

Baptist and Reflector

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OLD SERIES, VOL. LIX.

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NEW SERIES, VOL. VI. No. 1

CURRENT TOPICS.

—Some weeks ago we called attention to the fact that a private soldier in the United States army by the name of Charles H. Cedarquist had been court-martialed and fined for not doing target practice on Sunday. We are glad to note now that President Cleveland has taken an interest in the case, and has ordered the release of Mr. Cedarquist, and also that Lieutenant Bookmiller, who ordered the Sunday target practice, should be tried for disobedience to the orders of President Lincoln against it in 1862. We hope the result may be to establish the observance of the Sabbath day more strictly in the United States army. The difference between the case of Private Cedarquist and that of the Seventh Day Adventist in Tennessee lies simply in the fact that it was against the conscience of Mr. Cedarquist to work on Sunday, while it was not against the conscience of the Seventh Day Adventist to rest on Sunday, though possibly against his pocket-book.

—The war between Japan and China is still raging fiercely. Japan, however, still seems to be getting the best of it in every conflict. This comes from their superior intellect and organization and equipment, resulting from the fact that they have opened their doors wider to Christianity and to civilization than the Chinese. The Chinese, on the other hand, have, in some cases, resorted to the most ancient implements of warfare, such as wooden axes and bamboo poles. On August 8th a bloody battle was fought at Songhwan, Corea, in which the Japanese carried everything before them. The Associated Press correspondent writing about it says: "The Chinese were unprepared, and for the sake of truth be it known they were 'chin-chinning' the war Joes, that is bowing, kowtowing and firing crackers off to a big wooden deity set upon a cannon ball." When civilization resulting from Christianity comes in contact with such superstition resulting from heathenism, civilization will conquer every time, and so we believe it will when Christianity itself comes in conflict with heathenism.

—The *Wine and Spirit Gazette* of New York defiantly dares Archbishop Corrigan to enforce in letter and in spirit the decree against the liquor traffic recently issued by Satolli, the papal delegate. It goes on to say: "We do not hesitate to say that the effect of the enforcement of the decree would be a severer blow to the liquor trade than anything the prohibitionists and the cold water fanatics have accomplished within the last forty years. Fully two-thirds, if not more, of the retail liq-

uor dealers of the country are Roman Catholics." These are plain but true words. In reply to the dare the Archbishop wrote a note saying that he loyally accepted the principles laid down by Satolli both in their spirit and to the letter, but he adds: "Please remember, however, that acceptance of principles is not to be confounded with the blind application of the same on all occasions and under all circumstances." Exactly! We knew and said at the time that the decree of Satolli was intended simply as a blind to gain sympathy with the better elements of the people in the country, but was not intended to be enforced, just as was the case with the resolution passed by the Council of Baltimore. What good, however, does it do to "accept principles" if you do not intend to apply them? That is like the man who declared that he was "in favor of the law but agin its enforcement."

That seems to describe the position of Archbishop Corrigan exactly. The truth is, as we have said before, not only is the liquor traffic entrenched behind Roman Catholicism in this country, but Catholicism is also entrenched behind the liquor traffic, and receives a large part of its support from that. The two go together, and they will stand or fall together. The recent effort to divorce them was only a little righteous spasm, if we may not say it was simply a hypocritical pretense of indignation on the part of the Catholic Church at the wickedness of her spouse, but the spasm will soon pass away. The two have been too closely joined together by the devil ever to be put asunder. Only death can part them, and when one dies they both will die.

Mothers and Homes of Africa.

BY MRS. M. A. WILLIAMS.

The pertinent question of the hour is, What of woman and her social relations in Africa? Glance across the Atlantic to a kraal of a kaffir wife, which is constructed on this wise: A circle eight or ten feet in diameter is drawn. Within this the women make the floor by pounding the clay until very hard, washing with manure and water, which renders it smooth and gives a polish. The men assist in setting poles in this circle, bending them over and tying them with ropes made of long grass. The height in the centre is not more than four or five feet. After this frame-work is completed, the women thatch it with coarse grass, leaving in one side an opening two feet high, which serves for door, chimney and window. For a fire-place, the housewife makes in the centre of the floor a small circle with an elevated rim to prevent the ashes and fire from scattering. She

also fashions out of the clay cooking utensils of various sizes and bakes them. A finely woven rush mat, two feet square, serves for a table; chairs are not needed, for all sit on the floor. A beer strainer of braided rushes, a few wooden spoons, a wooden milk pail, hollowed out of the branch of a tree, two smooth stones for grinding corn, sleeping mats, blankets and wooden pillows, prepared by the women, complete the furniture.

Generally there are several wives in one household and each has a separate kraal. These are built in a circle, enclosing a pen for cattle, and the doors open towards this fold. In these kraals they cook the food for their dirty, unclad children. All eat with their fingers, at all hours, even to gluttony, drink beer, take snuff and smoke. The wife is the tiller of the soil, the bread winner, as well as the bread maker. In rainy weather she braids mats, grinds corn, pounds snuff and makes beer. In the summer season she takes her children with her to the fields to cultivate the corn and tobacco, while her husband lounges, smokes and gossips.

One of the men was highly indignant because a missionary lady suggested that he might help his wife, who, with a babe strapped to her back, was pounding corn. There is little affection in the marital relation. The husband regards his wife only for her fruitfulness and usefulness. She, knowing this, cares nothing for him, but lavishes her affection upon her children and will make great sacrifices to retain them with her. She takes a pride in her daughters, that they grow strong and healthy, well skilled in those industries which make profitable wives, thereby bringing a good price in cattle.

Frequently a girl is taken to the kraal of her prospective husband on trial to test her value. But the mother's training is not limited to physical development. Little girls are taught to lie and steal, the only disgrace consisting in not being shrewd enough to escape detection.

The great event in a woman's life is marriage. At the age of twelve or fourteen it is talked about, and suitors with cattle are eagerly sought. Perhaps one comes bringing eight or ten cows as purchase money. The bride's hair is shaved except a small tuft on top of her head. Her only garment is an apron of cow skin, loaded with ornaments and given by her husband. She is taken with great pomp to her future husband's kraal. After feasting, dancing, and beer drinking, the husband presents his wife with an ox. This binds the contract. He then gives her a hoe as an indication that she is henceforth to work for him. Her new home is like the one she left,

a low, dark, filthy kraal, and her life will be the counterpart of her mother's and grandmother's for generations—a life of toil and servitude without hope for this world or the one beyond the grave; without one word of commendation or appreciation. If she incurs the displeasure of her husband, she will be numerically kicked and beaten, even though it be at a time when her condition pleads for kindly treatment. But wherefore should she complain? She is his property. From the harems of the khedive of Egypt to the kraals of South Africa, polygamy is a time-honored institution, and the idea of women as property to be bought and sold is thoroughly grounded in the African mind. Women and slaves are synonymous terms. They have no word for girls. Girls are women boys. There is not, as in the Orient, lamentation at the birth of daughters. They are welcomed because an article of trade. A man sees a fortune in his daughters, a boy in his sisters. Why should he work? He is lord, and it is his business to dispose of these girls to get wives for himself. The wife and children belong to the husband, and at his death they become the property of his family, to be disposed of as they choose. The highest ambition of an African mind is to have as large a number of wives as possible, because his position, importance and wealth depend upon this. The women take it as an indication of worth and importance to be bought with cattle, and to be one of many wives. Her moral character being so degraded, she prefers the wide margin of licentious indulgence to the close surveillance of one wife. She takes ill-treatment with stoical indifference, thinking it no disgrace to be whipped, imagining it better to be noticed by her husband in that way than not at all.

On the coast of Guinea marriages are effected between tribes by the interchange of slaves and daughters.

The status of woman varies in different tribes. Livingston found one tribe who had a woman Rondo or chief. There, of course, women commanded more respect, and were consulted in all transactions. Among the pignies the women hunt elephants with the men. Among the kins the mother receives the son's favors rather than his wife. Towards the North traces of Mohammedan influence still exist—in the seclusion of the women. In many places after the wife prepares the food she is required to partake of a portion of it in her husband's presence, thereby proving it is not poisoned. When a warrior is about to die in the Meadi country, all families who thrust from his presence for fear they may not think him divine. Subordination

is a chief inherent in the African mind.

Vanity and love of ornament is rife and fashion is as tyrannical as in more enlightened lands.

In Dahomey every female belongs to the king. His body-guard is composed entirely of women, twelve to twenty hundred strong.

When a prince dies many of his wives are slain, and if the number is not sufficient, the king adds a selection of girls, who are painted white and hung with ornaments.

In Uhlanda, in the interior of Africa, Cameron describes the ghastly savagery which accompanies the burial of a chief.

Now, though degraded for centuries, the woman of Africa are capable of being elevated from this condition.

bored in Natal before their hearts were gladdened with a single convert. Now their eyes are opened and they see everything to be desired in the religion of Jesus.

I am sorry any conflict in statement of facts has occurred between myself and Bro. Folk. This I had hoped to avoid, so that the discussion might be entirely upon the principles involved.

1. Sunday-schools and Colportage. I refer the reader to page 12.

2. Next, turn to page 14.

3. Next, turn to page 29.

4. Lastly, turn to page 83 (bottom of page).

Now I am ready to reiterate (Bro. Folk to the contrary notwithstanding) 'Taking the work of the four Boards of our State, we find that the total amount of funds raised in the State for State work was \$11,298.65.

Now if these figures are called in ques-

I refer the reader to the minutes of the State Convention, and the pages indicated where they may verify every item. Now I am sorry that it became necessary to make these statements.

I leave out the Board of Ministerial Education for reasons that I think legitimate.

I now give my judgment as to the best methods of reaching our churches, and at the same time how our expenses shall be cut down in our State work.

1. The first thing I shall mention is the basis of representation in the State Convention. The Convention should be brought into relation with our churches. It should be composed of representatives chosen by our churches.

2. In the next place our State work is burdened down with machinery. You take the common country church and let our Co-operative Committee present their claims and they stand bewildered before them, and instead of them encouraging they often discourage them.

The first remedy I shall mention is the dissolution of the Sunday-school and Colportage Board. Taking last year as a basis, this would save to our State work annually the sum of \$2,045.27.

Now, Bro. Folk, let me say once for all, that we are discussing this matter as brethren. But there are some who are disposed to speak harshly about me in this relation.

funds that we object to. This does not look much like economy in the handling of public funds.

3. Salaries. I lay down this scriptural rule in regard to salaries. A man who labors in the Master's service is entitled to a living and no more.

While I am on this question I shall mention the salaries of the Secretaries of the Boards of the Southern Baptist Convention. Now there is one thing I do know. If our State Secretaries, who do as much, if not more, work than they, can live on salaries ranging from \$1,200 to \$1,500, so can they.

It is contrary to the Bible and to equity. With Baptists there are no high and low positions. A man that would make a mercenary affair of the Master's business has certainly mistaken the whole matter.

Now, Bro. Folk, let me say once for all, that we are discussing this matter as brethren. But there are some who are disposed to speak harshly about me in this relation.

