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NASHVILLE, TENN., JUNE 6, 1895.

New Series, Vol. VI., No. 42.

## CURRENT TOPICS.

ATTENTION has been called to the fact that the members of the Supreme Court who in the income tax decision leaned most strongly toward State's rights views were from the North, while the Southern justices favored a federalistic construction of the Constitution. This is rather a peculiar fact, in view of recent history.

WE take the following from a private letter just received from Bro. G. P. Bostick of China. The letter is dated April 2nd, and was therefore two months old to us on this side of the water, but it serves to illustrate how much faster is the telegraph than the mails, and also gives us a good idea of how the war between Japan and China affected the people of China: "The war still rages—indeed is getting more and more intense and serious as the days go by. Li Hung Chang is in Japan now with full powers from the Emperor of China to treat for peace, but as some one has said, he may consume many days trying to drive a bargain while China is daily being overturned by insignificant (?) little Japan. China's great fleet is not at and many of her ablest military men have been either killed by the Japs or beheaded by the Chinese government because they failed to blot Japan out of existence. Sad indeed this spectacle! You can scarcely imagine the anxiety and care to missionaries in the interior, especially during these times, and yet these very serious difficulties have afforded us great opportunities to test and find, oh, so sweet, many of God's precious promises. Many missionaries have gone to the ports, but these are the scenes of battle and suffering. God bless you and the dear home people."

At the meeting in St. James Hall, London, held on May 27th, to protest against the Armenian outrages, a letter from Mr. Gladstone to the Duke of Argyll was read, in which appeared the following paragraphs: "The duty incumbent on all Europe—to place no reliance upon mere words, but to prevent, by effectual measures, any further occurrence of such terrible delinquencies—seems clear enough. I feel confident that this country will not shrink from her duty, and I trust also in her having the firm co-operation of France and of Russia. If other great governments remain inactive, it is perhaps most of all to be regretted on their own account. I could not help expressing an expression of my strong sympathy, and of my hope that by the use of moral means, if possible, and if not then by other means rather than not at all, ample security will now be taken against any fresh resorts in the future by the Sultan and his advisers to these deeds of shame." Mr. Gladstone is the author of the phrase "Unspeaking Turk," which we suppose he will feel like repeating now with emphasis. He has never had much use for the Turk or much confidence in him, and in both of these feelings we think that he will find considerable sympathy upon this

side of the water. He once called the Turk "the sick man of the East." The "sick man" has been bolstered up mainly by the influence of England. If she will withdraw her support, he will die, or at least he will be compelled to move from Europe to Asia for his health, which we trust will be the case. A Mohammedan government has no business on European or American soil. It is too despotic, too barbarous to live among Christian nations.

UP in Kentucky the legislature passed a Sunday closing law some time ago. This law seems to have lain dormant until recently, when one of our Seminary students in Louisville called attention to it through friction with an open saloon on Sunday. This led to a warm fight, with the result of a strict enforcement of the law. This, however, was not what the saloon people wanted. They had no objection to the law so long as it was not enforced. In fact, they seemed to consider it rather a good thing which quieted the conscience of the Christian people of the State, and yet did the saloon people no harm. When they found, however, that there was a determination to enforce the law, they brought the matter in the courts and asked to have the law declared unconstitutional, which, we presume, will not be done. Not satisfied over the prospect of having it declared unconstitutional, they are organizing all over the State to secure the election of members of the legislature who will vote to repeal the law. It is said that they have already raised \$60,000 for this purpose. The Western Recorder, from which we take the above facts, well says it is time—the law-abiding people of the State were waking up. The trouble is they go to sleep and let the whiskey element get ahead of them and elect legislatures to suit themselves, and when the legislature meets, and the voting time comes, the Christian people kick up a big row over the vote. But it is too late then: the mischief has been done. The only thing to do then is to wait until the next legislature to try to have good laws enacted. But usually the Christian people will go to sleep again and let the whiskey men get ahead of them the next time, also. At least that is about the way things have been going in this State for some years past, and they seem likely to go that way in Kentucky. The Recorder says: "Always and everywhere the saloons are lawless. Nowhere do they obey the laws if they can help it. Everywhere they are the allies of vice and iniquity and the enemies of law and order. A State dominated by saloons is not only disgraced and humiliated, but its manhood is gone. It is a State for decent people to steer clear of, and they are sure to do so. The laws of our State are good, and if we can keep them and enforce them, all will be well. Determined and unscrupulous enemies of our laws, however, are banded together for their destruction. We have no fear for the result if only

our people will wake up. The only danger grows out of unconsciousness of danger." P. S.—Since the above was in type the dispatches announce that the Supreme Court of Kentucky has declared the Sunday closing law unconstitutional. This is a shame. Kentucky is now a good State "for decent people to steer clear of."

## Letter From Brazil.

THE CONVERSION OF A PROMINENT CATHOLIC PRIEST.

Dear Bro. Folk:—Our cause in Brazil has just received a very unexpected blessing—the conversion to Christ, in every sense of that word, of one of the most highly esteemed Catholic priests of Brazil.

I said unexpected, because no one had even a hint of such a thing until Bro. Z. C. Taylor of Bahia received a letter from New York from said priest to meet him on board of a certain vessel, that he wanted to unite with the church of Christ and give himself up to the spread of the gospel in Brazil. How came it about that the priest wrote from New York? Thereby hangs the interesting part of this whole story. Over twenty years ago this brother as a youth was led into the priesthood at the desire of his father, he acquiescing, not from personal desire, but like thousands of others, because it was expected of him. He was never very well contented, although he fully and sincerely believed the dogmas of his church; but his turn of mind was more disposed to study profoundly on questions of statesmanship and scientific subjects. He was much sought after in these lines as well as on occasions of great social gatherings. His turn of mind led him to read many books prohibited by the Pope, and for a long time he was uneasy as to a good many things that at first he sincerely believed. Finally the burden became so heavy that he could no longer officiate honestly as a priest, and so arranged his affairs to make a trip to the States to study the question of America's greatness from a religious standpoint. To this end he obtained a six months leave of absence, embarked in Rio Janeiro in November last. At Bahia Bro. R. E. Neighbor embarked with Bro. Taylor's two children. There being but few passengers, soon all were more or less acquainted, and a little family group was formed of the four just mentioned. The priest was drawn to Bro. N. and the children by their manners and conduct on board. He said they showed in their faces and movements and in every way that they were in possession of something to which he was a stranger. Thus they journeyed on to New York, Bro. N. and the priest conversing much on religious subjects, the latter not revealing the fact that he was seeking relief from his own burdens.

He arrived in New York, but proceeded at once to the South and West, even going to California, where he spent some days. Returning to Los Angeles, he went to call upon the bishop, whose secretary refused him

admittance. He was told that there were only six beds in the house and all were occupied. "I do not want any favors whatever," he replied, "for I am already in the hotel, and just wanted to see the bishop a few minutes." Returning to the hotel with his heart too much burdened to be borne, he shut himself up in his room and yielded himself to the Holy Spirit's long-felt influence and turned to Christ for salvation and light. At that moment his burdens rolled off his bleeding heart and a glorious spiritual enlightenment shone in and around him as he never experienced before. He then and there cut loose from Romanism; put off every shred of the Pope's old rags and, as he said here two nights ago in a most eloquent sermon, from that moment belonged to the Baptist Church of Christ.

He rushed on to New York to embark for Brazil, but was too late; so he wrote the letter referred to in the first part of this letter. He arrived in Bahia on the third or fourth of March and was received and baptized almost at once.

"How came him to be a full-grown Baptist as soon as converted?" you ask. Several here have wanted to know the same thing. His answer is that when a young man in the Seminary he studied ecclesiastical history, and there found accounts of the "heretical sects" that existed long before the Reformation; that these Baptists in their simplicity and loyalty to the written word were strikingly like the Christians in apostolic times. From Bro. Neighbor and a copy of our little Baptist paper in Bahia he learned that we who are called Baptists are but a continuation of the persecuted Christians from the times of the apostles. "This is what I want—apostolic Christianity—and here I find it in all its characteristics." Again, "I could be nothing else but a Baptist, for when I went out from Rome I didn't want to remain even in the shadow of her walls"—referring to those who still retain the baptism and other things invented by Rome.

One feature of the whole matter that renders this a great blessing to Brazil is that he comes with means of his own to spend in the cause, thus entirely disarming any who may charge him with self-interest. To come and leave one of the much despised Baptists he leaves an annual life salary of \$2,000 or more, tens of thousands of friends in the highest ranks of political, religious and social circles, many high titles, such as Doctor of Laws, Count, Vicar, Chaplain for life, and several others. He passes by wealth and social position as recommendations in marriageable young ladies, and chooses a poor but sweet Christian girl for his life companion. Our little church here has the honor of possessing this, to him, the fairest among women.

J. J. TAYLOR.

There are 22 Baptist Churches in Augusta, Ga., of which five are white and 17 colored.



## CONTRIBUTIONS.

## Faith Cure.

BY D. M. STAHLMAN.

An article bearing the above title, by Rev. J. M. Phillips, D.D., appeared in the BAPTIST AND REFLECTOR of Jan. 31, 1895. "An intimate friend, who is a reader of your paper, sent us the article quite recently, and asked our opinion thereof. That opinion was given in a private letter and the latter subsequently requested us to reply to the article through the same medium in which it appeared, and we have concluded to do so. Any doctrine or work which will not bear a thorough investigation should be fully exposed, and its advocates and defenders be covered with shame. And any public criticism which will not bear the searching rays of the light of truth should be made to recoil on the head of the critic. Will you, therefore, kindly publish this reply? And if you can spare the space, please reprint the original in parallel columns so that all readers may be able to judge of the respective merits of the two.

Dr. Phillips first quotes Psalm cvii. 17-20, and Jas. v. 14, 15, and admits God's ability and willingness to heal. But he adds, "The promise in every case leaves it optional with the Lord whether he will work directly or through recognized instrumentalities." By "recognized instrumentalities" he, of course, means doctors and druggs. Asa was diseased in his feet, and "he sought not to the Lord, but to the physicians," and he died. (2 Chron. xvi. 12, 13). The woman with an issue of blood "had suffered many things of many physicians, and had spent all that she had and was nothing bettered, but rather grew worse." (Mark v. 26). "In vain shalt thou use many medicines." (Jer. xlv. 11). These passages are indisputably against both doctors and medicines. If Dr. Phillips can quote from the Scriptures the record of any persons who were cured of disease by doctors, or a passage which unmistakably sanctions the swallowing of drugs, he can thereby remove doubts from many minds. The passage quoted from the book of James says clearly, "The prayer of faith shall save the sick, and the Lord shall raise him up." But this revered critic is "quite sure" it is the oil that does the work. Further comment is not necessary. He next quotes, "They that are whole need not a physician, but they that are sick," and says it sanctions a sick man's calling a doctor. When Christ said that, he probably referred to himself as the physician, and to the people to whom he ministered as those that were sick. In the very next verse Christ said, "I come not to call the righteous, but sinners to repentance." This critic then continues, "If, then, the sick need a physician, they also need medicine," etc. Christ healed multitudes while he was in the flesh. They all needed a physician, but did they need medicine, or Mrs. Winslow's Soothing Syrup? Hundreds who have "suffered many things from many physicians" come to the Great Physician through Dr. Dowie's ministry, and are healed without money and without price. But more of them need Warner's Safe Cure. God's commandment to Hezekiah to put a plaster of figs on his boil is also quoted. Job had many boils, and God healed him. Did he have to use any kind of a plaster? Naaman, the Syrian, came to the prophet Elisha that he might be healed of the leprosy, and was told to dip himself seven times in the river Jordan. When he obeyed the command his leprosy was cleansed. Did the waters of the Jordan possess any properties which could wash away

that terrible disease? If so, why were there many lepers in Israel during the lifetime of Elisha the prophet? (2 Kings v. 14 and Luke iv. 27). Surely all who were thus afflicted would gladly have done an act so simple in order to be cleansed. Christ spat on the ground and made clay of the spittle, and he anointed the eyes of a blind man with the clay, and told him to wash in the pool of Siloam. He did so and received his sight. (John ix. 6, 7). Were the medicinal properties in this case in the spittle, in the ground or the water? Were not all of these healings, including that of Hezekiah, entirely dependent on an act of obedience and the exercise of faith? The case of Trophimus is mentioned and certain inferences are drawn therefrom. But Paul did not say why he was sick, and if he were still in the flesh he might object to having words put into his mouth by clerical critics. Perhaps Trophimus had been unfaithful and was temporarily given into the hands of the adversary. "Sin no more lest a worse thing come upon you."

In summing up results Dr. Phillips says first, "It fails to do what it promises, in that large numbers who comply with the conditions do not receive the promised relief," and a little further on, "The advocates of the theory ascribe the failure in all cases to a want of faith on the part of the sufferer." Forgiveness of sins is the only absolute proof that any person has complied fully with the conditions of spiritual salvation, and God alone can judge with certainty in all cases. If 100 persons should each tell this critic that he had fully complied with those conditions, but his sins were still unforgiven, would he believe a single one of them? Then how can he believe those who have not received bodily healing when they say they have fulfilled God's conditions? Is it not rather presumptuous to make such assertions?

He takes the ground that divine healing is inconsistent with God's goodness because no relief is provided for the mental suffering, which is often more intense than the physical. Surely, he does not mean to say that he never found any relief from mental suffering in religion? What anguish is more intense than an overwhelming sense of guilt? And the blood of Christ alone can give relief. We are commanded to take no thought for tomorrow, and if we obey the spirit of this command, and all of Christ's other commands as well, we shall have few, if any, heart aches on our own account. And if we suffer on account of others we are only following Christ. He was "a man of sorrows and acquainted with grief," and often weary, but never sick in body. And we are to be like him. The growing of a new limb on an amputated stump is proposed as a test of the genuineness of the work in this divine healing mission. We have no record that Christ ever did anything of this kind, or commissioned his disciples to do it. Then surely no reasonable man will expect to see such a manifestation at the present day.

There are very good grounds for saying those who fail to receive the healing are lacking in faith. "As thou hast believed, so be it done unto thee." "According to your faith be it unto you." "Thy faith hath made thee whole." "O woman, great is thy faith; be it unto thee even as thou wilt." "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Mat. viii. 13; ix. 29, 30; xv. 28, and Heb. xi. 6). Even Christ could not do many mighty works in some places, because of their unbelief. (Matt. xiii. 58).

The following is the most astonishing part of the entire article: "Why do they practically limit the divine interposition to nervous and functional disorders, the healing of which may be assigned to any one of a dozen causes rather than the direct power of God?" He who would instruct others on any subject should

"First climb up de knowledge tree  
An' do some apple eatin'."

A very large proportion of those who are healed through Dr. Dowie's ministry are cases in which doctors have entirely failed, and many had been given up as incurable. The last Sabbath of each month is given up to hearing the testimony of those who are healed. Those testimonies show that the blind receive sight, the deaf hear, the dumb speak, the lame walk, short limbs are lengthened, and some of the very worst forms of cancers and consumption are perfectly healed. No impartial person can for one moment doubt the entire sincerity of those who give these testimonies. On the last testimony day, April 28th, the seats in Zion Tabernacle were occupied and aisles began to fill up an hour before the service began. The meeting lasted about three hours, and scores stood up all the time. Perhaps thirty or more testified, and at the close of the meeting all who believed the testimonies were asked to stand, and those who were already standing to put up their hands. It is doubtful whether a half-dozen in that vast audience failed to respond to that call. The people who attend the meetings are not fanatics. Large numbers of them come many miles, especially on testimony days. A few may be led here by curiosity, but the vast majority come because they or some of their friends are afflicted, and they want to learn the facts about this work, or because they long to hear the full gospel.

