganaway, Lewis Renuau, Henry Massey, John J. Whitaker, W. W. Searcy, P. F. Norfleet, Charles Watkins, Bradley Kimbrough and Lile E. Abernathy a Board of Trustees, with all the privileges and powers invested in similar institutions in this country. It was not, however, until January, 1848, that the University was fully organized, officered and commenced its career as a chartered institution.

In the proceedings of the second annual meeting of the General Association of Baptists of Tennessee, held with the church at Rock Spring, Rutherford County, in October, 1843, the following resolutions are recorded. They were ably discussed and unanimously adopted:

*Resolved*, That it is the duty of the Baptists of Tennessee no longer to remain supine on the subject of general education, but that we owe it to ourselves, to our State and the cause to take the place which our numbers and position in society assign us in the education of the rising generation.

*Resolved*, That Union University, at Murfreesboro, has our full confidence; that in its able professors, its locality, the society, and its success during the past year, we have the best guarantee that our sons, and the sons of our friends, can there receive, under the most favorable circumstances, a thorough education for as small a sum and at as little risk to their morals as at any other point in the Southwest.

In January, 1848, the University was regularly organized. Rev. Jos. H. Eaton was elected President. The first class was graduated in July, 1849, as we find from the report of the trustees of Union University to the General Association of that year. As that report contains some very valuable historical facts, I shall make full quotations from it.

"During the last session about 125 scholars received instruction, and it is thought by its friends that the number will be greatly increased the next term. The trustees are active, vigilant men, and will no doubt exert themselves to advocate its claims. They held a meeting in connection with the exercises (July 18) and transacted much important business. Among other things P. W. Dodson was elected to the chair of mathemat-

ics, G. W. Jarman to the position of first tutor, and J. R. Westbrook second tutor of the preparatory department.

"The university edifice, which is being rapidly constructed, is situated three-fourths of a mile from the public square, in a beautiful campus of eighteen acres. The endowment already reaches \$80,000, which will be greatly increased during the present year. This work has been accomplished by the indefatigable labors of Rev. Bradley Kimbrough, whose praise should be heralded by every lover of his race. No one but himself knows what work he has bestowed upon this magnificent enterprise. May he long live to greet the Alumni, who shall go forth from this Institution to pour light upon the people and vindicate the truth.

"The trustees have decided that young men, of any denomination, desirous of entering the gospel ministry, may receive its instructions gratuitously. Eight or ten have already availed themselves of this opportunity and are now successfully pursuing their studies—one of whom graduated at the present commencement and will henceforth preach the gospel with greater efficiency. It is hoped that many will come from all sections of our beloved country to store their minds with knowledge and qualify themselves for the great work of enlightening the nations. In addition to which they report that the brick work of the University building is now complete, and that they have made arrangements to have it covered in before the wet season commences.

"They further report that the present session has commenced under more favorable auspices than any one heretofore."

## REPORT OF THE FACULTY.

"This Institution is in quite a flourishing condition at present; and with prompt, judicious and continued action among its friends may take its stand among the foremost in the Union.

"The new University buildings, pleasantly located nearly a mile from the public square, are now up and will soon be completed. The fine society, excellent health and rapidly growing prosperity of Murfreesboro, and the interest already manifested, augur very favorably for our cause. There is one great misfortune that frequently befalls colleges and other enterprises in their infancy. They go into operation with the full patronage of a community or a denomination and do well for a time. Their friends seeing this consider them out of danger—'as fixed facts'—relax their efforts and their favorite dies a lingering and painful death. No great or good object can be attained so easily. With prudence and energy on the part of our friends, however, success is certain.

"There are two courses—the *English and Scientific*—and the regular *College* course. Our regular commencement is on the second Thursday in July. The session opens eight weeks thereafter and continues ten months, with a vacation of two weeks during the term. Faculty:

"J. H. EATON,  
"D. BRIDGEMAN,  
"G. W. JARMAN,  
"P. W. DODSON,  
"J. R. WESTBROOK."

The Theological Chair that was established and added to the University was first suggested to the General Association in 1848 by Rev. Matt. Hillman, D.D., in his report to that body as chairman of the Committee on Ministerial Education: "We are of the opinion that great advantage is to be derived to the churches by giving to their young ministers a systematic course of training in Christian Theology; and we recommend that the subject be kept before the minds of our brethren, and, as soon as it is practicable to do so, that a theological department be added to Union University; but, we believe, that for the present the Furman Theological Seminary of South Carolina is, for all our purposes, the best."

[Signed by the Committee.]

In June, 1850, Prof. Bridgeman was elected President of the Tennessee Female College, which was that year located in Murfreesboro. This necessitated his retirement from the faculty of the University. Rev. William Shelton of Clarksville, Tenn., was elected to fill the chair made vacant by the resignation of Prof. Bridgeman.

This year the University had no graduates; but this was no evidence of a diminution in the growth of the Institution. It will be remembered that this was the second year of its organization. Its Senior Class for 1851 numbered eight.

The report on education to the General Association for 1851 was presented by the President, Dr. J. H. Eaton, in which is shown a very creditable growth in the number of students that year. In that report is the following important statement:

"The Committee on Education would beg leave to say that they are rejoiced to witness the zeal displayed throughout the denomination in the mental and moral improvement of the rising generation, and which manifests itself in the establishing and supporting of male and female schools of a high order. We trust this zeal and activity for the elevation of the youth of both sexes, in the scale of moral and intellectual being, will never grow less, but will increase with the increase of knowledge till the facilities for high mental discipline shall be brought within the reach of all our sons and daughters. Our University at Murfreesboro already occupies a position among the first institutions of the land. Over one hundred and eighty students have been pursuing their studies in it during the past year."

These figures show the rapid and constant growth of the University from its beginning. Those who were incredulous concerning the establishment of the Institution, and not hearty in co-operating with its plans and purposes, were convinced and led into line with its work, by its phenomenal growth and success.

## The Baptist Orphanage.

There has just been organized in this city, by the pastors and good sisters of our several Baptist churches, a State Baptist Orphanage, which we propose to make an asylum for the homeless Baptist orphans of Tennessee. One zealous sister, Mrs. Roger Eastman, conceived the plan and brought it to the notice of the Baptist ministers of this city. They were all highly pleased with the idea and

with the details for carrying out the plan, which are as follows:

Since the institution will be located in Nashville, most of the work of direction and management will fall on the members of the Baptist churches here.

Judge R. R. Caldwell, of the First Baptist Church, is chairman of the advisory board, which is composed of one male member from each church in the city.

The working committee is composed of three sisters from each of our churches, and on these most of the work will fall.

Judge Caldwell is a man whom we all love and respect. He has ever been ready and willing to aid the help less, and we feel that his leadership will insure the success of the institution.

The present list of officers is as follows:

President Mrs. Roger Eastman.  
Vice President Mrs. I. N. Phillips.  
Treasurer Mrs. A. J. Harris.  
Secretary Miss Lucy Cunningham.

Our idea is to take in the little homeless orphans of our denomination, give them proper care, food, clothing and instruction, train them in the way they should go, and try to make good Christian men and women of them; and by God's grace we hope to found a great and beneficent institution. We expect to send these children to the public schools of this city (which are so justly celebrated) for instruction. The Scriptures command, in the plainest and most positive terms, to care for the orphans.

We desire and confidently expect the hearty co-operation of the Baptists throughout Tennessee, in this good work; and every church should see that this is its institution. We cannot fully accomplish our purpose without the aid of all. Aid us with your prayers; aid us with your purses; aid us with your influence and conversation.

We wish to establish an "annual income fund," which is to be kept up by subscriptions from Tennessee Baptists, but we must first have a small fund to start on, and to raise this we ask that every church in the State take up a generous collection and forward it to our treasurer at as early date as possible.

We trust that in the future all our poor, homeless orphans can by these means be brought up in the fear and admonition of the Lord; to be good Christians, good Baptists, and good citizens.

Not the least feature of this institution is to be the industrial school, in which we intend to train the pupils to work—to good, hard, honest work. An effort shall be made to allow no pupil to leave who cannot make a respectable, honest living. They shall all be raised in the Baptist churches and Sunday-schools of this city.

Now, brethren, what nobler or better cause is there to which you can lend a helping hand? We think there is none, and trust you will meet us half-way in the good work. Fraternal,  
Mrs. G. R. CALHOUN.

—It is the privilege of every worker for God to have the continual presence and help of the Holy Spirit, but it is only here and there that you can find one who seems to realize it. John xiv. 16-17.)

## OUR PULPIT.

The Gospel Axe Applied to the Roots of  
Pedobaptism.

BY REV. R. E. JONES.

It is a source of regret to every true Christian that the people of God, of whatever religious persuasion, are divided into different sects. I doubt not that God has children in nearly, if not quite, all the many religious denominations of to-day. And it is not Christian, it is not good sense to berate or abuse those who differ from us. There is a more excellent way. The different denominations, as they exist to-day, have resulted altogether from antecedents for which the progressive Moses are not responsible. How far the ministers of religion are responsible is another question; and how far the ministers of religion are responsible for their faith depends altogether upon their ability and opportunities to investigate the truth for themselves. There are, perhaps, as many Baptists who do not study the word of God for themselves as any other people.

But in my humble judgment, many of the sects might become one without any loss of self-respect, but to the increasing of their power and usefulness in the world, greatly to the glorifying of God. "That they may all be one as we are one," so prayed our Lord Jesus.

Now, infant baptism is not the only difference between Baptists and Pedobaptists; but it is, possibly, the greatest barrier in the way to a union of these. If it had as much as a legitimate inference from the word of God to support it, Baptists, perhaps, would be more charitable toward their brethren who proclaim it, but they cannot even find the inference, by any fair construction of New Testament teaching.

What is regarded by Pedobaptists as the authority for the practice of infant baptism? That the church of God being one in all the ages, circumcision being the rite of the Old Testament and baptism that of the New, that since circumcision ceased at the introduction of Christian baptism, therefore baptism is in lieu of circumcision; and that since children were circumcised under the law, they ought now to be baptized under the gospel.

Let it be settled in the outset that, confessedly, no Pedobaptist scholars of any note hold that there is either precept or example for one case of infant baptism in the New Testament, but the proof is overwhelming that believers' baptism, in every case, including the households, was the practice. Scores of scholars, not Baptists, could be quoted, but I transcribe only one extract from Dr. Jacobs' writings: "Notwithstanding all that has been written by learned men upon this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there; no illusion is made to its effects; no directions are given for its administration. However reasonably we may be convinced that we find in the Christian scriptures the fundamental idea from which infant baptism was afterwards developed and by which it may now be justified, it ought to be dis-

tingly acknowledged that it is not an Apostolic ordinance. Like modern Episcopacy, it is an ecclesiastical institution legitimately deduced by church authority from Apostolic principles; but not Apostolic in actual existence."

So Dr. Jacob claims the church has the right to practice the infant rite, getting her authority from Apostolic principles, though there was no such Apostolic practice. Strange, that!

Now, if baptism took the place of circumcision we ought to have some account of it in the New Testament, but, unfortunately for our Pedobaptist brethren and conclusively for us, such is not the case. Positively the New Testament teaches clearly the contrary.

There were two kinds of converts to Christianity Jews and Gentiles. Baptism could not take the place of circumcision for Gentiles, for no such rite was ever given to them. It did not take the place of circumcision, for Jews continued to practice circumcision during the Apostolic age. Now is it not evident to the most stupid mind that if baptism took the place of circumcision, Christian Jews had not continued to practice circumcision. Is it not obvious that, if these continued the practice of circumcision? no such substitution was thought of in the Apostolic age, and that such a doctrine was born at a later period to justify an unscriptural practice?

## HERE IS THE PROOF.

1. Certain Jewish Christians went down from Jerusalem to Antioch and taught the Gentile Christians there that unless they submitted to circumcision the latter could not be saved. The church was thrown into confusion; so, certain reputable brethren went up to Jerusalem to the Apostles and elders about the matter. In the famous Council of Jerusalem the question was settled thus: Under the Gospel no legal rite could be imposed upon a gentile convert, but he was commanded to abstain from meats offered to idols, from fornication and things strangled. So, then, while a Jew, who was a Christian, might circumcise his children, he could not bind a Gentile to do so. But, you see, if baptism had come in the room of circumcision, the council-priest had one statement to make, and that was this: "Brethren, you know when Christian baptism was instituted it took the place of circumcision, and so it is absurd to talk about that rite any more."

2. There was a report to the effect that the Apostle Paul was teaching that the Jews ought to quit circumcision, and do as did the Gentiles—have nothing to do with Mosaic rites. This was false. To the Jew he became a Jew. If a Jew wished to continue his circumcision, all right. Paul made no objection, so long as the Jew did not insist that it was necessary to salvation. He even circumcised Timothy because of Jewish prejudice. But if the Word of God made circumcision an effect ordinance by a substitute, Paul could not have so acted. In every case he had told the Jews that God meant baptism to take its place, it was of divine appointment, and whoever, therefore, insisted on circumcision rendered void the ordinance of God. But this he did not. He even went so far as to imperil his life to teach the Jews—Christian Jews—that he did not ob-

ject to their using the rite of circumcision but he would not have done so if baptism took the place of circumcision.

When Paul arrived in Jerusalem at the close of his third missionary journey, the Apostle James and the elders wanted him to prove the charges false which were damaging to his influence: "Thou seest, brother," they said, "how many thousand of Jews there are who believe; and they are all zealous of the law; and they are informed of thee that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." Paul undertook to disprove this charge at a great cost, as we have said. But why, if baptism took the place of circumcision? Paul ought to have replied: Brother James, do you not know I have been sprinkling Jewish children for circumcision and I cannot, without acting a lie, do as you say?

The doctrine of Pedobaptism is largely responsible for the distracted state of a large portion of God's people to-day. It erects the barrier to the unity and union of those who could otherwise go hand in hand in the conquest of the world for Christ. It is a convenient way to displace the rite of Christian baptism, both in its meaning and design, as instituted by Christ. "Close communion" and "Pedobaptism" are antipodes. The latter necessitates the former.

How far the principle involved in the practice of infant baptism is responsible for the loose views now entertained of God's Word, it is not for me to say; but grant once that the Church can institute a rite for God's people, or that we may found a doctrine upon a bare inference, and you open wide the gate to all sorts of speculation, and in a large measure cause thinking men to have, upon such a basis, no respect for God's Word.

## Our Field Glass.

REV. A. B. CARRISON.

## FOOD FOR THOUGHT.

Some of our pessimists at the South have not yet sufficiently recovered from the depression produced by their losses during the war to calmly look at present facts and see what tremendous progress we have made in the last few years in developing our resources and regaining our lost fortunes.

