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CURRENT TOPICS.

THE National Educational Association will hold its annual meeting at Denver, Col., July 5th to 12th. It is open to all. It is expected that there will be a very large attendance. Special trains will be run from Nashville and other points. For further information with reference to the meeting address Prof. Frank Goodman, Nashville, Tenn.

IN Chicago, near the Nickel Plate Railroad Shops, there were several saloons which the employes of the company were in the habit of visiting. Realizing the injury to itself, as well as to the workmen, of having the employes visit these saloons, the company forbade their doing so, and in order to detect those who might violate its orders, it stationed a photographer with a camera at a convenient place who took photographic snap shots of all who went into the saloons and laid their pictures before the officers of the road. This was indubitable evidence against them, and the result was that the saloons lost their patronage and closed for lack of business.

PRESIDENT CLEVELAND last week appointed Mr. Richard Olney, who has been his Attorney-General for the past two years, to succeed the late Mr. Gresham as Secretary of State. Mr. Olney is thoroughly equipped for the position, both by ability and by reason of the fact that he had been in frequent consultation recently with Secretary Gresham with reference to the legal issues involved in the numerous entanglements which have arisen of late between the United States and other countries. Secretary Olney is from Massachusetts, and if we are not mistaken he is a Baptist. Judge Harmon of Cincinnati has been appointed as his successor as Attorney-General. He is spoken of as a man of high character and splendid ability.

THE revolution in Cuba still drags its weary lengths along, and the news from the island still continues as conflicting as ever. Every little skirmish seems to be magnified into a battle and each side claims the victory. It is still an unsettled question as to whether Jose Marti, President of the new Republic, is dead or not. The Spaniards claim that he was killed in battle and his body captured, and consequently that they have indisputable evidence of his death, but the Cubans insist that he is still alive. Gen. Campos has called for more troops from Spain, and expeditions from the United States continue to go to Cuba to help the insurgents. This is the present situation as nearly as it can be obtained from the press dispatches. Our sympathies are still with the Cubans in the fight for independence, as are the sympathies of most American people, we believe.

THE people of England, especially the "nobility," have recently been making themselves ridiculous over a young Afghan prince. He is the illegitimate son of the king of Afghanistan by a slave woman, and in addition to his humble origin it is reported that he is himself a man of vile habits similar to those for which Oscar Wilde was recently sentenced to two years at hard labor in the penitentiary. But Afghanistan is on the border between the English and the Russian possessions in the East, and the English are anxious to gain the sympathy and favor of the king by showing attention to his son and thus making a good impression upon him. In other words, in order to gain a little commercial or territorial advantage they are willing to sacrifice honor and principle and all the higher sentiments of their nature. This, however, is only in accord with their course in forcing the opium trade upon China.

THE commission appointed by the different European powers to investigate the Armenian outrages, recommended various reforms to the Sultan. These reforms the Sultan considered too radical, as they give too much authority to representatives of Christian powers, who, according to these reforms, were to be placed in the centers of influence in Armenia as safeguards against the outrages. The powers, however, showed a little back bone, and the Sultan was compelled to yield. It is said that the European representatives were thoroughly disgusted with the Turkish commissioners on account of their lying disposition. At every turn they attempted to deceive the European commissioners, which was conclusive evidence that the Sultan was opposed to the investigation, and only consented to it for policy's sake because compelled to do so, but with the intention all along of throwing all obstacles in its path. It will take a strong hand now to force him to carry out its provisions.

Mothers in Israel.

BY REV THEODORE L. CUYLER, D.D.

When the Hebrew matron called out to Joab from the walls of the beleaguered city of Abel and exhorted him to spare the town and "a *mother in Israel*" she did more than she bargained for. She not only saved her own life, but she originated a fine proverbial expression which has constantly been applied to good women who have distinguished their maternity by a beautiful and godly influence. The holy-hearted Hannah heads the roll of these model mothers—the woman who dedicated her first-born son to God in those memorable words—"for this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore I have lent him to the Lord." Samuel also heads the roll of eminent servants of God who owed an incalculable debt to wise maternal influence.

