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OLD SERIES, VOL. LIX.

NASHVILLE, TENN., FEBRUARY 28, 1895.

NEW SERIES, VOL. VI. No. 28

CURRENT TOPICS.

—There is greater activity in England at the present time than ever before on the part of the churches and the wealthier classes for the amelioration of the condition of the poorer people. Schools, churches and other good institutions have been established in the lower parts of London. Men and women of wealth, education and leisure are devoting themselves to the welfare of these people. This is a good sign. It shows the Christ spirit.

—The death of Frederick Douglass last week removes perhaps the most remarkable negro of this century. He was born a slave in Maryland, but ran away from his home when a young man and his liberty was purchased by friends in the North. He came under the notice of William Lloyd Garrison and joined in the abolition agitation, which finally led up to the war, and gained considerable reputation for eloquent speeches upon the subject. Since the war he has not been so conspicuous a figure, occupying a political office in Washington. He attempted to solve the negro problem by marrying a white woman, but found that this was an impossible solution of it.

—Feb. 22nd, Washington's birthday, was observed over the United States. There did not seem to be, however, any general celebration of the day of any special enthusiasm in it. But for the fact of its being a legal holiday and the banks being closed many would hardly have known that it was Washington's birthday at all. What is the matter? Is patriotism dying among us? Have we become so engrossed in seeking our own selfish interests that we have lost our admiration for the father of our country and our devotion to the land of our birth? We believe that there is needed now all over this country a general revival of patriotism. May we add, what may seem to some as strange, there are no people in this country more patriotic than the people of the Southland. They tried to get out of the Union once, but failing they have come back in good faith, and have come back to stay. If ever there shall be another secession in the United States it must be from a different point of the compass than the South.

—Julius Caesar crossed the Rubicon, and did several other remarkable things, but there are some things which people now are accustomed to doing every day which he never did. For instance, as some one has suggested: "He never rode on a 'bus in his life; he never spoke into a telephone; he never sent a telegram; he never entered a railway train; he never read a newspaper; he never

viewed his troops through a field glass; he never read an advertisement; he never used patent medicine; he never cornered the wheat market; he never crossed the Atlantic; he never was in a machine shop; he never went to a roller skate rink; he never controlled a manufacturing company; he never dictated a letter to a typewriter girl; he never invested in railway stock; he never played a game of billiards; he never saw an electric light; he never listened to a phonograph; he never posted a letter; he never had his photograph taken." How could a man be a great man and yet do none of these things? According to the modern standard of greatness he could not be.

—Since the burning of the Delany House, Albany, New York, the Baptists of that city have become fearful that they cannot entertain the anniversary meetings of our Northern brethren, and it is said, have practically withdrawn their invitation, so that the anniversary will probably have to return to Saratoga next summer. The Journal and Messenger says that "this is to be deprecated, since the accommodations in Saratoga last year were so poor and so far short of what was promised. The great hall is not a good place for such meetings, and the hotel accommodations last year were by no means good, especially at the Columbian, the headquarters." But what else can our brethren do? They have to go where they can find sufficient hotel accommodations, though they may not always be good. Here is one great objection to the pay plan as practiced by our Northern brethren. It will be even worse in the South, as we have not more than half a dozen cities, if that many, with sufficient hotel accommodations to entertain the Southern Baptist Convention, and we have no Saratoga to fall back on.

As we have said before, those who are urging the adoption of the pay plan for the Southern Baptist Convention strangely overlook the fact that our Southern cities are mostly small, and that they have more homes than hotels in them. Let it be remembered also that, with their ideas of Southern hospitality, if these homes entertain at all during the meetings of the Convention, they are not going to charge for that entertainment. But you say the Convention has got to be so large that it is impossible to entertain it upon the free entertainment plan. Then we reply that the thing to do is to reduce the delegation, and give free entertainment to the delegates. This, it seems to us, is the only solution of the problem. Whether that reduction shall be along numerical or financial lines is another question which we need not discuss here.

The Whole Heart for Christ.

BY REV. THEODORE L. CYLER, D.D.

No man in this century of time has displayed a loftier sublimity of heroism than David Livingstone. During thirty years of hardship his unselfish life was spent in an unwearying effort to explore and to Christianize Central Africa, and to abolish the detestable slave-trade. Alone, in that barbarous continent, he made this record, on his birthday, one year before his departure to Heaven: "March 19, 1872—Birthday. My Jesus, my King, my Life, my All; I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be." A few days afterwards he wrote the memorable words that are inscribed over his slumbering dust in Westminster Abbey—"All I can add in my loneliness is—may Heaven's rich blessing come down on every one—American, English or Turk—who will help to heal the open sore of the world." Those words "whole self" contain the secret of that glorious career.

Sir Isaac Newton declared that the secret of his success in splendid scientific discovery was—"intending his whole mind" on his researches. He massed his whole intellectual power on one point. So absorbed was he in the search for truth that his servant often had hard work to get him to the table for his daily food! And when his magnificent discoveries had been achieved, and the starry heavens had yielded up to him their hidden secrets, and he had weighed our globe in the balance, then the Genius of Truth crowned him with the benediction, "Thou hast sought me and found me, for thou didst search for me with all thy heart."

These two illustrious characters are examples of the only kind of Christian life that has beauty and power. Show me the useful and effective Christian and I will show you the man or the woman whose whole heart is enlisted in the service of Jesus Christ. The will to serve his Master, implanted by the regenerating Spirit, will always find the way. Such a Christian is ever on the lookout for opportunities; he is always abounding in the work of the Lord. On the Sabbath he consults his own heart and not his barometer or thermometer; if the storm or the heat would not keep him from his business, neither shall they keep him from the house of God. (It is half-way religion that makes half of the empty pews on stormy Sabbaths). The zealous Christian feels such a heart-ache for the poor children in his mission-school that he never minds an aching

head or limbs. When the prayer-meeting evening comes, faithful Mrs. Ready says to herself, "I am wofully tired with a hard day's work, but I cannot afford to starve my soul to-night; and my good pastor cannot afford to miss me." So her weary feet trudge off to the gathering of the disciples, and her Savior enters through the closed doors and sweetly says, "Peace be unto thee!"

What is true of her is true of good Brother Steadfast. He has had a day of toil also, and perhaps of sore trouble. His neighbor drops in to discuss politics or the markets; or a new book lies with leaves uncut; or some other tempter tempts him to stay home and take a rest. But his heart is with the Master and the meeting; so he fixes up the engine and sallies off to the place of prayer. "I have found Him whom my soul loveth;" that makes him forget his weary bones, or the burden of the past day's cares. The few words which that brother utters in speech or prayer are the life of the meeting, for out of the abundance of his Christ-loving heart he speaketh. Does a true lover ever think the night too dark or the road too rough for him to venture forth to find her in whom his soul delighteth?

Is it not strange that thousands of church members have no enjoyment in their religion, or that they begrudge the contributions that are wrung out of them for the cause of Christ? They have never given Him but a fraction of their hearts. It would be an insult to a wife or a mother to bestow no more on them than many a professor of Christianity bestows on the Savior who purchased their redemption with His blood. Such members may swell the roll, but they diminish the spiritual strength of any church. To a whole-souled Christian the service of Christ is a downright luxury. It is none the less enjoyable because it entails some sharp self-denials—because it sends a head-wind of unpopularity into his face—because it requires him to wear an old coat the longer, or postpone the new piano in order to have more money for the charity-box. He turns work into play. His soul dwells in the sunshine of Christ, who repays him a thousand-fold for every service. Such a Christian can honestly say, with the gallant and godly General Armstrong of Hampton Institute, "I don't claim that I have ever made any sacrifice in serving Christ." Ah, no! not in view of Calvary's cross; the real sacrifice would be to shut the atoning Son of God out of every fibre of the heart.

Perhaps this article may fall under the eye of some one who has often desired to become a Christian, and

promised himself that he would do so. Let me suggest to you, my friend, the probable reason. You never sought the greatest blessing on earth with any more than a fraction of your heart. God was in earnest when He demanded to be loved and obeyed with all the might and mind and strength. The Holy Spirit was in earnest when he strove with you; but you trifled with Him. You have had serious thoughts, and some longings to be a Christian and some fears that your soul might be lost. Something you were ready to give up provided that Christ would pay you for them by giving you the eternal joys of heaven. The pinch is just here: Jesus Christ says to you, and has a right to say to you, "Ye shall seek me and find me when ye shall search for me with all thy heart."

Does not this touch the "sore spot" with you? Is not this your sin and danger? You are willing to ask everything from God; you will not give everything to Him. Nay, you are refusing his claims, and refusing to obey Christ, who so kindly knocks at your heart's door. There is a day of final judgment coming, and if that day finds you on the left hand of the righteous Judge, you may take up some such wretched lamentation as this, "I am lost, when I might have been saved! I lost the pardon and peace which Jesus offered to me, and the 'eternal life' which might have been mine. I was often awakened, but quenched the Holy Spirit. The door to heaven was opened; others went in; many of my dearest friends went in, and they are saved. Reason bade me go, and conscience often pricked and pressed me. A loving Savior, with pierced hand, opened wide the door of mercy. The one condition was 'Ye shall find Me when ye seek with all thy heart.' I refused, and I am lost! I kept back my whole heart, and lost a whole heaven." To sink self-condemned into perdition will be a fearful doom, but it will be infinitely more harrowing from the thought that you wantonly and wickedly shut the door of salvation against yourself! Is that door still open to you now? Hasten in! One hour of penitent prayer and self-surrender to Jesus Christ will be the beginning of a new life—the only life worth the living. What thou doest, do quickly! Brooklyn, N. Y.

—The Religious Herald gives the following as a marriage ceremony of a Georgia justice of the peace: "By the authority vested in me as an officer of the State of Georgia, which is sometimes called the Empire State of the South; by the fields of cotton that spread out in snowy whiteness around us; by the howl of the coon-dog and the gourd-vine, whose clinging tendrils will shade the entrance to your humble dwelling place; by the red and luscious heart of the watermelon, whose sweetness fills the heart with joy; by the heavens and the earth, and in the presence of these witnesses, I pronounce you man and wife." Where is your Virginia brag, Brother Herald? Haven't you a justice of the peace in Virginia who can beat that? If not, we are afraid that Virginia will have to yield its bragging prestige to Georgia.

—If souls are to be saved, men must be pointed directly to Christ.—Pyle.

Methodism.—"The New Movement."

Bro. Editor:—Dr. Lofton's recent "Chalk Talks" in the BAPTIST AND REFLECTOR about Methodism, your editorial notes concerning Sam Jones and the bishops, and a recent communication from Bro. Baldwin, of Cleveland, Tenn., about dissatisfaction and divisions in Methodist ranks in that region, move me to venture a few words along the same line.

There is one ground at least upon which I claim attention—personal knowledge. Having been born in a Methodist parsonage, sprinkled by a Methodist presiding elder, educated in a Methodist school, and having been a full-fledged member of the Holston Conference—East Tennessee—I think my testimony worth some consideration.

While Methodist Theology does not declare against immersion as a mode of baptism, and while the discipline authorizes it in certain cases, it is a fact that the whole tenor of their teachings from the pulpit, professor's chair, editor's sanctum, in the home, in the social and business circles, in fact everywhere, is purposely colored so as to prejudice the popular mind against immersion as even a proper mode of baptism. So invariably is this the rule that I have never known a single exception anywhere.

Why, then, do they not speak plainly in their theology? Why do they authorize immersion in their discipline, and why do Methodist preachers sometimes immerse? Dr. Lofton has given the only true answer to these questions: simply to "catch 'em." I speak from experience, and at the same time am not willing to admit that I am a sinner above all other Methodist preachers.

Their law, which everyone who has attained to the office of an elder has avowed—solemnly sworn—to keep and execute, says: "Let no one be admitted to the communion among us who is guilty of an offense for which we would exclude a member." Every Baptist preacher, together with nine-tenths of the laymen in Tennessee, are guilty of offenses for which they would exclude a member. Why, then, do they so far forget this rule, or their solemn oath to keep it, as to not only admit, but invite these guilty Baptists, also Presbyterians, Campbellites, Episcopalians and even non-professors of religion, to the communion with them? Having not attained to the office of an elder among them, I cannot speak here from experience. One thing is sure, however: it is no greater sin to pervert one ordinance for the purpose of "catching 'em" than it is another.

There is another "close communion rule" with Methodists which they are much more careful to observe. This, I suppose, is because it gives some opportunity for clerical display, and has less to do with catching the crowd. My mother, a devout Christian and loyal member of the Methodist Church, was never permitted to "take the communion" with my father after he became a minister. My wife, though a worthy member of the church of which I was pastor, was sternly prohibited from "communing" with me while I was a Methodist preacher. The closest, most restricted, unscriptural and ap-

parently the most selfish communion in the world is that which draws the line between father, mother, brother, sister, husband and wife in the same denomination, and that, too, upon the grounds of official worth and dignity. If this is not true in Methodism, let the Methodist preacher who has ever taken the communion with wife, daughter, father or brother in his own church since he became a minister, come forward and deny it; or let the Methodist layman tell us when he enjoyed the privilege of eating at the first table with his pastor and presiding elder.

I profess to know something about the "New Movement" in East Tennessee. The causes for dissatisfaction and divisions are doubly just because extraordinary. To those who have a certain, and I believe a proper conception of gospel liberty and equality, Methodist Church government, even if impartially administered, is a grievous thing to be borne. But for an example of its "one man power," and the oppression it permits, see, even authorizes, the Holston Conference of the Methodist Episcopal Church certainly stands without a parallel. I shall not ask space to go into details, but simply state a few facts within my personal knowledge.

A man had given much of his means and twelve to fifteen of the best years of his life to an institution of learning. He had brought it up from almost insignificance and bankruptcy to great prosperity and respectability, and was its honored president. Just then, without consulting the wishes, in fact contrary to the desires of the thousands of patrons and friends of the school, a Northern bishop swooped down upon it, took upon himself the title of chancellor, sent the president and father of the institution adrift, cracked his Episcopal whip over the heads of his inferior brethren, and reigned supreme.

A presiding elder employed a very notoriously disreputable detective to shadow for a time and to work up a slanderous charge against an officially inferior minister in his district. This elder failed utterly to "make out his case," yet he is now the honored (f) pastor of one of the leading churches in the Conference. The defendant, of his own free will and accord, with a considerable train of splendid brethren after him, has started in the direction of the Baptists, and the prospects are that he will be ready to welcome Sam Jones when he arrives.