The following facts as to what the South has done in the last two years ought to convince the most skeptical that we are going ahead and a bright future awaits us if we only continue to develop the resources with which God has so abundantly blessed us:

Our production of pig iron in the South in 1890 was 1,960,000 tons, or 1,000,000 more than in 1889. The assessed valuation in property was nearly \$300,000,000 more than 1889. The cotton crop was nearly 300,000 bales more than in 1889, the increase bringing about \$1,000,000 into the South. Then ponder this fact: Twice as many bales were used in Southern manufactories in 1890 as were used here in 1889. In 1890 the value of exports from Southern ports was in round numbers \$328,000,000, which shows we are again largely doing our own exporting, as we did in the early

years of our United States. To understand this you must remember that all the tobacco, all the hemp, all the cotton and all the sugar, and now much of the iron and steel of this country, is made in the South; with the exception of a small quantity of cigar tobacco at the North. Before the war the North grew rich by manufacturing all these articles for us, and we oven sent much of it North to be shipped to other countries for us.

## MILKING THE COW AT HOME.

The fact is, we were so generous as to feed the cow and then allow the Yankees to milk her for many decades. But since the war we have concluded to keep the animal at home and do the milking ourselves, with the richest results, as given in the above statistics. Brother Jonathan, by growing fat on her lactal products, discovered she was the best type of blue grass stock, and, finding we were determined to keep her at home, he pulled up stakes, came down South with his wealth, and proposed a liberal share for a partnership in the animal, which we accepted, as the cow was to be milked on our premises and the rich products flowing to both parties would be kept at home and help build up the South and make it the richest part of our country. The partnership thus far has worked well, pecuniarily, politically, intellectually and morally. Brother Jonathan's capital has helped us to develop our mineral and manufacturing industries, has aided in carrying on our schools, colleges and churches, while this pecuniary partnership has greatly strengthened our political union. Instead of strife and contention over the past, both parties now understand each other better.

The Northern and Southern soldiers meet and have a jolly, good time at their annual re-unions. At their reunion in Chattanooga, one of our witty Knoxville lawyers, after recounting the rapid strides of the South since the war, said: "Boys, you beat us in the law-suit, but we got the mule all the same."

MORAL.—What poor, short-sighted creatures we are! When General Lee surrendered at Appomattox, Virginia, we all thought that the bottom had dropped out of the South and all was lost. What a mistake! God Almighty was upholding us, and not General Lee and his army, as we vainly thought. The old Ship of State merely gave a lurch and tossed the slave out of the South, who was an incubus and dead weight on our progress. The ship has righted again, is going ahead under a full press of canvass with better breezes, fairer weather, and brighter prospects for a prosperous voyage than was ever made by any Ship of State in the ages of the past.

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Psalms cvii. 43.

—A Methodist bishop related "that an old class-leader in New York city opened class one night, and looking around, saw that one boy was absent. He laid down his hymn book, took his hat, and with streaming eyes said: 'Brethren, sing and pray while I go to find that lost lamb.' Soon he returned, beaming with joy, with the absent youth. That lost lamb became the bishop who told the incident."—*Ram's Horn*.

## CORRESPONDENCE

## The Sunday-school Board.

I mean, of course, the Sunday-school Board of the Southern Baptist Convention, located at Nashville, Tennessee, wishing through the courtesy of the papers, to lay some of its matters before the denomination.

It has been my privilege as yet to attend only two of its meetings, and the members have deeply impressed me as being men of Godly character, of brotherly bearing, of business skill, and of earnest desire to manage with wisdom and efficiency, the work entrusted to them by the Convention in its last session at Birmingham.

## SIMPLY A PRINTING CONTRACT.

Following the instructions of the Convention, its Board has made a contract with a strong firm in Nashville, to print the Convention Series of Sunday-school Helps. It is strictly a printing contract, the Board itself being the Publishers, having only the mechanical work done, and keeping entirely within its control the management of the literature and receiving all income from it. The bid accepted was the lowest out of eight, very much below some, and was accepted on strictly business principles, and was really very liberal in its character, and guarantees superior workmanship in the printing of our papers. This plan, besides other obvious advantages, will commend itself to the denomination because it yields nothing in the way of profit to any private individual or corporation. Its entire profit goes to the Board, or rather to the Convention through the Board. It lies in the power of the Convention to make this profit of immense force simply by people using and circulating its literature. The circulation is increasing, and might easily be doubled in twelve months' time.

## THE FOURTH QUARTER.

The Board found it impracticable, not to say impossible, to have the new contract go into effect earlier than for the issue of the first quarter in 1892. But special and satisfactory arrangements have been made for the fourth quarter of the present year—that is to say, for the issue of October, November and December, 1891. The old firm in Atlanta, Ga., which has been printing the Series for the last five years, will bring out the fourth quarter, and pay the Board a good bonus, to be increased by whatever increase may come in the circulation of the Periodicals for that quarter. Whatever, therefore, may be done for the Series even prior to January will be of advantage and gain to the Board. But all orders must go as heretofore, to *Kind Words*, Atlanta, Ga., until the time of making the *January order*, which must then be sent to The Baptist Sunday-school Board, Nashville, Tenn. If brethren will bear this instruction in mind, the transition will be comparatively easy. We are now in the formative period, arranging and organizing and getting into readiness, with the expectation of opening our office in Nashville early in September.

## THE CONVENTION SERIES.

In a semi-official sort of way I venture to express the hope that what has been known as the *Kind Words*

series, may come to be known as the Convention Series of Sunday-school Helps. Besides complying with the wish of many honored brethren, this change of name accords with the likeness of things. It is strictly the property of the Convention, and is kept directly under the control of the Convention, inasmuch as it is published by the Sunday-school Board, with its management and condition to be reported to the Convention in its annual sessions.

The Series in its Teacher and three graded Quarterlies, in its Weekly, Monthly and Semi-monthly, and in its leaflets, picture cards, and child's paper, comprises a complete line of Sunday-school Helps from the Teacher to the infant class. It is already valuable as a piece of property, and a value to the Convention far beyond its money value, and in many ways. This may be increased year after year, until it becomes really a commanding value, and a great factor in our denominational life, and a powerful agent in all the work of the Convention. To do this requires only that the constituency of the Convention, feeling it to be their property, shall give to the Series a liberal patronage. This, of course, means that the Series must be made, by those charged with its management, in every way worthy of the patronage of the denomination. The Sunday-school Board will aim to do this—making a literature which will satisfy a laudable denominational pride and whose merit will entitle it to a place in all the Sunday-schools of the Southern Baptist Convention.

## OTHER THINGS BESIDE.

There are other things committed to this Board beside the publication of the Sunday-school Helps. It will aim by such means as come within its power to improve the general condition of the Sunday-school cause within the bounds of the Convention, to create a demand for Sunday-school libraries, and so open the way for filling the land with our denominational literature. It will gather such information about books and libraries as will enable it to give helpful advice to those wishing it, in selecting a library. Those having much to do in this line know how important and how difficult it is to make up a good Sunday-school library and in this matter the Board may after awhile be able to render really valuable service to many a Sunday-school.

We will also have a missionary department for assisting weak Sunday-schools in donations of literature. This must always be done through existing State organizations and out of a fund created by profit from our literature, and such voluntary contributions as may be made to the Board. This fund has already had its start in a contribution of three dollars sent by a little girl in Alabama. And a large per cent. of the money which Sunday-schools pay the Board for literature will go into the missionary fund, and so increase the power of the Board to do missionary work. The whole object and aim of the Board may be said, in brief, to be an effort on the part of the Convention to do something for itself in the cultivation of its vast field and toward meeting the great responsibility which God has laid upon us.

## AS TO OUR PLAN OR WORK.

We have hardly had time yet to

formulate any plan or policy, but, meanwhile, I desire to say one word. The Board and its Secretary, in the administration of the affairs entrusted to them, will faithfully carry out the spirit and letter of the report whose adoption by the Convention brought the Board into existence. Our course will be thoroughly conciliatory. We want a broad, liberal, conservative, aggressive policy.

Brethren, I am your servant for Christ's sake; nothing else could have compelled me to this position. Cherishing above price your goodwill, I shall do my utmost to secure and hold it. Your wishes, when known, shall have at all times ready and rightful consideration. Of course, this does not mean that my prosecution of the work shall lack vigor to promise that much would be unloyal and unlawful. Having come to this position in answer to the demand of my brethren and what seemed the demand of Him whose guidance I have so often sought and secured, and on whom I have leaned for now these twenty years of pastoral life, I shall feel bound as a solemn duty to put into the work of the Board all that in me lies. I shall plead for your sympathy, for your support, for your practical help—but always appealing out of the best work he has wrought in me to the best work he has wrought in you.

It lies in your power to make this Board and its work a great success. If success comes, it will, in its far-reaching influence and mighty agency for the glory of Christ, be such as would delight angels. If it fails, let it be my failure; if it succeeds, let it be your success. May the spirit of our Master breathe through us and through all of our work.

J. M. FROST.

Richmond, Va.

Big Hatchie Baptist Association.

The Big Hatchie Baptist Association held its sixty-third annual session with the church at Ripley, Tenn., July 23-25, 1891. The church edifice in which the business was conducted is now and was ample for all assembled. It is a perfect model of a house of worship. The floor is after the most approved method. It is an easy incline. The seats are of the latest style of opera chairs and arranged in circular tiers, and from 300 to 400 can be accommodated so that each occupant may face the pulpit. The acoustic properties are perfect.

All of the former officers being absent, the body was organized by the election of Hon. P. T. Glass of Ripley, moderator; Rev. John D. Anderson of Memphis, clerk, and R. G. Craig of Memphis, treasurer.

Rev. R. L. Motley, the pastor at Ripley, delivered the address of welcome in behalf of the church and the citizens.

At the request of the moderator, Rev. F. R. Boston of Memphis responded in behalf of the Association. The introductory sermon was preached at night by Rev. J. P. Kincaid. It was a masterly presentation of sound Baptist doctrine on the relation between faith and works in the plan of salvation.

Woodlawn Church, half way between Brownsville and Ripley, was selected as the next place of meeting and Rev. I. P. Trotter of Brownsville was appointed to deliver the intro-

ductory sermon, with Rev. R. A. Venable of Memphis as alternate.

On motion of S. F. Thomas a committee of three was appointed to report on the practicability of organizing a Baptist Ministerial Life Insurance Association for the benefit of the families of deceased ministers.

Bro. Owen of Covington read the Report on Temperance, which was adopted.

The Report on Foreign Missions was read by Rev. J. P. Kincaid. It was supported by addresses from S. K. Tigrett, G. M. Savage and John N. Hall of Fulton, Ky.

The Report on State Missions was read by D. O. Thomas of Brownsville and spoken to by Revs. J. H. Anderson of Nashville and M. D. Earley of Memphis. Bro. Anderson, the State Missionary Secretary, asked the Big Hatchie Association, which was the first in the State to meet, to lead the other Associations soon to convene in a liberal contribution. He modestly asked for \$200 for the cause of State Missions, and the Association generously gave him \$220.

The Report on Education was read by I. P. Trotter and spoken to by him, D. O. Thomas, Dr. Wm. L. Slack of Mississippi, M. D. Earley and G. M. Savage.

The Report on Publications was read by W. B. McKinstry and spoken to by him, I. P. Trotter and H. B. Folk. It recommended the *Kind Words* Sunday-school literature and the BAPTIST AND REFLECTOR.

The Report on Sunday-schools was read by Bro. Bourne of Memphis and spoken to by P. H. Strickland of Germantown and M. D. Earley.

Bro. R. G. Craig of Memphis explained the feasibility of establishing at some central and easily accessible place, a Baptist Associational Assembly Ground, with 1,000 acres of land. A committee of ten or twelve judicious brethren, with R. G. Craig as chairman, was appointed to procure subscriptions for the capital stock and a charter. At his suggestion forty present signified their willingness to take stock. Twenty churches petitioned for letters of dismissal to form, or unite with, a new Association contemplated. It was ordered that the letters be granted. But it is thought if the scheme of a Baptist Associational Assembly Ground, so enthusiastically advocated by Bro. Craig, shall be set on foot, the twenty churches lettered off will return.

Friday night a mass-meeting on the Centennial of Foreign Missions was held.

Interesting addresses were delivered by Brethren Boston, Brown, Hailey and Earley.

The hospitality of the Ripley church and citizens was generous and all visitors were cordially welcomed and entertained in grand style.

The report of the Executive Board showed that Bro. H. F. Finley, their associational colporteur, had done a great work in visiting the churches and distributing Bibles and religious literature. A balance of \$120 on his salary was raised. Bro. Finley is doing a noble work, and it is to be hoped the Board will not suffer him to leave the field, so needful of the good seed he has been sowing.

The Report on Ministerial Education elicited earnest speeches from President G. M. Savage, R. L. Motley, M. D. Earley, S. F. Thomas and H. C. Rosamon. Two hundred and eighty dollars were pledged for the sustentation of ministerial students at the Southwestern Baptist University at Jackson.

Steps were taken to endow a professorship in the University in honor of the memory and services of Dr. J. R. Graves.

The Association adjourned at 12:30 p. m. Saturday, July 25, 1891.

There were present some seventy-five delegates, besides lady messengers.

The ladies held a meeting in the Methodist Church, and by request Rev. F. R. Boston delivered an address to them. H. B. F.

## NEWS NOTES.

## CHATTANOOGA.

Central Church Dr. I. R. Branham, of Atlanta, preached, in the morning, a good, sound, gospel sermon which was much enjoyed. At night Pastor McReynolds preached to a fine congregation. On last Wednesday night the church licensed Bro. W. L. Blankenship to preach.

Second Church Bro. Wright being away, in Georgia helping in a protracted meeting, Rev. J. M. Chauncey preached for him morning and night.

First Church Pastor Willingham preached in the morning. Subject: "Gethsemane."

St. Elmo Preaching morning and night by the pastor, B. F. Bartles. Special sermon on missions at 11 a. m., after which a collection was taken up for the work.

Death has removed from our midst one among our best members, Mrs. Eugenia Watkins. Her funeral was a devoted husband and several children to mourn her loss.

The interest is good both in our church and Sunday school. The pastor's home received a considerable amount of mail last week, for which he and family are devoutly thankful.

Highland Park Pastor B. M. Jackson preached in the morning. A prayer and song service held at night.

Hill City Rev. J. M. Chauncey preached at three in the afternoon.

Jellies Sunday-school at 3 p. m. Rev. R. J. Willingham preached at four.