What was true in ancient times has been true ever since. At the starting point of a vast majority of the best Christian lives stands a Christian mother. When I was a student in Princeton Theological Seminary, the chairman of the Examining Board requested all of us who had praying mothers to rise up, and nearly the whole one hundred and fifty leaped instantly to their feet. There we stood, a living witness to the power of a mother's prayers, and of her shaping influence and examples. My own widowed mother was one of the best that God ever gave to an only son. She was more to me than school, or college, or pastor, or all combined. In our early rural home, the first Sabbath-school I ever attended had but one scholar, and she was the superintendent; the only book studied was God's Book, and committed to memory. During my infancy she dedicated me to the Christian ministry, and kept that steadily before her own eye and mine. I cannot now fix the date of my conversion; it was her constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her untiring agency. If all mothers were like her, the "church in the house" would be one of the best feeders of the church in the public sanctuary.

We ministers must not take on airs. There is a ministry that is older and dearer and more potent than ours; it is that ministry that presides over the crib, and impresses the first gospel influence upon the infant soul. Before the pulpit begins, or the Sunday-school begins, the mother has already begun, and has been moulding the plastic wax of character for weal or woe, for heaven or hell. A prodigious power this; it is the same power which sent Samuel out of the godly home of Hannah, and wicked Ahaziah out of the home of godless Jezebel. Both of them "walked in the way of his *mother*." Far be it from me to underrate the influence of fathers for good or evil. But still the facts remain that it is mainly the mother who shapes the home influence and imparts to it its prevailing atmosphere; for the most important part of moral education is *atmospheric*. The purity or impurity, the tonic or the demoralizing qualities of that atmosphere of the home depend, for the most part, on the mother as the sovereign of the home. There is her throne; there her sway; there she can make or mar the destiny of the immortal soul beyond any one this side of the throne of God. Among eminent living ministers none preach the great vital doctrine of the atonement more powerfully than Dr. Newman Hall of London; he almost idolized his mother, and has told me that the first words she ever taught him were, "God so loved that he gave his only begotton Son." That text became the key-note of his grand ministry, and of his world-known tractate, "Come to Jesus." Susannah Wesley's hand rings all the Methodist church bells around the globe to-day. Suppose that Lord Byron had been reared by such a mother as Newman Hall and the Wesleys had; the world might have escaped the moral leprosy that tainted so many of the brilliantly bad pages that he scattered far and wide.

Would that I could burn it into the heart of every mother who reads these lines, that, under God, she is chiefly responsible for the moral and spiritual welfare of her household. If the mother is a frivolous fashion worshipper, or is utterly prayerless and irreligious, or even careless of the spiritual welfare of her children, the whole home atmosphere catches the taint. The downward pull of her home preaching is quite too strong for the upward pull of the best preaching in God's house on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward, if she follows up the effect of Sabbath-gospel by the powerful influence of home-gospel, then there is almost a moral certainty that God will send his converting grace into that household. Let the mothers in Israel who read this try the blessed experiment for themselves.

Carlyle found the teachings and the granitic piety of his old Scotch mother about the chief break-water against skepticism; his rugged roughness seems always to have sweetened in her presence. The eminent preacher, Richard Cecil of London, tells us that when he was a youth he tried his utmost to be an infidel; but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that. Sometimes she used to talk to him, and weep as she talked. He says, "I flung out of the house with an oath, but I wept, too, when I got in the street." Sympathy is the powerful engine of a mother. Yes, there is power in her love when it is reinforced by the grace of God to reach and bring down the most stubborn heart; it is a power that goes miles deeper than pulpit appeals, for it links itself with the primal instincts of our nature. If every parent were thus faithful in prayer and winsome example, we should behold what Dr. Horace Bushnell called "the out-populating power of the Christian stock." The family would become the nursery and training school of religion. The home of natural birth would become the place of new birth, and children—instead of running loose on the open common of sin to be pursued by "revival efforts" in after years—would be led early to Jesus and into His church-fold.