A pastor had been very successful. He had increased the membership of his church a hundred fold within one year. Considerable improvements had been made on the church property, and all financial obligations had been fully met. The pastor carried with him to Conference a petition for his return signed by every member of the church; also by at least three hundred of the best citizens in the community. But the presiding elder said he had been a little obstreperous and must be made to know his place. So the pastor had to "pack his blacking brush, call his dog," and say nothing. Several similar instances have come under my observation.

There are but two churches in the Conference that pay a pastor's salary of more than one thousand dollars

per annum. Neither of these, for a number of years—since they have been of any importance—has been served by a native Southern man, and there has never been a time when there were not native preachers at hand with far greater ability than those filling these pulpits. I could fill a column with instances of this kind, but will not intrude upon your space.

My motives in speaking out in this way may be impugned by some, as they were in my joining the Baptists. It may be said that I am "disgruntled" and dissatisfied. My record in the Methodist ministry is open to inspection. I am grounded in the faith of the Baptists—"that once delivered to the saints." They treat me royally, and the Lord is greatly blessing my labors. In the enjoyment of free speech as an American citizen and member of the church of Jesus Christ, I speak in behalf of truth and righteousness, and shall continue to do so at pleasure. J. D. WINCHESTER.

Atlanta, Ga.

Sunday-school Teacher.

Our Convention Series is supplying the Sunday-schools of the South with fine literature, and the teacher who will study them, or rather the Bible, with the side lights these lessons help give, cannot fail to be benefitted by this preparation for teaching the lesson. And this brings me to ask a few questions, which, if answered by the pastors, Sunday-school superintendents and teachers in the State, may result in renewed interest in this important work.

Why is it that so many Christian people fail to qualify themselves as Sunday-school teachers? Why do so many refuse to prepare themselves and teach when they could do so? And why do so many professors of religion absent themselves altogether from the Sunday-school?

And again, will not the answers to these questions answer some other queries that evangelists and pastors so frequently propound as to where we are drifting? Why are people so hard to move now? Why is spirituality at such a low ebb? And why are so many of the Lord's subtrees empty? Is it difficult to get a well trained Sunday-school teacher to take an active, zealous part in all the departments of the Master's work: Sunday-school, prayer-meeting, revival, regular church services, work among the poor, missions, etc?

Then, should not more earnest effort be concentrated on these burning questions? Get the church to working in the Sunday-school and we will have less dead timber in the churches. How many Baptist Churches in Tennessee have 50 per cent. of their church members that are working in their respective Sunday-schools? How many have 40 per cent., or even 33 per cent., of its membership so engaged?

The object of this article, or rather list of questions, is to hear from others better qualified to discuss the subject. Will not the editor of the BAPTIST AND REFLECTOR again open a Sunday-school column and let various topics be therein discussed, as well as in our Sunday-school Conventions? Wherein can we better serve the Master? F. S. YORR.

Chattanooga, Tenn.

OUR PULPIT.

Baptism a Privilege and Duty.

BABY SPRINKLING A DELUSION AND SIN—
LESSON DRAWN FROM ACTS
VIII. 26-40.

BY REV. JOHN ROBERTSON.

The higher criticism has come and played havoc with our historical conceptions—if you are fool enough to follow it. Either the thing was never done by those historical heroes, or it wasn't worth doing—anybody could have done it, even the critics themselves. Moses never went up the mount. Isaiah was never sawn asunder.

The queen's chamberlain of Ethiopia had got anxious about his soul. He had tried to get relief from the idol worship of the country, and somehow he had heard that the Jews had among them a revelation as to how the unseen God in which all lived and moved and had their being was to be worshiped, and he went up to Jerusalem specially on this errand, "for to worship." When a man is anxious about his soul, a journey to London is nothing. And this chamberlain harnessed his horse, and took his official chariot, and went to Jerusalem in search of light. "Licht, mehr licht!"

This eunuch goes away back with the Word in his hand. Thank God he has that still. Some of you have given up your Bible because you have given up your minister. That is not logical. Some of you have given up the profession of Jesus Christ because a servant of his deceived you with his religious twaddle, and took you in with his religious humbug. That is not logical. I am glad that this man of business kept in his hand the very Word that these priests handled and yet mishandled. Do not let the mistake of the servant be attributed to his Master, nor the character of a minister be assigned to his Lord. God forgive us for adding to the offense of the cross so much of our own offensiveness. And this eunuch goes past the priest in cool-headedness, and is reading the Word that is theirs, yet theirs not a jot or tittle of it. A man that is reading the Word—I know there is some Philip to be told by the Spirit to run and join himself to the chariot of him. I know that if you opened this book myriads of angels are commissioned for your enlightenment.

The Holy Ghost himself has come to bring you to the truth. If you honestly bend back the boards of this book, it is a signal to Almighty God to come personally to your help! So the man is opening the book, and God sees it, and he tells Philip to go and join himself to the chariot. He is reading the Word. He had read it before, but God seems to bring conviction now.

Thank God we have the Word. Clasp it to your hearts. Dr. Merle D'Aubigne, the Swiss historian of the Reformation, was discussing with Monsieur Grebert, who became a Roman Catholic archbishop, and who said, "Our church has such an advantage in possessing the bones of St. Paul," but D'Aubigne said, "The Protestant church is beyond your church; we have several relics of St. Paul." "What are they?" "We have got a collection of his letters!"

So we have, and we prize them more than we would his bones! The relics of the apostle are with us, and the full inspiration of God is in them, and the eunuch finds Jesus where not a higher critic in their ecclesiastical heathen chairs will find him, in the fifty-third chapter of Isaiah. Beginning at the same Scriptures, he preached unto him Jesus.

Philip told him about the atonement, I am certain. About its speciality and completeness and substitution.

I know that Philip who said, "Understand thou what thou readest?" drew attention to this best of the Lord's speeches, "It is finished!" To the fact that the Lord Jesus Christ had paid the bill run up in the hostility of an unregenerate heart. To the truth that on Calvary he paid all the demands of the law of God. He satisfied divine justice, and on him the Lord bath caused to meet the iniquities of us all. To the ears and soul of the poor convicted sinner in the chariot that was the best speech he ever heard, and he embraced the Lord Jesus Christ freely offered to him in the gospel.

In addition to the blood, Philip must have brought out something else in his full statement of the full gospel. He must have suddenly changed from the blood to another subject, and that was

THE WATER.

for the eunuch said, "See, here it is." What is? The water that you were speaking about. "See, here is water; what doth hinder me to be baptized?" "But this eunuch," you say, "was a heathen!" Blessed heathen that is not hindered! Blessed Hindoo! Blessed Hottentot! Not hindered from baptism! Will you tell me that because I was sprinkled as an unconscious infant, the pool of "planting together in the likeness of his death" is to be closed for me? Oh, horrid act! Oh, sinful deed, that would hinder me from being baptized! Shall I plead to be born a heathen? Heathen? Am I not a thousand times worse a heathen than this poor eunuch? The first time he heard of Jesus he believed in him to the saving of his soul. I had heard of him thousands of times before I believed; am I not a worse heathen than he? In an idolatrous country he, in a Christian land; an unbeliever through ignorance he, an unbeliever through willful enmity to God I; a heathen without God he, because born so; a heathen without God I, because loving my sin and rejecting my Savior. I tell you the heathenism of my unconverted days is worse than this eunuch's; darker, deadlier, more of damnation in it than in his. Is he, the less heathen, to get this glorious privilege of being buried with Christ in baptism, and I, the infinitely greater heathen, to be hindered from it? The heathen only to be baptized? Then I tell you, ye baby-sprinkled but unbaptized believers in the "visible" church, in the dear Church of Scotland, Established and Free and U. P., ye have the bigger claim to the baptismal font in the holy ordinance, for if ye have had an unconverted past at all, if ye are conscious of having been once out of Christ, unconverted, unregenerate, and unsaved, ye are bigger heathen than this man that's asking believers' baptism at the hands of this preach-

er. Unregenerate nature is heathenism. Unregenerate nature and the heathenism of baby-sprinkled unregenerate nature is the most heathenish of heathenism, and unconverted we were the most heathen of the heathen. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii. 3). Only one who can say before God, "I have never been where Paul was, and am an exception to his 'we all,' having been regenerate since the first breath I drew on earth," can look upon himself as other than a heathen and can claim exemption from baptism, even if it's true that "heathen only" are to be baptized. Are you such an one? Stand up and let us see you. There is none, "for all have sinned and come short of the glory of God," and to be a sinner is to be a heathen. Dean Stanley says: "The legitimate reason and permanent principle in which infant baptism is founded is 'a recognition of the god that is in every human soul.'" But that is anti-Christian blasphemy, and has to be flung from him by every believer in the Word of God as he would fling from him in horror the slime and venom of a serpent. Is it, then, on the ground of this anti-Christian conception you are to sprinkle your babies? Surely no. The Holy Ghost reveals the innate depravity and "origin-lain" of mankind, the inborn heathenism of the fallen human heart, and says through Paul that "in our flesh dwelleth no good thing." Poor fool you, if you think a few drops of water sprinkled in your baby face make other of you than what the Word of God says you are, a natural heathen, and "flesh born of flesh." Marvel not that I said unto thee, ye must be born again.

Oh, like other Presbyterian ministers, God forgive me for ever leading my flock round the pool of baptism. But "the water" is in the way, the star of truth has to be followed, and the straight guiding is into the crystal baptism. "What doth hinder me to be baptized?" Do you say baby-sprinkling! Traditional custom? Never! I am not to lead you astray any more. "But I obtained mercy because I did it ignorantly in unbelief." "Through ignorance I did it." The darkness of night was so dense, but the star of God's truth has risen on the horizon clear and bright, and by it I must go. As I am to deliver my soul at the judgment-seat of Christ, I say this is the way. This converted man took it. Let me take it. Do you take it. Infant sprinkling, like spoiled vaccination, it didn't take with us! We had an unconverted past. How could it take? This baby sprinkling is a sinful addition to and reversal of the Word of God.

I have now come to confession by believers' baptism, immersion. I did not invent it, but it is here. You may like it or dislike it, baby sprinkling, as a simple addendum to the Word of God, and as such inheriting the curse in the nineteenth verse of the twenty-second of Revelation on all such human or diabolical addenda, is an infernal lie. By this devil's door of baby-sprinkling, the great heresy of the church, the "ex opere

operato" delusion, the Roman and the Anglican semi-Roman error of errors,

BAPTISMAL REGENERATION.

stalked in to tread its grim march of death over the graves of the multitudes of souls it has slain and damned for ever! Baby-sprinkling is historically as well as Scripturally false. Dean Stanley, just before his death, wrote an essay on baptism for the *Nineteenth Century*, October, 1879, and in it he says: "Baptism by immersion had no doubt the sanction of the apostles and their Master, but speaking generally, the Christian civilized world has decided against it." This he styles—this church history expert—"a striking example of the triumph of common sense and convenience over the bondage of form and custom." The baby-sprinkling minister of the Church of England goes on to say, for like every honest and capable church historian he has to say it: "The substitution of sprinkling for immersion is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing signified, whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism and must to many at the time have seemed the GREATEST AND MOST DANGEROUS INNOVATION."

While admitting that this change "altered the very meaning of the word"—for all Greek New Testament scholars are agreed on this, as our own Dr. Thomas Chalmers said, "The original meaning of the word baptism is immersion"—Dean Stanley glories in the change! He says it shows "how the spirit which lives and moves in human society can override even the most sacred ordinances." It is blasphemy. This "spirit of the age," this modern zeitgeist that is worshiped by the churchy church before Christ, is simply the sin of sacrificing to devils. Overriding the revealed will of God, disobeying the plain command of Christ, and the injunction of the Holy Ghost, and rejoicing in it. Daring blasphemy! Spurgeon said about this point: "I say to the servant, 'Mary, please bring me a cup of coffee at eight o'clock to-morrow morning.' Eight o'clock comes. So does Mary with her cup of coffee? No, a glass of water! 'Halloo, Mary, what is this?' 'A glass of water, sir.' 'But I said a cup of coffee.' 'Yes, but I thought a glass of water would be better for you.' 'Thought? But it is for me to do the thinking, it is for you to do the obeying.'" Christ has thought and left his command. Dean Stanley, and such as he, claims to do the thinking and improving on the Master's command, reversing it and disobeying it. Override it for "convenience and common sense!" It is high treason and damnable blasphemy against God and his Word. Calvin said—I have it jotted down here—"Because Christ began preaching before baptizing, and we have believers only admitted to baptism, baptism does not seem to be rightly administered except faith precede." Well done, Calvin! And here is Luther. God help us! What have we been following all this time? Dev-

it's delusions. Luther says: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ or begun by the first Christians after the apostles." And Professor Lange, the German authority on the early ages of Christianity—he is German, too, and you might higher critics go in, you know, for German sausages!—Lange says: "It must now be granted by every unprejudiced reader of holy Scripture and Christian antiquity that the baptism of new-born infants was altogether unknown to primitive Christianity." And Neander, the very giant of church history, says, "Infant baptism cannot be proved for the first two centuries." Oh, traditional lie! Man's addition and devil's delusion of baby-sprinkling, wilt thou dare bar me from the example of Jesus Christ? "What doth hinder me?" Is it this lie? Never, my God! It is in thy Word. I will confess thee in thine own way. "See, here is water; what doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest." "I believe that Jesus Christ is the Son of God." "He that believeth and is baptized shall be saved."

Baby-sprinkled believer, as was said to Paul, I now say in the name of God to you: "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." It is not a church matter, this act of obedience, it is entirely personal. You don't need to leave your church, surely, to be obedient to the Lord. You don't become "a Baptist." I am not "a Baptist." I am a Presbyterian, believing and baptized—only I now put (for the present) my presbytery beneath my hat when I put it on, thank God! I am in the "historical and apostolic succession" of Scotland's anti-papal and anti-liturgical kirk. I am in the church of my fathers. The covenants to me nearer than ever, the covenants to me dearer than ever. And what is even better, I am in the church of my grandfathers, the apostles of our Lord and Savior Jesus Christ, baptized as they, baptized as he! The Church of Scotland was led by the Holy Spirit to the truth of Christ's crown and covenant to his headship over the church, this is the gone-by; and the same church of Scotland, I believe, is now led by the same Holy Spirit to the truth of, and to the contending for, believer's baptism. Be a covenanter now, you Scotch Presbyterian. Do you know that immersion was historically within a hair's breadth of being embodied in the Westminster confession of faith and the standards of our Kirk of Scotland? It was the chairman's casting vote in the Westminster assembly of divines (25 to 24), on August 7, 1644, that substituted unsprinkling for scriptural immersion. That chairman has a lot to answer for—when I meet him in heaven I'll feel more inclined to pull his nose than shake hands with him! How historically insecure and mistaken is this whole wretched affair of water-sprinkling; and baby-sprinkling is the worst form of it. But now, you Scotch Presbyterian, sword-in-hand and Bible in heart, like your martyr sires, "to the law and to the testimony." The covenants would do it; this obedience to the truth of the Holy Ghost, special to the times, if they were here to-day. The Baptist-

Presbyterians will yet be the auld Kirk of Scotland! And the scripturalness of believers' baptism is

A MANIFESTO, AND A CHALLENGE to the Presbyterian ministers and "professors" of Scotland to prove it wrong, and baby-sprinkling right and other than a delusion of sin! Baby-sprinkling is no more baptism than eating a grape in a railway train is partaking of the Lord's Supper!

