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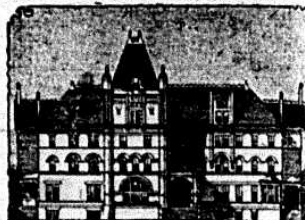
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NASHVILLE, TENN., AUGUST 1, 1895.

New Series, Vol. VI., No. 50.

## CURRENT TOPICS.

THE Hell Gate Brewery is the name of a certain brewery in New York, which is certainly most appropriate, for a brewery is but a gateway to hell.

PERHAPS the milk in the cocoanut of the tremendous opposition which has been aroused in New York against the enforcement of the Sunday closing law in that city is found in the fact that it entails a loss of about \$30,000 each week upon the brewers. We imagine that it is not so much those who are anxious to buy beer as it is those who are anxious to sell it who are creating so much noise.

THE Centennial seems to be booming. Private subscriptions have been secured here in Nashville amounting to \$150,000. Since the reorganization of the company and the election of Maj. John W. Thomas as president every one has the greatest confidence in the ultimate success of the movement, and is willing to subscribe liberally to it.

The principal officers of the company have not yet been elected. They are to be nominated by President Thomas, and he is taking time to deliberate about the matter, as he does not wish to make any mistake.

In commenting upon the recent English elections, the Hon. (?) Richard Croker, the Tammany boss, who has been sojourning in England for his health (?) since the appointment of the Lexow committee last fall, says that these elections were as corrupt as those in our large cities of America, the only difference being that the papers over here expose the corruption, while in England they keep silent about it. Mr. Croker ought to know a corrupt election when he sees one, he should think, as he has had considerable experience along that line, and we are inclined to accept his statement about the matter as true.

We have mentioned previously the fact that the Sunday closing law has been rigidly enforced in New York. The Associated Press dispatches of Monday, which we think can hardly be accused of antagonism to the saloons, in speaking of the fact that the law was thoroughly enforced, said: "It was considered a notable sign that no bar-room fights were reported in the central office slips from any precinct after the strike of midnight, which shut up the saloons on Saturday. The oldest men about police headquarters could recall no precedent for the lack of disorder." Exactly so. Open saloons, disorder. Closed saloons, order. The things go together. If, then, disorder is a bad thing and order a good thing, as we think every one will admit, why should not the saloons be closed every Sunday? And if on Sunday, why not on every other day in the week?

THE Executive Committee of the American Protective Association recently held a meeting in Chicago and adopted a resolution declaring against having ex-priests and ex-nuns, etc.,

lecturing under the auspices of the A. P. A., and stated that the A. P. A. were fighting Catholics, not on religious, but on political grounds. This answers the argument so often made by Catholics that the A. P. A. organization is actuated by religious intolerance and bigotry, and that it is opposed to the principles of religious liberty in which this country believes. This cry of the Catholics is for the purpose of gaining sympathy for them, and of trying to becloud the real point at issue by bringing in a false issue. While we presume most if not all of the members of the A. P. A. are opposed to Catholics upon religious grounds, it is especially upon political grounds and for the preservation of our American institutions, to which they are so great a menace, that the A. P. A. antagonize them so strongly.

PERHAPS the greatest villain of modern times is one who is known as H. H. Holmes, with a number of aliases, who is now in the toils of the law at Philadelphia. He is wanted for murder, not only in Philadelphia, but also in Toronto, and especially in Chicago. It is said that in the last city he had a "castle," as it was called, which proved to be a regular Bluebeard's palace. A number of persons were enticed into it and have never been heard from since. The police are now making a diligent search of the "castle," and have found various evidences of murder, such as human hair, remnants of dresses, etc. It is thought that he had a tank filled with acid into which he would put the bodies of the murdered victims, and which would eat the flesh from off their bones and leave only their skeletons. One witness has stated that he was hired to take these skeletons away. If all that the police charge against Holmes is true, he has no parallel since the days of Bluebeard, if Bluebeard ever had any days.

We made mention recently of the numerous rows which occurred during the English election which has been going on for a week or two. Henry M. Stanley was elected to Parliament, but he and his wife were compelled to jump into a carriage and drive off from the polls to avoid the violence of a mob. The defeat of Mr. Morley shortly afterwards was celebrated by a "sun dance" and all-around drunk. When Rider Haggard, the author of "Jess," "She," "King Solomon's Mines," etc., made the rounds as a candidate for Parliament he was received at various points with showers of stones and mud, and yet Mr. Haggard had been guilty of perpetrating no greater crime than being the author of the above named books. Lord Mountmore, accompanied by his wife, the other day was making a canvass, when they were attacked by a mob and Lady Mountmore was struck in the face and rendered unconscious. It is high time that something should be done to prevent the perpetration of such acts of barbarism. England has criticized the elections in Ireland very severely; now Ireland can retaliate.

## Books That Have Helped Me.

BY REV. THEODORE L. CUTLER, D. D.

I have been requested to mention some of the books that have been of most value to me. I do not include in this list those volumes which belong to the critical apparatus of all Biblical students and sermon makers, such as expositions, commentaries, etc. In my childhood, spent in a farm-house, the range of juvenile literature was very limited, comprising only "Robinson Crusoe," "Saxford and Merton," and a few others. This drove me to books for people of adult years. The first book next to God's own Book, that enchaind my early thoughts, and has never yet been dethroned, was Bunyan's immortal "Pilgrim's Progress." It taught me the beauty and power of pure, undiluted, idiomatic English; for in this respect it even surpasses Shakespeare. It grounded me in sound theology; for outside of the Epistle to the Romans there is no richer compend of orthodox theology. It is a most searching exhibition of the human heart; and inexhaustible for devotional reading; all the while it quickens the imagination also, and furnishes no end of pulpit illustrations. There ought to be a chair of Bible-instruction in every college; and in every theological seminary a few good lectures on Bunyan's great allegories.

During my student days in the seminary appeared the biography of the Rev. Robert Murray McChesney, and if I shall ever meet Dr. Andrew A. Bonar in heaven I shall thank him again, as I often have in this world, for that portrait of a model minister of Jesus Christ. It is doubtful whether McChesney if he had lived to an old age would have been more useful than he is in the pages of that quickening biography. Every young minister ought to read it at least once in every year. Fifteen minutes spent over it always brings a glimpse of eternity into my study. Biographical works have always been a favorite reading with me, although the faultless specimens of that style of literature are very few. Boswell's "Life of Dr. Johnson," Dean Stanley's "Life of Dr. Arnold," Trevelyan's "Life of Lord Macaulay," the "Life of Dr. Channing," by his nephew, and the "Life of Dr. Norman McLeod," belonging to this scanty repertorium of almost perfect biographies. Edward Payson of Portland had a prodigious influence on my early ministry in spite of his nervous melancholy. Dr. Chalmers' life gives a grand idea of how immense a human life can be; he walks into my study like a giant. The biographies of heroic characters, like Dr. Livingstone, Wm. Wilberforce, and the missionaries Brainerd, Martyn, and Judson have always been an inspiration to unselfish toil for the Master.

Richard Cecil's little volume of "Remains," now probably out of print, gave me a hundred precious hints; for he had an immense amount of sanctified common sense, and of deep spirituality. He is the man who said "Always have a because to meet the why," and also said that "a warm, blundering man often does more good in the world than a frigid wise man." Alongside of Cecil, I have kept Charles G. Finney's "Lecture on Revivals of Religion." They are Sinaitic thunder and chain-lightning; and the reading of them always sets me on fire. In these days of limber-backed laxities, Finney is a grand tonic for young ministers. It was the perusal of those pungent lectures that inspired young George Williams to start the first Young Men's Christian Association in London fifty years ago.

With my passion for pastoral work I welcomed Dr. Spencer's remarkable "Pastors' Sketches," volumes that exhibit a sort of Shakespearian insight into the human heart. I devoured those two volumes, and read them aloud to my people in our weekly prayer-meetings in Market Street Church. Dealing with awakened inquirers is a vitally important part of every faithful minister's work; and Dr. Spencer shows us just how to handle almost every variety of difficult cases. Among the books that have helped me in one of the most important spheres of ministerial labor I give great prominence to the unique volumes of Dr. Ichabod S. Spencer of Brooklyn.

During my student days at Princeton, the brilliant papers of Lord Macaulay appeared in a collected form in this country; and Carlyle's first books were also coming into a wide American popularity. Dr. Alexander MacLaren of Manchester told me that he "was more indebted to Carlyle for mental inspiration than to any other man." I acknowledge also a debt of gratitude to Carlyle; he has often acted like a "blizzard" on my mental stagnation. If Bunyan taught me the power of idiomatic English, Macaulay has always been to me the model of perspicuity in the art of putting things. All his oracular judgments I cannot subscribe to; but his style is still, to my thinking, well nigh faultless. Alongside of Macaulay stand my six volumes of Daniel Webster's massive and magnificent orations. That reply to Hayne in the Senate Chamber still remains, and is likely to, as the high-water mark of sonorous and lofty American eloquence. Webster is unsurpassed in the power of statement, a most important point for every preacher. Too much preaching is what Robert Hall called a "continent of mud."

I have my favorite masters of the pulpit whose discourses have given me great delight. Among living preachers MacLaren of Manchester is to me *facile princeps*. Our young ministers will find in him a model of lucid style, and keen insight into the very core of Bible truth. In illustrations he is unequalled. Robertson of Brighton was of immense service to me, not in teaching me sound doctrine, but in stirring thought and in arousing courage in the utterance of honest convictions. He was an intellectual prodigy in homiletics. My beloved friend Spurgeon's sermons have taught me how to present vital evangelical truth in the



racy dialect of the common people. He is the prince of preachers to the masses. Among American preachers Dr. Horace Bushnell has been to me the most nutritious and fertilizing; he reaches elevations and depths beyond Phillips Brooks, although I admire greatly the Boston Boanerges. Dr. Edward D. Griffin's grand discourses were much studied in my early ministry.

But little of my life has been spent over works of fiction. I had rather read one of Scott's master-pieces than almost any one else for the first time. "Eclipse is first, and the rest nowhere." Dickens I devoured in my youth, and owe much to him in awakening humanitarian sympathies. Among the best thumbed books in my library are Dr. John Brown's, the creator of the immortal "Ish and His Friends." Of the poets, my favorites are Wordsworth, Cowper, Tennyson, Burns, and my brave old Quaker friend, Whittier. Hymnology has always been a delight, and helpful also in my pulpit ministrations.

The whole range of skeptical literature, from Hume to Huxley, I have let severely alone. Why swallow poison, and then run the risks of the emetics and the stomach-pumps? Nor have I given much attention to works on Apologetics. Christianity is self-evidencing; and our commission is to "preach the Word," and God will take care of it. I have never felt called to engage in the controversial or apologetic methods of preaching, and therefore can name no books as of especial value in those lines. My rule has been to read tonic works; and my literary recreations have been in histories, reviews, biographies, and volumes of travel. As I glance over my library, several volumes seem to rebuke me, and to say, "Why don't you name me?" Sure enough; I cannot crowd all these beloved companions into the small compass of a newspaper article, and those that I have named will indicate the kind of mental and spiritual diet that I have found most healthful and invigorating. And the BOOK OF BOOKS is worth more than them all.

Brooklyn, N. Y.

#### Was the Commission Given to the Ministry or the Church?

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16).

These words are the mainspring of action in the religious world. Take these words from the Bible and it loses all of its vitality and energy. By these words men have been influenced to leave their homes, to travel over land and sail over seas, to give their goods, their children and even themselves to serve the Master. Take "Go ye" from the Bible and the devil would gain supreme power over this world.

Now the question comes to us, To whom did the Master give these words? May I ask the question, Who are feeling the weight of these words, in so much that they are compelled to obey them? Is it the ministry, laity, or is it both?

When the Master began his ministry on earth he called his apostles from their vocation of life and made them fishers of men. He commissioned them with full power to preach, to baptize and do anything that was necessary for the promulgation of his cause in the world. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), He left Judea, and departed again into Galilee." (John iv. 1, 2). He

commanded his twelve apostles, saying, "But go rather to the lost sheep of the house of Israel. And as ye go preach, saying, The kingdom of heaven is at hand." These twelve could not do the work the Master desired to be done, so he sent out seventy others, saying unto them, "The harvest is great, but the laborers are few; pray the Lord of the harvest that he would send forth more laborers into the harvest. . . . He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (Luke x. 2, 16). Dr. Pendleton says, "The mission of the seventy at this time was, perhaps, symbolical of the gospel as designed for the whole world; and its record by Luke alone would thus be in keeping with the universal design of the gospel."

Now we come to the last commission. The Savior had been crucified and his apostles had forsaken the work of the Master and returned to their old vocation. But as soon as they saw their risen Lord their faith was renewed and they were willing to take up the work where they had left off. He had not given them, if so, we have no record, any authority to go into all the world to preach and baptize, but to the lost sheep of the house of Israel. He must have given them the ceremony for baptizing, for the apostles did the baptizing for their Master, because it was done in the name of the Master, and he did not choose to baptize in his own name. So now he renews the commission in unmistakable terms that they, the apostles, should go into all the world and preach his gospel and baptize the believer.