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BAPTIST THEOLOGY

BY GEO. A. LOFTON, D.D.

XVII.

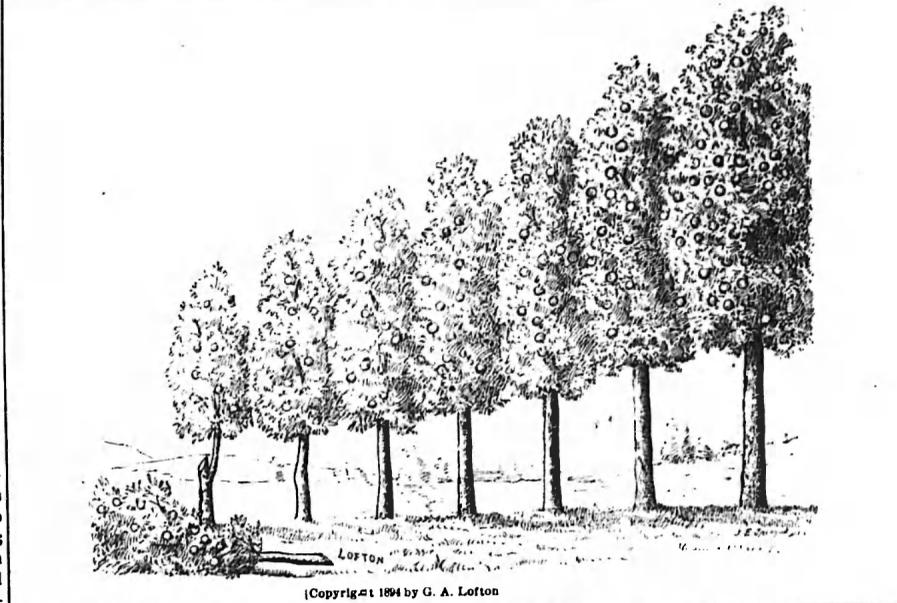
Sanctification.

"We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of appointed means—especially the Word of God, self-examination, self-denial, watchfulness and prayer."

ILLUSTRATION.

The young and grafted tree with the top cut off and lying at its base—representing the sinner with his old life cast away and the new life implanted in regeneration by Jesus Christ, who is formed within him the hope of glory by the Holy Spirit; and after this young tree a succession of trees taller, bigger, more fruitful and well-trimmed as the young convert, thus represented, grows older in grace and knowledge and develops to the maturity of manhood in Christ Jesus.

The last two doctrines of grace which remain for discussion are Sanctification and Perseverance; and as suggested by Dr. Strong, they bear the same relation to each other that Regeneration and Conversion do. In other words, they are "the divine and human sides of the same fact;" and the briefest and best definition of sanctification is from the same author, who says: "Sanctification is the continuous operation of the Holy Spirit, by which the holy disposition implanted in regeneration is maintained and strengthened."



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in us the result of transformation after the likeness and image of God by association with him and by the restoration of the soul to the order and harmony of divine relationship. The Scriptures teach—and it is the universal experience of Christians—that though we become subjectively alive unto God in regeneration, and though we are declared objectively righteous by justification, there still remains within us the unsubdued tendencies of evil. Sin that reigns in the unregenerate, dwells in the regenerate; and there is a warfare going on between two contending principles in every Christian until death ends the conflict.

faith of the believer. "The just shall live by faith"—not only in the appropriation of Christ's righteousness by justification, but in the fuller appropriation of Christ himself by sanctification; for "therein is revealed the righteousness of God from faith to faith"—implying progression or growth. (Rom. 1: 17). Justifying faith may be never so weak, but sanctifying faith must be on the "increase;" and in the exercise of faith, through the operation of the Spirit, the believer himself must employ activity and culture, intelligently and voluntarily, in obedience to the will of Christ and in the perpetual mortification of the flesh. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do for his good pleasure." (Phil. 2: 12, 13). "Make your calling and election sure"—sure to yourself, not to God—by the cultivation of grace, in the exercise of spiritual power, and in the subversion of evil tendencies. The means to this end are prayer, God's word, meditation, association with God's people, attendance upon the ordinances of God's house—going, giving, doing in the personal effort to save the world and glorify God. In the sense of sanctification Paul did not claim to be "perfect." He had not "already obtained;" but he said: "I press on, if so be that I may lay hold upon that for which I was also laid hold on by Jesus Christ." (Phil. 3: 12) He that feels no further need for growth in grace, or who says that he hath no more sin, deceiveth himself, and there is no truth in him. (1 Jno. 1: 8).

Absolute perfection in the sense of sanctification as a progressive work, can never be reached this side of death and the resurrection; but there is a relative sense in which sanctification may be called perfection in this life. Job, with all of his imperfections, was called "perfect." He was a saint who had attained as high a degree of development in the divine life as may be looked for in this world. For each period in Christian growth a man may do, or try to do, the best he can under God and under all the circumstances; and while years hence he may be far in advance

Grace only frees me from the law as the ground of sin's curse and penalty, or as a method of salvation, or as an external and compulsive burden. Why and how? Because Christ paid the penalty and bore the curse of the law; because we are saved by his merits through faith and not by works of law; and because love casts out fear. Hence, obedience to the law, in the Christian, is based upon sonship and spirituality which both enable and impel us to keep the law for Christ's sake and from love to God. We obey God not from fear, nor for salvation, but because we love and because we are saved. "Do we make the law of none effect through faith? God forbid: nay we establish the law." David cried: "O how I love thy law!" "Being made free from sin, and because servants to God, ye have your fruit unto sanctification." (Rom. 6: 22). The law which is "bondage" to the sinner, is the "perfect law of liberty" to the Christian. (Jas. 1: 25).

2. The Perfectionist claims that a Christian may become free from sin in this life—the theory of John Wesley and many of his followers. In support of this view such passages as 1 Jno. 3: 6, 9 are quoted: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." "Whosoever is begotten of God hath no sin, because his seed abideth in him: and he cannot sin because he is begotten of God." *Per contra*, the apostle says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 Jno. 1: 8). Either John in the first instance is setting up "an ideal Christian standard," or else the "actual state of the believer so far as respects his *new nature*;" for otherwise John contradicts himself in the two passages quoted. In the new, or the *essential*, nature of our regenerate life there can be no sin; but in the "after-working of the old nature" there is always sin. The Scriptures positively say that "there is no man that sinneth not." (1 Kings 8: 46). "In many things we all stumble." (Jas. 3: 2). "There is not a righteous man upon earth, that doeth good and sinneth not." (Ecc. 7: 20). The most perfect characters of the Bible sinned—such as Noah, Abram, Moses, Job, David, Daniel, Peter and others; and there is no apostolic record of any church, or man, however called "perfect," that ever claimed to be free from sin. The theory is contrary to the universal experience of the best men of all ages—even of Paul, who while he claimed perfection under justification, never claimed it under sanctification. (Phil. 3: 12-14).

The perfection theory is based upon the error (1) that God has lowered the standard of his law to suit the moral condition of his creatures; (2) upon the error that sin consists in voluntariness and not involuntary acts, without regard to internal and inherent depravity, which is sin against God; and (3) upon the error that the will is simply the faculty of volitions and not itself depraved, and that it is itself able to choose and obey God perfectly and at any time according to the "allding scale of requirement" by which God's law has been "graduated to the moral condition of his creatures." See A. A. Hodges, p. 537; also Strong; Syst. Theol. p. 488.

Arminianism alone could have ever conceived such a low view of law, such a small view of sin, or such a big view of man's ability; and hence the theory of perfectionism, which, after all, is essentially Antinomian, could never have been conceived by anything above Arminianism. It means, as has been well suggested, that a man can jump over the church steeples, or touch the stars, if you will make the steeples low enough, or pull down the stars within reach. Mr. Wesley did not regard involuntary sin as sin at all in the light of the perfectionism.

The true Calvinistic view of the subject is that sin is inherent depravity, consisting in dispositions and states of the soul, as well as in transgression of, or lack of conformity to, God's law; and that while, through Christ, we are justified from all condemnation of this law, yet as a rule of life we are under obligations to keep it to the best of our ability. Being regenerated—made holy in the governing disposition of the soul—we still have the sinful tendencies of the old nature left within us; and while sanctification may gradually subdue though never eradicate them, we may progressively grow in grace and knowledge to a state of *relative* but not "sinless perfection." God's law is absolutely perfect and cannot be graduated to create an accepted righteousness as the ground of justification or sanctification; and we shall never be free from sin till death and the resurrection.

All-Day Mission Meetings.

"Necessity is the mother of invention" is only another way of saying, "There is a divinity that shapes our ends;" or, "Providences reveal the will of God." Be that as it may, we have been trying a long time to get beyond the play-ground and get into the work-field of missions. For a century we have been playing with this solemn, heaven-appointed duty. Is it not time to begin to make it a business matter? We all admit it, but how? is the question. The Big Hatchie Association has, perhaps by a strange providence, been led into the way. All-day mission meetings have been appointed in the churches. The subjects discussed will be: "The Field," "The Demands of the Heathen," "The Claims of the Unsaved," "The Obligations of Christians," "The Debt we Owe to the Heathen," "The Fitness of Americans for Foreign Work," "The Resources of the Churches," "The Danger of Decay when Duty is Declined," etc.

We have been having for years all-day meetings in the interest of Sunday-schools, why not try them in the interest of missions? We have had all-day meetings for the discussion of doctrines, why not now hold them to point out duties? The pragmatic age should follow the dogmatic.

In these meetings aim at practical results. Inform the people. Call for volunteers for mission fields. Arrange for systematic contributions. Be not content until every member becomes a regular contributor. If need be, elect an assistant pastor and assign him to a field in China or Corea or Mexico.

By appointment of the Executive Committee Bro. N. Maynard, assisted by the pastors and brethren named below, will hold all-day mission meetings as indicated. The people will

bring their dinners and missions will be the theme of song and speech and sermon and supplication and sacrifices.

Help the brother on to his next appointment.

September 2nd, Antioch, assisted by Bro. Norris.

September 3rd, Brighton, assisted by Bro. Hart.

September 4th, Liberty, assisted by Bro. Hart.

September 9th, Rowan and Trinity, assisted by Bro. Slack.

September 11th, Henning and Unity, assisted by Bro. Hart.

September 12th, Elim, assisted by Bro. Hart.

September 13th, Covington, assisted by Brethren Hart and Nunnally.

September 14th, Mt. Lebanon, assisted by Bro. Slack.

September 16th, Brownsville, assisted by Bro. Slack.

September 17th, Woodlawn, assisted by Bro. Trotter.

September 18th, Stanton, assisted by Bro. Trotter.

September 19th, Zion, assisted by Bro. Trotter.

September 20th, Woodland, assisted by Bro. Trotter.

September 21st, Denmark, assisted by Bro. Tribble.

September 23rd, Ripley, assisted by Bro. Nunnally.

Mrs. Maynard will also attend as many of these meetings as she can, and will, as opportunity offers, address the women on the subject of Missions.

