





itself, to fulfill the prophecy concealed in man, to express and exercise the innate powers, and to make the inborn possibility an actuality. You must change human nature before the struggle to rise into better condition can be checked. Men need but come to themselves in order to make this struggle as natural as it is for the sun to rise. Education awakens, men, gives them ideals of what they ought to be and enjoy, and it impels them to transform the reality so as to correspond with the ideal. All further enlightenment increases and intensifies the aspiration. Hence some have shrewdly proposed to deprive laborers of the advantages of education in order to keep them in their place! Advancing culture means greater demands and more determined efforts to realize them. The social problem is the most evident mark of progress; men have outgrown their past, and insist on an environment worthy of a higher and broader manhood and womanhood.

The modern ideas have made laborers conscious of themselves and have developed the elemental forces in human nature. Ours is the era of human rights, when the supremacy belongs to what inheres in man. No one any longer sees why privilege attaches to birth rather than to character and merit, to labor and achievement, to enterprise, thrift and sacrifice. Personal liberty is as inalienable right so long as it does not interfere with the rights of others. But liberty involves equality; men who are not equal are not equally free. Are men equal before the law and in politics, or is justice too blind to see the crimes of wealth? Have we political bosses and also voting cattle? Can money buy States? Do corporations and lobbies own legislatures? And do our boasted liberty and equality lack reality?

Absolute equality is a dream. Neither by nature nor by achievement are men equal. An enforced equality would require the strong to descend to the level of the weak, since these cannot rise to the standard of the strong. The social workers, who are at the same time thinkers, seek no Utopian equality; but they insist that justice to the individual and to society demands all possible equality of opportunity; that is, social reform aims to establish such conditions as will give to all equal advantages for developing their powers and running successfully the race of life. With the educational, moral, industrial and social opportunities equal to all, each will be thrown on his own resources, and be responsible for the result. Not circumstance, but personal effort, is to determine the place of men. So reasonable is this equality of opportunity, so urgently is it needed, that it is rapidly becoming the ideal of social reformers.

We can refer to but one more principle, but that is of first importance. A social element has been discovered in what is usually called private, and its recognition is now demanded. The laborer is a social product, so is the capitalist; neither could be what he is had not society developed him. Labor is the work of an individual, but it is also social; it has social significance, is possible because society exists, and it has social functions. Capital is private, but private capital is also social. Society makes wealth possible, protects the capitalist and his property; the value of his possessions is due to society; and all he leaves to heirs is transmitted by society, never by the dead hand. Society now insists that the social factor in private affairs shall be recognized and made to perform its duties. The tyrant says: "My business is my own, I do with it what I please; I make my contracts on the theory of least wages and highest profits, and dispose of my property as I

see fit!" but society answers that business is a social trust, and not a selfish monopoly; that he cannot make contracts which violate social interests; that he has no property to dispose of except such as has social functions, and that he can dispose of that property only when its social duties have been met. In other words, we have passed to that stage of progress in which the true claims of the individual are as fully recognized as ever, but when the social claims and duties are insisted on as never before. Where a false individualism has prevailed, we do not put an equally false and extreme communism, but we demand a socialization in the domain in which the interest and rights of society are supreme. We demand for the individual what belongs to the individual, and with equal emphasis demand for society what belongs to society. In grading upward, not leveling downward, the rights of labor and of capital are equally sought.

Foreign specialists look with peculiar interest to the social movements in the United States. Some of them think that our freedom, our principles of equality, the absence of traditionalism, the energy of our people, and the rapidity of our development, favor the most energetic efforts for the solution of the social problem. They regard it as probable that our agitations will surpass those of Europe, and that the character of our government, of our army and of our police may be specially favorable for revolutionary movements. However this may be, the problem itself is growing, the interest in it is rapidly developing, and so serious are the apprehensions it creates that all the good should cooperate in fathoming its meaning and in working for its solution.

Cambridge, Mass.

#### Ropes' Story of the Civil War.

A work that has been earnestly wished for is a conservative, impartial and judiciously written history of the civil war. We believe that we now are to have just such a history. Mr. John C. Ropes has undertaken to write, in three volumes, a popular military history of the civil war, which is published by G. P. Putnam's Sons, New York, at \$1.50 per volume. We have at present many attempts, but no satisfactory single work covering this important period of our history. Volume one has already appeared, and concludes with the campaigns of 1862. There are some special meritorious features in this volume of which I wish to speak. The plan of the work. This undoubtedly is well conceived. The causes leading to open rupture between the two great sections of our country are not discussed, for the object of the work, as Mr. Ropes declares in the first line, is "to give a succinct and intelligible narrative of the military events of the late civil war." The account is sufficiently full of the important military movements, with the dull and useless technical details left out. This will make it a popular work, prized and enjoyed by all, like McMaster's "History of the People of the United States." The author, in the beginning treats briefly, but satisfactorily, of the political situations, relations of the generals to their civil chiefs, differences on questions of policy and interpretations, the legal positions held by both sections of the country, etc. Mr. Ropes undertakes and succeeds fairly well "to write of the subjects treated from the standpoint of each of the contending parties," and due honor, honesty and merit are given to both.

The different legal positions held by the North and South the author has definitely and clearly stated, and this deserves a passing notice.

In the South the people believed that their prosperity depended upon the institution of slavery. The hostility to slavery by the North had caused the Southern people to give long and thoughtful attention in regard to remaining in the Union, and so they were much more familiar with the arguments relative to states rights than was the North. According to the Southern conception the United States was not a single nation, but a collection of small nations bound together by treaty. At the close of the Revolutionary War there was no amalgamation by the adoption of a national constitution, but thirteen independent nations, and the National Constitution was simply a treaty. In this case any State had a perfect right to withdraw at its sovereign will, and likewise the inhabitants of each State owed their allegiance first to their own State. On this ground many who opposed strenuously the act of secession, but which, when declared, felt bound to support the independence of their State. Many of the United States officers resigned and placed themselves at the disposal of their State. With this view the Southern people were patriots defending their hearths, homes and nations against foreign invasion and conquest. The author has thoroughly grasped and clearly stated the Southern view. "There was, for instance," says he, "nothing in the temper of the South to suggest that the war was carried on for redress of grievances—as is always the case among a rebellious population. On the contrary, the attitude of the South was from the beginning one of resistance to the uttermost, it was, in fine, the attitude of a nation, repelling invasion, dismemberment, conquest."

In the North an entirely different view prevailed. While the people of the North had not given so much study to the legal position of the individual States in the Union, those who had studied it at all stoutly denied that there were thirteen independent nations. They recognized but one national sovereignty—that of the United States. This was the universal view throughout the North. It had been "nearly fifty years since the right to leave the Union had been seriously asserted by any part of the North, and the views and arguments of the members of the Hartford Convention had long been forgotten." The great mass of Northern people believed the nation to be one, and that the States owed their allegiance to the National Government and Constitution, and that no State had the right to withdraw. With these views they determined to prevent dissolution and to preserve the Union.

The author says: "When we add to this that a majority of the people of the Northern States regarded the secession of the Cotton States as unquestionably brought about for the purpose of establishing a new Confederacy, of which the institution of slavery should be the distinguishing feature, it is not difficult to see why the North should have entered into the war with a clear conscience. Not that the war was waged by the North for the purpose of abolishing slavery in the South; that was certainly not the case; the war was prosecuted to put down all resistance to the National Government." Thus the moral sentiment reinforced the sentiment of patriotism. Thus the two sections were hopelessly at variance on the subject of secession.

The burning question between the two sections was the occupation of the Southern forts, and when South Carolina seceded, December 20, 1860, hostilities were at once precipitated. The interest gathered in the beginning around Forts Moultrie and Sumter. It was Gov. Pickens' urgent desire, as is shown in his letter to Mr. Cobb, that the Confederate authorities re-

duce Fort Sumter before Lincoln's inauguration. The author indulges here in some interesting speculations as to what might have been the result if it had been done. The author very readily asserts the superiority of the Southern recruits over the Northern, and shows why it was so. And he severely criticises some of Lincoln's interferences with the generals in the field, the supineness and incapacity of some of the officers in important commands, and the visionary schemes of Gen. McClellan. On many of these questions there is wide room for differences, and no doubt Mr. Ropes will be severely criticised. We are glad Mr. Ropes has the manliness and courage to speak out what he believes, and his history will have, as it richly deserves, a wide circulation.

T. W. Young.

Ann Arbor, Mich.

#### An Earthquake Penitent.

On the night of the great Charleston earthquake in 1886 I was living in an interior town in North Carolina. At about 2 a. m. I was awakened by a young friend who summoned me to go and see a neighbor who was mightily convicted of his sins, who had had his friends about him all night, whose wife was standing by him in tears, bathing his face and hands with camphor, begging him to commit his soul to God, and saying, "O William, I do not think you will die now, but if you must, Jesus is near and ready to save you." As I entered the room she said to me, "Dear Dr. S., do pray for William and help him to give up his sins and believe in Jesus."

Questioning him a little, I found that he was not so distressed over his then present condition as circumstances would indicate, but rather, thinking that the end of the world was at hand, he was afraid to meet "the Judge of the quick and dead." He was afraid of hell and its horrors! His aspect was one of great distress, his groanings were sepulchral, he begged everybody to pray for him—a neighboring preacher had been with him some hours before I had been summoned. He was sitting in a large easy chair and refused to retire to bed.

Such words of instruction and exhortation as were at my command were given him. After remaining for some hours, his case now improving, I retired, but paid him visits for some days, as he did not get away from home. He was most liberal in promises of living a better life, of uniting with the church, of "doing good works," if the good Lord would only spare his poor life, etc.

As the earthquake alarm wore off and no new shocks followed, as the world did not come to an end, but fell into line and jogged along, doing business at the same old stand, our friend regained slowly his normal condition, which was one of worldliness and making of money. He did not join any church, he did not give himself to good works, he did not become a church-goer, but was more than ever wedded to his sins. "Fear hath torment," "The dog returned to his vomit again." The people derided him and said sneeringly, "It will take a bigger earthquake than Charleston's shake to shake him loose from his love of the 'almighty dollar.'"

"Hæc fabula docet." The gospel, not earthquakes, is best suited to lead sinners to Christ. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

W. H. STRICKLAND.

—The mothers of Tennessee lack \$170 of paying for their room in the Orphan's Home. Who will be the next contributor? T. T. T.

## OUR PULPIT.

### God's Idea of Man in the World.

BY REV. Enoch WINDS.

No. 2.

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

"And the Lord came down to see the city and the tower, which the children of men builded."

"And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do."

"Go to, let us go down, and there confound their language, that they may not understand one another's speech."

"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. xi. 1-9).

The divine idea of man was expressed in Gen. i. 26. It was renewed after Eden's transgression. It was severely indicated in the curse of Cain; again, in the destruction of men and animals from the whole earth by a deluge. To this last fearful rebuke of opposition to the will of God take a passing glance. There was a shoreless ocean. From the earth's equator round either pole its terrible waters swept. Not the highest mountain lifted its loftiest peak from the watery waste. No living thing could find a resting place. All had been swallowed that had touched this sea, which was itself its mouth. For man, fowl or beast, coming from the North, East, South or West, or any intermediate point, touching it was swallowed. Only one craft on which was life swept over all this boundless sea. Eolus turned not loose against it his winds. For the God of nations was at the helm. His guiding presence dispelled every threatening element. Not an eagle was left to proudly defy the sun's fierce blaze. The last bold bird had left his eyrie to return and find his house invaded by the relentless foe. All beneath was water. His daring spirit led him heavenward. Far and near he swept the sky, till exhausted he fell, and perished in the universal waste. The angels of God must have paused in their rounds of heavenly missions to look a moment on that lone bark with its precious freight—eight immortal souls—tossed on waves chasing their fellows toward ever receding shores. There was no shore. Only the horizon appeared a shore. As often as approached it lay farther away. But the waters seek their basins, earth appears, continents and islands are seen in their respective places. All nature begins to appear as in other days. The eight precious souls come forth from the ark upon a mountain in Armenia, and around a rude altar they bow and worship the God of their preservation. He fixes his bow in the clouds. His oath is heard, that he will never again deluge the earth. He renews the declaration of his idea of man in the world: "Multiply and replenish the earth." (Gen. ix. 1). There they are in the mountains of Armenia, but a handful. The whole earth is before them. Its hills, mountains and valleys are to be peopled and brought under man's domination,

he under God—stupendous work! Will they move steadily onward, profiting by the lessons of Eden, Cain, and the awful flood? Doubtless their dreams

were of the noise of many waters, and of some they saw perish in the sea. We shall see how they retained the lessons they had been taught. Most naturally the people, as they multiplied and sought a livelihood, drifted down westward from Armenia's highlands. As they drift along they find themselves on the borders of what appears a better country on their right, while on their left the prospect is not so inviting. To the right they turn, and fix their faces toward the West. Soon they find themselves in a district watered by two great rivers, one of the richest countries on the globe. To their rude culture the soil yields its richest treasures. They are not long in discovering that they are in a fine country for building. It is just the country for brick making. It is so rich, too, it can never be exhausted. So they forget their mission on which they started from their mountain lodges. They propose to build a city and a tower. There was no better place for building a city and a tower, even ten cities and as many towers. They had not to toil in the quarry for stone. They had brick for that. Nor had they very great trouble in procuring an abundance of mortar. For that they had slime, a natural deposit.

But special attention is invited to—

#### 1.—THE PURPOSE OF THIS CITY AND TOWER IN THE PLAIN OF SHINAR.

Unless we discern the purpose of this city and tower we will never have any satisfactory explanation of God's conduct towards the people engaged in the work. Where men have pleased they have been accustomed to build palaces, cities, towers, or anything else they have been able to build. Did they want to build here only because it was a good place for building? They would have had plenty of stone for building on the high grounds of Armenia. They might have had very good building material where they first turned their faces westward. From their own declaration in Gen. xi. 4—"Let us build a city and tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad on the face of the whole earth"—we conclude:

(a) The purpose of the city and tower was to centralize the people of earth, and knowingly or otherwise to oppose God's idea of man in the world. God had sent them forth to fill the earth, spread over it. They had gone as far on that mission as they were willing to go. They feared that they might naturally scatter over the world unless they inaugurated some counteracting agency. The wise ones brought their heads together. It was settled that there should be a point to which they might return from any of their wanderings. This point should have an attraction found nowhere else under heaven. Hence the tower to reach unto heaven. The building of such a tower would give them such a name that they would ever be desirous to honor it. Nations would recognize their greatness, and they would have less disposition to go far from the plain of Shinar. Thus they would centralize their nationality. They would make their city and tower the nave around which all nations would revolve at no great distance. They were willing to fill the rich valleys of the Euphrates and Tigris to repletion, and to govern them with their exhaustless treasures of food. But they would have God institute other means of subduing the earth, and making it in all senses tributary to his glory. What presumptuous opposition to Jehovah! Nothing on earth is more audacious than man when he forgets the author

of his being and director of his ways. Little wonder that—

#### 2.—GOD'S WRATH WAS KINDLED AGAINST THESE CITY AND TOWER BUILDERS BECAUSE OF THEIR FOOLISH PRESUMPTION.

While God had said, "fill the earth," they had presumed to say, "no." While God spread out the world around them with its varied attractions designing its complete occupancy, they said, "We only care to occupy the plain of Shinar." What presumption for them to oppose God after such awful lessons had been given earth's inhabitants! Separation from God had been inflicted because of Eden's transgression. Cain had been cursed for his walking his own way. Iniquity had run riot in the world, and the waters of destruction had swept from pole to pole. Yet they opposed God. He went down into their midst. He viewed their labors. He contemplated their folly. But he withheld not a brick. He kept not back one rude hod of mortar. He hindered not the least efficient laborer. But he confounded their language. The master-builders in vain directed the under-workmen. The under-workmen in vain sought instruction from the master-builders. Confusion of direct kind reigned supreme in every rank and file of the laborers. No one could understand another. Men could not dwell together in such confusion. Each tribe sought the quiet of isolation. To every point of the compass the population began to drift. Some sought homes toward the East, and after ages there lies China with her five hundred millions of souls. Some turned their faces southward, and they established their homes through ages, deflected by the ocean shore, filled up India. Some turned northward, and as the ages rolled by, and generations were lost in their antiquity, all the country about the Red Sea, Europe and Russia were filled with their countless thousands. And still westward hopeless mariners in their rude crafts drifted, and the Americas, with their mountains of treasure and precious metals, their valleys of enduring fertility, throbbled with human life. Some others of those with their faces set southward, deflected by natural barriers and attractions presented to the eye, filled Egypt with possibly the wisest and most powerful people of whom history furnishes any record, the builders of the great pyramid, which is indeed an altar unto the Lord, at the same time in the midst of Egypt and on its borders.