Can you tell me if he passed this way? I can, I can. "Then cometh Jesus from Galilee to Jordan, unto John to be baptized of him." "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'" This settles it for me. It is all I care to hear. His footfall! His footfall!

"Follow, follow, I would follow Jesus. Anywhere, everywhere, I would follow on," and follow him into Jordan. Yes, I should like when the "day dawns and the shadows flee away," to be found with my footsteps planted as closely to his blessed footsteps as I can. Oh, believing soul, do not let any ecclesiastical invention, any church's addition, fashion, or form, any speculative doctrine or false teaching, interfere with your following the footsteps of your Lord and Savior, and as plainly as the footsteps of "Lucy Gray" in Wordsworth were tracked across the moor, as she that snowy night had "crossed the wild," as plainly are to be discerned the footprints of Christ on Jordan's banks into Jordan's bed, there to be baptized. Put your footprints into his, and you must go right, for you cannot go wrong. O a-soul and conscience I frankly tell you I would not like to meet him without having followed his injunction and example and been baptized into the blessed Threefold Name!

Obedience is blessing to baptizers and baptized. Come, you converted heathen, churchly or non-churchly, white or black, sprinkled or non-sprinkled, command your chariot this night to stand still, and step down with me, "both into the water," and sing as we sang last Wednesday and Thursday nights, when twenty-five "men and women" were buried with Christ in the watery grave—

"Help me dear Savior, thee to own,
And ever follow thee,
And when thou sittest on thy throne,
Do thou remember me!"
Glasgow, Scotland.

From Philadelphia.

Dear Bro. Folk:—There was a very large attendance yesterday afternoon of clergymen and laymen of different denominations at the memorial service of Dr. A. J. Gordon of Boston, Mass., held in the Tabernacle Baptist Church. The meeting was presided over by Dr. W. T. Chase of the Fifth Baptist Church. The invocation was offered by Bishop Tross of the Methodist Episcopal Church. The hymns were selected from the Conventional Hymnal.

After a very beautiful and touching prayer by Dr. Reese, pastor of the Tabernacle Church, the great audience was addressed by Rev. George C. Needham, who for a quarter of a century was an intimate friend. He spoke of Dr. Gordon as a man "in

Christ," as a man who obeyed the form of doctrine from the heart. He said Dr. Gordon was a man of prayer and a consecrated man, who always lived on the high table land of spirituality. He was pure in mind and speech. He always rejoiced in other men's success.

Dr. H. C. Mabie spoke of Dr. Gordon's relation to missions. He said with Dr. Gordon the words Christian and missionary were synonymous terms. He believed that the work of the Congo had the same sanction as that in the Clarendon Street Church. He regarded a Christian as one standing in Christ, doing whatever Christ would do were he on earth.

Dr. A. T. Pierson was the next speaker. Rising up, he stood for a full half-minute before speaking. Then looking over the great audience, he said: "Oae of the greatest and best men of this generation has been translated." He said Dr. Gordon had all the elements of true greatness. He spoke of the superb character of his writings. Dr. Gordon was a master preacher, teacher and organizer. Dr. Gordon believed the Bible. He did not wait to understand the Bible before he believed it, but believed it that he might understand it. Dr. Gordon's opinion of the societies that have sprung up in our churches was that they were instituted as a substitute for the Holy Spirit or spiritual power. They will draw, but draw as the world draws. Dr. Pierson said that Dr. Gordon's power to induct in the high avenues of Christian experience was owing to his prophetic vision; that Dr. Gordon was God's seer and prophet to this generation in the ministry of the Holy Spirit.

The closing and heart touching prayer was offered by Bishop Nicholson, of the Reformed Episcopal Church. W. J. CAMBRON, Philadelphia, Pa., Feb. 19th.

It Means Something.—No. 2.

In behalf of Christian education, I desire to call the attention, the prayerful sympathy and material co-operation of our good people to the Southwestern Baptist University, located at Jackson, Tenn.

I know the men who compose its faculty. They are humble, consecrated men of God. They are devoting their lives, their money and all of their powers, it seems to me, for Christ's sake. They are inviting poor young men who are called to preach, and the sons of preachers, offering free tuition and even pledging their board. The faculty is working on the promise of a small salary and not even receiving what is promised them. What attractions are there to stimulate and build up a noble manhood in the young men who go to that school? First, a beautiful little city with a refined Christian society, a splendid campus, and new buildings, with fine literary societies. The atmosphere is thoroughly filled with Christian missionary sayings and doings. The boys feast on it.

The school opened its first session in September, 1874. The following is the work done by the school to date, from the best data we can get: Ministerial students educated in part or whole, 180; sons of ministers to whom free tuition has been given, 73; total free tuition to the two classes above (\$140 each), \$35,420; number of pulpits being supplied by

those educated there, 480. Of the 180 ministers, about one-fourth are filling important pulpits; of other students about 25 are in universities, colleges and academies, 25 having distinguished themselves as lawyers, 30 as doctors, 12 as journalists, 6 as bankers, 6 as politicians, 6 as civil engineers, 75 as merchants, 1 as officer in the U. S. Army. Of the ministers, one is missionary to Brazil and one to the Indian Territory. Number of students now in school, 200; young ministers candidates for Foreign and Home Mission fields, 5. Board in clubs, \$5 to \$8 per month; in private families, \$10 to \$14 per month; expense of school for ten months, \$6,900; incidental, \$800 to \$1,000; charity tuition, \$200 a year.

I will add, there is a contagion in that Christian element (the churches and University) that lays hands upon a boy at once when he goes there. May God's benediction rest upon that faculty and school.

J. M. SENTER

Trenton, Tenn.

The Washington City Convention.

The fortieth session of the Southern Baptist Convention will convene in Washington City, Friday, 10 a. m., May 10, 1895. Each district Association that appointed a delegate at her last regular session, and has his appointment recorded in the minutes, is entitled to be represented by that delegate or his alternate. Each Baptist Church that has contributed \$250 or over to the work of the Convention is entitled to one representative for each \$250 so contributed.

This State Board, as such, is not entitled to representation at all. Yet a great number of our churches contribute a less sum than \$250, and as the Baptists of Tennessee are entitled to representation on the basis of each \$250 thus contributed, it has become customary for the State Board, as the representative of the missionary workers of Tennessee, to make appointments of delegates covering the aggregate of the contributions made by the churches in the State. Therefore, will such churches as have contributed \$250, or more, please to elect delegates to represent them, and to prevent their re-appointment by the State Board, please to notify the Secretary, and their names will be entered on our list! Will those who have been appointed by their district Associations please to notify the Secretary also, that they may not be re-appointed? And will those desirous of attending please to notify the Secretary, that at the next meeting of the State Board their names may be presented for appointment? In this way we hope to be able to carry out the spirit of the Constitution of the Convention, and the wishes of the churches as well.

No free entertainment is to be provided this time. Each delegate will pay his own hotel bill. Announcement will be made in due time as to how much the hotels will charge. We are hoping to secure a favorable railroad rate, and this will also be announced in due time.

A. J. HOLT, Cor. Sec.

—The Western Recorder says "The Knapsack is the new paper started to forward the movement of the B. B. B. And what is the B. B. B.? It is the Baptist Boy's Brigade."

NEWS NOTES.

NASHVILLE.

First Church—Fine audiences; Dr. Whitsett of the Southern Baptist Seminary preached in the morning.

Central—Three large congregations; 325 in Sunday-school; five received by letter; grand day; Dr. H. Pitt of the Religious Herald preached in the morning; pastor lectured in the afternoon and preached at night.

Seventh—Preaching by Bro. H. B. Folk; pastor assisting in a meeting at Paducah, Ky.; 198 in Sunday-school.

Immanuel—Good congregations; pastor preached.

Edgefield—Dr. J. B. Gambrell, President of Mercer University, preached.

Mill Creek—Dr. Holt preached in the morning and pastor at night. Since last report received one by letter and one by baptism; 75 in Sunday-school, Mill Creek and Una.

North Edgefield—Remarkably fine week; Wednesday night the pastor began a series of map talks on "Paul as a Missionary" to the largest prayer-meeting congregation that has ever been present since the present pastorate began. Friday night the young people's Bible class was largely attended; Sunday morning large congregation and at night the house was crowded; one by letter and one for baptism; several for prayer; 146 in Sunday-school.

Howell Memorial—Pastor preached; good day; took collection for Ministerial Education; 115 in Sunday-school.

Third—Good day; young men's cottage prayer-meetings getting too large for the homes and will have to make arrangements to hold elsewhere.

Centennial—Larger congregations than usual; 84 in Sunday-school; received one for baptism.

First Edgefield (col.)—Very good day; Bro. H. Harding preached at 11 o'clock and pastor at night.

Bro. J. M. Mason (col.) Sunday-school Missionary, preached for the First (col.) Baptist Church of this city.

Dr. R. H. Pitts of Richmond, was present.

MEMPHIS.

First Church—Full houses morning and evening; two additions by profession and one baptized. The pastor's wife and three children are just recovering from typhoid fever. Secretary Willingham stopped over a day, and on short notice a few of the members met to hear his earnest plea for money to wipe out the debt. Our people subscribed \$300 and hope to make it \$500. We lost by death recently Bro. Joseph Bruce, who had for forty years been a prominent member of this church.

Trinity—Pastor preached at the morning hour and Elder A. P. Moore of Jackson, Tenn., at night; good congregations; 105 in Sunday-school; Sunday-school contributed \$10 for Foreign Missions.

KNOXVILLE.

Centennial Church—Pastor Snow preached at both hours to full houses; seven received by letter and one for baptism; 368 in Sunday-school.

Second—Rev. R. R. Acree preached in the morning and Pastor Jeffries at night; 278 in Sunday-school; a good day.

First—Rev. M. D. Jeffries preached in the morning to a fine audience and Pastor Acree at night; 405 in Sunday-school.

An excellent session of the Sunday-school Association was held at the Second Church; a full house; 235 delegates present; an excellent annual report.

I preached at Fellowship Church Saturday at 3 p. m. and at Sardis at night, and at Fellowship again Sunday and Sardis at 3 p. m. We had good congregations at both places. Collections for State Mission work were taken at both places. Fellowship starts a Sunday-school. Sardis is one of our mission points. It is a splendid village. B. F. BARTLEN.

During all of our severe winter weather we have been in the midst of the greatest revival ever held in this community. We had the help of Elder W. A. Gibney, aided by some select male voices, making a fine quartette. We had seventy-five professions of faith and thirty additions, with ten more who say they will join soon. We have had a general reorganization of forces with everything at high tide. J. H. WISE.

Marianna, Ark.

We have just closed a delightful meeting in our church at Franklin. Bro. W. C. Golden, of your city, preached for us two weeks and won the hearts of our people, from first to last, by his earnest gospel preaching and faithful work for the Master. After he left us I continued the work five days longer and closed the meeting with a good interest in the church and community. There were 25 conversions; 19 have been received for baptism and others are expected. The church was more generally revived than I have known her in five years. We feel sure that much and lasting good was done in the meeting. The congregations were large all the time, even during the zero weather, and sometimes the house overflowed. God be praised for his goodness. E. N. DICKEN.

Franklin, Ky.

We had a gracious day yesterday. I spoke over four hours. The Master gave His blessing. A number made public profession of faith; 128 persons made a free-will offering of \$120 to the Sunday-school and Colportage Board. The Sunday-school decided by a unanimous vote to give the collection of each first Sunday to this work. At night many were unable to get seats. The meetings continue this week. "Praise ye the Lord." Five more pigs and 19 more hens given for his glory. Thanks, dear sisters, for your kind words and prayers. They strengthen me for His work. I want to get 500 ladies who will try to get ten others to give one hen. Will not the pastors who read this send me names of sisters to whom I may write? Who will help me for His sake? Yours in gratitude, W. Y. QUISENBERRY.

Trenton, Tenn., Feb. 18th.

I am pleased to state that on my return to Kentucky, my native State, I find the same Christian courtesy and brotherly hand held out, which is so characteristic of Kentuckians

and Tennesseans, and which has distinguished the brotherhood of these two sister States for unsurpassed hospitality. My work at this place is adjacent to the field in which I spent my entire time until I moved to your State four years ago, and the church here is in good working condition, and seems to have a mind to work; so the outlook is very encouraging for a pleasant and profitable pastorate. The contract is let to have a nice parsonage built, and the work will be done as soon as the weather is a little more favorable. Finally, allow me to say that I appreciate the ministers and members generally of your State, so far as I have knowledge of them, and especially will welcome with pleasure the weekly visits of your paper. J. W. DIXON.

Smith's Grove, Ky.

The Memphis Baptist Sunday-schools held a grand mass-meeting with the Rowan Church and Sunday-school at 3 p. m. on the 21st inst. The spacious building was filled and every available seat taken. Bro. Yancey, superintendent, and Bro. Russell, pastor, were delighted. Representatives from the Trinity Sunday-school and the Young People's Union participated. Rowan Church and Sunday-school also took part. The First Church and Sunday-school were present with an interesting exercise. Superintendent Mosley with teachers and members from the Central Sunday-school also participated. It was a well spent two-hour exercise for all. Bro. Dorris invited the meeting to Trinity Church the fourth Sunday in March. R. G. CRAIG.

Memphis, Tenn.

Last Thursday evening we closed a meeting of 14 days, resulting in 12 or 14 professions; five were approved for baptism. Secretary Quisenberry did the preaching. He is a brother beloved. His intense earnestness and zeal captured every one who heard him. His work here will do permanent good. Our church is in hearty sympathy with his work, and will make regular contributions to it. I do trust that the pastors all over the State will rally more and more to the support of his Board. One hundred thousand families in the State of Tennessee without a copy of God's Word! Brethren, surely there is a work for the colporteur, and the Lord seems to have eminently fitted him for his work. I wish he could visit every church in the State and tell of his work in his own inimitable way. W. H. RYALS.