The trophies given up by those who were healed now consist of over fifty crutches, a number of coats on which people were carried here who subsequently walked away healed, several plaster paris casts, and a large number of boots, braces, etc., of almost every description. And those who wore and used such things are comparatively few in number.

We will give a few extracts from the testimony of Miss Annie Schafer of No. 609 W. Van Buren Street, Chicago, as a sample case. "Was taken ill four years ago and at last became utterly helpless, and had to be taken to the Cook County Hospital on the first of April, 1894, and staid there until the last day of November, when I was brought out in a carriage to Zion Tabernacle and carried into the healing room. . . . Whenever I moved, my joints came out of their sockets at the shoulder, elbow, wrist, hip, knee and ankle, and the slightest movement caused intense pain. The physicians who attended me were Drs. Magrew, Oxliner, Sanker Brown, Turk, Tining and Rine. . . . They gave me strychnine hypodermically three times a day for seven months, and gave me massage treatment for three and a half months without doing any good, and pronounced me incurable. . . . Dr. Dowie prayed with me, and laid hands on me, and I knew immediately that I was healed. The pain at once left me. I was very much bloated and my figure has gone down twelve inches around the waist. I was taken by Mrs. Deist to her home that night, and I sat up three hours for the first time in eight months. Then I was brought back the following Friday, and Dr. Dowie prayed with me again in the large healing room behind this Tabernacle in the presence of about a hundred, and he laid hands on me and told me in Jesus' name to rise. I immediately did so, and walked three times back and forth in the room

and then out to the carriage without assistance."

Mrs. Deist of No. 9,340, 90th Street, Chicago, publicly confirmed the statement of Miss Schafer's healing, and also of her condition just before it took place.

Dr. Phillips also claims that "faith healers" require people to believe and say they are healed when "every physical sense testifies to the contrary." He must have been sadly misinformed. We have heard Dr. Dowie say some healings were instantaneous, but a largemajority were progressive. Some who are great sufferers say their pains leave them the first time he prays for them, but they must sometimes come again and again before they are perfectly healed.

The great point of difference between Dr. Dowie and his critics seems to be his claim that all sickness is the consequence of sin and the work of the devil. We will not discuss this point, but propose a test which we believe to be both fair and conclusive. After three years of drought in the land of Israel Elijah proposed that the 450 priests of Baal should offer a sacrifice to their gods, and he would offer to the Lord, and the one who would answer by fire from heaven should be the true God. The result is well known and may be found recorded in 1 Kings viii. Dr. Dowie professes to love and serve the God who never makes people sick, and who heals all who come to him in true penitence and faith. His critics profess to love and serve a God who afflicts people to make them good, and who uses doctors and drugs to heal them. Now let all these critics unite and appoint a certain hour of each day and pray for the recovery of the sick. If at the end of one month they can show as conclusive proofs that their prayers are answered as he can, their claims may be put on equal footing with his. But if they fail their criticisms must fall to the ground. Chicago, Ill.

## Qualified by Experience.

However well educated in a literary way a man may be, he greatly needs other qualifications in order to make him a successful teacher or preacher. Indeed, no one can well succeed in accomplishing any great amount of good, though he have the wisdom of Solomon, unless he also have a good measure of personal experience in the battles and defeats of life. C. H. Spurgeon said: "A heart bowed down in despair is a dreadful thing. 'A wounded spirit who can bear?' But if you have never had such an experience, my dear brother, you will not be worth a pin as a preacher. You cannot help others who are depressed unless you have been down in the depths yourself. You cannot lift others out of despondency and depression unless you yourself have sometimes need to be lifted out of such experiences. You must be compassed with this infirmity, too, at times, in order to have compassion on those in a similar case." We must be qualified by experiences like unto those for whom we labor, for whom we write and to whom we speak, if we would do them the best, most helpful service. Yet there are those who say to us, "You ought not to allow yourselves to be discouraged and despondent. It shows a lack of faith in God." Poor reasoners! We need the education which comes by such experience.

C. H. WETTERBE.

—Cumberland Presbyterian:—Work joined to temperance and virtue is the cure for poverty. To give a poor man a chance to work is often the most needful first step in his salvation, temporal and eternal.

## OUR PULPIT.

## Christ's Prayer For His Followers.

BY REV. E. A. TAYLOR, D.D.

"I pray for them." (Jno. xvii. 9).

These tender words were found in the Savior's last prayer for his disciples. Judas had just gone out to arrange for the betrayal, leaving Jesus and the eleven alone in the guest-chamber, where they had partaken of the last supper. The Savior's heart was troubled, too, as he looked into the sad, anxious faces of this little band of disciples. They constituted, as it were, his family. Some of them had been with him from the day he was proclaimed by the Baptist the Lamb of God. They had all forsaken houses, lands and kindred for his sake, and were trusting him for life and salvation. The Savior's responsive heart was touched by their faith and moved by their sorrow. He remembered how his own received him not and hated him without a cause, and how they had followed him through evil as well as good report to his sorrowful end. Through their tears he could see the anguish of their hearts. At the time their grief and alarm were not assuaged by the Master's telling them that they need not expect from a Christ-hating world different treatment from what he had received. Supper was over, words of comfort and instruction were given, then "Jesus lifted up his eyes to heaven," and with a sweet voice that spake as never man spake, prayed for his disciples—"Father, . . . I pray for them."

As the prayer was offered audibly, in a small room, the eleven heard their Master pray for them—pray for them specially. How impressive, when done with propriety, to pray for our relatives or friends by name and in their presence. This is a power fathers and mothers neglect too often. During one of our services at the Home for the Aged at Utica, N. Y., an old man with snowy hair stood up, his frame trembling with feebleness as he rested his hand on the chair, and said in a deep, rich voice and in elegant language, "I want to give this testimony in the evening of my life. I have, by God's permission, outlived man's allotted time by half a score of years; and during the few and evil days of the years of my pilgrimage I have had all kinds of influences to mingle in my life. But I wish to say that I am a living monument to the power of a mother's prayers. In my boyhood days I was wild and thoughtless, which contrasted sadly with the character of the other children, and was a source of continued grief to my widowed mother. It was mother's custom as we knelt at family prayer to pray for us all by name. When she came to me, I remember, her voice would tremble as she laid her dear hand on my head and prayed, 'Lord, bless John, my wayward boy.' Long after that hand was still and that voice silent I continued to be a wayward boy, but by the grace of God after awhile that beckoning hand, that celestial voice called me to the Savior. He is my 'all in all,' but I often feel that I am even now a wayward child. Pray for me." Saying this he wiped away the falling tear and sat down. So the disciples, with hearts still troubled, stood silently, reverently listening to every thought and accent of that last prayer. How their hearts must have been touched when the Savior came to the words, "I pray for them."—I pray for Simon Peter, for temptations will come that will try him as gold is tried by fire; I pray for Thomas, for the tears now flowing will turn to mist and blind the eyes of faith; I pray for all, for as sheep without a shepherd they are left among

wolves, hungry and fierce. "While I was in the world I kept them in Thy name," but since in a little while I shall see them no more—can no more counsel and encourage them, can no more hide them for their little faith, can no more check worldly ambitions that dream of place and power—Righteous Father, since they shall be denied my visible presence, "I pray for them." As a legacy to those I love better than life I leave this prayer.

Did the apostles ever forget that prayer? Its memory and its answer from that night formed a part of their personal history. It was felt by Peter when he went out and wept bitterly; and when he stood up on the day of Pentecost and boldly preached the Christ whom he had denied; and when in after years the executioner cried out, "To the cross, it's time to die." It was also felt by John, the beloved, when the prison doors on grating hinges closed upon him, and when he sat a lone witness in the hundredth year of his age declaring to eager listeners: These dim eyes once gazed upon the Word of life, these trembling hands have handled that Word, and, ah! me, this gray, tired head was once pillowed on the bosom of that Word. Yes, Jesus prayed for his disciples who gathered around him to receive his parting benediction—"I pray for them." But ah! shall not others who have not seen yet love the dear Savior share in this benediction? Shall only eleven small ships sail on that boundless ocean, bringing gold from Ophir and spices from Arabia? Shall only eleven of that great multitude that no man can number slake their thirst at this great river of mercy? "Lift up your heads, O ye gates," for this blessing is not to delight and refresh one city only, nor one nation, nor one age. See the horizon lift and latitudes and longitudes melt away in the fervency of the Savior's prayer.

It is not the prayer of Jew or Greek; bond or free, but of the Savior of the world for his people, of every tongue, age and clime. "Neither pray I for these alone, but for them also who shall believe on me through their word." How comprehensive in its sweep, yet how explicit in its specification. The Pentecostal converts who heard the word from apostolic lips are included in this prayer. Paul, you may arm your soldiers and secure your commission to persecute the saints, but know this, a prayer has been offered for you. The testimony of martyred Stephen, winged by that prayer, will strike you to the ground with convicting power; and it will also in your great labors strengthen you and in your great sorrows comfort you. Do you ask why it is that Paul can triumph at the death block and sing of victory and keep faith with his dying breath? "I pray for them—who shall believe."

Prophets and preachers die, but the Word of the Lord endureth forever. Then for the purpose of immortality the first disciples wrote down the story of redemption in order to transmit it to every people and every age. So the Savior's prayer follows the Word and becomes a blessed heritage to all who shall believe. "I pray for them—for them who shall believe on me through their word."

During the apostolic age only a little flock was folded and fed on the great green pastures. The unused shade of those spreading trees, those abundant flowing waters, those untouched green pastures, proclaim the good news that there are other sheep not of this fold who will in the coming years hear a calling voice, and there will be one fold and one shepherd. For all these this prayer was offered. Therefore we have a part in this petition. Two thousand years ago the

Savior thought of us and prayed for us. "Oh! the depth of the riches both of the wisdom and knowledge of God."

What request was made by the Savior in this prayer for his people? How careful are fathers and mothers in the dying hour to express to their children and emphasize the noblest desires of their heart! Children too often forget the instruction of their parents, but a father's dying blessing and a mother's dying prayer they will never forget. The course of many a life has been changed by such last words. Now listen to the dying prayer of our Savior and learn what his dying desire is concerning his people. His hour had come and the prayer must be brief. Shall request be made for life, health, peace and prosperity? The laborers are few and only eleven are specially trained. Their lives are very necessary for the world's salvation. And unless the disciples have health and strength how can they prosecute their work where so much toil and sacrifice are required? And will not peace with the powers that be and prosperity in worldly affairs bring influence and power? However, no mention is made of temporalities except, "I pray not that Thou shouldst take them out of the world," which he deemed better

for them. Life, health and prosperity are great blessings, but they are not essential to the work of salvation, for if all believers should die God could raise up other children unto Abraham. Should all become feeble in health, God could glorify his name through their suffering.

While it is proper for us to pray for temporal blessings, the Savior has no room for them in this prayer. The Savior's heartfelt desire in his prayer to God was that his people might be perfect in holiness. "I pray that they may be made perfect in one." Could he have desired for his people less, and is it not honoring to them that he should expect so much?

The world may speak of sin as a misfortune and of moral weakness as an infirmity, but God looks upon sin whether in the heart of the believer or unbeliever with a perfect hatred, and he has made no provision for sin either in the law of Moses or in the plan of salvation except to condemn it or to pardon it. Jesus knew well the weaknesses of each apostle, and he foresaw their many failures to apprehend, notwithstanding he prays for them all alike that they may be made perfect. He does not lower the standard of righteousness to suit Peter's weakness, nor does he raise it in view of John's strong character. He prays for Peter, Thomas, John and all his followers that they may be made perfect. In order to attain this perfection three ways are suggested by this prayer.

1. Negatively. "I pray that Thou shouldst keep them from the evil one." Satan is the great personal enemy of God and of souls. Forty days and nights the Son of Man withstood him in the mountains. He knew by a sorrowful experience somewhat of Satan's wisdom and strength. Every victory since the first has increased his power over men. He was able to bring low David, the man after God's own heart; to outwit Solomon, the wisest man, and to lead astray two of the apostles from the Savior's side. Knowing Satan's power, Jesus sees but one way for His people to be safely kept from the evil one; that is by praying for divine power.

This greater power is ours for the asking. Shall we have it, or shall we be led captive by Satan at his will? "Every man is tempted when he is drawn away of his own lust and enticed." Now in resisting the devil by refusing to yield to his seductive solicitations, we attain a negative char-

acter which we may denominate innocence, which in its perfection was the state of Adam before the fall, and which he lost by yielding to Satan's influence.

2. The second are in this circle is positive. The negative state of innocence keeps us on the defensive. But we are called not only to be good, but also to do good. Our warfare is offensive as well as defensive. We are not only to stand and withstand, but to go forward and overcome. "I pray that they might be sanctified through the truth (thy word is truth)," which means to be set apart wholly for God's use, to have every faculty and power of mind and heart enlisted in a constant endeavor to do God's will—"to live in the offering up of one's soul continually as a whole burnt offering to Christ." Now this type of character is the product of God's Word. By studying it, by feeding upon it, by searching it with strong desire to know God's will and with full purpose of heart to practice what we know, this is the appointed means used by the Scripture for the work of sanctification, and we need not be afraid of having too much of the right kind. May the law of the Lord delight our souls so that the Savior's prayer may be answered in our lives.

3. Now the other are that is required to complete the circle of Christian character may be called collective for a better distinction. It is not enough for us to be passive, negative Christians; we must also be active, positive. But even then Christian individualism will not produce the highest and best results. There is a proper Christian as well as economic centralization. In union there is strength and beauty. So the Savior prays for his people, whose work and resting are the same, "that they all may be one."

Do we not misrepresent the spirit and desire of our Lord when we glory in the multiplication of creeds and the needless dissecting of the body of Christ? This oneness, while it may have special reference to faith and fellowship, I believe it also refers to organization and work. Now by earnest prayer, by the practice of love and by preaching and obeying the truth, the children of God will be one people, recognizing one Lord, believing one Faith, and practicing one Baptism.

Notice in closing the ultimate purpose in this prayer. Salvation is personal, but not selfish. Altruism finds its roots in the very heart of the gospel. "I pray for them—for all my people, that they may, by being kept from the power of Satan and sanctified through the truth and made one in faith, love and practice—that they may by these means be made perfect. I love them; and desiring their greatest happiness have given them eternal life. But I desire my people to be holy for another reason, and for the accomplishment of which their sanctified lives are but a means to an end. "Father, . . . I pray for them—that they may be made perfect, that the world may believe thou hast sent me." Jesus failed by his ministry to convince the world of this great fact. The people said he was a prophet, the Pharisees said he was a child of the devil, and the world said he was a deceiver.