G. A. NUNNALLY, Ch'm. Ex. Com.

An Incident.

It was a hot, dusty day, and we were on our way from the Association at Little Hopewell Church. Dr. Smith and the Secretary were in a buggy, right "in the middle of the road." There were riders and buggies before and riders and wagons behind, and dust, clouds of dust, everywhere. Dr. Smith, an expert in management as well as in medicine, sought every available opportunity to pass into the regions beyond, for he was a missionary. We had passed crowds of people and clouds of dust, and we were congratulating ourselves on the good fortune of coming out ahead of all inconveniences, when lo! we came upon a donkey. He was somebody's donkey, that was quite evident. But at that time he was a free lance. He was not hitched to anything, neither was he saddled. He did not help the crowd along a bit, though he was in the crowd. All the good that donkey did was to kick up a dust and bray! Bro. Smith evidently wanted to doctor that donkey, for he handled his whip nervously, and had an expression about his lips that boded ill for the brute. But that animal, after the fashion of donkeys, backed his ears and kicked up his heels, and for a time baffled the doctor's attempt to pass. "How like some of our missionary brethren," moralized the mission agent. "They are in the crowd, but they get nowhere, neither do they pull a pound nor carry an ounce of the burden." "Yes," said the doctor as he gave his horse a tap that sent us spinning ahead of his donkeyship, "they do nothing but kick up dust and bray." "May it not be a fairer simile," said the Secretary, "to say they delay and annoy the whole crowd?"

Whitwell, Tenn.

J. A. HEARD.

Ordination.

On the first Sabbath in August Dr.

A. J. Holt preached an excellent sermon on the Christian ministry at the Shop Spring Church, Wilson County, Tenn. Immediately after the sermon a presbytery was organized to examine and set apart Bro. Robt. A. Rushing to the full work of the ministry. The presbytery consisted of Dr. A. J. Holt, Revs. G. H. Butler, J. M. Knight, J. P. Gilliam, E. S. Bryan, J. W. Patton and Deacon J. A. Womack. Deacon David Young presented the candidate. Dr. Holt, moderator of the presbytery, asked the candidate to relate his Christian experience and call to the ministry. The writer led the examination as to his orthodoxy. Bro. Bryan read the Scriptures giving the qualifications for a bishop, and asked the church representative, Bro. D. Young, if in the judgment of the church Bro. Rushing possessed these qualifications. Bro. Young answered affirmatively. Then the church voted to have the brother ordained. The ordination prayer was led by Bro. Butler. Then the presbytery formally set him apart by the imposition of hands. Bro. Gilliam delivered the charge to the candidate. Bro. Knight presented the Bible. The hand of fellowship was given by the presbytery, and the benediction was pronounced by the candidate.

J. W. PATTON, Clerk.

Sequachee Valley Association.

Our Association met with Little Hopewell Church, at Filmore, Sequachee County, Tenn., August 10th and 11th, and held its 12th annual session, reporting a membership of 613, a gain over last year of 214.

We had some very able ministers with us, as follows: J. E. Hixson, T. G. Davis, C. Right, W. E. Garner, G. W. Brewer, A. J. Holt and others.

Bro. Holt delivered a good sermon on missions, after which a collection was taken for State Missions, which amounted to \$13.67.

About four weeks ago we organized a Sunday-school at our church numbering 72, the next Sunday we found that our number had increased to 87, the next Sunday to 102, and last Sunday we had 92. We purchased and presented to the smaller children of our school seven dozen small Testaments. Our object was to induce children to attend Sunday-school who had not been attending other schools, which proved a grand success to us both in number and interest.

J. A. HEARD.

Whitwell, Tenn.

How Tennessee Stands.

Dear Brethren of Tennessee.—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1, 1894, to Aug. 15, 1894, for \$1,750. In that time we have received \$1,280.82.

"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." 1 Cor. xvi. 2.

The work is the Lord's and we are His. Fraternally,

B. J. WILLINGHAM, Cor. Sec.

Richmond, Va.

NEWS NOTES.

NASHVILLE.

First Church—Preaching by Dr. McKenzie.

Central—Bro. A. Robertson preached morning and night to fair congregations; 217 in Sunday-school.

North Edgefield—Good week; 139 in Sunday-school; preaching by Pastor Barton; helpful meeting of the Sunday-school Union at 3 p. m.

Howell Memorial—Short talks from delegates returned from Cumberland Association at 11 a. m. and preaching by Pastor Strother at 8 p. m.; 1 by letter and 3 baptized; 134 in Sunday-school.

Third—Good audiences; 2 by baptism and 2 by letter; 212 in Sunday-school; tent meeting begins to-night.

Immanuel—Fair summer's day audience and service; Bro. Van Ness preached at the union service.

Centennial—Pastor Jacobs preached; 63 in Sunday-school.

Seventh—Pastor Wright returned, and preached morning and night to good congregations; 151 in Sunday-school.

Edgefield—Good audience; Bro. E. L. Grace preached at 11 a. m.; 128 in Sunday-school.

Mill Creek—Usual services; 106 in Sunday-school; 1 by letter.

Mount Zion (col.)—Pastor Blackshear held covenant meeting in morning and preached at night; 140 in Sunday-school.

Franklin was reported from by Bro. L. B. Jarmon. The prospect for good work and renewed prosperity is good.

CHATTANOOGA.

First Church—Pastor Jones preached at the morning hour on "Fight the Good Fight of Faith." He leaves to-night on a vacation of three weeks in Virginia and North Carolina. At night Dr. J. W. Bachman preached.

Hill City—Pastor Johnson preached at both services. Morning subject, "Closer Relations to God; at night "Humility" was the subject.

St. Elmo—Rev. J. M. Chauncey preached at night on "The Guiding Influence of the Holy Spirit."

Second Church—Rev. J. M. Long of Georgia preached at both services. Beech Street—Preaching by Pastor Tunnell at both services.

St. James (col.)—Pastor Mason has been attending the North Chickamauga and Chattanooga Association. He reports the best session in the history of that body; visible improvements all along the line.

First (col.)—Pastor Vann preached at both hours. Morning subject, "Pointing Men to Jesus;" at night, "The Kingdom of God;" 2 additions since last report; church taking on new life; congregations increasing.

KNOXVILLE.

First Church—Pastor Acree having been away for the past two weeks attending the Holston and the Nolchucky Associations, Rev. S. E. Jones has been supplying. Morning subject, Mark xiii. 34-38; good congregation; no service at night.

Second—Pastor Jeffries preached at both hours. Morning subject, "Character in Religion;" evening, "Man's Weaknesses."

Centennial—Pastor Snow preached at both hours; crowded house at the night service; largest Sunday-school

in the history of the church; 1 profession at the morning service.

Bro. Acree dedicated the church at Talbotts yesterday in the presence of a large audience.

The Conference was pleased to have Bro. S. E. Jones present. He reports the prospects for the opening of Carson and Newman College to be very promising.

MEMPHIS.

First Church.—Large congregations; pastor preached; 3 joined.

Rowan.—Services morning and night by the pastor; some interest in the night service; Sunday-school increasing; Bro. Yancey, Superintendent, takes great interest in Sunday-school work, which is adding to the number of pupils.

—The next fifth Sunday meeting of the First Division of Cumberland Association will be held with Hebron Church, Davidson County, beginning Saturday night, Sept. 29th, and continuing through Sunday. Portland and Dixon Churches have been added to this division. Each church is expected to send a representative and a contribution for missions.

—We have just closed our meeting at Fellowship Church with 18 conversions and 20 additions by experience and baptism. It was a great meeting. Bro. Forrest Smith assisted me and did most of the preaching. He is a fine preacher and a good worker in a meeting. He greatly endeared himself to my people.

G. A. OGLE.

Milton, Tenn.

—The Chapel Hill meeting, which commenced the second Sunday in this month, resulted in three conversions and seven additions to the church. Bro. W. L. Norris was with us and did the preaching with great effect. He is one of the best young preachers in the State. He is going to school at Louisville in October. May God bless the BAPTIST AND REFLECTOR.

M. M. BLEDSOE.

Medina, Tenn.

—Bro. I. S. Baker and myself have just closed a twelve days meeting at Rough Rock school-house, in the 7th district of Davidson County. Although we worked under difficulties, the Lord blessed us abundantly. Six professions of faith in Christ was the visible result. Many were deeply concerned about salvation. May the Lord continue the work in their hearts.

Nashville, Tenn.

—Rev. I. N. Strother, pastor of Howell Memorial Baptist Church, West Nashville, baptized three candidates in the Cumberland River last Sunday in the presence of a large concourse of people. This makes, with others baptized two weeks ago, 17 additions to the church, the result of the recent tent meeting. The singing of the grand old hymn, "How Firm a Foundation," made the scene all the more impressive.

W.

—Dear Bro. Folk:—I was in hopes that I would see you at Montague last week. I preached there last Sunday and lectured Monday night. I greatly enjoyed my work there and the trip generally. It is a grand place. Dr. Gray is off on vacation. Dr. Hale is helping Dr. J. K. Pace in a meeting in Mississippi. The outlook for Howard College was never

better. All the faculty are at work for students.

W. A. WHITTELL.

Birmingham, Ala.

—Please announce that I desire to correspond with some three or four young Baptist ministers who would like to settle in a good growing field. We have some three or four good fields in Arkansas now open to active, tireless men of God that are not afraid of work. Again, we need two or three men who have an evangelistic talent to labor in this State at a good salary. Persons wishing either a pastorate or evangelistic work will do well to write me.

R. C. MEDARIS.

Jonesboro, Ark.

—Bless the Lord O my soul! and all that is within me bless his holy name. One of the best meetings I ever attended or conducted in my life was held with my church at Liberty, Ala., beginning Saturday before the fifth Sunday in July. The Florence Association came in upon us Friday before the first Sunday in August, but it did not weaken the interest of the meeting. For two weeks great crowds came to hear the gospel and take part in the glorious meeting. Rev. W. L. Howe of the University at Jackson, Tenn., and the pastor did the preaching. Numbers were converted and several added to the church and more to follow.

FROM PARSONS.

Sometime ago Bro. Holt said the State would be glad to hear from the mission stations through the BAPTIST AND REFLECTOR. I came to Parsons Church eighteen months ago. There was no house of worship and a membership of twenty. The State Board gave this church \$50 last year, and is giving \$72 this year. Our house of worship is nearly completed and is free of debt. We have a good building worth about \$300. The spiritual condition of the church is good. We have 87 members now, 11 received by baptism, 9 by letter, and 3 dismissed by letter since I have been pastor here.

Here is the good news for Bro. Holt. Last night the church in conference employed her pastor for next year and agreed by a unanimous vote that she would pay him without asking the State Board for a cent, and expressed the desire to begin paying back what she had already received. This church has services once a month. I baptized two into fellowship here yesterday. The Lord is blessing my labor to the conversion of souls at my other churches. I have witnessed about forty conversions since June. I trust that the State Board will never have cause to regret having helped the Parsons Church. May the Lord prosper us all. B. A. KIMBROUGH.