On receiving the commission they returned to Jerusalem and joined the disciples, which were in number about 120. When Pentecost had come, Peter having preached to the multitude, there were about 3,000 added to the church, or, as the Revised Version has it, added to them. The idea is the same as those added to the apostles and disciples were added to the church.

Now if the apostles and they that accompanied them were the church, it might be said that the commission was given both to the ministry and the church. We have all evidence that Christ had a church at Jerusalem, even before he was crucified, because we have no proof that the apostles organized one between the ascension and the advent of the Comforter, at which time so many were added to the church. Paul says, "Christ also loved the church and gave himself for it . . . that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." (Eph. v. 25, 27). Then, as these apostles were members and officers of the church, the conclusion is evident that the commission was given to the church through them. Also the practice of the church and apostles shows that to preach and to baptize was granted to the ministry by the church.

Christ gave the COMMISSION to the apostles, therefore to the church, a fact that all ecclesiastes acknowledge by their practice. Just as the ministers of the United States to foreign countries transact business for the United States, so did the apostles for the church of Christ, which was at Jerusalem.

The churches had to know the qualification of candidates for the ministry before they sent them out. The fact is shown in the qualification of a bishop or pastor. 1 Tim. iii. 1-7: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." Now who are to sit in judgment on the qualification of a minister? Shall an elder, a bishop of modern style or a pope? It must be the church, for it had power to lay hands on the candidate for the ministry and send him out to preach. How can they bear without a preacher, and how shall he preach except he be sent? Therefore the commission was given through the preacher and it must forever depend upon the church and the preacher to send and carry the gospel till every creature shall hear the gospel, and may God hasten the time. Then in the word of the poet—

"They go to preach the blessed word,  
The army of the gracious Lord;  
Against the host of death and sin,  
A war to wage, a victory win."

"They leave the homes of early years,  
They triumph o'er their human fears;  
As soldiers of the cross they bear  
His royal banner everywhere."

"While on they march in toil and pain,  
In armor clad to meet the foe;  
God speed them on the way they go  
Till truth shall spread from shore to shore."

R. J. Wood.

Bell Buckle, Tenn.

#### Church Government.

To change a Scriptural doctrine or practice is to render it *unscriptural*.

Since it is a fact that no two things can differ and both be right, it is a fact that to change a Scriptural doctrine or practice is to render it *unscriptural*. It does not follow, however, that to change or modify an *unscriptural* doctrine or practice renders it Scriptural. A doctrine may be *unscriptural* both before and after modification, but a doctrine or practice cannot be Scriptural both before and after alteration. A thing cannot both be and not be at the same time.

The Methodist *Christian Advocate* of June 27, 1895, in speaking of the General Conference of the Methodist Episcopal Church which meets next May, says:

"The greatness of our sister Methodism gives interest to the proceedings of its chief legislature."

We understand that a legislative body is a body invested with power to make and repeal laws. We furthermore understand from the teachings of the Scriptures that Christ has given no set of men the right to make laws for the government of his churches, or to repeal those he instituted.

We should remember that the simple church government instituted by Jesus Christ has not only the authority of Christ in it, but his wisdom as well, and that which has been delivered unto us was received from the Lord. We should remember also that inasmuch as we are no wiser than God we cannot devise laws containing more wisdom or expediency than his. However, I suppose no man would deny that every organizer has the right to make laws for the government of his organization, and as the Methodist Episcopal Church was not organized by Christ, but by men, men certainly have the right to make and repeal her laws at their option. And we are not objecting to this, but simply contrasting the rights and privileges of a church of Christ and those of men-made institutions. The churches of Christ are not "legislative," but executive bodies.

Again the *Advocate* says:

"Many questions will be up for consideration, such as the enlargement of the episcopacy, the extension of the pastoral term, the admission of laymen to the Annual Conferences, and of women to the General Conference, and the determination of the Constitution of the Church. It is not for themselves alone, but for us also, that our brethren beyond the Ohio are to debate and settle these important matters. Whatever affects one branch of Methodism concerns us all."

So you see Methodism after next May may not be what it is now.

If Methodist practice is Scriptural now—and they claim that it is—Dr. Ditzler is now in Texas debating with J. N. Hall, and affirming that "the Methodist church is Scriptural in origin, doctrine and practice."

Now, then, if the present episcopacy is Scriptural, as they affirm, to enlarge it would render it *unscriptural*, since to change a Scriptural practice renders it *unscriptural*.

Again, if the present "pastor term" of four years is Scriptural, to "extend" it would be to extend it beyond the Scriptures. If it is Scriptural to require a pastor to change at least once in four years, it would be *unscriptural* to require him to stay five years. And so with reference to the "admission" of laymen to the Annual Conferences and women to the General Conference. If the present practice is Scriptural, the proposed practice is evidently *unscriptural*. However, we don't believe either is Scriptural.

Another question to be "settled" is "the determination of the Constitution of the Church." I am very glad our Methodist brethren have decided to "settle" the question as to what "constitutes the church," and I hope after they have "settled" the question they will get in the church. I guess if they "determine" that the local congregations are churches the preachers will join them. If they determine that the Annual Conferences are the churches, certainly they will "admit laymen" to them. If they "determine" that the General Conference is the church, to be sure they will "admit women" to it, and no doubt the children. It is very unfortunate to be in a great big machine that has to be modified to suit the demands of the times.

Christ's church government is just as applicable now as when instituted. Let us prove true to Christ. The only way we prove true to Christ is by being true to his commands, his doctrines, his ordinances, his churches. It was enjoined upon believers to connect themselves with a church of Christ prior to the days of John Wesley. It was not enjoined upon any man to connect himself with the Methodist church prior to the days of John Wesley. Therefore the Methodist church is not a church of Christ.

WM. D. NOWLIN.

Hickman, Ky.

#### "Try Again."

Some time since I made a request for certain copies of the State Convention minutes. In reply I have received copies of the minutes of a good many Associations, and even a copy or two of *The Baptist*, published at Memphis during Dr. Graves' life time. I am truly thankful to the brethren who thus tried to assist me; but I want minutes of "The Tennessee Baptist State Convention." If I can get the following numbers the file will be complete: 1875, 1876, 1878 and 1884. Please, brother, please look through your old papers, and if you find any one of these send it to me.

A. J. BARTON, Ass't Sec'y.

Nashville, Tenn.

—That is what we are put into the world for—to help one another. You can pass on the kindness by serving my good friends, who, in return, will do their best for you.—*Louisa M. Alcott.*

## OUR PULPIT.

### The Sabbath And Its Observance.

BY REV. W. A. ATHELLEY.

"The Sabbath was made for man, and not man for the Sabbath." Mark ii. 27.

What relation does man bear to the Sabbath, and the Sabbath to man? is a very perplexing, yet a thoroughly modern question. It is not abstract, nor merely moral or religious, but preeminently and profoundly practical. It is our question because it bears directly on our highest physical and spiritual welfare. It concerns the highest good, happiness, and prosperity of individuals, homes, churches and nations. Our present attitude toward the Sabbath problem is helping to solve it in a way that will result in benefit or injury to ourselves and to our fellow-men.

Christ reveals the true relation which man bears to the Sabbath, and the Sabbath to man. "The Sabbath was made for man, and not man for the Sabbath." The Sabbath is man's servant, and not he its slave. The Jews taught that man was made for the Sabbath and thus made him a slave to it. Christ disparages and indignantly condemns the Sabbath as defined by the Pharisees. "The Sabbath exists for the sake of man, to bring to him the best blessings. Christ takes the Sabbath under his own lordship, as an institution which God appointed to serve humanity, of which he is Head and King.

The Sabbath is not an end, but a means to an end. The physical and spiritual weal of man is the aim of the Sabbath. Human welfare is both physical and spiritual; it unites in itself the human and the divine. The Sabbath is a means of grace and health to soul and body. Perfect humanity is the aim of the new Sabbath. "Man exists as an end in himself," says Kant. "The true shekinah is man," says Chrysostom. "The Son of Man is Lord of the Sabbath," and the rendering of humanity divine is the aim of the Christian Sabbath. The legal and ceremonial element of the fourth commandment of the decalogue was temporary; but the moral element is eternal. Christ did not abolish the Sabbath, but restored it to its true purpose and place.

There are two extremes in respect to Sabbath observance. Some act as if the Mosaic law respecting the Sabbath was still in force, and are excessively strict and unwisely scrupulous. Others believe that when the civil and ceremonial law ceased to be binding, the law respecting the Sabbath was no longer obligatory, and hold loose views in regard to abstaining from ordinary labor. One class are inclined to condemn all enjoyment at home or abroad; the other class make the Sabbath a day of idleness and festivity. The views of the Puritans were too rigid; the views of many at the present time are too loose. But rigorous observance of the Sabbath is preferable to a Godless Sabbath. But neither one of these extreme views is Christ's view and interpretation of the Sabbath. We should not make ourselves slaves to the Sabbath and we should not make it a day of idleness and festivity.

There is a great disagreement as to what ought to be done on Sunday. In answering this question Christ does not deal with exact, direct precepts, but with a principle. If His principle is accepted and practiced divided opinions and varying practices will converge. He leaves this matter in a measure to an enlightened conscience. Works of mercy and necessity are lawful to be done on the Sabbath. David entered the house of God and

did eat of the shewbread, which was not lawful to eat save for the priest. But David was hungry and it was a case of necessity. The disciples plucked the ears of corn as they walked through the fields of corn. This, too, was a case of necessity. Sanctity can be violated on the ground of necessity. It is not right to make an opportunity on Saturday to be used on Sunday. It is not right to push an ox into the pit on Saturday to have an opportunity to pull him out on Sunday. There are many cases of this kind.

Christ healed on the Sabbath and claimed that He did not violate the Sabbath law, because healing is a work of mercy. "Is it lawful on the Sabbath day to do good or to do harm, to save a life or to kill?" Neglect is injury and murder. If we neglect to help a brother when it is in our power we injure him. If we neglect to save a brother when in our power we kill. All that leads to Christ and helps humanity is lawful to be done on the Sabbath; all that leads away from Him is unlawful and is law breaking. In cases of a suffering fellow-man or a suffering brute, it is right to depart from legal requirements.

The Sabbath is a physical and spiritual necessity. The Sabbath was made for man, for the whole man. Sunday is not for bodies alone or for souls alone, it is for both. It was made for man's whole nature, for physical rest, for intellectual and social improvement and for moral and religious growth. They treat man as nothing but animal who advocate the use of the Sabbath for mere physical recreation and pleasure. Some use the Sabbath for no other purpose than physical rest and festivity. This method of Sabbath observance lowers the dignity of man. Man is more than body, he is spirit. He has a bodily and spiritual welfare to promote. Whatever promotes man's highest physical and spiritual weal is lawful to be done on the Sabbath. That which is hurtful either to the physical or spiritual welfare of man is not lawful to be done on the Sabbath. We may attend to the physical to the utter neglect of the spiritual; or we may attend to the spiritual to the neglect of the physical. The Sabbath was made for man, the whole man, his bodily and spiritual well being.

The Sabbath was made for man as man, that is, for all men. We have no right to use the day in a way that will rob others of the blessings of this day. No recreation is lawful on the Lord's day which deprives others of the benefit of this day either for body or soul.

1. The Sabbath is a physical necessity. The Sabbath is a means of health to the body. A man needs one day out of seven for bodily rest. The body cannot endure a perpetual strain. With no refreshing interruption, the body will soon wear out. It must have rest to be healthy, strong and vigorous. Nervous prostration, heart failures, shocks and insanity are, to a great extent, due to overwork of body and mind. The Jews desecrated the Sabbath day of rest, and brought physical disaster upon themselves. Atheistic France changed the Divine order from every seventh to every tenth day, but this change failed to meet the physical needs of the people, and Napoleon Bonaparte restored the seventh day. There are men around us who are working so hard that they are bringing themselves to a premature end. "They are simply cogs in a great wheel, that is ceaselessly turning round and round, wearing themselves out before their time by excess of labor."

But there is a recreation that does not recreate, a relaxation that does not relax. Are men better off for attending a Sunday picnic or base ball game? Are these more restful and invigor-

ating than going to church? Look at a company of pleasure seekers returning from a Sunday excursion, how worn and jaded they appear; surely they do not bear a rested look. Monday morning comes, and they go about their work in a languid, heartless way. It requires two or three days to recover from their Sunday festivities. Sunday excursions, theaters, base ball playing, gambling dens, rum shops, or Sabbath festivities of any kind do not rest the body, and make it more vigorous. Men who attend church on Sunday are the best fitted for the work of the week. Go through the shops on Monday morning, and notice those who have the brightest smile, the most steady hand and the most cheerful face, they will be almost invariably those who attended church on the Lord's day. If Sunday pleasure seekers and revellers would attend church on Sunday, they would find it more refreshing than their junketings. Whatever refreshes the physical man, without injuring the spiritual, is lawful to be done on the Sabbath.

The Sunday newspaper is not a physical necessity, and I am pretty sure that it is not a moral or a spiritual necessity. It does not promote man's physical weal.