The pastor's conference is held every Monday morning, at 8:30, in the pastor's study of the First Church; visiting brethren are welcome. Bro. L. B. Smith and Dr. Branham cheered us by their presence this week.

We are in need of an active, energetic minister as evangelist in the bounds of the Western District Association, as our minister has had to abandon the work because of ill health. The field is white, ready for the harvest, and the time of protracted meetings upon us. We want an efficient revivalist. We are prepared to remunerate such a brother.

ASA COX, Ch'm. Ex. Board.  
Paris, Tenn., July 20, 1891.

WHITE PINE, TENN.—This is a growing commercial and social center of considerable importance, occupied heretofore exclusively by the Presbyterians and United Brethren. Allison and Walters have recently closed a series of meetings there which resulted in the organization of a Baptist Church with twenty members. Six converts were baptized in the creek near by last Monday afternoon. Allison did the preaching and captured the town. The young church is enthusiastic, and has a movement on foot for building a house of worship. The outlook is unusually good. It is wonderful what a little seed-sowing will do.

Only a month now till our Association, the Nolachucky, meets again, Concord Church, Greene County, is the place. Mohawk, on the E. T., V. & G. R. R., is the nearest depot.

MORRISTOWN, TENN., July 15, 1891.

"On last night I attended the Central Church in its new quarters

in East Chattanooga, on the corner of Palmetto and McCalla Avenue. The subject for the night was "The Character of Daniel." Pastor McReynolds stood at the door and furnished every one that came in with a slip of paper with reference to the subject. After the meeting opened the pastor called for the reading of those slips, which was readily responded to by those holding them. The pastor then called for short talks as to what led Daniel to do what he did, after which we had "Early Training" by Bro. McCutcheon, "Faith" by Dr. Sloan, "Love" by Burnett, "Purpose in Heart" by Smith, and "Faith" by Maj. Dodson. All went off feeling that they had learned something new as to how to conduct a prayer meeting. The Central has the finest field for work in Chattanooga, and is destined to be the leading church in the city.

J. M. BURNETT.  
Chattanooga, Tenn., July 23, 1891.

The Central Avenue Church, near Buntyn Station, East Memphis, Tennessee, began a protracted meeting Saturday night before the fourth Sunday in June. The writer of this had been invited by the church and her pastor to assist in the meeting. The meeting was interesting from the very beginning, and grew more so at every service. Congregations were much larger at night than at the morning service, owing to the fact that the membership of the church, as well as others of the neighborhood, are engaged in producing vegetables for the city and other markets, also in dairy work, so that it was a very busy time. I never preached to a more attentive congregation in my life. It was clear that the Spirit of God was present to comfort and cheer his people and to bless his truth to the good of all. We trust much good was done, and that some fruit will be gathered to the praise of Christ. This is a fine field for earnest, faithful preaching. I cannot speak of the work here, at present, as I would like to do.

On Friday, July 3, the church, with the assistance of a presbytery, composed of the following named ministers, viz., Elders J. S. Berry, pastor of the church, J. D. Anderson and G. W. Potter, ordained to the full work of the ministry Bro. W. L. Norris, Elder J. S. Berry presided as chairman and conducted the examination. Bro. Norris was presented to the presbytery by Deacon James Proscott, and was examined on his experience of grace, that is, regeneration; call to the work of preaching, and on doctrine. The examination was so conducted as to give the candidate an opportunity to speak freely and plainly his views of the doctrines of salvation by faith in Christ, of church organization and work. The presbytery and church being entirely satisfied, Bro. Norris was ordained by prayer and laying on hands of presbytery, J. S. Berry leading in the prayer. After prayer and laying on hands Elder J. D. Anderson delivered a very instructive and impressive charge to Bro. Norris, and presented him a Bible as his guide in all ministerial work. The writer briefly reviewed some points of doctrine which were brought out during the examination; spoke of the importance of holding them steadfastly by faith, and of preaching them earnestly un-

der all circumstances, trusting all the time in Him who said, Lo, I am with you always, even unto the end. After some words to the church and congregation we sung to the praise of our Divine Master, extended the hand of fellowship to Bro. Norris and dismissed the meeting till night. May the blessing of heaven rest upon the work of this day, may the church never forget her duty to the young man whom she thus recognized as a minister of the Lord Jesus Christ, and may he be faithful and useful in His work.

I am more and more pleased with the BAPTIST AND REFLECTOR. Will write you something more when I have time. I have been a regular reader of the paper in its different dresses for about thirty years. You may consider me a life member.

G. W. POTTER.  
Blue Mountain, Miss.

This historic and heroic body met with Ripley Baptist Church and was gracefully received by the talented young pastor, Rev. R. L. Motley, and handsomely entertained by the church and her friends. The beautiful new house was a delight, the attendance was good and the attention of the people of Ripley was delightful. Hon. P. T. Glass, Moderator, Rev. J. D. Anderson, Clerk, R. G. Craig, Treasurer, means a good association. The body went vigorously and harmoniously to work, and intermitted not nor slackened its interest to the close. The sermon Thursday night by Rev. J. P. Kincaid, on "the Relation of Good Works to Salvation," was strong, stirring, logical and Scriptural, and held the vast audience with intense interest to the close. It ought to appear in these columns.

The reports were very good; some of them a trifle long. The speeches were strong and with exceptional degree were to the point. But some were worthy of special mention: Earley and Anderson on "State Missions," and Thomas and Savage on "Education."

The Association, with characteristic liberality, raised \$275 for Ministerial Education, \$220 for State Missions and about \$120 Colportage fund. Some of this cash, some in pledges. The Centennial mass-meeting Friday night was a grand success and made a fine impression. The success was largely due to the excellent management of Rev. I. P. Trotter, the popular and successful pastor of Brownsville.

Rev. F. R. Boston made a splendid address on "William Carey."  
Rev. W. L. Brown presented in most impressive manner, "Our Present Responsibility."  
And they had us down on "The Results of a Century of Missions."  
Rev. M. D. Earley closed with "The Importance of the Mission Centennial."

The Association closed its labors Saturday at noon. Several brethren remained to preach on Sunday. We profoundly wish that our Associations would return to the old-time custom of including Sunday in the session of the body. We believe we, as a denomination, are great losers by the change. But the most painful feature to us was to see twenty-two churches withdraw, by letter, to form the New Memphis Association. It was peace-

ably, almost pathetically done, but it saddened us none the less. The old mother sent them away with her best wishes and her benediction. The new Association will be organized at the First Church, Memphis, on Friday before second Sunday in August. Taken all together, it was a good session of this, among the best of Tennessee Associations. H.

A Circular Letter.

MEMPHIS TENN., July 15, 1891.

To the Chairman of the Centennial Committee of the Associations of Tennessee:

Dear Brethren.—On October 2nd, 1792, in Kittering, England, the first Baptist Missionary Society was formed, with Andrew Fuller as Secretary and William Carey as Missionary. October 2d, 1892, will be the Centennial Anniversary of that most important event.

The Southern Baptist Convention at Birmingham received the report of the Centennial Committee to the effect that we should celebrate the Centennial of Missions by putting one hundred new Missionaries in the field, and by inaugurating vigorous efforts to increase contributions to our Boards to enable them to make these appropriations; but to secure this last, there is needed a campaign of education.

Your Committee for the State of Tennessee, ask your enthusiastic and active co-operation.

By a vigorous and united effort we may reach every Association, Church and Baptist in the State of Tennessee, and stir their hearts to thanksgiving for what God has wrought through His servants in evangelizing the heathen world during the century now ending—their souls to prayer and their hands to giving, that the gospel may have free course and be glorified even in a still greater extent than in the past hundred years.

For the furtherance of these noble ends, we earnestly ask you to act as Chairman of Committees which you will select and organize, with the purpose of presenting the Missionary Centennial at the coming meeting of your Associations, of arranging for Centennial Missionary Institutes, within the bounds of your Associations, some time this fall or next spring, and of communicating with all the pastors and requesting them to present the subject in the very best form to their people.

May the spirit of God which stirred up William Carey, stir up your heart for this work, that upon all our people in Tennessee a mighty blessing may come from heaven such as followed the organization of that little Missionary Society at Kittering.

For general information on the subject we would refer you to "Carey, the Pioneer Missionary," in paper, 25c.; "Crisis of Missions," in paper, 35c. For short, pointed and suitable tracts, catalogues of publications, price 6c., Maryland Baptist Mission Rooms, No. 10 East Fayette Street, Baltimore, Md. A postal card to Dr. Tupper, for free literature, and for definite information as to our own mission work. Dr. Tupper's work, "A Decade of Foreign Missions,"

Fraternally,  
F. R. BOSTON,  
R. J. WILLINGHAM,  
O. L. HAILEY,  
Committee.

It was peace-

It was peace-

It was peace-

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. WOODCOCK, Treasurer. Send all money for State Missions to him at Nashville, Tenn. FOREIGN MISSIONS. Rev. H. A. TRIMMER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va. Rev. R. J. WILKINSON, D.D., Chattanooga, Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed. HOME MISSIONS. Rev. I. T. TRIMMER, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him at Atlanta, Ga. Rev. O. L. HALEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed. MINISTERIAL EDUCATION. Funds for young ministers to the S. W. B. University should be sent to C. M. SARGENT, D.D., Jackson, Tenn. For young ministers at Carson and Newman College, to W. A. MONTGOMERY, D.D., Mossy Creek, Tenn.

Systematic Giving, and What Per Cent? BY D. S. McCULLOUGH.

From the statement of my subject it is presumed that no issue will be raised against giving. It is recognized as a duty, and the contention, if any, is transferred to the system and amount, or per cent.

Both observation and experience teach us that but few things can be done satisfactory, and none with the best results, without system. He who knew this better than we would scarcely have left so vital a matter obscured beyond finding out, nor have left so vital an interest to his kingdom to uncertainty and penalty. The maintenance of the ministry, the building of houses of worship and objects of charity are so dependent that we would rather expect to find a well defined law, a divine law, for our government. I shall assume that there is such a law and will essay to develop it.

The earth and the fulness thereof belong to the Lord, and he by deed of grace farms it out unto us in consideration of a weekly settlement of one-tenth of our income. This is a sovereign stipulation, and obligatory. Then, there is a law of free-will offerings which we are encouraged to respect, and includes all amounts contributed over ten per cent. of income. Our obligations under the former law are in the nature of a debt, while under the latter they are in the nature of a gift. I shall now attempt to maintain the assumption.

The law of tithing is commonly called the Mosaic law, but it is by no means peculiar to it. It was a custom universal among the nations of earth long before Moses was born, and before there was a Mosaic ritual. An eminent historian says: "In the annals of time no nation was found that did not pay tithes." This is a far-reaching declaration, and establishes the point that the rite was not peculiar to the Jewish nation, and its universality among all the nations is conclusive of a common fatherhood, and must have come down to us from the second peopling of the earth, if no further. The point I make is that it is highly presumptive that God was its author back, back in the earliest ages and afterward corrupted by the heathen to idolatrous purposes.

I will now call attention to the first instance of Bible record, where Abraham met Melchizedek, the king of

righteousness and peace, whom I interpret to be the very Christ himself in the vesture of our humanity, just as he afterward appeared to Jacob in the wrestling match, and later to the world in the incarnation. This was 428 years before the giving of the Law, and therefore could not originate with that Law. Again, Dr. Clark, a distinguished critic, says: "It was an ancient custom among all the nations of earth to consecrate a tenth part of the spoils of war to the objects of their worship." If this was the Christ, the object of Abraham's worship, this instance of tithing was under his (Christ's) immediate supervision, and the rite must therefore be Christian; but if Melchizedek be a mere man the same is true, for he was a type of Christ and personated him in this instance. No one will dare affirm that the incident was a mere accident and without significance.

Again, Abraham is called the father of the faithful, the spiritual father of all the seed of Christ, and what he did in this representative character commits all whom he represented. Paul understood and interprets this act of Father Abraham to be a typical Christian rite. In reasoning upon it he takes the most improbable case and proves it to the Hebrew Christians. His argument is that the Levites, some 428 years before their appointment to the sacerdotal office, which entitled them to receive tithes of their brethren, also paid tithes themselves to Christ in this representative act of Abraham; and this, he says, they did before they were born. Thus it became their personal act, independent of their law.

Now, extending the argument, if this be true of a part of those Abraham personated it must be equally true of all, and as he personated the entire seed of Christ it becomes equally our act, and to it we are committed.

Again, when God instituted the Mosaic Law, 428 years later, the tithing section is not in mandatory language, such as we find in statutes creating a new rite, but it is simply declarative of a fact that could have existed forever: "All the tithes of the land is the Lord's, it is holy." If it had been the origin of a new rite would he not have said it shall be? I conclude that it was simply introduced into the Law, not originated, and to be perpetuated in its original purity of purpose.

I need not dwell upon its conscientious observance by the Jewish nation, which was itself a type of Christ's churches or kingdom; and again we are brought face to face with typical lessons. I believe it is universally conceded that tithing ought to obtain in our churches if it has not been abrogated or superseded by another.

I now pass briefly to the new dispensation, and fail to find any evidence of repeal or the institution of a different or better one in any fairly interpreted text of the new Scriptures. But, on the other hand, I do find where Christ himself approved and commended it. When the hypocritical Pharisees boasted that they paid tithes of all they had He said: "These things ought ye to have done." This ought to settle it. I cannot conceive that he would commend the observance of an obsolete rite and leave them in ignorance of a new and better one. Nor can I un-

derstand why he would commend them in their act and teach his disciples a different method. When the Pharisee held out to the letter correctly and misapprehended the spirit He was ever ready to correct their errors.

Again, He manifested great interest in watching the treasury of the temple, which cannot be accounted for if the rite had been abrogated.

But some claim to see a new order in the language, "Give as the Lord has prospered you, and parallel texts, but I submit to your candor such expressions cannot possibly be contorted to be in conflict with tithing, but, on the contrary, are in the most perfect harmony.

Now, I inquire how did the apostles, the early churches and the fathers understand it? What is the testimony of history? Bingham in his "Ancient Antiquities" upon this subject says: "This is the judgment of the fathers and the voice of the church uncontradicted for more than a thousand years, or until the usages of the church were alienated and perverted by the Roman hierarchy." I also have it from a standard author that Origen, Chrysostom, Jerome, Augustine and others add their united testimony to the same effect.

This array of collateral testimony clinches the argument and should dispel every shadow of doubt.

In conclusion, I would inquire how can any one know when he has done his duty, from which so much joy comes, unless he knows specifically what is required of him? Can ten men of equal resources, giving one to one hundred dollars respectively, all have done their duty? And was the progress of the kingdom ever left to so great uncertainty?