Parsons, Tenn.

Associational Boards.

Dear Bro. Folk:—As you have been talking about Boards and making suggestions to the delegates to the Associations, perhaps it would not be out of order for me to suggest to the various Associations of the State that in the future they dispense with their Executive Boards. The time, was when we did our own missionary work in the bounds of our Associations, that these Boards were a real necessity. But under our present system they are superfluous—simply useless and unnecessary appendages, and no good reasons can be given, in my judgment, for their continued existence.

The less machinery we have and the more simple our plans, the better. Therefore let us do away with our Associational Boards, and instead have all the churches make their remittances for all our denominational enterprises directly to the Treasurer of the State Board, and let the clerks and treasurers of the churches keep a correct account of all the funds paid out by their respective churches during the Associational year and report the same in their church letters, so that the amounts can be tabulated in the minutes by the Associational Clerks. The pastors can attend to the fifth Sunday meetings, or a committee of them in each Association can be appointed for that specific work. This would simplify our work very much without any seeming radical change, as it would be only an advance step in the direction we are already tending.

J. C. AXM.

Shalbyville, Tenn.

MISISSONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. A. J. HOLZ, D.D., Missionary Secretary... FOREIGN MISSIONS. Rev. R. J. WILLIAMS, D.D., Corresponding Secretary... HOME MISSIONS. Rev. I. T. TUCKER, D.D., Corresponding Secretary...

Forty Odd Years in China.

BY MRS. M. F. CRAWFORD.

III. BEGINNING WORK CONTINUED.

During the first winter Mr. C. spent much of his leisure time inventing a phonetic system for writing the Shanghai dialect, the history of which is subjoined in his own words as published in the Chinese Recorder of March, 1888.

A SYSTEM OF PHONETIC SYMBOLS FOR WRITING THE DIALECTS OF CHINA.

The incoming of the thousands of ideas connected with Christianity and the western world will necessitate, it seems to me, the adoption of a phonetic system of writing the dialects of China. The huge ideographic characters of the uren li have reached the limit of their capacity, and are sinking under the burden with which they are freighted.

Being at that time a "new comer" and anxious to learn all I could about the sounds of the strange dialect, I obtained permission to attend the meetings of the committee and listen to the discussions. I was present on every occasion, and derived great benefit therefrom.

One day, during this interval, the Rev. Mr. Pearey, being at my house and conversing with me on the sounds of the dialect, remarked that, "according to the statement of Dr. Marshall, of India, Chinese words consisted of initial and final part, which might be written with two symbols, illustrating the idea by certain strokes of his pencil. This first drew my attention to this point, and I soon found Dr. Marshall to be correct.

Already China's ponderous works on military tactics, medicine, religion, philosophy and astronomy are obsolete, while her other heathen productions—the Confucian classics not excepted—are hastening to that bourne whence hieroglyphics never return. Neither Greek nor Latin became the

medium of communication in modern Europe. In every case the dialects of the various sections came to the front—some of which are now the richest languages the world ever saw. To my thought, if ever intellectual activity begins in this land it must begin largely through oral communication and be developed by a phonetic literature.

THE ORIGIN OF MY PHONETIC SYSTEM.

"In the autumn of 1852, eight or nine months after my arrival at Shanghai, Rev. Dr. Taylor, of the Southern Methodist Church, presented a well prepared paper to the "Monthly Missionary Conference," containing, as he supposed, all the sounds of the Shanghai dialect, written out in Roman letters, aided by diacritical marks.

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day while thus engaged, my eye accidentally falling upon the Chinese character for door the thought occurred that its form might serve as a base of procedure. Turning the backs of its two parts together, I first made a number of initial signs on the left perpendicular, then a number of final signs on the right perpendicular.

Women of Japan.

Women in Japan have a great many more privileges than women of more Eastern countries. They frequently go into public places, and men and women freely mingle together in public worship, even while bathing, of which they are most fond.

The house-keeping of Japanese women is planned on very simple lines. Ordinarily they use few articles of food, and these plainly cooked; when any number of guests are invited to dine, the entire meal is sent in from a restaurant, with servants to serve it.

Within the past few years, since Japan has been overrun with Europeans, these "dark-skinned, almond-eyed musmecs" have caught the Berlin wool fever, and the streets are full of women and girls busily at work constructing monstrosities of wool, joining red, blue and yellow in a way that sets one's teeth on edge.

Selected. 18. Doxology.

Treasurer's Report.

Mission collections for the month of July, 1894:

Table with columns: ASSOCIATION, Home, For'gn, State. Lists various churches and their contributions.

Program for monthly missionary meeting for September, 1894.

- 1. Prayer and praise service. 2. Encouragement. Thara is now a line of Baptist mission stations of some sixteen degrees from San Paulo in the South to Pernambuco in the North. 3. Map study of Brazil, locating stations and missionaries. 4. Scripture—Gal. 1. 1-12; Rev. xxii. 16-21. 5. Hymn—"God Moves in a Mysterious Way." 6. Paper—The present political status of Brazil and its influence on missions. 7. Facts about Brazil—It is as large as the United States, not including Alaska, and occupies nearly half of all South America. 8. Selected music. 9. Leaflet—"Brazil as a Mission Field," by Dr. B. D. Gray. 10. Question, What is Brazil's greatest need? 11. Business. Collection. 12. Closing thought. "Live more with Christ, catch more of his Spirit, for the spirit of Christ is the spirit of missions, and the nearer we get to him the more intensely missionary we must become."—Henry Martyn. 18. Doxology.

Our Field Glass.

BY REV. A. B. CABANISS.

I visited the churches in the lower end of Montgomery County, Tennessee—Hickory Grove, Gross Creek and Blooming Grove—and then to Big Rock, in Stewart County, where I found a large membership scattered over many miles.

From The Indian Territory.

Having been engaged during the year in evangelistic work in Texas and the Indian Territory, it seems as if my work might be of interest to former friends.

That veteran saint, Rev. A. W. Meacham, was again chosen Moderator, and Rev. A. G. Sills Clerk. They have some thirty-eight churches and over 3,600 members in this body, scattered over Caldwell, Lyon, Trigg and a part of Christian County.

Evidently the biggest preacher in that body is T. N. Compton, pastor at Cadiz. He measures six feet and one-half in his stockings and weighs 260 pounds—broad shouldered and well proportioned to his weight and height.

From Dallas I went to Northwest Texas, where I met Rev. A. J. R. Coltharp, who is pastor of two good town churches—Marysville and Spanish Fort—and has a good farm.

Rev. J. W. Warder, State Mission Secretary, was also present from Louisville, and Brother Cox of Owensboro, manager of the funds for superannuated preachers. The usual reports and discussions were had on the various objects which the body is pledged to help.

I like these annual gatherings of the Baptist saints. It has a healthful influence on the denomination. It unifies, interests and attaches us not only to each other, but to the good old doctrines we have heard preached from our infancy.

There is much wickedness and indifference at these towns, but many good members and kind hearts who are willing to help.

I hope you are succeeding well with "our paper," also that Bro. Holt is coming out gloriously in our mission work, which may the Lord prosper.

A Plan of Union.

Bro. Folk:—I expect you are partly to blame by some of the parties who were so anxious for a union of Campbellites and Baptists, because you threw your hot shot and shells so fast and thick into their plans and specifications until you riddled them into fragments; and the parties so interested retired from the field, confused, chagrined, and no doubt felt that they had a "Waterloo defeat."

My first visits were in the city of Dallas and towns of Mesquite and Forney. Here I met Dr. Buckner at his Orphans' Home of about 300 homeless children. He was born in Monroe County, East Tennessee, in 1833, the same year of my birth.

At Merquite I had the pleasure of renewing the acquaintance of a former school boy, Hon. Robert Snead Kimbrough, son of Bro. Jacob Kimbrough of Monroe. He has been honored as county representative of Dallas County and senator of the West Dallas Senatorial District, and is the superintendent of the Mesquite Baptist Sunday-school.

From Dallas I went to Northwest Texas, where I met Rev. A. J. R. Coltharp, who is pastor of two good town churches—Marysville and Spanish Fort—and has a good farm.

Thence I visited the Indian Territory, where I found Bro. John Marr, formerly of Mt. Vernon, Monroe County, Tenn., and a member of Bethlehem Church and Sweetwater Association. He with his sons are doing well. He is clerk of the Ryan Baptist Church, on the Rock Island Railroad.

The Northwestern counties of Texas and the Indian Territory are beautiful lands and rich planes. Here at Ryan I found Bro. Montgomery, son of Dr. W. A. Montgomery, in good business and a worthy member of the Baptist Church.

I visited and preached at St. Joe, Spanish Fort, Marysville, Ryan, I. T., Henrietta, Bowie, Decatur, Sunset and Montague.

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I promised to give a plan for a union of the two denominations to which no Baptist should object. Now, Bro. Folk, you need not be arranging your artillery for action, for I dare you to shoot as much as a bird shot. So, here is the plan, briefly: Let the Campbellites come to the Baptist Church just like all other poor sinners that have been "saved by grace" and make a satisfactory statement of their "repentance toward God and faith in our Lord Jesus Christ."

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views are correct it makes no difference whether I believe them or not, my eternal destiny was decreed before the world was and my belief cannot change it. If God must regenerate me before I can repent or have faith, who but God is to blame if I never do either? God calls on "all men everywhere to repent." The apostles "went out and preached that men should repent." The Saviour says, "Except ye repent ye shall perish." "He that believeth not shall be damned."

These commands are all in the present, to be complied with, and there is not the slightest intimation that men must sit still and wait till God sends the irresistible force and regenerates them. Shall we conclude that the Saviour and Apostles were mistaken, or that Dr. Lofton was? What would we think of a parent that would tie a child to the bedpost and command him to bring a bucket of water, and threaten him for not obeying? And yet Dr. Lofton virtually tells us God does just this kind of things.

Bro. Oakley is sorry to see Bro. Lofton's critics charging him with being a hyper Calvinist, a Hardshell, etc., in the face of Bro. Lofton's repudiation of these doctrines. Well, I am sorry the charges are so necessary and truthful; but if Bro. Lofton does not like to meet such charges he ought to quit using language that anybody, except Bro. O. and probably Dr. Lofton would understand as teaching these doctrines.

A Campbell and his followers repudiate baptismal remission of sins; yet their language is such that no other meaning is possible.

Now, Bro. Folk, as you are a good writer, issue a proclamation and invite all the Campbellites to come by scores or otherwise, according to the above specifications, and they will be received by the Baptists with outstretched arms. And if they accept the offer and should come so rapidly as to overwhelm our dear pastors in administering the ordinance of baptism, you must don your "baptismal robe" and assist in completing the job. What have you to say now? Wm. Smith.

[We are willing to such a union, if the Campbellites are.—Ed] Savage-Lofton.

