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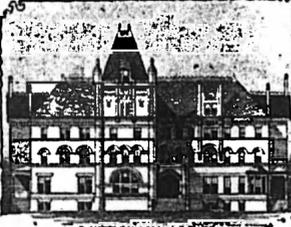
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Published every Thursday. Speaking Truth in Love.
[Entered at the post-office at Nashville, Tenn., as second-class matter]
OLD SERIES, VOL. LVIII. NASHVILLE, TENN., AUGUST 2, 1894. NEW SERIES, VOL. V. No. 50.

CURRENT TOPICS.

—A call has been issued to the Catholic Poles of this country for all who are dissatisfied, not with the Catholic faith, but with the government of the Church of Rome, to send delegates to a convention for the purpose of organizing a National Polish Church. The principles upon which it is to be organized are: 1, they deny the authority of the Catholic Bishop to interfere in any except spiritual matters; 2, they claim the right to read whatever they choose without consulting the priest or Bishop; 3, they are in favor of giving parents the option of sending their children either to the public or to the parochial schools. The very fact that it is necessary to organize an Independent Catholic Church upon these principles shows the position of Rome upon them. And yet, Catholics have denied over and over again that they claim any such authority as here indicated, and we suppose they are going to continue to deny it to the world and claim it to their own members.

—A very surprising thing occurred out at Omaha, Neb., a short while ago. Charles O. Cedarquist, a private, Company A, Second Infantry, stationed at Omaha, was found guilty of disobeying his superior officer in refusing, because of religious scruples, to attend target practice on Sunday, whereupon he was court martialed and fined at hard labor for a period of six months, and to forfeit to the United States \$10 per month of his pay for the same period. We are astonished that the United States Government should lend its influence towards the desecration of the Sabbath day. We knew that it did not punish any one for violating it, as for instance, the directors of the World's Fair; but we did not suppose that it would punish a person for not violating it. Does the Government mean to break down our Sabbath? Of course, discipline must be preserved in the army. Each soldier must be obedient to orders, but why was it necessary to give such orders? Can no other day be found for target practice? Then, let it be remembered that there are some people in this country who believe that they have orders from an officer higher in rank than the captain of any company of the United States soldiers to "remember the Sabbath day to keep it holy." They feel that they must obey those orders first. Do not the officers of the United States Army recognize a snob an order? Do they not acknowledge the authority of The One who gave it? When orders conflict, there are some like Private Cedarquist, who feel with Peter and the other apostles, that they "ought to obey God rather than man."

—So far as we have seen everything which has been said against the American Protective Association has been based upon the idea that the A. P. A. is fighting Catholics upon religious grounds. As a matter of fact, no such reason, as we understand it, enters into the motives of the A. P. A. members. It is upon political grounds that they are fighting the Catholics, for the reason that the Roman Catholic Church is not simply a religious, but an oath-bound political organization, or a religio-political one. It is the political part of it which the A. P. A.'s are fighting and not the religious. The Catholics themselves have forced the fighting by turning their church into a political machine, and by standing solidly together, compelling candidates and parties to agree to their demands. In every place where they have any large support they have managed to secure pretty much all of the offices. In Chicago, for instance, they already have the Mayor, Chief of Police, the Chief of the Fire Department, Postmaster, State's Attorney, Clerks of the Circuit, Superior, Probate and Criminal Courts, a number of Judges, forty-five of the sixty-eight Aldermen, 90 per cent. of the police force, 85 per cent. of the members of the Fire Department and 67 per cent. of the school teachers. And all this, despite the fact that they are very far from having a majority of the population. A similar state of affairs exists in nearly all of our large cities, even including Nashville. Besides that, there are the insidious, persistent attacks of the Catholics upon our public school system, in which they insist that the money which is given by the State for the education of the children should be turned over to them for use in the parochial schools. When we consider their influence over politicians and over parties, we repeat that it is time somebody should rise up and meet them, and assert our American principles. We want to say again that we are not a member of the A. P. A. We do not like the secret, oath-bound part of the organization, but we are thoroughly in sympathy with them in their general purposes, and we rejoice to know that we have so many excellent and well organized allies as they fighting for the protection of our American institutions. Again, let it be remembered, also, that hand in hand with Catholicism everywhere goes the saloon, gambling, Sabbath desecration and all of the other vices which afflict our country. These things being true, then, who can blame American citizens, with the highest interests of our country in view, for banding together against the greatest enemy without or within which it has ever had to encounter?

EVIDENCES OF CHRISTIANITY.

The Evidence From Mission History.

BY ARTHUR T. PIERSON, D. D.,
Author of "The Crisis in Missions," etc.

Who has not marked a higher band in the apostolic succession of missionary workmen? Who is He that raised up from a lethargic, a pathetic, antagonistic Church, such men as Raymond Lull, Zeigenbalg and Zenzendorf, Von Welg, Schwartz, John Eliot, William Carey, Morrison and Milne, Judson and Johnson, Livingstone—men and women by scores and hundreds, who moved by a strange impulse which they could neither justify to others nor resist in themselves, had to go forth into the fields afar because they could not help it. Who was it that knew where to find just the men and women needed, and just how to train them for the work, and then place them where the work was to be done? Do you say it was man's work? They chose fields so unlikely and unpromising and repulsive that neither they nor others for them would have chosen such. Sometimes they were strangely driven from the fields they had settled upon to others which they had never thought of; but there was always afterward apparent a reason they could not foresee. Thus was Judson driven from India to Burmah, where he found the Karens divinely made ready; and Livingstone was about out of China to be the missionary general and statesman of Africa; and Barnabas Shaw was driven from Cape Town towards the interior, till he crossed the Elephant River without knowing why or whether he was going, and after twenty-eight days met the Chief of Little Namaqualand with four followers who was on his way to Cape Town for some one to teach his people of Christ. And so at God's fit time he found messengers who joyfully led him to Khamiesberg to spend forty years among those people. Look in the history of modern missions, and see how workmen have been distributed without any human wisdom directing, how they had been located without any human selection, how they have cooperated without any human planning, how they have had their way prepared by those they never saw, and have made ready for others whom they never knew were to follow them!

Transformations which imply uprooting of ancient idolatries and superstitious and entire reconstruction of society defy any explanation short of God. John Williams found infidels at Baratae and prevailing through Polynesia so atrociously dis-

liberate that a mother would choke or bury alive her own babe, or more brutally break its joints one by one; and mothers have been known thus to destroy an entire family of sixteen to rid themselves of the annoyance of a baby's crying! An aged chief confessed to the destruction of nineteen children of his own. Such crimes were only signs of the hellish, fiendish depravity of South Sea cannibals, who made a religion out of cruelty. Hideous Oro was the Mars and Moloch of Polynesia in one, and to him inhuman, brutal, diabolical outrages were especially acceptable. He was the South Sea Juggernaut. Iniquity framed mischief by law, and the whole construction of society was pillared upon wrong. Conscience was seared into insensibility. What could men hope to do with such savages, human wild beasts?

The Gospel was preached—that was all. And it took but fifteen years to change the whole complexion of Polynesian Society—the idol temples were burned by the people themselves, and the idol gods flung at the missionaries' feet as trophies. Houses of Christian worship were built, and spears became pulpit rails. Oro was degraded into a support for roofs of cook houses. Cannibalism and child murder ceased. Nest cottages with family prayer took the place of horrid hovels whose earth floor was the burial place for strangled infants! And changes like these affecting whole communities were wrought sometimes within one year of the first Gospel sermon!

Facts such as these are not few, scattered, exceptional, not done in a corner, or lacking adequate authentication. They are conspicuous, confident, cumulative; they move in masses, as though to compel recognition if only by their majestic march of their hosts. The overwhelming in individual cases; but it is massively mighty in its combined power to attest and convince.

Fifty years after Kho-Thab-Byu, the first convert, was baptized; the Karens kept the Jubilee by the erection of the Memorial Hall that bears his name. With its large audience room and various facilities for Christian service, it confronts the old Schway-Mote-Tan pagoda on the opposing hill. But what a history of transformation those contrasted structures suggest! Sixty thousand Karens, half of whom yet live, have turned to Christ, and more than three times that number are embraced in the grand Christian community with its five hundred self-supporting churches with their native Karean pastors.
Seven years sufficed for William Augustine Johnson to see the refuse

of scores of tribes which had been gathered out of slaveships into the refuge of Sierra Leone, turned into God. In fact, eighteen months had not passed before the Gospel wrought marvels. A human hell was transformed into the likeness of heaven, and William Duncan saw like fruits in seven years in his Metlakahla. At Hilo and Puna, Titus Coan held a two years camp-meeting, with fifteen thousand people living in temporary huts. A signal at any hour, day or night would suffice to secure an audience of six thousand. In one year he baptized 5,000, and in one day 1,700. And all this in a country where every crime known to degraded pagans had been reinforced by every vice bred in civilized communities, and where moral rottenness and physical rottenness were conspiring to exterminate the whole population.

George L. Mackay of Formosa has just been thrilling Canadian audiences by the simple narrative of twenty-two years in Tamsui. He went there alone, and overcame all the obstacles of a strange tongue and a foreign people. He confronted wild savages whose homes were on the mountains of the interior, ran the risk of life, had his mission premises again and again pulled down over his head, faced mobs set on fire of hell and raging like wild beasts, and with no weapon but the Gospel message, and no protection but prayer, subdued all opposition, gathered over 4,600 converts, built Oxford college for the training of native helpers, planted sixty churches, put native pastors over the congregations, and by quiet persistent and consistency won honors from foes that were next to the homage paid to divine beings.

The coincidences between prayer and events are so multiplied and marvelous that he who denies a connection between them must wilfully resist all evidence. We take but one or two examples out of myriads.

In 1810 the London Missionary Society, seeing that the work at Tahiti was fruitless and apparently hopeless, were on the point of abandoning a field where fourteen years brought not a convert. But Dr. Hawels, Matthew Wilks, and a few men of like faith, read the lesson of God rightly, and contended that instead of forsaking the field the prayerfulness of those who had supported the work should be increased, and that instead of letters recalling the devoted missionary band, the directors should take God's promise as though it were already accomplished, and write hopeful and joyful messages to their discouraged workmen. This was done, and the vessel that bore these messages from the London Directory passed in mid-ocean another sailing for Tahiti which bore the news of the entire overthrow of idolatry and carried to London the idols themselves as trophies of the triumph of the Gospel. The Church of Christ instead of retreating prayed, and made a new advance, and before they called God answered, and while they were yet speaking He heard. The work began thousands of miles away at the same time that the prayer was ascending.

The largest accession ever known within a twelvemonth is the baptism of 10,000 new converts in the Telugu country in 1877-8. No work was ever more stamped as peculiarly of God.

Its rapidity and thoroughness, the inadequacy of all human means, and the simultaneous awakening of so many scattered villages, all argued that God was mightily moving. Back of that revival, than which none greater has been known since Pentecost, there lay two other events inseparable from this result. First of all, in 1853 the question of abandonment of this field had been raised, and had been settled by the American Baptists on the same principle as had decided the British brethren forty years before in the case of Tahiti. Instead of forsaking the barren field they sought to secure a new hold of God's promise and mercy seat. And secondly, there had been, on January 1, 1854, a little prayer-meeting before sunrise on the hill overlooking Ongole when two missionaries with three native Christians had united to claim of God a blessing on those fifty villages lying below them wholly given to idolatry. Just there it was that the blessing descended in copious rains of grace, unparalleled since Pentecost! And that blessing still continues, nearly ten thousand baptisms being reported in 1892. Let it be observed that on the field of the Lone Star Mission in 1853, considered so desparately desert as to compel desertion, there is forty years later the largest church in the world, numbering over 30,000 members.