Now what Jesus failed to accomplish he left his disciples to accomplish—to convince the world that he was sent of God. Eight times does this thought occur in this prayer, and nearly every time in the same words. The Spirit is the agent who convicts the world of sin, of righteousness and of judgment to come, but he operates mainly through the sanctified lives of the children of God.

What the world most needs is the



warm, bright light of God's Spirit, and Christian lives, some of them so dark and cloudy, must be the medium to transmit that light.

What incentives to holy living? A Savior's sympathy and prayer to comfort and strengthen us, and the duty and responsibility of being the transmitters of the divine light that is to convince the world that Jesus is the Son of God and the Savior of the world, to whom with the Father and the Holy Spirit be honor and glory both now and forever. Amen.

Memphis, Tenn.

#### Baptists in Palestine.

Dear Bro. Folk:—I noticed that some one at the Southern Baptist Convention in Washington last week spoke of opening a mission in Palestine, and that Bro. Holt was highly in favor of it also. I wish to give my endorsement and also the endorsement of many others who have their attention turned in that direction. Why is it that we have no mission in that country from whence our gospel came?

But I am glad to tell you that there is a native Baptist preacher in Mt. Lebanon. Bro. Said Jureldini and his cousin, Alexander Jureldini, citizens of Beyrout, came to the World's Fair under appointment of the Turkish government in the interests of their country. They came here to St. Louis after the Fair and were converted and joined the Third Baptist Church. Bro. Said started to William Jewell College and Bro. Alexander entered the medical college here. Bro. Said was called home by the death of his brother, and, like Bro. Diaz of Cuba, began preaching to his people. He found a young lady in Shweifat, four miles from Beyrout, a town of 6,000 inhabitants, who was a missionary of the Episcopal Church and running a school, but on hearing him preach became converted to the Baptist doctrine and turned her school into a Baptist school and gave him the superintendency of it.

He teaches all the week and preaches on Sundays. He has organized a society for young men and one for young women to study the Bible. The whole town is being moved by his earnest efforts, and he has more adherents now than the Presbyterians in Shweifat after a quarter of a century of hard work.

He has established a public library and reading room, which is working a revolution in the society of the town.

His success is largely due to the fact that he is from one of the most prominent families in all that section, and is highly educated. He has translated into the Arabic language "Three Reasons Why I Am a Baptist," by Dr. Slack, which is attracting much attention there, and one of the native preachers of the Presbyterians came to him and questioned him about this "new doctrine" and, after being instructed more perfectly in the teachings of Christ, signified his intention to become a Baptist. But Bro. Jureldini has not been ordained yet and cannot baptize those who are already converted, and has no church organized there yet. What must he do? What can he do?

He works hard all the week to make a living. He is running a literary school, two societies for Bible study, a public reading room, preaches on Sundays and is a photographer by trade. He lost the most of his customers by refusing to open his studio on Sunday, but I got a letter from him this morning saying that many of the best people were coming back to him now because of his superior work. That will enable him to make a living, but he has to take pictures of women who are indecently dressed. What can he do? He must take inde-

cent pictures or shut his doors, and do that means to cut off his bread, and that means to quit preaching and give up the cause of his Master. And yet his soul is burning within him and he feels "Woe is me if I preach not the gospel," and his heart's desire is to see his people, according to the flesh, saved. He says he feels like the devil visits him every time one of these indecent women enters his studio. What can he do? Brother, what would you do under the same circumstances?

Will some of you Baptist preachers who are wanting to spend your vacation in Europe make haste and go there and ordain this brother, organize a church and leave some of your pocket change with him, instead of being back a trunk full of Oriental curiosities? You can easily find him. His studio is near the telegraph house in Beyrout city.

Bro. Alexander Jureldini is making his home in the St. Louis Baptist Hospital taking his medical course and will return home as soon as he graduates as a medical missionary, which will give him access to the women and children of his country, for no man can get to speak to a strange woman in that country, owing to religious superstitions.

Both of these young men are highly educated and have a very large connection in Palestine, which gives them access to a large number of people.

J. E. WATSON.

St. Louis, Mo.

#### East Tennessee Items.

While at Knoxville I went out to Smithwood, on the suburbs, and preached at night for Bro. Anderson to a full house. The congregation here has grown much in the last few years. It is close to the new town of Fountain City, which sprang up during the boom five or six years ago about Knoxville, when it was much easier to start a new border to the city, lay it off in blocks and streets and go wild over corner lots than to realize any profit from furnaces and factories only on the maps of these coming suburban towns. The fact is, the towns failed to materialize and the ideal, rich investor of funds in choice lots realized, when too late, that he was really "sold" by crafty speculators, when he thought he was buying a fortune. Still the architecture of the suburbs of Chattanooga and Knoxville and other towns was greatly improved by the boom. Though it left many of the builders with empty pockets, they have gained some valuable experience and are prepared to warn their friends against investing funds in towns that only exist on paper. They say: "If our foresight had been as good as our hindsight, we never would have invested a dollar in such airy map suburbs and manufacturing cities."

Moral—My son, profit by their experience and stop before you begin. Just go quietly to work at some good calling and make an honest living without any dreams of sudden riches by speculating in corner lots.

But I must be just to this imaginary Fountain City and candidly admit that the Holbrook Normal College did materialize in a splendid building, a fine park, a good faculty, with all the facilities for a first-class school, which is liberally patronized. I found our brother, Prof. W. A. Cate, among the faculty. He stands deservedly high as a teacher, having had much experience.

I must not omit the fact that a live fish pond has also materialized at the base of the eminence on which the college rests, and a railroad dummy comes in every hour from Knoxville. So you can ride in skiffs on the lake or on the dummy. But I must say that the most popular riding now about Knox-

ville is on bicycles, on which the women have wheeled to the front. Alas! for the old foggy who would check their speed by saying they are out of their sphere. They would leave him and his old slowfooted beast so far behind that he would be at a loss to tell where their sphere ended.

A few days ago I met a young lady and two young men racing. She left them so far behind they seemed to be ashamed of themselves. As she dashed ahead of my horse, with her large sleeves fluttering in the breeze like a bird in flight, I was reminded of scenes in the distant past, and could but exclaim, "There goes O'Brien's would-be angel." Thereby "hangs a tale." In my young days Rev. John Mills of Halifax County, Virginia, told me he had employed a very intelligent and pious young lady to teach a family school. An enthusiastic young Irish student for the ministry came up from Wake Forest College to assist Bro. Mills in a meeting. He came, he saw, he was conquered, and came again. Bro. Mills saw his infatuation and thought he would remind him that he might be expecting too much from his intended companion, so he hinted to him that though a very nice girl, she was not an angel. Quick as thought, O'Brien exclaimed, "Oh! but she would be, if she had wings."—Bro. Mills saw he was past reason and left him to his ideal.

Moral—My son, don't imagine she is an angel because in this progressive age her sleeves have expanded to wings and she can fly on a bicycle.

A. B. CABANISS.

#### Seminary Commencement.

On Tuesday night Dr. J. B. Hawthorne of Atlanta addressed the Broad-us Literary Society and their many friends that had gathered. The orator spoke upon the subject of "Moral and Intellectual Courage," and with his accustomed eloquence, Norton Hall was beautifully decorated for the occasion, and the exercises were a decided success.

On Wednesday morning, May 29th, Dr. Whitsitt delivered diplomas to the graduates in the various schools. Fourteen from Tennessee passed in these departments of regular work. Dr. Whitsitt called attention to the fact that more students have remained to the end than ever before. The death of our great leader has seemed all to do their duty better.

After the delivery of the diplomas came the commencement address. This was to have been delivered by Dr. B. H. Carroll of Texas, but he was taken very ill and was unable to come. Almost at the last hour the faculty caught Bro. Ernest Cook of St. Louis and induced him to speak. Almost without previous preparation he arose and made a most happy and appropriate speech. Dr. Whitsitt also read a letter from Prof. H. H. Harris of Richmond, Va., accepting the professorship to which he had been elected.

On Thursday night diplomas were delivered to those who had attained the various degrees of the institution—Th. G., Th. B., Th. M., and Th. D. Thirteen received the degree of full graduate, Th. M., Master of Theology, and five received the highest degree, Th. D., Doctor of Theology. The latter were A. M. Croston, Texas; R. N. Barrett, Tennessee; Henry Miller, Kentucky; Everett Gill, Missouri; J. S. Sowers, Virginia.

Speeches of a high order were delivered by five of the full graduates: W. O. Carver, Tennessee; E. E. Dudley, Virginia; J. W. Millard, North Carolina; J. S. Tanner, Texas; Menta Sturgeon, Missouri. Everything passed off smoothly, and the audience was greatly delighted.

Our new President, Dr. Whitsitt,

then delivered his maiden baccalaureate address to the graduates and doctors. He chose as his subject, "The Preacher's Public Prayer," and made some earnest remarks that we shall never forget. Dr. Whitsitt, as all of his admirers know, is a living example of a preacher who knows how to offer an appropriate and effective public prayer.

Many students left on the night of commencement, and by the next night only a few remained.

On Friday evening, Bro. J. S. Tanner of Texas was married by Dr. Eaton at Walnut Street to Miss Mary Barton, sister of Miss Laura Barton, missionary to China. Many others contemplate a similar step in the near future. Adieu.

ROBT. N. BARRETT.

#### Boscobel College Commencement.

The commencement exercises of this excellent school have just closed. They began with a concert on Friday, May 31st, which was greatly enjoyed by the large audience, and in which the young ladies showed marked musical training.

On Sunday morning the commencement sermon was preached in the Edgefield Baptist Church by Rev. J. O. Rust, the new pastor of the church. It was spoken of very highly by all who heard it, and was regarded as one of the most eloquent sermons of the kind ever delivered before a Nashville audience.

On Monday evening the commencement proper occurred. The principal feature was the delivery of the literary address to the young ladies of the school by Rev. Carter Helm Jones of Louisville, Ky. His subject was, "The Claims of the Beautiful," and most nobly did his address illustrate his theme. It is seldom that a Nashville audience has heard a more beautiful, and at the same time a more inspiring, as well as eloquent address.

Prof. J. G. Paty, President of the college, then delivered diplomas to the following young lady graduates: The B. A. diplomas to Misses Mattie and Leslie Leary of Minden, La.; Dot Grogard, Atlanta, Texas; and Allie Crook, Jackson, Tenn.; and B. S. diplomas to Misses Hattie Booker, Franklin, Ky., and Alice Elrod, Rutherford, Tenn.; Miss Mabel Wharton, of Trenton, N. J., also received a diploma in the school of music.

Rev. I. J. Van Ness, President of the Board of Trustees, then in a graceful style unveiled a portrait of Rev. C. S. Gardner, which had been presented to the school by the noted Baptist artist, Prof. P. R. Calvert, and formally received it on the part of the Board of Trustees. Bro. Van Ness announced that the next session of the college would open on September 4th with increased facilities and the ablest faculty that the college has yet had.

The year has been a prosperous one. There have been 71 boarding pupils from 12 different States and 25 local pupils. Prof. Paty proposes to maintain the same high standard of scholarship which has previously characterized the college, and will make a vigorous canvass during the summer to have the largest school in the history of the college.

Dear Bro. Folk:—Will you kindly allow me space to record the death of my two brothers? Samuel Joseph Cole died at his home in Cawly, Texas, March 30, 1895. He was nineteen years old. He died a Christian. Eleanah Dulaney Cole died at Tioga, Grayson County, Texas, May 20, 1895. He died with a good hope in Jesus. His wife and one child survive him. He was thirty-two years of age. Thus one by one our loved ones pass to the other world. Let us be ready when the summons comes.

J. B. COLE.

Denton, Texas.

## NEWS NOTES.

### PASTORS' CONFERENCE REPORT.

#### Nashville.

First Church—Usual services; pastor preached. Morning subject, "Having your windows open toward Jerusalem." Evening subject, "Being a friend to Jesus."

Central—Dr. T. P. Bell preached in the morning and Bro. Albert R. Bond at night.

Third—Morning subject, "The power of the resurrection;" evening subject, "Death;" \$6.10 collected for Orphanage; 202 in Sunday-school; baptized one.

Edgefield—Pastor Rust preached the Boscobel College commencement sermon in the morning; pastor very much interested in the college.

Seventh—Pastor preached; baptized two; 238 in Sunday-school; Sunday-school Union in the afternoon.

North Edgefield—Pastor preached at both hours. At the morning hour the pastor preached his first anniversary sermon, in which the following statistics were brought out: Gained during the year by letter, 27; by experience, 18, total, 45; lost by letter, 23; by exclusion, 1; by death, 3; total, 27; net gain, 18. This does not include six who are approved for baptism and who would increase the gross gain to 31 if baptized. There is some growth and the church is hopeful for the future; 167 in Sunday-school.

Immanuel—Very pleasant day; pastor returned.

Howell Memorial—Pastor preached; 117 in Sunday-school.

Mill Creek—Preaching by Bro. I. S. Baker in the morning; 106 in Sunday-school. Bro. E. L. Grace preached at night at Una.

Antioch—Bro. J. H. Pierce preached in the morning and Bro. I. S. Baker at night.

First Edgefield (col.)—Preaching by pastor; Sunday-school increasing.

Mt. Olive (col.)—Pleasant day; 175 in Sunday-school; two received for baptism.

Bro. E. E. Folk preached morning and night at Columbia, and in the afternoon at a school-house. He reports increasing interest under Bro. Davis' charge.

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collection will be taken this month for State Missions.

#### Johnson City.

Pastor Vines preached to large audiences at both hours; two received at the morning service and two baptized at the evening service. Morning subject, "Burden-bearing;" evening subject, "The model religious assembly."

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D. A. STEWART, C. C. Brownsville, Tenn.

The East Tennessee Baptist Sunday-school Convention will meet in its fifth annual session with the Second Baptist Church at this place on Tuesday before the fourth Sunday in July. Further notice of the Convention will be given next week.

R. L. MOTLEY.

Cleveland, Tenn. [That will be July 23rd.—Ed.]

I have just closed an eight days meeting in Prattville, Ala., resulting in 48 conversions, 27 of whom joined the Baptist church. The others joined the Methodist and the Presbyterian churches; also five Methodists, one Campbellite and one Catholic joined the Baptist church. Others are expected to join the Baptist church soon.

JOHN BASS SHELTON.

Montgomery, Ala.

Good congregations Saturday and Sunday at Fall Creek. Pastor preached both days. Sunday I preached a sermon divided into two heads. 1. The Southern Baptist Convention. 2. Washington City and Mt. Vernon.

loomed on the last division. Prayer-meeting and Sunday-school good. We resolved Saturday in conference to live nearer our Christian duty and help others to do the same.

JOHN T. OAKLEY.

Please allow us to express our thanks to the ladies of the Third Church, Nashville, for the great help they have given us sewing for the Orphanage. Especial thanks are due Mrs. Roth, Mrs. Stokely, Miss Bennett and Miss Lucie Cunningham. Your paper is a welcome visitor to our home. The children love to read the Young South page.

MRS. E. C. SAUNDERS, Matron, Nashville, Tenn.

The fifth Sunday meeting of Salem Association will convene with the Auburn Baptist Church on Friday, June 28th, at 10 a. m. A grand gathering of the Baptist hosts is expected and a rich time of good things will be ours. Bro. Editor, come and be with us.

PASTOR AND DEACONS.