Trenton, Tenn., Feb. 25th.

The accomplished editor of the BAPTIST AND REFLECTOR paid us a flying visit a few days ago. Everybody was expecting something fine; but all expectations were surpassed. Rarely has it ever been our privilege to listen to two lectures so replete with sound theology and so accurately and popularly expressed. The atonement and the regeneration were discussed with a fullness and forcefulness that all must have seen and felt. To great painstaking and accuracy of thinking, the lecturer adds the rare accomplishment of speaking in first-class English, and the marked qualities of an orator. We did see and we did feel. We are more and more convinced of the wisdom of every Christian college making special arrangements for the frequent visits of

devout and scholarly men to lecture on the great things of God. Bro. Folk's off-hand lecture before all the students Thursday morning was rapturously applauded as it was immensely enjoyed. The audiences were fine, and we have no doubt great good was accomplished. S. E. JONES.

Carson and Newman College, Feb. 22, 1895.

Yesterday was a great day for us at Center Church. I had Bro. W. Y. Quisenberry with me. Our people gave him a hearty welcome, and he in his own inimitable and happy way told us of his work, its needs, its usefulness and its glory. He told how souls were being won to Christ by means of this work, and how destitute homes were being supplied with God's truth, and that obscure literature and false doctrine were being supplanted by works which expound the truth as it is in Christ. This brother's whole heart is in the work. He told us that his body was growing weak under the constant strain, but demonstrated to us that his soul was fired with zeal for Christ and the work in Tennessee. Both pastor and church were greatly blessed by his coming. We were drawn into deeper sympathy with the Sunday-school and Colportage work of our State. At the close of Bro. Quisenberry's sermon an opportunity was given for a free-will offering. Thirty dollars was given gladly; also three pigs and fourteen hens were pledged. Brother pastors, have Bro. Quisenberry visit you. If he cannot come to you, help in his work anyway. Let us do a glorious work for the Master now, "for the night cometh when no man can work." R. A. KIMBROUGH.

Fruitland, Tenn.

Dear Bro. Folk:—I enjoy reading your paper very much. I think every Baptist in the State ought to take it. Well, I see in last week's paper that "Our Orphanage" is \$9,000 in debt. Now we have in Tennessee over 100,000 Baptists. If every member of our churches would give only 10 cents apiece, our Orphanage would be clear of debt and dear Bro. Thompson would be the happiest man in the State. Now I have not a foot of land on God's green earth, nor a dollar in the bank, but thank God my Heavenly Father is immensely wealthy, and I have six in family, but by the grace of God I will during this year give our Orphanage \$5. How many will join me? And how many will give more? Now I know the excuse a great many will make, and that is, they have given already. So have I. And so God has supported you all your life, and do you want God to quit because he has blessed you in the past? So now, my dear brothers and sisters, let us come up and give as God has prospered us, and deny ourselves and help these poor 27 children, whom God has given into our care. Now, my dear brother, don't pray for God to bless the Orphanage and all the time hold that pocket-book with both hands; but I hope and pray that God will open all our hearts, and if he opens our pocket-books will have to be opened first. May God's richest blessing rest on all the interests of our great church. W. H. MOUNTCASTLE.

Mossy Creek, 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. Williamson, D.D., Corresponding Secretary, Richmond, Va.
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. L. T. Tichenor, D.D., Corresponding Secretary, Atlanta, Ga.
Rev. C. G. Jones, Chattanooga, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for young ministers to the S.W.B. University should be sent to G. M. Savage, D.D., Jackson, Tenn.
For young ministers at Carson and Newman College, to J. T. Henderson, Messy Creek, Tenn.

SUNDAY-SCHOOLS AND COLPORTAGE.
Rev. W. Y. Quisenberry, Corresponding Secretary, Chattanooga, Tenn.

WOMAN'S MISSIONARY UNION.

PRESIDENT.—Mrs. R. C. Stockton, Nashville, Tenn.
CORRESPONDING SECRETARY.—Mrs. J. T. Paris, Nashville, Tenn.
RECORDING SECRETARY.—Mrs. C. H. Strickland, Jr., Nashville, Tenn.
EDITOR.—Mrs. Elijah Ford, Nashville, Tenn.

—A Sabbath-school teacher requests prayer that an unconverted member of her class may accept Christ. If all of the band of Bible readers would pray earnestly for this object, God's promise would be verified in the salvation of this precious soul.

—Will all who wish to join the Bible Class write to the editor of this department, not to Bro. Folk. It is doubtless some annoyance to him to have to re-direct the letters.

—Bear in mind the second week in March as the week of self-denial. It may be that some of us will have to deny ourselves some "extra" in our spring wardrobes.

—Missouri is one of the banner States in the work of the Woman's Missionary Union. One secret of success is the employment of a wise, consecrated woman who visits the churches and organizes societies. She uses great discretion, allowing nothing to daunt her enthusiasm. Many will recognize the familiar name of Mrs. J. L. Burnham. Our State needs a Mrs. Burnham.

—Mrs. Paris, the Corresponding Secretary, says she often receives letters like this: "Our church is so poor, in fact is almost a mission itself, that we think it best to give all our money toward its expenses." My dear sisters, do you not know that "To him that giveth it shall be given?" Is there not such a thing as "church selfishness?" The lake constantly receiving water, but giving out none, soon becomes stagnant. So that church which gives nothing to missions cannot live.

—Mrs. Sallie Moultrie, of Hornbeak, Tenn., writes thus: "We have a Ladies' Aid Society of about six members. We can't hope to do much, but are willing to do what we can. We want to join your Bible Class. I have not yet been able to see all our members. I think I will be able to send you more names soon."

TREASURER'S REPORT.

Mission collections of the Tennessee Baptist Convention for the month of January, 1895.

ASSOCIATION.	Ministry Relief	Ministry Education	Orphan's Home	S. & C. Colportage	Home Missions	Foreign Missions	State Missions
Memphis							
Big Creek ch.					7 50	11 75	3 80
Memphis 1st ch.					5 60	5 60	
Dyersburg L. A. S.						5 00	
Whitehaven L. A. S.					3 50	3 50	
Whitehaven ch.					15 00	25 00	10 00
McPisach ch.							
Calvary ch.					17 00	10 00	
Germantown ch.					4 00		
Calvary L. A. S.					3 00		
Calvary S. S.					5 00		
Whiteville ch.						4 12	
Calvary ch.					45 35	1 77	
Memphis Trinity ch.						1 29	
Dyersburg 1st L. M. S.					85	1 75	3 00
Park Avenue Mission							
Granberry Sunbeams							
Prayer ch.							
Memphis Trinity L. A. S.							
Bethel ch.					1 00		
Flintville ch.					9 40		
Macon ch.					2 00		
J. T. Reed					1 00		
C. T. Slayton					5 00		
Rev. N. W. P. Bacon					14 00		
R. G. Craig					5 00		
J. J. Garrett							
J. M. Scott							
New Salem						5 00	
Round Lick ch.					15 25	5 00	20 00
Shop Springs ch.						5 00	10 00
Friend of Missions					10 00		
Carthage S. S.							
Nolachucky						30 20	8 80
Mossy Creek ch.					1 00		4 00
Concord ch.						37 28	15 00
Pleasant Ridge ch.						55	1 31
Mossy Creek W. M. S.							27 42
Central ch.					9 00		52 45
Rev. J. T. Pope							5 00
Dandridge ch.							13 84
Mrs. S. S. Hale							
Mill Springs ch.							
Ocoee						1 00	
Chattanooga Central L. A. S.						3 50	
Chattanooga 2nd ch.						2 81	
Chattanooga 1st Y. L. M. S.							
Cleveland 2nd S. S.					2 13		
Mrs. Laura D. Eakin					1 25		
Miss Bessie W. Dayton					12 00		
Chattanooga Central S. S.						1 13	1 13
Rice							3 50
Oden S. S.					1 00		
M. L. Morrison					1 00		
J. E. Wilson							
Salem					12 50		
Fall Creek ch.					1 00		
Miss A. B. Jackson						5 50	
M. T. Given						3 00	
Mrs. T. M. Given							

(To be continued).

Pray for us that we may become more interested in missions and that we may do more for our Master this year than ever before.

—In a letter to Miss Armstrong, Bro. J. M. Reynolds, of Abilene, Tex., says: "Having seen some of the boxes that have been sent by the Woman's Missionary Union to the missionaries in this field, I cannot refrain from writing you and pointing you to Paul's letter to the church at Philippi, 4th chapter, 3rd verse. God knows better than I, but allow me to say that I do not know how this field could be kept for Christ's cause if it were not for the help of your noble band of workers in the W. M. U. I am sure you will never know how much you have done in building up Christ's kingdom here on earth until that day when the Son of God shall come in the glory of his Father to judge the world."

OUR BIBLE CLASS.

The readings for next week are as follows:

Monday, March 4th, Luke xiv.
Tuesday, March 5th, Luke xv.
Wednesday, March 6th, Luke xvi.
Thursday, March 7th, Luke xvii.
Friday, March 8th, Luke xviii.
Saturday, March 9th, Luke xix.
Sunday, March 10th, Luke xx.

It is hoped that the rate of increase in the number who agree to study God's Word with regularity will be as encouraging in the future as in the past. It seems to me a good idea for us to pray while we read. Do not let our hearts be bound by the little circle of women in our respective churches; for Christ says: "The field is the world." Pray for more

laborers who are laborers indeed. The following have sent their names to be added to the list of readers, making the number 48: Mrs. T. E. Mercer, Miss Lela Mercer, Miss Sadie Mercer, Mercer, Tenn.; Miss Irma Justice, Miss Lucy Justice, Miss Bettie Crenshaw, Lenox, Tenn.; Mrs. Sallie Moultrie, Mrs. Mary Corkran, Miss Mollie Jones, Miss Mary Blackley, Miss May Bell Blackley, Hornbeak, Tenn.; Mrs. H. M. Saylor, Miss Lulitis Saylor, Watauga, Tenn.

Divided We Fall.

The Kingdom of David and Solomon was the strength and pride of the Israelites. Neither the Kings of Babylon on the one hand nor the Princes of Egypt on the other could dim the glory of this Hebrew golden age. But there came a sad day. Israel was divided. The Kingdom of Judah remained at Jerusalem, but the Kingdom of Israel was established at Samaria. Then the downfall of the Jewish nation began, and it is only a memory now.

The army of the great crusades at Acre, the pride and flower of European chivalry, could have beaten back the brave Saladin and dictated peace from the walls of Jerusalem. They had already astonished the world by their bravery! They were the most splendidly armed and caparisoned military pageant that the sun had ever shone upon. But alas! dark divisions entered the Christian camp. Philip was arrogant, Leopold jealous, and Richard dictatorial. The soldiery caught the spirit of their leaders, and they fell an easy prey to the wily Saladin.

Brasidas, the Greek general, one morning looked out over the armies

of his enemies and exclaimed, "The victory is ours! The spears of the enemy are not in line."

Baptists of Tennessee might well heed the lesson taught by these historic references. If Baptists will stand together, and be laborers together with God, they are irresistible. Baptists stand together in their imperishable principles; why may they not be united in extending those principles?

Here their greatest strength and their greatest weakness stand in contrast. If Baptists were united in the dissemination of the gospel they would soon take the world. This will, must be done at last. Our lack of unity will not finally defeat the predetermined will of God. But this lack of unity will one day cease. Why may it not be now? Those Baptists that are really laboring to fulfill the high commission stand together, and have made most marvelous progress. But how are they hindered and delayed by the lack of co-operation of their brethren! What arguments may be used, what incentives held forth, what inducements be given that will bring together the armies of Israel, that will unite the Baptist people in aim and effort, that the Gospel of God shall prevail?

Wallace, the hero of Scotland, was willing to die that Scots might be united and Scotland saved. A greater than he did die, and in his latest hours prayed for the unity of His people. May He hasten the answer to His prayer when all His followers shall walk together in unity. Let us, the baptized believers of our Lord in Tennessee, stand solidly together in the dissemination of that gospel which is the power of God to all that believe. A. J. Holt, Cor. Sec. Nashville, Tenn.

From The Indian Territory.

Having spent over five years in the Indian Territory in the Master's work, I have watched with deep interest the grand work for Christ accomplished by the Protestant missionaries. I also noted the noisome blight of the Catholic labor, and watch with dread its advance in the Indian field.

On the Qapaw reserve, only a mile from the United States Government school, a church has been planted within a year. Failing to steal the school, a Catholic school was established, drawn from the children of the United States school. The priest has so frightened the superintendent (a Campbellite) that Protestant ministers are shut out of the schools, which leaves the children at the mercy of a Catholic priest. The priest lectures at various points in neighboring nations.

At the near future a Catholic church is to be erected at the Wyandotte United States school to capture it. In Harrison's time the children were marched to the Protestant Mission Church every Sunday to hear preaching.

A church is also to be erected at Fairland and Afton. This I get from the priest, who told it in the presence of a reliable missionary a few weeks ago. From other sources I am well satisfied that the Catholics intend a grand advance on the Indian Territory. Will Baptists be ready to meet the foe?

J. ALLEN BALL (Late Missionary). Lowell, Kansas.

Improving Our Talents.

BY BETTIE M. SNOW.

At one of our meetings, sometime ago, our Ladies' Society was perplexed to know in what way they could lend their aid toward the improvements on our church building soon to be made.

We planned, and we talked, and decided at last.

As this and that we had served in the past, to ask of our Treasurer, each, one dime to use as talents on three months time.

Some were brave and trusting that success would attend.

Others timid and fearful how it would end; And one good sister whom we all love well, Who is full of good works, as any will tell, Seemed to feel from this plan she released should be.

"Because, what can I do? old and crippled you see."

But we know on what key of her heart to play

To drive these discouraging doubts away

That Satan will ever thrust in at the time

We are ready to say, Lord, use us as thine.

So to strengthen her heart and hand for the work.

In kindness and love we these earnest words spoke:

"Though feeble and old, maimed, halt or blind,

God's blessings upon us daily doth shine;

And while these loving mercies come to me

And to you,

We should do with our might what our hands find to do,

Be it little or great, His eye sees it all—

The mite of the widow, the wee sparrow's fall—

So let us take cheer and work, singing all day,

God will surely be with us, 'Where'er a will there's a way.'"

This faithful old sister, to her Lord ever true, Just took up her burden of duty to do,

And from sale of bibs, aprons, and ginger-cakes light

Her box jingles merrily, while her face shines bright.

Ah! her name you would seek?

Why, yes, I will tell you, it was good Sister Leek.