The rapidity of the movement of modern mission history is a sign that Omnipotence draws the car. The eighty years of the Baptist Missionary Union have seen one church formed on heathen soil on the average for every three weeks, and one convert baptized for every three hours of the whole period. From 1,700 to 2,222 have been baptized in one day, and from 5,000 to 10,000 in one year, and in one station. One woman in Oodooville in forty-three years trained "a thousand daughters," not one of whom passed through the full course and left unconverted; and after her death six hundred and fifty Bible women were at work in zenanas whom she had taught. Another woman at Africa's southern cape, after eighteen years had her converted pupils scattered eight hundred miles toward the interior, so that traveling toward the heart of Africa she could tarry every night at the Christian homes and schools where they were presiding, radiating influence for God.

We abruptly close what we could never finish; the volume of evidence furnished by mission history no eye has yet read fully, and no hand has yet written it fully. Its leaves are scattered over the centuries and all lands; but though never yet gathered into one volume, each bears the watermark of God woven into the very texture of the record. Upon the whole of this wondrous history there shines a light that never was kindled by man. It is a Shekinah glory that makes all missions a Bosh that burns but is not burned. We may well turn aside to see this sight, and take off our shoes as we stand on holy ground! Philadelphia, Pa.

—As sugar is not only sweet in itself, but sweeteneth other things wherewith it is mixed, so love is not only in itself delightful, but maketh all the ways of God both light and delightful, light to hear and delightful to embrace.—Hayward.

Our Field Glass.

BY REV. A. B. GABANISS.

FREE TRADE IN PREACHERS.

In passing through Christian County, Kentucky, I met with Rev. Owen Carver, one of our Tennessee boys, who is preaching at South Union Church, in that County. I told him that from what I could learn, as there was no tariff on preachers, Kentucky had been importing them very freely from Tennessee. We then counted up the following: They first took Prof. W. H. Whitsett to teach church history in the Theological Seminary at Louisville. They liked this first installment from Tennessee so well they decided to try another, and selected McGlothlin, a special correspondent of the BAPTIST AND REFLECTOR, to assist in teaching our Seminary boys. They also imported Dr. T. T. Eaton to take charge of their first and largest church in Louisville. He also edits their paper, the Western Recorder. Then they have our J. M. Phillips, pastor at Pembroke; Enoch Windes, at Madisonville; W. J. Couch, at Trenton; Couch's eldest son at Zion and Armegeodon church, near Trenton; W. C. Cleveland, at Springfield; B. A. Copass, at Smith's Grove; W. H. Vaughan at Locust Grove and Olioet, in Christian County; T. W. Young, R. N. Barrett, I. G. Murray, and H. F. Burns at churches in and about Louisville. Kentucky has been noted in years past for her importation of the finest stock anywhere to be had. The liberal manner in which she has been importing from Tennessee shows her high appreciation of our Tennessee preaching stock.

I also met Rev. J. N. Prestridge at Dr. Clardy's, the home of his father-in-law, in Christian County. Dr. Clardy is a staunch, working Baptist in his church and Association and is now running for Congress, with a fair prospect of getting the nomination. Bro. Prestridge is pastor of the Baptist Church at Williamsburg and also President of the Williamsburg Institute, in the mountains of Kentucky, on the railroad from Louisville to Knoxville, Tenn. Williamsburg is not far from the Tennessee line, where the railroad passes through Jelico, which is on the line. Hence the Institute, which is co-educational, is doing a grand work in educating the mountaineer girls and boys of both States. Most of these would never get such an education but for this Institution located in their midst. President Prestridge tells me that they had 412 boys and girls in their Institution last year, many of them from the mountains of Tennessee. The Institution is giving a wonderful uplift to the aspirations, probabilities and possibilities of the rising generation of mountaineers. Capitalists are rapidly developing the coal, iron and other mineral resources of those mountains. This Institution is developing the intellectual and moral resources, which will yield large dividends of men and women with cultured minds in well-developed and healthy bodies, able to cope with and overcome all obstacles that impede their progress. In the last ten years they have sent out a host of teachers, who are waking up those mountaineers to new thoughts, new

life, new hopes and aspirations for their children. In the coming years Tennessee and Kentucky will import some of their best teachers, best preachers, lawyers, doctors, politicians and business men from those mountains. Having overcome many difficulties and hardships from their youth up, they will, with their cultured minds and well-developed mountain bodies, find it an easy task to go ahead of all low-landers who have been brought up with a silver spoon in their mouths.

Judging the future by the past, we may safely affirm that in the coming years we may expect to find the sons of tanners, rail-splitters, and even moonshiners, from those mountains in the gubernatorial, presidential and pulpit chairs. In fact, as the result of missionary labor in the mountains I have already seen a converted moonshiner in the Baptist pulpit, a zealous advocate for God and truth.

In conclusion, this Institution is now doing for the Cumberland Mountain what Carson and Newman College has for many years been doing for the mountains and valleys of East Tennessee. Success to them both in their noble work, and let all the people say, Amen! with their prayers and their purses.

Our Texas Letter.

Our early days of July are registering in the 94 to 100 degrees temperature. The winds are constant, but during the day become very parched and withering. The rains have been quite general and abundant, though needed now. The crop prospects are very good. Finances are yet hard and oppressive. Politics are mixed and unsettled. Some approve and many condemn the administration, from the President down.

The State Prohibition Convention met in this city last week and put out a State ticket. Prof. Tate of Tennessee was present and delivered a most excellent address upon the subject of Prohibition as a Political Measure, which he advocated earnestly.

The Baylor University closed its recent session very successfully. Over 700 students matriculated during the past term. Some changes in the administration will be made for the next session.

Harvey Carroll, Jr., son of Dr. B. H. Carroll, preached his first sermon at the Bagby Chapel, this city, last Sunday evening. He recently graduated at the State University at Austin. A bright future is anticipated for the young man.

A called session of the State Mission Board was recently held in this city, which deliberated upon some matters that had created quite a stir in our circles.

Texas Baptists have a large field for the exercise of their great resources and still they take a little round among themselves every now and then.

The late meeting of the Southern Baptist Convention left a benediction upon our Western people. Good things have been spoken about it all over the country. The sermons, speeches and associations were highly appreciated. The Georgia episode has also received a share of the attention. "When great men err, their errors are great."

The writer has just returned from

an extended trip through Louisiana. There, too, financial trouble presses the people. The religious destitution in that section is very great. Active, efficient ministers are scarce.

We had the pleasure to-day of meeting Bro. Enoch Windes of Kentucky. We had known this brother for years through the columns of the Baptist and other papers. He may be prospecting, and should he come West, another strong man would be added to our ranks.

Rev. B. W. N. Sims has been called to the church at Taylor, this State. For the past few years he has been in Missouri.

Rev. George W. Truett and Miss Josephine Jenkins of this city were married recently. Brother Truett is a promising young man, and his lovely bride is a daughter of Judge Jenkins of this city, one of our most efficient officers, and also a most active and useful member of the First Church. T. E. Mose.

Waco, Texas.

Trials of The Country Pastor.

[A sermon preached by Rev. G. A. Ozio, at Bradley's Creek Church, the second Sabbath in March, 1894, and ordered by the church in conference to be published in the BAPTIST AND REFLECTOR.]

"And who is sufficient for these things?"—2 Cor. ii. 16. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."—9 Co. iii. 5.

I throw both texts together and have both the question and answer. Without doing violence to the text, I press its meaning to include by "things" all trials that the pastor is heir to. By sufficiency is meant adequate to the end proposed. When Paul penned this text at Ephesus he seemed to have a pressure of an unusual nature; that the fires of persecution had been rekindled and that the hatred and malice and envy that had been gathering for some years would soon be forced out upon his devoted head. And so he seemed determined to walk out into the prairies of freedom by the torchlight of persecution, exulting in the hard-to-understand-lesson; that he was God's appointed means of aggravating their sins or redeeming them from idols, for the guilt and condemnation of the sinner is in proportion to the light and privileges which he enjoys.

Perhaps there is a difference in the work of the evangelist, teacher and pastor. Each seems to have his respective work. I believe all true ministers are called of God and that they will work whether as teachers or evangelists or pastors, etc. No work suggested by the Scriptures is more unthankful, discouraging, laborious and uneven than the work of the country pastor. The evangelist makes his flying visits, creates a spasmodic craze, draws everything to him, fills the pastor's church with unconverted material. For six months nothing is thought of or talked of but the silver-tongued evangelist who has come and gone.

Following the evangelist comes a very severe trial. His congregation is drawn from him. He is shorn of his glory, divested of power, cramped in feeling, with a pen full of goats in sheep's wool, and the poor pastor must take the Jerusalem blade and begin his pruning and disencumbering, and after a long time the church is purged, but she is left in a weak and unpromising condition.

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1. This brings us to consider the office work of the pastor contrasted with other callings. Every calling in life has its dark hours, rough places and boisterous sailings, but none so heart-rending as the work of the country pastor. The lawyer defends his client, right or wrong, gets his pay, a big sum at that, and thus moves along, bridging the streams of want, and is from a human standpoint happy. The physician visits his patient, makes out his bill, receives his charge, and thus relieves his family from all want. But here is the poor country preacher with from 500 to 1,000 souls upon his heart. He rides during the year at least a thousand miles. He has left his home and little ones and done the best he could, and now he can't say, "I have been faithful and must have my pay." No, that would offend some one. About all the demand he can make is: "Brethren, I need a little help." Bro. A., who subscribed, says I have had bad luck and cannot pay; Bro. C. says I will give him something after awhile; and Bro. D., who can pray louder than anybody, says I can't come this time, and thus the poor pastor is driven into want and poverty, discouraged and unhappy. "Who is sufficient for these things?"

2. The pastor's trial as husband and father. Now, I have no defence to make for the unmarried pastor. The pastors that are not married ought to be. You know the pastor's home is usually blessed with from one to fifteen children, and one of the severest trials is the criticism passed upon his children. A man's children are himself. Whenever you criticize a child you throw cold water on the father. Everybody wants to help raise the preacher's children by talking about them. It is an old saying full of lies that the preacher's children are meaner than other children. One reason that the preacher's children are a little hard to control is because they have to associate with the children of his brethren.

3. Another very great trial is that he is exposed prominently to the foul-mouthed deceiver. Now, the pastor can better blunt and turn the arrows of every hurtful thing than the deceiver. He has no way of knowing him. The deceiver will stab the pastor's face and stab his back. They are all smiles to his face and wrinkles behind his back. They will wash his feet at church and heap coals of fire on his head at home. Poor deceivers, come up to this rostrum, unvail yourself, unbosom your heart, let the angels turn on the light and look at the dark cells and streams of corruption and crimes of dark and criminal hypocrisy! Look at the scars on the pastor that you have inflicted. O, the deep gashes you have made upon his moral character. I believe if I could escape the deceiver I could manage the devil.

4. Following the deceiver comes the grumbler. The grumbler is no kin to the deceiver. In fact, the deceiver has no kinfolks living. I hardly know how to describe the grumbler. He is generally opposed to any thing that the majority of the church is in favor of, and in favor of every thing the church is opposed to. They are easily located. All that is necessary to do to know them is to find out what the majority of the church wants. If the pastor could get all the grumblers on his side he could be really happy. He could turn them on to something else, and be could be at ease, for they

are at work in their natural element, and they will work. They are hard to turn—knock a hound down when he is running a fox and he will get up running after the fox again.

The New Testament knows nothing of the grumbler; he seems to be of modern date, and is a kind of a spontaneous growth. Just how to manage a grumbler is a puzzling question. It won't do to let him have his own way, for he would wreck the church.

It won't do to contrary him, for that would make him an open-handed enemy. You can't agree with him unless you use deceit. So, the best thing that can be done with him is to pour these quotations on him: "Pick the mote out." "He that is clear of sin cast the first stone." "They who live in glass houses should be careful how they throw stones."

5. Next comes the tattler. The tattler brings much unreliable news to the pastor; a great deal of smoke and a little fire. The pastor don't know just the nature of the thing. He is uneasy; he can't tell whether the tattler is his friend or enemy. Now, this class of friends belong to an ancient family; there are whole generations of them. No climate is too hot or cold for them. They live on what other people throw away. They seem to thrive better in the church than out of it. They are not so mean as crooked. They remember everything, and their tongue is equal to their memory. They can manufacture material in a hurry when necessary. They are a telegraph, a telephone, an Atlantic cable, a bundle of sound, chaff, and bring trouble always. "The words of a tale-bearer are as wounds; they go down into the innermost parts of the belly."—(Prov. xi. 13) "He that covereth a transgression seeketh love; but he that repeateth a matter separateth friends." O, deliver me from a tattler. We can tame a serpent, handle electricity as a play thing, but the tattling tongue cannot be tamed. The tattler causes the pastor many heart aches and many unhappy moments.