Bro. Oakley says Bro. Lofton has the word of God on his side in the controversy. Maybe he has, but I fail to see it. If Bro. Savage has not wiped up the earth with him, I am badly mistaken. He has scalped him as completely as ever a "Savage" scalped any man. If Bro. L. does preach "Whoever will let him come," it only shows his inconsistency. If his

District Associations to be attended by A. J. Holt, Secretary: Aug. 28—Baulah. Aug. 31—Western District. Sept. 1—Unity. Sept. 6—Memphis. Sept. 8—Beach River. Sept. 13—Salem. Sept. 20—Unkim. Sept. 22—Indiana Creek. Oct. 4—Cooco or Sevier. Oct. 17—State Conventions.

Highest of all in Leavening Power.—Latest U. S. Gov't Report. Royal Baking Powder ABSOLUTELY PURE

BAPTIST AND REFLECTOR

Nashville, Tenn., Aug. 23, 1894

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

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BOARDS—REPLY TO BRO GRIME.

We shall be as brief as possible in our reply to the article of Bro. Grime on the subject of Boards on page two of this issue. Let it be remembered, though, that it takes more space to refute an error than to state it. For convenience, we number our points.

1. Bro. Grime says that the four Boards of the State Convention to which he refers are the Orphanage, Ministerial Relief, Sunday-school and Colportage and State Mission Boards. By reference to page 3 of the State Convention Minutes for 1893 it will be seen that the Boards of the Convention are given as follows: State Missions, Sunday-school and Colportage, Ministerial Education and Ministerial Relief. The Board of Church Extension is put down also, but as that had neither receipts nor expenses, it need not be counted. By reference also to the report of the Treasurer of the State Convention in the minutes of the Convention for 1893, pages 61 to 82, it will be found that the following are given as the four Boards of the Convention: Ministerial Relief, Ministerial Education, Sunday-school and Colportage, and State Missions. Home and Foreign Missions are included in the report, but they are not, of course, Boards of the State Convention. The Orphans' Home, while it is under the patronage of the Convention, is at the same time a separate institution from the regular missionary work of the Convention. It stands upon its own merits. If, however, Bro. Grime wishes to make a fight against the Orphans' Home, we are ready to meet him. But why in the world he should put in the Board of the Orphans' Home as one of the regular Boards of the Convention and

leave out the Board of Ministerial Education, which is put down as one of the regular Boards, we cannot for the life of us see. Bro. Grime says that he leaves out the Board of Ministerial Education "for reasons that he thinks are legitimate." We do not mean to be discourteous to him, or to do him any injustice, but after much thought upon the matter the only reason possible which we can conceive for his leaving out the Board of Ministerial Education and putting in the Orphanage Board is simply from the fact that the Board of Ministerial Education reported \$1,335.90 of receipts and no expenses, while the Orphanage Board, which he had to turn back from page 82 to page 13 to find, reported \$3,514.79 of receipts and \$1,358.82 of expenses, and consequently it was more favorable to his side to take the Board of the Orphans' Home than the Board of Education in his calculation. Let it be remembered, however, that the amount reported as receipts for the Orphans' Home was all on the building fund, which it was the special business of Bro. Thompson, the agent (mark you, he is not even called secretary), to look after. But in addition to this amount there was, according to the statement of A. J. Wheeler, Treasurer of the Home, \$1,768.52 collected for the support of the children in the Home which is not recorded in the minutes, but which should be included in the receipts, if you are going to take the Orphans' Home into calculation in considering the expense of carrying on the missionary work of the Convention—which, however, we suppose no one but Bro. Grime would ever think of doing.

Table with columns: Board of Ministerial Relief, Board of Ministerial Education, Sunday-school and Colportage Board, State Mission Board, Home and Foreign Missions, Total. Includes sub-totals for Receipts and Expenses.

It will be seen that we have not included in this calculation the receipts and expenses of the Orphans' Home. The Treasurer of the Convention did not do so, and as we said, we do not suppose that any body else but Bro. Grime would think of doing so. Nor have we included the salaries of the colporters, both paid and unpaid, of the Sunday-school and Colportage Board, nor the salaries, paid and unpaid, of the missionaries of the State Mission Board. Let us repeat what we said in our former article, that to the receipts might be added the amounts contributed by Tennessee to Home and Foreign Missions, both of which are under the direction of our State Mission Board, and cost the Home and Foreign Boards nothing in the way of expense, as follows: Home \$1,433.47; Foreign \$6,900.47; Total \$8,333.94. making a total of all mission money raised in the State of \$23,934.22, at an expense of \$3,193.06.

2. In calculating the expenses of the Sunday-school and Colportage Board he puts down the salaries of the colporters of that Board, and not only counts the salaries of the colporters which have been actually paid them, but counts also the salaries due them, as well as that due and unpaid to the Secretary. He had just as well have put down the salaries of all of the missionaries of the State Mission Board, paid and unpaid, and we wonder that he did not think of doing so. If he had done that it would have made the expenses equal the receipts, which it seems was the thing that he was hunting after. We do not mean to be hard on Bro. Grime. We only wish to show him and the people the ridiculousness of his position. No one but a man in very desperate straits to carry his point would ever have resorted to such methods. He ought to be ashamed of himself. We confess that we, as a friend, feel ashamed of him, and we hope that he will come to himself soon and acknowledge his error, and express his shame for it, and beg pardon of those to whom he has done such injustice, as well as of the Lord whose cause he has

injured. We repeat the statement which we made of the receipts and expenses of the Boards in our first reply to Bro. Grime, taken from the minutes of the Convention: cure a representative. In the State Convention, it is only \$5, which is merely a nominal sum. This difference in the sum required almost amounts to a difference in principle. (2). Suppose, however, the Southern Baptist Convention and the State Convention do not agree with Bro. Grime and ourself as to the basis of representation, and refuse to change from a financial to a numerical one. What are we going to do about it? Are we going to kick out of the traces, and refuse to have anything to do with these Conventions, because they won't go our way? Is it not a fundamental Baptist principle that the majority must rule? Shall we not give our brethren, who think differently from us, credit for the same honesty of purpose and strength of conviction which we claim for ourselves, and if they won't go our way, shall we not go our way? For our part, we made up our mind long ago that if our brethren would not go with us, we would go with them.

3. In speaking of the Committee on Co-operation, Bro. Grime says that he "thinks it unfortunate to have our work so complicated as to need the additional expense of a committee to explain it," and the second reformation which he wants is to have that committee abolished. We suppose that Bro. Grime does not know that this committee on co-operation gives its time and thought and labor to the work of the Convention entirely without charge. The only expense at all attached to the committee is for stationery and postage and the printing of circulars sent out by it. These items are all comparatively small, and if the work of the committee should cease now, it has already far more than paid for such expenses. The truth is that this committee on co-operation, whose purpose it is to bring all of the churches in the State into co-operation with our missionary work, is one of the best institutions we have in the State, and we believe that it will work a revolution in Tennessee as a similar committee did in Virginia—and that without any charges, Bro. Grime. We are a member of that committee and know whereof we speak.

4. The third reformation which Bro. Grime wishes is the dissolution of the Sunday-school and Colportage Board. This is not a new question. A year ago it was discussed pro and con at considerable length in our columns. At the meeting of the Convention in Jackson, it consumed a whole morning, and after everything had been said on both sides of the question, the Convention voted by a large majority to continue it. Bro. Grime was not present at the Convention, but we presume would have voted against its continuance. Bro. S. C. Hearn, who led the fight against the Board, yielded very gracefully to the will of the majority. Is Bro. Grime unwilling to do the same? Does he make the demand that the whole Convention must agree with him, or he will re-

fuse to work with it at all? If, however, he wishes to reopen the question of continuing the Board, let him do so at the meeting of the Convention in Nashville next October. 6. The next reformation which Bro. Grime proposes is a reduction of the salaries of the Secretaries. He says that he is not disposed to make much fight on the amount which the Secretaries of our State Boards are receiving, but he thinks that a man who labors in the Master's service is entitled to a living for himself and family and no more; but almost immediately adds that the amounts requisite to a living, of course, vary according to circumstances—which is true, and he might have added, according to persons. It is, as a rule, more expensive living in a city than it is in the country. Besides that, there are some people who live in Nashville on \$500 a year, while others require \$3,000, but they who spend \$3,000 live better than those who spend \$500. But Bro. Grime says that he "does not know why it is that a pastor can live on a smaller salary than a Secretary and pay all his own incidental expenses, while the Secretary has his paid for him." We wonder if it ever occurred to Bro. Grime that a pastor has no incidental expenses of the kind which the Secretary has paid for him? That is to say, it is not the business of the pastor to travel over the country and write letters to several thousand different people during the year, in the discharge of his duties as pastor, while it is the duty of the Secretaries to do so. It is simply these things which are charged by the Secretaries as incidental expenses—expenses incidental to their work and even necessary to it. Bro. Grime says again that he does not see how it is that pastors "can live in the same city with these Secretaries on salaries ranging from \$600 to \$1,000, while it requires \$1,200 to \$1,500 for the Secretary to live on." This is certainly a very disingenuous statement. We are surprised at Bro. Grime for making it. Surely he ought to know that the salaries of pastors in cities range not from \$600 to \$1,000, but from \$600 to \$3,000 and \$4,000 and \$5,000. The average salary paid the Baptist pastors of Nashville is exactly \$1,500, which is the amount paid the Secretary of our State Mission Board. And this leaves out perquisites which come to the pastor in the way of marriage fees, and of incidental receipts from his people. Bro. W. Y. Quisenberry, Secretary of the Sunday-school and Colportage Board, says that his receipts as pastor of the North Edgfield Church last year, in salary and perquisites, amounted to about \$1,700, while his salary as Secretary is only \$1,200—and he hasn't got that by a good deal. We cannot bring ourself to believe that Bro. Grime is purposely trying to mislead the people. We must think that he simply did not know what he was talking about, on this as on other points.

7. Bro. Grime says that, for one, he is tired collecting money to pay the Secretaries of our Home and Foreign Mission Boards \$2,500 per annum. Very well, let him stop then. He need not do so any more, if he does not want to. There are plenty of others who believe that these men earn every dollar of their salary, who are willing to collect money for them and their work. Would Bro. Grime object to taking the reports of his churches from the minutes of the Association and telling us how much these Secretaries and their Boards would lose when he stopped collecting money for them? 8. Bro. Grime asks: "Will Bro. Folk dare say that it takes \$2,500 for a living after all these incidentals have been paid?" For bare living, no. They could, of course, buy bread and meat for less money than that. But for living in the manner in which our Secretaries are expected and required to live by their own self-respect and to maintain the dignity of their office, yes. Remember that bread and meat, while they sustain life, are not all of the living. There is clothing to be bought for the family, the children to be educated, books to be bought, company to be entertained and money to be paid for all charitable objects. Remember also, as we have stated before, that the Secretary of our Foreign Mission Board received \$500 more salary as pastor than he does as Secretary. If you go to cutting down his salary as Secretary to \$1,000, you not only lose him as Secretary, but you will find yourself unable to get another man to act in that capacity and give his whole time and strength to it, upon that salary, who would at the same time be able to do it with efficiency and success. Perhaps Bro. Grime thinks that he could do so, and would be willing to undertake it upon a salary of \$1,000. But unfortunately it seems that the brethren of the denomination have never discovered his talents in that direction.