"Take this child away and nurse it for me, and I will give thee thy wages," said the Egyptian princess to Jochebad, the mother of Moses. She got her wages in better coin than silver or gold. She got them in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her son wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties, and all her exertions to preserve the life of her

"goodly child" was she abundantly rewarded.

When God lays a new-born babe in the arms of a mother, he says to her heart, "Take this child and nurse it *for me* and I will give thee thy wages." The answer of maternal love should be—"Oh, God, thou hast put thy noblest workmanship into my hands. I accept the precious trust. I will shelter this young life under thy mercy-seat. I will be truthful that it may never learn falsehood. I will nurse this soul in its infancy with the sincere milk of love that in after years it may grow strong meat for strong service of God and righteousness. Oh, Heavenly Father, make my life in harmony with thyself, that this young life may reflect thy blessed image in following my example!"

To such pious fidelity God offers the highest wages; he pays the heart's claim in the heart's own coin. Faithful Hannah found her great reward in Samuel's great career. Moses on the Mount was the "wages" of the poor Hebrew mother who cradled him in her basket of rushes. Saint Augustine's mighty service for the gospel was the best reward that God could give Monica; our Washington was God's splendid recompense to Washington's good mother. The Lord never breaks his covenant with those who fulfil their covenant with him. Every mother should bear in mind that it is not only the bringing up of her children, but sometimes the "taking them *down*" by wholesome discipline that proves her to be a "wise mother in Israel."

Brooklyn, N. Y.

Should Baptists Engage in Mission Work in Sections Occupied By Other Denominations?

[An essay read by Rev. Wm. Huff at Bell Buckle, Tenn., during the fifth Sunday meeting of the Duck River Association, and on motion requested for publication in the BAPTIST AND REFLECTOR.]

This is a very important and a very comprehensive question. More is included in the question than can be presented in the space of an essay. It is not surprising that this question should agitate the minds of Christians. There is such vast moral destitution—not more than one preacher to every 250,000 people on the globe, and as the sentiment prevails that the work of missions is something different from the general work of Christianity—it is supposed that this work should be carried forward so as to utilize to the largest and most effective degree both men and money. And as the people are being taught to believe that one denomination is as good as another, there is great pertinency in the question. If it be true that one denomination is as good as another—that is, as loyal to the whole truth—then there is no need for Baptists anywhere as a separate people.

In order to a correct answer to this question it is necessary for us to know what is meant by the mission work. This, we assume, is the same as evangelism. Our authority for the mission work is in the commission of Christ, "Go ye therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." Now if we analyze this language we find the order to be: Teach or make disciples, then baptize those disciples, and then teach them to observe all things whatsoever Christ commanded. This was the order followed by the apostles and preachers in the beginning of Christianity. And this was evidently the beginning of missionary work both among the Jews and Gentiles. Did not all of the inspired apostles follow this order—on the day of Pentecost preaching or teaching first; then the people repented and believed and were baptized; then they were found steadfast in the apostles' doctrine, in breaking bread and prayers. So of Philip the evangelist, and so in every instance of mission work among the Jews. Peter followed the same order at the house of Cornelius in opening the kingdom to the Gentiles. And so of Paul as he went forth a special missionary and in various parts of the heathen world. How fully and clearly is this order followed by Paul as illustrated by the first convert in the heathen world to Christianity. He preached to Lydia, God opened her heart, and when she believed she was baptized, and all her household.

It is positively clear that with these first missionaries there was one Lord, one faith and one baptism. *One*, not two or three or any number, and all equally correct. And particularly there is one *faith*—that is, one system of belief, one *precise* set of truths and principles ordained and established by God. It must be so now.

If other denominations maintained the truth as fully and as safely as Baptists, then there would be no need for their existence where other denominations occupy the ground. This, we assume, is not the case, and hence Baptists as propagandists should ever witness to the whole truth, and as far as they may be able counteract the evil effects of error.