Central Committee Notes.

Acting according to the instructions of the Southern Baptist Convention, and also of the Tennessee State Convention, our Central Committee, composed of two representatives from each of the Nashville churches, is earnestly laboring to organize woman's missionary societies and children's bands in the Baptist churches and Sunday-schools of the State, and by the distribution of missionary literature and personal influence to cultivate a spirit of missions among the women of the churches.

We need a sister in each Association, who will help to scatter missionary information among the churches. Who will volunteer to do what she can? Write to the President, Mrs. G. A. Lofton, 607 South Summer street, or to the Corresponding Secretary, Miss S. E. S. Shankland, 223 N. Vine street, Nashville, Tenn.

The wide-awake, temperance town of Harriman has a Baptist pastor who understands how to utilize all his resources. He writes to the Corresponding Secretary for help in forming a Woman's Missionary Society, a Young People's Society and a Sunbeam's Society in his church.

The old McMinnville church is taking a step forward. Its pastor will not only use the Prayer Cards and leaflets for the lately organized woman's missionary societies, but will have them read at the monthly missionary meeting of the church.

Not waiting for the dedication of their beautiful house, the sisters of the Second Church, Chattanooga,

united in a missionary society, all the more ready to help themselves by being willing to help others.

These bright, warm days, which persuade nature to yield her best products, show the little folks of the First Church, Chattanooga, what it means to be a Sunbeam.

A dear sister, poor in worldly goods but rich in loving faith, gives the eggs her hens lay on Sundays to missions.

Sisters, learn about this great work and pray for it. Pray. Pray.

A Pentecostal Day in Ougole.

December 11th was the day of the Ougole quarterly meeting, and we had an unusually large attendance.

How thrilling a sight to see the hundreds so recently from idolatry now rejoicing in a living Savior!

The greater part of the afternoon was spent in the examination of those asking baptism. At five minutes to five, Dr. Clough entered the water and began baptizing, while the multitude stood around waiting the sacred ordinance at his hands. In one hour and fifteen minutes Dr. Clough baptized 209, then the native preachers took up the work. At seven o'clock the last of 352 was baptized.

It having been learned that large numbers back in the villages were anxious for baptism, Dr. Clough decided on an adjourned quarterly meeting. The preachers were to go to the several villages and arrange for all who could to come to Ougole. On Saturday evening, Dec. 27, the eager, anxious throng began pouring into the mission compound. The chapel would not accommodate one-third of the people, and the meeting was arranged under the lovely shade trees just west of Dr. Clough's bungalow, and the steps of his veranda were used for the pulpit. Between three or four thousand sat closely crowded together, many of whom had wended their weary way on foot through sand and sun from villages fifty to seventy miles distant. From the words, "Come unto me all ye that labor," etc., Dr. Clough addressed this vast concourse of Telugus for one hour and twelve minutes, and during this time not one moved from his position, nor scarcely took his eyes off the speaker.

At twenty minutes past one, all gathered round the baptistery. The native preachers began the work and continued, two baptizing at a time, for three hours and five minutes, baptizing 1,065. Dr. Clough and the writer then entered the water, and proceeded to baptize the remaining 606. Thus, we feel, closed one of the greatest days in the history of missions. Philip M. Johnson, in Bapt. Mis. Mag.

The Park City Times of Bowling Green, Ky., says in a recent issue:

"Miss Sallie Cooke, daughter of Mr. W. A. Cooke, will leave Monday for Saltillo, Mexico, where she expects to remain for an indefinite length of time. She goes under the auspices of the Southern Baptist Convention to teach and do missionary work among the Mexicans. At the end of two years she may return on a visit, but will permanently labor for the advancement and christianization of those who need it in Mexico. She is splendidly equipped for the work she is to undertake, being well educated and thoroughly appreciative of the importance of her mission. Her life is to be devoted to the advancement of the Christian religion and the uplifting of humanity. It is a noble mission, which will be faithfully performed. The best wishes of her hundreds of friends will go with her to the land of the Montezumas, and it is the universal hope among them that she may meet with that success to which her zeal and courage entitle her."

Miss Cooke is a niece of our brother Buruan of Fayetteville. We wish for her much success in her chosen labors.

BAPTIST AND REFLECTOR

J. R. GRAVES, LL.D., - Special Editor. MEMPHIS, TENN.

What They are Doing.

At the Southern Baptist Book House they are mailing "John's Baptism" as fast as they come from the bindery, and in the order in which the pre-orders were received. The BAPTIST AND REFLECTOR list is received and it will be filled in its turn. It is a beautiful example of the printer's art, and the book contains that which many a Baptist minister has so often wanted to know. It will forever stop the mouths of the flippant Methodist circuit rider on the subject. As you read it, know that this is the labor of our old age, performed amid the most excruciating pains which often struck the pen from our hand, and sent us in anguish to our bed.

We regret the delay in filling orders, but could not avoid it. We trust our friends may find some such satisfaction in reading as we have in writing our last book.

The delay has not been without its advantage to the reader, as it has added at least fifty pages to the book. We regard this as the most valuable of all our denominational works.

We are now prepared to fill all orders on short notice.

To our many enquirers we would say that the queries will receive attention as soon as we are able to hold our pen again. For more than six weeks we have not been able to write, but if the Lord continues his blessings, as in the last few days, we shall soon be at our table again. [As I write these lines for him, Dr. Graves sits in his chair and reads the morning paper. Though he has passed through a long and very trying illness, we rejoice to see him recovering. O. L. H.]

The Eastern Question.

NO WAR THIS YEAR - THE REASONS WHY. THE DESIGNS OF RUSSIA CLEARLY STATED FROM AN AUTHENTIC SOURCE.

BELOGRADE, June 13, 1891. "Can you, who have been studying the war question for the Herald," said the Bulgarian statesman, as he lighted a fresh cigarette, "can you tell me why the Russians are angry with Bulgaria?"

"I only know what responsible Russian say."

"What do they say?"

"That the Bulgarians are ingrates. Russia poured her best blood and spent treasures to free Christian Bulgaria from the Mohammedan Turks. Bulgaria knew what Russia's ambitions and plans were for the future, and knowing them accepted those sacrifices. Now she stands in Russia's way, and acts against her interests with her enemies."

"I know that is how they talk," he said, with emotion; "Russian statesmen have come to me," saying that Russia created Bulgaria, and that we must submit to her or be crushed out of existence. "Knowing this, we watch anxiously for signs of war. But we are not afraid. There will be no fighting this year."

WHAT RUSSIA WANTS.

"Russia will no longer be contented

with the possession of Constantinople. She wants the Dardanelles. Constantinople is a secondary question now. There is not a turn nor a twist in this intrigue that I have not either figured in myself or watched in detail. When Russia gets the Dardanelles she will sweep all the Balkan nations into her empire, and then begin the conquest of Europe. Make no mistake about Bulgaria's position. Serbia and Montenegro are working for Bussia."

"Bulgaria for the Bulgarians is our idon. It grows every day. Premier Stambouloff is stronger than ever. If he should be killed there are a dozen other Stambouloffs ready to take his place. We are all grateful to Russia. We acknowledge that the Russians freed us, and our prosperity to-day is an honor to the Czar, but we want to be left alone."

"When the Russians came to free us, they were astonished to find that our peasants were all petty proprietors and enormously superior in intelligence, education and resources to the slavish, stupid moujiks."

ORGANIZING THE BULGARIANS.

"When the war was over, the Russians officered and organized our army. The whole arrangement showed the object of the organization. Our army was divided into three corps, directed exclusively by Russians. Russia could not have troops in Bulgaria without provoking Europe; her plan was to wait until she was prepared for war, and then strike for Constantinople with the three Bulgarian army corps. I do not deny that there may be truth in Russia's claim that a great empire like hers is entitled to a great and complete outlet for her commerce; but Bulgaria does not wish to be used as a mere weapon in a war that will do her no good, and in which we might lose our independence."

"When Prince Alexander took the throne he was the Czar's candidate, but the present Czar seemed to take a violent dislike to him. We have never been able to solve the mystery. There must have been some family reason. The only reason given for the sudden opposition to Prince Alexander was that he betrayed the Russian policy to England. When Bulgaria declined to enter into a new kind of slavery to the Russian policy, Serbia was egged on until Prince Milan declared war on us. Serbia was in the hands of Russia. If she conquered, we would be completely at the Czar's mercy. In that moment of supreme danger the Czar ordered all our generals, colonels and other superior officers, who were all Russians, to withdraw into Russia at once. This left us practically with an army containing no officers except captains and lieutenants. Our fighting force was demoralized, but we reorganized it, and finally managed to thrash Serbia."

PRINCE FERDINAND'S STATUS.

"What does Russia want of us? The ex-Minister who sounded Stambouloff last year said that Prince Ferdinand would be recognized if Russia were given the supreme command of the army and the right to occupy the harbor of Burgas, which is the gate to Bulgaria and the key to Constantinople. Stambouloff told him that it would be giving up Bulgaria's freedom, and there was not a gypsy in the country who would sign such a treaty."

"Russia will not move this year. She is building ships that will not be completed until next year or 1893. A change in her musket ammunition also has delayed her. She has not yet made a satisfactory combination in the Balkans. She is working now to get Montenegro and Serbia together. Besides, she is not too sure of France. The French know that if once Russia conquers the Orient, French prestige, influence and commerce there would die. France would lose in the end."

"Campbellism Gone to Seed."

When I read my brother's article, published February 19th, I was impressed with the idea that his position would be misunderstood. So I was not surprised when I saw and read, in the BAPTIST AND REFLECTOR of March 19th, the hyper-criticism of Rev. W. H. Barksdale, of Mississippi, whom I have known for quite a while, and for whom I have great regard. I desire, however, to call attention to the untenableness of his review of my brother's position, not to say the unfairness of his review. I may or may not indorse what he has said as to "sorrow in repentance." It is, however, immaterial as to what my individual views are just now. What I propose, by your permission, is to call special attention to the manner and substance of Dr. Barksdale's review.

In the first place the Doctor, with a great flourish of trumpets, headlines his review by this peculiar announcement, "Campbellism Gone to Seed," and then declares, with great triumph, that "Bro. Coulson has out-Heroded Herod himself," and then inquiringly says, "who would have supposed that any brother," etc., would have penned the following sentence: "I now say that, in all the Bible, from Genesis to Revelation, there is not one command, precept nor example for one to mourn or feel sorrow in order to come to Christ and be saved," and in the next sentence Bro. Coulson says "There is not an intimation that any one ever did, in coming to Christ, or in being saved, feel sorrow on account of past sins." The Doctor then proceeds to make known his great astonishment at such a statement, and straitway proceeds to investigate what Alexander Campbell had said on this subject, and at once finds Campbell had never said anything like what Bro. Coulson had said. Well, I suppose that by seeking in the first place to prejudice his readers against my brother's position, and then by leaving out the "order," later on, he would succeed, at least, in gaining a temporary victory. I have italicized certain words for use hereafter and to show how easy it is to have a man say what, in fact, he did not say. The doctor, after quoting from Campbell's debate with Doctor Rice, and referring to 2 Cor. vii. 9-11, says, "I will mark you, reader, Bro. Coulson not only says, 'there is not one command, precept, etc., in coming to Christ to be saved,'" thus leaving out the word order, which, of necessity, changes the whole meaning of the sentence, and the idea conveyed in the first quotation is totally destroyed by the second; if it controls, as I understand the proposition, the writings of Alexander Campbell have little or nothing to do with this de-

mission. Let it be fairly and honestly dissected so as to get at the truth, as given in the Book. Now, my dear Doctor, if you know of a passage in the Bible that says we are to sorrow for past sins in "order" to come to Christ and be saved, give it just as it is and do not leave out a single word. Doctor Barksdale refers to Acts iii. 10. I think that he is unfortunate in this reference, for I can see nothing in it that intimates that we are to sorrow for past sins in order to be saved. It may be because of obtuseness, and if so it is my misfortune. The reference to James iv. 9, 10, is equally unfortunate, for James is here writing to those who were represented as the already saved and who had fallen from the grace that should adorn their lives, and has no reference to the unsaved or to those who claimed to be such, and this view is sustained, as I take it, by reading the eleventh verse, "Speak not evil one of another, brethren," etc.

The reference to David and the occurrence given in the 51st Psalm is not in order to be saved, but the sorrow of one who had lost the joy of his already saved state, as any one will see from reading the whole chapter, or Division. The 38th Division is even less helpful, for these all have reference to the sorrow that comes to the saved one who has fallen into sinful ways—gone out of the way, the wailings of a disobedient child. This is, as I read it, the narrative.

Why the doctor refers to Heb. v. 12, I do not understand, I confess, unless he wishes to indulge in a bit of ridicule. Well, that may be a good way out of a close place, or for want of argument; and likewise the reference to 2 Tim. iii. 1, 8, and my dear doctor may write me down as one ever learning and never able to come to knowledge, but then my good doctor ought, by all means, to be helpful to the weak, that they, through him, may attain knowledge.

As to the meaning of the word, "metanoia," I leave that to the school men to settle, and whether or not it has been correctly translated, I have not had time to ascertain.

Concluding, I want to say, in answer to the doctor's clipping from the Western Recorder, what page he does not say, but it is in the January 1, 1891, paper. I read it then and thought then, and think now, that it was, and is, an unkind cut at a brother who may honestly differ with us. I know that my brother ought possibly to have treated our D.D.'s with more consideration, as many of them are over-sensitive as to their titles, and I reckon it is right, for this is, to my mind, about all they have to recommend them to the people as members of the churches. I do not mean this for my Bro. Barksdale, for I think he has much more than D.D. to commend him. I only regret that, in my judgment, he failed to see the real point that my Texas brother was endeavoring to make clear, sorrow in order to be saved.

I hope, whatever further may be said in connection with this discussion, may be said by us as brothers trying to arrive at the truth. I want to say this, further, that I know that my Texas brother is as far from being a Campbellite as any man living is dead. I think I understand him.

L. C. COULSON. Scottsboro, Ala.

BAPTIST AND REFLECTOR

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ALAS! POOR PAUL!

We quoted Sam Jones recently as saying that he did not care what Paul said, he believed women had a right to preach. Now comes the Sunny South, of Atlanta, and says:

"The quotation from Paul is not considered by everybody a sufficient reply to woman's demand for a larger sphere in which to exercise her brain. There are those zealous for the maintenance of every essential doctrine of Christianity who do not think their loyalty to the Savior compromised by questioning the inspiration of the apostle of the Gentiles in every line of his writings. From an economic point of view, it appears sad that little of the wonderful gift which women display in the art of persuading is utilized for the spread of the gospel."