In short, from the confusion of Babel went forth the streams of population over every continent and island of earth. But while this was a tremendous advance, it was a fearful vindication of God's idea of man. 3.—HIS GRAND PURPOSE WAS NOT YET ACCOMPLISHED, AS THE PEOPLE IN THEIR DISPERSION WANDERED FROM THE KNOWLEDGE OF THE ONLY LIVING AND TRUE GOD.

China bows down to stocks and stones. Superstition pervades all minds. India is cursed with degenerated Brahmanism and Buddhism, its grossly corrupted reformation. Africa has been rightly denominated the Dark Continent. A very large part of all earth's population is without the knowledge of the true God. And a large part of those who have the knowledge of God have not a correct knowledge of him. So far as their salvation is concerned, or their dominating the world to God's glory, they had as well be in heathenish darkness. In their government of the earth and their use of it they do all to their own hurt and to God's dishonor. In the earth they seek self-gratification. They have no object of worship that rises above the visible, tangible and com-

prehensible. Hence, they are constantly driven down to earth and its degradations. They live for the present, or if there be a future in their aspirations it is so akin to the present with all its awful corruptions that their constant tendency is downwards. A man uses his money for his own advantage exclusively, he naturally grows more selfish. The more selfish he is the more he dips into things, thoughts and practices that are base, and tend to perdition. God saw the necessity in the very nature of things of raising man above himself in order to his highest and purest development. In man's highest development there was the greatest possible glory to God, as he was the crowning piece of his workmanship. Hence, he arranged for his reign over the earth with reference to his highest glory.

Then, to apply this discussion, I would ask solemnly, and with the fear of God, and man's best interest for time, and his salvation from sin for eternity, before my eyes—

(1) Is not the human race called on to recognize the only living and true God, and to do whatsoever it does in life with an eye single to God's honor and glory? Is not the Christian by reason of his relationship to God through Christ wooed by every holy emotion to offer himself a living sacrifice unto God? Has any lover of Jesus the right to stay his hand in carrying salvation, the knowledge of the true God, to all people who have it not? Has he the right to turn backward his steps from the errand on which his Creator and Preserver has sent him? Should not the Christian tradesman buy and sell to honor God? Should not the teacher do his teaching to honor God rather than man? Should not the lawyer make his brief, select his jury, argue his cause to honor God? Should not the soldier make his war for God's glory? Should not every act of every human being, and every word that escapes the lips of man, be for the exaltation of Jehovah in earth and heaven? The individual that withholds his money or influence from the cause of redemption among men drains his heart of its power and energies, and he becomes little else than a shadow of a saint. The church that purchases no raiment, except for its own body, pays for no food except that which fills its own maw, builds no house except that which turns back the wintry blast from its own back, hangs no roof except that which shelters its own head from winter's snow and summer's sun, makes no other hearts glad with salvation while its own leaps with delight—that church must grow surfeited by inaction. It, deigning not to perform its natural office, Satan sooner or later furnishes it an unwelcome task, and leads it on in the veritable belief that it is doing God's service in its members biting and devouring one another. The highest joy on earth is in making others joyous. The greatest spiritual development is in helping others into the way of life.

(2) Do we not see along the line of nations unmistakable evidences of God's purpose in man? Has he not shown wisdom and mercy in the vindication of his purpose from time to time, though it has often been with most awful severity? Who can read the account of creation, the fall of man, Cain's apostasy, the account of the deluge, the confusion of Babel, and not be deeply impressed with the sublime determination of Deity to see man, the veritable lord of creation, a ruler in righteousness?

(3) Should not every one beware of opposition to God? He has practically said, conquer the world for him. Will he not see to it that his orders are obeyed? If the first offense opened wide and deep the gulf, one impassable between him and man, a gulf never to



be bridged but by boundless mercy; if for the second offense he brought down the waters from above, and up the waters from the great deep, and drowned the world; if for the third he turned the language of man into confusion, and scattered the human family to every point of the compass,—may he not fill souls with barrenness, remove the light of some churches, and others spew out of his mouth? O ye home churches, ye selfish churches, look well to your bearing! Breakers, rough and jagged indeed, but hidden, are just ahead!

(4) It appears that the world will never be converted. What shall we do? Were there not among us the knowledge of hundreds of millions of people in China, Africa, and all over the world, who have not the knowledge of salvation through Christ, still it would be the Christian's duty, judging by the past, to go out and look for them and know wherein are their hopes. Having that knowledge of the nations, we are without excuse.

#### Our Texas Letter.

This has been an exceedingly wet summer for Texas. Much of the wheat is ruined and the large oat crop is being injured because it does not get dry enough to thresh or house it.

Our late Sunday-school Convention passed off gloriously at Bryan. The report showed a grand work done by about four score of missionaries and colporteurs, and it further showed that they were all paid in full and several hundred dollars left in the treasury. Luther is the prince of superintendents. The effort to consolidate the Boards of Sunday-schools and Missions was almost unanimously defeated. Bro. Early is doing good work as Superintendent of Missions. He inherited a debt when he went into the office which has hung about his neck, and necessarily retarded the work some. But he is making vigorous efforts to meet it by the time the Convention meets. He has no assistant and hence most of his time is taken up in office work.

Both the University at Waco and the Female College at Belton had prosperous terms last year. These institutions are doing noble work for the Baptist cause in our State.

The walls of Burleson College at this place are nearly completed, and with the large force of workmen employed it will be ready for occupancy Sept. 1st if the incessant rains do not interfere. It is a three-story pressed brick building, 75x90 feet, with 23 rooms, and starts off without debt on the campus or building. It is to be furnished with the most improved school furniture. Granville has eight converging lines of railway and a population of 7,000. It is situated in the midst of one of the finest farming countries on the earth, surrounded by 40,000 square miles of territory in which the Baptists have no school at all. This territory has thousands of Baptists in it, more than 500 of whom live in Greenville. It seems that there could be no better place for a Baptist school, and the indications are that the Burleson will take high rank from the start.

The Buckner Orphans' Home is still doing its grand work of charity in feeding and housing about 300 children.

Upon the whole, Baptist matters in Texas are prosperous and measurably placid. True we have more or less commotions, but then there are so many of us. As the old copy used to run:

"Many men of many minds,  
Many birds of many kinds."

Well, that applies exactly to the Baptist hosts in Texas, who have come from everywhere, and are still coming quite numerously, and it is not at all surprising if we are not quite as serene as the Baptists of the older States. So

many persons so closely allied will make some friction. It is like Paddy and Bridget, who were in a continual stew about something and always quarrelling. On one occasion, seated before the fire, Bridget noticed two large cats on the hearth, lovingly caressing each other. She called Paddy's attention to it and said, "Now, Patrick, jist see thim cats, how lovin' they are; and here we are, lawful man and wife, made so by the howly praste, and yit we are always warrin' wid each other. Now, Patrick, why can't we be peaceful like thim cats?" Paddy replied, "Ah! Biddy, thim cats are all right now, but ye jist tie thim cats together and see how they will foit." Now that's the way it is in Texas. There are too many of those who have feline qualities tied together. If we were as small as some of the older States perhaps we might be as quiet.

Our fifth Sunday meetings have just passed off, and if they were all as pleasant as that of our Association—barring the black mud—they were a benediction to our people.

S. J. ANDERSON.  
Greenville, Texas.

#### Baltimore Letter.

##### AN EPIDEMIC OF RESIGNATIONS

seems to prevail in our city. Drs. Ellis, Rowland, Barron, Brethren Hires and LaBarrar all resigned recently, and now Dr. H. Allen Tupper, Jr., tenders his resignation of the Seventh Church. This step he has sometime contemplated in order to spend nearly a year in foreign travel. It is possible that Rev. E. Y. Mullins may also resign his field at Lee Street. He has been called to the North Avenue Baptist Church, Cambridge, Mass., a growing church in the neighborhood of Harvard University, Boston. He is also wanted as Assistant Secretary of the Foreign Mission Board, Richmond, a position for which he possesses eminent qualifications. It begins to look as if to fill a Baltimore pulpit acceptably is to make a man popular in other sections. Pulpit committees frequently turn their spyglasses toward the Monumental City.

HOW CAN HE DO SO MANY THINGS? is a question frequently asked about Dr. H. M. Wharton. He is pastor of Brantly Church, which has grown from 32 to 1,000 members in about eight years. He is also one of the editors of *The Evangel*, has written several books, is a popular lecturer and a most successful evangelist. Besides, he runs the Baptist Orphanage of Baltimore and the "Whosoever Farm" for homeless children in Luray, Va. He has recently purchased the Luray Institute property and is now engaged in founding a "college for young ladies." Prof. M. M. Hargrove is the principal, aided by a large corps of teachers. Dr. Wharton's idea is that there should be in this famous Virginia Valley a school where young ladies can be taught, at a moderate cost, every useful branch of knowledge. Telegraphy, typewriting, book-keeping, stenography, etc., will be added to the ordinary college curriculum.

##### THE B. Y. P. U. A.

so long talked of here in Baltimore, will be in full progress by the time this reaches you. A mammoth tent, seating 15,000 people, is spread adjoining our great Druid Hill Park, and is already attracting many sight-seers. The city will be crowded with Baptists for the first time in its history. We hope for great good from this meeting, especially to our Baptist churches in Maryland.

The Publication Society and Sunday-school Board will both have exhibits of their publications. *The Evangel*, our Baptist paper, will print a fine special edition next week, and

present a copy to every member of the Convention.

##### A FUNNY ARRANGEMENT

is that made by the Associate Reformed Presbyterian Church of that city. They have called the late pastor of the First Baptist Church of Cincinnati, Dr. M. C. Lockwood. The doctor is represented as a popular speaker, but not specially strong as a Baptist. This arrangement is somewhat akin to that made by Rev. Thomas Dixon, Jr., of New York, who has as an associate a Congregationalist, who will look after the Pedobaptist part of his congregation. Strange as this may seem, it is not worse than the arrangement by which the eminent Robert Hall of England was pastor of a church which had two celebrations of the Lord's Supper, one for the Baptists and another for the Pedobaptists.

##### BALTIMORE.

#### Our Florida Letter.

Dear Bro. Folk:—My interest in Tennessee, temporally, denominationally, educationally and spiritually, must not be decided or judged of by my correspondence to you. I know I would like to let the brethren there hear from me often than they do, and they would like if I had the time and ability to write. It was in Tennessee I first learned to sing.

"Yes, my native land, I love thee,  
All thy scenes, I love them well,"  
and, of course, I understand its meaning now as I could not then.

We are having a very changed condition of affairs here since the disaster (as we have got to saying) of last winter. The amount of money that our fruits and vegetables brought in to the State, and increasing some each year, resulted in a great many of our people having a bank account or some money lying by them as a reserve fund. That fund is now nearly exhausted, and it was replenished very little by the vegetable crop, so that we are now realizing what we expected as to financial pressure. Our people, however, have planted corn more largely than ever before, and the seasons have given them a good crop, and peas and potatoes are being very generally planted and consequently there will be very little corn, hay and oats shipped into the State compared with former years, and less money going out for them. Our people, too, are manfully adjusting themselves to the state of things and using economy, and so we do not anticipate suffering or hunger, but many of our people will be hard pressed for money to pay taxes, pay their pastor, and support missions.

Amid our reverses, changes and anxieties the Lord has graciously prospered our work in all departments. Several churches have had ingatherings, reports of our missionaries have been encouraging, and the chief drawback or discouragement is our small receipts for missions, etc.

Rev. H. M. Frier of Madison County, one of our old ministers, passed to his rest quite recently. He was a good man, a minister without reproach, and had been for several years Moderator of the Florida Association, the oldest Association in the State.

The "heated term" is upon us, alleviated somewhat by our daily breezes and, for some time, almost daily rains. This scribe would love to come to Middle Tennessee for a few weeks, not because he would find it much cooler than at home, but for rest and the pleasure of gazing once more upon the familiar scenes of former years, and the familiar faces of a few—alas! only a few—friends of youth and riper years who yet remain in the church militant. Financial embarrassment, however, and the critical condition of our work, seem to say, "not now,"

and I must submit to the Divine will, as it seems to be to work awhile longer, and if on earth I can mingle with friends old and new about the place of first and second birth no more, we will cherish the hope of a sweet reunion in a "better country."

W. N. CHAUDOIN.

LaGrange, Fla.

#### The Week of Prayer.

I desire to call attention to the article of Dr. Gambrell in your issue of the 4th, "A Week of Prayer." Under God I believe it means much. I hope those who did not read it will do so, and all who did will re-read it. This committee of seven from the Southern Baptist Convention, with so many Secretaries of our State Boards, spending two days in conference as to how best to get all of our people interested in missions and then unanimously deciding to call on all of the pastors and churches to join in a week of special prayer for the Holy Spirit, means much. I hope every pastor and church in Tennessee will join in this special cry to God for the Holy Spirit to enable us to see our duty. Oh! if the Spirit would only awaken us of Tennessee what a power we might be for His glory! Oh! for the Spirit to come afresh upon one thousand preachers and nearly fifteen hundred churches! With His mighty help what could we not do!

Think, brethren, how we need to be awakened—in this I cannot speak of the millions in heathen lands, but will only call attention to Tennessee. There are in our State one million of souls over ten years old going into eternity who do not profess to be saved. Many of these are dying each month! Will you stop and try to grasp this fact? What is it to be lost throughout eternity? Many thousands of this million never enter a church. Many have never been into a Sunday-school, many of them have never been asked to go to Sunday-school.