[Thanks.—We should be glad to do so, if practicable. We are sure we should enjoy it.—Ed.]

Rev. E. H. Hicks conducted a meeting at our church, commencing on Tuesday night before the fourth Sunday in April and closed the first Sunday in this month, which resulted in eight professions of faith in Christ.

At 3:30 o'clock p. m., on the day the meeting closed, eight happy converts were led down into the water and buried with Christ in baptism. One stands approved for baptism. Bro. Hicks did some excellent preaching, earnestly holding up Christ and him crucified. The church was greatly revived and strengthened. The writer has just returned from the Watauga Baptist Sunday-school Convention, which was one of the most interesting we have had since its organization.

JOHN A. LOWE.

Central Church—The weather being so warm Pastor Nunnally concluded to preach only one sermon—one-half of it he delivered at 11 a. m. and the other half at 8 p. m. Five have been received into the membership since the last report. The Sunday-school was well attended for a hot morning. The pastor delivers a lecture Tuesday at the Brownsville Female College. A

Mountain City, Tenn.

#### Mary Sharp College.

Dr. Holt came and preached the commencement sermon, winning the hearts of all who heard him. The down-pour of rain from 10 to 12 o'clock kept away hundreds of hearers, and yet his audience was large.

Tuesday and Wednesday following were bright days, and quite a large number of the patrons were present to hear something of the work done during the year. Those who know anything of Mary Sharp work recognize the fact that an examination is not confined to a few written questions and answers, but is open, free and searching. In the higher branches of Latin and Greek, Analytical Geometry, Calculus and Literature, the pupils showed that careful training necessary to pass in these studies.

Thursday was a happy day for the sweet girl graduates. The large hall was crowded with a cultured audience, and all said it reminded them of the good old days of the past when Mary Sharp was in her palmist days.

After the reading of the essays and some fatherly advice by the old President, Dr. Graves, Dr. J. M. Jordan made the literary address. Dr. Jordan did credit to himself and the occasion, and met the expectation of all, notwithstanding he had but a few hours notice that he would be called upon to make the address on the occasion.

Last, but by no means least, was the musical concert given Wednesday night by Mrs. B. S. Gowen's class of 33 pupils. There were three graduates in music. The old Mary Sharp has a bright future.

NOTLIMAH.

#### T. G. Brownson's Statistics.

This brother in your issue of May 30th says:

"Dr. Tichenor resorts to a very strange method of proof in his effort to show that my statistics are wrong. His statistics for 1893 differ radically from the summaries given in the Year Book of either 1893 or 1894. He states that in 1893 there were 1,363,331 white Baptists in the South. Dr. Burrows' statement in the Year Book of 1893 is that there were 1,282,221, and in the Year Book of 1894, 1,321,540. When Dr. Burrows states that there are in the Southern States, all told, 2,462,902 Baptists, it is certainly reasonable to suppose that the rest of the Baptist membership must be in the North. Dr. Tichenor seems to think otherwise."

In reply to this I have to say:

1. Dr. Burrows in the Year Book gives no summary of the Baptists in the Southern States. He gives the number of Baptists in each State separately and then aggregates all the States, making no distinction between North and South. This is his unvarying custom, as seen in every Year Book he has compiled.

2. In the minutes of the Southern Baptist Convention Dr. Burrows gives the statistics of the Baptists of the South, white and colored, separately. His figures as contained in these minutes are exactly those contained in my reply to Bro. Brownson, and are the same which he quotes in his rejoinder, as seen above. They are:

"Summary of denominational statistics, 1892. Total white membership, 1,321,540." (Minutes Southern Baptist Convention, 1892, p. 102.)

"Summary of denominational statistics, 1893. Total white membership, 1,363,331." (Minutes Southern Baptist Convention, 1894, p. 93.)

If Dr. Burrows has given figures different from these in any other publication, which I am sure he has not done, he must bear the responsibility.

I. T. TICHENOR.

Atlanta, Ga.



## 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. Willingham, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**Home Missions.**—Rev. L. T. Tichenor, D.D., Corresponding Secretary, Atlanta, Ga. Rev. 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 S. W. B. University should be sent to G. M. Savage, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to T. 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. Stockett, Nashville, Tenn.  
Corresponding Secretary.—Mrs. J. T. Paris, Nashville, Tenn.  
Recording Secretary.—Mrs. C. H. Strickland, Jr., Nashville, Tenn.  
Editor.—Mrs. Elijah Ford, Nashville, Tenn.

## The Woman's Missionary Union.

(Continued from last week.)

WASHINGTON, Saturday, May 11th.  
Home Missions was the chief topic for to-day, after reading the minutes and State reports.

Miss Fannie Heck of North Carolina made a talk concerning Central Committees, in which she urged that more mission bands be formed, with consecrated, Godly women at their head.

## YOUNG PEOPLE'S WORK

was well presented by Miss Harper of Texas on Our Young Women; Mrs. Jackson of Tennessee, Our Girls; Mrs. Patrick of Kentucky, Our Boys.

## A. J. DIAZ

was introduced and made one of his inimitable speeches. The Christians of Cuba, he said, were still persecuted, but only enough to give them an opportunity of displaying their Christian fortitude. His church was crowded at each service with women, the men being engaged elsewhere, meaning that they were active participants in the revolution. He said the women wanted to fight, too, but that was looked upon with disfavor. The ten minutes social each day is much enjoyed.

Sunday, May 12th.—After devotional exercises and a very interesting musical program, reports were heard from foreign missionaries, several of whom were present.

## MRS. GRAVES

of China told of the daily life in a Christian mission. This simple account serves so well to give a clear idea of how the life of these workers in the field are spent that it is given in full elsewhere.

## MRS. M'COLLUM

another returned missionary, answered questions about Japan. When asked how best to reach the mothers of Japan she replied: "Just like any other mothers, through their children." Human nature is the same the world over—gain the love of the children and you have opened the hearts of the parents. The women have no topic of conversation, no homes in the sense that we know the term. They visit from house to house, leading aimless, dreary lives. The girls marry at sixteen. Since the

## TREASURER'S REPORT.

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

ASSOCIATION.	Ministerial Relief	Ministerial Education	Orphan's Home	S. S. and Colportage	Home Missions	Foreign Missions	State Missions
Rhea ch.					\$ 1.02		
Dayton 1st Street B. Y. P. U.					50		
Yellow Creek S. S.							
Salem ch.					\$ 6.80		
Greenvale ch.							
Mrs. R. C. Grinnett					1.25		
Willie O. Hasberry					1.00		
Miss Lillie Givins							
Squatchee Valley ch.							
Hopewell ch.						\$ 13.50	
Friendship ch.							
Pick Maples ch.							
Sevierville ch.					3.00	10.00	
Sevierville Working Men's					1.00		
W. A. Galtlett					1.00		
Southwestern District							
Holly Springs ch.					10	10	20
Sweetwater ch.							
J. W. Telford					15.00	15.00	
Chestnut ch.							\$ 25
Tennessee							
Knoxville 1st W. M. S.					60		
Knoxville 1st Y. P. S.							
Knoxville Centennial ch.					41.06	4.90	
Knoxville 2nd W. A. S.					12.10		
Alder Branch ch.					5.00	17.50	
Knoxville 2nd ch.					5.00	6.00	
Dumplin L. M. S.					13.17		
Dumplin ch.							
H. J. Loyd							
Mrs. R. H. Edington					10.90		
Miss Corda Hines					25		
Miss Lucie Gray					5.00		
Miss Ann'e Roark					1.00		
Rev. R. R. Acker					30.00		
Union							
McMinnville L. A. S.					1.00	1.00	1.00
Milton Hoover					1.00		
City							
Henderson ch.					5.30		
Clover Creek ch.					2.45	25	3.88
Essex ch.							1.00
Ramer ch.					3.85		9.12
Pocahontas S. S.						2.75	
Meridian Creek ch.					1.00	1.00	
Mrs. Bettie Garrett					10.00		
George and Eugene Hay					2.35		
Pinson ch.						60	1.70
Friendship ch.							2.00
Watauga							
Mountain City S. S.						2.00	2.00
Weakly County							
Palmer'sville ch.					1.75	6.50	
Western District							
Henry ch.							4.00
Wiseman							
Hopewell ch.					3.50	2.05	3.00
The Helper Corner					5.00		
Wm. Carver							
Mulberry ch.							12.10
Kelly's Creek ch.							3.00
E. J. Cambron					1.00	1.00	
Fayetteville ch.					2.65	10.00	
Concord ch.							5.00
Rev. E. B. Kennedy					50		
Miscellaneous							
Nocua, Texas						2.00	30
Myrtle L. A. S.					5.00		
Mrs. W. A. Horner					1.00		
Thomas H. Rose							
Colportage Sales					2.50		2.40
Greenwood ch.							
James Farmer						1.00	
J. H. Weiborn						50	2.17
Blue Springs ch.					3.25		
Elie and Harry Harris					5.00		
Rev. R. J. Willingham					5.00		
W. J. Hollis					30.75		
Young South					1.00		
J. C. Flowers					1.00		
Rev. Louis Shamblin					1.00		
Jackson Highland Avenue S. S.					1.44		
Jackson Highland Avenue ch.					1.41	1.41	2.13
Totals.	\$ 8.42	\$ 240.91	\$ 541.51	\$ 119.95	\$ 717.91	\$ 1093.40	\$ 619.20

W. M. WOODCOCK, Treas.

opening of the new ports in Japan, the work is widening. Our best talent is needed there.

Mrs. Moseley graphically told of the work in Mexico, how hard it was to reach the masses in their degraded condition, commenting severely upon the evil influence of the priesthood.

She gave a fine report of the girl training school at Saltillo.

Monday, May 13th.—This, the closing day, was one of much interest. Officers were elected for the ensuing year.

Miss Fannie Heck of North Carolina was elected President of the Union. Besides this, there were few changes.

Dr. T. P. Bell of Tennessee gave a stirring address on his branch of the work. He reported \$7,000 raised in the Sunday-schools last year on Mission Day. He was strongly in favor of its continuance.

The recommendations of the Sunday-school were adopted.

The continuance and spread of the Mission Band Work among the children was warmly agreed upon.

Pending the election of officers, Mrs. Harvey Hatcher was called to the chair. She turned the meeting into a devotional exercise until the tellers were ready to report. Many gave testimony to the love of God in their hearts. We felt that the Holy Spirit was in our midst. The Bible is our

written guide, the Holy Spirit our living guide, said Mrs. Hatcher.

That was a beautiful sight as Mrs. Gwaltney, the retiring President, led Miss Heck, the newly elected President, to the platform. Miss Heck in a few earnest words accepted the honor conferred upon her.

While singing we gave the parting hand and adjourned to meet in Chattanooga in May, 1896.

MRS. H. B. FOLK.

Brownsville, Tenn.

## Secretary's Report.

The following is the annual report of the Corresponding Secretary, Miss Annie W. Armstrong:

While the Southern Baptist Convention is now assembling in another church in this city, joyously to celebrate its semi-centennial, we, its child, are still in early youth, having only reached our seventh year. But a strong, healthy, vigorous child has its place to fill in the family circle, bringing its own form of life and activity as a contribution to the general welfare.

Looking back—even a child can have reminiscences—to our infancy in Richmond, 1888, we started our organization with no puny beginning, but ten States out of fourteen banded themselves at once for more effective service than could be done alone, and the other four united with us within

three years. As money in mission work is an accepted standard of vitality—the material, visible effects of the inward, spiritual force—let us see for a moment the dynamics of our organization in this line. For the year 1887, \$17,000 covered all contributions reported to both Home and Foreign Boards; to-day, for its seventh year, the Treasurer will announce a total of \$48,449.25. (Would it had been \$70,000 to continue the alliteration and properly to celebrate the attainment of seven years.) In this time a grand total of \$301,199.18 has been contributed for Home and Foreign Missions. Truly this child is no weakling! Nor has it grown at the expense of the family, despoiling the older brothers and sisters; the general receipts of the Boards have increased also. And more, by its amiable and proper conduct, we believe this child is now entirely welcome in the family circle, where at first some of the members looked askance and shook solemn heads in warning at the awful things which this youngster was going to perpetrate—disintegrating churches and other seismic performances. We are a part of the church, at work for and in the church, and we believe that it is coming to be so understood and the work valued by all.

What have we attempted and done this year? Nothing especially new or strange, but we have kept pegging away on the same lines of effort, endeavoring to do more effective service in each department than ever before, and we feel to congratulate the societies and to take courage at the results which show, even in this year of continued financial depression, an increase of contributions over every past year, except that of the centennial. "Go Forward" is the motto on our standard, and let us never allow it to trail in the dust.

## THE WORK OF THE YEAR.

The Secretary's statistics give the briefest compendium of a work that has not slackened day or night during the year. They are herewith appended:

## STATISTICS OF SECRETARY FROM MAY, 1894, TO MAY, 1895.

Letters written	8,192
Postals written	343
Leaflets, pamphlets, etc., distributed	125,483
Christmas envelopes	76,800
Mission cards (prayer)	30,290
Sheet cards	4,707
Mite barrels or boxes	4,668

## THE RECEIPTS.

We have already referred to these in the total. Woman's Missionary Union contributed to Home Missions during the past year, \$23,515.61, an advance of \$1,992.01 over the previous year; to Foreign Missions, \$24,933.74, with an advance of \$1,418.65; which makes a grand total of \$48,449.25, with a total advance of \$3,320.66. These results are most gratifying and encouraging, though they do not yet represent adequately the Baptist women of the South. Could not each one of those who have done so well aim to bring one more worker into the ranks, to add her interest, prayers and gifts? We could then double our receipts for next year. Let us try this plan. Can we not, in the 365 days ahead of us, influence one person in the cause of missions?

## EXPENSES.

The literature distributed by Central Committees in the various States is published and forwarded in bulk from the Executive Committee in Baltimore. As all missionary collections are sent direct to the Treasurers of the Boards at Richmond and Atlanta, through State channels, the expenses of the Woman's Missionary Union for printing, expressage, postage, typewriting, stationery, etc., are furnished by the Boards of the Convention. These expenses have been \$1,775.99, of which the Home Board paid \$700, the For-

eign Board \$700, and the Sunday-school Board \$200. The Christmas offering expenses of \$191.76 were paid separately by the Foreign Board, while the two efforts for the debts of the Boards in the publication of suitable literature, postage, etc., were paid by both Boards. There is an advance in expenses, slight in proportion to the largely increased work done, which is due to the additional literature provided to call attention to the debts of the Boards.