Dear Sister McCampbell, ever willing to labor

When the Master doth call her, for friend or for neighbor,

Of beautiful house-keeping aprons made many,

Worked in diamonds and squares, rich designs to charm any;

And brings from her untiring efforts this evening

A nice round sum for our dear church building.

Kerchiefs, kerchiefs, Sister Price did sell,

I trust from which she realized well;

There is no other member of our Society

Who loves her church more and of lovelier piety.

And Sister Galbreath made aprons neat;

I am sure with what measure she did mete

'Twill be measured to her again,

And her Lord's approval thus made plain.

What merry little woman is that at the door?

"Good morning, dear ladies, I have aprons a score

To sell for my Master. Oh! best be His name.

So dearly I love Him is just why I came,

They're going! they're going!—all sold quick and well.

Do you wonder I love of her good work to tell,

How through days of affliction she bravely toiled on,

Praising her Savior all the day long?

Ah! reward ever follows such true heart and hand;

A well increased talent has Sister Trontman.

Dear Sister Madden made aprons also,

And nice tempting custards from her hands did go.

She brings as result of her labor to-night

What God in his kindness she trusts will think right.

To forward this work there was Sister Richards kind,

With hands quite ready these sweet sheaves to bind.

She says, "Candy and aprons I choose as my plan,

Just call around, ladies, I'll have them on hand."

So I'm sure, very sure, she this evening brings

Her box well laden from sale of these things.

Spiced apple butter and jellies so light

Were found in this market from good Sister White,

Who worked and said nothing; but your breath 'twill near take

When the weighty box she brings is given a shake.

If all in this world were as loyal as she

IVORY SOAP

IT FLOATS

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

THE PROCTER & GAMBLE CO. CHICAGO.

And now, faithful sisters, from these lessons we have learned
The day of many small things should never be spurned.
Through our sowing and our reaping God's eye has never slept.
By His recording angel the record has been kept.
And on that bright, that glorious day, when our King in beauty comes,
May we hear his welcome shout, "Good and faithful ones, well done!"
KNOXVILLE, TENN.

Please Explain.

Bro. Folk:—In the Gospel Advocate of January 17th, under "Growth of the Word," appears this account of a meeting at Martin, Tenn.:

"Martin, Tenn., Dec. 20.—We have just had a splendid meeting, in which 88 were added to the saved—51 by confession and baptism and 37 from other sources. J. E. KENNEDY."

Here in this report 88 persons are reported to have been "added to the saved" during a certain "splendid meeting." The writer says: "51 were added" to the saved "by confession and baptism" and that the remaining 37 added to the saved were "from other sources." Please answer:

1. How were the "37 from other sources" than "confession and baptism" added to the saved during that Martin meeting?

2. If these 37 added to the saved during the "splendid meeting" at Martin had been baptized previously, and if the Gospel Advocate is correct when it says "baptism is the dividing line between the saved and the unsaved," were not these 37 already saved before the meeting at Martin?

3. If the 37 added to the Martin meeting had already been added to the saved, what were they added to during that meeting—the Campbellite Church or what?

JOHN T. OAKLEY.

—Rev. L. N. Chappell, a missionary of the Foreign Mission Board in Chinkiang, China, writing to the Biblical Recorder about the war in China says: "After the battle at Ping Yang, Corea, the Chinese suffered a severe defeat, and besides the many killed and wounded, all of whom were carefully looked after by their victors, many captives were sent back to Japan, to be held as prisoners of war until peace was established. An interview, later, is described, which took place between these prisoners and some of their captors. They had already enjoyed Japanese hospitality for several days, and when one asked them, 'How would you like to return to your friend?' they replied, 'We are quite content to remain here, for we get all we need to eat and wear; and if we should return to our army we should only be killed, or else starve for want of food.' They also remarked to their interrogator, 'We have not received the wages promised us for months, and will you not use your influence, after peace is restored, to secure our pay for us!'

—Missary mite boxes for State

Missions sent anywhere in Tennessee

gratis, the applicant sending one cent

a box for postage. They are in nests

of a dozen in a box. A. J. H.

Elizabethton, Tenn.

BAPTIST AND REFLECTOR

Nashville, Tenn., Feb. 28, 1895.

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THE ORDER OF REPENTANCE AND FAITH.

Dr. Lipscomb says that "the question of which precedes, faith or repentance, is one of definitions, not of real difference." A little later, however, he says that "the universal order observed in bringing people to Christ" is faith first and repentance second. Let us see about that.

1. Perhaps Dr. Lipscomb does not know that wherever in the New Testament repentance and faith are both mentioned together, it is *always* repentance first and faith second. This is a rule to which there is *not one single exception*, and we defy Dr. Lipscomb or any one else to produce one. Frequently they are mentioned separately, and in this case we think that wherever repentance is mentioned, it expects faith to follow, and wherever faith is mentioned, it presumes repentance to have preceded; but wherever the two are mentioned together it is always repentance first and faith second. The first public words which fell from our Savior's lips, as recorded by Mark, were: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark i. 15). Paul said to those twelve disciples at Ephesus whom he re-baptized:

"John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which would come after him, that is, on Christ Jesus." (Acts xix. 4). In that beautiful farewell sermon of his to the Ephesian elders at Miletus, he said that he had testified "both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts xx. 21). And he added that he had not shunned to declare unto them "all of the counsel of God," or "the whole counsel," as it reads in the new version. Certainly this repentance toward God and faith toward our Lord Jesus Christ was a part of the whole counsel; if we may not say it was the sum of the whole counsel, not only in the words used, but in the order in which they were used. He says again in Hebrews vi. 1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." Is there no significance in the order of words as well as in the words themselves? Did not the Holy Spirit know what he was doing when he inspired the sacred writers to write repentance first and faith second every time they had occasion to use the two words? To hold to the contrary is to put dishonor upon inspiration, and to place yourself above the Holy Spirit. The fact of the business is that not only is it unscriptural to put faith before repentance, but it is an utter absurdity and an absolute impossibility. The man will not send for a physician until he is sick, or until he realizes the danger of his condition. Neither will the soul turn to Christ until it realizes its sinfulness and recognizes its need of a Savior. It would have no reason for doing so until then. Neither will Christ come to the soul which does not recognize its sinfulness, and is ready to turn away from its sins. There must be a repentance for sin before the soul will, or before it can, accept Christ by faith. When a person says it makes no "real difference" whether you put repentance before faith, or faith before repentance, he simply does not know what he is talking about, and throws the suspicion upon himself that he has never experienced either of these exercises, or he would know something not only about them, but their order.

2. It may be, however, that, as Dr. Lipscomb says, the question is one of "definitions" as well as of "real difference." It may be that he and we are talking about a different kind of repentance and faith. We are talking about saving repentance and saving faith. Such a repentance begins in a godly sorrow for sin, which leads to a change of mind and of heart. Whereas we loved sin, now we hate sin. Whereas we hated God,

now we love God. Saving faith means, also, not simply "I believe that Jesus Christ is the Son of God," not simply "I believe that He came into the world and died to save sinners and that he is able and ready to save sinners." That is merely an historical faith, such a faith as you would have in Julius Caesar or Napoleon Bonaparte, a faith in the facts of his history. The devils have that faith and they tremble as they believe, but they are not saved. Saving faith means all of that, but it means one thing more. It goes one step farther. It means that "I believe that Jesus Christ is the Son of God. I believe that he came into the world and died to save sinners." And then it means, "Lord, I am a sinner, and I take thee as my Savior." It is a personal trust on Christ as a personal Savior, and any faith which stops short of this is not saving faith. It cannot save the soul. Such a faith must be preceded by repentance, or it would be impossible for the soul to exercise it. Dr. Lipscomb says "all repentance must spring from belief in God." Grant that, at least for argument's sake. But is that the kind of faith he is talking about, a belief in God? Does he think that such a faith saves? Just before leaving this world our Savior said to his disciples: "Ye believe in God, believe also in me." The belief in God is not enough for salvation. There must be a belief in the Lord Jesus Christ, a trust on him as a personal Savior. He is "the way, the truth and the life. No one cometh unto the Father but by Him." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12). It is faith in Christ which we are talking about. That is the saving faith. That faith will always and must necessarily be preceded by "repentance toward God."

THE GOSPEL MISSION MOVEMENT.

To those who believe in the Gospel Mission Movement we have several things to say, one or two of which, perhaps, we have previously said, but which we want to emphasize:

1. We confess that we do not like the term "Gospel Mission Movement." The implication contained in it is that the mission movement which has been going on in our Baptist ranks for over 100 years has not been along gospel lines. This we do not believe. We have a similar objection to it as to the term "Christian" as used by our Campbellite brethren. It is too exclusive. It carries a sting in it.

2. If, however, any one does believe in this Gospel Mission Movement, why, let him believe in it, and let him work with it, and give to it, and nobody will object. Certainly we for our part would not

do so, but on the contrary shall rejoice in what is given to it. Send your money direct to Rev. G. P. Bostick, Ceefoo, China. It will be gladly received and economically expended.

3. Some of us, however, with all of our love for the brethren engaged in this movement, and our confidence in their integrity, do not believe in it. We believe, as we have said before, that it tends to friction abroad and disintegration at home. We believe also that the plan of carrying on our missionary work through our Boards is just as much a Gospel Mission Movement as that inaugurated by those honored brethren, and that in this way we shall be able to "elicit, combine and direct" the energies of our Baptist hosts far better than by an independent movement which lacks organization and coherency. So we propose to give our money through these Boards. We have accorded to you the right to give your money in any way you choose, and we very respectfully and earnestly claim the same right for ourselves. Now, let us each one follow the directions of his own conscience.

4. If your church would like to give money directly for the support of its own missionary, the Foreign Mission Board gives it that privilege, if it would like to give it through the Board. If, however, it does not care to contribute anything towards the expense of maintaining the Board, it might send its money direct to its missionary without having it pass through the hands of the Board, or if it does not care for its missionary to have any connection with the Board, or does not itself want to have anything to do with the Board, then, as we have said, it need not do so. There is no law to compel it. Let it send out its own missionary entirely independent of the Board, or if it is not able to do that, let it contribute its money to the support of those missionaries already on the field, who are acting independently of the Board. This is its God-given right—to do as it pleases. Only we do insist very earnestly that it has not the right to do nothing. An obligation rests upon every church of the Lord Jesus Christ to help spread his gospel. The command, which comes to every church and to every Christian, and which has only gathered intensity as it has come down the centuries, is to go into all the world, and preach the gospel to every creature, and the church or the Christian who fails to carry out that command, by going either in person or in purse, is disloyal to the Master and recreant to the trust imposed upon him. Let us do as we please, but by all means, whatever we do, let us do something.

—It is reported that Hampden-Sidney College is to be moved to Richmond. This is one of the oldest colleges in America.

A VISIT TO MOSSY CREEK.

It was a most delightful visit we had to Mossy Creek last week. It was the first time we had been there in several years, and it was exceedingly gratifying to see the progress which had been made in that time. The new college building is about completed, with the exception of some furniture in different rooms, and presents a very handsome appearance, occupying a commanding position on an eminence between the towns of Mossy Creek and Carsonville, which are only a mile apart. The street connecting the two towns has been built up nearly all along the route by persons who have moved there to get the benefit of the school. The college itself has had remarkable prosperity considering the hard times. Already they have had a larger number of students this year than they had altogether last year, and they are still coming. It is a fine class of students, too, with bright, intelligent faces. Nearly 100 of the 240 or 250 pupils are young ladies. Co-education seems to be a practical success at Carson and Newman. There are some 30 or more ministerial students in attendance upon the college. These have been organized into what is called the Berean Society, under the direction of Prof. S. E. Jones, whom many in Middle Tennessee will remember as the popular pastor of the Baptist Church at Murfreesboro for several years. They have discussions upon theological subjects and have also arranged for a series of lectures upon such subjects. Prof. J. T. Henderson, who is the able president of our State Convention, is also the very efficient president of the college. He has accomplished a grand work in that position, such as perhaps no one else but one of his indomitable zeal and energy could have accomplished. It has been done amid much sacrifice both upon his own part and that of other members of the faculty, as well as of a number of true friends of the college. We hope that the day dawn is nearly in sight. There are many indications of daybreak for them. We want to repeat what we have said before, the hope of East Tennessee Baptists centers largely in Carson and Newman College. Let us stand by it and help to put it firmly upon its feet, and we shall not only be proud of it, but under God it will be the means of lifting up the Baptists of East Tennessee, and indeed of the whole State, as nothing else could do. It was a pleasure to meet Brethren Jesse Baker, J. J. Barnett, who is the scholarly pastor of the Baptist Church at Mossy Creek, S. S. and J. F. Hale and others of our ministerial brethren. We found the people of Mossy Creek talking about the State Convention, which meets there in October, and planning for its entertainment. We hope that there

will be a very large attendance at the Convention. The people of Mossy Creek will be greatly disappointed if there should not be.

PERSONAL AND PRACTICAL.

—In response to a request, we state that the address of Mrs. J. R. Graves is 208 Second Street, Memphis, Tenn.

—America is not the only country where there have been "hard times." Mr. Hardie, a member of Parliament, says that not fewer than 1,000,000 men are out of work in England today, making with those who are dependent upon them about 3,000,000 famishing bodies.

—Dr. J. William Jones stated in the *Evangel* that there are at the University of Virginia this session 552 matriculates, of whom over 300 are members of some church, not counting Roman Catholics or Jews, of whom there is a good sprinkling. Of 49 professors or instructors all except six are members of some church.

—We had quite a pleasant visit Monday from Dr. R. H. Pitt, editor of the *Religious Herald*, Richmond, Va. He was in the city on some business, and preached at the Central Baptist Church on Sunday morning what was spoken of as a very excellent sermon. He is not only a gifted editor, but a genial, social companion as well. We greatly enjoyed his visit.

—We regret very much the defeat of our friend, John Bell Keable, Esq., for City Attorney of Nashville. He made a fine race, tying his opponent on two ballots, but was defeated on the third. He is a young lawyer of ability and also of fine Christian character, as well as a good Baptist, and will make his mark. Defeat for such a man must be only temporary.

—In the recent death of Dr. W. M. Taylor, pastor of the Broadway Tabernacle Church, New York City, and Prof. J. R. Boise, professor in Chicago University, the Christian world has lost two of its greatest ministers and scholars. It is gratifying to know, however, that when such men are taken from us the Lord raises up others to fill their places. Young men, is he not calling upon you to do so?

—While on our way to Mossy Creek last week, we stopped over in Knoxville on business, and had the pleasure of spending several hours with Dr. Acres, the popular pastor of the First Baptist Church. It was a privilege to be in his hospitable home. He is taking a strong hold upon the affections of the Knoxville people, and is accomplishing a noble work there. He reports the other Knoxville pastors as getting along nicely in their work. We were sorry that we did not have time to see them.