9. Bro. Grime closes by saying: "Entreat me not to leave thee." We do. We entreat him very earnestly not to leave us. At the same time, we want to say very sadly that it looks to us as if he is determined to do so. We have been doing everything in our power to keep him from leaving us, but we are beginning to feel that all we can do will be of no avail. We want to say to him also that the rest of us here in Tennessee, this great Baptist denomination of ours, is going to move up, and move out, and move on. We are tired of doing so little for the Master during all these years, and we propose to do better in the future, and if Bro. Grime doesn't want to get left, he had better join the procession and go on with us, or else he will find himself left far in the rear. This is all we have to say. We have said it earnestly and plainly, because we felt that it needed to be said that way, but, at the same time, we have said it kindly. PERSONAL AND PRACTICAL. —Our long editorial on Boards has crowded out other editorials, among them the accounts of the Cumberland and Nolschucky Associations. These will appear next week. —In a recent notice in the BAPTIST AND REFLECTOR of a book called "A Mexican Ranch," written by Mrs. Janie Pritchard Duggan, and published by the American Baptist Pub. Society, it was stated that the price of the book was \$1.50. The published price is \$1.25. We may add that we have just read the book, and found it not only exceedingly interesting, but full of information with regard to missionary life in Mexico. If you have not read it, be sure to do so. The BAPTIST AND REFLECTOR will furnish it to you at the publisher's price, \$1.25. —On last week, Cesario Santo, the anarchist murderer of President Carnot, of France, was executed after a full and fair trial. As he went to the guillotine the poor wretch seemed to lose all of his courage and trembled violently. The swift execution of Santo is in striking contrast with the slow methods which we have pursued with such assassins in this country. It was nearly a year after the death of Garfield before Guiteau was hanged. It was about seven or eight months after the death of Mayor Harrison, of Chicago, before Prendergast was hanged. Justice drags too slowly in our land. She seems to walk with leaden feet. If it were understood not only that punishment would follow upon every crime, but that it would follow swiftly, there would, we believe, be far less crime. —We had a brief but very pleasant visit to Morristown on last Sunday, where we had the privilege of preaching for Pastor Hale. Bro. Hale is a graduate of Carson and Newman College and of Newton Theological Seminary, and is a man of considerable strength. He is level-headed, studious, zealous, and devoted to his Master's work. During his short pastorate at Morristown, they have already had about sixty additions to the church. The Morristown Church is one of the best churches in East Tennessee. It is composed of many of the best citizens of the town. It numbers now about 250. This, however, is after a good many names have been dropped from the roll because it was impossible to locate them. Bro. Hale has recently added to his efficiency by taking unto himself a wife, who is a most excellent lady, cultivated and consecrated. —The Intermediate Quarterly published by the Methodist Publishing House here in Nashville, in its comments upon the Sunday-school lesson of August 5th, speaking of the baptism of Jesus, has the following explanation: "In the river of Jordan. Perhaps kneeling or standing on the margin of it while water was poured on their heads." This is certainly rich. "In the river," then, does not mean in the river at all, but just "kneeling or standing on the margin of it." We suppose that when the editor of the Quarterly was a boy, the way he went in bathing in the river was simply to stand or kneel on the margin of it while some one poured water over his head. Did you ever

THE HOME.

The Worth of a Deed.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for—
Hidden with holy care—
For the heart of the deed so fair.
The love is the priceless thing.
The treasure our treasure must hold
Or ever the world will take the gift.
Or tell the worth of the gold
By the love that cannot be told.
Behold us, the rich and the poor.
Dear Lord, in thy service draw near:
One consecrates a precious coin,
One droppeth only a tear.
Look, Master! the love is here:
—Our Sunday Afternoon.

A Peculiar Boy; or, Success in Failure.

BY UNKA DIM.

CHAPTER III.

"YOU RASCAL! YOU!"

(To be continued.)

Mary's death, so sudden, by convulsions, subdued and saddened the family for a long time. It was not, however, without a blessing to both Mr. Lawrence and Victor. It made the father more gentle toward Victor, and Victor distribute his love for Mary among the other members of the family.

Mr. Lawrence, like many another father, always petted his youngest child, to the neglect of the merits of his other children. Now that Mary was gone, he naturally enough turned to that child most like Mary in appearance and spirit. Victor was that one.

Before Mary's death Mrs. Lawrence had, after long entreaty, induced her husband to make his children partners in all his enterprises, by giving them a colt or a calf or a lamb or a pig or a corner in a field for their own personal property.

With respect to his older children he was already seeing the wisdom of her advice. And now he decided to try the experiment with each of the younger ones. He wisely consulted their tastes, giving the younger children such little properties as they could care for. To Victor and Willie, his next younger brother, he gave a pair of twin calves, and to Tom a lamb. These they petted and romped with over the yard and through the porches and halls of the house.

Victor named his calf Mary, and daily dressed her with wreathes of flowers and grass. He did not tire of such sport as soon as the other boys, and made the calves and the lamb do wonderful things. His diversion from such sports was books, for which he had the most decided taste of any child in the family. But he wanted story-books, with pictures in them, recitals of heroic deeds, or patient, loving, tender-hearted men and women, boys and girls. He wished to own a whole library of such

books. His father discovered him poring over an illustrated edition of Pilgrim's Progress, and thinking it too advanced a book for him, took it from him and hid it, saying:

"I will bring you a book from town to-morrow better suited to your age."

He laid in accordingly a whole library of Bible primers, beautifully illustrated, and gave Victor first choice. Victor chose the Story of Joseph. The first night was devoted to the pictures. George, the next older brother, chose the Story of Samson. George wished to be the strongest man in the world. Willie chose the Story of David. He wanted to kill a giant with a slingstone. Tom chose the Story of Moses. He wanted to drown old Pharaoh and his hosts.

"Victor has not told us," Mr. Lawrence remarked, "why he likes the Story of Joseph best."

"I like Joseph best because he saved his father and brothers," Victor answered.
After a week had passed Mr. Lawrence felt that he had never done a better thing for his boys than to give them these primers. They pored over them at all leisure hours, and Victor especially was soon able to rehearse the story of each book. He took a delight in rehearsing them to the negro slaves of long winter nights.

One night he promised to show the pictures of his book to enforce his account of Joseph, but he could not find the primer, though he looked for it carefully.

The next day he found it under the clock, where his father had placed it to level it, so that it would run, and he took it out. The clock stopped of course.

His father, who was justice of the peace, sat in the adjoining room poring over a law book, and glancing occasionally at the clock to see the hour.

Suddenly he discovered that the clock was stopped, and rushing through the room glanced at the dial mark in the south door, then ran hastily and mounted his horse, and laying on whip and spur he fairly flew like John Gilpin to the postoffice a mile away, where he was to sit in judgment upon a case. He arrived just in time.

Mr. Lawrence was punctilious about two things. People called them his hobbies.

One was to be on time. The other was to be kind to brutes.

To be on time this day he had to be cruel to his horse.

The neighbors said as he flew by: "Squire Lawrence is surely gone crazy." And the women started at once to see who was dead or dying at his house.

Mrs. Lawrence explained that the clock had stopped and the Squire had to gallop to get there in time.

"Well done," said one of them. "If he'd had his druther, I know

he'd a druther not ride so fast."

Victor came in that moment to show his primer and tell its story. Then his father came in and told about his sentence of imprisonment upon a brutal man who had beaten his wife. Victor stood at his knee holding up his folded primer, and said:

"See, father, somebody has ruined my pretty book. I found it under the clock."

"You rascal, you!" stormed the Squire, and sent his boy reeling under his blow to his mother's lap.

A Rainy Sabbath's Work.

"Are you going to church this morning, Mary?" said mother.

"Well, I guess not," Mary answered. "You know I am always expected to be at Sunday-school. And then," she added, with a lazy sigh, "our pastor is away, and I have a notion that tiresome Dr. Brown will preach. Its raining, too; I cannot afford to get my clothes damp."

"Where is Lon?" said brother James, yawning from his place on the lounge.
"Getting ready for church," answered Mary, discontentedly. "It never pours too hard to keep Lou at home. I try to reason with her, but to no avail. I do not see why we should not be allowed a vacation as well as the pastor, who takes his regularly enough."

"At any rate you always manage to get yours, Sister," said James laughing.
Lou at this moment entered the room, dressed for her walk in the rain.

"Daughter," said mother, anxiously, "had you not better stay in to-day?"
"O, Mother," Lou said, "I am well protected, and it is really not so bad as it was last night when we went to the concert. There are so many absent when it is stormy that I feel I must be in my place."

"Dr. Brown will preach," said Mary with a wry face.
"And will deliver a message from God's own Word, Mary. No, Sister, forbear; it must be something more than a dull morning and a sermon by Dr. Brown to keep me home from Sabbath worship."

Lon found the wet pavements almost deserted. "Not much like the throng and press of last night," she sighed, as she hurried on.
The last bell ceased ringing just as she reached the church door. Pansing a moment to regain her breath, she thought she recognized a trim, boyish figure turning the corner. Another look reassured her.

"Why, good morning, Harry," she said, brightly. "Are you coming to our church to-day?"
The boy's face flushed as he removed his hat.
"The fact is, Miss Lon, I am not going anywhere to church. I am on my way to the old room to meet the boys." Feeling that an

apology was needed, he added, "You know no one goes to church when it rains."

"But I do, Harry," she gravely replied, while her hold on his hand tightened. "There is no one out from home to-day but myself; won't you come and sit with me, and help fill our pew?"

The boy's face flushed anew. What would they say at the club if they knew the young artist, Miss Lou Grayam—Dr. Grayam's elegant daughter—was actually inviting him to a place beside her in the family pew! He hesitated a moment. "There is no particular reason why I should not," he said.

"Then, come," she gladly answered. And side by side they seated themselves in Dr. Grayam's pew.

As had been predicted, Dr. Brown occupied the pulpit. If Lou had any misgivings, they were soon lost, for the message he delivered was one of peculiar worth. The heart of the Christian girl beat with new zeal beneath the zealous flow of words, and the boy beside her showed, by certain silent movements, that he was not an indifferent listener.

"I am glad that you came in with me," said Lon, at the close of the service, as she again extended her hand.

"And I am glad, too," was the half-whispered answer.
And the following week Lou received a note written in a bold boyish hand:

"DEAR MISS LON:—Through your help, I have given my heart to the Savior. When I met you last Sunday, I had just resolved to break away from all religious influences. I said, 'They are only shams.' But, thank God, I am brought to the light. May he bless you forever, in the prayer of your friend, HARRY LINTON."

And Lon laid the note carefully away, and bowed her head in a silent prayer, thanking God anew for the gift of grace which he is ever so ready to bestow.—Christian Intelligencer.

—Knowledge is power in this noblest sense, that it enables us to help others and to pay our way honorably in life by being of use.—James Russell Lowell.

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DR. PRICES' CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
50 YEARS THE STANDARD.