2. The Sabbath is a spiritual necessity.

Man is not all body, nor all mind, but both. He has two natures, physical and spiritual. The soul needs God as much as the body needs light, air and food. There is nothing that refreshes the body and soul as much as communion with the living God. It is when we are in converse with God that we forget the cares, trials, burdens, and sins of life, and have sweet rest to soul and body. Coleridge says, "I feel as if God, by the gift of the Sabbath, had given fifty-two springtimes in the year."

Some claim that they have no other time except on Sunday for recreation and amusement. But this is the only day that some can attend church. If some people do not attend church on Sunday they cannot attend it at all. Is it more important that we should have worldly recreation, such as Sunday picnics and excursions, than to maintain the church of Jesus Christ, which has been such a blessing to humanity? Is sport more important than worship? If one man has a right to seek mere amusement on Sunday it is right for all; and if all should exercise their right, who would attend and support the church? The churches would be deserted, and who would be willing to dispense entirely with the church and her ministers? It is a man's duty to attend church for his own moral and spiritual welfare, and if the church is necessary as a moral power in a community, it is the duty of every citizen to maintain her. A man may say, I do not go on Sunday excursions or to Sunday picnics, I stay at home. But staying at home is not right, because it is not supporting the church. The absentees, I care not how great the majority may be, do not sustain the church.

A religious observance of Sunday is the best rest for the body, it cultures the mind with the grandest thoughts on the noblest themes, and exalts the soul and fits it for heaven.

A man who works hard all the week cannot with impunity suspend all activity; the change is too violent; the blood becomes sluggish, the joints stiffened and the appetite impaired; he needs some activity to keep his system in tone. If we spend six days in worldly pursuits, and Sunday in worldly amusements, we never rise above the sensuous world.

It should not be made a burdensome day, but a joyous one. It is the resurrection day, and should be made the

happiest day of all days. It should be made a day of joy to the children, and the method of observing it should be such as will impress them with the joys of it. We have no need of Sunday blue-laws. We need fresh air on Sunday as on Monday; the lungs dilate on Sunday as on Monday. The welfare of the whole being is an imperative law.

Works of mercy and necessity are lawful on the Sabbath. Whatever promotes man's physical and spiritual weal is lawful on the Sabbath. The Lord's day is a means of grace and health to the body and soul. If we care for the physical to the neglect of the spiritual we desecrate the Lord's day. The Sabbath should be observed with reference to our highest bodily and spiritual welfare, and the influence of our example.

Bath, Maine.

#### Our Field Editor's Letter.

As there are some churches afflicted with the member who can see the mote in his brother's eye, but not the beam in his own eye, I will give our readers the history of a specimen case in a Kentucky Baptist Church, as related by the pastor. He had a member who attended his church meetings punctually and took a *talking* interest in all church affairs, and was always ready to censure the delinquency of his brethren who did not manifest the same interest in Church matters that he did. He finally told the pastor he was tired of the way things were going on, as he was convinced the church never would prosper till they exercised more rigid discipline. The pastor tried to persuade him that they might do more good by private talks with the brethren, by prayer and persuasion—in fine, more good by mild than by rigid measures. But the pastor failed to convince him. He had drawn up some rigid resolutions which he was determined to offer at the next church meeting and the rigid brother read the following resolutions: "Resolved (1), That this church will not fellowship any member who will not attend his church meetings punctually. (2), That this church will not fellowship any member who will attend the circus, the theater or other places of amusement. (3), That this church will not fellowship any member who will drink ardent spirits as a beverage." The resolutions were seconded by his son-in-law, and the old gentleman was prepared for a strong speech in their defence if any one should oppose them. When the pastor asked if any one had any remarks to make on the resolutions, there was a painful silence. Finally an old brother, not much accustomed to speaking in meeting, arose and said: "Those resolutions do well enough, so far as they go; but they don't go far enough. I therefore move that a fourth resolution be added to them as follows: Resolved (4), That this church will not fellowship any member who will not pay his debts punctually, according to contract."

The brethren now breathed more freely, as this fourth resolution put a lock on the jaws of the speaking brother. He was unfortunately a bad financier and was rarely ever known to come to time in paying his debts. He felt the dilemma in which he was placed and quietly subsided. As no one else was disposed to press his resolutions, they were soon laid on the table.

Moral 1.—Be sure that you have no beam in your own eye before you offer stringent resolutions against the shortcomings of your brethren.

Moral 2.—Happy is the church that has a quiet brother who knows just when to offer the fourth resolution.

A. B. CABANISS.



## CORRESPONDENCE.

## The Baltimore Convention.

For some months I have been studying what is known as the Young People's Movement. I had an opportunity of seeing something of its practical workings in the Epworth League meeting at Chattanooga, but I wanted to see for myself what the Baptist young people were doing. This took me to Baltimore, and a request from the editor of the BAPTIST AND REFLECTOR that I would send him some account of the meeting is the occasion of this letter.

After a swift and pleasant ride we reached Baltimore on the day preceding the Convention. We are reminded that this is not a Baptist city by the general appearance of things. A few decorations over one door of the depot, a few flags scattered at long intervals, the novel street-car tickets bearing the pictures of the President and Secretary of the Convention, are all that indicate the approach of the great gathering. The arrangements for the entertainment of the guests were complete and wonderfully successful.

The tent was placed at the entrance of beautiful Druid Hill Park, with its twelve hundred acres of spreading trees and green grass. By the opening hour on Thursday, every street leading in that direction was crowded, and the tent was soon full. The chorus of five hundred voices is drilled to perfection, and the music is something never to be forgotten.

Speeches of welcome were made by Eugene Levering, Dr. Wharton and Mayor Latrobe and responded to by Dr. Haynes of New York.

More or less confusion attended the morning session, arising from the rivalry of delegations contesting for the Convention next year. It is said that this is to be changed in the future and the place of the following meeting decided by ballot.

The speech of the opening day was made by Rev. Johnson Myers of Chicago, late of Cincinnati, on "Soul-winning." Without one touch of humor, with no trick to catch the audience, Dr. Myers completely stilled and thrilled the great crowd by a powerful plea for the old-time gospel as the only needed weapon in winning the world for Christ.

The night session was mainly taken up with a boom for the organ of the Union, *The Baptist Union* of Chicago. Several thousand names must have been added to the already large list of subscribers.

Prof. J. M. Stiffer read a paper on "Hopewell Academy and Its Successors, or the Relation of Baptists to Higher Education." It was a concise review of what Baptists have done along this line, and gave many a new idea of the greatness of this work.

The morning hour of the second day was taken up with what is known as the salutation of the flags. Much has been said and written about this in the South, but it is really nothing more than a brief report made by some speaker from each State as the banner of the State organization is brought forward. At the close of each report the delegation from the State reporting would rise and sing a verse or two of some hymn. The name is a misnomer, and the ceremony is really quite interesting.

I need not write an account of the proceedings of the days following. I could not if I would, as it was impossible to attend all the meetings of the departments and States. It was my first visit to a gathering where Northern Baptists predominate. I had gotten the idea that somehow the whole body of Northern Baptists were loose in their ideas of Baptist doctrine. If

this is so, their speakers did not represent them, for never in the sessions of the Southern Baptist Convention, even from the extreme Landmarker, have I heard Baptist doctrines more earnestly emphasized and insisted upon than here.

President Chapman's annual address and Dr. Henson's Convention sermon would have drawn hearty amens from the strongest Baptist in the South, or anywhere else. The Harper Theology received no mercy or sympathy, and the lax doctrines of modern milk and water Christians were repeatedly denounced.

In one of the open meetings two questions were presented by the leader: "What thought has impressed you most, and what new purpose have you formed during this Convention?" I jotted down some of the answers. They were given generally in one sentence. Here are some of them: "Less reliance on new methods, more dependence on the old truths." "Pray more, talk less." "Sermonize less, evangelize more." "To seek out the old paths." "We need not more machinery, but more steam." "I have been impressed as never before that a Christian's first business in life is to bring souls to Christ."

Sunday morning over one hundred of the pulpits of Baltimore were filled by the visiting ministers, and Monday's papers were filled with the accounts of their sermons.

Sunday afternoon, with the thermometer registering 100 in the tent, Dr. Kerfoot spoke on "The Dangers of the Saloon." One thing has impressed me in both the Epworth League and the Baptist meeting, and that is that the young people of the churches are sworn enemies of the saloon. The least reference to prohibition is received with the wildest enthusiasm.

I wish every Baptist and everybody else in this land could have heard Dr. Henson's sermon on Sunday afternoon. What a preacher he is! What a sermon he preaches! Gideon's Band was his subject and his sermon an appeal for the religion untainted by modern doubt and unchanged by modern thought. Referring to the slaughter by the Midianites of each other, as they saw the flashing of Gideon's lamps, he said: "Some people get terribly alarmed about these scientific teachers whose science spoils their religion. Let them alone and they will eat each other up. They are doing it already, and how I love to see their carcasses lying around."

Sunday night the meeting closed with what was called a consecration meeting. It was an inspiring sight to look into ten thousand upturned faces and to hear the words of hope and cheer from many of them. The memory of the songs of Zion as sung by that vast multitude will linger long with those who heard them. I never heard the like before, I never expect to again, until I hear the song of "Moses and the Lamb."

You want my impressions of the meeting as a whole? I don't know how to express them. I saw and heard some things I did not like. I always do in every great meeting I attend. People don't all think alike, and I am glad they don't. On the contrary, I saw and heard many things which inspired me with a deeper desire to serve my Master better and to live closer to him. I wanted to go somewhere and preach—to go at once. I felt as if I could preach as I never had before. I have held aloof from this movement. I was afraid of it. My opinions have undergone a change. After a careful study of it I am convinced that we in the South need to know more of training for Christ. I believe that the South needs this organization of the young people (not necessarily into the National Union), and I am also

convinced that they need us. I know this will be counted heresy and treason by many, but it is a conclusion I have reached after months of study and prayer. I shall have more to say of this need later.

R. B. GARRETT,  
Chattanooga, Tenn.

## Notes of Travel.

I stopped at St. Joseph, Mo., a few hours, and found it to be a thriving little city of 65,000 inhabitants. It is on the Missouri River and surrounded by the finest country I have ever seen. The First Baptist Church is an old brick structure, well located, which they mean to displace soon by a good house.

Coming to Denver by the Burlington route, I passed across the entire Southern part of Nebraska and found it a beautiful country, but a strip about 100 miles wide will have almost no crops from drought and hot winds. Denver, a city of 157,000 inhabitants, is one of the most hustling places I have seen. They have magnificent church edifices, fine business houses, a good system of electric and cable street cars, an excellent system of public schools, and a very fine capitol. It is proverbial that Eastern people express surprise on seeing for the first time the magnitude and thrift of this city.

About fifty miles to the North in a rich farming section is a town of 5,000 people, established on very much the same basis as Harriman, and known as Greeley. I am told that it was founded by Horace Greeley, who dictated the policy of the town, and provided that every deed for all time to come should forbid the sale of whiskey. The plan has proved a success. A gentleman of good standing told me that it is a model town. I heard a reckless looking man remark that it was the poorest place for loafers he knew anywhere, and that he would not spend the night there if he could avoid it. He found no saloons, no gambling houses, and no other dens of vice. If all the Christian people of this great nation felt as I do on the subject, with one stroke of the ballot we would hurl this evil from our land and put every hamlet, town and city in the condition of Greeley and Harriman—on the sure road to real prosperity.

I left Cheyenne, the capital of Wyoming, at 6:20 p. m. yesterday, and in the thirty-one miles I am told that we climbed 2,000 feet. I was in sight of snow all the forenoon to-day. The highest point on our route was 8,214 feet above the sea level. I have not changed my watch; so I saw the sun set at 8:30 yesterday, and I expect to see it set between 9 and 10 (according to my watch) when I reach Portland.

Descending the Rockies this afternoon along the Weber River, a gentleman called my attention to two parallel walls of rock, about three feet apart, and extending from the top of the high mountain on my left to the river below. There is this legend: In the pioneer days of Utah, Brigham Young chased the devil to the top of this peak and there he dodged him, sliding rapidly down the mountain between these two ledges of rock to the river and escaping through the "Devil's Gate" below. Since that day, goes the story, there has been no devil in Utah, and the narrow channel on the mountain side is called "The Devil's Slide."

However, some of us think his Satanic Majesty has held a kind of monopoly of Utah, but I must keep this statement pretty still just now, as Mormons are sitting all around me.

I am sure I have written enough, and it has been very hastily done as I awaited the train which I will board

in a few minutes for Portland, Ore.  
J. T. HENDERSON.  
Ogden, Utah, July 24th.

I should have said that this is "Pioneer Day" with the Mormons, which with them answers to our 4th of July. Their business houses are closed, excursions are in order, and they are having a great celebration at Salt Lake City, thirty-seven miles down the valley from here.

## A Practical Idea.

The Executive Board of the Tishomingo Association, Mississippi, has hit upon a very practical idea for summer work, I think. They collected their missionaries and pastors in a preacher's school of three days at Boonville, Miss. There were two, Bro. Rogers of Verona and myself, appointed to do the teaching, or lecturing. Though there was a great deal of labor connected with it, the school yielded a great amount of enjoyment and profit, too, I hope. This was followed by one of the best revival meetings out in the country from Boonville have yet been in. There were many examples of the goodness and power of the Lord.