6. Last, but not least, comes the sulky member. They number only a few. They are nearly all dead; they do no particular harm or good. They have no kin, except the opossum. He thinks more of his feelings than he does of the church. He will sulk six months because of some remark the preacher made. You can't do anything with him. This is the best church I ever saw to manage a sulky fellow. I have been preaching to this church fourteen years, and we have broken two of the sulks by letting them alone. We have now two on hand. I believe this will straighten them yet.

There are other characters that I wanted to speak of—the backbiter, the lazy, the faultfinder; but I must close. I have already got enough trouble on the poor pastor. The cross is too heavy, but we have not got to carry it. "Our sufficiency is of God." These troubles are but precious stones which stripe the tree of its leaves but gives the fruit a better chance. These trials are sifting seasons in which the deceiver, tattler and grumbler lose the chaff and the pastor feeds on the corn. These things bleed the poor pastor, but by the blood he is tracked up to the throne of God. There are fires in his camps, but by its torchlight he walks out and up and on.

Many put to sea in summer weather when the breeze is steady and the tide is fair, but the country pastor must stay where the gale is furious and the current contrary and the breakers high. Many part the hair in the middle, and deck themselves in soldier array and muster on in parade in the mimicry of war, but we must stand where the enemy is entrenched.

Milton, Tenn.

No Collections.

The Associations are now begun, Big Hatchie having opened the season, as usual, The Association, it seems to me, is a place of consultation and planning for the Lord's work—a place to get inspiration for the year that is before us. But we often make it a place for collections. Each Secretary wants to do all he can for his particular cause, and so he makes a warm, enthusiastic, high-pressure speech; and while the feelings of the brethren are highly wrought up, he takes a collection. Is this best for our common cause? I think it is not, and I offer the following as some of the reasons why:

1. We need to reach the masses of our denomination, and whatever method does not tend to do so is hurtful. The masses do not attend these annual gatherings. This system of Association collections drains the few brethren who go, and when they return to their churches they feel reluctant to present the various objects of our Convention, because they feel that they have given all that they are able to give, and do not care to present a work, asking their brethren to give to it, unless they themselves can lead off with a contribution. But even if they do present the work to their churches, the other brethren are not going to contribute much, unless those who have attended the Associations do so. The man who presses a collection successfully is he who gives in the collection.

2. It fosters the hurtful habit of spasmodic, irregular giving, and encourages the brethren to wait for a high pressure collection speech before doing anything for our Boards. We feel that the "one thing needful" in our denominational work is a regular systematic giving all the year round. If we would have this we must abstain from all plans that oppose. It is my conviction that there is never one of these annual collections taken but that it has a hurtful effect, and dries up the regular collections that ought to be maintained by the church under the wise direction of the pastor.

3. It sometimes causes a feeling of jealousy between the Secretaries who represent these special interests of the Convention. Every Board ought to be the helper of every other Board, and will be if our work be wisely managed. Every Secretary ought to feel that every other Secretary is his yoke-fellow, and it may so be if we do away with this system.

What we need, then, in our Associations is not to take collections, but to lay plans and get encouragement and inspiration for our year's work. Let all the causes be well represented and thoroughly discussed, so that they may be laid heavily upon the hearts of the messengers, who then will return to their various churches and, with the zeal and enthusiasm caught at the Association, present these causes to their brethren and take regular systematic collections for them. It might do well enough to ask the brethren at the Association to make pledges for their churches, but not to take cash collections.

A. J. BARTON.

Nashville, Tenn.

CORRESPONDENCE

E. T. B. S. S. Convention.

Tuesday, July 17th, at 10 a. m. the East Tennessee Baptist Sunday-school Convention met at the First Baptist Church in Knoxville and organized by the election of the former officers.

Those of us coming from Southern East Tennessee could not get in until "the eleventh hour" of the first morning, thereby missing the organization, address of welcome by Bro. McCoy, response by Bro. Jasper Howell and the opening of the program. (We were not too late, however, to receive our welcome at the tables in the homes and to make a noble response.)

The first subject, "Advantages of Sunday-school Conventions," was under discussion when we arrived. We heard just enough of that discussion to prove the advantages derived even though there were nothing else on the program.

In the afternoon the Vice Presidents made their reports, after which a motion was made to have these reports on the last afternoon hereafter. This motion called out a warm discussion and was finally lost, the Convention wisely deciding to continue having them on the first day.

Dr. T. P. Bell being absent, Dr. A. J. Holt took his subject, "The Bible and Literature—the use and place of each in the Sunday-school." Dr. Holt spoke 58 minutes, but those not looking at the clock could not have thought it over 30 minutes. He urged upon us the use of literature for preparation and explanation, but above everything else use the Bible and teach the children to revere it as God's word. He was followed in the same strain by W. Y. Quisenberry.

SECOND DAY.

Rev. W. C. Grace conducted the devotional exercises.

Dr. C. A. Stakely, pastor of the First Baptist Church, Washington, was introduced by Dr. Acree. Dr. Stakely responded, urging the importance and general good of Sunday-schools.

"The Sunday-school the Layman's Field" was discussed by Rev. E. L. Motley of Cleveland. Bro. Motley did ample justice to his subject—so well, indeed, that we feel a delicacy in attempting to report simply a part of it. The speech will be sent to the BAPTIST AND REFLECTOR.

Stacy Lord made a good speech on "The Teacher's Work," so it is said. Being in the committee room, we missed most of it. The importance of the teacher's work was emphasized. Bro. Lord was followed by Brethren P. H. C. Hale and T. B. Waggener.

"Condition of the Sunday-school Work Among the Baptists of East Tennessee," by W. Y. Quisenberry, was taken up. Bro. Q. said East Tennessee didn't half appreciate the Sunday-school work. She is like a sleeping giant, but I believe she is waking up. He used many happy illustrations and urged more work.

Bra. Vins made a splendid speech on "How to Interest Sunday-schools in Missionary Work." He urged the fact that children are susceptible to teaching, and that impressions made early are natural and lasting. As to ways and means he suggested: First,

be interested yourself. When we as pastors have that spirit, then our churches catch the fire. Second, let every lesson suggest some point in missions. Third, have special mission days. Fourth, have a missionary Sunday-school library of biography. Fifth, sing missionary songs. Sixth, we ought to have maps and show them about the people who have never heard the gospel. Seventh, have special organizations. These plans may be embraced in first, your own example; second, inform your children; third, take missionary collections.

"Suggestions as to Organization and Management of Sunday-schools," by Prof. J. T. Henderson. He said: "The man who succeeds best is the man who can organize. Decide who has the right to organize. We all recognize that the church has this right. A committee should nominate a Superintendent, then the church should elect. The Superintendent in connection with the pastor may appoint teachers if the church sees fit to vest the right in them. The Superintendent should be warm-hearted, intellectual, and a man of common sense and business tact. The church should by vote sustain mission fields."

Bro. J. J. Kennedy told us how he conducted the school at Cleveland. Rev. B. N. Brooks endorsed Prof. Henderson. He also gave his experience, as did Bro. Castle of Harrison. These experiences were much enjoyed.

G. W. Fox said: "Teach the children how to conduct themselves and be attentive."

Col. T. H. Beves said: "Baptists are independent, and Sunday-schools should be a type of the church. Organize your Sunday-school without reference to what your church does or cares about it. Run the school by schedule."

Stacy Lord said: "If you find an old knotty, gnarly church that won't do, then let somebody do it; but as the church meets at preaching, so let it meet at Sunday-school."

J. H. Snow said: "My Sunday-school is like any other organization in the church. Let the Sunday-school make their report to the church."

Dr. Shelton said: "I believe in organizing Sunday-schools in the church and where there is no church. I take both sides."

"Devotional Element in the Sunday-school Work" was discussed by Rev. W. C. Hale. He called our attention to the fact that the devotional element is neglected. It is a great mistake to confine our devotional element to singing and prayer. We want to rise above machinery and reach a higher sphere. As we know God we shall become like him.

"Relation of the Sunday-school to the Church" was ably discussed by Rev. Jasper Howell. This was a splendid talk and I enclose it to the BAPTIST AND REFLECTOR. This closed the program with the exception of the Convention chips.

Among the good things, Bro. Leonard of Oregon said: "Four things contribute to make a Sunday-school successful: Punctuality, patience, prayer and pay. Trust God and we will realize more than we even expect."

The Convention adjourned to meet next year at Cleveland, Tenn. LEONARD BOSSARDON, St. Elmo, Tenn.

Dedication.

The dedication of the Palestine Baptist Church took place on the third Sunday in July, and it will be remembered as one of the most notable events in the history of this place. Dr. A. J. Holt of Nashville preached the dedicatory sermon at 11 a. m., and many pronounced his sermon the most eloquent, profound and scholarly to which they ever listened.

After the sermon the vast assembly was invited to the beautiful grove near by, where an excellent dinner was spread. The good ladies deserve great credit for the magnificent display of edibles that both pleased the eye and gratified the appetite. When dinner was over the choir opened the afternoon service by rendering some soul stirring selections. The elegant new house was so filled with overflowing with people anxious to hear Dr. Holt in his most interesting lecture, "A Visit to the Holy Land." For two hours he held the large crowd almost spellbound with his vivid description of Palestine and the surrounding country. His word painting was remarkably fine, and his style of delivery was such as to impress the scenes and incidents in such a way as to make them almost a part of one's life.

At 4:30 p. m. the corner stone was laid with impressive ceremonies, and at night another sermon, full of truth and good advice, was preached by Dr. Holt. A collection was taken for the benefit of the church and the sum of \$175 was soon obtained, thus putting the church out of debt.

Mr. A. G. Mathis of Milton, the architect, certainly has shown himself to be a man of taste and skill, and the people feel grateful to him for one of the handsomest country churches to be found. The building committee, composed of the following gentlemen, Rev. A. J. Brandon, Rev. E. S. Miller, B. F. Jones and F. B. Williams, have been tireless in their efforts, and the commodious and beautiful building stands as a monument of their energy.

I cannot close without mentioning a few of the generous contributors: Mr. J. W. Thomas, Jr., of Nashville, presented the church with a pulpit stand that attracts the attention of all, for it is "a thing of beauty," and it shall often be a reminder of the noble donor. Bro. M. F. Jordan and his venerable father, E. L. Jordan, made liberal gifts.

We rejoice that God has blessed us, and we give him all the glory. A. J. BRANDON, JR., Christians, Tenn.

Big Hatchie Association.

This body convened with the Church at Brighton on Thursday, the 19th inst. Bro. P. T. Glass was made Moderator and Bro. I. P. Trotter Clark.

All the churches but one were represented and the reports show a large advance in the work of the Association. Sunday-schools in every church but four.

The attendance was large, the speeches good, the hospitality abundant and the spirit of the meeting was devotional and enthusiastic. Holt and Quisenberry were here for the first time, and they made a fine impression. Bro. Q. was so anxious for a collection he could hardly restrain himself. You see this Associ-

ation thinks that collections should be taken at home. Many reasons could be given why this should be done. It is hoped that soon representative bodies will not be called upon for contributions for any purpose. But Bro. Q got in one collection anyhow to help defray the traveling expense of Bro. Maynard and his wife to Japan, whither they go in a few weeks as missionaries.

Bro. Thompson was here also, and pledges were taken for the orphans.

Brethren Irby and Daupree represented the University at Jackson. This Association thinks that the professors should not be required to give free tuition to ministerial students, as they have been doing for years, and hence pledges were taken to the amount of \$175 to pay the tuition of such at the University. The professors are already on very scant, not to say disgracefully inadequate, salaries, and all of that is not paid because so many students are taken free of tuition. The denomination should not let these things continue, but should pay a part, if not all, of these tuition fees and let the professors have their little salaries in full. Will not other Associations make similar provision for the beneficiaries and thus make the income of the institution sufficient to meet its expenses until an endowment shall be raised which will do it?