YOUNG SOUTH.

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

The Help That Comes Too Late.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the spring flowers,
And its hapless strifes with fate;
But the darkest day of its desolate days
Sees the help that comes too late.
Ah! woe for the word that is never said
Till the ear is deaf to hear,
And woe for the lack to the fainting head
Of the ringing shout to cheer:
Ah! woe for the lagging feet that tread
In the mournful wake of the Bier.
What booteth help when the heart is numb?
What booteth a broken spar
Of love thrown out when the lips are dumb,
And life's barque drifteth far,
Oh! far and fast from the alien past,
Over the moaning bar?
A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday
It had brimmed with sweet the earth.
A fading rose in a death-cold hand,
That perished in want and dearth,
Who can would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to the waiting powers
Ere the blue is spread with the pall,
Nor send reserves when the flags are furled,
And the dead beyond your call.
For battling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.
—Margaret E. Sangster, in Harper's Bazar.

Young South Correspondence.

Yesterday at Sunday school a little girl, who is a maid-of-all-work, and who takes entire care of herself at one dollar and a half a week, brought me seventeen cents for her birthday offering. As I put it in the barrel Class No. 11 is re-filling for this debt the Young South is helping to pay off, I said to myself, "I'll tell the dear young people of this." Oh! if all would give according to their ability as this poor child does. Every Sunday she has a contribution for Sunday-school and for church, although she is scarcely ever allowed to come to the morning service. Are you doing all you can, I wonder?

I have only a few short letters to-day, and I am right glad, for I have such an interesting article for you to read that I shall only take a little space for our correspondence. I am sure you will enjoy "The Chinese Baby," and be delighted that the author has promised to follow it up with "The Chinese Boy" and "The Chinese Girl" and perhaps other themes, and as he knows whereof he affirms, having been a missionary to China not so very long ago, you will learn much that you can rely upon. I am certain he will have the sincere gratitude of the entire circle of Young South readers.

We are always glad to have a bit of Miss Hale's experience in Mexico. This was crowded out last week, but you will not find it any the less interesting:
PARRAS, COAH., MEXICO, July 23, 1894.—My Dear Young Friends:—"I have received cards from Misses Gracie Kaffe, Dora Warfield, Mattie Bird, Gracie Witt, Lula Witt, and from Jonnie Myrtle, Wayland Badd and the Mission Band, Sweetwater, Tenn. The donors will please accept my sincere thanks both for the cards and for the kind letters which accompanied some of the packages.

"I will tell you a little bit of missionary experience which happened to me a few days ago: Some one had told me that some young ladies who lived in a house which I often passed in my visiting wanted me to visit them. I had often seen them sitting in the pretty court of their house sewing and doing fancy work. I was very glad to get the invitation, for I thought: 'Now they know that wherever I go I read the New Testament and talk about the gospel, and they want to know the way of salvation, too.' I asked a woman who knew them to go with me and we went to visit them. They received me with chilling politeness. They took us into the parlor, and pretty soon I explained to them why I had come. No, they said smiling, it was a mistake; they had never sent me any such message as that. I talked on a little while about their flowers and birds, and tried to be agreeable, but they remained as stiff and smiling as ever. When I left they went with me to the door, treating me as politely and coolly as possible to the last. They did not ask me to visit them again. As I turned sadly away from their door, I thought something like this: 'This day has salvation come to this house, but you would not receive it, and you may never have another opportunity to hear of it.'

"When I write again I will tell you another experience which is more hopeful and pleasant than this. I shall be glad to receive more cards. The Mexican ministers are very grateful for them, and they say they are doing a great deal of good in their Sunday-schools. May the Lord bless you in all your work for him. Your friend, SARAH HALE."

From Mossy Creek I have this brief note. How glad I am of its contribution, for without it, although we have not gone any backward steps, our progress forward has not been very rapid:

"I enclose you \$3 to be equally divided between the debt of the Foreign Mission Board, the young lady going to Japan, and the Orphanage. May the good Lord bless you in your work! Mrs. Dr. SMITH."

Here are two of our "Shut-in Bands," and it does my heart good to know that the Young South cheers and interests the occupants of wheel-chairs. From Peck, Tenn., Miss Frances Cochran writes:
"I again send you a small contribution for our mission fund."
Her little niece adds:
"I am a little girl five years old. I send you two pennies for missions. ESTHER HOLT."

And Bettie Mathes talks from Cainsville of various things. I am ready now only for the last few lines:

"I send you 25 cents for the Foreign Mission debt. I hope we shall soon raise that \$100, and then we can go earnestly to work for the YOUNG SOUTH MISSIONARY. I wish I knew her name! Lovingly, BETTIE MATHES."

From Catlettsburg this comes:
"Enclosed find \$1 from Grace and Helen. They wish it sent to Dr. Willingham. They sold their chickens to their papa for most of it. I hope they will be able to send more soon. MOLLIE TINSLEY."

We hope so, too, do we not? I want to have our hundred all ready by the end of our second quarter, which will

be about a month from the time you read this. So bestir yourselves, one and all! Send in all you can gather, and rejoice all our hearts.

Miss Armstrong says:
"I write to acknowledge the quarterly report of \$44 sent Dr. Willingham, etc., which I was very glad to receive. With interest in your earnest effort to secure the children, and offering any aid which I can give, I am yours sincerely, ANNIE W. ARMSTRONG."

These are all for this time. I shall continue our Symposium next week. I have quite a number of new contributors to it. Shall I not have your favorite book and flower by the next mail? Delays are dangerous! With love for all of you, yours most sincerely, LAURA DAYTON EAKIN.

Receipts.

Table with 2 columns: Name and Amount. Includes entries for Mrs. Dr. Smith, Mossy Creek, Bettie Mathes, Cainsville, Miss Frances Cochran, Peck, Esther Holt, Bradford, and a Total of \$66.83.

The Young South Quilt.

For sale for cash a lovely worsted quilt, "crazy" style, embroidered in colored saphyr! Proceeds to be given to the Foreign Mission Board. Who will buy? L. D. E.

The Chinese Baby.

The Chinese baby is one of the queerest little bundles of babyhood ever seen. Now a Tennessee baby has a youngish look, as if it hadn't had much experience. It looks around just as if everything is new to it. It has a sort of wonder in its round eyes, as the cat rolls up in a ball, or the house-dog wags his tail, or the clock swings its pendulum and ticks away as if everything depended upon its telling the time of day. The "Young South" readers, should they have a Chinese baby around, would say: "That baby knows ever so much, if it could only tell it. It must be a thousand years old. It has been off visiting among the stars or somewhere else, and has seen lots." Its little black beads of eyes peep through its little slits of lids in such a knowing way at everything, just as if trying to find out whether the cat has licked herself clean, or the house-dog is well fed, or the clock is keeping good time.

ITS DRESS.
Then its mamma puts on it such funny baby clothes. The Tennessee mamma wraps her baby up in long gowns, made out of ever so many yards of cloth, so that you can't see its little pink feet without going to a great deal of trouble; and the baby can't see its own feet, no matter how much trouble it takes. Chinese mamma's don't spend so much money covering up baby's feet, but dresses it up like a little man or woman; and puts on its feet little bits of cloth shoes just like the ones its mamma and papa wears. This is one thing that makes it look so much older than a Tennessee baby.

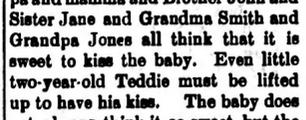
THE CHINESE BABY'S HAIR
is, perhaps, the queerest thing about it. There are no bald headed babies in China. They all have plenty of thick, coarse, black or brown hair. That's all right. There is nothing queer about that, if the grown folks would only just let the baby's hair alone, except to brush it and keep it

clean. When I said there are no bald headed babies in China, I meant that God did not make them bald headed. But the people who take care of them sometimes do. Soon after baby has landed from its thousand years trip among the stars, the meddling grown people call in a barber and shave its head. Sometimes they shave it quite clean and smooth. But this is according to taste. Some prefer a clean shave, all except on the top of the head, or on the sides of the head, or irregularly in spots over the whole head. Baby looks as if a keen edged cyclone had struck it by the time the barber has done his work.

KISSING THE BABY
is one of the most delightful employments of a Tennessee household. Papa and mamma and Brother John and Sister Jane and Grandma Smith and Grandpa Jones all think that it is sweet to kiss the baby. Even little two-year-old Teddie must be lifted up to have his kiss. The baby does not always think it so sweet, but the kissing goes on all the same. The Chinese baby gets his kiss, too. The fact is, the baby is the only human being in China that gets kissed. Everybody kisses everybody else in Tennessee, when they have a right to do so; but it is not that way in China. In that country it is an infant for grown or half grown people to kiss each other. So baby gets all the kissing in China. But it is not the same sort of kissing Tennessee babies get. Even Grandma Smith and Grandpa Jones, who have lost their teeth, can't kiss the baby without something of a smack; and, as for Teddie, when he kisses the baby he can be heard in the next room. But the Chinese papas and mammas and grandpas and grandmas and little Teddies, when they kiss the baby, they can't be heard at all, because they just press their lips quietly, without opening them, to baby's forehead or cheek and take them away.

Yes, the Chinese baby is a funny little mortal. Of course we would all prefer a Tennessee baby to a Chinese baby, but Tennessee babies don't know everything as babies; and they could learn something from the little tota on the other side of the world if they would only pay attention to them. NICHOLAS B. WILLIAMS. Chattanooga, Tenn.

—Many mean things are done in the family for which moods are put forward as the excuse, when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.—J. G. Holland.



Women and Women only

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily. In the preparation of sensitive weakles, eruptions, etc., for annoying irritations, chaps, and excoriations of the skin and mucous membrane, or too free or offensive perspiration, it has proved most grateful. CUTICURA SOAP appeals to the refined and cultivated everywhere, as the most effective skin purifying and beautifying soap, as well as the most pleasant and fragrant for toilet. FORTNA, DRUG AND CHEM. CO., Boston.

It is waste of good things to use "pearl glass" or "pearl top," unless you get the right shape and size for your lamp. See the "Index to Chimneys" —free.

Write Geo A Macbeth Co. Pittsburgh, Pa. maker of tough glass.

RECENT EVENTS.

—The church at Griffin, Ga., agrees to support one missionary.

—It is reported that Dr. J. W. M. Williams of Baltimore is seriously ill at Buffalo Lithia Springs, Va.

—In a meeting recently conducted by Rev. J. E. Hutson, in Mecklenburg County, Va., there were sixty additions made to the Baptist Church.

—Thirty-eight persons were baptized at Boggard's Mills the 29th ult. as a result of a meeting held at Ross church, Bertie County, N. C., by Dr. T. T. Speight.

—Mrs. Honora McCarthy, of Shaftsbury, Vermont, recently celebrated the 104th anniversary of her birthday. She walks to church every Sunday, a mile and back.

—Rev. E. Allison, one of our East Tennessee Baptist preachers, is engaged in evangelistic work in South Carolina. Success to him in this good work.