Following the order of the recommendations of the three Southern Baptist Convention Boards, which form the basis for the year's effort, we would make report on Home Board work:

## FRONTIER BOXES AND MONEYED CONTRIBUTIONS.

While from the beginning the need of personal aid to frontier missionaries struck a responsive chord which readily vibrated, year by year this work has extended in its scope and become more prompt and valuable. In this season of varied distress, many of the missionaries have testified that boxes of supplies sent by societies have been their main support. This year credits the largest number of boxes—224 sent, valued at \$12,871.80, as against 211 sent the previous year, valued at \$11,327. At the opening of each Conventional year, a revised list of missionaries is sought from the Home Board and names distributed anew to Central Committees. As the boxes vary greatly in value, from \$5 up to \$250, this circulation of names is an effort to equalize, as far as possible, the value of the gifts. The leaflet "Light out of Darkness," portraying the happy arrival of a box at a crisis of need, was furnished to societies to quicken interest. A glimpse into the character of the labors performed by these earnest, God-fearing workers on the frontier is afforded by an extract from one of their letters. He writes: "The last Saturday and Sunday in March I attended two Fifth Sunday meetings, one in Indian Territory and one in Arkansas. Horse failed me, had to buy again. Lost half day, had to make up loss. Drove 58 miles in one day, over three mountains with rocks all the way—more than equal to 80 miles on a good road! Got home at 10 p. m. deathly cold. But, my dear friend, I am near the clime where there is no night nor cold, no rocks, no fatigue for saints. Blessed expectation!" As we sit at home in comfort, ought we not at least to share our money with those who are willing to do our work for us in those very hard places?

## CUBA.

Our work in Cuba still exhibits the same features of interest which have characterized it from the beginning. There is the clearest indication that it is breaking the hold which the Romish church has so long held upon the spiritual and temporal interests of that people. The two branches of work which Mr. Diaz regards as in special need of development are the Girl's School, modeled after American plans, and the Woman's and Children's Hospital. Woman's Missionary Union contributions have been made to both of these objects. Our prayers are needed with our gifts for this people, now distressed with civil war.

## COLORED PEOPLE.

This work is beginning to assume in our eyes the importance which its vastness and nearness demand; and the consciousness is growing upon us that we are the people appointed of God to do this needed missionary work, as our life-long acquaintance with the race and daily contact furnish us with the most favorable opportunities. There may be more romance in it to those at a distance; there are larger

possibilities in it to us. There are signs of a growing readiness to help in holding meetings with them and taking part in their conferences which cannot fail of good results. This spirit of helpfulness is also met by an increased readiness to accept it, which has been lacking since the old-time relations were severed. We are coming closer together where the Lord can bless us. This is unmistakably true of mothers' meetings and industrial schools, now grown to four, held in Baltimore. One remark holds in a nutshell the appreciation felt for this Christly service by those receiving its benefits. Said one colored woman: "Nothing so good as this has come to us since the emancipation." May the conference at Fortress Monroe help the workers see eye to eye, planning larger and yet larger measures to meet the immense need.

## FOREIGN POPULATION.

Year by year this work is pressing its claims upon Christian effort at the South and the great Southwest. Would we meet the immigrants—the Germans, Swedes, Mexicans, Chinese—and Americanize them in the truest, broadest sense, it must be by surrounding them with Gospel influences and privileges. Let the missionary go ahead of the barkeeper, and let the church be in advance of the saloon, then will immigration be a blessing instead of a curse, as it sometimes proves where we are unfaithful. The only woman missionary employed by the Home Board in the Southern States, Miss Buhlmaier, is in charge of German immigrant work at the port of Baltimore, meeting the strangers as they come, often bewildered and perplexed with the strangeness and many unlooked-for difficulties. A kind face, a friendly act prepare the way for the planting of gospel seed through the gift of Testaments, granted by the Southern Baptist Convention Sunday-school Board and others, which are often received with eagerness and always with thanks.

(Concluded next week.)

## Their Experience.

The following poem was read by Miss Florence Sheppard at the Talent Social in Columbia, of which Bro. Davis told us last week, and is published by request. It gives the experience of the two young ladies mentioned in quite an entertaining style.—Ed.]

To John Pemberton, Esq.,  
Pugleville, Pocahontas Co., Penn.

DEAR JOHN:—  
You're thinking of writing a book, you say, and are going to canvass the town

To gather your information from your neighbors all around.

With the view of publishing a work to sell them when 'tis done.

Well, John, just keep a thinking if you've started out for fun.

Not that I myself, John, have in the trap been caught.

But what I'm going to tell you, cold observation taught.

I chanced to know two ladies, John, (church-workers, too, were they),

Who belonged to some "society" here that met most every day

To talk about the things they'd done and what they were going to do—

To pay a whole church out of debt and fix it up anew.

Of course, it wasn't long, John, before they tried them all—

The usual schemes resorted to (except the "Charity Ball").

When they determined they would try to strike a bran-new chord,

Each member took a quarter and went in business for the Lord.

'Twas quite a small cash capital, as you, of course, must know.

But, John, it set them thinking how to make their "quarters" grow.

Well, these two members mentioned, when they began to look Around to see what they could do, decided on a "Book."

It was to be a "Cook Book," John, written with pen and ink.

A right big undertaking for two girls, you'll think.

Especially when I tell you, John, they'd begged from door to door,

For "cook-recipes" until they had three hundred strong, or more.

But soon it dawned upon their minds that it wouldn't hardly pay

To write a book for fifty cents, and not write one a day.

So something new with printers' ink must surely be done, they said.

But the printer wanted a "hundred," John, I thought they would drop dead,

A hundred dollars staggered them and caused them to advise

With some kind friend who told them "people pay to advertise."

It was enough—they grabbed the straw and sailed out on the town,

The merchants couldn't close their doors, and mills could not shut down.

The letters flew in every mail for "ads" both near and far,

And soon replies came rolling back addressed to "Sheppard & Kerr."

And orders, too, for books, John, were piling up, you know,

'Till 'twas a right amusing sight to watch the "Elephant" grow.

You never saw two beavers, John, a building of their home,

Just half as busy as this "firm" out on a constant roam

In search for information for book orders round and round,

But, John, they kept a searching and success their efforts crowned.

They made a right snug sum, I'm told, considering what they had

To carry on their business with, and times you know were bad.

But should the times get better and their "books" get well aloft

They're liable to sell enough to load a first-class boat.

Don't let this tho' encourage you to carry out your plan,

For, John, you must remember 'tis quite different with a man.

The Lord may not be with you, John, in what you undertake,</



## Baptist and Reflector.

Nashville, Tenn., June 6, 1895.

EDGAR E. FOLK, EDITOR.  
H. B. FOLK, BUS. MGR.  
A. B. CARANIS, Field Editor and Gen. Agent.

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## A GREAT ISSUE.

Our Methodist brethren are again having a good deal of trouble among themselves. We are sorry for it. We do not like to record such things. As long, however, as they continue to give us the occasion for it we must continue to record them. As a faithful newspaper we must report events of prominent interest in other denominations.

The trouble came about in this way: It has been evident for some time that there were two parties in the Methodist Episcopal Church, South. One might be called the High Church party and the other the Low Church party. One believes in magnifying the powers and authority of the episcopacy, the other in minimizing them; one in increasing those powers, the other in curtailing them. One tends toward a hierarchical form of government, the other toward a congregational; in short, one party is headed towards Rome, the other towards the Baptists.

The line of cleavage between the two parties seems to have been more and more accentuated in recent years and to have grown wider and wider.

At the last General Conference in Memphis in 1894, the following paragraph was put into the Discipline. The question is asked:

"What are the duties of a preacher who has charge of a circuit, station or mission?"

The first answer given to this question, which is marked §120, reads:

"To preach the gospel and, in the absence of the Presiding Elder or Bishop, to control the appointment of all services to be held in the churches in his charge."

This paragraph 120 does not appear in the Discipline of 1890. How

it got into the Discipline of 1894 we do not know. We imagine, however, that there is an interesting story back of it. The important words of the paragraph are those which we have italicized, "in the absence of the Presiding Elder or Bishop," which seem to imply and very naturally would imply that the Presiding Elder or Bishop has the right "to control the appointment of all services to be held in the churches" of any pastor within their territory, and the pastor can only control such appointment in the absence of the Presiding Elder or Bishop.

This paragraph, however, or at least these words in the paragraph, seem to have entirely escaped the notice of the Low Church party among the Methodists until their attention was recently called to it in a very emphatic but painful way. We said that the cause back of the trouble was the difference between the Methodists on the subject of church polity. The occasion which brought the matter to their notice grew out of their difference upon the subject of sanctification. A number of Methodists have been carried away by the sanctification craze. They are led by Dr. Carradine, who was for some years pastor in St. Louis, but who has recently given up the pastorate to devote himself to evangelistic work, especially for the purpose of converting people to his sanctification theories. Many of the Methodists, however, including a large number of the most prominent members of the denomination, together, we believe, with most, if not all, of the Bishops, do not believe in this "second blessing" theory, and have little patience with it. Down in New Orleans, the pastor of a Methodist Church invited Dr. Carradine to hold a meeting with him. He was quite surprised to receive a letter from his Presiding Elder saying that he had learned that it was the pastor's intention to allow his church to be used for the Carradine meeting, and calling his attention to paragraph 120 in the new Discipline. The Presiding Elder claimed that, under that paragraph, he himself had the authority to say what meetings could be held in the church and what not; and he told the pastor to say to the second blessing people that they could not have the use of his church. He added that he had consulted with Bishop Keener about the matter and the Bishop upheld him in his interpretation of the law. The pastor protested against the ruling, but to no purpose, and the meeting had to be indefinitely adjourned. On another occasion, shortly after the above incident occurred, another pastor in New Orleans invited a neighboring pastor to assist him in a protracted meeting. He came and had preached two or three nights. The Presiding Elder, the same one as above, went to the church to hear him. The revivalist preached a sanctification sermon that night, and invited believers to the altar. One came. The Presiding Elder was called upon to lead in prayer. It is said that he "kept the congregation on their knees for fifteen or twenty minutes while he preached a sermon against sanctification, using much ridicule and sarcasm, killing the spirit of the meeting and creating much disgust towards himself." The next day he

wrote a note to the pastor telling him that he must stop holding sanctification meetings in his church. When the pastor paid no attention to that letter, the Presiding Elder wrote him again, "informing him that he was guilty of insubordination and was likely to have his character challenged at the next annual conference, and demanded that he close the meeting at once"—which we suppose was done. The Presiding Elder also wrote letters to other pastors, directing them not to have any holiness meetings in their church, and that they must not even preach sanctification in their pulpits.

We, of course, do not believe in the doctrine of sanctification in the sense of sinless perfection as taught by these Methodist brethren; but, at the same time, our whole soul revolts against such tyrannous methods as that adopted by the Presiding Elder to suppress free speech. Is this the land of liberty? Have we freedom of conscience and freedom of speech in this country? Or may everybody else have it except Catholic priests and Methodist preachers? Are the consciences of the latter to be played in the keeping of Presiding Elders and Bishops, as are the consciences of Catholic priests in the keeping of their superiors? Can they hold no meetings, can they preach no doctrines without the consent of their ecclesiastical superiors? We think this is an important question for our Methodist brethren to decide. It is one of far more importance than the question as to what is the meaning of sanctification.

As might be expected, Sam Jones combats the interpretation put upon this new clause of the Discipline with his usual vigor. It is from his editorial in the *Tennessee Methodist* of May 23rd that the above facts are taken. He says that if the interpretation put upon the paragraph by Presiding Elder Sawyer, backed by Bishop Keener, is correct, "preachers in charge are no longer preachers in charge of stations and circuits, but they are in charge of Presiding Elders and Bishops, who, according to the new law, are not only in charge of the preachers, but of stations and circuits also." He makes the assertion that "there are limits and boundary lines beyond which Bishops and Presiding elders cannot go." He goes on to say:

"In my honest judgment, more than one-half of the Presiding Elders of the Methodist Episcopal Church, South, are considered gum logs in the cabinet as they touch the pastorate, and they are a tremendous heavy weight for the pastors to carry from Conference to Conference. They are men of little preaching ability, and little administrative ability, and are simply tolerated because they are one of the wheels of the great machinery. Now, if these men, who are failures as pastors, are, by a new law, placed in charge of some forty churches instead of one where they utterly failed in the past, then the law is as utter a failure as they are. The rank and file of the ministry of the Methodist Episcopal Church, South, and the laity of that church, will not submit to any such law, if it has been rightly interpreted in the cases before us."

He adds:

"The Bishops can control many of their Presiding Elders, but they are fast losing the power to control the young men and the laity of the church, and the only thing I fear is that they will be too late in finding this out. If a preacher has not sense enough and piety enough and judgment enough to determine for himself whom he will have in his pulpit and

whom he will not, then that preacher has not sense and piety and judgment enough to be a pastor. I meet with and talk to as many Methodist preachers and laymen as any man in the church, and I am sure I voice the sentiment of both preachers and laymen, by a large majority, when I say that rectification must be made in this and in other things, or revolution is as inevitable as that light follows the rising of the morning sun. Every good man, every true Methodist wants rectification; and begs that revolution be not forced upon us. Presiding Elders, go slow. Bishops, be wise as serpents and harmless as doves."

This certainly is plain talk. Sam Jones seems to have got his Irish up, and there are a great many others in the denomination who are thoroughly in sympathy with him about the matter—in fact, we presume, that a large majority of the Methodists throughout the South will be when their attention is called to it. But what can they do? There stands that paragraph. It is paragraph 120 of the new Discipline. It says in plain black and white that "the duties of a preacher who has charge of a circuit, station or mission" are "to preach the gospel and, in the absence of the Presiding Elder or Bishop, to control the appointment of all services to be held in the churches in his charge." The intention of this is perfectly plain. If language means anything, it means that the Presiding Elder or Bishop is to have the authority to "control the appointment of all the services to be held in the churches" of any pastor, that he is to be the ecclesiastical superior of the pastor and is to have the right to say what services shall be held and what doctrines shall be taught in his churches. We sympathize very much with Mr. Jones and the Low Church wing of the Methodists in their fight for freedom of speech, but it seems to us that they have allowed themselves to be caught. The place for them to make their fight was in the General Conference which adopted this paragraph. The only thing they can do now is to agitate the matter with a view to having the objectionable clause stricken out of the paragraph.

Several years ago Bishop Fitzgerald wrote an article upon the subject, "Episcopal Methodism at the Forks of the Road." As our readers will remember, we commented upon it at the time and added the amendment that "one fork led to Rome and the other to the Baptists." We may say now that subsequent events have only tended more and more to confirm the wisdom of Bishop Fitzgerald and the justice of our remark. We must confess, however, that we hardly expected our Methodist brethren to go towards Rome as fast as they have; for when they adopted paragraph 120 of their Discipline at the last General Conference they took a long leap almost right into the bosom of Rome. All they have to do now, so far as church polity is concerned, is to select one of their Bishops as Pope and invest him with the infallible authority to decide all questions for his ecclesiastical inferiors. The only difference between Rome and the Methodist Episcopal Church, South, under this new Discipline, is that Rome is governed by one autocrat and the Methodist Episcopal Church by ten despots. Their authority, however, is just as absolute and unlimited.

We shall watch the contest over the question with much interest and will try to keep our readers posted about it. It is a great issue.

From the remarks of Mr. Jones as quoted above, the contest seems likely to result in a "revolution." We have said it before and we want to repeat it, the only logical thing for Mr. Jones to do is to lead off the Low Church wing of the Methodists and form what he might call the "Independent Methodist Church" or the "Congregational Methodist Church" or the "American Methodist Church" or something of that kind. But for his views upon doctrinal questions, we should be glad to receive him among the Baptists, but he is as far from us on doctrinal matters as he is near to us on questions of church polity.

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We are painfully aware of the fact that we are liable to receive a "derisive smile" from the editor of the *Christian Advocate* for saying the above things, but with much fear and trembling we have ventured to say them anyhow.