Let us notice the difference as it appears in some very vital principles.

1. *The Bible is the only standard of Christian faith and duty.* All through the ages Baptists have appealed to the Scriptures and demanded a "thus saith the Lord," and have not been satisfied with anything short of principles authorized in the word of God. Owing to this principle they have been denominated exclusive. But is it not true that departure from this divine standard has filled the world with error and left its advocates to drift on uncertain seas without chart or compass? As splendid a scholar as Moses Stuart, President of Andover Seminary, in his book on Baptism quotes approvingly the language of John Calvin: "It is of no consequence at all whether the person to be baptized is wholly immersed or merely sprinkled, although the word baptize signifies to immerse, and the rite of immersion was practiced by the ancient church." And Dr. Sturt himself says of infant baptism: "Commands or plain and certain examples in the New Testament relative to it I do not find." And then adds: "Nor with my views of it do I need them." And this same learned author says of the Lord's supper: "It might be properly observed by *fish* and *water* when it was quite inconvenient to get *bread* and *wine*."

You have doubtless been surprised at the utterances of two editors relative to the polity of the Methodist Episcopal Church. The *Tennessee Methodist* said: "We have never yet had the pain of hearing or reading from a Methodist source the claim that our Methodist polity rested *on a Scriptural basis.* God made religion *and man made churches.*" The *Christian Advocate* says: "That it (the polity of the Methodist church) is, in the particular form which it has assumed, the *work* of man's hands, cannot be denied, and in fact we have not the slightest wish to deny it. It is something in which we glory."

Now is there not a necessity for this dangerous principle to be antagonized by Baptists?

2. Another important principle that should be maintained is *a converted church membership.* Baptists have always maintained that regeneration, repentance and faith are prerequisites to baptism and church membership. We speak of this as our distinguishing tenet, because on this principle we stand alone. No other denomination maintains this position or even admits its correctness. All the Pedobaptists contend for infant baptism and infant church membership. The evils of this position are apparent, not only because it antagonizes the Scriptures, but from the history of the world its inevitable tendency has been to unite the church and the world and then the church and State. Martin Luther accomplished a grand work and the Reformation was going forward grandly when it was checked midway by Luther contending for infant baptism and the adoption of Lutheranism as the established State religion.

Let me give you one instance showing the need of Baptist missionaries where other denominations prevail. Infant baptism is kept from going to seed in this country by the antagonizing influence of Baptist principles. This instance is drawn from the classic land of Germany—a land of the most renowned universities in the world, and her scholars perhaps without peers among other nations; a land where Martin Luther made a grand fight against the corruptions of Roman Catholicism. In the year 1834 a little Baptist church was organized in Hamburg with J. G. Oncken as pastor and missionary. When this became known there was no small stir in Hamburg. The established church was in arms at once. The upper room where the little band worshipped was surrounded by a mob, its doors and windows broken and Oncken dragged before the magistrate and thrust into prison. He was frequently imprisoned, fined and his goods confiscated. Fortunately for Oncken, the chief of police was Senator Hudt. Walker, a man of generous impulses. Oncken made an appeal to him, which shows the power and evil influence of infant baptism. "Mr. Senator, the law of Hamburg provides that no lewd woman of the city can ply her wicked calling until she brings a certificate to the authorities from the clergyman of her parish stating that she was baptized in infancy and is now a communicant in good standing in the State Church. Then a license is given her to protect her in her wicked business. But if we persuade her to renounce her evil life and turn to Christ, and be baptized as Peter commanded at Pentecost, we are thrust into prison with the penitent woman for the crime of saving her." From Hamburg the true work of missions spread over Germany into Prussia, Denmark, Poland, Hungary, Russia and Turkey, and its hallowed influence is still moving forward.