Beloved pastor, are you in any way responsible for this conduct? Is it nothing to you, dear brother, that there are many thousands of families in Tennessee without a copy of God's Word? Have you made an honest, earnest effort to supply this need? Have you tried to get your people to help? Will not every pastor and every one who reads this, help pray for the Holy Spirit to arouse us to this work? The State Mission Board and the Sunday-school and Colportage Board are earnestly striving to preach the gospel to the lost of Tennessee. Who will help us? I ask this for the Master's glory.

In every protracted meeting in the State will not the pastor and the one who is helping call attention to this request for the power of the Holy Spirit, at least one time each day during the week beginning July 21st? Then will not each pastor preach at least one sermon on Christ's last command: "Go ye into all the world and preach the gospel to every creature?" Is not this command as binding as the one to baptize believers? Brother preacher, will you let the Holy Spirit speak through you to the people?

"Ask and it shall be given. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." W. Y. QUISENBERRY.

Chattanooga, Tenn.

—Big Emory Association meets with the church at Sugar Grove Thursday, Aug. 29th. Visitors and delegates coming by rail will be met with conveyance at Harriman. If you come this way please send your name to Rev. S. W. Tindell, D.D., Harriman, Tenn. A hearty welcome to all.

W. N. ROSE, Clerk.

Glen Alice, Tenn.

## NEWS NOTES.

### PASTORS' CONFERENCE REPORT.

#### Nashville:

First Church—Good audience considering the rain. Morning subject, "The Spirit's Witness to Believer's Sonship" (Rom. viii. 16); union services at night.

Central—Fine congregations; 240 in Sunday-school; one received by letter; pastor preached in afternoon to colored church on Summer street.

Immanuel—Pleasant day; preaching by pastor in morning; union services at night.

Third—Good congregations; 196 in Sunday-school; two baptized and one received by letter.

Edgefield—Bro. E. L. Grace preached in the morning; union services at night.

North Edgefield—Pastor preached in the morning and Bro. L. J. Leland at night.

Seventh—Pastor preached morning and night; 181 in Sunday-school.

Centennial—Pastor Jacobs at Tracy City in a meeting; no services in the morning; Bro. J. F. Weaver preached at night.

Howell Memorial—Bro. S. H. Price preached at both hours.

Mill Creek—Bro. I. N. Strother preached in the morning and at Una Mission at night.

Union Hill—Pastor A. Robertson reports two delightful services. Morning subject, "Walking as Children of Light;" evening subject, "The Invisible Things Revealed." Outlook hopeful for meeting in August.

Mt. Olivé (col.)—Pleasant services; Pastor Clark preached; received two by letter and one by relation.

Fowler Mission (col.)—Preaching by Bro. Fowler.  
Bro. W. D. Holt, pastor at Wyoming, a suburb of Cincinnati, also Bro. W. W. Gardner, pastor at Monticello, Ark., were present, and afforded the Conference much pleasure.

#### Memphis:

Rowan Church—Bro. Norris preached morning and night to appreciative audiences. Many ask for prayers at our cottage and church prayer-meetings, and also in the Young People's Union. The Ladies' Aid Society has trebled in number. We have been receiving from five to ten members into the Y. P. U. every Friday night. The increase of interest in the church and every department of church work has been most remarkable and gratifying. The church is more united in spirit and is in better working order than she has been for years. To God be all the praise.

First—The Central Church worshiped with us; house full; pastor preached on "The Excellency of the Knowledge of Christ." Last Lord's day Dr. R. H. Graves of China preached a very thoughtful sermon on "The Mistaken Notions Regarding the Kingdom." Sister Graves addressed the ladies on Tuesday evening. The Rudy Mission brethren have decided to hold a meeting of days, to begin early next month.

Germantown—Pastor N. W. P. Bacon preached in the morning; no service at night on account of rain.

Trinity—Good service; Elder W. A. Jordan preached; 86 in Sunday-school. Pastor Dorris began a meeting at the Park Avenue Church. Prospects for a good meeting are flattering.

Bro. W. J. F. Allen preached at 4 p. m. at Bledsoe's school-house; congregations good. The service seemed to be enjoyed, and it is hoped will result in good. Bro. P. H. Davis conducts an interesting Sunday-school at that point.

#### Knoxville:

Centennial Church—Pastor Snow preached at both hours; one baptized;

345 in Sunday-school. Bro. Snow has just returned from Bell Buckle, where he had a fine meeting. Good meeting at the mission.

Third—Pastor Anderson preached at both hours; 145 in Sunday-school.

Smithwood—Bro. Acree preached in the morning to a good audience; Pastor Anderson preached at night; 135 in Sunday-school.

Central—Pastor Davis preached at both hours; 96 in Sunday-school.

First—Rev. W. M. Anderson preached a good sermon in the morning. Pastor Acree preached at night; subject, "How to Select a Husband;" one baptized since last report.

Prof. J. T. Henderson was present. He reported that the Centennial, Second and Third Churches observed "College Day" and realized \$28.

—A good work is being done by Bro. Quisenberry and his co-laborers—a work that should receive the hearty sympathy, prayers and material assistance of every Baptist in Tennessee. A word to the pastors of the State. If you have not had Bro. Quisenberry visit you, you should do so at once. His visit will stimulate you and the churches and prove exceedingly helpful. G. L. ELLIS.

Martin, Tenn.

—Friends of Dr. John A. Broadus are requested to send to Mrs. Broadus any letters in their possession which would be of use in the preparation of a Memoir of him to be written; also any incidents of personal experience that might be valuable material—particularly, bearing on his earlier years. All such documents will be greatly appreciated, and will be returned to the sender if desired. Please address Mrs. John A. Broadus, 821 Fourth Ave., Louisville, Ky.

—I recently had the pleasure of conducting a meeting of eight days at Carlisle, in this State. We had the gracious manifestation of the Spirit from the beginning. Twenty-one were added—fourteen of the number by baptism. Pastor S. L. Pine recently stepped from a thousand dollar position in the Campbellite Church to less than half the amount in the Baptist Church, but he seems happy and contented. Carlisle Church is composed of noble people who know how to treat an evangelist. W. A. GIBONEY.  
Wynne, Ark.

—Let every Sunday-school in East Tennessee that can possibly do so, have one or more representatives at the Convention next Tuesday and Wednesday at Cleveland. A rate of one and one-third fare has been secured on all roads in the State on the certificate plan. Be sure and get your certificate when you buy your ticket. This will be countersigned by the Secretary of the Convention and you will be entitled to one-third fare returning. Bro. Motley has prepared for a large delegation. Let us not disappoint him. W. A. J. MOORE, Sec'y.  
Knoxville, Tenn.

—Carson and Newman collections for building:

W. B. Ford, Knoxville	\$10.00
Full Branch Church	10.00
Rev. J. T. Pope, Nashville	5.00
R. H. Elington, Bearden	20.00
Judge H. B. Lindsey, Knoxville	25.00
Congressman R. E. Gibson, Knoxville	10.00
B. H. Bachman, Clover Bottom	10.00
D. C. Morris, Morristown	12.50
John Morris, Morristown	5.00
D. G. Maples, Mosley Creek	5.00
J. W. Goodwin, Cash's My Creek Bank	5.00
Mayor J. T. Goodson, Morristown	15.00
Dr. L. W. Davis, Knoxville	30.00
W. R. Cooper, Knoxville	50.00
<b>Total</b>	<b>\$312.50</b>

To the one who will send me a dollar for the College, I will send a photograph of the new building.  
J. T. HENDERSON.

—Dear Bro. Folk:—Please suffer another word in reference to the meeting of the East Tennessee Baptist Sun-

day-school Convention. Next week has been designated by the committee appointed by the Southern Baptist Convention as a week of prayer for the power of the Holy Spirit in our work, and it occurs to me that our meeting next week will afford a favorable opportunity for the representative Baptists of East Tennessee to unitedly invoke this blessing. Indeed, our Convention will be a miserable failure without the power of the Holy Spirit. Shall we not ask for it now, and also when we come together?

R. L. MOTLEY.

Cleveland, Tenn.

—The fifth Sunday meeting of Unity Association met with the church at Toone June 28th, 30th. After the introductory sermon by Rev. W. A. Jordan the meeting was duly organized. The delegation was more than average, and the questions were discussed fully. The local attendance was the best I ever saw. The collections and contributions amounted to \$24. On Sunday at 11 a. m. Dr. Savage preached one of his soul-stirring sermons to a large and attentive audience, and at 3 p. m. made the best speech of his life in Ministerial Education. Rev. W. L. Brown and Prof. Carey Folk were with us. Sermons were preached during the meeting by Revs. U. A. West and J. F. Davis. Next meeting is to be held at Pocahontas.

W. ISAAC YOUNG, Clerk.  
REV. U. A. WEST, Mod.

—On Saturday, July 6th, the writer by unanimous voice was called to the pastorate of Gravestone Baptist church, to which he has been preaching for the last three years. After the vote the sisters of this church, by Mrs. T. W. L. George, presented their pastor an elegant silk quilt valued at \$25, which was received with a feeling of appreciation that no words can express. We trust that our future at this place shall be successful, and that we shall still have the hearty co-operation of the church. On Sunday our pulpit at this place was filled by Bro. H. B. Clapp, a student of the Louisville Seminary, who preached one of the ablest sermons on Obedience to the Master it has ever been my pleasure to hear for some time. Bro. Clapp is one of East Tennessee's promising young preachers and we trust there is a bright future in store for him. G. W. SHIPLE.

Mynatt, Tenn.

—The Executive Board of West Tennessee Sunday-school Convention held its first session here last Friday. The meeting was a most happy one. The Board earnestly insists that the vice presidents appointed for each Association, before accepting the work, should feel that they do so because they love the work, and because they can and will give of their time in securing the co-operation of every pastor in their Association in securing a school within every church of the field. Also, they will urge the taking and properly using our Sunday-school literature, so that a knowledge of God's Word shall be the aim and result of every Sunday-school. We believe that the Sunday-school helps sustain the same relation to the Bible that the Sunday-school does to the gospel, the preached Word. There are ten Associations in West Tennessee, 323 churches, 28,475 church members; but oh! how many out of Sunday-school! Brethren, will you not lend your aid to the work another year? J. M. SEYMOUR.

Pres. of W. T. S. S. Convention.  
Trenton, Tenn., July 15th.

#### "Try Again."

Some time since I made a request for certain copies of the State Convention minutes. In reply I have received copies of the minutes of a good many

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

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

#### A Liberal Gift.

On the 11th inst. Major J. N. Newman, an honored citizen of our community, and a member of our Board of Trustees, gave the sum of \$4,000 to Carson and Newman College to be used as permanent endowment. Mr. Newman, having no children of his own to educate, has shown his magnanimity of soul by paying the expenses of a number of worthy students who are now valuable members of society. He has made himself immortal and enshrined himself in the affections of East Tennessee Baptists by helping the enterprise so dear to us all in an hour of need. How noble it is to do these generous things while we live! Who will be next? You have notes you might transfer. Let us be encouraged by this princely act and rally as never before around our college. J. T. HENDERSON.

#### W. T. Adams Hall.

This is the name of the new dormitory in process of erection on the campus of the Southwestern Baptist University. After Mr. W. T. Adams of Corinth, Miss., had agreed to furnish the money for this building, I asked the privilege of naming it with his name.

W. T. Adams is yet a young man; but starting a poor boy with an interest in a plow foundry at Rienzi, Miss., he soon owned the whole business. He moved to Corinth, Miss., and enlarged rapidly until he owns and directs one of the largest, if not the largest, machine shops in the South, shipping engines and boilers and other products of his immense shops to all parts of the country. He has grown rich, not by doubtful schemes of speculation, but by energy and wisdom.

He is a devoted member of the Corinth Baptist Church. I shall always remember a conversation I enjoyed with him a few years ago. It was after we had attended a meeting where had been sung the song, "When the mists have cleared away." He remarked that his men no doubt sometimes thought that he was a hard master, but they would know better when the mists have cleared away. He spoke it with much feeling. I was glad at the show of Christianity. It always gladdens me to see my old neighbor boys deeply religious. The Corinth machine shops, under the direction of W. T. Adams, opens each day's work with a meeting of the men and with prayers.

Is it strange that the blessing of God should rest on the labors of such a man?

This gift reaffirms what I have noticed so often, that men of undoubted wisdom and Christianity see that the education of the poor and tolling boys of the country must be provided for. There can be no better investment of money.

The organization of the management of this dormitory will receive our best thought. The purpose of Mr. Adams is that worthy young men shall have good board and lodging at actual cost, and thus be enabled to enjoy training in one of the very best colleges in America. G. M. SAVAGE.



## 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. Williams, 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. I. T. Tichenor, D.D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acker, D.D., Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

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

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

**Orphan's Home.**—Rev. T. T. Thompson, Financial Agent, Nashville, Tenn.

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

**Corresponding Secretary.**—Miss Lucie Cunningham, Nashville, Tenn.

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

**Editor.**—Mrs. Elijah Ford, Nashville, Tenn.

## A Letter To Dr. Whitsitt.

Rev. W. H. Whitsitt, D.D., M.D., Louisville, Ky. *Dear Brother:* In addressing this letter to you, conveying our congratulations on your advancement to the Presidency of the Southern Baptist Theological Seminary—than which there is no greater school of the prophets known among men—you will please allow us to pass over, with due deference, the distinguished titles which you have so long and so worthily worn, and let us think of you and speak to you by the more endearing title of *brother*. Titles sometimes adorn the man and sometimes the man adorns the titles. No title has ever lost its dignity when worn by you, and no position has ever been lowered when entrusted to your care.

The eyes of four generations at Mill Creek have been fixed lovingly on your every step from the cradle of infancy to the Presidency of the Seminary. The fifth have their eyes turned toward you, and generations yet unborn will rise up to bless you for your work's sake.

Memories of the past crowd upon us. Ninety and eight years ago this church was constituted; and on the same day your grandfather, James Whitsitt, was ordained its first pastor, and in the year 1812 he "baptized about 350" converts.

Little mounds speak, silent ashes are eloquent, epitaphs are history engraved in stone. Here in our yard under the native oaks quietly rest the ashes of James Whitsitt, and from our yard will the glorified bodies of your father and many dear ones rise to meet the Lord in the air. Shall we meet them?