## PERSONAL AND PRACTICAL.

THE BAPTIST AND REFLECTOR, always tasty, has put on a new dress and added to its attractiveness. —*Central Baptist*. Thanks, kind neighbor.

The commencement sermon before the school at Dyersburg was preached on Sunday, May 16th, by Rev. I. P. Trotter of Brownsville, which means to say, we presume, that it was an interesting occasion.

ALLOW us to call the attention of the *Independent* to the fact that a white man was last week taken from an Ohio jail and lynched. He was charged with a brutal assault upon a little girl. These lynchings are getting to be about as common up North as they are down South. We do not justify them in either case, but we think it should be evident to the *Independent* and other such papers that they are neither peculiar to one section of the country, nor are they due to race prejudice.

It is with much regret that we report the death at Greenville, S. C., on Sunday, May 28th, of Mrs. W. Y. Abraham. She was the second daughter of the lamented Dr. John A. Broadus. Her mother was the daughter of Dr. Gessner Harrison, the famous Professor of Greek in the University of Virginia. With such parents it was natural that she should be a lady of superior culture and character. She had a wide circle of friends who will deeply mourn her loss. We tender our sympathy to the family, now doubly bereaved.

We have all heard of breach of promise suits. They are not at all unusual, unfortunately; but so far as we know, they have all been brought by the lady against the gentleman. In Kentucky, however, this rule has been reversed. A well-to-do old tobacco raiser recently brought a suit against a pretty young school teacher for breach of promise. He claims that she had promised several times to marry him, and disappointed him every time, and that his affections had been trifled with and his feelings wounded to the extent of \$5,000, which amount he asked might be awarded to him as a small compensation for his wounded feelings. We have not learned the result of the suit.

SAYS the *Central Baptist*: "The *Baptist Courier* quotes with approval the suggestion of the BAPTIST AND REFLECTOR that there be organized an association of Southern Baptist editors to hold an annual meeting some-

time during the winter months. Such a meeting would certainly be a very pleasant one and might be made to yield great profit. The secretaries of the various Boards confer with each other, and the college presidents have their organization. It seems to us that the next, but not least, estate might well follow the example and have its organization." We should be glad to hear expressions from other editors upon the subject. So far, all have heartily endorsed the proposition.

REV. A. T. JAMISON, at present a student of the Theological Seminary, has accepted the pastorate of the Camden Baptist Church. Bro. Jamison was for a number of years the Secretary of the Y. M. C. A. in Charleston, where he has many friends. He was a member of the Citadel Square Church.

He is a good man, and we predict for him a useful and successful ministry. —*Baptist Courier*. Bro. Jamison will be remembered by many in Tennessee as the son of Prof. R. D. Jamison who formerly lived at Murfreesboro, in this State, but who is now teaching in Mississippi. The church at Camden is an excellent field. Bro. Jamison's friends will be glad to hear of his prosperity, and will wish him much success in his ministerial labors.

AHA! Here it is. We are not at all surprised. In fact, from what we had heard, we rather expected it. It reads as follows: "Mr. and Mrs. S. C. Hearn request your presence at the marriage of their daughter, Rosa Carlton, to Mr. William Henry Harrison, Tuesday afternoon, June 11, 1895, 2 o'clock, at their home, McKenzie, Tenn." Prof. Harrison and Miss Hearn have both been teachers during the past session in the Brownsville Female College. They are both persons of the highest culture, and it seems natural that they should unite their fortunes for life. We extend our very heartiest congratulations to them and wish for them all the happiness which they so confidently anticipate.

May there lives forever be radiant as the summer sea,  
Fringed with dewy flowers  
May no sorrow on them rest,  
May their souls be deeply blest  
Through all coming hours.

WE were glad to see Brethren W. O. Carver and E. L. Grace in our office last Saturday. They had just returned from the Seminary at Louisville which closed its session on Thursday night. We give a good account of the interesting occasion in another column. Brethren Carver and Grace are two of our most promising young ministers, and we feel a pride in them as Tennesseans. Bro. Carver graduated this year, as stated elsewhere, with the degree of Master of Theology. He has worked now in Kentucky, but we should be glad to see him called to some good church here in Tennessee. He is a most excellent preacher and would fill any pulpit with credit. Bro. Grace will spend the vacation at his home in East Tennessee, and expects to return to the Seminary in the fall. We wish that our churches in this State would call our Tennessee boys home when they finish their course at the Seminary. We need them here and they will be glad to come back if they only have the opportunity.

We had quite a pleasant visit on last Sunday to Columbia to supply for Pastor Davis while he was absent attending commencement at the Southwestern Baptist University. We enjoyed the visit very much, despite the fact that they worked us pretty hard. We preached morning and night at Columbia, and in the afternoon at a school-house a few miles out from the city. The church at Columbia is in a delightful condition. The church debt has been paid off. They have recently had a large number of additions

as a result of their great meeting during the winter, in which pastor Davis was assisted by Rev. H. W. Tribble of Jackson. The people speak of their pastor in the highest terms, both as a man and as a preacher. He seems to have completely won the affections of all. Our cause at Columbia was never in a more hopeful and promising condition than now. It was a pleasure to spend a while in the hospitable home of Bro. J. P. Brownlow. We were sorry to miss seeing his noble son-in-law, Bro. Sherman, who was off preaching.

THAT is a very interesting article by Bro. J. E. Watson on our fourth page on the subject of "Baptists in Palestine." In connection with it we copy the following note written to the *Standard* of Chicago by Rev. F. M. Merriam of Massachusetts: "I am in receipt of a letter from Rev. A. Ben. Olief, of Jerusalem, dated April 2nd, who has been the honored and successful missionary of the Presbyterian Board, England, over three years there. He authorizes me to make public that he has accepted our views of immersion as the only Scriptural baptism for all believers in the Lord Jesus Christ. He has sent me a copy of his letter of resignation as missionary of the Presbyterian Board, and has appealed to our Baptist Missionary Union to labor for them in Jerusalem. The late lamented Dr. Gordon remarked in an interview, Jan. 7th, that in the providence of God the re-establishment of the First Baptist Church of Jerusalem might come about through Bro. Ben. Olief. He knew not how fast his prophetic words were coming true. The Lord hasten it." To which we can only add, Amen.

THE papers state that an old couple in Hungary, Mr. and Mrs. Szathmay of Zsombolga, have just completed 100 years of married life. The bride is 116 years of age and the groom 117. This instance, we believe, is unparalleled. We have never heard of another couple living together so long, and we wonder if there ever was another instance of the kind—of course, we mean outside of the Bible. We have heard of both men and women being over a hundred years of age, but we never heard of a married couple living together so long. In fact, the case is so utterly unusual that we have no word by which to designate such a wedding. We have our tin, silver, gold and diamond weddings—the tin for ten years of married life, the silver for twenty-five, the gold for fifty and the diamond for seventy-five—but what would you call this, when there have been a hundred years of married life? We send congratulations across the waters to the old couple, and wish them many more years of happy married life together. Would they mind telling us some of the secrets of their long married life? Has it always been happy? Have they ever had any quarrels?

WE have just received a letter from an old minister 80 years of age, requesting us to discontinue his paper, saying that he is unable to renew from want of money. He has had to give up all of his churches, and has no means of support. We should like to have the old brother continue receiving the paper, but we are not able to send it to him for nothing. We will do this, however: We will give a part of this subscription if some one else will give the balance. If any one will send us a dollar to pay his subscription, we will continue the paper to him for a year. Will not some one do so? While we are writing on this subject, let us say that there are a number of ministers in the State who are unable to take the paper on account of old age or insufficient salary, or some-

thing of that kind. To any such we should be glad to send the paper for a dollar, if some of their friends will send us the dollar. The dollar, we should say, is not sufficient to pay us for the cost of publishing the paper, but we are willing to lose something that these brethren may receive the paper. Let us say also that we frequently have cases of this kind to come before us, and if some brethren will send \$1 or \$5 or \$10 or any amount, we can easily find the ministers to whom we can send the paper.

A WELL merited compliment was that which was recently paid to the *Standard* of Chicago, in the shape of a lunch which was tendered to Dr. Justin A. Smith, editor, and Mr. Edward Goodman, business manager, who for more than forty years have toiled side by side in their work upon the *Standard*. One hundred and thirty-five pastors and laymen from churches in Chicago and vicinity were present at the lunch, and after the edibles had been disposed of, there were a number of speeches complimentary and congratulatory to these two brethren, all of which were deserved in the highest degree. Since we have become a member of the editorial fraternity, we know, what is not generally known, that there are no more hard working or self-sacrificing men in our denomination than the editors and publishers of our denominational papers. It is not often that they receive such recognition of their services as that which came to these brethren of the *Standard*, and while we could not help envying them a little, we rejoice at the same time in their good fortune, as we have frequently rejoiced in their success. They deserve all the words of appreciation which have come to them, for they have made the *Standard* one of the best papers in the country.

SOME years ago Col. Robert G. Ingersoll, the noted infidel lecturer, predicted that in ten years from that time Christianity would be dead in this country. At the end of that time Chaplain McCabe, the Missionary Secretary of the Methodist Episcopal Church, wrote to Col. Ingersoll telling him the time was up, and at the same time calling his attention to the fact that instead of being dead, Christianity had been steadily advancing. Recently he wrote to the infidel another letter, telling him that while he had been lecturing against the Bible, the Methodist Episcopal Church has built 10,000 new churches in this country, gathered thousands upon thousands of converts into her membership at home and abroad, and that other denominations have had similar success. He closes his letter with the appeal: "Come and join the Methodists, Robert! Stranger things than that have happened. Saul of Tarsus joined the Christians. He built up the faith he sought so vainly to destroy. Come and do the same. We are praying for your conversion. Take your Bible. Read the sermon on the Mount. Think what a world this would be if its teachings were universally obeyed. Meantime look out for your hammer. The seal of the Huguenots had on it a representation of an anvil, surrounded by broken hammers and this legend:

"Hammer away, ye hostile hands!  
Your hammers break, God's anvil stands."

As Chaplain McCabe said, stranger things have happened than the conversion of Mr. Ingersoll to Christianity would be. We cannot say that we expect it, but it would not be a matter of any great astonishment to us if, before his death, Mr. Ingersoll should renounce his infidel teachings and, like Saul of Tarsus, accept that Jesus whom he has persecuted, as his Lord and Master.



## THE HOME.

## Feeling Mamma.

A little beggar maid one day,  
All dressed in rags, came to my door;  
She had a quaintly pretty way,  
Sure I had seen her times before.

And by her side an urchin lad,  
With rosy cheeks and curling locks,  
So meekly dressed it seemed too bad  
(His feet encased in monstrous socks).

"O, misses, dear," the maiden said;  
"Our baby has no toothy pegs,  
And not one hair upon his head,  
And he has got such weakly legs,

"I wish that you would give to us!"—  
Just then old Touse came up behind,  
And without least ado or fuss,  
Before the maid could speak her mind

Had pulled away the tattered dress,  
And lo! the urchins at my side,  
So like my own I must confess,  
"We'st been foolin' you," they cried.

Dear, precious, darling, baby eyes;  
They did not dream while at their play  
That I had seen through their disguise—  
So God doth read us day by day.

—Exchange.

## The Soldier's Reprieve.

"I thought, Mr. Allan, when I gave my Bennie to his country, that not a father in all this broad land made so precious a gift—no, not one. The dear boy only slept a minute, just one little minute at his post; I know that was all, for Bennie never dozed over a duty.

How prompt and reliable he was! I know he only fell asleep one little second—he was so young and not strong, that boy of mine! Why he was as tall as I and only eighteen!

and I now they shoot him because he was found asleep doing sentry duty! Twenty-four hours, the telegram said—only twenty-four hours. Where is Bennie now?"

"We will hope with his Heavenly Father," said Mr. Allan, soothingly. "Yes, yes; let us hope; God is very merciful."

"I should be ashamed, father!" Bennie said, "when I'm a man, to think I never used this great right arm—and he held it out so proudly before me—for my country, when it needed it! Palsy it rather than keep it at the plow!"

"Go, then; go, my boy," I said, "and God keep you!" God has kept him, I think, Mr. Allan! and the farmer repeated these last words slowly, as if, in spite of his reason, his heart doubted them.

"Like the apple of his eye, Mr. Owen, doubt it not!"

Blossom sat near them listening, with blanched cheek. She had not shed a tear. Her anxiety had been so concealed that no one had noticed it. She had occupied herself mechanically in the household cares. Now she answered a gentle tap at the door, opening it to receive from a neighbor's hand a letter. "It is from him," was all she said.

It is a message from the dead. Mr. Owen took the letter but could not break the envelope, on account of his trembling fingers, and he handed it toward Mr. Allan with the helplessness of a child.

The minister opened it and read as follows:

"Dear Father: When this reaches you I shall be in eternity. At first it seemed awful to me; but I have thought about it so much now that

it has no terror. They say they will not bind me, nor blind me, but that I may meet my death like a man. I thought, father, it might have been on the battle-field, for my country, and that, when I fell, it would be fighting gloriously; but to be shot down like a dog for nearly betraying it—to die for neglect of duty! Oh, father, I wonder the very thought does not kill me! But I shall not disgrace you. I am going to write you all about it; and when I am gone you may tell my comrades. I cannot now.

"You know I promised Jennie Carr's mother I would look after her boy, and when he fell sick I did all I could for him. He was not strong when he was ordered back into the ranks, and the day before that night, I carried all his luggage besides my own, on our march. Toward night we went in on double quick, and though the luggage began to feel very heavy, everybody else was tired too; and as for Jennie, if I had not lent him an arm now and then, he would have dropped by the way. I was all tired out when we came into camp, and then it was Jennie's turn to be sentry, and I would take his place; but I was too tired, father. I could not have kept awake if a gun had been pointed at my head; but I did not know it, until—well, until it was too late."

"God be thanked!" interrupted Mr. Owen, reverently. "I knew Bennie was not the boy to sleep carelessly at his post."

"They tell me today that I have a short reprieve, given to me by circumstances, 'time to write to you,' our good colonel says. Forgive him, father, he only does his duty; he would gladly save me if he could; and do not lay my death up against Jennie. The poor boy is broken hearted, and does nothing but beg and entreat them to let him die in my stead."

"I can't bear to think of mother and Blossom. Comfort them, father; tell them I die, as a brave boy should, and that, when the war is over, they will not be ashamed of me, as they must be now. God help me; it is very hard to bear! Good-bye, father! God seems near and dear to me; not at all as if He wished me to perish forever, but as if He felt sorry for His poor, sinful, broken hearted child, and would take me to be with Him and my Savior in a better—better life."

A deep sigh burst from Mr. Owen's heart. "Amen," he said, solemnly, "amen."

"Tonight, in the early twilight, I shall see the cows all coming home from pasture, and precious little Blossom standing on the back stoop, waiting for me—but I shall never, never come! God bless you all! Forgive your poor Bennie."

Late that night the door of the "back stoop" opened softly, and a little figure glided out, and down the foot path that led to the road by the mill. She seemed rather flying than walking, turning her head neither to the right nor left, looking only now and then to heaven, and folding her hands, as if in prayer.