The week before both of these meetings I spent in preaching in a place of destitution in McNairy County, Tenn. Though there was no shelter night, only a brush arbor, and occasional showers of rain during the last half of the week, we did not lose a service. The people came, many of them walking, for various distances around. The religious and law-abiding element of the neighborhood expressed serious fears in the beginning of the meeting that disturbances would arise from the use of pistols and other instruments of lawlessness. Only on one occasion were these fears realized. It was an orderly crowd; and some as noble and hospitable people as I have ever met.

The Lord has a shining light in Dr. Henry Sanders, a young physician, reared and now settled in that vicinity. He is conducting two Sunday-schools and one prayer-meeting. How delightful it is to preach Christ in such a neighborhood. The records are kept on high of the results.

G. M. SAVAGE.

## A Pleasant Visit.

I have just returned from a few weeks visit to East Tennessee to see my mother and family. I had a very delightful time indeed. I had not been home for two years. None but those who love and appreciate home can know the joy of such a visit.

I found all East Tennessee rejoicing over full harvests, some already reaped and some to reap later. I met quite a number of old friends and renewed some old acquaintances that had begun to grow dim owing to long separation.

Religious interests seem to be very good in some churches and rather on the decline in others. I met quite a number of my brethren in the ministry, and in conversation with them found that they were full of holy zeal, and hope, by God's help, to do great good for the Master. I had the pleasure of visiting the pleasant homes of Elders Brackett, Rymer, Denton and Goforth. I stopped off at Athens and spent some time very pleasantly with Elder T. R. Waggoner, the pastor at that place. Bro. Waggoner seems to be quite at home in East Tennessee, if he was raised in the low lands of West Tennessee.

I am now at home with my church in Leitchfield, Ky., where I preach twice a month. I have a noble, good people to work with. We will begin a series of meetings the first Sunday in August. Bro. H. C. Roberts of Louisville will do the preaching.

H. F. BURNS.

## NEWS NOTES.

## PASTORS' CONFERENCE REPORT.

## Nashville.

First Church—Pastor preached in the morning on "The Power of the Holy Spirit" (Acts i. 8). Union services at night at the Cumberland Presbyterian Church. Subject, "Rendering Tribute to the Nation's Good" (Matt. xxii. 21).

North Edgfield—Fine week; pastor preached to good congregations; one received by letter; 140 in S. S.

Central—Pastor absent; Bro. A. R. Bond preached morning and evening. Seventh—Preaching by Bro. W. W. Gardner; 210 in S. S.

Centennial—Bro. W. C. McPherson preached at both hours; 78 in S. S.

Anson Nelson Mission—75 in S. S. Immanuel—Summer day; preaching by pastor; union service at night at the Presbyterian church; one received by letter.

Third—Pastor preached; 786 in S. S.; five congregations; young people's meeting very good.

Howell Memorial—Very good services; pastor preached at both hours, also in the afternoon at the Ewing farm; prayer-meetings three nights in the week.

Edgfield—Good day; Bro. E. L. Grace preached in the morning; union service at night.

Mill Creek—Regular services; pastor preached; 60 in S. S. and 80 at Una Mission.

First Edgfield (col.)—Regular services; pastor preached; 128 in S. S.

Mt. Zion (col.)—Pastor preached at both hours, also in the afternoon for Bro. Clark; interesting S. S.

Bro. I. S. Baker preached at Greenwood.

Bright prospects reported for Rosebud College.

## Memphis.

First Church—Day congregations smaller, night larger; four additions, two by baptism, and two requests for prayer. The hot weather has greatly reduced the Sunday-school. Deacon Privett is in charge in the absence of Superintendent Craig.

Central—Dr. G. A. Nunnally tendered his resignation as pastor in the following letter:

"To the Officers and Members of the Central Baptist Church: Dear Brethren—I had hoped when I assumed the pastorate of your church that it would be a work for life, but providence clearly indicates that it should be otherwise. The continued illness of my family makes it necessary for us to find a home in a section of the country that is more favorable to good health, and believing that opportunities for future usefulness can also be found in such sections, I therefore tender you my resignation, to take effect September 1st. With deep affection in my heart for every one of you, and with a prayer that God may abundantly bless you all, I am yours very truly,  
G. A. NUNNALLY."

Referring to his resignation the *Memphis Commercial Appeal* of Monday morning said:

"The church deferred action until next Sunday, when, doubtless, with earnest protest, the resignation will be accepted on account of the reason offered—the continued ill-health of the pastor's family. Dr. Nunnally has been sick a long time during the past year with ailments superinduced by a gripe. Mrs. Nunnally has also been a sufferer much of the time while she has been here. This climate, which is so healthful and delightful to most people, proved the opposite to her. Dr. Nunnally's resignation was apparently sudden to many of the congregation, and when the import of the document was realized the members were visibly affected at the thought of so soon parting with these devout and earnest workers who have faithfully led them into higher things. Dr. Nunnally identified himself from the first with the progressive element of the city, and has been among the first to lead in reform movements. He has been to the line every time, regardless

of consequences. He was ever ready to condemn wrong-doing, whether the offender was one of high or low degree. He has shown himself very loyal in his work. While he was a loyal Baptist, he could take hold and work zealously and earnestly in any meeting that was for the uplifting of mankind, regardless of the creed behind it. His going away will be a source of regret to all good people."

Dr. Nunnally has accepted the presidency of the Southern Female College, LaGrange, Ga., and will take charge on Sept. 1st.

Trinity—Bro. W. J. F. Allen preached for the pastor. The sermons were full of good spiritual food.

Graham School-house—A good little congregation was out, and we hope a little good was done.

Park Avenue—The Sunday-school was well attended and the lesson was of much profit.

Eudora—Meetings began for the week with very good prospects. Bro. W. J. F. Allen assisted the pastor in a way which was very highly appreciated by the church and congregation.

Rudy Mission—A protracted meeting will begin Sunday. Rev. John Craig, late of Philadelphia, will do the preaching. The brethren hope to organize soon.

The Memphis Baptist Association will, D. V., meet at Maple Springs Church, Thursday, 10 a. m., Sept. 5th. Conveyances will meet delegates at Mercer, on the Tennessee Midland Railroad, Wednesday evening and Thursday morning. The church is three miles east of Memphis and 20 miles west of Jackson. A full delegation is desired.

W. L. BROWN, Mod.  
J. D. ANDERSON, Sec.

Delegates and visitors to the Concord Association will get round-trip tickets at one-third fare over the N. C. & St. L. R. R. to Nashville. From Nashville new tickets must be purchased over the L. & N. Over this road buy regular ticket one way and call for a blank certificate, which will be signed by Bro. R. C. Fields at the Association. Return tickets will then be sold at reduced rates, I hope for one-third fare.  
W. O. CARVER.

The Lord is graciously on the giving hand.—At Friendship, Henry County, during a ten days meeting we were enabled to witness 25 happy conversions and 14 were added to the church. Bro. W. J. Couch, of Trenton, Ky., did the preaching, to the satisfaction and edification of the people and the glory of God. We are now engaged at Denmark, and the prospects are good for a grand revival. Pray that the Lord may give us the victory.  
FLEETWOOD BALL.

Denmark, Tenn., July 29th.

I am in Limestone County, Texas, at this time. I landed in Texas July 5th. I have been preaching nearly all the time since I have been here. I commenced a protracted meeting in the midst of Catholics, infidels and Spiritualists. I never saw so much opposition before at any place. There was no church organization at the place. They brought a woman there the night before I was to commence, to lecture on Spiritualism. But we had the meeting all the same and God wonderfully blessed us. We organized a church with 18 members. I baptized six converts, the first that had been baptized in that neighborhood. I will baptize others before I leave. I am to hold two or three other meetings before I return home. If my health will permit I will be home in time for the Duck River Association at Mt. Carmel. I ask the prayers of God's people in this grand work.  
THOMAS HUTCHISON.  
Hillington, Texas.

—Having agreed to serve as the Association representative of the Foreign Mission Board in the Ocoee Association, I should like to get in correspondence with all the pastors and assist them in any way I can in arousing our churches on the subject of Foreign Missions. Therefore I shall within the next few days mail to each pastor a personal letter, together with a copy of the *Foreign Mission Journal* and a bundle of tracts, and hope thereby to secure his hearty co-operation in the work. I do this work free of cost to the Board. Stationery and postage will be furnished at my own expense. I cannot leave my church on Sunday, but should be glad to make week-day appointments with any pastors who would like to have me visit their churches in the interest of missions.  
R. L. MOTLEY.  
Cleveland, Tenn.

I am glad to state to our Baptist brethren and to the Christian people generally at Bowling Green, Kentucky, that they will soon be favored with a visit from Evangelist R. M. Murrell of this place. Bro. Murrell is a strong preacher, an orator of the first order, and with all a humble and devout Christian. He will have with him as a co-laborer in his evangelistic tour Bro. D. C. Duke, a member of the Baptist Church, who, as a Gospel singer, has few equals, and perhaps no superior in the United States. We sincerely trust that our brethren will give these laborers in the blessed work of winning souls for the Master a warm and hearty reception, and may the great Head of the Church crown their labors with glorious success. May many sinners be brought to Christ, the church revived, the wheels of our Zion unclogged, and the cause of the blessed Master built up. Brethren Murrell and Duke will begin their work at Bowling Green on Saturday evening, August 3rd.  
J. K. P. HALL.  
Greenville, Tenn.

## Mission Journals Consolidated.

Pursuant to the call of Dr. J. B. Gambrell, chairman, the committee on consolidation of the *Home Field* and the *Foreign Mission Journal* met in Atlanta on the 24th inst. Drs. J. B. Gambrell and C. Durham were present. Dr. B. H. Carroll was absent. Each of the Boards of the Convention was represented at the meeting, the Foreign Board by Dr. Willingham, the Home Board by Bro. M. M. Welch and the Sunday-school Board by Rev. T. P. Bell. After full and free conference, the following resolutions were unanimously agreed to:

*Resolved*, That the *Home Field* and the *Foreign Mission Journal* be consolidated, and the consolidated journal be known as "The Mission Journal of the Southern Baptist Convention."

*Resolved*, That this consolidated journal be a monthly, and that it be published jointly by the Home and Foreign Boards, beginning with the October issue, 1895.

*Resolved*, That this new journal be 48 pages, and be issued at 50 cents a year. *Resolved*, That the space in the journal be equally divided between the two Boards, each of which shall provide the matter to fill the space allotted to it. *Resolved*, That any surplus money in the journal's treasury at the close of each year, ending March 31st, shall be equally divided between the two Boards; any deficit shall be made up by the two in equal parts.

*Resolved*, That unexpired subscriptions of both the *Home Field* and *Foreign Mission Journal* shall be filled with the consolidated journal.

*Resolved*, That the consolidated journal be published in Richmond, Va., until May 1, 1896, at which time bids for its printing for one year shall be

presented to this committee from Atlanta and Richmond through the two Boards and the contract awarded on the suggestion of the committee to the firm making the most satisfactory bid.  
J. B. GAMBRELL,  
C. DURHAM,  
Committee.  
Atlanta Ga., July 24th.

## The Mississippi Baptist Convention.

It was the purpose of the editor to attend the meeting of this Convention, but he was prevented by sickness. The following notes of the Convention were taken from the columns of the *Baptist Record*:

The Convention met in Hazlehurst on July 18th. The following officers were elected: President, A. A. Lomax; Recording Secretary, T. J. Bailey; Corresponding Secretary, I. H. Anding; Statistical Secretary, A. J. Miller; Treasurer, W. T. Ratcliff.

The report of the Corresponding Secretary, Rev. A. V. Rowe, showed the following work accomplished during the year: Number of baptisms, 1,163; all gains, 1,699; churches, 14; Sunday-schools, 94; church homes, 13. The whole amount raised was about \$14,000.

The discussions upon the various subjects were full of life and interest. The brethren gave Prof. J. R. Sampson somewhat over \$500 for the benefit of the Student's Fund of the Seminary. They made also a special contribution of \$500 for State Mission work, \$320 to buy a home for Rev. E. N. Walne, missionary to Japan, and \$700 to make needed repairs upon the buildings of Mississippi College. There were several visiting brethren in attendance as well as a large number of delegates. Altogether the Convention was quite an excellent one.

## Committee's Request Observed.

According to the programme previously published the churches of Nashville observed the Week of Prayer as requested by the Committee on Methods of Work appointed at the Washington meeting.

Monday morning at 10 o'clock the Pastor's Conference was turned into a Conference on the Holy Spirit. Four well prepared papers were read by the different pastors. These were followed by a warm, stirring talk by Dr. Hoyt, after which came impromptu talks by other brethren, both Nashville pastors and visiting pastors. This meeting was beyond question one of great spiritual power. I have been in no other meeting where the Spirit was more manifestly and powerfully present.

Each church reports good prayer-meetings at its own place of worship up to Thursday night, when we all came together at the First Church for the closing service.