Poor Paul! Hold on to Christ, but let Paul go, because he antagonizes "woman's demand for a larger sphere in which to exercise her brain." But is it true that a person's "loyalty to the Savior" is not "compromised by questioning the inspiration of the Apostle to the Gentiles in every line of his writings?" May so prominent a servant be despised without insult to the Master? Can he, to whom the risen Lord appeared in a special vision before Damascus and at other times, who was a chosen vessel unto him, be spit upon and the Lord care nothing?

Blot out Paul's writings, and what sort of New Testament have you left? Then, if Paul goes, why not Peter and John, and why not Matthew, and Mark, and Luke? They are all in the same boat—and the Master himself is with them. They swim or sink together.

But the most remarkable utterance yet along this line is that of the Central Christian Advocate, Methodist, of St. Louis. We quote it entire:

"Those persons who are inclined to become impatient in respect to the position, rights and privileges of women in the church may take some comfort in observing how far the Methodist churches are in advance of the Presbyterian and other ecclesiastical organizations. The last Presbyterian General Assembly, in answer to an official inquiry from Texas, declared that the public speaking of women in mixed assemblies was contrary to the express teaching of the holy Scriptures. And to prove it, quoted 1 Cor. xiv. 34-35: 'Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience, as also unto the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.' And 1 Tim. ii. 12, is made to render service also: 'But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.'"

And our Presbyterian brethren are right, if Paul was authorized to make rules for the Church of the nineteenth century in Christian lands and for all time. But Methodism, under its founder, who was as certainly a providential leader in God's church as Paul himself, has made woman a class leader, an instructor in spiritual things, a witness of salvation in the love feast and general class meeting, a teacher and officer in the Sunday-school, and stewards in the temporal affairs of the church. In simple honesty we ought to go back to the letter of the Word, or go forward under the guidance of the Holy Spirit. Methodism cannot keep the leadership of the evangelical movement of the nineteenth century by falling in with the pace of these older church organizations.

Here John Wesley is put on a level with Paul, and the claim is made that the Church has as much right to make rules as Paul had. How far is it to Rome?

It is very significant that two, if not all three, of these expressions thus repudiating Paul's inspiration and authority, should have emanated from Methodist sources. It certainly does not speak well for that denomination. Do Methodists generally endorse these expressions? Does the Christian Advocate, of Nashville, endorse them?

These expressions are but slightly varied forms of the attack being made now, all along the line, upon the inspiration of the Bible. They are but thinly disguised infidelity masking under the name of religion. It would be sad to see a whole denomination of Christians endorse them.

It is also significant that the three utterances were all made in connection with the question of woman's preaching. Their authors had made up their minds that women ought to preach. But Paul stood in the way. Continually his words were quoted to them. They tried to explain them away. It could not be done. They tried to limit their application to Paul's own time. It was a failure. Finally, in desperation, they exclaim they don't care what Paul said. Let Paul go, with everything he ever wrote. He was no better than John Wesley, and he believed in women preaching.

It is enough to make the advocates of woman's preaching pause and reflect as they read such expressions as the above. And in their reflection let them remember that these expressions are but logical sequences of the position they hold.

There are only two ways of getting around Paul's prohibition of woman's preaching. One is by the old Roman Catholic claim, now put forth by a Methodist organ, that the Church has as much authority as Paul. The other is, as Sam Jones and the Sunny South do, by repudiating Paul and his inspiration altogether. The issue is sharply defined. It is Paul or the women one or the other. Which?

For our part, much as we love the women, we propose to hold on to old Paul a while longer, because we believe that on his side he has truth, and right, and inspiration, and God. Remember, when Paul goes, all goes inspiration, the Bible, Christ, hope, Heaven, all.

THE ASSOCIATIONAL SEASON

The associational season is on us. It began with Big Hatchie last week. Concord follows this week, Holston next and so on. Allow us to make a suggestion or two.

1. Keep the principal subjects missions, education, etc. well to the front. Do not let them be side-tracked by matters of minor importance, as we have sometimes seen the case.

2. Be sure to give State Missions a prominent place in the program, and then, no matter whether Secretary Anderson is there or not, take up a collection for that cause.

3. It does not make so much difference about giving the subject of literature a prominent position. But if you are going to give it any position at all be sure to give it an early one, so that the representative of the paper may be able to get the advantage of any interest or enthusiasm which may be created by the discussion of the subject. If you wait until the close of the Association to have the report on literature you may as well not have it at all, so far as any influence upon the delegates is concerned.

4. The Editor and Field Editors expect to attend as many Associations in the State as possible. Unfortunately it is not possible for them to get to all, because of their number and the fact that frequently several meet at the same time. If they happen not to get to your Association will you not see that the paper is represented by some one who will not only make a speech for it, but take subscriptions for it in private?

5. And may God bless this associational season in Tennessee, and grant that it may mark a long stride forward in the development of our Baptist hosts.

PERSONAL AND PRACTICAL.

That is a splendid letter from Secretary Frost, on page 1. As you read it, you get an insight into the heart of the man back of it. Any one who can write so noble a letter can not fail in his undertakings.

Read the circular letter of the Centennial Committee. We are glad to see them so vigorously at work. Let us rally to their support and bring up old Tennessee's quota for missions during the Centennial year.

Bro. E. L. Jordan, Sr., of Murfreesboro, dropped in to see us last week. We are glad to know that his health has sufficiently recovered so that he can be out again. May his useful life be prolonged yet other years.

We deeply regretted our inability to attend the Big Hatchie Association, as we had expected to do. Only sickness could have prevented our going. We are sure, though, that the paper was well represented by the business manager.

Among the obituary notices this week appears one of Bro. Albert Eakin, of Chattanooga. He was one of the most prominent members of the First Church there, and was a generous, noble man, with many friends. We sympathize deeply with his wife and children in their bereavement, and pray God's blessings upon them.

The latest State Board of Health Bulletin shows Clarksville to be the healthiest city in the State, for the month ending June 30, 1891. The death rate there was only 12 per thousand of population, while that of Columbia was 20.31; Knoxville, 21.96; Memphis, 25.20; Nashville, 26.25; Murfreesboro, 26.40; and Chattanooga, 29.20. Next month's record may change these figures materially.

A prominent Methodist preacher in this city said recently: "It is a matter of no consequence at all whether a man believes that the fish swallowed Jonah or not." A Campbellite replied to him in the daily paper, and asked him to explain how one can disbelieve that the fish swallowed Jonah, "and yet believe that Jesus Christ is the Son of God, who endorsed it." We confess that we stand with the Campbellite this time.

Rev. W. T. Campbell, of Kansas City, Mo., has just returned from a European tour, and Rev. W. F. Harris, of Palmyra, Mo., has just started on one. Both of them were special friends of ours at the Seminary, the former a room-mate. While we congratulate them, we can not help also envying them. Pastors of rich city churches may take European tours, but alas! the poor editor must bond down to his task from year in to year out, with no vacation and no European trips.

—Well, the threatened war in East Tennessee has been happily averted. The Governor decided to call an extra session of the legislature and to include in the call the question of abolishing the lease system in the State, and the miners very wisely agreed to await the action of the legislature in the matter. The convicts have been returned to the mines with only their regular guards, the militia have all gone home, and everything is now serene. "Grim-visaged war hath

smoothed his wrinkled front," and smiling peace now shows her countenance. May she continue to smile.

William Ewart Gladstone, by J. L. M. Curry, D.D., published by B. F. Johnson & Co., Richmond. This is one of the most interesting books we have read in some time. It does not propose to be a history of Mr. Gladstone, but merely a study. It is, however, such a study as only a Curry could make of a Gladstone. No one can read it without feeling a still higher admiration for the grand old man of England. It gives us a keen insight into his character, and throws much light upon the events of the last half-century in England, and especially upon the Irish question. We think it well worth any one's perusal.

The Gospel Advocate, of this city, has been repeating and reiterating in almost every issue, a remark of our's some time ago that a man who deliberately and persistently refuses to be baptized after he is fully informed as to the teaching of the Scriptures touching that ordinance cannot be a Christian. The editor claims that that remark expresses his convictions. Very good. We are glad to know that he is right for once. We stand by the remark. But suppose we change it a little, and ask this question: Can a man who is not fully informed as to the teaching of the Scriptures upon baptism, and who fails to be baptized by a Christian? We say he can. What does the editor of the Advocate say? That is the real question at issue between us. We await an answer.

We have just read that splendid book, "Immersion, the Act of Christian Baptism," by Dr. J. T. Christian, of Mississippi. It is really a remarkable work. It is the most thorough discussion of the subject we have ever seen, and at the same time the most satisfactory. It is convincing, overwhelming, unanswerable. We imagine that the only answer which will ever be attempted to it will be the answer of silence. The book is perhaps especially valuable for the number of testimonies which the author has collected from many of the principal podo-baptist scholars in the world, as to the meaning of the word baptizo. Dr. Christian deserves the thanks of the denomination for the patient research he has shown in the study of the subject. The price of the book is only \$1. It may be ordered from the BAPTIST AND REFLECTOR Book House.

—All over the Christian world the news that Mr. Spurgeon is convalescing, and may be expected to recover his usual health, will be hailed with delight, for there can be no doubt that he is the most popular and powerful preacher of the generation. It is true that his narrow Calvinism and his lack of capacity for high thought subtract from his great merits as a pulpit orator; but these defects are offset by his loyalty to Jesus Christ, his unwavering faith in the gospel which he preaches, and his sincere love for the souls of men. We are thankful to God for having raised up this great-hearted Baptist in our day. —Christian Advocate.

Mr. Beecher once said that Spurgeon's Calvinism was the hump on the camel's back. Yes, replied Spurgeon, and it is that hump which enables the camel to make his long march through the desert and preserves him alive. Mr. Spurgeon's Calvinism is, we think, no narrower than Paul's,

and his thoughts are as high as the gospel. He does not aspire to higher ones.

The circulating medium of the country, according to the Philadelphia Record, a very high authority, is \$21 per capita, or, in round numbers, \$1,500,000,000 a year. The whiskey bill of the nation is \$15 per capita yearly. Or, to state it differently, on an average every dollar in circulation passes through the hands of the saloonists once in eighteen months. To vary the statement again, it is the same, or worse, than if we were to burn up all our money once in a year and a half. Or, to put it another way, if we were to put all our money in merchandise once in eighteen months, and burn the whole of it, we would be no worse off. That we spend all this vast sum, and yet prosper, is evidence that we might quit drink and buy all the railroads in seven years. Or, we could easily pay the national debt in less than two years. Texas Baptist and Herald.

Oh, that men would put an enemy into their mouths, to steal away their brains, their money, their property, their happiness, their friends, their character, their soul! But they will do it as long as they have the temptation constantly before them.

The latest news from Mr. Spurgeon is that he is much better, and expectations are entertained of his permanent recovery. During his illness Mr. Gladstone wrote the following letter to Mrs. Spurgeon:

"In my own home, darkened at the present time, I read with sad interest the accounts of Mr. Spurgeon's illness. I cannot help conveying to you an earnest assurance of my sympathy and of my cordial admiration, not only for his splendid powers, but still more for his devoted and unflinching character. I humbly commend you and him in all contingencies to the infinite stores of divine love and mercy." Mrs. Spurgeon replied with a note of thanks, a postscript to which was traced by Mr. Spurgeon, as follows: "Yours is a word of love such as those only write who have been into the King's country and seen much of his face. My heart's love to you."

What could be more beautiful than this postscript, written as it was from a bed of suffering? If we may adopt Mr. Spurgeon's words, we should say that only those "who have been into the King's country and seen much of his face" could have written such a sentiment.

"The Year Book of the Methodist Episcopal Church gives the increase of membership in that church to be 46,891. The increase in the membership of the Methodist Episcopal Church, South, was 41,411, thus making the increase in these two branches of Methodism the past year, 81,102. There are thirteen other branches of the Methodist tree in the United States." The very latest statistics of the Methodist Church in the United States shows the total membership to be 5,064,098. — Wesleyan Christian Advocate.

The Baptist figures are:

White Baptists in the South in 1890.....	1,194,520
White Baptists in the South in 1891.....	1,235,705
Increase.....	41,245
White and colored Baptists in the South in 1890.....	2,824,067
White and colored Baptists in the South in 1891.....	2,389,908
Increase.....	65,898
Baptists in the United States in 1890.....	3,070,047
Baptists in the United States in 1891.....	3,104,227
Increase.....	34,180

If only whites are counted, the Baptists and Methodists of the South ran

a pretty close race last year. But, including our colored brethren, as we presume the Methodists do theirs, we ran far ahead of them. In the United States the Methodists outnumber the Baptists by nearly 2,000,000. But even then the Baptist increase was 94,180 to 81,102 of the Methodists, making the Baptist increase in the United States a little over three per cent., while the Methodist increase was a little less than two per cent. Baptist principles are not dead yet.

RECENT EVENTS.

Bro. A. F. Childers of McNeil, Ala., in renewing for the BAPTIST AND REFLECTOR says seven in his family of twelve read the paper, and are eager to get it every week.

Dr. John Mitchell, "the beloved John" of the North Carolina ministry, has accepted the call to the church at Franklinton, N. C. He has just returned from an European trip.

Dr. B. H. Crumpton is conducting a revival meeting at Georgiana Baptist Church, on M. & M. R. R., in Alabama. Twenty-two have already joined, most of them by baptism.

Rev. B. F. Swindler, of Owensboro, accepts the call to the Madison Avenue Church, Covington, Ky. From all that we have heard of Bro. Swindler we are sure that he might have been given a more appropriate name.

Dr. J. W. McCown writes the Biblical Recorder, from Glade Spring, Va., where he has recently gone as pastor, that the brethren have received him right royally there. We had hoped to get him back into Tennessee the next time he moved.

Rev. C. G. Elliott was ordained at West End Church, Meridian, Miss., July 18. Rev. J. D. Cook preaching the sermon, Rev. W. J. David offering the prayer, and Dr. J. W. Bozeman delivering the charge and presenting the Bible. May he prove a valiant soldier of the cross.

Bro. George E. Truett, of Portsmouth, Va., says in the Religious Herald, that a great disaster was narrowly escaped, and a great sorrow to the denomination averted at Virginia Beach last week by the rescue from drowning of Dr. Felix, Dr. Cone, Rev. C. G. Jones and their wives while bathing at this popular summer resort.