The hills over which you once sported, the fields through which you often roamed in boyish ecstasy, gathering wild flowers by the way and joining the birds in whistle and song, are still here; the stream in which you bathed, and from which you often lifted the beautiful trout, and in which you were buried with Christ in baptism, is yet pursuing its way to the gulf. Many spots sacred to you, because God met you there in your devotions, may yet be seen, and many of the stately oaks yet stand in beauty and strength, bewitching the sun to kiss the dew from their leaves; but the old saints who

## TREASURER'S REPORT.

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

ASSOCIATION.	Ministerial Relief	Ministerial Education	Orphan's Home	S. S. and Colportage	Home Missions	Foreign Missions	State Missions
Beulah.							
Martin L. A. S.	5.00						
Bro. Owen	2.25						
Woodland ch.	11.75						
Martin ch.	14.67						
T. M. Ryan	3.00						
R. E. Nowlin	3.00						
Mrs. Bloodworth	11.75						
Walnut Grove ch.							
J. J. Adams							
Martin B. Y. P. U.							
Union City L. A. S.	5.00						
Big Hatchie							
Woodland ch.							
Liberty ch.	3.20						
Mrs. M. J. Huffman	1.00						
Miss Cora Conner	1.00						
Hubert Owen	1.00						
Mrs. Sallie Deracher	1.00						
Mrs. J. Conger	1.00						
Miss Lillie Day	2.25						
Wm. Thomas	5.00						
Mrs. H. D. Anderson	3.00						
Holly Grove ch.							
Central.							
Trenton ch.							
Milton L. M. S.	2.00						
Bella ch.							
Popular Grove ch.							
W. M. Hunt							
Mary Tharp							
Oak Grove ch.							
Trenton S. S.							
Trenton L. A. S.	5.00						
James Newell	5.00						
W. H. Ryals	5.00						
Church near Trenton	23.50						
Hickory Grove ch.	1.00						
Church near Trenton	21.25						
Poplar Grove ch.	1.00						
Lavonia ch.	7.50						
Chapel Hill ch.							
Antioch ch.							
Friendship ch.							
Treasure ch.							
Trenton ch.							
Miss E. Rose	7.35						
J. C. Edenton	1.00						
Milton S. S.	2.25						
Miss L. McWhorter	2.25						
Mrs. I. N. Penick	1.00						
Miss Rebecca Carpenter	3.00						
W. J. O'Conner	3.00						
Mrs. J. W. McCreche	3.00						
Rev. R. H. Bloom	5.00						
D. M. McCutcheon	2.50						
W. M. Wharton	5.00						
Chilhowe							
Island Home ch.							
St. Olives ch.							
Meridian ch.							
Thorn Grove ch.							
Concord.							
Nashville Centennial ch.	60	20					
Mill Creek ch.							
Nashville Central L. M. S.							
Nashville Central Y. L. M. S.							
Fellowship ch.	1.65						
Mill Creek ch.	7.71						
Cumberland.							
Spring Creek S. S.							
Clarksville ch.	11.35						
Cross Creek	4.00						
Nashville 1st ch.	30.00						
Nashville 1st S. S.							
St. Carmel ch.	12.00						
Gallatin ch.	10.00						
Rev. H. E. Truex							
J. E. Drake							
Miss Genie Rollow							
Miss Eugenie Haywood							
Fred J. Fuller							
Orinda S. S.							
W. M. Seaveil							
New Bethel ch.							

(Continued next week.)

watched you then are waiting on the other shore. Some who were fathers and mothers when you were a boy, and many who grew up with you, still live to rejoice in your usefulness. A generation of young people, constituting a large majority in the community, and not less than a majority in this church, look up to salute and congratulate you. With us you embraced Christ and found that peace which passeth understanding; with us you were baptized; with us you began your ministry; by our authority the hands of the ordaining council were laid on your youthful head; with us you labored as pastor, going in and out before us; from here you started to the exalted position you now occupy. You were our brother well beloved then; you are our brother much beloved now. We feel ourselves honored by the Lord in you, and it is in our hearts to honor you in the Lord ourselves.

To have been associated with John A. Broadus is a benediction to have been co-laborer with him is an exalted privilege, to succeed him is an honor which not one in a thousand hope to gain. Elisha wore the mantle of Elijah with distinction among the young prophets of Israel. We predict that the mantle of Broadus will descend from your shoulders to those of your successor without spot or wrinkle.

As in the past, we believe that your faith and loyalty to God and his Truth, your Christian integrity, deep piety and consecrated ability will be brought to bear on the great work to which God and his people have called you. You will succeed. We assure you that no people rejoice more at your promotion than the members of your old mother church, and none are more sincere in their heart-felt congratulations.

As we send this greeting to you, we send our prayers to God for you—and shall continue so to pray.

C. B. HARWOOD,  
R. L. WRIGHT,  
S. H. PRICE,  
Committee.

Adopted by Mill Creek Baptist Church, Davidson County, Tennessee, June 2, 1895, and a copy ordered sent to Dr. Whitsitt and a copy sent to the

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

**Royal Baking Powder**  
ABSOLUTELY PURE

Western Recorder and the BAPTIST AND REFLECTOR each for publication.  
S. H. PRICE, Moderator.  
W. H. WHITSITT, Jr., Clerk pro tem.

## Ministerial Education.

All true education is of religious obligation. It grows out of the duty of every man to make the most of himself for the glory of God. Less than the exhaustion of his possibilities of self-improvement will not satisfy the claims of duty upon him, nor reach the extent of his obligation. To reach this limit by the highest possible culture of brain and of heart is the aim of all right educators. To seek, and as far as possible obtain, such an education is the religious duty of every man who desires to glorify God or serve well his race in any calling of life. Much more imperative is this duty if that calling be the Christian ministry. To assume the instruction and leadership of men in matters pertaining to their highest interest for time and eternity demands the fullest preparation for such leadership by sanctions as much more solemn as those interests are more important than the ordinary concerns of life. This seems to be so obvious that it is almost incredible that any one should ever have thought otherwise. But if this obligation rests upon the minister himself, it goes the less rests upon the church to aid him in meeting it. He is God's "gift" to the church. He does not go into the ministry as men enter other callings—he is "put into" it, "called of God, as was Aaron," by the Head of the Church. He is entrusted to the church to be made the most of for the glory of God and the advancement of the Redeemer's kingdom on earth; and the obligation of the church so to do begins with the reception of such gift.

To help on the young minister by prayer, sympathy, counsel and financial aid, if needed, to a full preparation of highest efficiency, is as much the duty of the church as the support of its pastor. Both rest upon the duty of the church to utilize every gift of God for the highest promotion of his glory. It is high time our churches were beginning to understand this matter.

It has pleased the Lord, for the most part, to call poor young men into the ministry, and thus distinctly to throw the obligation on his churches to train these young men for him. He thus seeks, by the obvious necessities of the situation, to develop the graces of his people. But alas! instead of appreciating God's purpose and becoming gladly responsive to it, too often the churches have turned coldly away from the young minister and left him to struggle alone to the necessary preparation for his life-work, or to go into it with such lack of preparation as forbids the hope of efficient labor in the Master's vineyard. Such a course is to completely ignore highest obligation, dishonor God and paralyze their own efficiency. The church that takes such a course need not expect the blessing of God.

Is not the present languishing state of Zion largely due to the course pursued by most of our churches towards the ministry—in the grudging support of their pastors and the still more grudging support of the young men

preparing to preach? Brethren, let us wake to the importance of this subject, and pray God to show us our duty and give us grace to perform it.  
W. A. M.

Leadvale, Tenn.

## Concord Association.

The fifth Sunday meeting of Concord Association convened at Christiana with Palestine Church, on Friday night, June 28th, at 8 o'clock. In the absence of Prof. J. E. Bailey, Chairman, J. H. Wright of the Seventh Church, Nashville, Tenn., was elected to fill the vacancy. J. H. Pierce was elected Secretary.

S. H. Price spoke to the question, What at the present are the greatest needs for the better prosecution of our missionary work? He read as a basis for his speech 1 Cor. xvi. 1, 2. His speech was well prepared and ably delivered—in fact, the most forceful exposition of our duties to God and to one another I ever heard. He emphasized the great need of personal giving. A good audience was present, and no doubt many went away saying, Lord, help me to give something for the prosecution of the work. We all felt that it was good to be there. The question was further discussed by Geo. A. Lofton, J. H. Pierce, W. A. Rushing, and S. A. Davidson.

Saturday morning, June 29th, devotional exercises were conducted by S. G. Shepard, after which the Chairman called for the enrollment of the churches, and the following responded: Antioch, J. H. Pierce; Baker's Grove, P. W. Carney; Christiana, B. F. Jones and S. D. Miller; Gladeville, S. T. Sullivan; Lascassas, R. E. Jarmon, G. W. Burke, Miss Lena Burke, and J. T. Sanders; Mill Creek, S. H. Price; Fellowship, J. F. Sanders; Centennial, H. J. Wiggs and wife; Mt. Juliet, J. A. Sullivan; New Hope, Miss Floie Dement and D. P. Zealand; Murrefreesboro, I. A. Haley and G. S. Jarmon; Seventh, J. H. Wright and S. A. Davidson; Mt. Hermon, Brice Freeman and Miss Eugenia Freeman; Eagleville, J. H. Wood; Central, G. A. Lofton. Perhaps this was the largest representation at a meeting of this kind for years. Enthusiasm ran high.

Importance of reading the Scriptures and worship in the family was introduced by Peyton Carney. His speech was very pointed and practical. Several others spoke to the question and brought out many good things.

Does it or does it not make any difference to what denomination Christians one belongs? was discussed by I. A. Haley in a very able manner, and truly all could see that it does make a difference. His speech was plain and convincing.

Exegesis of 1 Jno. i. 8-10; iii. 9 was made bare with a powerful speech by G. A. Lofton. His illustration of the sour crab stub with the good twig grafted in was fine and will never be forgotten. You could hear from many lips, "Wasn't it grand?" Dr. Lofton certainly beat himself upon this occasion.

Dinner was then announced, and the great crowd repaired to a nice grove where the good-hearted ladies prepared refreshments. Strange as it may seem, it was good to be there.

The discussion of the various topics was continued with unabated interest until 4 o'clock, after which an adjournment was taken until 8 o'clock at night. A fine rain began to fall about sundown, consequently many were kept away from the night session. However, an interesting discussion was kept up until a late hour.

Sunday morning devotional exercises were conducted by S. G. Shepard, and several warm speeches were made and much spiritual interest manifested.

# IVORY SOAP

## IT FLOATS

When you pack for the sea shore or the mountains, fill a tray of your trunk with Ivory Soap and require your laundress to use it. Light summer garments should be washed only with a pure white soap.

THE PROCTER &amp; GAMBLE CO., CHICAGO.

ary of the Southern Board working among the Indians or whites. If there are any on my field I should like to co-operate with them."

I will add that the above include nearly half the Indians of the two Territories.

B. F. STAMPS.

Tahlequah, I. T.

## The Test of Devotion.

Is Jesus precious to you? Do you esteem him as the jewel of your soul? Is he to you "the fairest among ten thousand and the one altogether lovely?"

If these things are true, then you must and you will love the cause that was so dear to his heart. Listen to a word or two. You say you love Jesus. Is it so, or do you merely profess it? Alas! there are many professors of his name who give every evidence that they are not possessors of his spirit and his grace. Are you one of these? I press the question upon you? Let us apply a test. *Jesus loved souls.* He longed to save men. His love for souls led him to lay aside all the honor and glory that was his with the Father and come down to this sin-cursed earth to die for man's redemption. And Jesus was a tireless, unceasing worker. Night and day, on sea and on land, in city and in country, on the mountain and in the valley, everywhere, and hungry, thirsty, and in weariness, in self-denial Jesus worked to save men. Jesus was the first missionary to this benighted world, bringing good tidings of great joy, which shall be to all people. If we love him truly we must love the work that burdened his heart. He longed to save men. The very spirit of true Christianity is missionary—heart-embracing, world-extending mission-ary.

Show me a church, or a denomination of churches, that is not missionary, whose pastor, or preachers, never tell of the importance of sending the gospel throughout the world, and whose members give nothing to this cause, and I will show you a people who are stricken with the palsy of spiritual death.

The spirit of missions is the spirit of Christ, and he that hath not the spirit of Christ is none of his. All the instruction of Jesus and all the lessons from his example teach the binding duty of his followers to give the gospel to the world.

Dear reader, do you profess his name before men? If so, you must be anxious that others may hear of the Savior you have found. If you are thus anxious, your heart must and will prompt you to love and pray God's blessing upon those who have gone forth to heathen lands bearing the message of redemption. If you sincerely pray for them, your narrow objections and groundless opposition will vanish and you will contribute of your substance, as God hath prospered you, to the doing of just that very work Jesus did and which he has commanded you and me to do. If we are true to him, we must do that work ourselves or help to send others to do it for us.

May God lift us all out of our sluggish indifference as to the imperative command of our Master.

May the Holy Spirit's mighty power sweep away all the narrow, selfish and groundless objections, in many cases, I fear, born of a spirit of "covetousness, which is idolatry" (Col. iii. 5), and arouse us all to love men's souls, and pray and labor for their salvation and to give freely, as we have received, to sustain those who have gone as our substitutes to far heathen lands to preach the gospel to the benighted millions there. Brother, sister, think about this great work and learn your personal duty as to it. May God lead you into the light and give you grace to see and do your duty!

Wartrace, Tenn.

O. C. P.

## Here and There.

Possibly some of my Tennessee brethren and friends may be interested to know my whereabouts and what I am doing.

Well, until recently, I have been visiting my old friends in Russell and Tazewell Counties, Virginia. About twenty years ago I was pastor of four churches here, and it goes without saying that our re-union at the different points has been mutually pleasant; exceedingly so to me, I am sure. Many of my old friends, of course, have "passed over the river," but their descendants are here, as a rule, and received me gladly. Oh! it is so pleasant to meet with the old fathers and mothers who in other years waited upon our ministry and whose hearts and homes were always open to us. And then to hear one say occasionally, at least, "I was converted under your preaching," and tell the time and the place, it lifts one very near to heaven.

Recently I have been in Wise County looking over a destitute field and holding some meetings in connection with Rev. G. W. Kilgore of Big Stone Gap, an ex-judge, giving up a lucrative practice to become an humble Baptist preacher. This field is along the line of the Clinch Valley branch of the N. & W. R. R., in the heart of one of the most extensive coal fields in the world. Mining towns are numerous and coal, coal, coal, meets one's vision on every side.

I have been called to the pastorate of two churches, one at this place, Coeburn, a very good railroad town with large possibilities, and the other at Gladeville, the capital of Wise County. I have concluded to accept and shall locate at Coeburn. This means hard work, especially for one of my physical make-up, but with my old motto, "Double Energy," and God's help I am hopeful of some good results. These railroad towns must be cultivated or we lose a grand opportunity.

Now, my brother, send me the BAPTIST AND REFLECTOR. I can't do without that now that I am located. Send it to Coeburn, Va., where my correspondents can address me.

J. B. JONES.

Coeburn, Va.

—Max O'Rell says that the Australians eat seven times a day: tea, bread and butter at 7, breakfast at half-past 8, lunch at 11, dinner at half-past 1, tea at 3, supper at 6, and a nightcap at 10. Tea is the standard drink, and there are few hours in the day when the teapot is not brought into requisition.



## Baptist and Reflector.

Nashville, Tenn., July 18, 1895.

EDGAR E. FOLK, Editor.  
A. B. CARLISSE, Field Editor and Gen. Agent.

OFFICE—Cm. Pres. Pub. House.

SUBSCRIPTION PER ANNUM, IN ADVANCE:  
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## OUR PREMIUM OFFER.

Be sure to read the premium offer which we make on page 15 this week. "Samantha at Saratoga" is inimitable. You will enjoy it immensely. Do not fail to read it. The book has been sold by the thousand for \$2.50. It is now published in a cheaper but very neat form, and we virtually give it to you for nothing—the BAPTIST AND REFLECTOR for a year and the book for \$2.10, or \$1.75 if a minister. This offer is intended to apply only during the dull summer months. Let the names and money be sent direct to us.