—Rev. A. M. Croxton, pastor of the Oak Cliff Baptist Church, Dallas, Tex., has resigned to take a post-graduate course at the Southern Baptist Theological Seminary.

—The Owensboro (Ky.) Baptist Church agrees to pay all expenses to send Miss Julia K. McKenzie, a member of that church, to the foreign field as missionary, besides paying her salary as such.

—Rev. Solomon Gordon, an aged minister, died at his home in Mytic, Conn., August 4th. He was 82 years old, had been in the work of the ministry 58 years and in the pastorate half a century.

—Rev. P. H. Goldsmith, who was a Baptist missionary in Mexico, it is said, has been called to the pastorate of the Temple church, Tioga, Pa. He was compelled to leave Mexico on account of his wife's health.

—Miss Alta Smiler, whose health failed while doing missionary work in Mexico, is recuperating at the Sanitarium, in Battle Creek, Mich. She hopes to be able to resume her loved work in Mexico early in the coming fall.

—Bro. E. A. Cate, of Knoxville, will enter Carson and Newman College this fall to prepare for the gospel ministry. May his preparation be thorough and his work in preaching the gospel be crowned with great success.

—Dr. J. B. Hawthorne, of Atlanta, has accepted temporarily, the presidency of the Southern Baptist College, Macon, Ga., near Atlanta.

DR. W. J. MORRISON, DENTIST 815 1/2 Union Street, Nashville, Tenn. Telephone 392.

It is not expected that he will resign his pastorate of the First Baptist Church.

—Bro. S. A. Owen of Friendship, Tenn., has just closed a good meeting with his Providence church, in which there were 26 conversions and 24 additions. Rev. G. E. Wooten did all the preaching for the first six days, and he won the hearts of all.

—Rev. B. Fay Mills, the distinguished evangelist, is to settle as pastor for one year. He accepts the call to the Fourth Presbyterian Church of Albany, N. Y., with the understanding that he is to have ten weeks for evangelistic meetings. He evidently wishes to see if the work will suit him.

—Rev. W. H. Smith, who was connected with the Gleaner, since the consolidation of that paper with the Western Recorder has returned to his old home, Willette, Tenn., where his correspondents will please address him in the future. He will be glad to serve his brethren in a series of sermons or in protracted meetings.

—In noticing an account of a good meeting held in Montgomery, Ala., lately, it was erroneously said that Rev. John B. Slatten, of Texas, conducted it, when it should have been printed Rev. John Bass Shelton, of Corsicana, Tex. The additions during the meeting were 56 instead of 35, as stated. We cheerfully make the correction.

—Col. E. D. Lukenbill of Fernandina, Fla., and his family are earnest workers in the Baptist Church there. He has entire control of the Florida Central and Peninsular Railway Company's office at that place. He is recognized as one of the clearest headed men in the State, and we know him to be one of the cleverest men we ever met.

—Dr. J. H. Boyet, formerly of your State, is now in our town holding a meeting with the pastor, Bro. Bacon. His sermon at 11 o'clock on Sunday was a masterly effort. Bro. Boyet spent his boyhood days in the vicinity of Collierville. He will be with us ten days. Bro. Boyet, in our judgment, has no superior as a pulpit orator.—I. W. Melford, Collierville, Tenn.

—Bro. J. L. Davis has just closed a good meeting held with one of his churches at Antioch, near Medina, Tenn., in which Rev. M. M. Bledsoe, of Medina, assisted. There were eleven conversions and nine additions. The preaching of Bro. Bledsoe is spoken of very highly. During the five years pastorate of Bro. Davis at Antioch he has baptized 95 into the fellowship of the Church.

—Prof. P. H. Eger, late President of Baylor Female College, Belton, Texas, and formerly President of Brownsville Female College, Brownsville, Tenn., has engaged with the Simms Female Seminary at Weatherford, Texas. It is set down as an augury of grand success in the near future to the Simms Female Seminary that so thorough an educator as Prof. Eger is connected with it.

—The Biblical Recorder says: "Broad Street Church is happy. Rev. John A. Wray, of Knoxville, Tenn., has accepted a call to its pastorate, and will assume charge about August 15th," writes Bro. Wm. J. Martin, of Winston. Bro. Wray is a graduate of Wake Forest College and has pursued

studies at Harvard University and our Louisville Seminary. We congratulate the church on its prompt action and extend a hearty welcome to Bro. Wray, who, indeed, is more of a North Carolinian than otherwise anyway.

—An exchange says that it was a sensible judge and jury in Hillsboro, Ill., which gave a wife \$4,500 for \$1,500 lost by her husband in gambling. The judge instructed the jury to the effect that if they believed the plaintiff's husband had lost the money in defendant's establishment, then they should give the wife three dollars for every dollar the husband lost, and the jury brought in a verdict for \$4,500. A few more such judges and juries and gambling houses would prove unprofitable institutions. But what about money lost in saloons? Ought not that to be subject to the same law?

—Dr. J. C. Long, of the Crozer Theological Seminary, died in his 61st year August 6th. He spent most of his life in Virginia, where he was greatly beloved and highly honored. He was tutor in Richmond College, and later pastor in Norfolk and Charlottesville, whence he was elected to the Chair of Church History in Crozer Seminary. He was a ripe scholar, a sound Baptist, and an author of several books. In his religious life he was devout, in manner modest, in spirit frank and lovable, and in his friendship true and loyal. Thousands who knew him will sincerely mourn to learn of his decease. A great loss has befallen the denomination.

—We have received a copy the minutes of the 6th annual meeting of the American Baptist Education Society, held at Saratoga Springs, N. Y., May 22-23, 1894. Hon. W. J. Northen of Georgia, was elected President; W. R. Rothwell of Missouri, and Andrew McLeish of Illinois, were elected Vice-Presidents; Rev. E. M. Potest of Connecticut, formerly of North Carolina, Recording Secretary; H. L. Morehouse of New York, Corresponding Secretary, and Joshua Levering of Maryland, Treasurer. It gives full statistics of all the institutions of learning founded and fostered by the Baptists in the United States, as follows: Theological seminaries, 6; universities and colleges, 33; academies and seminaries, co educational, 59; schools exclusively for women, 29. For colored people: Theological seminaries, 1; colleges and higher institutions, 13; academies and secondary schools, 18; 1 college and 4 academies and secondary schools for Indians.

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Publisher's Announcement. The American Baptist Publication Society is making a grand clearance sale of one hundred thousand volumes of Sunday-school books. These are not second-hand or shop-worn books and are substantially bound. The sale is made with a view of modernizing later editions of their older publications. This is a rare chance for Sunday-schools to replenish their library or secure reward books at absolutely less than cost.

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Dr. Kollock in Nashville.

We call attention to the cord of Dr. Matthew H. Kollock of Norfolk, Va. The doctor is quoted as standard authority by the Encyclopedia Britannica, the largest and most important work in the world, being twenty-five large volumes, each the size of a large church Bible. The article in question is Galemium, the active principle of which he discovered. The doctor has travelled very extensively, in fact over the whole world. He has made many extraordinary cures, especially in Hot Springs, Ark.

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The Markets. The following are the market prices of the articles mentioned, with the latest corrections:

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PERIODICALS OF The American Baptist Publication Society.

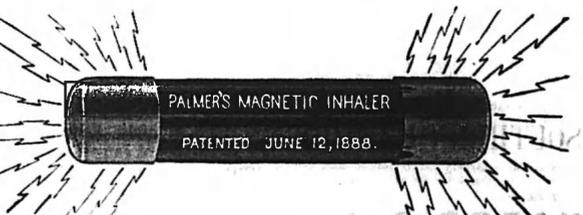
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Table with columns: PRIMARY GRADE, INDUCTIVE SERIES, SENIOR GRADE, INTERMEDIATE GRADE, ADVANCED GRADE. Lists various educational materials and their prices.

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Schools and Colleges

Will Make a Mistake if in making up their advertising schedule for the next season they fail to include in their list of papers the BAPTIST AND REFLECTOR. The reasons why are too numerous to specify. Two or three may be briefly mentioned. 1. Nashville being the recognized Educational Center of the South, its religious papers and periodicals—of which more than a dozen are published—are usually consulted by those interested in Educational Matters.

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son county, Wednesday, October 3. Holston Valley—Cave Spring ch, nine miles northeast of Rogersville, Thursday, October 4. Providence—Grassy Valley church, Knox county, Thursday, October 4. Tennessee—Thorn Grove ch, Knox county, Thursday, October 4. Ocoee—Ooltawah 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. Sevier—Sevierville ch, Thursday, October 11. 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 Edgely 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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men who in "dull times" put forth increased efforts to let the world know what they are doing. To all such men the Baptist and Reflector

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OBITUARY.

Notices—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.

GILL.—Basel C. Gill, infant son of B. S. and A. E. Gill, died July 8, 1894, aged 8 years, 1 month, 10 days. Like the flower its life was but a day. And ere it bloomed was gently caught away: But in a purer, better sky, 'twill bloom in joy. While ages pass away. PASTOR.

EVINS.—Resolutions of Columbia Church: In the all-wise providence of God, it was His will to call from earth, on June 2, 1894, our aged brother, Rev. S. C. Evins. Having professed faith in Christ and entered the gospel ministry at a very early age, he had spent a long life in the active service of the Master. When the hour of death approached he was found trusting in the God of his salvation and ready to answer the summons "come up higher." Bro. Evins had been a member of the Columbia Baptist Church for a number of years and was always active and zealous for the prosperity of all her interests. Therefore, be it Resolved, That in his death we have sustained the loss of a good brother and true worker, both in our church and denomination. Also, that we hereby express our sincere Christian sympathy for the bereaved family of our deceased brother, and pray the God of all grace that He will comfort their hearts and quicken them in the way of all truth and righteousness.

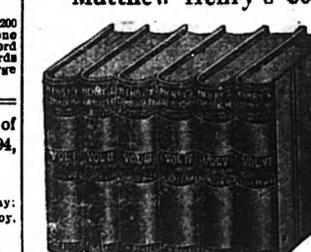
GILES.—Sister Dorothy Giles departed this life December 8, '93, at her home, in Lincoln County, Tenn. She bore her sickness with Christian fortitude. She was born in Perry County, Ala., 27th day of August, 1821; realized that Christ was her Savior in September, 1839, and at once united with the Cumberland Presbyterian Church. In 1848, having become better acquainted with the teaching of God's word, she severed her connection with the Cumberland Presbyterian Church and united with the Missionary Baptist Church, at New Market, Ala. She united in marriage with the late T. H. Giles in 1848. This union was blessed with seven children, of whom six survive her. She was a member of Oak Hill Church from its organization until her death. She was laid to rest in the family graveyard. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Resolved, That in this dispensation God has removed from us one of our most faithful members, always ready to contribute of her means to His cause and sound in the Baptist faith; Resolved, That a copy be spread upon the minutes.

PINK WHITAKER, Mrs. M. A. PROPER, Committee.

—Believers may grieve the Spirit; unbelievers resist him. The grieving may be unconscious; the resisting is always conscious.—Andrew Bonar.

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