—Dr. Dickinson, in an interview in the Richmond Dispatch, states there were from 30,000 to 40,000 Confederate soldiers converted during the war. One of the most interesting books we ever read was Religion in Lee's Army, by Dr. John William Jones, giving a history of the great revivals which swept over that army from time to time.

—That was an interesting account given by Dr. W. L. Slack of his conversion from Presbyterianism to the Baptist faith by the study of the New Testament in Greek at the Big Hatchie Association. It was forty years ago. He has been a faithful Baptist minister ever since, and has never had the least doubt of his being right.

—Rev. J. M. Plicher, General Superintendent of the Sunday-school Board in Virginia, and W. S. Ryland, Treasurer of that Board, are having a disagreement as to the duties of the former, and we are sorry to say are carrying their quarrel into print, although it is conducted in a brotherly way. The question should have been settled by the Board.

—The lady visitors present at the Big Hatchie Association were Mrs. Thomas Smith of the Brownsville Female College, Mrs. A. Hatchitt of Memphis, Mrs. H. B. Folk and daughter, May, and Miss Gertrude Glass of Brownsville, Mrs. Eugenia Sanders of Covington, Mrs. Eva Russell of Knoxville, Mrs. Fanny Jobs, Mrs. Haughton and Miss Callie Harbert of Memphis.

The visitors at the Big Hatchie Association were Rev. O. L. Hailey of Knoxville, Rev. W. L. Anthony and Rev. J. N. Hall of Kentucky, Rev. W. G. Stamper of Arkansas, Dr. W. L. Slack of Mississippi, Rev. H. C. Rosamon of Texas, Rev. S. R. Tigrett and Bro. B. C. Simmons of Friendship Association, and President G. M. Savage, Prof. H. C. Irby and J. W. Rosamon of Central Association.

—Drs. S. J. Anderson, Baptist, and C. McPherson, Campbellite, are having quite a lengthy and at the same time quite an interesting discussion in the Texas Baptist and Herald and Christian Courier, upon the differences in their belief. Each thinks he is demolishing the other, but we are inclined to think that Bro. Anderson is getting the best of it. We do not see how he can help it, with the truth so strongly on his side.

—Dr. R. C. Burleson, in speaking of Dr. William Carey Crane in the Texas Baptist and Herald, says: "In 1841, while he was returning to his home in Montgomery, Ala., from Baltimore, and passing through Nashville, he learned there was a young Alabama student dying at the University. He sought me out, came and sat by my bed side and sympathized with me tenderly as a brother. Again as one of the presbytery he preached at my ordination at Starkville, Miss., June 18, 1845." Dr. Crane was for twenty-two years pastor of Baylor University, Texas, and Dr. Burleson has been for forty years president of the University at Waco.

—Rev. Dr. J. D. Huffham has decided to accept the call to Tarboro. Fifteen years ago he went to Scotland Neck at the earnest solicitation of his brethren. The church there was but a small and discouraged band, while all the large territory to the east, from Scotland Neck to the sea, was desolate missionary ground. Dr. Huffham made Scotland Neck his headquarters and took under his charge this wide and desolate territory. His church in Scotland Neck is now one of the strongest, most liberal, and best organized in the State, while over twenty new churches have been organized around it, and as many new houses of worship erected and paid for. The once desolate Pamlico section now promises to become a strong Baptist section. Tarboro, where for so many years the Baptist cause has languished, has erected a splendid new house of worship which will soon be paid for, and the brethren there have for many months hoped and prayed that God would in his good providence send Bro. Huffham there as their pastor. Their prayers have been answered, and while it will cost our brother a great and sorrowful sacrifice to leave his dear church, brethren and home, with all its tender memories, he will follow the leadings of his Master, and cheerfully assume the burdens of the Tarboro pastorate. Heaven bless and cheer him in the work. —Biblical Recorder.

The Lord give us more J. D. Huffsams. If we had many more such carrying their quarrel into print, although it is conducted in a brotherly way. The question should have been settled by the Board.

THE HOME.

The Two Words.

One day a harsh word rashly said, Upon an evil journey sped. And like a sharp and cruel dart it pierced a fond and loving heart; it turned a friend into a foe, And every where brought pain and woe.

Mrs. Barton's Summer Boarder.

Mrs. Barton stood in the door of the farm house kitchen with a letter in her hand which she had just finished reading.

"Got a letter, Jane Maria?" asked a woman who had just come up the garden walk.

"Yes, Mary Ann. It's from that Mrs. Murray who boarded down at the Point last summer, and came here one morning for cheese-curd. She wants me to take her to board this summer."

"Take a city boarder, and no place to give her but that little southeast room, and roast yourself to death over the stove trying to suit with the cooking?"

"She writes that she will put up with our accommodations, if we'll only take her. She wants a place where she can be quiet."

"Well, she'll get enough of quiet here. It's about the loneliest place on earth. I've just come from the south garden, and the bugs are all over the potatoes already. There is something after everything. I don't see what's the use of trying to live and have anything. It would be better for a great many folks if they had never been born."

"Jane Maria! Jane Maria!"

"Yes, father, I'm coming."

"It seems as if I never got fixed in one position before I want to get into another."

The daughter moved the rocking-chair, in which her father sat, to the other side of the room. "Now you can look right into the pasture and see the cows," she said in an encouraging tone of voice. "You'll enjoy looking at them."

"Enjoy looking, Jane Maria, when if I saw them breaking into a corn-field, I couldn't stir hand or foot!" The daughter bent down and kissed her father's forehead amid its deep furrows as she passed out.

"It's a very small room, Mrs. Murray," Mrs. Barton said, as she ushered her city boarder into the southeast chamber, a week later.

"It is just as cozy and neat as it can be, my dear Mrs. Barton. I'm so glad you let me come."

"But I'm afraid you won't find it very pleasant here, Mrs. Murray. My father has had a stroke of paralysis, and it irritates him because he can't stir around any more. And my sister has had disappointments in life, and her words are not always 'seasoned with grace.' But you mustn't mind these things."

"Don't worry yourself at all about

such matters. We shall get on pleasantly all around, I know."

"It's a godsend to me, Mrs. Murray's coming, the money will be such a help at this time," thought Mrs. Barton, as she went down stairs.

"Of course, you wish to know what is going on in the world, if you can not get out in it, Mr. Gibson," said Mrs. Murray, a few days later, as she unfolded the New York daily. The old man became interested in the news items which the lady read to him, especially as she accompanied the reading with instructive and intelligent comments upon them.

"Thank you. Would you mind reading to me every morning?"

"I shall be very happy to read," was the kind reply.

"I was opposed to your taking that city boarder, Jane Maria, but for once in my life things turned out better than I thought. She isn't like the city folks at the Point, so full of airs and foolishness, and she dresses almost as plain as we do. Besides, she isn't all the time picking at a body's peculiarities. She and I got on first rate together. She knows how to set a body up and make folks feel they are something and can do something in the world if they haven't got ten talents to work with."

Then Mrs. Barton thought of the sweet, helpful words of the night before, though she did not tell them to her sister, and the loving arm that was placed about her as she sat in the doorway: "You have a heavy burden to carry for such a little body, my dear friend, but you are always so patient, faithful and cheery. The Lord makes account of it all, you know."

Mrs. Barton and her sister were on the porch shelling peas. Mary Ann had never taken hold of the work with such a willing spirit before. While they talked together, a young girl came across the lot.

"Mother is having such a beautiful time, I thought I'd run over and tell you. Your city boarder comes over now every day and reads to her. And she tells her stories about the poor folks in the city, and mother says she isn't half as bad off as they are, if she is blind. And Lucy Mills says she goes to the factory without any worries now, because your city boarder comes over an hour every day and amuses Nellie. You ought to see the pretty doll she bought for her, and all the clothes she made for it."

"Is Mrs. Murray in?" asked the young clergyman, as he came through the gate. "I wish to thank her for a book she sent me that I needed very much. It was so thoughtful in her. My salary is too small to invest much of it in books." The clergyman stopped for a few minutes' chat, and then went across the lot to meet Mrs. Murray at the home of his blind parishioner.

The summer has passed and the winter has come. Mrs. Barton's city boarder is in the city now, but her influence and good works still remain in the little community which she blessed with her presence. When the evening time comes, the neighbors around the fire often speak of the kindness of Mrs. Barton's summer boarder. And when tokens of her remembrance of them come to the village post-office, they share them in common.

And Mrs. Murray, in her city home,

tells her friends that the past summer outing was the most satisfactory one of her life. American Messenger.

Pictures and the Little Ones.

In most households there is a weekly accumulation of magazines, papers, etc., which, if not considered worth binding, are used as fuel or thrown into the ash barrel.

Few mothers think that in so doing they are depriving their little ones of a source of endless pleasure and instruction. Is there any excuse for the continual complaints from so many about the trials of rainy days in the nursery, when a few old papers, to them useless, will amuse the children for hours, and at the same time teach them something useful? All children love to cut out pictures, and it remains with the mother to make this pastime at once both a pleasure and a study. I recall with pleasure one rainy afternoon spent in this manner with a mother and her two little boys. The little fellows took great pride in showing me their box filled with pictures, and quite surprised me with their descriptions of many of them. As soon as papers and scissors were brought out, the little fingers began to busy themselves. When each child had cut a picture, as neatly as possible, they brought them to their mother and listened attentively to her interpretation of them.

This afternoon the first picture happened to be a portrait of Felix Mendelssohn. After a short sketch of his life, the mother promised, if they were very good boys all day, to take them into the parlor that evening and play on the piano for them some of Mendelssohn's sweet songs. This one incident alone plainly shows how very instructive this simple pastime can be made. It so impressed these little ones that, although it is nearly a year since that day, they have never forgotten it, and often beg for "some more of that sweet music."

The second picture referred to the discovery of America, giving the mother an opportunity of teaching her children something of our early history.

Occasionally, my friend also found it necessary to draw upon her imagination, and invent a story to satisfy her little ones.

Before we could realize it, the afternoon had passed. The children had not found time to miss the sunshine, and their mother had accomplished her task, not having found it necessary to put aside her work for a moment even. So there is no excuse for mothers, saying, "I cannot afford the time," for, like this mother, they kill two birds with one stone."

Only One.

"After all these meetings and so much hard work, and only one converted, and that one just a young girl!" said Sarah Payson, sadly.

"It does seem very little," replied her friend; "but we must not forget the value of one soul. It is beyond price; so we cannot count all this labor lost."

Grandma Payson looked up quickly from her knitting and said earnestly: "Girls, you cannot look forward and see the influence that this one girl may have in the world. I can look backward and see the influence of another young girl who was con-

verted under similar circumstances, the only one after a long series of meetings. People made the same remarks then that you are making now, but as time passed on she was married to an unconverted man, and, according to the rules then in force, she was put back six months on probation again, though she was then a member in full standing.

"O, grandma!" interrupted Sarah, "how could she bear it?"

"Because," said grandma, "she was so loyal to her church that all its rules were cheerfully obeyed. Before the six months were past her husband was converted, and henceforth they walked side by side in the Christian pathway. They had a large family of children, who were all converted early in life. Two of the sons became useful and acceptable ministers of the gospel, and the rest were active members in their mother's church. The grandchildren are traveling in the same way, and one has already been sent as a missionary to a distant land. Looking forward through the coming years, who can estimate the influence of that one girl's Christian life? So, my dears, do not mourn because there are no more, but rejoice and be glad that even one is added to the army of the Lord."

Draw It Out.

A Pennsylvania farmer, ignorant of modern science, was lately watching an electric motor at work.

"Where does the power come from?" he asked. "I see machinery, but no power to drive it. Where do you get this tremendous force?"

"It is latent in the earth," he was told, "in the air, the iron, the wires. We simply call it forth, set it to work."

Is not the same fact true in the world of mind as of matter? There is a power, an energy for good, latent in every human soul, which, when called out, controlled, set to work, can move the world; but how few men know how to reach or master it!

One woman may pass through her life as sister, wife and mother without influencing the destiny of a single human being. She feeds the people near to her, makes their clothes, pays them their wages, but she and they touch each other only as the cold iron does the cold earth. The force is latent in both, but no spark calls it forth into strong useful action.

Another woman will sweep her whole family with her up into happy, loving thoughts and high endeavor.

This boy, warm and genial, influences every comrade on the playground; that other remains morose, cold and friendless.

The same story can be told of nations. The Puritan came to New England, and the Scotch-Irishman to Pennsylvania, and too often saw in the Indian only a savage, who must be slaughtered or burned to keep him from slaughtering or burning. The Moravian and Quaker, and some Puritans as well, found in the same Indian a man and a friend, who welcomed them to his hearth and gladly knelt at their altar.

These last found the secret light-giving force in the red man's soul, while the others never knew that it was there.

It exists to-day in every human soul, no matter how degraded or debased. The electrician draws his mysterious motive power out of every object in nature, however seemingly dead.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

No. 216 N. Fourth Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Dear Aunt Nora: I have my other brick card filled at last. I send you post-office order for \$2. I had splendid luck in getting it filled. It got it filled in a short time after I received it, but did not collect the money. I think the card plan is a good way of getting up money. Many thanks for Bro. Diaz's picture. With much love to you and the cousins, I will close for this time. CORA CALDWELL, Williamsport, Tenn.

Well done, Cora; four dollars for Cuba, and with but little trouble!

Dear Aunt Nora: I am visiting my grandpa Howard now, and my great-grandfather's first home was in Knoxville. His name was Carter Markham. He was one of the first settlers of Knoxville. Inclosed find a two-cent stamp for which send a brick card. I am anxious to fill it while I am here. MADE YOUNG, Ukiah, Cal.

Dear Aunt Nora: I am a little girl, twelve years old, and would like to join your happy band of workers. I go to the Baptist Sunday-school, Col. T. H. Reeves is our Superintendent. Our average attendance is about one hundred. Inclosed find a two-cent stamp, for which send me a brick card. I will try very hard to fill it. LUCY DEADERICK, Jonesboro, Tenn.

Dear Aunt Nora: I see in the BAPTIST AND REFLECTOR you received the dime I sent you some time ago, but have not seen my letter published as yet. I will not wait, but will send another dime for Cuba. I am a little girl, eight years old the 12th of July. Our school is now out. I love to read the little cousins' letter. I will now close. IVA STRIBBLING, Dook, La.

Dear Aunt Nora: After being silent for a few months, I will write to you. My eyes have been so weak for about six months, I could not read the Young South; so I would have some one to read for me. I also had to give up the Bible Studies. I was sorry to hear of Cousin Beulah Green being sick. I have read so many good letters from her, that I feel as if we were acquainted. She and I are about the same age. Aunt Nora, when Uncle Orren came to Sweetwater and preached for us, I was not able to attend the meeting, and was sorry, for I was so anxious to hear him preach. What has become of cousins Lillie Graves and Neta Hyder? My brother James and Miss Josie Bushong were married the 20th of May. God bless the Young South and its editor. JOSIE JANEWAY, Sweetwater, Tenn.