Many things were said and done which deserve mention, but space will not allow it. The next session will be held with the church at Zion. G. A. NUNNALLY.

Memphis, Tenn.

A Good Meeting.

The Fifth Sunday Meeting of the 2nd division of Concord Association met with Mt. Olivet Church, Levellis, Tenn., beginning Friday night.

Those present participating in the discussions were Brethren J. E. Bailey, James Waters, G. A. Lofton, James Sanders, I. B. Wright, S. G. Shepherd, P. T. Carney and J. R. E. Darden of Concord Association, and J. J. Carr, W. A. Rushing and the writer of New Salem Association.

All the churches in the division were represented by brethren who added to the interest of the meeting. The discussions were full of life and we trust much profit will result to the church and community.

The collection for missions amounted to \$25.25.

I may say that the questions discussed were both doctrinal and practical and were ably handled. And last but not least, we had three most excellent sermons by Brethren Lofton, Shepard and Carr.

The brethren are all kindly remembered by pastor and people. J. H. GRIME.

How Tennessee Stands.

Foreign Mission Board, S. E. C., Richmond, Va., July 16th, 1894. Brethren of Tennessee:—According to an apportionment of the amount needed to pay off the obligations aid support our missionaries in the field this year, we should look to your State from May 1, 1894, to July 15, 1894, for \$1,500. In that time we have received \$487.65. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—I Cor. 16: 2. This work is the Lord's and we are his. Fraternally,

B. J. WILLIAMS, Cor. Sec.

NEWS NOTES.

NASHVILLE.

First Church.—Bro. Frost preached at morning hour.

Central.—Splendid summer day; 260 in Sunday-school; Pastor Lofton talked in the afternoon at Y. M. C. A. church has received 112 into membership in past year.

Edgefield.—Bro. Grace at Fifth Sunday meeting; Eld. Jas. Waters preached.

Third.—209 in Sunday-school; 1 by letter; good day; Pastor Golden preached.

Immanuel.—Usual day; Pastor Van Ness spoke in afternoon to the McKendree Epworth League.

Centennial.—Pastor Jacobs has returned from his bridal trip; the members gave him and his wife a splendid reception and fitted up a neat cottage for him to occupy; pastor preached.

North Edgefield.—Splendid prayer-meeting; 134 in Sunday-school; Pastor Barton preached.

Seventh.—Pastor Wright aiding in a meeting at Barren Plains; Bro. A. Robertson preached.

Mill Creek.—Bro. Berry T. Lannom preached; 153 in Sunday-school; 117 at Una Sunday-school.

State Street (col).—Pastor H. Smith reported 60 in Sunday-school; Bro. Venn preached at night.

First Edgefield (col).—Pastor Vandell preached at night; Eld. H. H. Darrow preached at morning service.

Eld. A. Robertson has been in a meeting at Concord Church; 8 baptized; 1 by letter.

Bro. Price reported fifth Sunday meeting at New Hope as being well attended and right good collections for missions. Bro. Lofton attended a similar meeting at Leville and Bro. Grace at New Bethel. These brethren also report good meetings and collections.

Bro. L. B. Jarmon reported a good meeting recently at Spring Creek; 7 baptized; pastor aided by Eld. J. H. Burnett of Auburn, Ky. He reported Franklin as doing quite well; 3 recently joined by letter.

MEMPHIS.

First Church.—Big day; Bro. O. L. Hailey preached in the morning a good sermon on the Christian soldier to a large congregation. At night the house was packed, mostly by Odd Fellows and their wives, to hear the sermon from the pastor on the Jewish High Priest a type of Christ. Bro. Dorris of the Trinity Church preached at Rudy Chapel at 4 p. m. Superintendent Craig was absent holding a covenant meeting and Bible distribution at Maple Springs. There was an attendance of about 500. Bro. W. L. Brown, Moderator of Memphis Association, is pastor. The church has begun a protracted meeting with fine outlook.

Central.—Usual morning services; preaching by Pastor Nunnally; eight received into the membership. At night Bro. Maynard, missionary under appointment to Japan, gave a lecture to men on missions. It was well received and produced a deep impression. He is a young man of rare gifts and full of consecration to the work. While he was addressing the men in the upper room, his wife, a young woman of equal ability and fitness for missionary work, was de-

living a lecture to the women only in the lower room. The women went to their homes with deeper sympathy for the work and workers. A collection was taken amounting to \$100 to help defray the traveling expenses of these missionaries to their field. A reception will be given them at Mrs. Stanley's this afternoon. The mission Sunday-school had a splendid picnic at East End on Friday last. V. C. Russell, master and manager of ceremonies, was in his glory.

Trinity.—Unusually large congregations; Supt. Kearney present after several weeks absence on a business trip.

Frayser.—Bro. Anderson reports a large attendance and good interest. Sunday-school and Ladies' Aid Society doing good work.

KNOXVILLE.

First Church.—Preaching by Pastor Acree in the morning to children on "Eyes," to a large congregation. At night the subject was: "The Precious Blood," largest congregation at night during the summer; 365 in Sunday-school.

Second.—Pastor Jeffries preached at both hours to fine congregations; morning subject, "Ceaseless Prayer;" at night, Psalm 19: 8; 255 in Sunday-school and 85 in the mission school.

Centennial.—Pastor Snow preached at both hours to full houses; two requests for prayer at the morning service; 344 in Sunday-school.

—On yesterday I tendered my resignation as pastor of this church, to take effect August 28th. I will return to Wake Forest College. Happy is the man who is the pastor of this beloved church. I only hope they will upon my leaving have a pastor to enter at once upon the work. JASPER HOWELL, JR.

Jonesboro, Tenn., July 30th.

—Bro. Folk has two more articles in reply to my article on Boards. I will not reply till they come out, at which time I will make good my statements. J. H. GRIME.

[Which, however, it is impossible to do, as our figures are official. Bro. Grime has simply made a mistake, and the sooner he acknowledges it the better for himself and for the cause of Christ.—Ed.]

—Our meeting closed at Spring Creek last Thursday. There were about 11 professions of faith; 7 were baptized into the fellowship of the church. Bro. J. H. Burnett, who did the preaching, endeared himself to all. He is a sweet spirited, consecrated brother, and it delights a pastor's heart to work with him. May the Lord continue to bless dear old Spring Creek. L. B. J.

—Meetings during the past week have been largely attended. There have been five conversions and seven additions, four by letter and three baptized yesterday. Meetings will continue during the week. About thirty requested prayer last evening. The pastor preached at both services yesterday. Morning subject, Rom. iii. 22, 23; evening subject, John iii. 14, 15. T. G. DAVIS, Pastor.

Knoxville, Tenn.

—We are pleased to announce that Bro. J. B. Moody, of Hot Springs, Ark. is now recovering. His case seemed doubtful for awhile and his church felt a deep solicitude. He is

able to be up a little now. If he has no misfortune he will be able to ride out in a day or two, but he will not be able to fill his pulpit until September. J. W. HARRIS.

Hot Springs, Ark. [This will be good news to Brother Moody's many friends in Tennessee. We trust that he may soon be fully restored to his wonted health.—Ed.]

—Our Folks:—Your marked copy of July 17th arrived all handsome and nice. I was just in the humor to make new acquaintances, and I was glad to see your smiling countenance and "Speaking the Truth in Love." My! wasn't that sweet and reviving on a hot July morning? We are all so horribly conceited down this way that when we see our names in the papers it tickles us nearly to death, but when a fellow wakes up some morning and finds his name in the midst of a constellation, as I did this morning, and under the bright light of Heaven's and Truth's Reflector, one feels illuminated, if not illustrious. I heartily thank you for your kindness, and if I could do you some favor it would only increase my pleasure. JNO. W. DAUGHERTY.

Portsmouth, Va.

—I spent eight days with Pastor Robinson of Grand Junction in a protracted meeting. The town seemed to be moved. The result was considerably beyond the expectations of the people. They had almost lost faith in having a successful meeting there. There were 16 additions to the church. Three others converted I have reason to believe will join soon. One of these was a young man who was converted at the close of the meeting. Professing faith in Christ now-a-days and joining the church are not equivalents. I am not disposed to count mere professions that are not followed by joining the church. I do not count them here. Bro. Robinson is growing in the confidence and love of the people. There are many noble brethren and sisters there. I. P. TROTTER.

Brownsville, Tenn.

—For the Berean Hall, Carson-Newman College, Mossy Creek, Tenn: Sometime ago the BAPTIST AND REFLECTOR was kind enough to publish a request in favor of the Berean Ministerial Society. They desire to finish and furnish a hall for their work. This will require an outlay of \$500. The Baptists of Tennessee, and whoever may be interested, were asked to give one dollar each to this object. I know ministers are poor, but will not every minister in the State send us \$1 each? A part of the \$500 will help to purchase a number of volumes just now needed. S. E. JONES, Mrs. S. E. Jones, Mossy Creek, \$100 each; Rev. W. H. Rutherford, Garrett, Ind., \$1. All communications should be sent to the undersigned. S. E. JONES.

Mossy Creek, Tenn.

—There is not much news of importance in this section of the country. We have been blessed with a generous season. We have had a sufficient of rain for every purpose. Crops of all sorts look fine, corn especially. We have had some of the hardest rains that we have had for years. The ground, where it was steep, has actually been injured to a good extent. There is not much excitement over

the coming election. The people appear to be deliberate and cool. Times are extremely hard, money scarce, property of all kinds low. There is scarcely any fruit of any sort in the region of this country, and what little there is, is quite defective. The health of the people is remarkably good. There has been but very little sickness this summer. Nothing has occurred recently to merit your attention, but should anything transpire worthy your attention I will report it at once. A. M. CLOUD.

As the wise and learned have written largely upon the basis of union between Baptists and Campbellites, why not let the ignorant write a few lines for the close? The only basis that I can see is for the Baptists to be unconverted and join the Campbellites, or for the Campbellites to be converted and join the Baptists. As the former could not take place and the latter might, the Baptists have nothing to do but to sit still with widespread arms and waiting hearts to receive them when the change takes place. All Baptists ought to know that they can see farther than a Campbellite. A Campbellite may see the motive that would move a Campbellite to be baptized, but he cannot see the deep secret that moves a Baptist to be baptized. There is a sense in which he cannot see baptizing, and it is in the same sense that he cannot see the kingdom; for except a man be born again he cannot see the kingdom. With them it is all form. It would make the angels weep to see a union upon any other basis. What you said upon the subject was satisfactory to me, though it relieves me to say so much. J. C. BAISTOW.

Aultman, Arizona.

—Dear Bro. Folk.—Rejoice with me, for the Lord is good. I touch here at Brownville for two hours. I am just from Woodlawn Church, where I aided Pastor J. I. Ayres in a meeting last week. The Spirit worked mightily among us. The church was very greatly revived. Eight were received for baptism, yet others professed who will join. The Sunday-school on yesterday was more than doubled in attendance and four new teachers were appointed. All feel that there is to be new life and vigor in this school. In the afternoon there was a large and enthusiastic Woman's Missionary Society organized. Mrs. Dr. Bain was elected President. Last but not least, I told the church about the work of the Sunday-school and Colportage Board and asked them for \$40. They gave me \$61.40. Now I take off my hat to this country church. Nor is this all. The noble sisters gave me \$10.50 to pay my railroad fare, thus saving this much to the Board. Nor is this all. As I spend these two hours with Bro. Ayres in his home in Brownville, he has just taken me into his garden to feast me on his delicious fruit. He pointed out a large square of onions. He said: "Bro. Quisenberry, when I sell them this fall I will give you \$10 for your work." I could not help from saying, "Good." I turn now from Bro. Ayres and his noble people with a heart full of love and gratitude. Oh! if I could only be worthy of the goodness of God to me. W. Y. QUISENBERRY.