## THE SIX POINTS OF ROMAN CATHOLICISM.

We have all heard, of course, of the five points of Calvinism and we have heard a good deal recently about the five points of Mr. Carlisle upon the silver question. These are claimed by the gold men to be incontrovertible, though the silver men seem to think that they are very vulnerable. With that question we are not concerned at present. The BAPTIST AND REFLECTOR is not a political paper and we do not care to enter the arena of so hotly discussed a political question. These five points of Mr. Carlisle, however, have suggested to us six points upon the subject of Romanism, which we will state somewhat after the style of Mr. Carlisle:

1st. There is not a country upon the face of the globe dominated by Roman Catholicism but where the densest ignorance prevails. The Catholics are now making insidious attacks upon our public school system and calling for the establishment of parochial or Catholic schools supported by the State instead of these public schools. But the fact remains that in countries controlled by Catholics, where they have the opportunity of putting their principles into practice, they do not

have either public schools or parochial schools to any great extent for the masses of the people. Here are some statistics which we picked up recently: In Italy, the home of the pope, and of the parochial schools, 50 per cent. of the people can neither read nor write; in Spain, where Catholicism has long had full sway, 72½ per cent.; in Austria, a Catholic country, but one which has been permeated of late more or less by Protestant principles, 45 per cent.; in Mexico, where, until a few years ago, Roman Catholics dominated everything, 93 per cent. This does not look like Catholics are very anxious for the education of the people. Let us see, however, what the results are in the countries where the public school has been established: In Germany only 3 per cent. of the population can neither read nor write; in Norway and Sweden, 3 per cent.; in England, 10 per cent.; in Switzerland, 5 per cent.; in the United States, 7 per cent. The truth is, as we remarked some time ago, Catholics care nothing for the education of the people except in Catholic doctrines. Their idea during their whole history seems to have been to keep the masses of the people ignorant so as to keep them superstitious and render them more pliable to the pope's will. They can talk finely here in America about the value of education, but the history of their own countries gives the lie to their pretensions.

2nd. There is not a country upon the face of the globe dominated by Roman Catholicism but where the grossest superstition prevails. Superstition is the twin sister of ignorance, or perhaps we should better say the daughter. They go hand in hand. It is in Catholic countries that we hear so much about pieces of the true cross or nails of the cross, or about miracles being performed by the influence of such things, or by the saints or by images, some of which are said to have fallen down from heaven, and all such absurd nonsense which nobody except the most ignorant people do believe or could be led to believe, and yet which are earnestly and sedulously taught by Roman Catholic priests for the purpose of making money out of the people, when they themselves know all the time that it is simply a pack of lies which they are imposing on the people.

3rd. There is not a country upon the face of the globe dominated by Roman Catholicism where they have the open Bible. Cardinal Gibbons may talk as much as he pleases about the Catholic church being in favor of the people reading the Bible, but the cold fact remains that in Catholic countries the people do not read the Bible and the priests are opposed to their doing so; even going so far frequently as to burn copies of it which zealous colporteurs have carried to the homes of the people. Take, for instance, a man like Diaz. He was educated in the best schools of Cuba, including the University of Havana, and yet he says that he never saw a copy of the New Testament until he arrived in New York after having been driven out of Cuba on account of the part he took in the rebellion there. This case of Diaz is only one out of millions. In Catholic countries the Bible is a sealed volume. "The

Word of God is not bound," said Paul. That, however, does not apply to Catholic countries, for there it is bound and sealed. And this is but natural. The Catholics deny the right of private interpretation, as they call it, and say that if the people are allowed to read the Bible, they are apt to put a wrong interpretation upon it. They claim that the pope is the only one who has the right to interpret the Bible, and that his interpretation, or at least the interpretation of the council, must be given to the people through the bishops and priests. It is for this reason that they object to having the people read the Bible for themselves, because when they do they are very apt to see the strained and absurd interpretation put upon many passages of the Scripture by ecclesiastical authorities. An open Bible means death to Catholicism, and no one seems to know this better than the Catholics themselves.

4th. There is not a country upon the face of the globe dominated by Roman Catholicism where they have religious liberty. They may talk here in America about being in favor of religious liberty, and may even claim that the religious liberty which this country now enjoys was a gift of Roman Catholics. But the fact is that the principle which Lord Baltimore laid down was not religious liberty, but religious toleration. There is all the difference in the world between these two. Religious toleration implies that there is an authority which has the right to compel every one to worship, not according to the dictates of his conscience, but according to the dictates of this authority; but, at the same time, it graciously concedes to the people the privilege of worshipping as they choose. Religious liberty, on the other hand, implies that every one has the right to worship God according to the dictates of his conscience without permission from any one. Religious toleration was granted by Lord Baltimore out of the kindness of his heart, but his action was quite unusual for a Catholic and all the more conspicuous on that account. Religious liberty, however, according to the historian Bancroft, "was from the first the trophy of the Baptists." It is a fact also that in every Catholic country even so poor a boon as religious toleration has not been freely granted by the Catholics, but has been wrung from them after years and sometimes centuries of persecution, either by an enlightened public sentiment, as in France, or at the point of the sword, as in Italy. In this connection it may be interesting to quote the remark made by M. Louis Venillot, a distinguished Roman Catholic writer highly esteemed in Rome, who says: "When there is a Protestant majority, we claim religious liberty because such is their principle, but when we are in the majority we refuse it because that is ours." Dr. O. A. Brownson, another high Roman Catholic authority, says: "Protestantism of every form has not and never can have any right where Catholicity is triumphant." Pius IX. declared it to be an error "that every man is free to embrace and confess the religion which he believes to be true, guided by the light of reason."

5th. There is not a country upon the face of the globe dominated by Roman Catholicism where they have what we might call the Christian Sabbath. Everywhere, wherever the influence of Catholicism prevails, in every country and in every city the Sabbath has degenerated from a holy-day to a holy-day. It has lost its character as a day of sacred worship, of sweet rest from worldly toil, and has become a day either for work or for play. Sometimes the stores are open as on other days and sometimes there are parades and shows and theatres and beer gardens and bull fights and everything of the kind. In short, the sacredness of the Sabbath day has been lost sight of and instead it has become a day for fun and frolic.

## THE WEEK OF PRAYER.

As has been announced, next week is the week suggested by the Committee on Methods of Work, appointed by the Southern Baptist Convention, as the week of prayer for the outpouring of the Holy Spirit upon our churches. This is an important event and is fraught with possibilities of much good to our people. While we do not believe much in set days and seasons, we not only can see no objections to having a time appointed when all of the Baptists of the South shall unite in prayer for the outpouring of the Holy Spirit, but we can see the greatest need for it and the greatest blessings to come out of it if the season shall be generally observed. What we as Southern Baptists need more than anything else now, is the Holy Spirit to guide us into all truth and to lead us to more thorough consecration to the service of our Master. Let us all over the South next week gather at convenient places and implore the Lord that he may send the Holy Spirit into our hearts and lives and that we may have a Pentecostal blessing poured out upon us, which shall mean a glorious season of refreshing from the presence of the Lord.

6th. There is not a country upon the face of the globe dominated by Roman Catholicism but where either the saloon or its equivalent flourishes. In fact, everywhere the saloon seems to go hand in hand with the Catholic church. In every such country the saloon and the wine shop and the beer garden are among the principal institutions. Nothing is thought of them. No effort is made to destroy them. They seem to be simply taken as matters of course. Their principal patrons are church members, among them often the priests and the bishops themselves. Here in this country, the saloon is entrenched behind the Catholic church or the church behind the saloon, it is hard to tell which. They stand or fall together. When one goes, both will go.

In what we have said above, we have simply stated the plain facts of history. We believe that these six points are as incontrovertible as the five points of Calvinism or as gold men believe the five points of Mr. Carlisle to be. We defy anyone to successfully contradict any of the assertions which we have made. We have only one question to ask in conclusion: The above propositions being true, can such an organization be the church of Christ?

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## PERSONAL AND PRACTICAL.

REV. W. OWEN CARVER has agreed to supply the pulpit of Pastor Nash at Hopkinsville, Ky., for five Sundays, beginning on July 14th.

A NUMBER of our exchanges took 4th of July holiday last week. The BAPTIST AND REFLECTOR takes no holiday either on the 4th of July, at Christmas, or any other time. You may expect it every week in the year.

IS IT not a rather astonishing thing that among all the men by those names not a single Smith or Jones or Brown has ever been President of the United States? They have filled many other positions of usefulness and honor, however.

IN mentioning recently the Baptists who were on the program at Monticello this summer, we inadvertently failed to mention the name of our friend, Stacy Lord of Chattanooga. He is to deliver an address upon some phase of Sunday-school work, and we predict that it will be quite practical and helpful.

DO NOT forget the meeting of the East Tennessee Sunday-school Convention at Cleveland next week. Let us have a large attendance and an enthusiastic meeting. We hope the Convention will adopt as its motto: "A Sunday-school in every Baptist Church in East Tennessee." That would be a grand end towards which to work.

"THE last number of the BAPTIST AND REFLECTOR is by far the best number we have ever seen of that paper. If Tennessee Baptists are not well pleased with Editor Folks's way of editing they are hard to satisfy."—Baptist Banner. Thanks, Brother Banner. Most of them, we are glad to say, seem pleased. A few of them, however, are, we fear, rather hard to satisfy.

PROF. J. T. HENDERSON, President of Carson and Newman College, has decided to take a three weeks trip out to Oregon this summer, starting July 18th. We trust that he may have not only a pleasant, but a profitable time as well. No man deserves a trip of the kind more than he. We are glad to say that he has promised to write us a letter or two giving some account of the trip.

THROUGH the kindness of Dr. Lansing Burrows, editor of the American Baptist Year Book, to whom a file of the minutes of all Associations is sent, we are able this week to present a complete list of the time and place of meeting of Associations in Tennessee this year. Read over the list, and if you find there are any other corrections needed let us know and we shall be glad to make them.

REV. A. T. JAMISON was ordained on June 29th by the Citadel Square Church, Charleston, S. C. As we have previously mentioned, he has accepted a call to the church at Camden, S. C., and has, we believe, already begun his work there. He was one of our boys when we were pastor at Murfreesboro, in this State, and we feel quite proud of him. He is a talented young man, and, above all, a true, consecrated Christian.

IT WAS an unexpected pleasure to meet at the First Baptist Church in Chattanooga last Sunday Dr. G. W. Dalby of Union Springs, Ala., who is well remembered and greatly beloved throughout the Duck River Association, in which he was pastor of several churches, the last one being at Winchester. He had not been well for some time and his physician had ordered him to take a rest. He has been spending his vacation with his married daughter in Chattanooga. We hope that he may be restored to

his usual health and strength. He is one of our best preachers and most valuable men.

WE entirely overlooked the fact that the date of our issue week before last was July 4th. We beg to assure our readers that our failure to make mention of the fact was not from lack of patriotism. We wonder if a number of them did not themselves almost forget that Thursday of that week was our National Independence day. Is this growing indifference to the character of the day a sign of decaying patriotism, or is it simply because in the multiplicity of other duties we do not have time to devote to the celebration of days of this character?

THE great B. Y. P. U. A. Convention will be held in Baltimore beginning on Thursday of this week. Some 10,000 or more delegates and visitors are expected. The editor regrets that he cannot be present. He has made arrangements with Rev. H. B. Garrett, pastor of the First Baptist Church, Chattanooga, to represent the BAPTIST AND REFLECTOR upon that occasion, and to send us some account of the proceedings of the Convention. This, we think, will be a matter of interest to our readers, whether they believe in the B. Y. P. U. A. or not.

ONE of the chief arguments for dancing is that it makes one "graceful." We reply: 1. The highest grace of body comes from a cultivated mind and a loving heart, directing every movement of the body. "Beauty is as beauty does"—and so with grace. 2. The highest grace is not grace of body, but of soul. In this sense dancing certainly tends to make one, not graceful, but graceless. The soul becomes full of grace not in a ball-room, but by contact with Christ in prayer. His grace is sufficient for us. When he fills the soul we become graceful—and only then.

ONE of the most degenerate signs of the times is the tendency to look at everything from a material standpoint. When the Epworth League met in Chattanooga a few weeks ago, amid all the spiritual uplift which that body was intended and calculated to give both to the delegates and the citizens of Chattanooga, the newspaper correspondents were figuring upon the question of how much money would these 10,000 visitors bring to Chattanooga! That appears to be the only question which many people are at all concerned about or which they seem capable of appreciating. O tempora! O mores!

DURING a row in an Indianapolis saloon on a recent Sunday night, one saloon-keeper was murdered and two others were wounded. Commenting on the incident the Indiana Baptist says: "The event is a striking illustration of the fact that sooner or later a very large percentage of saloon-keepers and bar-tenders die by the hand of violence. They frequently become the victims of the brutal passions and desperate animosities which the liquor traffic naturally arouses." This is nothing but poetic justice. It is the physician being compelled to take his own medicine. Saloon-keepers are constantly murdering other people. If occasionally other people shall murder them, who shall say that it is not the vengeance of God upon them?

WE had the pleasure of spending a few days last week on Lookout Mountain. There is no grander scenery to be found anywhere in this country east of the Rocky Mountains than that upon Lookout. We have been there time and again, but we never tire of the broad, magnificent panorama spread out before us as we stand upon the Mountain top. On Sunday we ran

down to the city of Chattanooga and had the privilege of worshiping with the brethren of the First Baptist Church. Pastor Garrett preached a very excellent sermon which was greatly enjoyed by all. His members say that he has a habit of preaching such sermons. We were sorry that we could not remain to the meeting of the Baptist Union in the afternoon.

IN a recent sermon upon The Educational Powers of the Old Dispensation, Dr. J. C. Hiden of Richmond said: "I have heard of the conductor who, as the train ran into the great emporium of the West, cried, 'Chicago! Change cars! Twenty-five minutes for divorces!' and if our hurry continues in educational matters we may hear, 'Heldburg! Change cars! Fifteen minutes for American professorships.'" This strikes at the root of what is growing to be a great evil. In the great haste with which we do everything in our modern life, especially here in America, we are disposed to make education a kind of incubating process, and to hurry it through by unnatural and artificial means. Let it be remembered, however, that the mind grows like the body, and its real growth can no more be forced than that of the body.

IN the Gospel Advocate of July 11th Dr. E. G. Sewell discusses the question, "What must I do to be saved?" The answer given to this question by Paul when it was asked by the jailer was simply, "Believe on the Lord Jesus Christ and thou shalt be saved." Dr. Sewell completely ignores this answer, however, and says that what a person has to do is to repent and be baptized. Dr. Sewell says: "If all who undertake to tell sinners what to do to be saved would only tell what the apostles told, then they would all tell the same things, and the people would understand—and do the same things. The only reason why there is now any trouble at all about what to do to be saved, is because preachers tell sinners to do something that the Bible does not tell; and then when some one tells them what the Bible says, they hold to what men say and reject what the Lord says."

WE do not know who made the statement about Dr. Crawford to which Bro. Bostick referred in last week's BAPTIST AND REFLECTOR. About the only difference, however, between the statement attributed to this brother and that of Bro. Bostick was as to whether Dr. Crawford was supported by the Big Hatchie Association as an independent missionary, or whether he was supported by the Association through the Board. The latter was true, as stated by Bro. Bostick; but the fact remains that the Big Hatchie Association did of itself undertake the support of Dr. Crawford, and after a few years it found itself unable to continue his full support, and he had to receive his support out of the general fund of the Foreign Mission Board. The case only illustrated the importance of the general co-operation of the churches in the South in order to assure the support of our missionaries, and consequently showed the need of such an organization as the Foreign Mission Board for that purpose.