Dear Aunt Nora: I have my brick card filled. I do not see why I have so much trouble to get my bricks; sorry the four have been lost, and the last one you sent me the postmaster would not let me have it—said it was not for Fannie, but to Tonia Hale—but when no one else called for it,

with reluctance he let me have it. I will wait a little while before sending for another, as the weather is too warm to walk so much to collect. I will send money-order in this. With love and best wishes for you in your noble work, I will close. FANNIE HALL, Jackson, Tenn.

Our trouble has been, Fannie, that you have not been crossing your "F's," and as neither Uncle Orren nor I could tell what it was, we guessed at it. Did you get the three cards?

Dear Aunt Nora: Inclosed find a two-cent stamp for Bro. Diaz's picture and a brick card. I have three pets, one colt, Buffalo Bill; one calf, and a little brother, sixteen months old, named James Chambers. I am a farmer's son, and live four miles north of town. WILLIAM L. SCOTT, Millsap, Texas.

Dear Aunt Nora: I have my card full. I guess you have forgot you ever sent me one, but it is better late than never. Miss Jennie Lea, one of our very dear friends, done her share towards my card. She is the organist at church and at school. Don't you think she was kind to me? Our Sunbeam Society is getting along very well. We had an entertainment at the church, and made \$12.50, I believe. We meet to-morrow. Some of the members of the church don't think it is right to have a Sunbeam Society. What do you think about it? The Convention will meet here next Wednesday. Our Sunday-school is progressing finely. We had preaching the first and second Sundays. Well, I guess this is enough this time. For fear of the waste-basket I close. CAPITOLIA WILSON, Lebanon, Tenn.

I can not acknowledge receipt of money, Capitolia, only through "Our Fund." I give room to the fund, so that the cousins may see that the money is received. Watch them. As to the Sunbeam Society, I think it an excellent thing if you can conduct it in the church, and not as a separate organization.

Dear Aunt Nora:--You will find inclosed four cents in stamps, for which send me two brick cards and two of Bro. Diaz's pictures. I want one for myself and one for sister, and we will fill them as soon as we can. ALICE GRAHAM, Malesus, Tenn.

Dear Aunt Nora:--Inclosed find \$2 on my brick card. You spoke of moving to a new home. How glad I am that you have one! May be some day the boys of the Young South will set a day and give you a call. Then you can see how your boys look. I live in sight of both of my grandmothers, and "I don't know what a fellow would do without a grandmother or two."

Cuba, Tenn. Would not that be fine fun! Come one, come all! I have two nice, long perches for you to play on, and two boys who can make as much noise as any one of you, though it may not be very interesting noise.

Dear Aunt Nora:--Inclosed you will find \$2. I received my brick card and Bro. Diaz's picture last January, but bad weather, sickness and moving caused my delay in not sending

sooner. We are now living in Amarillo; have been here nearly three months. The weather has been so cool and pleasant here, with the exception of the past few days, I can scarcely realize that summer is here. We have been sleeping "comfortably under a heavy, double blanket, one quilt and spread" until the 5th of this month, we "took off blanket and supplied the place with another quilt." "Cool enough to-day for fire." May God's choicest blessings rest on you and yours, and when the trials of this life are over, may you receive the welcome plaudit, "Well done, thou good and faithful servant." Much love to you and yours, and all the cousins. Mrs. M. A. CALLAWAY, Amarillo, Texas.

Uncle Orren and my sister ran up to Amarillo from Fort Worth, after the Southern Baptist Convention last year, and he says he can testify how cold it can get there in spring-time, for he sat by a fire and needed an overcoat in May.

Dear Aunt Nora:--I know you think I am never going to let you hear from my brick card, but it was bad weather when I received it; so I did not get to sell any for a long time. I have them all sold now, and all the money collected but 20c. I will not send it until I get that. Aunt Nora, is it wrong to ask other denominations to pay for bricks? A lady who is selling bricks says she never asks any one but Baptists. Most of mine was paid for by Methodists, and I thought it was very kind in them. Well, as my eyes are hurting so I can not write any more, I will close, with love to Aunt Nora, the cousins, and little James. MATTIE O. PARDEE, Bethpage, Tenn.

Dear Aunt Nora:--Inclosed please find a postal order for \$2, for my brick card. Sorry it took me so long, but I finally succeeded in getting it filled. Did you receive the \$2 for my other brick card? I looked at all the papers, but did not see it in any of them. I will close with love to all. KATIE E. OVERTON, Tazewell, Tenn.

Yes, Katie, my books show you are credited with \$2 received for that brick card; so I suppose it must have been published in the fund.

Dear Aunt Nora:--I wish to join your band of workers. I am a little girl, twelve years old. I belong to the Seventh Baptist Church of Nashville. Papa takes the BAPTIST AND REFLECTOR, and I enjoy reading the Young South very much. Aunt Nora, I am going to do all I can for Cuba this year. I want you to send me a brick card, and if I succeed in filling it, will send for another. I think I will have no trouble in filling it. Send my brick card to 39 Lafayette street, Nashville, Tenn. You will find stamp inclosed for the card. LULA BOWMAN.

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DELONIA LEATHERWOOD. For Cuba JULY.

Mrs. Emma Prewitt, for her son, 25c.; Fannie Hall, \$1.95; Hester Rutledge, 10c.; Mrs. M. A. Callaway, \$2; Joseph Wallace Leigh, \$2; Katie Overton, \$2; Florence Finley, \$2; Delonia Leatherwood, \$2; Mrs. W. S. Walker, \$3.50; Sadie Fuqua, \$2.10; Mittie Lea Eavenson, \$2.

ROYAL BAKING POWDER Absolutely Pure. An emblem of trust, baking powder. Highest of all in leavening strength. LARGEST & GOVERNMENT FOOD REPORT.

PARAGRAPHS FROM ITALY.

(Continued from page 1.)

fairly well attended, and I seem to see constant progress. My little Sunday-school, recently organized, is doing well, and through the children I am often able to reach and instruct the older people. Just now the children are at work trying to raise money for the "Missionary Centennial," and they seem quite enthusiastic about it. They are all very poor, and what they raise will be like the widow's two mites.

For some time I have been trying to open a mission in a large town near Florence, but it has been impossible to secure a hall. The town has a bad name and the people are much under the influence of the priests, though most of them hate them and have no confidence in them. If we can once get a footing in this town it will be a great blessing, and it may yet prove to be fruitful soil.

Pray that we may be guided and protected and abundantly blessed.

The American Baptist Publication Society has issued seventy new publications during the past year. Of these, 601,950 copies have been printed. The total number of copies of books, pamphlets, tracts, and periodicals, new and old, printed during the year, is over thirty-four million (34,411,750) copies. This exceeds the number of copies printed last year by 1,818,060.

The total number of pages (16mo) printed during the year is 767,817,876, an increase of 38,871,353 over last year.

The total issues since the organization of the Society is over four hundred and fifty-seven million (457,720,821) copies of books, pamphlets, tracts, and periodicals, equal to 9,336,814,154 16mo pages.

Consider a moment the grand service the Publication Society is doing for the cause of Christ with the printing press. Who can estimate the result? Eternity alone will reveal.

Five More Institutions Aided.

An important meeting of the Executive Board of the American Baptist Education Society was recently held in New York City. Since the previous meeting in March, last, Des Moines College has completed the raising of \$125,000; Worcester Academy, \$40,000; Carson and Newman College, in Tennessee, \$45,000; Williamsburg Institute, Kentucky, \$22,500; Hall Institute, Sharon, Pa., \$35,000; Keystone Academy, Factoryville, Pa., \$50,000; a total of \$317,500. The University of Chicago has received a gift of \$25,000 cash from Mr. Martin A. Byerson, vice-President of the Trustees. At the Board meeting Dr. Harper made the first public announcement of the gift to the University from the Ogden estate. The Board rejoiced in Mr. Colgate's gift of \$1,000,000 to Colgate University. Not less than \$5,000,000 has been bestowed on Baptist institutions of learning within the past three years.

The Board made the following appropriations from the Rockefeller funds:

To Bucknell University, Lewisburg, Penn., \$10,000 towards \$100,000 to be raised. This immediate increase in endowment is made necessary by an increase in attendance so large as to require several additions to the corps of instructors.

To Keystone Academy, \$5,000 towards \$50,000 to be raised. This is

in addition to the \$50,000 just secured will carry the endowment a long step nearer the \$100,000 required by its work.

To Cedar Valley Seminary, Osage, Iowa, \$7,000 towards \$28,000 to be raised. The endowment of this excellent Academy is destined still further to organize and unify our educational interests in Iowa, now so prosperous.

To Williamsburg Institute, Williamsburg, Ky., \$10,000 towards \$35,000 to be raised. Located in the centre of the mountain regions of Kentucky, amid great educational destitution, evangelistic in spirit, thorough instruction, with an unusually earnest body of students, numbering nearly four hundred, Williamsburg Institute is one of the most fruitful institutions on the list of the Board.

To Los Angeles University, California, \$2,500 towards \$12,500 to be raised. With the name changed to college, the debts paid, and a beginning towards endowment secured, as this gift contemplates, the institution will enter on a promising future.

The report of the last meeting of the Society at Birmingham, Ala., containing a report of the Board, addresses, etc., etc., a pamphlet of sixty pages will be sent by return mail to any address for 10 cts. in stamps. A complete file of all reports, including proceedings at the organization of the society will be sent for 40 cts. in stamps. Address Fred T. Gates, Corresponding Secretary, Morgan Park, Ill.

One of the best papers for the young people is the Young People at Work, published by the American Baptist Publication Society. It is issued weekly, and is filled with excellent and helpful reading concerning young people and their religious work. It is doubly valuable by the help it gives to the young people of the Baptist denomination for Christian work in the organization recently formed at the Chicago convention of young people. This paper will be sent for the remainder of the year at reduced rates.

Refreshing Showers of Grace.

I feel that my many friends in Tennessee would be interested by reading an account of our work here. The Lord is greatly blessing us. On the 27th of May a few of us met and began a prayer meeting. The church was very cold. Several members did not attend church any more. So only a few began in the prayer-meetings, which increased in attendance so that I began to preach and have preached every night since. The church has been thoroughly aroused, back-sliders reclaimed and sinners saved. This is the ninth week of our meeting and we have had large congregations every night when the weather was at all favorable. And now we can't seat the congregation. The meeting is growing in interest. Fifty or more, I think, asked prayer for themselves last night. The people seem to be anxious that the meeting shall continue. This is a very hard place, but the Lord is making it soft. There have been twenty-five conversions, fifteen of whom have been added to the church, and others will join soon. Three have joined by relationship, five by letter, two under the watch-care of the church; making twenty-five in all. I hope

that the Lord will give us many more before the meeting closes. All of our male members, but one, will talk in public, and nearly all have prayed in public, and I think that nearly all pay to missions and pastor's salary.

The Lord bless you. Pray for us. H. R. SCHRAMM.

New Decatur, Ala.

I find in your paper of June 11th an article on "Depravity," by Rev. B. R. Womack, of Mississippi, and at the close he says that the infant needs regeneration as bad as the hardened sinner of three score and ten years. I want Bro. Womack to tell if the infant receives it the same way that the hard sinner does, or can the old sinner receive regeneration without repentance and faith? Please tell us how the infant is regenerated and by what law it is condemned. These are matters that are disturbing the public mind, and after Bro. Womack answers you may hear from me again.

NATHAN SKAGGS.

Trammel, Allen County, Ky.

Kind Words Series.

We are glad to note an improvement in the paper and mechanical execution of the Kind Words Series of publications of our Southern Baptist Convention, for the third quarter of the present year. Intrinsicly they are inferior to none of the Sunday school helps, with which we are acquainted; but there was need of mechanical improvement, and we are glad to see that improvement. For these publications the best minds and hearts of our denomination have been subsidized, and a list of their contributors would embrace some of the best male and female intellects of the South; names that are "household words" to our denomination, and including those loved, admired and venerated by all. While as good as any, they are as cheap as any; and they are admirably calculated to be useful in the highest degree, in conveying to the young Baptists of the South, such information and instruction as they need, in regard to our Southern Baptist Missions, Doctrines and Principles.

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The Electropoise.

MAJOR PENN'S TESTIMONY.

BONHAM, TEX., July 1, 1891. Messrs. DuBois & Webb—Gentlemen: I have given the Electropoise a thorough trial. I give it as my opinion that it ought to be in every family, and that every traveling man ought to have one. I have not missed having one or two billions spells in the spring for the past twenty-five years, and I have come now to July without having any spell, and only one time a slight symptom, and I used the Electropoise and it all passed away. I have had the Electropoise six months. Yours truly, W. E. PENN.

Mr. DuBois—Dear Sir and Friend: You can use the above as you desire. You said to me as I remember, as you handed the electropoise to me: "Take this and give it a thorough trial, and send it back when you get tired of it. I do not want to hear from you until you are perfectly satisfied." Well I am not tired of it, and don't believe that I ever will be, and so I do not see any chance for you to get it back until I die, and if I die first my wife will not give it up until she dies, and so it seems to me that you are slightly

"left," as the boys say. I think that you will see several of them in this place. I find that some of the wealthy people are very much pleased with mine. I have a bookstore in Eureka Springs, or rather my son has. Is there any way for him to handle the Electropoise, and I be responsible? Who owns Arkansas? Yours truly, W. E. PENN.

Maj. Penn will be remembered as the evangelist who held a series of meetings in the Central Baptist church, of Nashville, some time back. Address DuBois & Webb, Cole Building, Nashville, Tenn.

Mention BAPTIST & REFLECTOR.

The phenomenal success of Ayer's Sarsaparilla started into an existence a host of competitors. This, of course, was to be expected; but the effect has been to demonstrate the superior merits of Dr. Ayer's preparation by a constantly increasing demand for it.

Our stock of fine sole leather, leather-covered, canvass and metal trunks, with plain and patent trays, wicker and steamer trunks; fine grain and alligator leather valises, club and cab in bags, all styles, ladies' satchels, line leather dressing sets, etc., is very complete, and buyers, however careful and fastidious, have no trouble in being suited. Persons desiring a suitable outfit for an excursion or a summer trip are especially invited to inspect this stock. A fine line of Hammocks, best make, \$1 and upwards. Nashville Trunk Manufactory, 309 North College street.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

See advertisement of Wesleyan Female in this issue. Staunton, Virginia, in a climate far famed for its health. This school is conducted by twenty-five teachers and officers, and enjoys a national reputation, and was filled the last season with pupils from twenty States. Its graduates are its brightest ornaments, and are sought far and wide as teachers. Parents who are seeking a good school, with thorough teaching and no extravagance, will write for a catalogue to Dr. W. A. Harris, President, Staunton, Virginia.