The attendance at this service was said, by those who ought to know, to be the largest general gathering of Nashville Baptists ever held. Dr. Lofton, appointed to lead in the service, had been called away; but Dr. Frost conducted the meeting in a fitting manner. Not as much spiritual power in this meeting as in Monday's; but we all feel that great good will come from it.

Perhaps the most marked feature of the meetings is the depth of the interest awakened among the pastors on the Holy Spirit. I believe every pastor has been led to preach on the Spirit, and several have done so twice. We have just begun to learn how sadly we have neglected the Spirit and how ignorant we have been of Him.

We feel that the Spirit has greatly blessed us and our churches in these meetings and we pray for His guidance to be manifest to the committee who suggested them.

A. J. BARTON.  
Nashville, Tenn.



## MISSIONS.

## MISSION DIRECTORY.

**State Missions.**—Rev. A. J. HOLT, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn.

**Foreign Missions.**—Rev. R. J. WILLING, D.D., Corresponding Secretary, Atlanta, Ga. Rev. J. H. SNOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**Home Missions.**—Rev. I. T. TICHENOR, D.D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. ACHER, D.D., Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

**Ministerial Education.**—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Moany Creek, Tenn.

**Sunday-schools and Colportage.**—Rev. W. Y. QUINSENBERRY, Corresponding Secretary, Chattanooga, Tenn.

**Orphans' Home.**—Rev. T. T. THOMPSON, Financial Agent, Nashville, Tenn.

**Woman's Missionary Union.**—President—Mrs. R. C. Stockton, Nashville, Tenn.

Corresponding Secretary—Miss Lucie Cunningham, Nashville, Tenn.

Recording Secretary—Mrs. C. H. Strickland, Jr., Nashville, Tenn.

Editor—Mrs. Eliza Ford, Nashville, Tenn.

—Program for woman's missionary meeting for August, 1895. Subject, The Home Board:

1. Opening hymn—"One More Day's Work for Jesus."

2. The Lord's prayer united in by all standing.

3. Scripture—Luke x. 25-27.

4. Two contrasts. 1st. The vast field of work committed to the Home Board with its small army of 425 missionaries. 2nd. Its \$88,640 with the 1,300,000 white Baptists of the South, who are responsible for this field.

5. Hymn—"A Charge to Keep I Have."

6. The mission work of the Home Board divides itself into four departments: 1. Work among foreign population. 2. Work among colored people. 3. Work among our native white people. 4. Church building. Let four members be given these topics beforehand. For information, see Convention report, May, 1895. Let prayer for each field follow its discussion, interspersed with stanzas of "I Love to Tell the Story."

7. Subscriptions to *Our Home Field*. Sketch of Dr. I. T. Tichenor. See August *Young People's Leader*.

8. Leaflet—"Home Missions and Our English Speaking People," by Dr. J. T. Christian.

9. Roll call and collection of dues. Other business.

10. Recommendations of the Home Board.

11. Music—Arranged by committee.

12. Closing prayer.

—The Woman's Missionary Society, also the Young Ladies' Missionary Class, of the Third Church, Nashville, have resolved upon a self-denial fund for State Missions. Good. We shall welcome more tidings of this sort. Only two months before October and the State Convention—shall we not make a strong effort to help Dr. Holt and our State Board? Help for destitute places in Tennessee means large returns, shortly, for Foreign and Home Missions.

—Those who have been praying for the children of our Orphanage will be rejoiced to hear of the marked improvement and growth in spiritual things. And, as someone said, "Each of these children represents a future Christian home."

—The woman's meeting at the First Church, Nashville, on Monday of the Week of Prayer, conducted by Mrs. A. J. Wheeler, was one of interest and encouragement. The "spirit of grace and of supplications" seemed poured out. News was brought from praying circles in the country and in town, where the theme of the Holy Spirit is engaging reverent attention. Moses' invitation, "Come with us and we will do thee good," the Spirit's call, "Come, take of the water of life freely," sound out to-day. Shall we not leave worldly thoughts, anxious cares, and apply our hearts unto true wisdom? Upheld by God's "free Spirit," might we not hope confidently for clearer vision to discern opportunities, greater capacity for using them, more strength and courage in the Master's work? S. E. S. S.

## The Home Board.

The following recommendations of the Home Board to the Woman's Missionary Union were adopted at the annual meeting in Washington, D. C., May 11, 1895:

1. We would suggest that Woman's Mission Societies aim to raise \$25,000 for Home Missions during the year, this sum to cover all special efforts, viz: frontier boxes, self-denial week, etc., etc.

2. The boxes sent to our missionaries are most helpful to them in their work. While the Board rejoices in their increasing number and value, there is room for more. Let the good work be continued.

3. We especially invite attention to the work among the foreign population—the Mexicans in El Paso, Texas, and New Mexico; among the Germans in Baltimore, Louisville, St. Louis, Kansas City and Oklahoma; among the Cubans in Havana and Florida, and among the Chinese in our great cities. These are the heathen at our doors—a needy and constantly increasing class.

4. The work for colored women and children about our homes is increasing in interest. We desire that it should be fostered by every means in the power of our Christian women.

5. As an aid to interesting the young in missions, we would commend Sunday-school Missionary Day to Woman's Mission Societies, asking their active co-operation with the Sunday-school Board in making it a success.

The following letter from Dr. I. T. Tichenor is explanatory of the recommendations:

To the Woman's Missionary Union. Dear Sisters:—The Home Mission Board desires to express its grateful acknowledgments to the sisters composing the Woman's Missionary Union for their increased and increasing interest in the work of Home Missions.

During the past year the number of boxes sent to our missionaries has been greater than ever before, and their value exceeds by more than \$1,000 those of last year.

The work of self-denial, undertaken in the interests of our Board, has resulted in securing more than the \$5,000 asked, so that the contributions of the Baptist women of the South to our Home Mission work are largely beyond those of any former year.

This fact, with our increasing needs, induces us to come with larger requests than ever before, and to ask,

1. That the number of boxes sent to our frontier missionaries be increased until the wants of this deserving and appreciative class shall be fully supplied. The Societies that have taken part in this good work need no assurance that it is blessed alike to those who give and to those who receive. Nothing strikes a deeper chord in the heart of the missionaries, and especially of the women and children who

compose their families, than the coming of the box that brings so many comforts and is so appropriate expression of the Christian sympathy of their far away sisters in the older States. We are sure our sisters need no exhortation to continue in this blessed work.

2. We earnestly invite attention to the work among our foreign population—Mexican, German, Cuban, Chinese and French. We are glad to say that in all the fields in which we are laboring among these people, from Baltimore to El Paso, and from Kansas City to Havana, everywhere, the Lord is blessing our work, and opening still more widely the doors of usefulness to us. What we have done in the past and what we are now able to do is not a tithe of what ought to be done for these people.

3. The Board has been gratified at the increased interest in work among the colored women and children about our homes springing up in various parts of our Southern country. The field is so needy and so vast that, while it must be long years before it can be fully occupied, we would urge this vastness and this need as arguments for our most energetic efforts in behalf of those who will shape the moral and religious destiny of the millions of that race who are born on our soil. Nurtured in the midst of our Christian civilization, these must lead in the march of the hosts of the dark continent when they come, as come they surely will, from the shadows of their heathenism up to Him who is the light of life.

4. The success which attended Missionary Day for Sunday-schools, due so largely to the Executive Committee of the Woman's Missionary Union, calls forth our grateful acknowledgments and encourages us to ask a similar service during the coming year. We are sure that a knowledge of the good that has been accomplished forbids any but a favorable answer to this request.

Praying the Divine guidance upon you, I am, your brother,

I. T. TICHENOR, Cor. Sec.  
Atlanta, Ga.

## What We Are Doing.

The regular quarterly meeting of the State Mission Board was held July 16th.

The reports of the missionaries for 90 days were very encouraging. The following figures show the summary of work done:

Missionaries employed..... 35  
Days labored..... 1,932  
Stations supplied..... 129

Miles traveled..... 22,845  
Religious addresses delivered..... 1,086  
New churches constituted..... 7  
Constituent members in same..... 200

Baptized..... 91  
Received by letter..... 62  
Total received..... 353  
New prayer-meetings organized..... 27  
Prayer-meetings led..... 238

New Sunday-schools started..... 24  
Pupils in the same..... 1,000  
New church houses built..... 5  
Raised and paid on the same..... \$6,580

Bibles distributed..... 200  
Pages of tracts distributed..... 21,000  
Religious visits made..... 2,223

Think for a moment of the extent of this 90 days labor. Over 1,000 religious addresses! Over 350 additions! Seven new churches organized, with 200 members! Twenty-seven new prayer-meetings started, and 24 new Sunday-schools, with 1,000 new scholars! Five new church houses built and completed and paid for! Over \$6,000 raised and paid out for this purpose! Over 2,000 religious visits, 200 Bibles distributed and over 20,000 religious tracts!

Do you not feel like singing the old camp-meeting song,

"Shout, shout, we are gaining ground,  
Glorious is the joy!"

Let every lover of the Lord give

thanks to his holy name. See how the blessings of God fall thick and fast on the labor of his servants.

It would be perfectly safe to challenge all the anti-missionary and o-missionary Baptist churches in Tennessee put together to show as much work done, and as much actual gain as is shown in the labors of these 35 men. These figures are only indicative of the magnitude of work actually performed. The real results are only seen by that Eye that sleepeth not. When the harvest shall come, the sheaves will be more abundant than our fondest anticipations calculate.

Two suggestions seem to grow out of this report:

1. Let us promptly and liberally pay for this work. Our pay day will be August 5th. Give us the money to settle with each of these workers in the vineyard of the Lord on that day. Let every pastor, every church, every missionary society, and every Baptist who wishes to aid in this good work, send us a contribution for it.

2. The Board, regarding God's blessings on our work as indicative of his will that it should be extended, arranged to place ten new missionaries in the field at once.

Think of the great necessities of the field. Of the thousands of destitute neighborhoods. Of the million souls in Tennessee lost without the gospel of Christ. If such abundant blessings were bestowed on the labors of 35, what would have been the result if 100 had been at work?

If 30,000 Baptists can sustain 35 missionaries in Tennessee, and not half try, what could 115,000 Baptists do if they were to set their hearts on the work?

Give us the means and we will extend the work without increasing the cost.

In this fair, good weather, let us bestir ourselves. We are expecting, much as the result of the Week of Prayer. The power of the Holy Spirit on our workers and our work would greatly increase our efficiency. And the Spirit of the Lord in the hearts of our pastors and members generally would give us an overflowing treasury.

"The fields are all ripening, and far and wide  
The world is awaiting the harvest tide.  
But reapers are few, and the work is great,  
And much will be lost should the harvest wait."

A. J. HOLT, Cor. Sec.  
Nashville, Tenn.

**Missionary Day in the Sunday-Schools.**

Missionary Day in the Sunday-schools last year proved to be a pleasant and profitable occasion. A great many schools all over our Southern country had missionary exercises on that day, and the minds and hearts of many thousands of teachers, scholars and parents as well, were filled with the thought of missions—the sending of the gospel into destitute regions of our own and other lands. Many thousands on that day thought and talked and prayed, and gave for this glorious work. We know certainly of about \$6,000 having been raised by the schools on that day; and if we could have had full returns from all the schools that observed the day, we are sure the amount would have reached to between \$7,000 and \$8,000—a goodly sum to have been gathered for missions, gathered much of it in pennies. And it came at a time when both the Home and Foreign Boards were greatly needing money. But beyond and above the money income, the exercises of that day were valuable for their educational influence. It was a day of turning the attention to the Lord's work and among the destitute; and in some cases reported to us, it was the beginning of missionary effort in whole schools.

Again this year the Boards of the Southern Baptist Convention propose

to ask the schools to consider missions, and give something for the furtherance of the work. As before, the programs will be furnished by the Sunday-school Board at Nashville, Tenn., but all the money will go to Home and Foreign Missions. Programs, cards, etc., will be furnished free to all schools desiring them. The day selected for their use is Sept. 29th, though schools can select their own day. For information, supplies, etc., address,

T. P. BELL,  
Cor. Sec. S. S. Board,  
Nashville, Tenn.

## A Happy Christian.

By many odds the happiest Christian I have ever known was an old brother of seventy years of age, a member of one of my churches. He had been a Christian only three years. He often told me that he had fully made up his mind, when he gave himself to the Lord, that all he had was the Lord's too. And he practiced this principle. With him the question was not, "how much can I spare for the Lord's cause, but how much can I honestly and consistently, and in view of my personal obligation and responsibility, spend on myself and my family?" His whole soul was stirred with zeal for missions. It was the joy of his life to give to the heathen. He loved to read about our self-sacrificing missionaries. He knew most of their names, where they were laboring. He was a hard working man and from his labor, as a stone mason, he received an income of from \$800 to \$1,000 a year. From the time of his conversion to the time I first knew him, he had never given less than \$200 a year to the cause of missions.

I recall one day, in the spring of 1892, when he came to me, his face beaming with true Christian joy, and handed me \$312, with the request that it be sent to the Foreign Mission Board. Later on, he told me of reverses in his finances that reduced his income to less than \$100 for that year.