THE Christian Endeavor Convention met in Boston on July 11th. There were said to be 53,000 delegates in attendance, 27 denominations being represented. The Secretary's report states that there is a total of 41,229 societies, with an individual membership from every clime and every nation, with skins of varying color, of which 480 are red, 20,300 are yellow, 100,400 are black and 2,343,560 are white; in all a great inter-racial brotherhood of 2,473,740. Of the 41,

229 societies the Baptists of the United States have 2,687 young people's societies and 801 junior societies. The Secretary says: "The total amount of contributions as reported on the roll of honor is \$149,719.99. In addition to this amount of money which has been given by these 5,551 societies that we have enrolled upon the roll of honor, we find that \$190,884.45 has been given by these same societies for 'Christ and the church' in other ways, making a total of \$340,604.44." To us one of the most interesting paragraphs of the report was as follows: "Christian Endeavor is against gambling dens, the lotteries, the violation of the Sabbath, and condemns intemperance in every form, stands for total abstinence, for the suppression of the saloon and for the annihilation of the power of the saloon in politics and in all parties. Aye, we believe the liquor traffic is the implacable enemy of righteousness and purity, and of Christ and his church. The saloon must go." To these sentiments in this paragraph we want to add our very heartiest Amen. If it shall turn out that the Lord through the Y. P. S. C. E. and the B. Y. P. U. A. and Epworth Leagues, etc., is raising up a generation of young people to antagonize and destroy the liquor traffic, who shall say that they were created in vain? We say this despite the fact that we do not approve of all their methods, and that the sentiments we expressed with reference to these societies some time ago still remain unchanged.

THE Western Recorder calls attention to the fact that in our report of the Kentucky General Association recently we omitted all reference to the work of the Boards in the State. We beg pardon very sincerely, and assure the Recorder that the omission was not intentional. We secured copies of the reports of the Boards for the purpose of referring to them, but upon our return home we left these copies in our satchel, and when we wrote our account of the Convention at the office we did not have these reports by us and so overlooked them. We haven't them with us now, but we take pleasure in stating from memory that according to the report of Dr. Warder, Secretary of the State Mission Board, the total receipts for missions in Kentucky, including State, Home and Foreign Missions, Sunday-school and Colportage, were about \$44,000. This is a good showing and we meant to congratulate our Kentucky brethren upon it. Its due largely, we think, to the system introduced into the mission work by Dr. Warder. The Recorder thinks that we do not like the Kentucky Baptists, and gives one or two extracts from our account of the Association as evidence of that supposition. We are sorry that in quoting from us the editor of the Recorder did not see fit to quote all that we said along that line. For instance, immediately following one of the quotations which he makes, we add: "These suggestions are made in all kindness. Many of the noblest Baptists and finest preachers we have in our Southland are in Kentucky, and it is always a pleasure to mingle with them." If anything we said was to be quoted, we think that this should have been included, so as to show both the kindly spirit in which the remarks were made and also to show the fact that we do like the Baptists of Kentucky. As to the small attendance at Paducah and the frequent divisions among the brethren there to which we referred, these were very evident to every one present. We did not suppose, however, that a kindly reference to these facts could be construed as a dislike of Kentucky Baptists, and we were surprised that such a construction should be put upon our remarks.



## THE HOME.

## PREMONITIONS.

I have not spilt one drop of joy  
 In the sense of the boy,  
 Nor Nature fails my walk to bless  
 With all her golden inwardness:  
 And as blind nestlings, unafraid,  
 Stretch up wide-mouthed to every shade  
 By which their downy dream is stirred,  
 Taking it for the mother bird,  
 So, when God's shadow, which is light,  
 Unhindered by day or night,  
 My waking instincts fall across,  
 Silent as sunbeams over moss,  
 In my heart's nest half-conscious things  
 Stir with a helpless sense of wings,  
 Lift themselves up and tremble long  
 With premonitions sweet of song.  
 —James Russell Lowell.

## "A Stranger, and Ye Took Me In."

BY BELLE GILKEY.

The whole school was in a flurry of excitement, and the cause was the long-looked-for picnic.

"Now," said Mr. Mills, the superintendent, "there is a question before the school, and I want you little folks to listen, and when the time comes you may vote, see? You don't need to wait until you are twenty-one either."

At this the scholars drew themselves up in a very dignified manner and became "whist as mice."

"Now, then," continued he, "all in favor of having the picnic at Live Oaks hold up the right hand."

A few hands went up. Dolly Mason, who invariably did as she saw others do, raised her's, and as quickly withdrew it. "You see," she whispered to Olive Beckwell, "I want to go wherever you go."

"Well, I guess you ain't in favor of that place. Let's try Mark West Spring." So he proceeds to put the question formally. "Ah! that is more like it," said he, as a sudden rustling is heard and a majority of the school vote for Mark West Springs.

A few more questions are disposed of and then the school is dismissed with the announcement, "The Sunday-school will give a picnic the first Saturday in May. All are cordially invited."

"Oh! I can hardly wait for the day," said Dolly, as she joins Olive and Lena Lake on their way home. Being near of an age and residing in the same neighborhood, they were great friends. "Won't we have a grand time?" she continues, eagerly.

"Yes, indeed," replied Olive. "Mamma says I ought to invite some one outside of—of us, you know, and let them have a nice time."

"That would be really nice, Olive; but your mamma always does plan so beautifully," said Lena, thoughtfully. "I believe I will try it, too. I wonder who I could invite. Let me see. There's lots of folks I know, but I suppose your mamma means some one who does not go to Sunday-school."

"Yes, but most everyone that I know of looks so kind of—smooky—that ain't just the word—but I guess you know what I mean. Yet I suppose they would look better in good clothes."

"I guess I know who you are thinking about," said Lena.

"So do I," chimed in Dolly. "Well, if you know, then tell. I don't suppose it's backbiting, is it?"

"Of course not. We are not injuring anyone. We are only trying to 'endavor—I guess that's a good word," replied Lena, soberly.

"And league, too," said Olive; for

we are united—we three—you know; but you haven't guessed yet."

"That's so. Well, I guess you mean the family who live in that field back of Mr. Brown's. What's their name?"

"Yes, you're right. Hopkins is their name. Mrs. Blackley told mamma they have three children—Mildred, Frank and Bessie."

"Oh! how funny," laughed Dolly; "that's just one apiece for us to invite, isn't it, Lena?"

"Well said! How bright you are getting. Now choose, Olive; it's your turn first."

"Oh, I ain't a bit particular; Frank, I guess. Whom will you take, Dolly?"

"Let's see. I guess I'll take Bessie."

"Very well, then," said Lena, "of course I must take Hopkins' choice—how funny"—at which they all laugh merrily.

"Oh!" said Lena, "I guess I live here," and with a wave of the hand she disappears, leaving Olive and Dolly to continue their homeward way, which did not take long, for the girls were full of life and joyous anticipation of the coming frolic, and their new departure in regard to the Hopkins family.

"Oh! mamma," said Mildred the following Monday afternoon, "just come here quick." She was standing with her sister by the one window their house afforded, for it was little more than a shanty. Mr. Hopkins had moved to California for his health; and money being scarce, had built a temporary home, one he could convert into a hen-coop, he had told his wife, in case he got well enough to earn the wherewithal to build a better one.

"Just look, mamma; please do," continued the little maid.

"Es, dus look; pity dirls tumin." At this the mother arose wearily from her mending and joined her little girls at the window.

"Why! they are coming here, children," she exclaimed, and hastily glanced around their scantily furnished room. "Well, its clean," was her mental comment. "I hope they are not coming for charity's sake, as those ladies did last week. We are poor, to be sure, but not paupers quite." Her trend of thought was interrupted by a timid little rap at the door, and Mildred hastens to open it. It is our young friends—Olive, Lena and Dolly—come to carry out their plan.

"Good afternoon," says Mildred, with pretty grace. "Please walk in." The girls exchanged quick glances. After all, this little girl compares very favorably with other girls much older than she. Mrs. Hopkins comes forward and inquires affably:

"To whom am I indebted for this pleasure?" at the same time extending her hand to Olive.

"My name is Olive Beckwell, and these are Lena Lake and Dolly Mason, my best friends, Mrs. Hopkins."

"My name is Hopkins," and these are my little daughters, Mildred and Bessie. Please be seated," she continued, drawing a bench and some covered boxes into closer proximity.

The girls were too well bred to smile, but they thought it kind of funny that anyone could be so polite and ladylike amidst such surround-

ings. "Why," said Dolly, afterwards, "you'd a thought that bench was a plush couch and those boxes elegant ottomans the way she acted. I forgot my manners just out of surprise; but we had a nice time after all."

"I should say so. Wasn't you most sorry we ever thought of inviting them, when she looked so kind of proud—not proud—but embarrassed?" queried Olive, who could never find just the right word to express her thoughts.

"Yes, I was," replied Lena; "but I know where the trouble lies—their clothes ain't fit to wear to a picnic."

"Do you suppose that is the reason she said it would not be convenient?" asked Dolly, with a peculiar glint to the lovely violet eyes.

"Of course 'tis, girls; but don't you suppose we can arrange it some way?" said Lena. "Ask your mother, Olive; she always does have such lovely ideas."

"All right, and if she suggests anything I'll signal to you."

"That makes me think, girls. What kind of a 'rignarole' have you fixed to your windmill? Some days I see a blue flag, then again it is bright yellow or red. Yesterday I saw a yellow streamer floating from Lena's place."

"Why, it's our 'signal service,'" replied Olive. "Brother Ben made it with a spool and ball of twine, and whenever we have anything important to say we hoist a ribbon. Blue means 'come,' red 'I cannot' and yellow 'yes.'"

"Why, that's really nice. I wish we had a windmill. I'd get papa to fix one for me," said Dolly, who had no big brother.

"Now remember," continues Olive, "if mamma has a plan I'll send up a blue flag, and you girls must come over right away. Good-bye."

"Next day about one o'clock Olive could be seen excitedly tying a blue sash to her "signal," then very carefully she drew on the string until it floated jauntily from the windmill. The coast breeze catches it and waves it frantically. "See it!" exclaimed Olive. "If that don't say 'hurry,' hurry. I never saw anything that did." Presently she climbs a little way on the ladder, leading to the gearing of the mill, and shading her eyes with her hand, watches for the answer. "There it is," she excitedly exclaims, and in a trice they are together—these two dear little workers in the "Master's vineyard." Dolly comes, too, and with Olive in the middle and each arm thrown around her companion, they "hippety-hop" down the gravel walk to her favorite nook in the grape arbor.

"Oh! girls," she begins, "I've the loveliest news."

"Let's hear it," chimed in Lena and Dolly at the same breath.

"It's about the Hopkins family. I told mamma all about the nice visit we had, and about the painting lessons, you know she showed us such beautiful things she had painted you could almost smell the perfume in the roses and sweet violets."

"Yes, I remember; please go on," said Lena, who sat on a low seat with her chin propped up in her hand, the picture of anticipation.

"Well, that seemed to strike mam-

ma just right. She always wished me to learn painting, you know; so she said we might call on the lady, and if she proved to be a real artist she would engage her to teach me and pay her in advance."

"Oh! how lovely; but that's just like your mamma," said Lena. "Please go on."

"Well, we went over this morning quite early, as a business call is different from etiquette, at least mamma says 'tis. We walked up to the house. Mamma knocked. Mrs. Hopkins came to the door, and oh! girls, I wish you'd a been there. They stood looking at each other most a minute, then she kind of fell on mamma, and mamma, she just said, 'Oh! Nellie,' and hugged and kissed her. I was so surprised—it most scared me to pieces. It turned out that she is an old schoolmate of mamma's, and her very best friend, like you and me. They both got married and lost track of each other. Her husband was sent to teach school somewhere back in the States and got sick; had 'valerian fever,' I think she said, and he had to quit work. Since then they had just 'drifted with the tide'—those are her very words. Finally they came here, thinking he might get well, but they were most discouraged and about ready to give up. She told mamma they had prayed the very day we called on them for God to send the light and lead them out of darkness, and you know the rest."

"Oh! my," said Dolly, "that's most as good as a story."

"I think it is a great deal better, for it is real life," replied Lena, with a soft light in the brown eyes.

"Oh! yes, I most forgot. Mamma told Mrs. Hopkins about our camping party that starts just as soon as the rainy season ends; and how we were all going to pitch our tents together on Russian River, and invited her to join us. She said she would be delighted to go and thought the change would do her husband good. I most know it will cure him. Anyway, he will enjoy it, and papa said this noon at the table that he was sure the air would be a great benefit to him, and when we came back from our outing he would try and find some kind of light employment for Mr. Hopkins, and when papa says he will try he is sure to do it. Say, girls, ain't you glad we invited them, even if we did kind of hate to?"

"Yes," said Lena softly, "it's like Christ said, 'I was a stranger, and ye took me in.'"

Greenbrier, Tenn.

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**PRICE'S**  
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**POWDER**  
 MOST PERFECT MADE.  
 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  
 234 East Second Street, Chattanooga, Tenn.,  
 to whom communications for this department  
 should be addressed.—Young South Motto:  
 Nulla Vestigia Reprobum.

"Do not drink wine, nor strong drink, thou, nor thy sons with thee."—Moses.

## Young South Correspondence.

Next week in your letters I wish you would tell me, briefly, why Moses gave the advice in the verse above. Is it good counsel now, after thousands of years have gone by? Is there anything to be gained by the use of alcoholic liquors? How much is lost? Think soberly, earnestly, and then write me briefly and promptly. I can use only letters received by Tuesday, July 23rd.

Last week we talked a little about idolatry. Here are some Young South thoughts:

"Covetousness is idolatry, we are told. In the mad race for wealth we see on all sides, it seems to me we are worshipping silver and gold."

CHARLOTTE O.

"I think the most widely worshiped idol of the 19th century is SELF. Do we not put our own comfort, our own aggrandizement, our own pleasure before the worship of God, and the service he requires of us? Is it not SELFISHNESS that keeps many away from the Savior's feet?"

MRS. M. W. E.

What do you think, in the light of last Sunday's lessons? Let us tear these two idols from our hearts. Let our great Father come before silver and gold and selfish interests and desires. Will you think that over?

But we must not tarry too long. The Young South is going to hold a reception to-day. The parlor is swept and garnished. There are flowers on the tables. Have you your white roses on? Is all ready? Here they come! A whole band of welcome visitors from Germantown! We greet you most cordially, dear little friends. The first one says:

"I bring an offering for Japan. Mamma reads me our missionary's nice letters, and I like them so much. I want to help her."

LESLIE CASEY.

The next is his sister, I guess. She tells us:

"I am a little girl six years old, and this is my first offering. I earned it doing little jobs for mamma. I sweep the porches off every morning. I want the little orphans to have mine."

VERA CASEY.

What a smile this brings into all our faces!

Now comes a boy:

"I go to Sunday-school every Sunday. I have 15 cents for Mrs. Maynard. PAT GORMAN."

His companion says:

"I am ten years old, and an orphan boy, but I want to work some for missions and I send this to Japan. CLAUD BROOKS."