Brownville, Tenn.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.
REV. A. J. HOLZ, D.D., Missionary Secretary
All communications designed for him should be addressed to him at Nashville, Tenn.

A SAMPLE OF CO-OPERATIVE WORK.

In the Convention year ending in 1893 the 111,560 Tennessee Baptists gave \$21,219.89 to the objects mentioned below, while the 102,016 Virginia Baptists gave \$60,565.79, the latter giving an average of about three times as much as the former.

DAN RIVER ASSOCIATION.

Table with columns: CHURCHES, State Mission Board, S. S. Board, Education Board, Foreign Missions Board, Home Missions Board, Ministers' Relief, Total. Lists various churches and their contributions.

New Mexico.

Mesilla Valley, a part of Dona Ana County extending as far South as El Paso, is now suffering great grief. The Rio Grande, from which the farms and gardens and orchards obtain their supply of water, has been pleased to go dry.

the first of the Protestant denominations to organize systematic educational work in New Mexico. The New West maintains a number of small schools in the vicinity of Albuquerque, and its academy for the Territory is located here.

A few years ago the only item of information in regard to the educational condition of New Mexico that one could gather from public journals or official records was the brief but significant statement that "the Territory has no public school system and has a higher percentage of illiteracy than any other political division of the United States."

prayer and liberal contributions for this great work. While the Sunday-school Board will undertake the work of projecting this subject, and will also prepare whatever literature is needed, yet we can only look for great success as we get the co-operation of Sabbath-school superintendents and teachers.

"Conditional Election."

Pardon my intrusion upon this subject once more. I would not appear again but for Bro. Ogle's misunderstanding and misrepresentations of my position. He talks worse than ever about what he is not talking about; but I will try to show him, at least, his mistakes about myself, however hopeless the task of helping him along the lines of discussion.

Bro. Ogle had better study God's Word than stigmatize me with hard-shellism. 3. In his inability to distinguish between the efficient and permissive in God's decree—or between what is certain and necessary in the execution of it—he takes my illustration of the betrayal and crucifixion of Christ, and shows that both the event and the method and the means were efficiently decreed, ignoring any distinction between efficiency and permissibility as to decree, or between certainty and necessity, as to result.

which declare that before, and not in or after, faith election takes place; that faith is the effect, not the cause; of election. (Acts 13:48; Jno. 15:16; Jno. 6:26). The very two passages which Bro. Ogle mixes by halves and throws at me, whether separate or combined, go to show that election is of the believer as already "chosen."

the Orphanage there was an essay or recitation on the "Widow's Mite." Then Bro. Sherman told us a good deal about the orphans there. We collected \$4.08 for them. This was the chief object of our meeting. When dismissed and invited out into the pleasant shade we found an abundance of dinner awaiting us.

Highest of all is Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder. ABSOLUTELY PURE. Includes an illustration of a crown and decorative flourishes.

- Program for woman's missionary meeting for August, 1894. Subject, The Home Board. 1. Extract from Convention report, 1893:—Multitudes of people speaking strange tongues will flow into this Southland.

BAPTIST AND REFLECTOR

Nashville, Tenn., Aug. 2, 1894.

EDGAR E. FOLK, Editor. H. B. FOLK, Business Manager.

A. B. CARANISS, Field Editor and General Agent.

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The BAPTIST AND REFLECTOR solicits orders for all kinds of job work, such as the printing of minutes, tracts, circulars, cards, etc. We guarantee that the work will be done both as cheaply and neatly as anywhere in the city.

BOARDS AGAIN.

We discussed the subject of Boards in last week's paper in reply to the article of Bro. Grime, published in that issue, but did not have time to finish what we wanted to say. In objecting to the expensiveness of Boards as a means of carrying on our missionary work, Bro. Grime says: "Then take the three Boards of the Southern Baptist Convention, and the expense of running these Boards last year was \$37,092.87. Now I confess that this looks like quite a sum to us who live in the country where they talk about hard times. In this account occurs the salaries of three men at \$2,500 each, making an aggregate of \$7,500. And besides this, the Boards pay all their incidental expenses incident upon their official work, traveling expenses, etc." In reply to this, we have several things to say:

1. Bro. Grime includes in his calculation the expenses of the Sunday-school Board of the Southern Baptist Convention. But he should remember that the Sunday-school Board is not a mission Board in the sense that it asks contributions for its work. It gives value received for all the money which comes to it. It asks for business, not for charity. It not only pays its own way, but in addition it was able last year to pay to the Sunday-school work of various States, as shown in the minutes of the Southern Baptist Convention for 1894, \$2,620.63;

and at our last session of the Southern Baptist Convention, as we mentioned at the time, it was able to give a round thousand dollars to help out the Foreign Mission Board in its emergency. It is certainly great injustice therefore, we think, to take the expenses of the Sunday-school Board of the Southern Baptist Convention and calculate them as a part of the expenses of the mission work of the Convention. It would be almost the same thing as if you were to calculate the expenses of the BAPTIST AND REFLECTOR as a part of the expense of the mission work of the Tennessee Baptist Convention.

2. Take the other two Boards. The reports of the Treasurers of the Home and Foreign Mission Boards, as published in the minutes of the Southern Baptist Convention in 1891, show the following result: Foreign Missions: Receipts, \$106,332.69; expenses, \$9,253.90. The expenses include the salary of the Corresponding Secretary and of the Treasurer, and stationery, maps, printing, expenses of the Board, distribution of the Foreign Mission Journal, traveling expenses, rent of mission rooms, the Board's quota of the cost of printing the minutes of the Southern Baptist Convention, expenses of woman's mission work, Centennial expenses and interest on borrowed money, which was rendered necessary by the fact that the churches did not send in sufficient money to meet the drafts of the missionaries as they fell due. The receipts of the Home Mission Board amounted to \$73,320.91 and the expenses to \$13,765.69. The difference between the expenses of the Home Mission Board and of the Foreign Mission Board was caused by the fact that last year the Home Mission Board had an Assistant Corresponding Secretary, while the Foreign Mission Board did not. It may be remarked, however, that the Home Mission Board has also this year dispensed with the services of an Assistant Corresponding Secretary, and so has saved that item of expenses. Another difference in the expenses of the two Boards was caused by the fact that the Treasurer of the Foreign Mission Board simply reported the net amount received for Foreign Missions in each State, while the Treasurer of the Home Board reported the gross receipts and then charged the amount of the expenses of agencies in several States to his expense account. Leaving off these two items, the expenses of the two Boards are about the same, or about nine thousand dollars apiece. Adding up, however, all of the receipts and all of the expenses of both Boards, we have a total of receipts by the Mission Boards of the Southern Baptist Convention of \$179,653.60, and a total of expense \$23,019.69.

This does not look so awfully extravagant, does it? 3. It is true, as Bro. Grime said, that a salary of \$2,500 looks quite large to some of us; but it should be remembered: (1) That the Secretaries must live in large cities, where the expense of living is very much greater than it is in the country or small towns, and that consequently they must receive larger salaries than those who live in those places, in order to be able to support their families; (2) It should be remembered, also, that the Secretaries of our Mission Boards are, and must be, men of ability, men who are specially adapted to the position. The fact of the business is, that while there are plenty of men who make good pastors, there are the fewest number of men who would make good Secretaries. It requires a peculiar combination of characteristics to make a good Secretary which comparatively few men possess. Every one knows, however, that skilled labor always commands a higher price in any business than unskilled; (3) As a matter of fact, it may be mentioned that the present Corresponding Secretary of our Foreign Mission Board left a church which was paying him at the time a salary of three thousand dollars, and which was perfectly devoted to him and where he might have remained for the balance of his life, had he chosen to do so. He took the call of his brethren, however, for the call of the Lord, and accepted the secretaryship of the Board at five hundred dollars less salary than he was receiving in the pastorate. The Secretary of our Home Mission Board was President of the Agricultural and Mechanical College at Auburn, Alabama, at the time of his election to the secretaryship of the Board, and we presume was receiving a good salary in that capacity—how much we do not know. He is a man of great eloquence, of the highest wisdom and of the deepest piety, and could command a fine position almost anywhere; (4) Let it be borne in mind that it is not simply the business of the Secretary to receive and pay out the money. He has to preach about as often as a pastor; he has to write about as many articles as an editor; he has to speak as often as a lawyer; he has to write as many letters as a business man; he has to travel as much as a drummer; he has to keep in touch with the people in this country and try to stimulate them to contribute to the cause which he has in hand; and then he has to take a general oversight of a large number of missionaries in this land, or in foreign lands. It is a mistake to suppose that the position of the Secretary of one of our mission Boards is a sinecure. On the contrary, it is the very hardest work, and few men, as we said, are equal to the task.

4. Bro. Grime objects to the Board paying the traveling expenses of its Secretary. Does he really think that the Secretary should be required to travel around over the country, sometimes going a distance of a thousand miles or more, upon business for the Board, and then be required to pay his own expenses in doing so? We cannot think that he means it. He thinks, however, that the Secretary ought not, at any rate, to travel in a Pullman sleeping car. In that he seems to be in line with Mr. Debs and some others just now. But remember that it is frequently economy to take a sleeper. It is a saving of physical and mental and spiritual energy, and oftentimes becomes in the end a real saving of time. We do not believe that a Secretary should travel in a Pullman car whenever he takes a trip, but we do think that he should be governed by common sense in the matter, and whenever he would take one if traveling on his own private business and at his own expense, we think that he owes it to himself and to the denomination to take one. 5. Bro. Grime, however, does not think that it is right to pay the Secretary a salary of \$2,500, while the missionary gets a salary of six hundred dollars "of the same kind of money," and then when a debt is contracted, they cut down the salary of the missionary and not of the Secretary. In reply we have several things to say: (1) Everyone knows that it is more expensive to live in this country than in the foreign lands where our missionaries go. (2) The salary of the missionary, if he has a family, amounts to more than six hundred dollars. If he is a single man, his salary is fixed at that amount; but if he has a wife and children, he is given an allowance for each of them, sufficient for their support. (3) As a matter of fact, the missionaries are not paid in "the same kind of money" as the Secretary. They were promised payment in the same kind of money, but on account of the fact that the American money appreciated in value, or that the money of other countries depreciated, it was found that a dollar of American money was worth more than a dollar of money in these foreign lands. In Mexico, for instance, a U. S. silver dollar is worth nearly two Mexican silver dollars. There is a similar disparity, though perhaps not so great, in China. (4) The salaries of the missionaries were not reduced by the request of the Board and upon compulsion, as Bro. Grime seems to think. In reality, the proposition for reduction came from the missionaries themselves, and was caused by the difference in the value of money here and in other countries, of which we have just spoken, on account of which, as it turned out, they were receiving larger salaries than they had bar-

gained for. They notified the Board of the fact, and asked that their salaries be reduced for that reason. (5) While there has been no such reason for reducing the salaries of the Secretaries, and while their expenses have been as great as ever, we happen to know that some of the Secretaries, at least, have given back to their Boards a considerable part of their salaries to help meet the indebtedness upon them. There are several more things we wish to say while we are upon this subject, of a somewhat more general character, but we shall have to wait until next week to say them.

WAS CHRIST AN ANARCHIST?

A reverend demagogue out West, Rev. Myron W. Reed of Denver, Col., in an address to the members of the American Railway Union on a recent Sunday, said that Christ was an anarchist. It is such blatant demagoguery as this which is poisoning the minds of many people, and is doing so much harm. An anarchist means one who is opposed to government, who believes in doing away with constitutions, tearing down the walls of society, destroying the temples of justice and expunging all laws. To say that Christ was an anarchist in any such a sense as that is not only to misrepresent him, but to speak in the most irreverent manner, if not to commit blasphemy. He said: "I came not to destroy the law or the prophets. I came to fulfill." It was not the law to which he was opposed; it was simply to the interpretation of some laws, which had grown up around them through tradition, and it was to the hypocritical observance of these laws which the Pharisees had introduced. His purpose in opposing the Scribes and Pharisees was simply to strip the law of the extraneous growth with which they had enveloped it and bring men back to the plain and simple law of Moses; and also, and more especially, it was to fulfill that law in a still higher sense than that which the Pharisees had attached to it. Christ was in thorough sympathy with the common people, who "heard him gladly," but he was not an anarchist in any sense of the word, and to speak of him as such is the veriest nonsense. It may be a matter of some little interest to add that Rev. Myron W. Reed, the author of the above remark, was recently called upon by his church to resign his pastorate for preaching such anarchistic doctrines, and the remark would scarcely deserve notice had it not been taken up by the Associated Press and carried on the wings of lightning over this whole continent to be read in millions of homes. The Associated Press would think it unnecessary to publish any contradiction of such a remark, but we thought that it

might be well to counteract its poison so far as the influence of the BAPTIST AND REFLECTOR, at least, extends.