Brother Chairman, let me add one more thought. If any man can see, according to the principles of human reasoning, how the world can be evangelized without the prevalence of Baptist principles, he can do more than I can. I am frank to admit that much good has been done by other denominations, and that they teach much truth in common with ours. But false principles work out their legitimate results. Luther opposing Anabaptists adopted the principle that what was not positively prohibited in the Scriptures is *sanctioned.* In this way he advocated infant baptism. The result was an established church of miserable corruption.

Roman Catholicism stands in direct antagonism to Protestantism, and the signs of the times indicate that a fearful contest is approaching the religious world in this country. They boldly maintain that the Pope has a right to control in both the civil and religious world. They denounce our grand doctrine of liberty of conscience; they have asserted that Baptists were their formidable antagonists. Why this? Because all Pedobaptists are handicapped. They argue that children were members of the Jewish church, and as the Jewish church and the Christian church are one and the same thing, children should be members of the church now. Catholics admit this to be true and the conclusions logical. And so they affirm that there was under the old dispensation a great high priest and now there should be a Pope. Then there was a priesthood, and so there should be a priesthood now. Then the church controlled in civil affairs, and so it should be now, and that nothing but wickedness and damnable heresy keeps the Pope from exercising his God-given right. Bishop Purcell in his debate with Alexander Campbell read from the Old Testament to show that the church should control in the civil affairs of all nations.

Baptists alone stand unconnected and untrammeled with Roman Catholicism and on the high and Scriptural grounds that "old things have passed away," and that we have been elevated to the more glorious light of the gospel dispensation. Loyalty to the whole truth demands that Baptists bear witness to this truth everywhere over the whole earth.

The Great Baptist Inference.

That Scriptural baptism must precede participation at the Lord's supper is the implied will of Christ. No doubt he would have commanded this order should he have given definite directions as to the relation of baptism and the supper in order of time. While he did not say in so many words that baptism must be submitted to by every individual before he partake of the supper, yet he placed obedience to the ordinance of baptism in such proximity to the duty of repentance as to admit no doubt concerning what is a convert's first act of Christian obedience. The first commandment directed to one "born of the Spirit" is to "be baptized." In obeying, those "born again" enter upon a life of obedience to Christ. Prompt obedience herein involved was so deeply and reverently regarded by the apostles that "at the same hour of the night" in which converts believed they were baptized. "Repent and be baptized" was the apostolic order in fact. The Lord's supper was not administered to believers, but to baptized believers.

The Bible does not say "repent before you sit at the Lord's table." We never hear of the advocates of unrestricted communion inviting unbelievers and infidels to partake of the supper. But the command, "be baptized," must be obeyed as certainly before coming to the supper as the command, "repent." It is simple consistency to insist upon faith and baptism before communion; and upon the one as much as the other. Baptism is nothing without faith, faith is not properly and fully proclaimed without baptism, communion is not Scriptural unless he who partakes has been born again and has Scripturally made confession of his birthright.

The true spirit of obedience is as much bound by the implied will of Christ as by his expressed will. To fail to do what one believes to be the implied will of Christ is disobedience. "As for the order of reason," says Dr. Atkinson, "the rite which symbolizes creation, beginning, birth—namely, the rite of baptism—of course precedes the rite which symbolizes sustenance, continuance, nurture. Plainly, then, the implied will of Christ is, first, baptism, afterward the supper."

As to what Scriptural baptism is, in act and meaning, there is no possible doubt in Baptist faith and polity. To them the command of Christ to baptize is a command to immerse. And immersion is the "one baptism" that Scripturally and reasonably symbolizes the believer's death to sin and resurrection to new life secured to him by Jesus Christ, who died for his iniquities and rose again for his justification. Obedience to Christ and consistency demand and enforce restricted communion as held by Baptists.

E. B. MILLER.

Arkadelphia, Ark.

Carson and Newman College Commencement—May 27-31.

THREE GREAT SERMONS IN ONE DAY. THE NORTH AND THE SOUTH CLASP HANDS ABOUT THE CROSS AND PREACH JESUS CHRIST.