And still another little lad:

"I am seven years old, and I, too, go to Sunday-school every Sunday. School has closed for the summer. I send 5 cents to the Orphanage. I made it keeping flies off the table."

SIDNEY STRICKLAND.

I hope he has his dinner first. It must be dreadful to keep the flies off and watch people eat, if you are hungry yourself. That nickel will be blast, I am sure.

And so will this one from another member of the same industrious family, who says:

"I made my nickel for the orphans by churning and keeping the worms off of the cabbage. am nine years

old, and I love to go to Sunday-school."

RANDOLPH STRICKLAND.

The next are brother and sister, I think:

"We bring 50 cents for our Mrs. Maynard. We each have a missionary hen, and this is part of the proceeds. We have some for Bro. Quisenberry to be used to buy Bibles for poor children, and some for Bro. Holt to pay the missionaries who preach to the people in our own State who have no pastor. Our papa is pastor of the church in Germantown, and we are very fond of our teacher, Mrs. Brooks."

ARTHUR AND MARY BACON.

They make way for a little girl. She says:

"Our teacher, Mrs. Brooks, is my grandmother. She gave me all the eggs I could find, and that's the way I earned this offering for Mrs. Maynard."

AGNES KIRBY.

Just behind her is another boy:

"I am not quite nine years old. I love to go to Sunday-school because I have such a good teacher. I send my little mite, and hope it may do some good. Our school is very interesting, and our teacher tries to train us to be little missionaries."

JOHN LIPSEY MILLER.

How delightful to hear from such an appreciative little fellow. It is so much better to say these kind words as we pass along.

The next is a little girl if her name is "Billie":

"I am nine years old, and I am in Mrs. Brooks' class. I enclose 25 cents for missions, and I hope it will aid the Young South work."

BILLIE THOMAS.

Last comes the teacher:

"This is the quarterly contribution of my Sunday-school class. To-day I transfer a portion of them to Miss Estella Strickland, a devotedly pious young lady, who will be ever ready to lead them on in every good word and work. They are dear, good children, always ready to receive instruction and comply with the requests of their teacher. With many good wishes, MRS. A. N. BROOKS."

I can almost hear the glad words of welcome the Young South gives to this sweet band from Germantown. Let us have you with us soon again. I am in a bit of a trouble, though, over the contributions. Though I have counted them up again and again I can only make it \$2.90, and there was \$3 in the letter—one 2-dollar bill and one 1-dollar bill—unless I am greatly mistaken. Will Mrs. Brooks tell me whether I am right? I shall credit the other dime to the teacher for the present. The total amount is not mentioned in her letter. These little ones have certainly done nobly. Who will follow in their footsteps?

But our other guests are waiting. Here's a gentle lady from Benton:

"Enclosed please find \$2—one from my daughter, Mrs. Sue Lillard, for our own dear missionary, and one for myself for our Orphanage. We pray our Father's blessing on our offering and those for whom it is sent."

MRS. E. A. BIGGS.

The money and the prayers both are precious in our Father's sight.

Now comes two sisters from Granberry:

"Mamma has given us all the eggs we find on Sunday, and we send \$1 to use where you think best. We like to have money of our own to give to the Lord, but we do not like to ask for it."

ANN ELIZA SANDERLIN.

LUCIE V. SANDERLIN.

I give Lucie's to Japan and Ann's to the Orphanage. May their eggs be multiplied.

A sad thing has happened to the next letter. The stamps stuck. In removing them, the ink came, too, and now the last two lines are so blurred

I cannot make them out. This much, though, you shall have:

"Loretta and Raina send this 25 cents for Mrs. Maynard. The three boys, Jesse, Elly, Ellis and Joe Williams, who belong to my band, will send their contributions by and by. We are delighted with Mrs. Maynard's letters, and her picture, too."

MRS. FLY.

I have had a perfect epidemic of stamp-sticking. I think it must be the heat. Don't let them adhere to anything, but wrap in a separate paper with the faces together, the muddled backs not touching at all. I beg our friends, one and all, to be careful in this little thing.

The next is from Shop Spring, where we have many friends:

"I think the Young South is doing a great work for the Lord. I have not written, since Mrs. Eakin took charge because I have so little time when I am in school."

MONTIE BASS.

We can't afford to lose such tried friends. The "time" will come if Montie will make up her mind to re-enter our circle.

Here's a dear mother brings an addition to our "Infantry Brigade":

"Enclosed find 12 cents for Japan, which I send for my little boy, Charles Richard. He is just three years old, and I am anxious to impress him early with the importance of giving to God. I shall try to make him understand about his offering, and pray God to bless this small amount to good, and may he bless the Young South work."

(MRS.) NORA STEM.

Oakland, too, greets us:

"The Young South has given us many good ways to earn money for Jesus. May God bless us all. Let us work and keep on praying. There'll be resting by and by. E."

I owe this next little boy an apology. I picked his letter up inside of another, and never acknowledged the contribution, nor said a word about the letter. As I had not "balanced" my books for June, I had not discovered the shortage until he wrote me a card. I shall try to be more careful hereafter, and as this is the first mistake of the kind in fifteen months' work, I hope you will all readily forgive it. The letter is from Newbern:

"I have collected some for missions, and I enclose with the amount 45 cents for my cousin, Carrie Britt, who wishes to join the Young South. I enjoy our page. Papa and mamma read it to me. Divide my contribution equally between Japan and our Orphanage. EMMET PARKER."

Now, hear from Jackson:

"Please find enclosed money order for \$1 to be equally divided between our two chief objects. I made this by selling my missionary hen's ten little chicks to grandma. She will soon have another brood, and you shall have the proceeds. I enjoy reading Mrs. Maynard's letters very much."

FANNIE HALL.

And then:

"I want to join the Young South workers. I was a member when Aunt Nora was our leader. I will soon be twelve years old. I hope to send an offering in a little while. My hen has chickens and mamma says I may sell apples. Our pastor, Mr. Tribble, is going to Virginia, and Mr. Simmons will take his place. I enjoy our missionary's letters so much. I pray for our work. May it prosper greatly."

SARAH C. DEUTREE.

Tennessee is loth to give up Pastor Tribble. Ma, the new minister find a warm welcome.

I must not leave out this dear band from Antioch:

"Enclosed please find offerings from three of the boys, who are anx-

ious you shall have even this small offering. In addition you will find 10 cents extra, for which you will please send some leaflets to enlighten and stimulate them in this work."

Where can I get the "Life of Diaz"? You can scarcely be more earnestly devoted to your larger band than I am to this small band of mine. With God's help we do hope to make of them earnest Christian workers."

CORA HERD.

Will Mrs. Herd forgive me? I did not see that she forbade publication until this moment! It is too sweet a letter to keep to myself, anyway. I send the leaflets free of charge, and I will write Miss Armstrong about the "Life of Diaz."

Limestone sends in 25 cents with no name attached. Thanks.

The "Busy Bees" are here again:

"I send you a check for \$2.11 from the 'Busy Bees' for our missionary. Their dear leader, Mrs. Cate, has gone to her long rest, but they are working away under the guidance of Misses Retta Lloyd and Maggie Peak. Pray for these young girls, that they may have wisdom to guide the little ones."

MRS. J. J. BURNETT.

Ah! I wonder if that saint who loved this band so dearly while she sojourne here, does not smile in her heavenly home to see the result of her labors. If the saints pray for us here below, she will remember these."

And I close this charming reception with another band. The Infant Class of the First Baptist Church, Dyersburg, sends by Julia D. Walker (don't lose your breath), \$5 for the Orphanage. She and her brother also remember Japan.

Isn't that a happy ending? We pass the \$100, you will see in the "Receipts." Go on!

I want to commend to you Mrs. Maynard's letter in the July Foreign Mission Journal. Read it if you possibly can get hold of a copy. The Young South is very near her heart. We must hold up her hands!

I hope for as many more letters next week. Be prompt. July will soon be gone. Most cordially yours,

LAURA DAYTON EAKIN.

That Query.

Sometime ago Fortie Lovelace asked, "Where in the Old Testament do we find mention of one hundred bunches of raisins?" I have received four answers. They say 2 Samuel xvi. 1. The successful finders are Sarah C. Deutree, E., Montie Bass, and Lou Emma Wells. The last one asks another question. She wants to know, "How many letters are there in the Bible?" Now, I am puzzled to know whether she means *epistles*, such as Paul wrote to the Romans, or A. B. C's. Will she tell us? L. D. E.

Receipts.

JAPAN.

Previously acknowledged.....\$98 25  
 Leslie Casey, Germantown..... 75  
 Pat Gorman, Germantown..... 15  
 Claud Brooks, Germantown..... 10  
 A. and M. Bacon, Germantown..... 10  
 Agnes Kirby, Germantown..... 10  
 John L. Miller, Germantown..... 10  
 Billie Thomas, Germantown..... 10  
 Mrs. Brooks, Germantown..... 1 00  
 Mrs. Sue Lillard, Benton..... 1 00  
 Ann E. Sanderlin, Granberry..... 1 00  
 Loretta and Raina Fly, Spring Creek..... 25  
 Charles Richard Stem, Grand Junction..... 25  
 Emmet Parker, Newbern..... 25  
 Carrie Britt, Newbern..... 1 00  
 Fannie Hall, Jackson..... 1 00  
 J. B. Herd, Antioch..... 25  
 Limestone, Tenn..... 25  
 "Busy Bees," Mossy Creek..... 1 11  
 Julia D. Walker and brother, Dyersburg..... 5 00

ORPHANAGE.

Infant Class, First Bap. Ch., Dyersburg..... 5 00  
 Mrs. Brooks, Germantown..... 25  
 Fannie Herd, Newbern..... 25  
 E. Oakland..... 25  
 Lucie V. Sanderlin, Granberry..... 1 10  
 Randolph Sanderlin, Germantown..... 10  
 Sidney Burckland, Germantown..... 10  
 Vera Casey, Germantown..... 10  
 Quillen Herd, Antioch (Cuba)..... 25  
 Nichie Herd, Antioch (Mexico)..... 25  
 Mrs. Herd, Antioch (Postage)..... 15

Total.....\$116 45

For Japan..... 25 25

For Orphanage..... 25 25

For other objects..... 1 11



**J. R. GRAVES & SON,  
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## UNTOLD MISERY FROM RHEUMATISM

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"For five years, I suffered untold misery from muscular rheumatism. I tried every known remedy, consulted the best physicians, visited Hot Springs, Ark., three times, spending \$1000 there, besides doctors' bills; but could obtain only temporary relief. My flesh was wasted away so that I weighed only ninety-three pounds; my left arm and leg were drawn out of shape, the muscles



being twisted up in knots. I was unable to dress myself, except with assistance, and could only hobble about by using a cane. I had no appetite, and was assured, by the doctors, that I could not live. The pains, at times, were so awful, that I could procure relief only by means of hypodermic injections of morphia. I had my limbs bandaged in clay, in sulphur, in poultices; but these gave only temporary relief. After trying everything, and suffering the most awful tortures, I began to take Ayer's Sarsaparilla. Inside of two months, I was able to walk without a cane. In three months, my limbs began to strengthen, and in the course of a year, I was cured. My weight has increased to 165 pounds, and I am now able to do my full day's work as a railroad blacksmith."

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The Only World's Fair Sarsaparilla.  
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### B. Y. P. U. Convention at Baltimore.

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**CANCER.**—Dr. John B. Harris, of Fort Payne, Ala., cured us of Cancer: N. D. Johnson, 41 E. Broad St., Atlanta Ga.; J. S. Miller, Minden, La.; Belle Liles, Louisiana; Miss W. W. Dabney, M. D. Lodi, Miss.; Mrs. Joe O. Bryan, Mexico, Mo.; N. R. Phillips, Tex.; Col. J. H. G. A. A. Argus, Ala.; A. C. Binkard, Summerville, Ga.; J. W. Russell, Orange Springs, Fla.; W. A. Rutherford, Lincoln, Ind.; T. T. Watkins, Fayetteville, Ga.; each of us cured at home. Send three two-cent stamps to Dr. Harris and get book and literature. His home treatment cost from \$20.00 to \$50.00.

### OBITUARY.

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

**SHIVERS.**—Died at her sister's, in Shelby County, Tennessee, Mrs. P. C. Shivers, wife of J. M. Shivers. Mrs. Shivers was born March 29, 1828; married to J. M. Shivers Oct. 23, 1843; died June 17, 1895. She suffered nearly three weeks. She bore it patiently. We are sure, had she been conscious, she would have said, "It is well. Thy will, O Lord, not mine, be done." She left home, near New Castle, May 20th, in perfect health, seemingly to visit her sisters the last time in this life, she said. She was taken sick the ninth day. Her husband and daughter came to her bedside. Medical aid was given, but, alas! the flower of many years passed away. From my earliest recollection she was a member of Bethel Baptist Church. Her home was a home for the orphans. In early years she gave her sister's children a home. Of late years she has had some orphan grandchildren with her. Yes, we will miss her. The home will be lonely without her. No companion, no mother there. May Thy grace, O Lord, sustain the loved ones in their loneliness. R. C. P.

**RHODES.**—Quincy K., son of Brother and Sister R. C. Rhodes, and a member of the Baptist Church at Wichita Falls, Texas, was fatally wounded on Friday evening, June 14, 1895, at Dallas. He sustained a fall of twenty feet, breaking a lower limb and fracturing his skull. His consciousness was intermittent till Saturday evening at nine o'clock, when his soul was wafted to the golden shore where sorrow can never come, and where parting is no more, and where he forever dwelleth with the dearest to his heart—Jesus. His remains were brought to Wichita Falls Sunday afternoon, where they were met by the bereaved family and a host of friends who mourn his death. He was a little past twenty years of age, just in the bloom of youth; a noble, truthful and an upright young man, who was contemplating entering into the ministry. His life was one exemplary. Our loss is his eternal gain. May we humbly bow in submission to the will of our Father who doeth all things well.

Quincy, we hope to meet you there in our Father's house above; Where all is pure and sweet and fair, With happiness, peace and love. G. W. NANCE.

**WRIGHT.**—Another familiar figure has passed from our midst. A long, busy, useful life is "numbered with the things that were." Isaac Brown Wright, P. M. at this place, died at 5:30 a. m., June 25, 1895, aged 74 years, 10 months and 12 days. A natural mechanical genius, full of energy, enterprise and industry, he was probably the most useful man to his people that ever lived in this community. As a neighbor he was social, kind and obliging. In politics he was a Democrat who never scratched a ticket. While he recognized Christian manhood wherever he found it, and gave a friendly hand and word of cheer to every loyal subject to the Cross of Christ, in religion he was an uncompromising Missionary Baptist, who stood true to his convictions; and when the final hour approached, with mind unclouded, without a tremor, he looked across the dark chasm "to the rest prepared for the people of God." To-day the ebullient wing of sadness broods over the home of his manhood and old age, and longing eyes and lonely hearts will wait and watch in vain for the sound of footstep and voice. But the influence of his life

has left its impress on this community which will live when the mound that covers his silent clay is leveled low and the tongues which would speak his praise are dumb as his own.

H. S. FOWLER.

La Guardo, Tenn.