Everybody likes to get the most for the money. This desire is quickest accommodated by an investment of 25c in a bottle of Wolf's Aene Blacking. Ask some of your neighbors if they have not found more profit, comfort and pleasure in a bottle of Wolf's Aene Blacking than in any other article they could obtain for a like amount. It is profitable because it preserves leather. It is comfort and pleasure-giving because it is easily applied and requires but one application a month on ladies' shoes and one a week on men's shoes.

The Nashville Souvenir Spoon.

Who it was that invented the souvenir spoon is not certainly known, but the idea struck the popular fancy as few things have done. In every city enterprising artists in silver took hold of it, and in every city it met an instant welcome.

Ever since the spoon came into prominence as a popular novelty the B. H. STIEF JEWELRY CO., James B. Carr, Manager, have had their designers at work seeking to produce something which should commend itself to the general favor as a choice work of art, unlike anything produced elsewhere, and at the same time bear a distinctive local character. Several meritorious designs were produced and wrought out in solid silver, but none were in all respects satisfactory until the HERMITAGE SOUVENIR was evolved.

This spoon, like others of its kind, is wrought out in massive silver. In the bowl is a representation of the old log cabin at the Hermitage, the old hero's reputed birth-place, with its rude door, little windows, log and mud chimney, worm fence, kitchen annex, etc., a typical, old-time Tennessee cabin. The design is chased in bold relief. The bust of Jackson, with its familiar and strongly marked features, forms the head, while on the shank is out, in prominent characters, the word Nashville.

The spoon has met with universal favor and is eagerly sought by buyers. The general manager of the house, Mr. James B. Carr, and his assistants will take pleasure in showing it to all interested visitors.

Associational Meetings.

JULY.

Concord, Concord, ten miles from Nashville on Nolensville pike, Thursday, July 30th.

AUGUST.

Hobbsville, Limestone, eight miles northwest of Jonesboro, Thursday, August 6th.

Memphis, First Baptist Church, Memphis, Friday, August 7th.

Cumberland, Hopewell, seven miles northeast of Springfield, Tuesday, August 11th.

Chilhowee, Knob Creek Church, Sevier county, Thursday, August 13th.

Nolachucky, Concord church, Greene county, four miles from Mohawk Station on E. T. Va. & G. H. R., Thursday, August 13th.

Central, Gibson, on L. & N. R. R., Friday, August 14th.

Cumberland Gap, Mt. Zion, Hancock county, Thursday, August 20th.

Hivassoe, Oak Hill Church, Rhea county, Thursday, August 20th.

Walnut Grove, Laurel Binff Church, Rhea county, Thursday, August 20th.

Duck River, Hannah's Gap Church, Lincoln county, Friday, August 21st.

SEPTEMBER.

Bentley, Bentley church, one and a half miles of Union City, Wednesday, September 2d.

Mulberry Gap, Providence Church, Hancock county, Thursday, Sept. 3.

Big Emory, Kingston, Rhea county, Thursday, September 3d.

Unity Association, Meets with Saulsbury church, Suisbury, Tenn., Saturday before the first Sunday in September, 1891.

Unity, Saulsbury, Saturday, September 5, 1891.

Watauga, Chestnut Grove Church, Carter county, near Elizabethton, Tuesday, September 8th.

Western District, McKenzie, Wednesday, September 9th.

Sweetwater, Cane Creek Church, Monroe county, Thursday, Sept. 10.

Beech River, Jack's Creek Church, on Millin & Salltille road, ten miles south of Lexington, Saturday, Sept. 12.

Northern, Blue Spring Church, Union county, Tuesday, Sept. 15.

Salem, Kannah, Wilson county, four miles from Cheery Valley, Thursday, September 17th.

Eastmanlee, Chestnut Church, McMinn county, twelve miles from Riceville, on E. T. Va. & Ga., or eight miles from Cobb's, on K. S., Thursday, September 17th.

Clinton, Bishopville, on K. & O. R. R., Thursday, September 24th.

Union, Macedonia, Smith county, near Chestnut Mound, Friday, September 25th.

Friendship, Bethel Church, Gibson county, Saturday, September 26th.

Indian Creek, Pleasant Grove Church, Lawrence county, Saturday, September 26th.

OCTOBER.

Tennessee, Dumplin Creek Church, Thursday, October 1st.

Oreoe, Cleveland, Thursday, Oct. 1.

Hobbsville, Oak Grove, twenty-three miles east of Rogersville, Thursday, October 1st.

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Educational.

RICHMOND COLLEGE, RICHMOND, VA.

The Next Session begins September 21st and continues nine months. Expenses per session of a resident student, including entrance fees, tuition, board, fuel, lights and washing, about \$200. Of a non-resident student, about \$250. Tuition in Law School, if both classes be taken, \$70; if only one, \$40. The scheme of instruction embraces the eight independent Schools of Latin, Greek, Modern Languages, English, Mathematics, Physics, Chemistry and Philosophy, and the professional School of Law. Provision is also made for systematic instruction in Education. The courses of instruction in the Academic Schools lead to the Degree of Bachelor of Science, Bachelor of Arts, and Master of Arts; in the Law School, to the Degree of Bachelor of Law. The location of the College in the City of Richmond gives it unsurpassed advantages in healthfulness and to opportunity of improvement other than those afforded by the College itself. For Catalogue address W. L. PURYEAR, Chairman of the Faculty.

ALBEMARLE FEMALE INSTITUTE, CHARLOTTESVILLE, VA.

Large corps of Superior Teachers. Best advantages in Literary, Musical, and Art Departments. Attractive surroundings. Healthful and accessible location. Lowest terms. Order catalogue. W. P. DICKINSON, Principal.



SOUTHERN FEMALE UNIVERSITY.

Session opens Sept. 15th. Full university curriculum. Distinct courses, 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th.

Educational.

Vanderbilt University.

Over 50 Professors and 600 Students. SEVEN DISTINCT DEPARTMENTS: Academic, Engineering, Pharmaceutical, Biblical, Law, Medical, Dental. For catalogue address W. L. WILLIAMS, Nashville, Tenn.

Wall & Mooney's School

FRANKLIN, TENN. S. V. WALL, Principal. W. D. MOONEY, A. M., Principal.

A Training School of High Grade.

Our pupils enter Vanderbilt on certificate, without examination. Positive engagement necessary to secure entrance. Send for Catalogue. Address W. D. MOONEY, Sec'y.

UNIVERSITY SCHOOL, Nashville, Tennessee.

C. B. WALLACE, M. A. (U.S. Va.) Prin. A boarding and Day School for Boys. Prepares for College or Business. Full courses, thorough instruction, experienced teachers. Send for Catalogue.

MONTGOMERY BELL

FOUNDED 1827. Academic Department University of Nashville. Leading Boys' School of Nashville, Tenn. CLASSICAL AND BUSINESS COURSES. For Catalogue address S. M. D. CLARK, A. M., Principal.

HOLLINS INSTITUTE, Va.

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The Temporal (or National) and Spiritual Aspects of the Abrahamic Covenant.

BY REV. S. E. JONES.

Abraham was called of God out of Ur of the Chaldees to go into the land of Canaan, where he was to become a father, in beginning and prospect, of a great nation and nations.

1. He was to be the father of a natural seed, which was to possess and occupy the country now known as Palestine. This promise was literally fulfilled, for the Jews, the natural descendants of Abraham, possessed and occupied that country for centuries, and were as numerous as the sands by the sea.

When Abraham was 99 years old God gave him the covenant of circumcision, to be kept by him and his posterity, and all born in his house and those bought with his money. The covenant was to the effect that if Abraham and his seed after him would keep the rite of circumcision as He commanded (which rite also bound them to do whatever God might further command them), He would be to them a God and they should be to him a people; that those who broke the covenant subjected themselves to death. Into this covenant Abraham entered for himself and all his posterity, for the self-same day himself and all his were circumcised. So the father of many nations bound his posterity.

The rite of circumcision was a sign of separation and of purity to Abraham and his seed. The Israelites were to maintain a separate national existence and thus to be free from the defilement of the corrupt nations around them. It also had a prophetic significance—pointing to purity of heart and spiritual separateness from the world. (Rom. ii. 29). It was a seal to Abraham of the righteousness of the faith which he had before the rite was given him, showing that no rite, human or divine, comes in between righteousness before God and that faith through which that righteousness is reckoned. Be it remembered, then, that the Israelite was taught, if he understood God, that whenever any one of them was circumcised the circumcision meant setting a seal to a great doctrine, viz., the doctrine of justification by faith; hence the doctrine was sealed by a bloody rite. Circumcision, then, was not the seal of the righteousness of the circumcised, but of a truth which God thus taught and impressed in blood.

Hence the whole nation of Israel represented in their separate existence, and as separated by this rite, the one great doctrine which has been the heritage of God's people from

righteous Abel to this day: "Being justified by faith we have peace with God." Rom. v. 1.

2. But this great blessing of justification comes through Jesus Christ, the seed of Abraham. This is the spiritual aspect of the covenant: "In thy seed" (not seeds as of many, Paul in Galatians), but seed, which is Christ. Then in Isaac, in Jacob, in Judah, in Christ shall thy seed be called. Christ, then, stands at the end of a long line of ancestors sprung from Abraham, who is the beginning of a spiritual seed. In Christ, then, were all the nations of the earth to be blessed. In this part of the covenant national distinctions are lost sight of. So Abraham, through Christ, who is his seed, becomes the father of another class entirely distinct from the circumcised, though also including the circumcised. Jew and Gentile in Christ are Abraham's seed, his spiritual descendants, children according to promise. It is only in this sense Abraham now has any children, so far as the church of God is concerned. Natural descent as such can no longer have a place or countenance in the kingdom of God.

How can any student of God's Word maintain for a moment that children are born into the kingdom of God or His church by natural generation when we have such plain teaching of Scripture to the contrary? Who, according to Paul, are Abraham's children? Believers and their unconscionable and unbelieving children or unbelievers only?

"For the promise that he should be the heir of the world was not to Abraham or his seed through the law (moral or ceremonial), but through the righteousness of faith. For if they which are of the law be heirs of faith is made void and the promise made of none effect." The idea is that only those are the children of Abraham who, like Abraham, have believed. To substitute infant baptism for circumcision is to perpetuate legalism and to make void the law of faith. It is to confound the national covenant and the spiritual covenant made with Abraham, and so losing all distinctions between church and State, regeneration and unregeneration.

Paul teaches most positively that no one is Abraham's seed now but those in Christ. Will any one contend that children are now born again when born of believing parents, that is, born of Christ? Here is what Paul says: "We are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor fe-

male; for ye are all one in Christ Jesus." Now, mark well: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 26-29.

So there is no difficulty in the Abrahamic covenant when carefully considered in its two aspects, and so avoiding confusion which certain men have brought into existence much to the hurt of truth. It is not difficult to see a plain truth if one so desires. It is hard to convince a long-time Judaistic prejudice.

Italy and New Orleans.

BY REV. JOHN H. EAGER.

Before writing again, I have waited to see just what course Italy intended to pursue in the New Orleans affair. The report of the grand jury was most severely criticised, and for a few days some of the daily papers could not find words strong enough to express their surprise and indignation. Since then very little has been said, and the public generally have ceased to think about it.

The Italian consul in New Orleans has reached Rome, but I have seen nothing concerning his report. Before his arrival it was stated that he had important facts to place before the government. As yet the papers have said nothing about these facts. We shall see. It is said that Rudini, the Prime Minister of Italy, and Gov. Porter, American Minister in Rome, have had an important interview, and that the affair has assumed a new phase. The period of excitement and extravagant talking has come to an end, and hence it is much more likely that a reasonable and satisfactory adjustment will be reached.

Italians are well aware that many of their fellow-countrymen in America are escapes from the hand of justice in their own land, and that they are capable of almost any meanness or crime in the dark catalogue. I was talking with an Italian colonel the other day, and he told me of a letter he had just received from a friend of his, a Sicilian, now residing in Switzerland. He could not find words strong enough to describe the character of many of his fellow-countrymen who went from Sicily to America. While deploring the New Orleans affair, he confessed that he could easily understand how such a thing might happen. This is also the candid opinion of thousands of Italians. This same gentleman told me that he had had considerable experience with the Mafia. Once, when stationed in Sicily, he set himself to find out who were members of this infamous society. Having satisfied himself, he wrote to headquarters and asked for authority to act. The response came

back: "What do you propose doing?" "I will at once arrest every man whose name I have secured, put them in line, blind-fold them, and shoot every tenth man." The answer was: "You are a regular Robespierre. Of course we can not accept your proposition."

I have been told by several Italian gentlemen that the Mafia does exist still, especially in Sicily, though it is by no means so powerful and dangerous as it once was, when robberies and murders were the order of the day. One needs to hear Italians themselves tell about the workings of these societies, to understand what dreadful things were done, and how awful those times were. But these things were the result of very peculiar circumstances, and the present government of Italy is as much opposed to them as we are, having often adopted most vigorous measures for their suppression, and having in great part succeeded. Admitting, however, that many assassins have gone from this country to America, it would be a great mistake to suppose that all, or even any considerable number of the many thousand Italians now residing in various parts of the United States, belonged to this class. As a rule, Italian peasants are honest, hard-working and faithful men. The cities generally furnish the criminals, and they seem to be mostly very young men.

The only sure remedy for all these evils is the gospel of Christ. Law and standing armies can do something, but they can not touch the heart of the evil. That can be done only by the inculcation of the principles of the gospel, and in proportion as this is accomplished such things will be impossible. So, little is the pure gospel known in this land, so misleading has been the teaching and example of the priests, and such is the state of morality in many parts, that once remove the restraints of the present efficient government, the Mafia and other similar societies would spring forth into vigorous life, the natural product of the soil. The people need the gospel, and shall we not redouble our efforts to give it to them? Could not far more be done to give the gospel to those Italians now residing in the United States, and, to give it to them in their own language? An active propaganda among the Italians in America might prove a great blessing to the cause in this land. Preachers could be secured if the churches in any given city were ready to take hold of the work. Can not something be done in this direction? My letter is already too long, but you may hear from me again on this subject, about which I have thought a good deal.