PERSONAL AND PRACTICAL.

—An Associated Press reporter said that the people listened to a certain speaker last week with "wrapt" attention. We wonder in what the attention was wrapped. We suppose he must have meant "rapt."

—While the society crazes is on we want to suggest the organization of another one to be called the L. E. M. A. H. O. B. Society—which being translated means: Let Every Man Attend to His Own Business Society. Who will join it?

—The following poem is anonymous, but certainly quite suggestive: "Oh merchant, in thy hour of ease, if on this paper you should see, take our advice and be thrice as free, to straightway out and advert if: You'll find the prospect of some u u u. Neglect can only do you q q q. Be wiser at once, prolong your da a a a. A silent business soon do k k k."

—It was a pleasant fifth Sunday meeting held at New Hope Church in the Concord Association last Saturday and Sunday. The following brethren were present and took part in the discussion: S. H. Price, L. B. Jarmon, A. Sperry, I. S. Baker, Leland, S. A. Davidson, R. C. Fields, R. L. Wright, the editor and others. Sermons were preached by Bro. Price on Friday night and the editor on Sunday. The attendance was very large, especially on Saturday, when there was a most excellent dinner on the grounds. The hospitality of New Hope is always equal to any emergency. The collection for missions amounted to about \$11.

—Last week a new Catholic Bishop was consecrated as the Bishop of Nashville. After the ceremony a banquet was tendered him at the Maxwell House, at which all of the leading local and visiting dignitaries of the church were present. Among other things the following items appear on the bill of fare as published in the Nashville American: "Sherry," "Rhine," "Cardinal Punch," "Claret," "Champagne." And yet the Catholic Church claims to be in favor of temperance, and Satolli issues decrees that saloon keepers shall not be members of its Societies! We should like to see Bishop Byrne try to enforce Satolli's decree here in Nashville. We imagine the saloon keepers would turn upon him and say: "If it is right for you to drink it, why is it not right for us to sell it?"

—Well, but, brother, look at it thus: Is it a shame now for a woman to speak in public? Is she disgraced thereby? If it is not a shame, and Paul were here, would he say it is a shame? Does this not put the matter in a new light? C. C. BROWN.

Sumter, S. C.

Bro. Brown assumes that it is not a shame for a woman to speak in church now. The ground of his assumption seems to be that inasmuch as some are accustomed to do so, it cannot be a shameful act. But does custom change principle? Paul said: "For it is a shame for women to speak in church," and whenever one does so we confess that we feel a sense of shame for her that she should violate so plain a Scriptural injunction as well as the law of her sex, whether she feels such a shame for herself and whether Bro. Brown feels it for her or not.

—The Gospel Advocate says that it "unites with the Baptists and everybody else every time they get inside of the Bible in religious faith and practice, and separates from the Disciples and everybody else every time they teach or practice anything in religion that is not in the Bible." Very well, Brother Advocate. Will you please to tell us then what is in the Bible—for instance, upon the question of depravity, or of the Holy Spirit, or baptismal salvation and such like. We have read the Bible upon these subjects and say that it teaches (1) the total depravity of the human heart; (2) that the Holy Spirit and the Bible are not identical, but that the Bible is the sword of the Spirit; (3) that we are saved before baptism, if saved at all. Do you agree with us?

—One of the saddest deaths which has occurred in Nashville in a long time was that of Mrs. Joseph Warner on Thursday of last week. As Miss Mamie Duncan, she being the daughter of Mr. and Mrs. Wm. Duncan of this city, Mrs. Warner was one of the most beautiful and most popular young ladies ever in Nashville society. Upon her marriage about two years ago to Mr. Warner she carried the good wishes and the prayers of a large circle of friends and acquaintances both in and out of Nashville, who learned with the deepest regret of her untimely death. Her family are all prominent members of the First Baptist Church, Nashville, of which she also was a member. Her funeral services were conducted on Friday afternoon at the home of her father in the presence of many sorrowing relatives and friends. We tender our deep sympathy to those who have thus been so sorely bereaved. May God's benedictions rest upon them, and may his grace be sufficient for them as this thorn pierces their souls.

—In an interesting article in the Central Baptist about Mexico headed "A Thousand Years Behind the Times," Rev. John T. M. Johnson of Missouri says: "Mexico is a thousand years behind the times in agriculture. Her plows and ox yokes are as primitive as those made by Jesus of Nazareth. She is a thousand years behind the times in education; for 85 per cent. of her population is illiterate. She is a thousand years behind the times in morals; for statisticians tell us 80 per cent. of her children are illegitimate. She is a thousand years behind the times in Christian religion; such is the example of her priests, and such the system of doctrines promulgated that the nation is entirely dishonest and dishonest. The verdict of our party was, 'They are all thieves,' and if I should itemize the things stolen from us you would sign the verdict." This is the result of three centuries and a half of Catholic domination. Similar results, also, though perhaps not to so great a degree, are to be found in every other country where Catholicism has had full sway, such as Italy, Spain, Ireland, Brazil and other countries. And yet there are people who would like to see Catholicism established as the religion of the United States. God save us from the career!

—At a recent meeting of the Alabama Baptist Convention, the Board of Trustees of Howard College recom-

mended and the Convention approved the admission of young women to Howard College who are prepared to enter as high as the Junior Class. It is supposed that this will not interfere with the female colleges, but will allow graduates of these to take a higher course when they may desire to do so. It is not thought that any considerable number will avail themselves of the opportunity thus offered, but that a few will probably do so. The Alabama Baptist thinks, however, that "in the South, at least, the time will never come when any considerable number of our young women will attend the male colleges which are throwing their doors open to them. Raising the standard of education in female colleges is the thing to be sought, and this our educators will settle down to before a great while." We are not specially opposed to co-education, with all proper safeguards attached to it, but we do thoroughly believe in the remark made in the last paragraph of the Baptist, that the standard of education in our female colleges should be raised in order thereby to secure higher female education. We are glad to say, in this connection, that our Baptist female schools in Tennessee are proposing to act upon this principle.

—Our friend Folk of the BAPTIST AND REFLECTOR, places Dr. Harper and Col. Ingersoll in the same boat. He says: "Do not the views of President Harper naturally lead to this conclusion? Is not the difference between his belief and that of Ingersoll more of degree than of kind?" Now, Brother Folk, don't say as unkind a thing as that, for we have always known you to be a fair-minded brother of good judgment.—Florida Baptist Witness.

But, Brother Farris, you failed to give your readers our reason for making the remark we did. It was made in connection with a letter written by a student of the University of Chicago, to the Sunday Herald, of Chicago, in which he makes the statement that whereas for two years he had been tormented by doubts concerning the truth of the Christian religion, his doubts have now vanished after his hearing Dr. Harper's lectures on Genesis, and Ingersoll's lectures on the "Mistake of Moses" and "What shall We do to be Saved." He says in his letter that he now "most emphatically disbelieves the story, as told in the Bible, of Adam and Eve, of Cain and Abel, and of the flood, and believes that they are nothing but mythological legends like those of the Romans and Greeks." We offered this letter in proof of our remark. If the statement made in the letter be true, does it not seem to indicate, as we said, that the difference between the belief of Dr. Harper and Col. Ingersoll is one more of degree than of kind? Of course, we were referring to their belief as to the inspiration of the Scriptures and especially the authenticity of the five books of Moses. Those were the points under discussion. But if there is similarity of belief upon those points, logically is there not similarity of belief upon other points—a belief differing more in degree than in kind? We have no disposition to do injustice to Dr. Harper. We have the greatest respect for him, but when his teachings have the effect which this student said they had on him, we think it is time for somebody to speak out.

THE HOME.

Now.

If you have a kind word, say it. Throbbing hearts soon sink to rest: If you owe a kindness, pay it. Life's sun hurries to the west. Can you do a kind deed, do it. From despair some soul to save: Bless each day as you pass through it. Marching onward to the grave. Days for deeds are few, my brother: Then to-day fulfil thy vow: If you mean to help another Do not dream it, do it now.

—Sci.

Mrs. Gay's Thank Offering Box

BY MRS. C. T. LEAVITT.

"I'm so much happy as if I have millions." So said an unusual guest in Mrs. Judge Gay's back parlor that September morning. It was Christine, the washerwoman, who had brought to Mrs. Gay her gift to missions, and this is how it came about.

In the household complications which arose during a prevailing influenza of the previous winter, Christine had been helping Mrs. Gay, from whose dressing-case one morning Christine is dusting took up a little pink paste-board box. It looked so unlike its rich surroundings that she was hesitating what to do with it when Mrs. Gay entered.

"Shall I take this to the child-room?" inquired Christine.

"Yes—no, why, that's my thank-offering box," replied Mrs. Gay. "Thank-offering box," slowly repeated Christine, little comprehending what that meant, and still at a loss what to do with it.

Seeing her puzzled look, Mrs. Gay began to explain. "It's to put money in when I'm thankful; its for Foreign Missions."

"What missions are they?" inquired Christine, who knew only of the city mission.

"Oh, they're in China and India, in Turkey and Africa, and other countries," answered Mrs. Gay.

"Nobody can be so much poor as folks on the Flats, nor so much poor as folks in Sweden anyway," answered Christine, positively.

"Let me see," said Mrs. Gay. "Do mothers in Sweden, like Indian mothers, throw their beloved babies into a rapid river to please an angry god, and before they can turn away see them caught by a greedy shark? Do fathers in Sweden, like Chinese fathers, throw living girl babies into deep vaults built for that purpose, or drown them in the presence of the agonized mother? Do the women in Sweden, like the women of Turkey, cook their food in water brought a long way upon their heads, and with fuel carried from distant hills upon their backs, and when they have prepared a meal see their husbands and their husbands' dogs first filled, and themselves and children permitted to eat what is left?"

Mrs. Gay was surprised at her

own words; but mistaking Christine's perplexed look for skepticism she continued: "At the recent death of Ashantee's king, twelve living women were sacrificed to line his grave. Is anything like that done in Sweden?"

Christine's eyes opened wide. "Oh, Mrs. Gay, if things be so bad, why don't the ministers say so? Why do they preach as we do well to be saved ourselves, and say not about other poor bodies? I wish I had a box." And Christine resumed her dusting. "Here, take this," said Mrs. Gay; you're welcome to it, I am sure."

Christine took the box. She never dreamed how welcome she was to it. She never suspected that all this eloquence was but the effervescence of the facts of missions which Mrs. Webb, the president of the auxiliary, had been so faithfully dropping into Mrs. Gay's worldly mind.

Christine did not know that for months that little box had stood upon Mrs. Gay's dressing-case quite unheeded. Unheeded did I say? Silently it had put in its plea to many a purchase which Mrs. Gay had made.

A new rug had been needed for the library; Mrs. Gay wanted a Persian. "Buy a Wilton," cried the little pink box, "and help Dahomey's burdened women." "The best is the cheapest; besides, I do not like for my friends to think I have no taste," argued Mrs. Gay, and she decided upon the Persian.

New curtains were needed for the parlors. "Buy Brussels net," whispered the pink box, "and help those little ones over there," and India's child-widows lifted beseeching eyes. "These Irish point are so much handsomer," urged Mrs. Gay, "and while one is getting, it is economy to get a really good article," and the Irish point were purchased.

The china had to be renewed. "Buy Haviland, they are the very best," said the clerk in Ovington's. "Buy Charabad," urged the little monitor of the dressing-case, and China's babies filled the air with wailing. "These Haviland wares are exquisite," returned Mrs. Gay; "I dote on lovely china." And the Haviland was ordered.