Two hours later, the same young girl stood at the Mill Depot, watching the coming of the night train; and the conductor, as he reached down to lift her into the car, wondered at the tear stained face that was upturned toward the dim lantern he

held in his hand. A few questions and ready answers told him all; and no father could have cared more tenderly for his only child than he for our little Blossom.

She was on her way to Washington to ask President Lincoln for her brother's life. She had stolen away, leaving only a note to tell her father where and why she had gone. She had brought Bennie's letter with her; no good, kind heart like the President's could refuse to be melted by it. The next morning they reached New York, and the conductor hurried her on to Washington.

Every minute now might be the means of saving her brother's life. And so, in an incredibly short time, Blossom reached the Capital, and hastened immediately to the White House.

The President had just seated himself at his morning's task of overlooking and signing important papers, when, without one word of announcement, the door softly opened and Blossom, with downcast eyes and folded hands, stood before him.

"Well, my child," he said in his pleasant, cheerful tones, "what do you want so bright and early in the morning?"

"Bennie's life, please, sir," faltered Blossom.

"Bennie? Who is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

"Oh, yes," and Mr. Lincoln ran his eyes over the papers before him. "I remember. It was a fatal sleep. You see, child, it was at a time of special danger. Thousands of lives might have been lost for his culpable negligence."

"So my father said," replied Blossom, gravely. "But poor Bennie was so tired, sir, and Jennie so weak. He did the work of two, sir, and it was Jennie's night not his; but Jennie was too tired, and Bennie never thought about himself, that he was tired, too."

"What is this you say, child? Come here; I do not understand," and the kind man caught eagerly, as ever, at what seemed to be a justification of an offence.

Blossom went to him. He put his hand tenderly on her shoulder, and turned up the pale, anxious face toward him. How tall he seemed, and he was President of the United States, too! A dim thought of this kind passed rapidly through Blossom's mind; but she told her simple and straight-forward story, and handed Mr. Lincoln Bennie's letter to read.

He read it carefully, then, taking up his pen, wrote a few hasty lines, and rang his bell.

Blossom heard this order given: "Send this dispatch at once."

The President then turned to the girl and said: "Go home, my child, and tell that father of yours, who could approve his country's sentence even when it took the life of a child like that, that Abraham Lincoln thinks the life far too precious to be lost. Go back, or wait until tomorrow; Bennie will need the change after he has so bravely faced death; he shall go home with you."

"God bless you, sir," said Blossom, and who shall doubt that God heard and registered the request?

Two days after this interview, the young soldier came to the White

House with his little sister. He was called into the President's private room; and a strap fastened "upon his shoulder." Mr. Lincoln then said: "The soldier that could carry a sick comrade's baggage, and die for the act so uncomplainingly, deserves well of his country. Then Bennie and Blossom took their way to their Green Mountain home. A crowd gathered at the Mill Depot to welcome them back, and, as Farmer Owen's hand grasped that of his boy tears flowed down his cheeks, and he was heard to say fervently, "The Lord be praised."—*New York Observer.*

## A Bagged Baby.

A friend whose husband is prone to give short notice of opportunities to drive, contrived a way of wrapping her baby quickly. She bought some gray elder cloth, and made a bag of suitable length, lined and wadded it and finished it with a casing in which was run an ample allowance of inch-wide pink satin ribbon. Into the bag she slipped the baby, drew up the ribbon about its neck and tied it at one side, put on the little hood, and there he was, all ready for a ride, with no buttons or mittens or keeping his legs wrapped. "And I can put his towels right in first, if I like," she said, "and carry a satchel. And there is another good point about it. You know how very awkwardly a man handles a baby? Well, his father can hold him, and try as hard as he will, he can't get him uncovered. Of course, he will *scope* him up some, but I know he's *inside*, and warm."

## "Do You Suppose?"

"Do you suppose?" said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much." Winnie shook her head and pointed to mamma, who had just lifted baby from his crib.

"Do you think," said Winnie, "mamma is so busy with the big folks that she forgets the little ones? She thinks of baby first, 'cause he's the littlest. Surely God knows how to love as well as mother."

And God's word tells us that even though a mother may forget her child (and some mothers have been known to forget), yet he will not forget us.—*Ec.*

## Awarded Highest Honors World's Fair

DR. PRICE'S CREAM BAKING 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 of East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Reformationis.

## Young South Correspondence.

## Washington Letter.

The city has elegant equipages, with spirited horses thronging the streets in the fashionable Northwest quarter, at certain hours of the day. There are cable cars, but few electric cars. The

## HERDIE

with its two poor horses—a vehicle peculiar to Washington—was what we Convention people mostly rode in.

You would have been amused at the different names we called it. Some of us called it the derrick, some the herdic, and every kind of it except the herdic. It looks a good deal like an omnibus, but if we had called it that people would have thought we had never been to Washington before. For three cents we could go to almost any part of the city, being transferred as often as we wished.

## Returning from

## WASHINGTON

We had a daylight ride through Virginia, past Culpeper Court-house, past the famous battlefield of Manassas. Indeed, almost every inch of her ground is historic. Instead of turning off at Salisbury and returning by Asheville, as we came, we kept on the main line to

## ATLANTA.

Like ancient Rome, all roads seem to lead here. Her citizens, full of energy and enterprise, are preparing to open this fall a magnificent Exposition, to which all the world will be invited. From her "Kimball House," her Peach Tree Street with its elegant residences, from her beauty I turned with a sad heart to the battlefield where on July 22, 1863, so many noble youths of our Southland gave up their lives in defense of the city, among them two of my own brothers.

After passing many other points of interest we are nearing

## CHATTANOOGA.

with its picturesque scenery on the banks of the noble Tennessee. There is grand old Lookout Mountain. Viewing it from a distance, I thought I wouldn't like to go on the road which runs straight up the mountain as I did several years ago with a party of friends. The views from the summit are magnificent. Seven different States are within range of the vision on a clear day. What so inspires the soul to lofty thoughts as these scenes of transcendent loveliness? The views are also of historic interest. Looking down upon Missionary Ridge we are reminded of that terrific struggle between the contending armies. There, too, is the once bloody field of Chickamauga. All around is historic ground. But after all where can we find a State so grand, beautiful and fertile as our own East, Middle and West Tennessee?

## MRS. H. B. FOLK.

Brownsville, Tenn. The Young South is much indebted to Mrs. H. B. Folk for the "Washington letters." They have been both pleasant and profitable reading, and the editor hopes she will not wait for another great occasion like the Convention before she writes again.

The next letter is from a little maid of Tennessee:

"As I have a papa and mamma I thought I would do something for the little ones who have none. I have

succeeded in collecting this offering for our Orphanage. I am only seven years old, but my brother and sister, who are older, have a cotton patch, and will give one-tenth of what they get from it to missions and the Orphanage. I hope to collect more some time.

## AILENE KINCAID.

That is all right. I hope they will send this tithe through the Young South. That is just what our great Convention recommends to all Southern Baptists, to give

## ONE TENTH

of all they receive to the Lord! Oh! if all of us, big and little, would only do it! God's work would never languish then. Our hearts would be full of hallelujahs! Let us hear from that cotton patch at Prospect by all means.

Here's our Alabama boy again:

"I have just sold the first chicks of my missionary hen for the enclosed offering which I send for Mrs. Maynard. Mother will 'set' her again next week, and I hope to do as well next time. I wish she would wear her chicks sooner. I love the little things, but my mother says I hug them too tight. Papa writes this for me. When I get big enough I will do my own writing. BEN F. ANDERSON."

The Young South congratulates Ben on his great success, and hopes to have his very first letter. Meanwhile his papa makes an excellent substitute. Mrs. Maynard will be pleased, I know, when she reads of what this little boy is doing for her.

From Middle Tennessee a dear friend of the Young South, who wishes her name withheld, writes:

"As I read Miss Hale's letter in a recent number of the BAPTIST AND REFLECTOR I felt a great pity welling up in my heart for the poor, unfortunate beings who are reared under the influence of the Catholic Church.

How thankful we ought to be that we live in a land of Bibles! How much we should be willing to deny ourselves that we may help give the gospel to those who have it not! I write especially to beg for the prayers of the Young South in behalf of the young priest of whom Miss Hale writes.

Though it may seem improbable that a Catholic priest, under the circumstances he must necessarily be placed in, should become a Christian; yet it is not impossible. The prayers of God's children offered in faith avail much.

What might a man of strength, who in the Catholic priesthood seems so much in earnest, be able to do if converted to Christ? Let us pray that through this very young man great things may be accomplished in the Savior's name. MRS. L. B."

Ah! that is true. Prayer, united, earnest prayer, does avail much. Let us not forget this request. Perhaps Miss Hale will tell us more about this young priest.

The next letter is from Kentucky:

"I send you the money that I sold my missionary eggs for, and the ones gathered on Sunday. I send you a copy of my

## "MISSIONARY SPEECH."

"I'm only a bit of a boy, But I've joined the mission band; I give all my nickels And do all I can To send the blessed gospel To the far heathen land!"

"I used to say I was a Democrat, but now I claim to be a mission boy. I hope to make more money soon."

## CHARLIE D. MCDANIEL.

Perhaps some other little boy will learn Charlie's "speech," and follow its teaching also. I think Charlie must be made of first-class material. May his enthusiasm never grow less.

Now I come to a wee bit of a note: "Enclosed please find my offering.

## IVORY SOAP IT FLOATS

Reject any soap or washing compound that will cleanse without an expenditure of time and labor. "What is well done is done soon enough," and Ivory Soap will do the work as quickly as it can be done with safety.

THE PROCTER &amp; GAMBLE CO., CHICAGO.

to be used as you think best. I have had it collected some time, but neglected sending it off.

## BERTHA DENTON.

I give it to Japan and I hope Bertha will go right to work again. Such good success ought to encourage her. Let us hear soon again from Long's Mills.

And the next one is from Shop Spring, where we have many friends: "I want to join the Baby Band. I may not write often, for as yet I can do but little save eat and sleep. I am six months old to-day, and though I cannot hope to keep up my contributions at this rate, I send five cents for each month of my life. My little brother and sister add a nickel each, which they earned by cleaning the yard. Use it as you see fit. My parents hope that however small my earthly possessions may be, I may always lay aside a good portion for missions, and that I may be worthy of my name.

## ADONIRAM JUDSON BRYAN.

This must go to Mrs. Maynard, I think. May the great missionary's mantle fall on his tiny namesake! We are so glad to count him in the White Rose buds.

I have a charming letter from our beloved Mrs. Maynard, which you shall have next week. You will say it is the very best one she has written, I am sure. Look out for it and pass it round.

I hope to have many letters when the schools close. I want the Young South work to bear heavily on your hearts in vacation.

I want you to think of and pray for

## CHINA

this month. To show me that you are interested in this mission field, I wish you would write me answers to some questions you will find below, not exceeding 200 words for each answer, and send to me immediately. Delay will make your efforts useless. Will you try? Answer anyone or all. Affectionately,

## LAURA DAYTON EAKIN.

## CHINA.

1. Is China an important mission field? Why?

2. What work has already been done in China? What is yet to be done?

3. Why has woman's work a peculiar value in China?

4. What should be done for the Chinese in our own country?

5. What is the Southern Baptist Convention doing for China?

Replies will be published during the month of June. Information can be found in the *Young People's Leader* and in the *Foreign Mission Journal* and in other religious periodicals.

## L. D. E.

## Receipts.

Previously acknowledged..... \$17 57  
Allene Kincaid, Prospect (Or.)..... 63  
Ben Frank Anderson, Alabama (Jap.)..... 1 20  
Charlie D. McDaniel, Kentucky (Jap.)..... 21  
B-rtia Denton, Long's Mills (Jap.)..... 1 50  
Class No. 11, First Baptist Sunday-school (Jap.)..... 50  
Total..... \$22 20  
For Japan..... \$25 77  
For Orphanage..... 24 92  
For other objects..... 51

## The Indian Medicine-Men, Burial of the Dead, Etc.

The medicine-men among the Indians pretend to be the mediums of communication between the spirit world and the Indians, and in times of sickness will seek to charm and drive out the evil spirit from the invalid. When milder measures do not succeed, they will dance around the patient for hours, yelling and beating drums. If, notwithstanding the efforts of the medicine-men, death comes, they calmly submit to the inevitable.

A recent writer gives the following account of burial of the dead among the Northwest Indians and belief as to the destiny of the spirit:

"In burial the body is interred in the ground with the head toward the west, and alongside the corpse are placed his former hunting and warlike implements. The grave is covered over with wicker-work or bark. Meat, soup, and other food are left upon the grave. Strips of folded birch-bark are hung round the grave to scare off the spirit. They believe that between this world and the next flows a deep, dark river, over which the souls of men must pass on a pole. Good men have no trouble in this passage, but the wicked fall over and are carried by the swift current into the region of darkness. The Chippewas have a modification of this belief. They believe that the souls of men are ferried down the dark river, which divides this world from the one beyond the grave, in a stone canoe, which bears them to a lovely lake, in the midst of which is an isle of transcendent bliss; and here, in the sight of it, they receive their final judgment. If their good actions predominate, they land on the island to be happy forever; but if the balance is borne down by their evil deeds, then the stone canoe sinks and leaves them up to their chins in water, to behold with unavailing longing and struggling to reach it, the blissful land from which they are forever excluded."

Heaven is a world of love, not of admiration. Admiration is the spectator that turns away when its eyes are feasted. Love is the communicant at the table of a perpetual sacrament.—*British Weekly.*

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## Don't Diet.

If you have dyspepsia, indigestion, habitual constipation or sick headache, don't diet. You need the strength that good food gives. Eat whatever you want, but take one of

## Dr. Deane's Dyspepsia Pills

after meals until cured. If you are constipated, get bottle with white label, otherwise with yellow. At all druggists, 25 cents. Send to us for free sample.  
DR. J. A. DEANE CO.,  
Kingston, New York.

### RECENT EVENTS.

REV. JOHN F. McMillan of Graniteville, S. C., recently closed a meeting in his church, in which there were 61 additions. He is an old college friend of ours, and we rejoice at his success.

EX-GOV. J. P. EAGLE and wife of Little Rock, Ark.; Dr. George B. Eager of Montgomery, Ala., and Rev. Fred Hale of Kentucky have joined the Whittle & Hale party to visit the Holy Land.

"THE Church of the Strangers," founded by the late Dr. Deems, in New York City, having been without a pastor two years, since the decease of Dr. Deems, has called Rev. D. A. Blackburn, a Presbyterian, of Charleston, S. C.

REV. B. D. RAGSDALE has accepted the position of superintendent of ministerial work in Georgia, to which he was elected by the State Board of Missions. He is well qualified for the position and we believe will do good work in it.

THE Baptist Church at Kenton, Tenn., will be dedicated on next Sunday. Rev. J. N. Hall of Fulton, Ky., will preach the dedicatory sermon at 11 a. m. He will preach also at 2 p. m. and at night. Dinner will be served on the ground.

DR. P. S. MOXOM, an ex-Baptist, has been called to the pastorate of the West Presbyterian Church of New York, with a salary of \$15,000 and a parsonage. This church has many wealthy members, as Russell Sage and other leading financiers.