I repeat that he was the happiest Christian I have ever met. I can see his joyful, radiant face as I write, and it will ever be to me positive proof that the spirit of missions is the spirit of true and vital Christianity; that its earnest development within us and its outward expression by self-sacrificing contributions to missions, are, under God, means of grace and deep, abiding and abounding well-springs of true Christian joy. I bless God that I have known and been privileged to love such a man as old brother Jacob Muddiman. A bright crown awaits him! O. C. P.

Wartrace, Tenn.

**From the Indian Territory.**

I shall soon have good news for your readers. The pastor of a prominent church in Missouri writes me that his church is likely to support a missionary in the Cherokee Nation. I know a good old full-blooded preacher, a leading man in the Nation, who wants a white missionary to labor with him, to preach in English and he will follow him in Cherokee. Nearly all the younger people understand English. Some of the older ones do not. They can by this means reach all classes.

If any other church wants to support a missionary among the Cherokees, I will find him the same kind of a field and co-operate with him. Half the Indians in the Indian Territory are in the Cherokee Nation. All the Home Mission work done here is by the Home Mission Society. Its missionaries will co-operate with those of the Southern Board or the Gospel Mission.

"The fields are already white unto harvest." "But the laborers are few."

B. F. STAMPE,  
Tahlequah, I. T.

## Reply to V. F.

I clip the following extract from an article in the BAPTIST AND REFLECTOR of June 27th on the subject of "Religious Liberty" by one V. F.:

"How an exceptionally cultured man like Dr. Lofton in his zeal against Romanism (which I grant is essentially and necessarily at war with American institutions) should see fit to class intelligent, patriotic and law-abiding American citizens with them and refuse them citizenship simply because from his standpoint or any standpoint they may be infidels, atheists or Jews, when he knows they are loyal to this government, and would lay down their lives, if necessary, in the defense of their country, is beyond my comprehension."

I deny the allegation and I defy the allegator. GEO. A. LOFTON.

Permit a few words, Mr. Editor, in reply to the doctor's "defy" rejoinder. In proof of my "allegations" I quote from his article found in your issue of March 21, 1895:

"The moral and religious basis of Americanism is purely Protestant, above all, Baptist; and hence from moral and religious standpoints Atheism, Paganism, Judaism, Romanism, infidelity under any form, has no inherent or organic foundation in the principles of our constitution or government."

I could quote many other similar passages from the article, but this will suffice, as I wish to be brief.

I repeat, I have no controversy with the doctor on the point of the application of all this to Romanists, or anybody who believes his first allegiance is due to any foreign potentate or any religious order rather than to the constitution and government of his country. Indeed, I have long admired the brave and patriotic words he has from time to time uttered, while so many clergymen, from motives of policy, have ignored a subject of far more significance to the future of this country than all the creeds and theories in Christendom. (So it seems, at least, to an agnostic.)

The point I make is simply this: Under the Federal Constitution we have nothing whatever to do with religion in any form or shape, except to religiously eschew it altogether; and hence that the including of Jews, Atheists, Pagans or so-called infidels in any form from the rights of citizenship, as contemplated by Dr. Lofton, notwithstanding their sworn fealty to their government, would not only be un-American in the highest degree, but at war with every principle of justice; and if carried out would land us in a religious despotism.

No! The moment we depart from the policy instituted by the fathers and adopted as a part of the Constitution to "make no law respecting an establishment of religion, or prohibiting the free use thereof," we are on the broad road to repeat, as a nation, what all history has taught us—that of all despotisms a religious despotism is the worst.

I presume the doctor thinks (being an astute theologian) that taking away the moral rights of the citizen, if only his legal rights remain, he will have no cause to complain. A strange position truly, especially for a Christian minister to occupy; and yet, from the position he has assumed, he can take no other ground, as it seems to me. A Jew, an atheist, or an infidel (and everybody knows how indefinite is this latter term) may have sacredly sworn allegiance to his country, and sealed that allegiance by risking his life in her defense; he may be ever so honest and conscientious in his relations in society, and yet he has no moral claims on his government for protection. He cannot demand right and justice in his behalf in the dignity of an American citizen, but must be content and thankful if his government shall protect him in his legal rights when assailed, for instance, by a howling mob of religious bigots, either Romanists or Baptists—for a phrenzied religious Baptist is surely as much to be dreaded as a phrenzied religious Romanist.

The doctor seems to be advocating "Americanism." Does he not see that such a position would lead to religious despotism, rather than the broad and liberal principles of "Americanism?"

No, doctor, get squarely on to A. P. A. ground, and let your war be against "infidelity" to State alone—just where the fathers placed it, and you will be impregnable, and will then be an exponent of true "Americanism." V. F.

Nashville, Tenn.

**How to Love Your Bible.**

The following excellent selection is from C. H. Yatman's little book, "Hints on How to Win Souls":

First, by proving its promises. Put them to the test. They have stood the weight of centuries and supplied the need of generations. Try them, and when one has been fulfilled, mark it, and that much of the Bible will be precious. Then try another till you have at least sixty-six, one in every book of the Old and New Testament. By this time you would not exchange your Bible for all the other books ever written.

When you are in need of strength, take Deuteronomy xxxi. 6.

When the enemy comes in like a flood, take Deuteronomy xxxviii. 7.

When you want money, go to Hag-gai ii. 8, and Psalm xxxvii. 4, 5, and it will be yours. In the past three years out of these verses we have dug, with pick of perseverance and shovel of faith, nearly eighty thousand dollars. There is enough left for your needs, be they big or little.

When you seek prosperity, take Joshua i. 8, 9.

For assurance that you are saved, take John v. 24, and I John v. 13.

For help when tempted, 1 Corinthians x. 13 never fails, and when many duties call for your attention, and you feel especially weak, 2 Corinthians ix. 8 always gives the needed grace.

When your way is hedged up and you are blind as to duty, Isaiah xlii. 16, is like a rift in the clouds.

When in great affliction, have them read to you Isaiah xlii. 1, 2.

When despondent, read John xiv. and Isaiah xxxv., and thus the word will become to you sweeter than honey and the honey comb.

If you feel yourself growing cold and indifferent, read the duty chapter of the Bible, Ezekiel xxxiii.; or the tonic chapter, with its beef, wine and iron for the soul, Psalm xlii. Hebrews iv. is the rest chapter, while Ephesians iii. is the bottomless chapter.

Always give babes in Christ the convert's chapter, Isaiah xlii., and weak ones the rock chapter, Deuteronomy xxxii.

When you find a hypocrite, tell him to read Matthew xxiii., and one who has faith and no works, James ii.

Luke xv. is the "lost" chapter, while love is the beginning and end of 1 Corinthians xiii.

For wisdom, read Proverbs iii.; for comfort, John xvi.; for blessings, Deuteronomy xxvii.

When character is your theme, take Job xxix., while the thirty-eight chapter of the same book is topos.

Search for a hundred more as sweet

and precious, for every chapter has its special theme.

Then add to your knowledge some of the great words of the book, and their full meaning, such as Salvation, Faith, Work, Atonement, Come, Redemption, Blood, Light, Grace, Gospel, Peace, Life, Trust, Abiding, Kept, Seek, Repentance, Cross, Whosoever, Sin, Prayer, Watch, Saved, etc.

G. W. NANCE.

**Money and the Kingdom.**

O! that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most; and he who loves most, is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice. He who gives but a part is not made perfect in love. Love rejoices to give all; it does not measure its sacrifice.

It was Judas, not Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed is the Infinite Giver; and man, made in His likeness, was intended to find his highest blessedness in the complete self-giving. He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten the heart that has no outlet; is ever receiving, yet never full and overflowing.

If those whose horizon is as narrow as the bushel under which they hide their light could be induced to come out into a large place and take a worthy view of the kingdom of Christ and of their relations to it, if they could be persuaded to make the principle of Christian giving regnant in all their life, their happiness would be as much increased as their usefulness.—Our Country.

**Appointments.**

I will endeavor to be present at the following Associations, and this will explain why I cannot be present at others:

Concord, Aug. 2-4.

Holston, Aug. 8-10.

Cumberland, Aug. 13-15.

Nolachucky, Aug. 16-18.

Cumberland Gap, Aug. 20, 21.

Hwassee, Aug. 22, 23.

Duck River, Aug. 24, 25.

Western District, Aug. 29, 30.

Unity, Aug. 31.

Memphis, Sept. 5, 6.

Beech River, Sept. 7, 8.

Central, Sept. 11, 12.

Southwestern District, Sept. 13, 14.

Wiseman, Sept. 18, 19.

Indian Creek, Sept. 21, 22.

Clinton, Sept. 26, 27.

Tennessee, Oct. 3.

Ocoee, Oct. 5.

State Convention, Oct. 16-20.

A. J. HOLT, Cor. Sec.  
Nashville, Tenn.

—Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but conjunction of soul.—H. More.

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## Baptist and Reflector.

Nashville, Tenn., Aug. 1, 1895.

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A. B. CABANISS, Field Editor and Gen. Agent.

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## THE EAST TENNESSEE SUNDAY-SCHOOL CONVENTION.

This body is composed of representatives from the churches of East Tennessee, of which there are about 700 or 800, with Sunday-schools in probably about half of them. The Secretary of the Convention found difficulty in securing accurate statistics upon the subject.

The Convention met in Cleveland on July 23rd. It was called to order at 10 a. m. by W. A. J. Moore, Secretary of the Convention, in the absence of Col. T. H. Reeves, the former President of the Convention, who has moved to Washington.

The organization of the body was perfected by the election of Dr. W. C. Grace of Sweetwater as President, W. A. J. Moore of Knoxville Secretary, and T. T. Gwin of Knoxville Statistical Secretary.

Rev. R. L. Motley, pastor of the church at Cleveland, delivered a graceful address of welcome, to which Stacy Lord and Dr. R. R. Acree made felicitous responses.

There were 131 delegates and visitors altogether in attendance, of whom 38 were from Knoxville. A large choir came from that place and by their sweet music added much to the pleasure of the Convention.

In addition to the delegates and

visitors the people of Cleveland, especially, of course, the Baptists, seemed to take great interest in the meeting and attended it in large numbers. The house was about full at all of the day services, while at the night services it was crowded. We have seldom seen such interest taken in a meeting of the kind, especially when held in a city. But the audience was well repaid for its attendance and attention.

The discussions of the various subjects were full of life and often full of spice.

The first subject on the program, however, was an exception to this rule. This was the reports of the Vice-Presidents of the Convention for the different Associations. Very few of the Vice-Presidents were present, and those who were had, as a rule, quite unsatisfactory reports, having done very little during the year. A notable exception to this rule was Rev. T. R. Waggener of Athens, Vice-President for the Sweetwater Association. He had evidently taken a good deal of interest in the matter, had prepared a map of the Association showing the number and location of all the churches in his Association, marking those with Sunday-schools with blue stars and those without Sunday-schools with red stars. Last year the stars were about equally divided. This year only five are red.

A committee was appointed to take into consideration the work of Vice-Presidents. After thorough consideration this committee reported, recommending that each Association should elect its own Vice-President, and giving a form of report for the superintendents of the Sunday-schools and also for these Vice-Presidents, so as to secure the most thorough statistics.

The first regular topic on the program came during the afternoon, as follows: "The character of Sunday-school music—What should it be?"

The discussion of this subject was one of the most interesting which came before the Convention.

The opening speech was made by Prof. J. M. Langston, and was quite suggestive. He was followed by Dr. A. J. Holt in a lively speech, which was greatly enjoyed. Other speeches were made by Brethren London, Brooks, Parker, Lightfoot, Ensley, Snow and numerous others.

The question of instrumental music came in for quite a discussion, as to whether organs, cornets, violins, etc., should be used in the Sunday-school. The drift of the discussion was in favor of using any instrument which could be used to the glory of God, provided it should be so used, and not simply for show.

At night the question for discussion was: "What place, if any, should temperance have in the Sunday-school?"

The first speech on the subject was made by Dr. W. C. Grace of Sweetwater, and was quite a noble one, dwelling especially upon the evils of intemperance. Bro. W. Y. Quisenberry thought that the best way to get at intemperance was by moral suasion. Prof. S. W. Tindell insisted, however, that moral suasion is not backed by legal suasion is not apt to accomplish much good. Other speeches were made on the subject by Brethren Folk, Snow and Reed. The latter speaker thought

that the question of intemperance will have to be settled either by the bayonet or the ballot. Let us suggest that its settlement should be by the Bible and the ballot.

On Wednesday interesting devotional exercises were conducted by Rev. T. R. Waggener.

Rev. R. D. Haymore made a fine speech upon "Normal class work in the Sunday-school—Its necessity and the best method of conducting it." He was followed by Brethren N. B. Goforth, R. L. Motley and others.

Stacy Lord discussed "The teacher's work" in a very practical and impressive way, followed by Brethren W. B. Baldwin and W. Y. Quisenberry along the same line.

Bro. D. L. Smith read a brief but very suggestive essay upon "The teacher's meeting and how to conduct it," and Dr. A. J. Holt made an excellent speech upon the subject.