—The members of the Edgefield Baptist Church, this city, had the pleasure of hearing two excellent sermons last Sunday by Dr. J. B. Gambrell, President of Mercer University, Macon, Ga., which were very much enjoyed. Dr. Gambrell has a head about as full of common sense as any man we ever saw. He says that he "lives and moves and has his being in Mercer University," and seems to have put new life into that institution. It was quite a pleasure to have him in our home for a few hours.

—The sermon on our third page by Rev. John Robertson, of Glasgow, Scotland, has created quite a sensation. As he says, he is not a Baptist, but a Presbyterian, which, of course, makes the sermon all the more forceful coming from him. The *Christian Observer* of last week tried to break the force of the sermon by claiming that Mr. Robertson was not a good Presbyterian. That seems to be evident, judging from the Presbyterian standpoint. It claimed also that he is a sensationalist. That seems to be true, too. At any rate, read the sermon, hand it to your Presbyterian neighbor, and then preserve it for future reference.

—We learn that the church at New Providence has licensed Bro. W. D. Turnley as a minister. This was done several months ago over his protest. Since then, however, he has been considering the matter very seriously and has decided to enter the ministry. We are not very much surprised at it, as we have suspected him of having leanings in that direction for several years. He has, we think, special adaptation to the work and we believe will make a useful minister of the gospel. His excellent wife will be a noble helpmeet to him in the work. May God bless him and grant that he may have many golden sheaves to lay down at the Master's feet at last.

—The *Evangel* announces that Dr. H. M. Wharton of Baltimore has arranged to establish a home and farm for boys and girls at Luray, Va., to be called the "Whosoever Home and Farm." The farm is already owned by him, and consists of 300 acres. The home will be sustained entirely by free-will offerings. It will be undenominational, and open to boys and girls from every State in the Union. Those who are not able to pay anything will have nothing to pay. Those who are able to pay will be charged a small sum sufficient to cover expenses. There will be a school for the English branches and work shops of various kinds, so the boys and girls will be taught how to make a living.

—The *Evangel* relates the following incident: "Very recently Father Chiniquy, who has spent the last forty years of his life denouncing Romanism, was very ill, and there seemed to be little prospect of recovery. When breath was thought to be leaving his body a woman appeared at his bedside with a paper ready for signature which ran as follows: 'To answer a desire of my friends which have at heart my good and that of my family, I authorize Mrs. — to bring a Jesuit here. These gentlemen offer to help me through interest for me and mine. Let them come and I will receive them.' Father Chiniquy was strong enough to resist the plotters and baffled their attempt to secure a recantation of his Protestantism. He replied that what he wanted now was 'Jesus, not Jesuits.' Though 85 years old he has recovered and is very indignant at thus being attacked." This is in keeping with Rome and her methods. We are glad that Father Chiniquy had the strength to resist these Jesuitical machinations.

—A bill has been introduced into the Legislature of Tennessee making it unlawful to sell patent or proprietary medicines without the formula being printed on the bottle. We confess

that it seems to us that such a bill would be unjust to the inventors of such medicines. A man has a right to the profits arising from his own inventions, and this right is recognized and protected by patent laws. Of course, if he should be willing to give his discovery to the public in the interest of humanity he can do so, but there should be no law compelling him to do so against his will. If the bill should be passed the result would be, we presume, that the sale of all these medicines would be withdrawn from the State. While this would be no great misfortune to the State, perhaps, as regards some of the medicines, yet there are others of them which seem to be really of value, and their withdrawal from the State would be an injury, not only to the business interests of the State, but it may be also to the health of many people.

—The way things grow as they go is well illustrated by a recent experience of Rev. Fred D. Hale, of Owensboro, Ky. He preached a sermon in his church which trampled upon the toes of some reporters present. They made sensational reports of the sermon in their papers, and intimated that something was wrong with Bro. Hale's mental machinery. These reports were copied in the Louisville papers with exaggerations until one paper announced that on account of several misfortunes which had befallen Bro. Hale of late in the death of different loved ones, his mind could not stand the strain, and that he was then in the insane asylum at Hopkinsville for treatment. It was necessary for Bro. Hale to write and correct these reports, stating that despite his misfortunes he was never in better health, and had not missed a day from his work in over four years. This reminds us of the story of the three black crows. Did you ever read it?

—One of the saddest accidents which we have ever known occurred in this city on last Monday afternoon. Two of the teachers and two pupils from Ward's Seminary were out driving, when one of the shafts broke and the carriage was overturned, precipitating the four ladies to the ground. All were comparatively unhurt except one of the teachers, Miss Ada Slaughter, who received internal injuries and died in twenty minutes without recovering consciousness. Miss Slaughter was the daughter of Dr. B. G. Slaughter, a prominent member of the Baptist Church at Winchester, in this State, and was herself a strong Baptist as well as a happy Christian and a bright, winsome, noble woman. She had been teaching Latin and Greek in Ward's Seminary for about five years, and to all appearances had a useful and happy life before her. She was a personal friend of ours, and we feel her untimely taking off very keenly. Our profoundest sympathy goes out to the heartbroken parents and to the other members of the family, so suddenly plunged into the deepest grief. May God bless them and comfort them as only he can comfort, and may his grace be sufficient for them. They may not be able to understand it now, but sometime they shall realize that blessed promise that "all things work together for good to them that love God." God reigns, and "he doeth all things well."

THE HOME.

Trust.

Girt with the love of God on every side,
Breathing that love as heaven's own
healing air.
I work or wait, still following my guide,
Braving each foe, escaping every snare.
'Tis what I know of Thee, my Lord and
God,
That fills my soul with peace, my lips
with songs:
Thou art my health, my joy, my staff,
and rod:
Leaning on Thee, in weakness I am
strong.

—Bonar.

A Queer Doll.

BY SUSAN YEALL PERRY.

We have heard of many queer kinds of dolls. We know that some little girls in the country make dolls of corn-cobs, and dress them up, and in summer time they make dolls of hollyhock flowers. The grandmother tells about a little girl who had no other doll than a bed-wrench. In olden times bedsteads were put together with ropes interlaced instead of slats. These ropes had to be tightened often, and there was always a bed-wrench in every house. It was a foot long, made of wood, in the form of a cross. Children used to mark eyes and nose and mouth on the upper part with charcoal, and then make a calico dress and put on it. Often when the wrench was called for, the little girl in the house had to go and find it, and take off the dress, rub off the charcoal marks for fear the brother would laugh at her, and demurely hand the wrench to her father, who was sure to say, "What in the world were you doing with that bed-wrench, child?" The little girl would run off ashamed to tell that she had had lots of fun making believe it was a doll.

But a few days since, we read about a poor child that had a doll made of a whiskey bottle and newspapers. Of course, this little girl did not have a happy home like you have, and kind parents to love and be kind to her. She lived in the most comfortless room of one of the poorest tenement houses in a big city. Her father was a drunkard, and her mother had such a hard life that she was always cross and complaining. This poor little child wished for a doll so much that she took one of her father's old whiskey bottles and tied a torn, soiled newspaper around the neck of it for a dress. This doll, as she called it, was her companion, day and night; she hugged it in her arms just as you hug your pretty dolly; she told it all her troubles—poor child, she had so many. That old bottle with the newspapers tied around it was her greatest comfort in life. She was so afraid she would lose it that when her father was in the house, she kept it hidden away in the old tick of straw that she slept on.

The story about this poor little girl's queer doll came to the ears of a very kind lady. It made her feel so sorry she was determined

to find out the real truth about it all, and when she got the facts in the case, she bought a pretty doll and dressed it in beautiful clothes and took it to the tenement house. The child was very shy of the lady at first, for she did not speak of the doll she had in her bag until she had persuaded the little girl to show her the bottle dolly. The lady talked very kindly to her until she got her confidence, and then the child drew out the grotesque doll from the straw tick. It brought tears to the good lady's eyes as she said, "If you will give me that dolly, I will give you one ever so much prettier," and as she spoke she took the dolly out of her bag. O how that child's face was lighted up with joy—how eagerly she stretched out her thin white hands for the treasure! The whiskey-bottle doll was thrown into the alley and broken into bits by the lady, who could not endure the thought of a child hugging to her heart such a dreadful personation of a doll.

This story comes to us as absolutely true. Every girl and boy who reads this will be glad that this kind lady hunted up that poor child, and gave her a doll that was a doll in every particular. Right glad they will be, too, that the old whiskey bottle was broken to pieces, and could never be filled again with the stuff that makes drunken fathers, and takes away the money that ought to be used for food and clothes for the little ones, leaving them to be cold and hungry.

Honesty Appreciated.

In Persia truthfulness is at a premium, as the English resident soon discovers. For some time after his arrival he is the victim of his servants, of the tradesmen, and, indeed, of the natives in general. As Dr. Wills says, he buys experience more or less dearly, but having bought it, he is able to correct his mistakes, one by one.

Gradually he takes root in the country. He "hits it off" with the Persians. The solitary makes friends—real friends, not mere acquaintances—and strange to say, these friends are often from the priesthood, the most fanatical among the Moslems. And these Oriental friends always confess that what originally attracted them to their new ally is the strange fact that an Englishman doesn't lie.

In Persia, the great hot bed of lies and intrigue, a man who does not lie is indeed a phenomenon. Very soon the Englishman is invited to dinners, to marriage feasts, even to picnics, for he is a lion, and the Leo-hunter exists, even in Persia.

Little by little the influence of "the man who tells the truth" begins to spread; disputes are referred to him; for he is not the only judge in the place who does not hunger for a bribe? An unpaid arbitrator, he "embodies the law" in many a knotty dispute. There are no fees in his court, and the

reference being by mutual consent and purely unofficial, there can be no appeal.—*Ex.*

Jacob's Sermon.

"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachel," said I. Rachel was poorly, and could not go to meeting much. She always wanted me to tell her about the sermon and the singing of the people.

"Good singing, Jacob?"
"I'm sure I could not tell you."
"Many people out to day?"
"I don't know."
"Why, Jacob; what's the matter? What are you thinking about?"
"The sermon."

"What was the text?"
"I don't think there was any. I didn't hear it."

"I declare, Jacob, I do believe you slept all the time."
"Indeed, I didn't; I never was so wide awake."

"What was the subject, then?"
"As near as I can remember, it was me."

"You, Jacob Gray?"
"Yes, ma'am. You think it a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"
"No, he didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gray, you don't mean it, surely! These woman's-rights folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the postoffice, Mrs. Hyde's niece? She and I were the first ones at the meeting, and we sat by the stove warming. I have seen her a great deal at the postoffice and at her aunt's when I was there at work. She is a pleasant-spoken, and a nice, pretty girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one and that one who was converted. There was quite a silence, and then she said, sort of low and trembling in her voice, and a pink blush on her cheek and tears just a-starting, 'Oh, Mr. Gray, some of us were saying at prayer-meeting last night that we did so want you to become a Christian.'

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life."
"Why, bless your soul," I said, "my child, I have been a member of the church forty years."
"My tears came then, and I guess she would have been redder than here, if they wasn't so tanned."

"Do excuse me, Mr. Gray," she said. "Excuse me for hurting your feelings, but I didn't know that you were a Christian."

—*The Standard.*

Which Will You Choose, Boys?

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him, and said: "I am tired of my house and grounds; come and take care of them, and I will give them to you." Then came an honored judge and said: "I want you to take my place; I am weary of being in court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last up shambled old Tommy, and said: "I'm wanted to fill a drunkard's grave; I have come to see if you will take my place in these saloons and on these streets?"

This is a dream that is not all a dream. For every boy in this land to-day who lives to grow up, some position is waiting as surely as if the rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkard's graves. Which will you choose?—*Canada Presbyterian.*

Don't Fret.

Two gardeners, who were neighbors, had their peas killed by frost. One of them came to condole with the other on this misfortune.

"Ah!" he cried, "how unfortunate we have been, neighbor! Do you know I have done nothing but fret ever since. But you seem to have a fine, healthy crop coming up already; what are these?"

"These," cried the other gardener, "Why, these are what I sowed immediately after my loss."

"What! coming up already?" cried the fretter.

"Yes, while you were fretting I was working."

"What! don't you fret when you have a loss?"

"Yes; but I always put it off until after I have repaired the mischief."

"Why then you have no need to fret at all."

"True," replied the industrious gardener, "and that's the very reason."—*Ex.*

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POWDER

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

YOUNG SOUTH.

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

Desolation.

I'd rather see an empty bough—
A dreary, weary bough that hung
As boughs will hang within whose arms
No mated birds had ever sung.
Far rather than to see or touch
The sadness of an empty nest
Where joy has been, but is not now.
Where love has been, but is not best.
There is no sadness in the world,
No other like it here or there—
The sadness of deserted homes
In nests, or hearts, or anywhere.
—Elizabeth Stuart Phelps.

Young South Correspondence.

Through the great kindness of Dr. R. J. Willingham, editor of the *Foreign Mission Journal*, and our own editor, Rev. E. E. Folk, I am permitted to give you this week the pictures of Mr. and Mrs. Maynard, the missionaries who have recently gone from Tennessee to Japan; and I am sure you will all join me in expressing the sincere gratitude of the Young South to those who have so thoughtfully made this pleasure possible. I hope you will cut this counterfeit of their earnest faces out carefully, and paste it in your scrap-books, so that you may turn to it for inspiration when your enthusiasm languishes even for a moment. I kept hoping that the postman would bring a letter from Mrs. Maynard in time for her sweet words to accompany her sweet face, but perhaps it is as well not to have all the good things at once. I am sure we shall have one soon. In just one month I want to be able to send Dr. Willingham a noble offering for her support. If you would be "in it," as the children say, strike now. I am still getting contributions for the machine and even the matting we gave the Orphanage last October, as you will see when I show you the letters. Of course the money will be used just the same for the Orphanage, but the chance to have a part in those special gifts is lost by the delay. All who swell the check for

OUR OWN MISSIONARY must be up and doing, for our first year's work will end March 28th. I know you are quite as anxious as I to end it gloriously. The bees will be laying, now that the cruel snow is gone. The golden butter will be more easily churned. The lengthening days will give you more time out of school. The balmy prophecy of the coming spring will add to the attendance in Sunday school and bands. Let me hear speedily from one and all. Remember that my "copy" goes in ten days ahead, and what you read on March 28th I must have in hand March 19th, and therefore there is not one moment to be lost. Shake out those pyramids, jingle Aunt Nora's bells, do all you possibly can, and then we'll begin all over again. Will you? I am quite sure you will work with even more energy, since you have seen our dear Mrs. Maynard's picture.