SAYS the *Bible Record*, kindly: "Two of our exchanges come to us in new and tasteful dress, the BAPTIST AND REFLECTOR and the *Orphan's Friend*. If the brethren and sisters will make an extra effort to get us over the 'June hill,' we will do something of the kind for the *Recorder*."

It is said that Russell H. Conwell, pastor of the Temple Baptist Church, Philadelphia, Pa., baptized his 3,000th candidate lately. He has only been in the ministry a few years. His success is phenomenal. He is arranging now to use a telephone so as to preach to three audiences at once, so great are the crowds eager to hear.

REV. THOMAS WALKER of the Second Church, Augusta, Ga., has recently held a meeting in his church in which he was assisted by Revs. T. M. Galphin and J. S. Patterson of Augusta and J. F. McMillan of Graniteville, S. C. Twelve were received by baptism as a result of the meeting, and eight by letter.

A SERIES of meetings has just been concluded at the Second Baptist Church, Washington, D. C., in which the pastor, Rev. E. H. Swen, was assisted by Rev. P. G. Elsom of Virginia.

**DR. W. J. MORRISON,**  
DENTIST  
892 1/2 Union Street, Nashville, Tenn.  
Telephone 362.

There were over 100 conversions of sinners, and the Christians were greatly revived. Bro. Elsom has proven himself one of our most successful evangelists.

The *Evangel* of Baltimore is pleased to say: "The BAPTIST AND REFLECTOR comes to our table as bright and pretty as a rosy young girl of sixteen. It has a new head, and, in fact, an entire new outfit. We heartily congratulate the brethren on their enterprise, and wish them an even larger subscription list than they at present enjoy." Thank you, brother.

REV. G. M. SHOTT of Fairmont, West Va., has accepted the pastorate of the North Baptist Church in New York City. This church is located not far from Judson Memorial Church. In the midst of a populous district, where it is said there is ample room for mission work. We wish Bro. Shott much success in his labors. He is an earnest and devoted worker in the Master's vineyard.

THE Supreme Court of Louisiana has rendered a decision adverse to sparring matches with gloves, known as "glove contests," which have been carried on in New Orleans to the disgust of all good citizens. It has also decided against dives or saloon concerts, which have long been a nuisance and a scandal in that city. We rejoice with the good people of Louisiana that they are now rid of these great evils, as well as of the giant evil, the lottery.

We sympathize very much with Dr. S. A. Hayden, editor of the *Texas Baptist and Herald*, in the death, on May 24th, of his youngest child, a boy of about 10 months old. In an editorial upon the subject, Bro. Hayden shows a beautiful spirit of resignation. It is only those who have suffered similar afflictions, as have we, who can enter into fullest sympathy with the bereaved parents. May they find comfort in that noble saying of David, when passing through a similar misfortune, "I shall go to him, but he shall not return to me."

WE learn with much regret of the death, at his home in Wartrace on May 30th, of Thomas F. Arnold, son of Mr. James Arnold of that place. He was a young man about 23 years of age, the first born of his parents. He was greatly esteemed by all who came in contact with him for his gentle and generous character. He was a member of the Baptist Church at Wartrace, and gave promise of a life of much usefulness in the world. He was overtaken, however, by that dread disease, consumption, and though everything possible was done for him by his fond parents, nothing could stay the ravages of the disease. We sympathize very deeply with his family upon his death. Though not unexpected, it is still a source of greatest grief to them and to all of his friends that his noble life should thus have been so early cut off. Let them remember, however, that he has gone from this world of suffering and of sorrow to that world where there shall be no more pain nor suffering nor bereavement, and where God's own hand shall wipe away all tears from his eyes. And may they find consolation in the hope of a re-union with him upon the other side of the River. Blessed Christian hope! Oh! who would be without it?

ON Sunday, May 26th, the 20th anniversary of Dr. W. E. Hatcher as pastor of Grace-street Baptist Church, Richmond, Va., was celebrated with most interesting exercises. There were addresses by several members of the church and also by the pastor. On Monday evening, May 27th, a reception was tendered to him, at which a number of Richmond pastors and other ministers were present, and in which they took part. The whole occasion was a most pleasant one and a worthy tribute to a noble servant of God. During the twenty years of Dr. Hatcher's pastorate there have been 1,800 additions to the church, over \$200,000 raised for religious purposes, ten ministers ordained, two new churches sent out, and hundreds of members dismissed to re-enforce other churches. Twenty years ago there were but nine Baptist churches in Richmond and Manchester (which is just across the river, and is to Richmond something like Edgely to Nashville). Now there are eighteen, and it is to the zealous, untiring energy of Dr. Hatcher that several of them are attributed. During the past year Grace-street Church has raised \$12,200. This is a most noble record. We congratulate Dr. Hatcher upon completing his twentieth year as pastor of one church. His success in this pastorate serves to illustrate afresh the importance of lengthy pastorates. He could not have accomplished the work he has in these twenty years if he had changed pastorates several times during that period. He has had some very strong and tempting offers to go elsewhere, but to all of them he has turned a deaf ear and has remained with his church in Richmond. We suppose that he was never stronger in the affections of his people than now. Despite all the hard times, they have just completed a magnificent house of worship, and it is said that both pastor and people enter the new year with faces all aglow with faith and courage. We trust that they may live together long enough to celebrate their golden wedding.

**WALTER BAKER & CO.**  
The Largest Manufacturers of  
**PURE, HIGH GRADE  
COCOAS AND CHOCOLATES**  
On this Continent, have received  
**HIGHEST AWARDS**  
from the great  
**Industrial and Food  
EXPOSITIONS  
IN EUROPE AND AMERICA.**  
**Caution:** In view of the many imitations of the goods and wares on our goods, consumers should make sure that our place of manufacture, namely, Dorchester, Mass., is printed on each package.  
**SOLD BY GROCERS EVERYWHERE.**  
**WALTER BAKER & CO., DORCHESTER, MASS.**

permit the people to assemble. A few, however, came together and held a short service, and had "dinner on the ground." In the afternoon Bro. Cook Lyrum gave us a sermon from Acts v. 29. This old servant of God has been, as he says, trying to preach for sixty years. His labors have been given principally to this section.

Sunday morning brought the crowds and the rain. Bro. Moore delivered his semi-centennial discourse. I expected to hear presented and contrasted the condition of Baptist interests fifty years ago and now. But Bro. Moore contented himself with his personal experience from earliest recollection and his ministerial work for fifty years. In his concluding remarks he exhorted earnestly and had the old-fashioned hand-shake. All seemed to enjoy the service very much, and Bro. Moore, who is pastor of the church, seems to occupy a high place in the affections of the church and people.

We had an intermission for dinner and the evening service was devoted to the observance of the memorial supper.

This church only has preaching once a month, but keeps up a weekly prayer-meeting and Sunday-school. Bro. Alex. Buchanan is the superintendent of the Sunday-school.

Other ministers present were Brethren Faudon, our colporteur; Newman, Davis; Buchanan and Angell.

I am enjoying the water, shade and rest out here, and feel very much improved. I will commence a meeting at Manchester the 1st Sunday in June. This opens my summer work.

My best wishes for the BAPTIST AND REFLECTOR and its editor.

CATT. SMITH.  
Hickerson, Tenn.

**Do You Feel Irritable?**  
**Take Horstford's Acid Phosphate.**  
It makes a refreshing, cooling beverage and is an invigorating tonic, soothing to the nerves.

The June meeting of the third circle in Cumberland Association will be held in the Baptist Church at Erin on the 29th and 30th.

W. D. TURNLEY, Ch'm.  
Clarksville, Tenn.

## Have You Read It?

If not, do so.

## WHY THEY DID NOT JOIN THE METHODISTS,

BY O. L. HAILEY, D. D.

It is rapid firing at short range. A pastor's conversation with a halting member who intended to join the M. E. S. but did not. In a perfectly good humor, it mercilessly demolishes Methodist inconsistencies and illegitimate claims. *Methodists Really Have Two Communion*, and will heed the voice of a child before they will the Bible. Read it and tell your neighbor about it.

**Opinions:** "A regular Winchester rifle."—Rev. J. R. Graves, LL. D.  
"The best thing on the subject we have seen."—Arkansas Baptist.  
"It ought to make you famous."—Hon. Jobe Harrell.

Price 10c. \$1.00 Per Dozen. Liberal Discount to Agents.  
We keep constantly on hand, great variety of Bibles, all of Dr. J. R. Graves' works: Religious Books, S. S. Literature and Supplies, Church Roll and Record Book, Banning Young and Body Brace. Agents wanted. Address,

J. R. GRAVES & SON,  
308 Second Street, MEMPHIS, TENN.

## Don't Try To Quit.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

### THE ROSE TOBACCO CURE

removes the nicotine from the system and at the same time so tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is pleasant, harmless and absolute. We guarantee a cure. Price, \$1 per Box. Write for Circulars, or order of

### THE ROSE DRUG COMPANY,

2105, 2107 Third Avenue, Birmingham, Ala.  
OUR GUARANTEE.—We offer three Tablets for \$2.50, and in case of failure to cure, money will be refunded. We take fair and prefer your good opinion to your money. All we ask is a fair trial, as out of the thousands who have used it, 99 out of every 100 have been cured. Beware of counterfeits. The better an article the more it will be imitated. There are some feeble and nasty imitations of our cure on the market now.

### FEELS LIKE A NEW MAN.

Rev. J. W. Ellison, of Cato, Miss., Used the Electropoise Under Protest and Regained His Health.

Justice to the science of healing the sick would demand that I give my testimony in behalf of the Electropoise. For about eight years I have been troubled with indigestion and diarrhea, also a kidney trouble, causing me to pass from one to two pebbles every year. I tried many things, only obtaining temporary relief and never getting so I could eat without great caution, refusing most everything we have to eat, especially rich food, such as cakes and fresh meats, etc.

Just after Christmas, 1894, I began to decline in such a way that nothing would give relief. My wife becoming uneasy, sent for the Electropoise against my faith and advice. I told her it would be money thrown away—like all other things so highly recommended, it was only a humbug. However, it came, and after two applications I had relief, and after using it for two regular treatments of eight days I was as well as ever. I can eat anything that I want, and have continued to do so up to this date without any trouble.

At this time, three months after beginning its use, I feel as well as ever in all my life. I certainly can recommend the Electropoise for any disease like mine, for I can speak from experience. My wife has also received great benefit from its use in moving severe rheumatic pains and pains in the back. If the many testimonials given by others are as true as in my case, it would be safe to treat any disease with the instrument.

If another could not be had, no money could get mine. Wishing the Electropoise much success, I am, gratefully yours,

REV. J. W. ELLISON,  
Mississippi Conference,  
Cato, Miss., May 8, 1895.

Pocket Electropoise—Cash price, \$25; rental terms, \$10 cash for four months, with privilege to purchase by paying \$17.50 additional at the expiration of four months. Book of particulars free.

## DuBOIS & WEBB,

Chamber of Commerce Building.

Nashville, Tenn.

**BRYANT & STRATTON BUSINESS**  
SHORTHAND & BOOK-KEEPING  
TELEGRAPHY & COMMERCE  
INSTITUTE  
Unsurpassed Location, Latest  
Methods, Complete Facilities for teaching  
young men in good positions in  
the South, West, North and East. Catalogue Free.  
Address, Bryant & Stratton Business College, Cincinnati, O.

### A Booking.

Dear Bro. Folk:—We poor country preachers have so many hardships that we are excusable, I suppose, for making it known when anything good comes our way. Pundings have become so common that I suppose the report of a booking will be somewhat of a relief to the readers of the BAPTIST AND REFLECTOR.

I was made happy last month by receiving from Dr. James Waters a box of books, in number about fifty volumes. I thought then that I knew how to appreciate them. But when I came to examine them I found that the half had not been comprehended. Most of them have been used. But they are the more valuable to me on that account. In some of the most profound theological works I find on nearly every page paragraphs and sentences marked and notes made in the margin, by which my attention is called to rich thoughts.

Brethren, you may do good after you are gone by pencil marks. Many of you have books laid by in your libraries which would help some young preacher in his struggles against ignorance.

Young preachers, hold up your hands and let our D.D.s see who and where you are. See, there is a host of them. I pray God that these noble old brethren with cumbersome libraries will look among their books and select such as they do not need and make a number of young preachers feel, as Dr. Waters has me, that somebody believes in them.

I have written the above in the hope that it will do good. Young brethren, if books that have been used by others and their pencil marks are doing you good let us hear from you. Pounding is good but booking is better, because it lasts longer.

I have fallen more deeply in love with the BAPTIST AND REFLECTOR since she has donned her new dress. To her I offer congratulations and a wish of success.  
C. KINCAID.  
Prospect Station, Tenn.

### It is a Well Known Fact

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## OBITUARY.

NOTES.—Obituary notices not exceeding 30 words will be inserted free of charge, but a 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.

FLORIDA.—Bro. Thomas B. Florida, the subject of this sketch was born July 15, 1817; was married to Martha Jennings May 22, 1840; was converted in 1844, and joined the Smith Fork Baptist Church. He afterwards took a letter and went into the organization of Salem Church, of which he remained a member until his death, July 13, 1894, his faithful Christian wife having preceded him to that haven of rest May 1, 1878. Bro. Florida and wife raised eleven children to be grown, ten of whom he lived to see baptized into the fellowship of the Salem Church. Bro. Florida was a man of few words, yet always outspoken in his convictions of right. He was a respected and useful citizen, a safe counselor in his church, and a Christian of deep piety. He was perhaps the oldest subscriber to the BAPTIST AND REFLECTOR in his neighborhood (having been a subscriber for nearly half a century). He was a missionary Baptist in all that the word missionary means. The last money he ever paid was his church subscription for missions. In memoriam we dedicate a page of our church minutes, and present a copy of the same to the BAPTIST AND REFLECTOR for publication.

B. W. SIMMONS,  
JNO. M. CASON,  
C. W. BAIRD,  
Committee.

CATE.—The shadow of the death angel has fallen over our school. One of our number has gone to try the mysteries of the vast unknown that lies within the portals of eternity. It seems such a short time since Mrs. Joe Cate was one among us that we can scarcely realize the sad fact that a new-made grave on the hill side near by marks the spot where we laid her lifeless form. It requires no obituary eulogy to brighten and bring into review the graces and virtues of this noble Christian woman. She was one of us and we know that as a student she was faithful, as a Christian she was earnest. Life to her was very real, and her watchword was success, not failure. In the great army of Christians she was a true soldier, and when her summons came she had her armor on, burnished and bright. She died at her post.

"She has passed through glory's morning gate  
And walked in paradise."  
She holds in her hand the crown of an endless life, whilst the wealth of God and the grandeur of eternity are her's.

WHEREAS, We as faculty and students of Carson and Newman College feel the loss that has come to us in the death of Mrs. Cate, therefore be it Resolved, That we do not question the wisdom of Him who gave and Him who has taken away.

Resolved, That we extend our sincerest sympathy to the bereaved family, and bid them realize that for their loved one the "better years" have come, and that she stands on the threshold of the "nameless ages" saved with the salvation of God, and that they will meet her again where beautiful immortelles bloom and the hope star fades into an eternal glow.

Resolved, That a copy of this preamble and these resolutions be furnished the family of the deceased and also to the BAPTIST AND REFLECTOR for publication.

MISS JOYNTIE SLUMATE,  
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