One of the best speeches of the meeting was made by Dr. R. R. Acree upon "The best method of opening and closing Sunday-schools." Dr. S. W. Tindell had been appointed to speak upon the same subject and had prepared a paper upon it. It was quite amusing to see how completely heptagonized every position taken by Dr. Acree, without having known, of course, what the latter was going to say. Dr. Acree had expressed himself as being opposed to responsive readings, having the school governed by bells and all formality. Prof. Tindell believed in such.

Perhaps the most practical subject which came before the Convention was "Sunday-school contributions—How often taken and for what should they be made." Very suggestive and helpful speeches were made upon it by Revs. T. R. Waggener and M. D. Jeffries.

Rev. J. M. Mason of Chattanooga, Secretary of the Sunday-school Board of our colored brethren, was then introduced and entertained the Convention very much by a humorous and at the same time wise speech.

At the night session, in the absence of Dr. R. B. Garrett, the editor was requested to discuss the question, "The relation of the Sunday-school to church worship." He did the best he could under the circumstances.

Rev. E. E. Dudley, representing the Southern Baptist Theological Seminary and the Southwest Virginia Institute, was present and was invited to address the Convention for a short while upon the subject of the Southern Baptist Theological Seminary, which he did in an interesting manner.

"Chips from the Convention workshop" was the last subject on the program. A number of brief speeches were made upon it, each speaker telling of how much he had enjoyed the Convention.

While singing "God Be With You Till We Meet Again" the brethren gave each other the right hand of parting, and the Convention adjourned to meet in Sweetwater on Tuesday before the first Sunday in July, 1896.

It was a fine meeting beyond question. In the enthusiasm of the moment, while every one was speaking of how much he enjoyed the Convention, the editor allowed himself to be betrayed into saying that it was

a better meeting than that of the recent West Tennessee Sunday-school Convention, of which he spoke highly at the time. Instantly he was requested to say that in the paper. Of course, however, that remark was made in East Tennessee and we should not dare to repeat it in West Tennessee. Nor would it do to say it in the paper, because if we did the West Tennesseans would read it and might not like it. But, anyhow, comparisons aside, it was a good meeting. The weather was pleasant, the attendance was large, the spirit was delightful, the speaking was of a high order—unusually high, as a rule—and the enthusiasm was generally at white heat.

The hospitality of the people of Cleveland was most cordial. Pastor Motley and his people seemed to exert themselves to the utmost to make our stay pleasant.

Together with Secretary Holt we had a most delightful home with Col. W. S. Tipton, editor of the *Cleveland Herald*.

## THE BIG HATCHIE ASSOCIATION.

This Association is always the first one in the State to meet, and consequently it attracts considerable attention both from that fact and also from the fact that it is one of the best Associations we have in the State. It used to cover a large part of West Tennessee, including all of the churches at Memphis and also those of Ripley, Covington and Brownsville on the North, and Collierville, Somerville and Grand Junction on the South. Several years ago, however, the Association having grown so large as to be rather unwieldy, and so as to make it difficult of entertainment, it was divided into two bodies of about equal strength, the new body being called the Memphis Association. This includes two of the Memphis churches, the First and Trinity, and all of the churches South of the Louisville & Nashville railroad, which were formerly in the Big Hatchie Association. The departure of these churches has, of course, weakened the Big Hatchie Association to a very considerable extent. It has given opportunity, however, for both bodies to work up the churches better in their benevolent contributions. We do not know the figures on the subject, but we suppose that the two bodies separately give now twice as much for missions of all kinds as they did when together. If anyone has the figures we should be glad to receive them. Ordinarily we do not believe in multiplying Associations. In union there is strength, and oftentimes in division there is weakness, provided that the division be carried too far. But when an Association gets so large as the old Big Hatchie, it is best to divide up. This Association had at the time of division nearly sixty churches, leaving the two bodies about thirty apiece. This is usually about as many as an Association can well handle so as to develop the resources of the churches in the most satisfactory manner.

The meeting of the Big Hatchie Association this year was held with the church at Zion, six miles East of Brownsville. It met on July 25th. In company with Bro. Quisenberry, we left the meeting of the East Ten-

nessee Sunday-school Convention at Cleveland on the night of the 24th and went straight through to Brownsville, hoping to reach the Association in time for the afternoon session, but a delayed train prevented us from doing so, and we had the pleasure of spending the night under the old home roof. When we arrived at the Association the next morning, we found that it had been organized the previous day by the election of Judge J. H. Estes as Moderator, Rev. W. L. Norris as Clerk and H. C. Baker as Treasurer. We learned that after the organization on Thursday there had been a discussion upon the subject of Education, speeches being made by Prof. H. C. Irby, of the Southwestern Baptist University, and Prof. Carey A. Folk, President of the Brownsville Female College.

The report on Sunday-schools was under discussion when we arrived, and Bro. P. N. Conner was making a practical speech upon it. He was followed by Bro. Quisenberry in an earnest and impressive address.

Rev. James Evans read the report upon State Missions, which was then discussed by himself and Dr. A. J. Holt, State Mission Secretary, both in good speeches. Dr. Holt also made an excellent speech upon Home Missions and was followed by another brother in "a few feeble remarks." The subject of Foreign Missions was discussed by Brethren Holt and H. B. Folk in interesting speeches.

The main business of the body was finished on Friday, but the Association reassembled on Saturday morning and finished up some routine business, during which, however, time was found for impressive speeches by Drs. Holt and Nunnally upon the subject of a more thorough organization in the mission work.

About 10 o'clock the Association adjourned and listened to a very excellent sermon by Bro. T. W. Hart, pastor of the Baptist Church at Ripley, after which came the usual handshaking and the formal benediction in an earnest prayer by Dr. Nunnally.

This was regarded as a good meeting of the Association. The weather was comparatively cool after a refreshing rain. The speaking was good, the crowds were large and the hospitality most abundant. Pastor A. J. Hall—who, by the way, was very attentive to the visiting brethren—stated that on the first day the people of the community carried away more dinner than they brought out. Dr. Nunnally added that the visitors had done the same thing.

We noted the following ministers in attendance: Dr. G. A. Nunnally, Revs. A. J. Hall, W. L. Anthony, James Evans, T. W. Hart, W. L. Norris, Francis Bozeman, L. W. Sloan, besides Secretaries Holt and Quisenberry and the editor.

The next meeting of the Association will be held at Ripley on Wednesday before the fourth Sunday in July, 1896. Dr. A. J. Holt is to preach the introductory sermon.

REV. JAS. EVANS, recently of Covington, has moved to Brownsville for the purpose of educating his children in the Brownsville Female College. He desires to do evangelistic work in and around Brownsville and throughout West Tennessee. He is a good man and a good preacher.

## PERSONAL AND PRACTICAL.

WE see it announced that Rev. W. M. Vines of Johnson City has resigned the pastorate of the Johnson City Baptist Church, and accepted that of the church at Morristown. We sympathize with Johnson City; we congratulate Morristown. He is a fine preacher and a most excellent man in every way.

THE meeting of the B. Y. P. U. A. in 1896 will be held in Milwaukee. It has been decided also, we believe, to hold the next meeting of the Northern Anniversaries in Portland, Oregon, in May, 1896. We hope to be able to attend the Anniversaries, and should be glad to have a number of others go with us. It will be a delightful trip, we think.

GOV. CULBERSON of Texas has issued a proclamation stating that the law against prize fighting will be upheld, which it is hoped means the death knell of the Corbett-Fitzsimmons fight announced to take place in Dallas sometime during the fall. About the only difference between a prize fight and a bull fight is that in the latter case there is only one brute engaged and in the former there are two.

It was a pleasure to meet Bro. R. G. Thomas of Brownsville on the train the other day as we were on our way to the Big Hatchie Association. He and his good wife were returning from Jackson, where they had been to the funeral of their relative, Mr. Kelly. Bro. Thomas is one of the truest and most genuine men with whom we have ever come in contact. If the world were full of such men the millennium would not be far away.

WE learn with much pain that while Rev. Martin Ball of Paris, Tenn., was assisting Rev. Asa Cox in a meeting with his church at Cottage Grove, about two weeks ago, he had a stroke of paralysis which it was thought would prove fatal. We have no later news from him, but presume that in this case no news is good news. We hope that he may be raised up again to labor in the Master's vineyard. He has been doing a fine work at Paris, and is one of our most valuable men.

WE never saw the crops looking so fine at this period of the year as they do now. All over the State the corn especially is remarkably large and seems to promise the most abundant harvest. Cotton, too, is looking well and also other crops, due to the fine season we have had. This fact, together with the abundance of fruit and the returning confidence, gives a greater air of hopefulness and cheerfulness to every one and every thing. We think that the winter of our hard times is nearly past and the summer of prosperity is about to return again.

WE are glad to learn that Prof. R. D. Jamison, formerly of Murfreesboro in this State, but more recently President of Oakland College, Oakland, Miss., has made arrangements to return to Murfreesboro. He will move there about August 15th, and will open school on September 2nd. He and his family will prove valuable additions to the church at Murfreesboro, of which they were formerly such active members, and we congratulate Bro. Halley upon their return. We are glad to have Bro. Jamison back in Tennessee, and wish for him the most abundant success as he returns to his old home.

WE stated recently that the Sunday closing law was being enforced in New York, and also noted the fact last week that Richmond, Va., had caught the contagion. We are glad now to state that it has spread to Memphis. We trust that Nashville will catch it next. It is gratifying to notice that

the reform movement is making friends in some quite unexpected quarters. In New York the bar-tenders have begun to ask why should they be asked to work seven days in the week while other laborers work but six. The German population of the city has begun to see the value of the Sunday closing, and even the *Wine and Spirit Gazette* boldly condemns the principles laid down by the distinguished champion of the whiskey interests, of which we made mention recently. Let the good work go on.

REV. W. Y. QUISENBERRY, Secretary of the Sunday-school and Colportage Board, has so many invitations to hold meetings at different places that it is impossible for him to accept them all, and difficult even for him to answer them all. He desires to have it understood that every day of his time is taken up from now until the first of November, during which time he will attend Associations and hold an occasional meeting in between times. We believe that Bro. Quisenberry more than earns his salary by his evangelistic labors over the State, even if he did not have anything to do with the management of the Sunday-school and Colportage work. Remember that all the money which is paid him for holding these meetings goes not into his own pockets, but into the treasury of the Board for the prosecution of his work.

THE *Central Methodist* recently put the following question to the *Tennessee Methodist*: "Suppose a preacher should invite a Catholic priest, or Mormon elder, to hold a meeting in his church, have the presiding elder and bishop no power to prevent it? If this is answered in the negative, then paragraph 120 in the Discipline is not as emphatic as it should be." To this the *Tennessee Methodist* aptly replied: "Suppose a presiding elder or bishop should invite a Catholic priest or Mormon elder to hold a meeting in one of our churches, what then? Will the *Central Methodist* answer this? Or does our confere belong to a class of high church Methodists, who think such a thing insupportable as to a bishop or presiding elder, but altogether supposable as to pastors? We just cannot possibly see what there is in a mere election or appointment to an office which places one set of men farther from the possibility of mistake than their brethren."

SAYS Sam Jones in the last *Tennessee Methodist*: "If any one will take the laws made by the last General Conference and look through them carefully, and see no tendency to centralize the power of the church and increase its dogmatism, then his eyes are not good." Centralizing the power of the church and increasing its dogmatism is only one way of expressing the fact that there is a tendency among our Methodist brethren toward Rome, of which we have previously made mention. Bishop Fitzgerald, it will be remembered, is himself the author of the expression, "Episcopal Methodism at the forks of the road." According to the statement of Mr. Jones, the General Conference is following the road which leads towards Rome. The other road leads towards the Baptists—that is, towards congregationalism and towards a larger liberty. Mr. Jones himself, we think, has his face turned in that direction, together with many thousands of other Methodists all over the South.

THE *Memphis Commercial* announces that Dr. G. A. Nunnally has accepted the presidency of the Southern Female College at LaGrange, Ga., recently made vacant by the removal of the Cox family to Manchester, and it was expected that he would offer his resignation as pastor of the Central Baptist Church, Memphis, last Sunday for the purpose of removing to LaGrange at once and making preparations for the opening of his school in the fall. We are sorry to lose Dr. Nunnally from Tennessee. Besides his labors in connection with the church, he has taken a deep interest in all of our denominational work in the State, and by his genial wit and eloquent speeches has added much to the Associations and Conventions which he has attended. We wish him much success in his new work, which, however, is not entirely new to him, as he has had experience previously in the presidency of a school, having been president of Mercer University before coming to Memphis.