What wonder that Mrs. Gay had spoken earnestly! She had only repeated what she had herself heard. If bitterness were in her tone, Christine mistook its meaning. To her humble home that night Christine took the little box. She held it in her toil worn hand, she studied its mystic letters, "W. B. M. I." "Women Be Much Interested," she exclaimed triumphantly, as she dropped her first coin within, and then went upon her knees with sincerer thanks than she had ever felt before.

She went to her work the next morning with a new song in her heart. She could not have told

you why, but there was a new meaning in everything. Each homely task took on a new significance. She was the daughter of a king, a co-worker with the Lord. She did her work better, and the favors she received were but a natural consequence.

Mrs. Field had her maid put away all remnants from the table for Christine's chickens, and with each sackfall Christine dropped a nickel into her box, "for now," she reasoned to herself, "I have no chicken food to buy." If Mrs. Cook gave her a new apron, a nickel went lovingly into the box. When one March day her neighbor Johnson slipped and sprained her ankle in going down the icy, precipitous banks of the Mississippi, which separated the homes of the well-to-do from the river-side where Christine dwelt, she sat down and slid and saved a fall. 'Twas then she made a special offering.

So day by day, and in many ways, the box was filled, and on the morning referred to she had brought it to Mrs. Gay. Mrs. Gay was at first surprised, then she remonstrated. "You are giving too much, Christine; you can't afford it."

Christine was hurt. Then she drew close to Mrs. Gay, and lowering her tone, and in the most confiding manner, she remarked: "I've thirty dollars in the bank. I can give so much as this, and I'm so happy as if I have millions," and then she hurried on to her day's work.

Expensive carpets, rich draperies and rare bric-a-brac had no interest for Mrs. Gay that day. She thought of their bank stock, and of their real estate, and of Christine's box. She had been trying to quiet her conscience with a dollar a year for missions, but before she slept that night she took from her purse a gold half-eagle and tucked it in the box.

But Christine had another auditor that morning. Judge Gay himself was sitting in the library and had heard every word. He was not happy, though he had had the day before a sale of real estate at such a proud advance. Now he was belaboring himself because he had not held it at twelve thousand instead of ten.

Christine's exultant "I'm so much happy as if I have millions," kept ringing in his ears.

That night when the house was still, no one but God and the angels saw Judge Gay take that little box and slip two gold eagles into its almost bursting sides.

Of the rejoicing in heaven we do not know; but we do know that there was a burden lifted from the missionary society next day when the thank-offering was counted, and Mrs. Webb recognized a peculiar tenderness in Mrs. Gay's voice as she spoke of "our" and not "your" missionary society.

But Mrs. Webb did not know

for years how it came about, and Christine never knew the part she had in making both Judge and Mrs. Gay the earnest helpers they became in all missionary enterprises.—Ex.

Obstacles.

I was walking rapidly on a new plank walk, and thinking how nice it was, when I came to a fence across it. I stopped surprised and annoyed. Why this obstacle? But I soon saw why. The plank was incompleated. It ended, for the time, on the edge of a deep ditch. Until that ditch was bridged, travelers had to go around. The incident set me thinking. The obstacle was placed across the walk by the men who built the walk. It was intended to save pedestrians, who used that walk, and who trusted in it, from a terrible catastrophe. Its purpose was beneficent. And is it not so with us, almost daily, in our pilgrimage? We meet obstacles. We wonder why we are stopped. We cannot see what is before us, as I could, looking over the fence into the ditch. But we know that God is responsible for the obstruction—that he, in his infinite wisdom and love, has arrested us. Hence it is both foolish and wicked to fret and murmur.

No man can look back upon his past life and not see that, often, his bitterest disappointments were blessings in disguise—obstacles were helps and losses were gains. All things work together for good to them that love God. The working seems strange to us. But He who directs and controls it makes no mistakes.—Herald and Presbyterian.

—Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with, year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—Chalmers.

—He who would be a great soul in the future must be a great soul now.—Emerson.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor. 274 East Second Street, Chattanooga, Tenn. To whom communications for this department may be addressed. Young South Motto: Nulla Vestigia Retrogradum.

Mother's Way.

Oh! within our little cottage, As the shadows gently fall, While the sunlight slightly touches One sweet face upon the wall, Do we gather close together, And in hushed and tender tone Ask each other's full forgiveness For the wrong that each has done. Should you wonder why this custom, At the ending of the day, Eyes and voice would quickly answer, 'Twas once our mother's way. If our home be bright and cheery, If it holds a welcome true, Opening wide its door of greeting To the many—not the few: If we share our Father's bounty With the needy, day by day, 'Tis because our hearts remember This was ever mother's way. Sometimes when our hands grow weary, Or our tasks seem very long, When our burdens look too heavy, And we deem the right all wrong, Then we gain anew fresh courage, And we rise to proudly say, Let us do our duty bravely, 'Tis was our dear mother's way. Thus we keep her memory precious, While we never cease to pray That at last, when lengthening shadows Mark the evening of our day, They may find us waiting calmly To go home our mother's way. —Christian Observer.

Young South Correspondence.

When you read this it will be August, a new month in our work, a fresh opportunity for you to do the dear Master's work in your little corner. With some of you, who live in the country, vacation is over, and what you accomplish in earning your "missionary money" must be done by work out of school hours. I hope that fact will only add to the zeal of your efforts, and that I shall have your name in the "receipts" as often as ever. For the city and town children this is the last month of vacation. May I not hope that they will make the most of it in every possible way?

Miss Annie Armstrong, Corresponding Secretary of the Woman's Missionary Union, has written me for a report of the work of the Young South. Mrs. Hailey reported it up to the meeting of the Convention. I shall send an account of all you have contributed since I assumed control of this page. As she wishes it by August 5th, I cannot delay much longer, and I greatly fear I am not to have the whole of our \$50. We are crawling up slowly though, as you will see if you note our "receipts," and I am very grateful to all who have so kindly and promptly responded to recent appeals. Let us all start out anew now, and make our second quarter's work a greater success than the first. We can do it if each reader will come to the work bravely and cheerfully and, above all, prayerfully.

Is it almost time to hear from our "missionary hens?" Have not the tiny chicks grown big enough to sell? What of the eggs? And those pickers of berries? What have they to say? And the July birthdays? Are there not some summer children who are ready to send their birthday offerings like these dear little ones in Humboldt, Tenn.? Read what they have done. "Sometime ago I proposed to my infant class that each of them bring a

birthday offering to be applied to the support of the

YOUNG SOUTH MISSIONARY.

I tried to impress the older ones with the thought of earning or saving their money. They seemed pleased, and soon some of them brought their gifts, earned by picking strawberries and in other ways. I have been waiting on them for some time, but seeing the urgent appeals for money to pay the debt of our Foreign Mission Board, I send you what I have on hand. It comes from twenty-seven children, a penny for each year of their lives. Use it where you think best, and be assured that it is accompanied by our prayers. I endeavor to keep some worthy object before the children all the time. Next to their own conversion, the one great thought with me is to lead them to be intelligent, earnest Christian workers in the Master's vineyard. I pray that the Lord may enable you, as a leader, to develop and train the children of the South for fields of usefulness." (Amen) "I hope to get an offering from every child in the class, and I will send it on immediately. Wishing you great success in your work, I am yours truly, (Mrs.) B. H. INMAN."

I hope all the Sunday-school teachers will ponder over these lines. What a sweet spirit of consecration, of loving zeal in the Savior's service, breathe through them all! Happy the children who have such a teacher! Let me beg you all to go and do likewise.

Dr. Willingham writes me that the Board will soon send Mr. and Mrs. Maynard from Covington, Tenn., to Japan, and he adds that they are "excellent people." I know you will take a great interest in them, as they go from Tennessee. I hope Mrs. Maynard will write the Young South some special letters in regard to the work to which she is divinely called, and I hereby appoint any member of our band, in or around Covington, a special committee to urge her to do so. The Young South will follow her career in their own chosen field with prayerful solicitude.

Here is Mrs. Bailey again! She is ever welcome:

"It has been sometime since I last wrote you, because so many of our band have gone to the country for the hot weather, that we have had no meeting this month. I send what we have on hand. I hope and pray the debt of the Foreign Board will soon be paid off and our mission work move grandly forward. Yours truly, N. G. BAILEY."

Oh! for more of these "Young South Bands" who will give systematically, persistently. Thanks to this one!

And here's another from our own Nellie Powell, Paris, Tenn.:

"I am so glad you think I am getting along so well, helping in the dear Lord's cause. I will tell the Young South how I earned my money. Mamma and I raise chickens together, and we reserve some to sell for missions. Then she gives me a nickel every time I churn, and if any of you ever churned you know it is worth a nickel. I have had several dimes given me by friends. Oh! if all who profess to be God's children would try to please Him as they do to please the world, we would soon have our hundred dollars. I will send more as soon as I can. Lovingly, NELLIE POWELL."

The editor has a feeling recollection of churning once, just once, in what is fast getting to be a long life. She remembers that the butter would not come, and she wouldn't give up until her hands were blistered, and she had to go to bed with an aching head. So, although she would not encourage Nellie to strike, she would certainly advise her not to consider any reduction in wages, and she is sure a nickel earned by churning ought to count high.

And here's a bit of a letter from the very first little girl on the Young South list:

"I have been very busy since I wrote you. We are making a missionary quilt, and we want to sell it and send the money to you. I send what I have ready now. Your little friend, NILWON NOWLIN."

If some benevolent person would buy that quilt and give it to the Orphanage, or send it to some needy missionary on the frontier, how very nice that would be! Will our little friend tell us whether it is calico or woolen or silk, what the pattern is, and what the price will be, all quilted and bound? Who knows but the Young South may furnish such a purchaser, if she has not already found one in Martin?

The postman brought this much appreciated note this morning:

"As requested in the last issue of the BAPTIST AND REFLECTOR, I will send what I have in my mite-box immediately. I had thought to keep it until I had filled it. I am anxious to do all I can to send the young lady to Japan. Respectfully, GEO. S. GARRETT."

That's well for Pochontas! Let us hear from all along the line now, and make a brave showing for the new month. I shall send Dr. Willingham all we have in the treasury on August 2nd, except what has been contributed for the Orphanage. I am yours in great hope, LAURA DAYTON EAKIN.

Receipts.

Table with 2 columns: Name and Amount. Includes entries for Geo. S. Garrett, Pochontas (\$35.00), Infant class, Humboldt Baptist S. S. (\$1.25), Mrs. N. G. Bailey, Nashville (\$1.00), Nilwon Nowlin, Martin (\$1.00), Nellie Nowlin (Orphanage fund) (\$1.00), Mrs. Nowlin, Martin (\$1.00). Total \$40.15.

Our Symposium.

BOOKS AND BLOSSOMS.

It is on the way! I have more flowers than books now. I hope I shall get enough material to put together for our next number. Hurry up your letter telling the Young South your favorite book and your best-loved flower. Do not give the Bible, for of course that stands first with us all. I have votes now for "Helen's Babies," "Black Beauty," Miss Pollard's "Life of Columbus," "Leanda Hall," and "David Copperfield." Which of these will you take, or what other do you prefer? For flowers, these have been mentioned the tuberose, the lily, the violet and the rose. Which shall be the Young South emblem? What other sweet blossom do you like better? Let us hear from each reader of the Young South. L. D. E.

Bureau of Inquiry.

Mrs. SMITH—Can you give me the address of the "Ram's Horn" Chicago, Ill.

Mrs. M. AND OTHERS—Where can I get leaflets suitable for reading at the meeting of our children's societies, or at quizzing?

Write to Miss Annie Armstrong, 9

W. Lexington Street, Baltimore, Md. She will take pleasure in sending you appropriate literature.

S. S. TRACMAN—What is the best "Life of Christ" to be read in connection with our present Sunday-school lessons?

The one by Dr. Geikie, which can be bought at almost any bookstore, I presume, for \$1. Doubtless the BAPTIST AND REFLECTOR could supply you with it.