Let me see what the letters have to say. There are not a great many, but

they are all encouraging. The first comes from Echo:

"I am a little girl six years old, and my mother reads the Young South letter to me every week. I like them very much, and especially those about the little orphans, and I want to help them a little. When my mother was Miss Bettie Harris, long years ago, she met our editor in Hartsville. I hope to send more money soon."

—LUCILLE OGLESBY.

The editor remembers the dear mother well, as well as many pleasant events of that happy visit to the little village on the Cumberland. There were staunch Baptists there in those old days, and I dare say they hold the fort still. This little representative is most heartily welcomed to our circle. May she come often and bring in many other descendants of the old veterans this letter calls to mind.

The next is from a new friend at Martin:

"I take the BAPTIST AND REFLECTOR and I enjoy the Young South page very much, and I think they are doing a great work. May God bless them in it. You may henceforth consider a friend of mine and myself members of this band. We are anxious to help in this work."

—JOHN S. BOWLIN.

"As cool water to a thirsty soul" such kind words as these are. We shall hope to hear often from these two. They will prove their faith by their works.

This must be from one of our old workers at Lella:

"It has been some time since I wrote the Young South. I send an offering for our missionary in Japan. I am sorry it is not more, but times are hard and money scarce. I hope soon to have more."

—MARY E. RUTLEDGE.

All this is very true, and it only makes the necessity for earnest work on our part the greater. Dr. Willingham pleads with the Southern Baptists to come to his aid and help the missionaries in the field in spite of the financial stringency, which is only a bigger title for hard times. We will all do our best, and the more the merrier. A dime from a great many will count up many dollars before we know it. Mary will not be discouraged.

Here's something that will please

you much from that big brick house in West Nashville:

"By request of the children in the Orphanage I thank you for the 'dish-ies,' as Mrs. Kannon pleases to call them. Our little ones are drinking out of the pretty mugs and are using the nice new plates instead of the tin ones we had before these came. The children so fear a return to these that they handle the new ones most carefully. We love to talk of the Young South. I keep reminding my charges of the generous self-denial made for our comfort. Often at night after the little ones have said, 'Now I lay me down to sleep,' at my knee, and been covered up in their little white beds with a kiss of good-night, I gather the larger ones in my room, and when the lessons are learned we read about the work you are doing and ask God's blessing on the Young South; and the children often say, 'I mean to give my pennies to the Master.' So you see we are helped by your example as well as by your money. We love and thank you all. May God bless you."

Mrs. E. C. SANDERS, Matron.

What a privilege is ours! Let us value it more and more.

Miss Nellie Powell speaks again: "I think it will be an excellent plan for us to have a room in the Orphanage. So I send in my offering. Was that not a sweet letter from Annie White Folk? Her papa and mamma are beginning well to teach her while so young to do all the good she can. God bless them and all such parents."

—NELLIE POWELL.

What a constant little friend is this one of ours in Paris! I wish we had a score or more just like her. She never misses a chance, I'm sure. It would not surprise me a bit to hear from her again in a week or so. No danger of coming too often.

Mercer sends this:

"I wrote to the Young South in 1893 and sent a stamp for a bell. So I try again for a pyramid. I want to help Mrs. Maynard."

WILLIAM ROBERT HAILEY.

Accidents will happen. I hope this pyramid will reach you safely and that you will work all the harder for the delay.

Agnes Saunders of Hartsville will let her offering go to the next need of the Orphanage, as the table is now



supplied. We shall be glad to hear again from her.

Now we change States. An ex-Tennessean writes from Mississippi:

"As a Tennessean at heart I have thought for some time of renewing my relationship to the Young South, and to day's paper hurries me to send a small offering as a token of my wish to accept Miss Cunningham's suggestion that we buy one room of the Home. This is part of the proceeds of a small music-class I have taught this winter. The Baptist and Reflector is a most welcome visitor in our home on account of its merit, and because Bro. Folk was once our beloved pastor. The Young South has greatly interested me lately, and I hope to be admitted again."

MADDIE JAMIESON.

It goes without telling how glad we are to have this earnest worker in our ranks once more.

"A friend," who says she does not write for publication, is so moved by Mrs. Kannon's first appeal for the Orphanage, which she saw through a stray number of our paper, that she sends some of her "butter money" to help on the matting. I hope this number will reach her, and that she may know how glad we are to have her gift for the Orphanage still, though the matting, hall furniture, machine and dinner set are all paid for. Some of the proceeds of her dairy would be most acceptable for Japan.

Ab! Annie White, you are dethroned:

"Here we are, two tiny volunteers for the Young South. We know that bright faces will greet us with a glad welcome. Our offering is for the 'Young South room.' What a capital idea that is! We are three years and three months old."

EMMA AND NORA WARD.

And they write so beautifully that I fancy they must be related to our loveliest of pen women, Nora Andrews of Spring Creek. Am I right? At any rate, we take the tiniest one of all to our hearts, and her sister as well. But must say adieu in haste this time. Yours ever faithfully,

LAURA DAYTON EAKIN.

Receipts.

Previously acknowledged.....	\$20 58
Emma and Nora Ward, Spring Creek.....	20
"A Friend," Stokes.....	1 00
Maddie Jamieson, Mississippi.....	1 00
Agnes Saunders, Hartsville.....	15
Louey Celestey, Echo.....	15
John S. Bowlin, Martin.....	10
"A Friend," Martin.....	10
Mary E. Rutledge, Lella.....	10
Nellie Powell, Paris.....	50
Total.....	\$29 58
Now in Treasury.....	73 01
For Japan.....	\$ 9 05
For Orphanage.....	\$ 9 05
Total.....	\$29 58

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And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humors and points to a speedy cure when all other remedies and the best physicians fail. CITICURA WORKS WOUNDS, and its cures of torturing, disgusting, humiliating humors are the most wonderful on record.

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"How to Cure Skin and Blood Humors," free.

Any lamp with wrong chimney on it is unsatisfactory. Geo A Macbeth Co, Pittsburgh, Pa, will send you the "Index to Chimneys" free, if you write for it.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

RECENT EVENTS.

—Dr. Henson of Chicago is announced soon to assist in a meeting in the Walnut Street Baptist Church of Louisville.

—There have been registered at the Stetson University in Florida 252 pupils, of whom 210 are present. Prof. John F. Forbes is the efficient President.

—An Episcopal preacher of some force in Chicago has been baptized, and he has identified himself with the Baptists. His name is H. G. Boyer.

—Dr. A. E. Dickinson of the *Religious Herald* is to contribute an article for the first issue of *The Independent* for March on "Church Life in the South."

—W. W. Fuller, Esq., of Durham, N. C., has been appointed attorney for the American Tobacco Company at a salary stated to be from \$20,000 to \$50,000 a year.

—Rev. W. A. Gibony has just closed a meeting at the Marianna (Ark.) Baptist Church, of which Rev. J. B. Wise is pastor, with 50 conversions and 30 additions to the church.

—Rev. Ashby Jones, of Virginia, has been called to the pastorate of the Baptist Church in Bardonia, Ky., made vacant by the removal of Rev. J. O. Rust to Nashville, Tenn.

—We are glad to notice in the *Index* that dear Bro. I. R. Branham, of Kirkwood, Ga., is in cheerful spirits. He has been confined to his bed most of the time during the winter. We heartily unite with the prayer of the *Index* that God may raise him up to do much more good in the world.

—We notice in an exchange that the suit of Rev. D. B. Ray of the *American Baptist Flag* against Rev. J. H. Milburn of the *Baptist Watchman* for alleged breach of contract in the sale of the subscription list of the latter paper, has resulted disastrously to Dr. Ray, who recovered one cent damages, which verdict carries no more costs than damages.

—Mr. George T. Kelley and Miss Maud Hagerman were united in marriage in the parlor of the Maxwell House, this city, on Wednesday, Feb. 20th. They are both from Warren

County, Kentucky. We congratulate them, and wish them a long and happy life. They commence their married life by having the BAPTIST AND REFLECTOR to pay them weekly visits.

—Rev. Rutherford Brett, late pastor at Clifton Forge, Va., has accepted the pastorate of the Carthage (Tenn.) Baptist Church. Bro. Brett is a native of Tennessee, and for a time served faithfully the church at Tullahoma, and later that in Columbia. We are glad to welcome him back to his native State. The Baptist Church at Carthage is composed of the best people in the town, and they always give their pastor a hearty support. We congratulate both pastor and people upon their new relation.

Deafness Cannot be Cured
by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound of imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube returned to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.
F. J. CHENY & CO., Toledo, O.
Sold by Druggists, etc.

—Married, by the undersigned, on Feb. 20, 1895, Mr. J. T. Estes, of Davidson county, Tenn., to Miss Virginia S. Estes, of Louisville, Ky. Mr. Estes may justly consider himself fortunate in winning the heart and hand of his Kentucky bride, and she has made no mistake in her choice of a husband.
S. H. PRICE

Seminary Notes.
Dr. Harris, who was baptized at Maulmain, Burmah, was with us one day last week.

Several of the brethren have been sick, one or two seriously, but all are now improving.

The Baptist Book Concern sold out last week to Mr. Chas. T. Dearing, who originally owned the stock. He will also print the *Western Recorder*, which will remain under the management of Dr. Harvey.

The law-abiding citizens held an enthusiastic mass-meeting last Thursday night and organized a Sabbath Observing Society to insist on the enforcement of the law.

We were glad to have Dr. Pickard to supper with us again one night last week after his mid-winter vacation. He paid the usual price of a meal by one of his characteristically vigorous speeches.

Bro. J. O. Rust stopped in the city a few hours Monday on his way to his new home in Nashville. It was with regret that the Pastors' Conference bade him good-bye, for he has done a great work in the State.

The Baptist Pastors' Conference appointed a committee at its last

meeting to propose conditions on which they should ask their churches to invite the Southern Baptist Convention next year. No doubt the Convention would be glad to come here on any plan to see our great Seminary, her prosperous daughter, but Louisville will never offer anything but free entertainment to real delegates.
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Louisville, Ky., Feb. 25th.

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Jackson Items.

The Highland Avenue Church reports two additions by letter and one for baptism. One asked for the prayers of the church. Increasing audience and growing interest in the Sunday-school. Bro. J. W. Gillon of Milan exchanged pulpits with Bro. Tribble on yesterday. It was Bro. Gillon's first appearance before a Jackson audience. He had fine attention and made a favorable impression on all who heard him.

The Second Church is getting ready for the series of meetings to begin on the third Sunday in March and conducted by Rev. J. N. Hall.

The University has accessions almost daily, and every department of work is progressing very satisfactorily. Of the 50 ministerial students 14 are pastors and serve 38 churches, viz., J. W. Robinson, five; G. E. Wooten, four; R. A. Kimbrough, four; M. M. Bledsoe, three, preaching two Sundays a month to one of them; G. H. Crutcher, two, preaching two Sundays a month to each; Fleet Ball, four; W. L. Howse, three; I. N. Penick, two, preaching three times a month to one of these; L. W. Russell, two; R. H. Hooker, two; J. S. Pale, one; W. A. Jordan, three; W. L. Sloan, one, preaching four Sundays to that one; J. R. Wiggs, two mission stations. Besides this great work done by these, they and others do a great deal of work that does not come in the line of pastoral work. These churches are located in important towns and villages and communities of intelligence, culture and refinement, both in Tennessee and Mississippi.

B. C. Savage preaches three Sundays a month at Martin, and one at Saulsbury. He had two accessions at Martin yesterday.

Bro. Kimbrough had Secretary W. Y. Quisenberry with him at Center yesterday, and raised \$30 for the Sunday-school and Colportage Board. Drs. G. M. Savage and H. W. Tribble will attend the missionary mass-meeting at Paris this week.

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Resolved, That we esteem it a special privilege to hear him again proclaim the Word of God.

Resolved, That we heartily recommend him and his family to the Hillsboro, Texas brethren, and congratulate them in their wise choice of so worthy, earnest, and efficient a shepherd as they will have in a Breckinridge.

By order of Woodland Baptist Church, Feb. 9, 1895.

T. H. NORVELL, Church Clerk.
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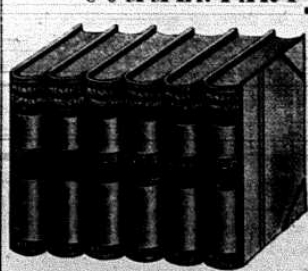
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LITERARY NOTES.

—Lady Aberdeen tried a novel solution of the ever-vexing servant girl problem in her homes in Scotland and Canada, and in the April number of the *Ladies' Home Journal* she will, in an article, explain the method she adopted.

—Martin B. Anderson, LL.D. A Biography. By Asahel C. Kendrick, D.D., LL.D., assisted by Florence Kendrick Cooper. American Baptist Publication Society, Philadelphia—1895. Price \$1.50. This is a very readable and uplifting book of 295 beautifully printed pages. Dr. Anderson was one of the great men of the Baptists of the latter half of the present century—great physically, great mentally, great morally, great spiritually. He was for a long time President of Rochester University, New York, and made a deep and lasting impression for good upon thousands of young men who attended that famous college and sat at the feet of this modern Gamaliel. He died Feb. 26, 1890, aged 75 years, four days after the death of his noble wife, who had been his life long companion, help meet and inspiration.

—The Modern Temple and Temples. A Sketch of the Life and Work of Russell H. Conwell, Pastor of the Baptist Temple, Philadelphia. By Robert J. Burdette. Published by Silver, Burdett & Co., New York, Boston and Chicago; 1894. This is a book of 385 pages. It is an intensely interesting account of the wonderful work of a most remarkable man of God. It traces him along the vicissitudes of life as a soldier, lecturer, newspaper correspondent abroad, lawyer, preacher and pastor, successful in all his avocations. But his most successful enterprise and most enduring monument is the wonderful work accomplished by him as pastor of Grace Baptist Church, Philadelphia, now called the Baptist Temple. In twenty-four years' pastorate the little meeting-house at Berks and Mervine Streets, with a few members, none of them wealthy, has grown into the magnificent Baptist Temple, with an auditorium of seating capacity for 4600; a church membership of 3,000; Temple College, with its academies scattered throughout the city, having 76 instructors and 6,100 students; the Samaritan Hospital; and missions here and there growing into churches. A little investment of a few hundred dollars in 1870 grew under the magic wand of the wise and energizing Russell H. Conwell into a church in 1894 with fostered and allied institutions and owning property valued at \$500,000. It is a model New Testament working church of consecrated members, led by a model New Testament pastor, aided by a model pastor's wife. If all pastors and their wives and all church members were similar workers, the kingdom of God would come and his will be done on earth as it is in heaven.