WE mentioned recently the fact that Sir Wm. Vernon Harcourt, leader of the House of Commons under the Liberal government, was defeated for reelection largely because he had advocated a local option measure. It is gratifying now to report that Sir Wilfred Lawson, the temperance leader in England, was re-elected last week. The leader of the Liberals, Lord Rosebery, is a horse racer, and the leader of the Conservatives, Lord Salisbury, seems to be in alliance with the distillers of England. Between the two there is not much choice left to the decent people of that country. In this connection we take the following from the *Examiner* of last week: "One English paper, we notice, makes the nice distinction that the electorate has not abandoned Liberal principles, but only condemned Liberal acts. The point is rather fine, but we are inclined to think that it comes nearer to explaining the results of the voting than any other explanation that has been vouchsafed. The British Liberal is simply disgusted with the conduct of the Rosebery ministry. He is disgusted with the Premier's sportsmanship, his swaggering on the race-track; and he is disgusted with the general apathy and impotence which fell upon the party in the House. He voted, therefore, for Lord Salisbury, not because, as has been hinted, he is treacherous, but because he is indignant; because he is tired of compromise, dissimulation and delay; because he prefers strength to weakness, even when the strength is misdirected."

THE English government has determined to build a railroad to Uganda in the heart of Africa, and a British protectorate will be proclaimed over the country intervening between Uganda and the Eastern coast. It was only about twenty years ago that Mr. Henry M. Stanley made his way to Uganda after many trials and tribulations, of which he tells us in his remarkable book, "Through the Dark Continent." Here he met Mtesa, the king of Uganda, whom Mr. Stanley pronounced the most intelligent man he had met in Africa. Under the instructions of Mr. Stanley, Mtesa professed conversion to Christianity and desired missionaries to come to his country to teach his people about the new religion. When Stanley published this news to the world, and challenged Christian England to send missionaries to Uganda, it sent a thrill throughout Christendom. In response to the challenge A. M. Mackay, a Scotchman, went to Uganda and labored there for some years amid many discouragements, but at the same time with marked success. Bishop Hannington, while attempting to penetrate into the wilds of Africa to reach Uganda, was foully murdered. When this road to Uganda is completed, with the English protectorate over the country through which it runs, approach to Uganda will be not only safe, but speedy, and we believe that this road will become the highway of our God to carry Bibles and missionaries to Uganda and from there throughout Africa. So may it be.







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## OBITUARY.

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

**ROACH.**—Charles Bradford Roach was born in Jackson county, Alabama, May 16, 1834; died June 4, 1895, and was buried near the scene of his birth. He was married to Miss Darthula Bradford Taul of Talladega, Alabama, who with two children survive him. He graduated at Union University, Tenn., with a view to the legal profession, but God designed him for a preacher; so he soon left this bar and followed in the footsteps of his sainted father who was a pioneer preacher of North Alabama. Bro. Roach was a scholar of no ordinary ability, a close student of the Bible and preached with such power that many souls were brought to Christ under the burning eloquence of his soul searching sermons. The Tennessee River Association, of which he was Moderator, has sustained a deep loss, although his usefulness was greatly impaired by ill health. He has flown to glory on wings of light. He has entered the city where falls no night.

"Glory!" his loved ones heard him say.  
Just as he entered the portals of day.  
By the grace of God when Jesus came  
May we with our brother be gathered home.

MRS. J. H. ROACH.

**BENNETT.**—Memorial resolutions read before Center Church Sunday-school, June 3, 1895, on the death of Sister May Bennett, daughter of Bro. G. W. Bennett, who died of continued fever, June 9, 1895, aged 21 years. She has been a faithful and active member of the Baptist Church since the full dawn of the years of accountability and a prompt teacher. A noble worker in our Sunday-school has gone from us; a lover and friend of Jesus has been carried home to God, there to enlist in the nobler work of praise and song forever in that home where congregations are never broken up and where all is one eternal Sabbath service of song. It is with hearts loaded with sorrow that we remember the death and loss to us of Sister May. But did not the Master have need of her to make heaven brighter? She is gone from our church and Sunday-school, the place she loved next to home, and where she is missed so much. She it was who by kind precept, worthy action and sweet song beckoned to the boys and girls of Center Church to come with her and walk nearer, even in the footsteps of Jesus. And now may the warm emotions that were given out from her pure heart electrify and ennoble our lives; may her radiant smiles ever be remembered as bright signals, pointing to that land so fair, where all is beauty and joy and love; may we live better lives since Miss May's voice has helped to thrill our souls with grander emotions of praise to Jesus, which we feel will last until they are caught up and heard again in the refrain with the grand chorus of the faithful and happy ones in the sweet by-and-by over there.

"A precious one from us is taken,  
"A voice we loved is stillied;  
"A place is vacant in our Sunday-school  
That never can be filled."

MISS MOLLIE KOFFMAN,  
MISS NANNIE TAMMER,  
W. C. RUMBER,  
R. A. FITZGERALD,  
J. N. KOFFMAN,  
Committee.

—Make people happy, and there will not be half the quarrelling or a tenth part of the wickedness there in.—Mrs. L. M. Child.

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Consolidated August 14, 1895.

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Old Series, Vol. LIX.

NASHVILLE, TENN., AUGUST 8, 1895.

New Series, Vol. VI., No. 51.

## CURRENT TOPICS.

SOME time ago a number of negro colonists went to Mexico. Now the small-pox has broken out among them and many of them are dying. They have found difficulty also in securing work, and the agent of the Southern Pacific Railroad is instructed to secure employment for them among the Texas plantations, and to look after their transportation to points where work is offered.

NASHVILLE may increase her subscription to the Centennial to \$200,000. President Thomas has appointed Maj. E. C. Lewis to be Director-General and Maj. A. W. Willis to be Commissioner-General. These appointments seem to give universal satisfaction. President Thomas, by the way, is a good Baptist, a member of the First Baptist Church, this city. The Concord Association passed a resolution, introduced by Dr. G. A. Lofton, endorsing both him and the Centennial.

LAST Sunday was another "beerless Sunday," as it was called, in New York, thanks to Police Commissioner Roosevelt. The New Yorkers are resorting to all sorts of subterfuges to get beer on Sunday, but it is becoming more and more difficult for them to do so. Meanwhile, it is not, to say the least, a rather remarkable coincidence that since these beerless Sundays in New York we hear nothing of the usual Sunday crimes in that city? Beer and crime go together as a rule. That being true, is it not a good thing to shut up the saloons on Sunday? And if on Sunday, why not on every day in the week?

THE insurrection in Cuba continues apace, but the pace seems to be rather slow. Gen. Campos has recently assumed censorship over the press dispatches which come from the island, and according to these the Spanish are winning constant victories. At the same time, however, it is a significant fact that he is still calling for more troops from Spain. The purpose of Gen. Campos in assuming this censorship is to prevent American people from getting the idea that the insurrection is assuming large proportions, or is likely to prove successful, and thus bestowing upon the Cubans their sympathy and their help. We have made the prediction before and still make it again that the Cubans are going to win in this struggle, and when they do, mark our word, it means Cuba for the Baptists.

UP IN Illinois there was a terrible race war the other day between the Italians and negroes, who were working together in the same mines. The trouble was precipitated by the negroes holding up a white man and robbing him of his money and then shooting him and leaving him for dead. But back of all the trouble seems to be the prejudice between the two races. At last accounts the whites had run the negroes out of their village and declared that they should not return. The negroes, however, were trying to secure arms, and insisted that they

were going to return, and would continue to work in the mines until they were discharged by the company. Our Northern friends are getting a little taste of the troubles arising from race prejudices which we in the South have frequently experienced. Let it be noted that these troubles are just as likely to break out in the North as in the South, when there is sufficient occasion for them.

GROWING out of the Chinese-Japanese war, the Chinese seem to have imbibed a bitter hatred against all foreigners. It is said that they do not distinguish between Japanese, Americans, English, Germans, etc., regarding them all alike as foreign devils, and as invaders upon their soil. As a result of this feeling a party of American missionaries, Methodists, have been massacred recently. The party consisted of a gentleman, his wife and several children, with some three or four young lady missionaries, who were stopping with them. It is said that the Chinese magistrate knew of the massacre, but refused to interfere until it was over. We hope that President Cleveland will demand thorough satisfaction for this outrage. The Chinese must be taught to respect our treaty rights and also the difference between Japanese and other foreign people. We should think that they had learned a sufficiently important lesson and had been sufficiently humiliated. If they do not learn their lesson soon, they may have to be taught another, either by America, or England, or some other country. In that case the lesson will be even severer than the former one.

VICTOR HUGO says: "A man is killed in Paris; it is murder. The throats of fifty thousand people are cut in the East; it is a question." Few of the details of the Armenian massacre are as yet brought to light. It is known that the Turks have been guilty of a horrible butchery. The tortures inflicted before death, the indescribable outrages on women, the slaughter of children, stamp the event as an act of the grossest savagery. It need not be hoped that the Turkish government will execute any measure of reform; if these Christian people are to be protected there must be outside interference. The wisest step seems to be a plan to "unite the Armenian provinces into one province under a European governor who is not and has not been a Turkish subject." There are enough good laws there now, but they are not enforced. In 1880 Turkey promised to appoint a Christian governor in this district. The government by treaty has recognized the right of the great powers to interfere in this matter, and such steps should now be taken. The "National Union for Practical Progress," with headquarters at Boston, is circulating a petition asking England to take the necessary steps in this matter. This work is endorsed by three justices of the United States Supreme Court, and a large number of prominent preachers, editors, and other persons.

## Divine Distances and Dimensions.

BY PROF. W. GARDEN BLAIR, D.D., LL.D.

It is interesting and edifying to mark the use made in the Bible of what are really measureless distances. The main purpose is to exalt our conception of God, and of the priceless value and inexhaustible fullness of the blessings to which he invites us in the Gospel of his Son. We may distinguish, I think, three classes of passages in which infinite distance is called into use. First, as setting forth the inscrutable glory of God's nature and perfections generally. Zophar, the Naamathite, was very hard upon Job. In his first speech he called him a liar and a mocker, and his second was an intensified edition of the first; but who is there but must respect the man who uttered that immortal tribute to the divine perfections? "Canst thou by searching find out God, canst thou find out the Almighty to perfection? It is as high as heaven—what canst thou do? Deeper than hell—what canst thou know? The measure thereof is longer than the earth and broader than the sea." Isaiah uses a similar figure to correct our habit of

"Measuring eternal mysteries  
With measures made for man."

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So also that apostle whose intellect was far the profoundest of any, and whose sounding line went down into the profoundest depths of the human soul can reach, felt himself baffled and overwhelmed at the thought of the far-reaching and apparently complicated, yet sure and glorious plans of the Divine Mind: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him and through him and to him are all things: to whom be glory forever. Amen."

2. More particularly, we find infinite distance used to give us a true conception of the greatness of God's mercy. In this beautiful language of the 103d Psalm: "As heaven is high above the earth, so great is his mercy toward them that fear him." Here we have the idea of measureless space; a verse or two further on it is measureless time: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children: to such as keep his covenant, and to them that remember his commandments to do them." So in Psalm lvi. 10: "Thy mercy is great unto the heavens, and thy truth unto the clouds." And even more striking is the imagery of Psalm xxxvi. 5: "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds; thy judgments are a great deep; O Lord, thou preservest man and beast." Then the Psalmist bursts into a rapturous eulogy of this divine mercy or loving-

kindness which is so great (for it is the same word in both verses—see R. V.): "How excellent is thy loving-kindness, O Lord." Five different aspects of this glorious attribute are specified; first, it affords a refuge in which men may safely trust; "therefore the sons of men put their trust under the shadow of thy wings;" second, it brings them satisfaction of heart—"they shall be abundantly satisfied with the fatness of thy house;" third, it yields pure and inexhaustible enjoyment—"thou shalt make them drink of the river of thy pleasure;" fourth, it brings them life—life direct from the fountain—"for with thee is the fountain of life;" and finally, it furnishes them with the best and surest guidance through each perplexing path of life—"in thy light we shall see light." What a contrast to the idea of God formed by those who think of him as a hard man, "reaping where he has not sowed," and gathering where he has not sowed!" The old pagan notion was that the gods were envious of the happiness of men, and often demanded the sacrifice of their most cherished possessions, just to bring their enjoyment down to a more suitable level. The Bible conception of Him is that it is his delight to show kindness and pour out love, when he can do so in harmony with his other attributes. "He that glorifieth," says the prophet, "let him glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness and judgment and righteousness in the earth, for in these things I delight, saith the Lord." If we could conceive of the sun as a sentient being, we should readily suppose it his delight to send forth in every direction those beams that carry warmth and color and beauty, that fill the earth with corn and fruit and flower, and that cheer the heart and gladden the life of every sentient creature. Is this not the emblem of the heart of God? Is it not his joy to spread happiness and blessing, and is it not his delight, in the case of sinful men, when the natural situation is so changed that instead of inflicting punishment, he can consistently impart all the treasures of his grace? Is there not joy in the presence of the angels of God: over one sinner that repenteth? And is not the joy of the angels the counterpart of the joy of God?

3. Infinite dimensions are used in order to illustrate specially the completeness of the divine forgiveness, when sin is disposed of in the appointed manner. Very memorable in this connection also are the words of the 103d Psalm: "As far as the east is from the west, so far hath he removed our transgressions from us." How far is the east distant from the west? If the question were asked on board ship out of sight of land, we might gaze first in one direction, then in another, but no limit could we set either to east or west. Better let us ask the question at night as we gaze on the stars, and think how far the star that might seem to us the most easterly is distant from that which might seem the most westerly.