Mrs. SMITH—Can you recommend a good paper for my boys?

I know of none better for both boys and girls than the Young People's Leader, published at Nashville and edited by Rev. I. J. Van Ness. The Youth's Companion and Our Sunday Afternoon, both published in Boston, are excellent.

YOUNG CHRISTIAN—WHAT part should children have in the public worship of God at the church?

This is a subject to which I have given a great deal of thought. I wish some wiser head than mine would take it up. We lose so much by not beginning earlier to develop our spiritual strength. Going up to the house of God with his people ought to be a means of grace. How many simply sit in the pews! How busy Satan is oftentimes as the hymns are being sung or the prayers offered! If this dear child will try my plan, I shall be glad. Go into the service with a prayer that God will bless it to your soul's good. Pray for a special blessing on the minister. Make the words of the songs your very own, if you can honestly do so. If they make a peayer, pray it for yourself as you sing. If they praise God, let your heart sing for joy. How idly we sing some days the most solemn words! When prayer is offered, listen closely, and say "Amen" to the petitions for yourself. Pay earnest attention to the sermon, and ponder well what you have learned. It is an excellent habit to mark the text in your own Bible and read it over at home, recalling the lesson it was meant to teach you. When you give (and remember that is worship as well as singing and prayer), give with a prayer for God's special blessing on your offering.

God marks the sparrows! He will listen to the lowliest, to the smallest of his children. Follow these suggestions and see if you do not "grow in favor with God and man," even as the dear Savior did in his childhood. The editor is pleased to answer all honest inquiries and hopes thus to give needed help. She begs that the questions be written on separate clips and not embodied in the letters, so that they may be less liable to be overlooked.

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NERVOUS PROSTRATION.

In Bed for Two Years and Reduced to A Shadow of Her Former Self.

Mrs. W. W. Mullins, of Franklin, Tenn., Tells of Her Improvement.

I take great pleasure in adding my testimony to the many hundreds of others who have tested the virtues of the Electropoise. I purchased an instrument of you about February 11, 1892, and began its use. I had been in bed for two years and was reduced to a shadow of my former self; my trouble was nervous prostration and I was kept alive only by the use of tonics and careful nursing. I had no appetite, could not sleep and what little strength I had was being rapidly exhausted by terrible nervous perspirations.

When I first began to use the Electropoise I had to use very low power. I left off my tonics and stimulants at once and depended entirely on the Electropoise. My recovery was necessarily slow. At the end of three months I could see but little improvement, except that my appetite and sweet sleep had returned and the nervous perspirations had ceased. I then began to gain more rapidly, being so much improved in a few months that I was able to resume my household duties. I am not as strong now as in my younger days, but I am enjoying better health than I have for a long time. I give the Electropoise credit for my recovery.

Very truly, Mrs. W. W. MULLINS, May 16, 1894. Franklin, Tenn.

ELECTROPOISE Two Months \$5.

This is not a permanent offer, but will hold good for a short while only after which regular terms will be resumed. To take advantage of this offer you must order at once. We will rent the Pocket Electropoise for two months for \$5 00, allowing you privilege of returning or of paying \$22 50 and keeping it. Cash price \$26.00. Remember it does not wear out - is a simple home treatment - no medicine, no shock, no danger.

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MY WIFE SAYS SHE NOW YOU DO IT AND PAY FREELY. I have a 30 year old son who was unable to walk for 10 years, with a lame back, and was unable to do any work. He is now a healthy, strong, and happy man. I have a 10 year old daughter who was unable to walk for 10 years, with a lame back, and was unable to do any work. She is now a healthy, strong, and happy girl. I have a 10 year old son who was unable to walk for 10 years, with a lame back, and was unable to do any work. He is now a healthy, strong, and happy man. I have a 10 year old daughter who was unable to walk for 10 years, with a lame back, and was unable to do any work. She is now a healthy, strong, and happy girl.

TO THE YOUNG FACE. Farnham's Compound Powder gives a fresh complexion, to the old reserved youth. Try it.

Associational Meetings.

Concord-Rocky Valley ch, Friday, August 8.

Holston-Philadelphia ch, seven miles west of Jonesboro, Thursday, August 9.

Sequatchie Valley-Little Hopewell ch, Filmore P. O., Sequatchie county, Friday, August 10.

Cumberland-Orinda ch, Robertson county, Tuesday, August 14.

Nouachucky-Talbot's ch, Jefferson county, Thursday, August 16.

Hivawsee-Clear Creek ch, Thursday, August 16.

Cumberland Gap-Eim Springs ch, Grainger county, Thursday Aug. 23.

Chilhowee-Pleasant Grove church, Thursday, August 23.

Duck River-Smyrna ch, Marshall county, Friday, August 24.

Beulah-Reelfoot ch, seven miles west of Woodland Mills, Tuesday, August 28.

Big Emory-Rockwood ch, Thursday, August 30.

Western District-Spring Hill, five miles southeast of Paris, Friday, August 31.

Unity-Saulsbury ch, Saturday, September 1.

Watauga-Elizabethton, Carter co., Tuesday, September 4.

Mulberry Gap-Cloud's Creek ch, Hawkins county, Tuesday, Sept. 4.

Sweetwater-First Sweetwater ch, Thursday, September 6.

Memphis-Collerville ch, Thursday, September 6.

Reech River-Mt. Ararat ch, thirteen miles east of Lexington, Saturday, September 8.

Stockton's Valley-Meets with New Hope Church, Fentress Co., eight miles west of Jamestown, Sept. 8, 1894.

Northern-Nave Hill ch, Union co., Tuesday, September 11.

Central-Salem ch, near Trenton, Wednesday, September 12.

Salem-Smith's Fork ch, Wilson county, Thursday, September 13.

Eastannales-Shiloh ch, Meigs co., Thursday, September 13.

Southwestern District-Mt. Comfort ch, Carroll county, near West Port, Friday, September 14.

Friendship-Maury City ch, Crockett county, Wednesday, September 19.

Wiseman-LaFayette ch, Macon co., Wednesday, September 19.

Clinton-Clinton ch, Thursday, September 20.

Rhea-Rethel ch, near Roddy, on Cincinnati Southern railroad, Thursday, September 20.

East Tennessee-Union ch, Thursday, September 20.

Union-Shell's Ford ch, near McMinnville, Thursday, September 20.

Wm. Carey-Shoal Creek ch, Giles county, twelve miles west of Prospect Station, Friday, September 21.

Coosa-Ooltewah ch., Thursday, October 4.

Judson-New Hope church, five miles north of Bonanza, Hickman co., Friday, October 5.

Enon-Mt. Tabor ch, Smith county, Wednesday, October 10.

Dover Furnace-Pleasant Hill ch, Friday, October 12.

Walnut Grove-Cross-Keys church, Thursday, October 18.

Weakley County-Greenfield ch, Wednesday, October 24.

Ebenezer-Friendship ch, Maury county, Friday, October 26.

Riverside-Falling Springs church, fourteen miles west of Livingston, Overton county, Friday, October 26.

We have no minutes of Mulberry Gap Association, and cannot give the date of its meeting. Would thank any one for suggestions as to any corrections needed in the foregoing.

Tennessee Baptist Convention, at Edgefield Church, Nashville, Tenn., Wednesday, October 17, 1894.

Harvest Bells. SONG BOOK, round and shaped notes and words only, is the best of all. Recommended by more Ministers, Superintendents and Teachers than any other song book. Address W. E. Penn, Eureka Springs, Ark., or BAPTIST AND REFLECTOR, Nashville, Tenn.

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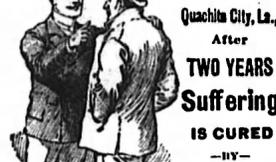
FAVORITE ROUTE TO E. Tennessee and Virginia Springs.

Table with 2 columns: Station and Time. Lv Mobile 4:00 pm, Lv Mt. Vernon 5:21 pm, Lv Jackson 6:35 pm, Lv Thomasville 8:30 pm, Lv Gaston 9:18 pm, Ar Selma 10:30 pm, Lv Meridian 6:30 am, Lv York 7:48 am, Lv Demopolis 8:37 am, Ar Calera 10:40 pm, Ar Talladega 12:52 am, Ar Anniston 2:29 am, Ar Rome 3:22 am, Ar Cleveland 5:40 am, Ar Knoxville 7:55 am, Ar Morristown 10:25 am, Ar Bristol 11:40 am, Ar Roanoke Central Time 2:17 pm, Ar Washington Eastern Time 7:22 pm, Ar Baltimore 4:02 am, Ar Philadelphia 5:15 am, Ar New York 7:53 am, Ar Norfolk 10:55 am, Ar Lynchburg 1:00 am, Ar Norfolk 8:30 am.

Palmer Sleepers Mobile and Selma to Cleveland, connecting with "Washington Vestibule" carrying Palmer Sleepers to Washington and New York. For further information, rates and pamphlets of the line to Tennessee and Virginia Springs, address L. A. BELL, W. A. DAY, Div. Pass. Agt., SEVENA, ALA. Pass. & Ticket Agt., MOBILE, ALA. B. W. WRENN, G.P.A., Knoxville, Tenn.

COULD HARDLY WALK ON ACCOUNT OF RHEUMATISM

P. H. FORD Quachita City, La., After TWO YEARS Suffering IS CURED



Ayer's Sarsaparilla

For fully two years, I suffered from rheumatism, and was frequently in such a condition that I could hardly walk. I spent some time in Hot Springs, Ark., and the treatment helped me for the time being; but soon the complaint returned and I was as badly afflicted as ever. Ayer's Sarsaparilla being recommended, I resolved to try it, and, after using six bottles, I was completely cured. - P. H. FORD, Quachita City, La.

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The Minimum of Rates.

Spurgeon's Sermon Notes which we offered as premiums a few months ago proved so popular that we have ordered another large lot and offer them again as follows: For three new subscribers and the money, \$6 00, we will give a complete set of Spurgeon's Sermon Notes, 4 vols., cloth bound, price, \$4 00. Send in your orders soon.

OBITUARY.

NOTICE-Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Count the words and you will know exactly what the charge will be.

HOFFMAN.-Died at her home near Hartsville, April 25, 1894, Mrs. Frankie Hoffman, aged 25 years. She united with the Baptist Church at Shady Grove in the year of 1878. All the traits of character that make up a pure Christian woman were possessed by her to a degree rarely surpassed. She was thoughtful of others and strove in a worthy manner to increase the happiness of those around her. It was the pleasure of the writer to live with her five years, and to know her intimately, and if she had a disposition to detract from the happiness of others, either by word or deed, I could not discover it. Her manners, so gentle and engaging, seemed to be the outflow of the heart which was purified by faith in the Son of God. When she realized that death was near she called her husband and only brother and requested them to meet her in heaven. She died in the triumph of a living faith. May the Lord bless and comfort her faithful husband, her brother and little girl with her many relatives and friends which she leaves to mourn her loss is the desire of a friend.

D. S. REED, Hartsville, Tenn.

LUTTRELL.-It pleased our heavenly Father, on the 4th day of June, 1894, to call from among us our beloved Sister Mary Luttrell. She was born Feb. 9th, 1831, in Washington county, Tennessee. She professed faith in Christ at 18 years of age and united with the Baptist Church. She moved with her husband, Richard H. Luttrell, to Johnson County, and united with the Taylorsville Baptist Church, and remained a consistent and worthy member until her death. As a Baptist, she was steadfast, always contending earnestly for the faith "once delivered to the saints." She leaves 4 daughters and 2 sons, with a host of friends, to mourn her departure. We as a church feel and realize that a mother in Israel has fallen, and while we deplore the loss to the church and community, we most humbly submit to the will of Him who doeth all things well. As a church we tender our profound sympathy to the children and friends of our worthy sister in this sad hour of bereavement, and hold up her life work as worthy for them to imitate, and urge them to consecrate themselves to the service of the Lord. May God comfort the broken hearted children in this hour of grief. May they live with the sweet hope of meeting their mother in bliss.

JOHN A. LOWE, Mountain City, Tenn.

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