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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.

CARTER.—Leroy W. Carter, son of Elder A. Carter of Rockwood, departed this life Dec. 24, 1894. Bro. Carter was born Dec. 8, 1849, and at the age of 18 he was happily converted and joined the Baptist Church. At the time of his death he was a faithful member of the First Baptist Church of Rockwood. He leaves a wife and several children to whom we extend sympathy in this dark hour.
W. N. R.

DODSON.—Died Jan. 13, 1895, Sister Dodson, wife of John R. Dodson. She was born in 1860, and embraced Christ in 1875. Soon after she joined the Baptist Church, of which she lived a consistent member till death. She married Bro. Dodson in 1877. She leaves a husband and five children to mourn her loss. One had preceded her to the other shore. May God bless the bereaved ones. The funeral was preached by the writer.
J. A. MITCHELL.
Hall's Station, Tenn.

PHILLIPS.—Sister Lizzie Phillips was born March 29, 1855, and died Jan. 21, 1895. She was 39 years, 9 months and 22 days old. She professed faith in Christ in 1873, and joined the Baptist Church at Union Hill, Tenn., and was married to Mr. Lee Phillips on Feb. 24, 1874. She lived a devoted Christian for many years, and she loved Christ and her family as much as any one could. She suffered a time with that dread disease consumption. God saw fit to call her home. She leaves a mother, sister, brother, a dear husband, five children, and a host of relatives and friends to mourn her loss. She has three little infants whom the angels claimed as their jewels before they had received any touch of stain from this sin-cursed world. Sister Phillips' last words were "O! angels come and carry me home." Yes, she is now sitting on the right hand of God with her little ones with her. She is enjoying that inheritance that is incorruptible and undefiled and that fadeeth not away. May God bless her dear family and help them to meet her in that bright eternal home.

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Why John Didn't Smoke.

We were walking up and down the long platform of the railway station at New London, one bright spring morning, enjoying the fresh breeze that blew in from the Sound while we waited for the Vermont Central train to take us on to the northward.

There were other strollers besides ourselves, and we particularly noticed a handsome, dainty young fellow for his scrupulous neatness, his quiet demeanor, and his firm, erect carriage.

Presently he was accosted by a half-dozen jolly young fellows, who were surprised and delighted at meeting him there. They plied him with hasty, cordial, boyish question: "Where have you been?" "What have you been doing?" "How are you getting on?"

We dropped down on a settee near by, amused at the merry, lively chatter. Presently some one offered our athlete a cigar.

"Thank you, no," he said, firmly and quietly.

"I have given up smoking." And then he added, laughing a little and showing a set of very white, even teeth:

"The fact is, when I reached home there seemed to be no place for me to smoke, and I was under the necessity of giving up the habit."

"How was that, John?"

"Well you see, I was glad enough to get home again, and after supper I went into the library and lay down on the sofa in front of the open fire, and, lighting a cigar, prepared for a smoke. Pretty soon my mother-in-law came in. Not my own mother—she died when I was a little thing; but this one, ever since my father married her, has made a pretty and pleasant home for me. As she walked along I heard the soft rustle of her dress, and then I heard her sniff, sniff, and presently she said: 'I fancied I smelled smoke. I held up my cigar and confessed I had been smoking a little, off and on, for some time.'"

"O, is that so?" she said, gently. "Well, Johnny, I don't know that it is surprising; but please do not let me see you smoking on the street or when we are out anywhere. I don't think I could bear that." And I said: "Certainly not, ma; you can depend on me." But I threw my cigar in the fire, having lost my enjoyment of it somehow, although she did not scold.

"Pretty soon my father came in, and he said, directly: 'Ma tells me you have learned to smoke, my boy. Well, I suppose I ought to be surprised that you didn't learn sooner; but don't let me see you smoking around the house.' And I said:

"Certainly not, sir!" and was glad he had taken it so pleasantly.

"Before the evening was half over, my Uncle Tom, who is my father's partner in business, strolled over for a little chat, and as he took a seat and looked me over in a way he has, as if he was taking an account of stock, he said, in her soft voice: 'Johnny has a new accomplishment since he went away. He has learned to smoke.'"

"Dear me! is that so?" exclaimed Uncle Tom. "Well, why boys will persist in burning up their hard earnings is a mystery to me; but you

collection, and Uncle Tom said to me: 'I used to use tobacco and beer, but since I left it off I have put what money I save in that way into the Lord's work, and it gives me more pleasure than I ever got from smoke or drink.'"

"I will do that too, sir," I said. "I will follow so excellent an example for a year, and then, if I am no poorer, I will keep it up as long as I live." So I began saving my cigar dimes. I had to go to church to put them in the box, of course, and in that way I became interested in the religion I heard preached, and concluded that

Rules For Church Ushers.

Be courteous and prompt in performing your services. Do not wait for any one to ask for a seat, but offer your assistance to strangers immediately on their entering the church.

2. Do not beckon, motion or nod, by way of indicating your wish to be followed, but go directly to the person and quietly ask the privilege of assisting him in securing a seat.

3. Do not leave the pew to which you have shown a stranger until he has entered.

4. Be particularly respectful to the aged, and always consult their preferences as to location. People advanced in years not infrequently find it difficult to hear in the middle or back of the church.

5. Provide seats for boys and girls among the worshippers, not on the back row or in the gallery.

6. Do not neglect the children when they attend the services unaccompanied by older persons, but direct them to places where they will receive kind attention from others should they become sleepy or restless.

7. Have hymn books in a convenient place and, unless the pews are amply provided, see that strangers are supplied. If the congregation is singing, if possible, hand the book open to the place.

8. Be courteous to pew holders and do not show strangers to pews that are likely to be wanted by regular attendants.

9. Do not overcrowd any one portion of the auditorium, except where the attendance is so large that it becomes necessary. Seek an even distribution of the audience over the entire room. This is pleasant for both preacher and worshippers.

10. Seat no one during the reading of Scripture or prayer. Perfect quiet should prevail when God speaks to man through the sacred Word and when man speaks to God in supplication.

11. Have camp chairs in a convenient place near the door to provide seats for the aged and infirm who may be waiting for the Scripture reading or prayer to close.

12. "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there; or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?"—*Ex.*

I needed it as much as any one. So boy! I am a Christian and a church member, and I feel as if I had been getting on quite a little."

"I like your way of speaking out and telling us about it," said the jolliest young fellow of them all. "It gives me faith to believe that you have got hold of something worth having!"

"All aboard for the North!" shouted Conductor Doane. And the next minute we were moving rapidly away, leaving the group still talking.—*Mrs. Annie A. Preston in Ourard.*

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Speaking Truth in Love.

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NASHVILLE, TENN., MARCH 7, 1895.

NEW SERIES, VOL. VI. No. 29

CURRENT TOPICS.

—On last Friday a duel occurred between two Frenchmen near Paris in which one of them was killed. If many more incidents of the kind occur, dueling in France will become a serious business.

—The appropriation of \$125,000 asked for by Tennessee for the benefit of the Centennial which it is proposed to hold here next year, has been defeated by the House of Representatives in Washington after being granted by the Senate. This is a hard blow to the interests of the Centennial, but it is hoped that the next Congress will grant the appropriation.

—During the past week there has been a small sized insurrection in Cuba which may grow to larger proportions, but it is claimed that it has now been pretty well subdued. This insurrection is similar to the one in which Diaz took part in his early manhood, when in order to escape from the Spanish soldiers he threw himself into the sea, floating upon a log. He was afterwards picked up by a vessel and carried to New York. His own efforts were unsuccessful in gaining for the Cubans the political freedom for which he fought, but in the providence of God it resulted in bringing to many of them still greater spiritual freedom. May this insurrection be overruled by God to a similar purpose. These insurrections in Cuba are the signs of deep-seated dissatisfaction, just as the eruption of the volcano indicates the seething, boiling mass in its bosom. The Spaniards, who own Cuba, are very tyrannical and oppressive to the native Cubans, compelling them to pay excessive taxes upon everything, which are exacted from them at the point of the bayonet. The Cubans are getting tired of this and long for freedom. This insurrection may be put down, but we believe that another and another will occur until Cuba has either gained her independence, or has been annexed to the United States. Talking of annexing the Hawaiian Islands, why not annex Cuba? Why go 2,100 miles out into the ocean to annex islands composed for the most part of savages, when here right at our doors is the beautiful island ready to fall into our lap?

—On last Saturday night Congress was in session the whole night until daybreak Sunday morning. It then adjourned until 2 o'clock Sunday afternoon, and again was in session during nearly the whole night. This was the crowning disgrace of this most disgraceful Congress which has ever assembled at the National Capitol. We suppose that this desecration of the Sabbath day would be

justified by them upon the plea of necessity, but they have spent about eighteen months in almost continuous session in doing nothing except to talk, dillydallying over petty measures and talking, talking, talking about nothing, and now at the close they try to make up for lost time by desecrating the Sabbath day. For ourselves, as one of the American people, we enter our most earnest protest against this outrage on the part of those who propose to be the representatives of the people. The plea of the "ox in the ditch" would have had more force if the ox had fallen there by accident, but when Congress had deliberately put him there by their own dilatory methods and their shameful incompetency it loses its effect. Let us be thankful that the term of this Congress expired by limitation on March 4th, and let us hope that we shall never see its like again. It was rather significant that as soon as Mr. Speaker Crisp declared the House of Representatives adjourned *sine die* the newspaper correspondents started the song, "Praise God from whom all blessings flow." They may have intended it only for a doxology, but we imagine that the whole American people will feel like joining in the song and emphasizing the words.

—A most disgraceful affair took place in Savannah, Ga., last week. Ex-Priest Slattery with his wife, who was formerly a nun, had engagements to lecture in Savannah. The members of the Ancient Order of Hibernians, however, stirred up the Catholic population to make a demonstration against him. The mayor of the city was requested to stop the lectures, but he declined to do so upon the advice of the city attorney that free speech was guaranteed under the constitution. That night when Mr. Slattery lectured, a mob, estimated at about four or five thousand people gathered around the hall, and threw stones against it, breaking out all of the windows, and injuring some of the audience with broken pieces of glass. Threats were openly made that when Mr. Slattery came out of the hall he would be killed. The mayor, however, called out all of the military companies in the city and drove the mob back, and escorted Mr. Slattery to his hotel. The citizens of Savannah were very indignant at this outrageous attempt to suppress free speech, and the next night they crowded the hall where Mr. Slattery lectured. It was understood also that they were armed in anticipation of any trouble, and that it would not be necessary to call out the militia that night to protect Mr. Slattery. He himself declared that he would stay in Savannah until he could walk

the streets as freely as any other man. Taking advantage of the public feeling, an A. P. A. organizer has been sent for to organize a branch of the American Protective Association in Savannah. If ever there was any doubt about the need of such an organization, this incident would show it. We imagine that the people of Savannah had no idea of the intolerant spirit possessed by the Catholics, and which was manifested upon this occasion. It was the same old spirit of Rome, however, which she has manifested all down the ages. The only reason why Mr. Slattery did not suffer the tortures of the inquisition was simply because he was in America and not in Italy or Spain, and because this is the nineteenth and not the fifteenth century. The spirit of Rome is the same. She simply lacks the power to accomplish her ends. She chafes and frets under this restraint, and longs for the return of the days of the inquisition.

The Majestic Power of Goodness.

BY JAMES WATERS, D.D.

All great teachers, preachers, generals, statesmen, unconsciously carry with them a power of mastery over men. It may not be discovered except as some great emergency calls for its exercise. It seems to lie dormant until roused by some great evil. While dormant the possessor of it seems only a man among equals. Nay, he may appear inferior to the average man. Such a man among statesmen was Alexander Stevens, of Georgia, Stonewall Jackson and U. S. Grant among generals. Such a man was Dr. Wayland, and such is Dr. Broadus among teachers. And such was Spurgeon among preachers.

Meek and simple in character as children upon ordinary occasions, they instantly rise to the majesty of kings among men when some momentous occasion calls for the exercise of great moral sway. In the average human life such men pass and repass with little or no recognition of their reserve power. In every large community there are at all times a few such unrecognized masters of men awaiting their hour of opportunity. Though that hour may never come, still the magazine of power is in them ready for use, like steam in a locomotive.

What are the factors and elements of this power?

With some it is a purely intellectual supremacy. Napoleon is such an instance among military geniuses; Jefferson and Webster among statesmen; Arch-Bishop Laud and Dean Swift among churchmen.

With others who constitute a higher grade of mastery there is the added

element of moral supremacy. It is this factor which gives spiritual power to such men. It has a transfiguring effect upon their presence to the eye of observers. They seem for the moment super-human. Their words seem truth ablaze, red hot, with the Spirit of God. They carry conviction even to the hardest heart that God is in the voice of the speaker. Not because the speaker is in a phrenzy—burning with an uncontrolled fire within—but the spirit of the prophet, while subject to the prophet, bears the prophet upon its great volume of reserve forces over all obstacles, as an eagle rides on the wind by gently moving his wings. The finest examples of this spiritual mastery over malignity to be found in all literature are recorded in the Gospel according to John.

The master is Jesus. He controls men with no apparent effort to do it. He suppresses rising rebellion. He moves out of the midst of infuriated zealots, who are bent upon murder. He faces the duly appointed police who are sent by their superiors to arrest him and goes on uninterrupted by their presence to the end of his discourse, and then without any fearpasses by them. They stand like statues and permit him to escape. When the police were scolded by their superiors for neglect of duty, their sufficient answer is: "Never man spoke like this man." A laconic answer learned from Christ's laconic method. Their superiors then devise a shrewd trick to create an occasion for taking him themselves. A poor unfortunate who, as everybody knew, merited stoning to death according to Moses' law was brought before him for his sentence. If he upheld Moses' law, he would array public sentiment against him. If he defied that law it would justify his arrest. How abashed the Lord wrote on the ground! They compelled him to speak. How gently, quietly, but with what red hot words he said: "Let him that is without sin cast the first stone." Instantly the organized power melted away from him. They would have taken him, but they could not. The majesty of that face suffused with spiritual light repelled all daylight efforts to arrest the Man. Finally it occurred to some shrewd Rabbi that he might be taken in the "hour of the power of darkness," and so it was arranged. But even in the glare of the torch-lights the police quivered and fell to the ground like dead men before the overpowering majesty of his spiritual character that flashed from his face upon them. Such spiritual mastery is possible only to great goodness, and great goodness is possible only to those who seek for it as for hidden treasure.