**RAY.**—Bro. A. F. Ray of Olds, Tenn., passed into rest June 13th. He had just entered the work of the ministry, having preached only a few sermons. Green River Church licensed him April 13, 1895. His greatest desire was to work for the Lord. He had the confidence of the people wherever he was known, therefore he could have accomplished much good in the Master's name. He manifested great zeal in his work. But he is gone to rest, and on earth we shall meet him no more, but let us strive to meet him in heaven. He said he was not afraid to die, but wanted to be spared to preach the "glorious gospel of the Son of God." During his short illness, he very often expressed his great desire to be an instrument in God's hands of winning souls to Christ. Just a day or two before his death, he called his relatives and friends around his bed and told them he wanted to preach. He then selected a subject and preached to them. We sympathize very deeply with his relatives and friends, who feel his loss very sorely, but especially do we sympathize with the dear young wife in her sad bereavement. We know how to truly sympathize with her, as it has been but a short time since we lost a faithful, loving husband. May God bless her and help her to feel that He "doeth all things well." A friend, LIZZIE MOORE.

**ROBINSON.**—On June 14, 1895, after a painful illness of more than three months, Florence, daughter of Mr. and Mrs. A. W. Robinson, crossed the river of death to dwell with the beautiful angels in the "Beautiful home of the soul." She was born May 14, 1875, gave her soul to God and united with Fall Creek Baptist Church at the age of seventeen. She was a faithful, consistent Sunday-school and church member, whose life agreed with her profession. By her modesty and sweetness she won the hearts of all who knew her. Her life was beautiful, and death to her was but the open door into the glories of heaven.

"Sure when thy gentle spirit fled To heaven's azure dome, With outstretched arms God's angel said, Welcome to heaven's 'home sweet home.'"

Resolved, That while we humbly submit, we realize that we have lost a valued member, and the family, to whom we tender our profound sympathy, a model daughter.

Resolved, That this tribute of respect be spread on our minutes, a copy be sent to the BAPTIST AND REFLECTOR, the county papers and to the family.

Dr. J. M. ALSUP,  
DR. J. L. DAVIS,  
F. F. NICHOLS,  
LILLIE M. OAKLEY,  
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### Tennessee Associational Meetings.

#### JULY.

Big Hatchie—Union church, Thursday, July 25.

#### AUGUST.

Concord—Franklin, Friday, Aug. 2.

Hoiston—Union church, five miles West of Johnson City, Thursday, Aug. 8.

Sequatchee Valley—Union Hill church, Lytton, Thursday, Aug. 8.

Cumberland—Clarksville, Tuesday, Aug. 13.

Walnut Grove—Shelton Grove ch., Thursday, Aug. 15.

Nolachucky—Big Spring, Greene county, Thursday, Aug. 15.

Cumberland Gap—Rob Camp, Hancock county, Tuesday, Aug. 20.

Duck River—Mt. Carmel church, Thursday, Aug. 22.

Chilhowee—Harrison and Chilhowee Normal Academy, Thursday, Aug. 22.

Hiwassee—Graysville ch., Graysville, Thursday, Aug. 25.

Beulah—Pleasant Hill church, 6 miles south of Martin, Tuesday, Aug. 27.

Mulberry Gap—Mulberry Gap ch., Tuesday, Aug. 27.

Big Emory—Sugar Grove ch., four miles above Kingston, Aug. 29.

Western District—Friendship ch., nine miles north of Paris, Thursday, Aug. 29.

Unity—Walnut Grove ch., 9 miles east of Bolivar, Saturday, Aug. 31.

#### SEPTEMBER.

Watauga—Pleasant Home church, Tuesday, Sept. 3.

Sweetwater—Cross Grove church, McMinn county, Thursday, Sept. 5.

Ebenezer—Union Valley, Giles county, Thursday, Sept. 5.

Memphis—Oakland, Thursday, Sept. 5.

Beech River—Mt. Pisgah, nine miles northeast of Lexington, Saturday, Sept. 7.

Central—Center ch., 3 miles west of Fruitland, Wednesday, Sept. 11.

Eastman—Riceville ch., McMinn county, Thursday, Sept. 12.

Salem—Salem ch., Liberty, Thursday, Sept. 12.

Southwestern District—Flat Woods ch., Benton county, 18 miles south of Camden, Friday, Sept. 13.

Northern—Alder Spring, Union county, Tuesday, Sept. 17.

Friendship—Elon church, Double Bridges, Wednesday, Sept. 18.

Wiseman—Hartsville, Wednesday, Sept. 18.

Rhea—Spring City church, Thursday, Sept. 19.

East Tennessee—French Broad church, Cocke county, Thursday, Sept. 19.

Union—Philadelphia church, Grundy county, Thursday, Sept. 19.

Wm. Carey—Bradshaw ch., Giles county, Friday, Sept. 20.

Indian Creek—Green River ch., 4 miles south of Waynesboro, Saturday, Sept. 21.

Clinton—Coal Creek, Thursday, Sept. 26.

#### OCTOBER.

New Salem—Brush Creek church, Wednesday, Oct. 2.

Tennessee—Ball Camp, Thursday, Oct. 3.

Ocoee—Central ch., Chattanooga, Thursday, Oct. 3.

Holston Valley—Beech Creek ch., Thursday, Oct. 3.

Providence—Cave Creek church, Roane county, Thursday, Oct. 3.

Judson—Blue Creek church, Friday, Oct. 4.

Dover—Furnace—Dover Furnace, Wednesday, Oct. 9.

Enon—Antioch, Wednesday, Oct. 9.

Sevier—Walnut Grove ch., Thursday, Oct. 10.

State Convention—Mossy Creek, Wednesday, Oct. 16.

Midland—Pleasant Hill ch., Knox county, Thursday, Oct. 17.

Weakley Co.—Mt. Pleasant ch., two miles from Gleason, Wednesday, Oct. 23.

Riverside—Good Hope church, one mile from Livingston, Overton county, Friday, Oct. 25.

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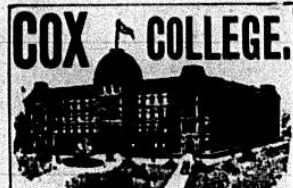
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THE BAPTIST, Established 1836.  
 THE BAPTIST REFLECTOR, Established 1871.  
 Consolidated August 14, 1895.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LIX.

NASHVILLE, TENN., JULY 25, 1895.

New Series, Vol. VI., No. 49.

## CURRENT TOPICS.

ON the fourth day of July the A. P. A. of Boston were making a parade through the city, and among other emblems were carrying a float containing a little red school-house. On passing through the Catholic part of the city the Catholics became enraged at the sight of this emblem and attacked the procession. A riot ensued, in which one man was killed and several were seriously hurt. Referring to this instance, Rev. H. M. Wharton is quoted as saying at the meeting of the B. Y. P. U. A. in Baltimore: "We do not believe in the little red hat [of the Cardinal], but we do believe in the little red school-house." If this attack on the part of the Catholics meant not simply an attack upon the A. P. A., but upon the public school system of our country, represented by the emblem carried in this procession, as seems to have been the case, we are glad it came, because it has had the effect of opening the eyes of many people to one grave danger with which Roman Catholics threaten our country—that is, the utter destruction of our school system. Catholics have yet to learn, however, that America is not Italy, and that the 19th century is not the 15th.

It is said that "Cardinal Gibbons has been appealed to by a number of Methodist missionaries and ministers to intercede with the Pope on behalf of Protestants in some Catholic countries of South America and aid if possible in the removal of the disabilities of the Protestants." While this is a fine opportunity for Cardinal Gibbons and the Pope to illustrate their boasted belief in religious liberty, we venture the assertion that neither Cardinal Gibbons nor the Pope will put forth any effort to secure the removal of these disabilities. We have several times quoted the remark of Dr. O. A. Brownson, a high Roman Catholic authority, to the effect that "Protestantism of every form has not and never can have any rights where Catholicity is triumphant," and also the remark by M. Louis Venillot, a distinguished Roman Catholic writer highly esteemed in Rome, who says: "When there is a Protestant majority we claim religious liberty because such is their principle, but when we are in the majority we refuse it because such is ours." In this remark Mr. Venillot seems to have expressed accurately the principle of Romanism. And that is the principle upon which Rome has always acted, despite its fine profession to the contrary here in this country.

BECAUSE the Mayor and Police Commissioners of New York have determined to enforce the law against Sunday opening of saloons, a great howl has been raised among the saloon men. It seems that these laws have been on the statute books for some years, but the claim has openly been made that they were never intended to be strictly enforced, but only with "discretion," which, of course, meant that the police should have the

discretion of enforcing the law unless the saloon-keeper would pay him enough money to let the saloon stay open. The cry of "Blue Laws," "Puritan Sunday," "Intolerant Puritans," etc., etc., has been raised. Referring to this *The Independent* says: "It is the enforcement of the law against the saloons that causes the outcry against 'the intolerant Puritans.' Rum is not mentioned at all, but that is what is meant. It makes the law seem more odious if it is accused of prohibiting things innocent in themselves. It is not 'Blue Laws' that the 'liberals' are condemning, but whiskey laws. It is the closing of the saloons that they are railing about, but many of them are either ashamed or too dishonest to say so. Nothing more absurd was ever imagined than that 'intolerant Puritans' are ruling New York City. We are having quieter and more orderly Sundays, thanks to the municipal administration for enforcing laws which have long been on the statute book, and which have been used under Tammany rule for purposes of blackmail. But there is no curtailment of personal liberty. The laws are not new laws, or radical laws, or unreasonable laws. They were made for the public good, and because honest Police Commissioners refuse to allow them to be violated by keepers of vile places where vice and crime are propagated, they are stigmatized as 'intolerant Puritans.' Personal liberty is a great and glorious thing, but where it is invoked for the rum-sellers and their customers against the public, it is a prostitution of the term. There is no State in the Union which does not, by subjecting the liquor traffic to regulation, restriction or prohibition, declare it dangerous. The demand that it shall have right of way in the metropolis on Sunday comes, first, from those concerned in the business; second, from those who make the saloon their headquarters; third, from the vicious and criminal classes, and fourth, from a respectable element who are accustomed to the European Sunday and beer-drinking of Germany. We do not propose to go back to the Puritan Sunday; but we object decidedly to going on to the Berlin and Paris Sunday; and the silly cry of 'Blue Laws' will deceive only those who are willing to be deceived." To all of which we want to add a very earnest Amen, and also to say that whiskey men in New York are like the whiskey men in Nashville and everywhere else. They are a Godless, conscienceless, law-breaking set, without respect for the laws of God or of man, except as they may be made to serve their own purposes. It is sad to see a former presidential aspirant rushing to the defense of these whiskey men in New York, though every one knew that he was allied with them before. We hope that this open advocacy of their cause will have the effect of forever spoiling his chances for the presidential nomination. Certainly it will spoil his chances for a presidential election. No man can defy the moral sentiment of this country and hope to reach the highest office within its gift.

## A Christian Ideal in Public Life.

BY MAJOR-GENERAL OLIVER O. HOWARD.

The world is full of books. Libraries are enormous, and yet if the experiences that are packed away in the brains of living men and women could be printed, it is impossible to estimate the space that would contain them. I often muse in wonderment over the enormous amount of detail which a single little human head encloses. It is seldom, however, that we draw out from the aged anything except a mere surface recollection of past events, but now and then it has been my good fortune to come in contact with aged men who have lost none of their activity, and who have been able to give me abundant and accurate information. One of this class I employed as long ago as 1877 as a messenger to the Indians and as a trusted scout. He was born in France, and bore the Christian name "Edouard."

When, in the spring of 1847, our troops under the command of Generals Kearney and Fremont left the Pacific coast for the East, they took with them this Frenchman, he then being a young man, using him probably as a scout or messenger to the Indian tribes they might meet, for he was quick witted, and had the faculty of learning quickly to speak a new language or to communicate with the Redmen by signs.

The troops had reached what was then known as the "Bear River crossing," and they here fell in with a large immigration party of Roman Catholics. They were missionaries with Rev. Blanchet, the Catholic clergyman, for many years after that a bishop and well known and much respected on the Pacific coast, at their head. Their guides had either not proved faithful or had developed an unexpected degree of ignorance, so that they felt themselves in great want. They besought our army officers to let them have this French speaking man, Edouard, and did so with the young man's consent. In fact, Edouard was energetic, enterprising, and, we may say, at that time rather disposed to roam. The missionaries set out on their journey to the northwest with Edouard amongst them. Their journey was a difficult and dangerous one, for the Indians at that time, much disturbed by the constant invasion of the white men, were far from friendly. Of course, they feared our troops in large detachments, for the soldiers were better armed and equipped than they, and for the same reason they abstained from attacking any well organized emigrants traveling in parties large enough for self-protection. But a lone traveler, or a few white men were always in danger of being waylaid and slain. It was always exceedingly difficult to so guard the animals of the emigrants as to give them time for proper feeding, particularly at night. If there is any one thing that Indians delight in more than another, it is to stampede a herd of stock.

Our missionary party seems to have traversed what is now Idaho and Eastern Oregon, crossing the Blue Ridge into the Whitman Valley, generally called Walla Walla. The Indians in that vicinity, especially the Cayuses, were hostile to all white men. Nearly every night Blanchet and his party were awakened by Indian attempts at surprising their cattle and horses, yet these advocates of a different faith from that of Marcus Whitman managed to get through to their destination without losing any of their number and without suffering any material loss of their property or supplies.

Just previous to that time "a desolating disease which the white men had brought," namely, the measles, had broken out among them. They did not know how to treat this malady, and, in fact, took that course which aggravated the disease, and in places caused a depopulation of their tribes.

In consequence of this frontier contagion the Indians were usually irritated against all white men. While Rev. Blanchet's party, the first Roman Catholics to enter Oregon, was wary and careful, as Edouard advised care to avoid collisions and to have as little intercourse as possible with the Indians, Dr. Marcus Whitman, who had been among the Indians for years and thought his friendship for the tribes around about him was well understood, undertook to give medicine and furnish medical treatment to all Indians whom he could that were sick, especially to those afflicted with the measles. Edouard declared, to use his own words, "It is strange that Dr. Whitman, who knew the Indian character so well, should have made so fatal a mistake, for when a large number of the Indians died of this complaint he ought to have known that no mercy would have been shown him by the savages, whether he was responsible for these deaths or not, since he had undertaken to cure them." Dr. Whitman's kindness, instead of winning the confidence and friendship of these savages, was regarded with extreme suspicion. "It was bad medicine," and so came on the horrible massacre at Walla Walla, in which all the settlement of white people, except a few who marvelously escaped, was involved. The entire number slain by the Indians throughout that sweep of country in Eastern Oregon and Western Idaho will never be known. Few among them escaped the Indian arrow or tomahawk—too few to tell the details of the frightful story.

Edouard spoke of a camp in the Grande Ronde Valley and two others in the Blue Mountains where there were remnants of burned wagons and other signs of a deadly conflict—not the least the ghastly remains of human beings. No witness among these seems to have been left to bring away the news of their destruction. As soon as the excited accounts of the Whitman massacre were brought to Rev. Blanchet and his voyageurs, for he was still East of the mountains, near the upper Columbia, Blanchet called a council and he and his advisers decided to send Edouard at once down the Columbia with messages to the commander