I.

BACCALAUREATE BY DR. W. H. P. FAUNCE OF THE FIFTH AVENUE BAPTIST CHURCH, NEW YORK.

After a most fitting introduction by President Henderson and response by the preacher, Dr. Faunce read his text from Eph. iv. 13: "Till we all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The speaker prefers the revised translation—"till we come to a mature man," full grown. There is something in the word "perfection" that staggers us. There is nothing embarrassing or discouraging about one's growing and developing.

What is the object of Christianity? To build and endow colleges? No. But to build men—the making of men. What sort of men? Christ-men and women. Christ Jesus is the ideal—the model. Paul in the text gives his idea of what we ought to become—"full grown"—mature in the likeness of Jesus Christ. The Christian put alongside other ideals of what man ought to be:

1. OTHER IDEALS THAN CHRISTIAN.

1. *The Roman.* Power—physical and intellectual power—conquest by force of arms. Heartless—crushing out all opposition, building upon the ruins of those cruelly, remorselessly crushed. The Roman idea represented fully in the Apollo Belvidere in the Vatican. The speaker would like to place beside this Roman picture of manhood "*Ecce Homo*"—Jesus of Nazareth bleeding, dying, conquering by the the cross—lifting up while conquering.

The Roman idea survived, ecclesiastically, in the Romish hierarchy; dogmatically, in the sterner doctrines of Calvin, and, politically, in the resistlessness of Napoleon's armies; in these days, in monied monopolies, to grind to the death the poor and struggling ones; growing fat on the blood of slaughtered helplessness. Young men, in commercial life, what shall your object be—to build up yourself by crushing others, or as you build recognize the brotherhood of man?

2. *The Greek Ideal:* Culture—intellectural culture—the æsthetic—guilded egotism—refined selfishness.

Goethe was the profoundest intellectual force of this century, but he trifled with his fellow-men. Brilliant sins excusable, and the more refined they be, the more excusable. This is true of all religions which are merely an intellectual art. Great talent brings great responsibility. He who knows most can do most, to him ought we to be able to look most for help and encouragement.

3. *The Hebrew Ideal:* Justice, righteousness. God, the Judge, will do right. Legalism is right enough, but it goes not far enough. Being a martyr for justice and right calls for loudest praise, but that is not enough. Righteousness must have a basis, a heart. External religion, consisting simply in justice, does not meet the needs, or reach the exigences of our fallen nature. The proud Pharisee may boast of his alms-giving, fasting and prayers, but there stands the Publican without righteousness and praying for mercy. There is something awful in righteousness unmixed with mercy, so far as sinners are concerned.

II. THE CHRISTIAN IDEAL.

Christianity includes power, culture and justice, but these are not all. Contrast the confessions of the libertine, Rousseau, and the Christian, Augustine. The one expects to open his book in the day of judgment, and rebuke all men for not being as honest as himself. He was as good as the best. More honest than others, for he confessed his shame and he made no apologies and asked no favors. "He glories in his shame." The other bewails his inward depravity—confesses it humbly, and begs pardon of God for his vileness. Here is a great gulf fixed between those who proudly parade their crimes and excuse themselves, and those who confess guilt, renounce their crookedness and lay hold of the Mediator. Christianity transfuses power, culture and conscience with

1. *Humility.* No humility in mere force and culture. Conscience may be hardened by pride and self-righteousness.

2. *Sympathy.* The religion of Christ is in touch with every human being. Christ would lift up and save all. No cases too hard or desperate. The lost coin, the lost sheep and prodigal were touchingly referred to. The mark of God's ownership on every human being, just as the manufacturer of paper whose name is in the very fiber and substance of the paper, and is always seen, no difference what is written on it.

3. *Persistent and unflinching courage in the midst of difficulties, as supported by an unseen power.* "Love does not run away."

Let us not take our eyes off our model. A teacher said, "The trouble with these boys is they take their eyes off of the model." Let us constantly keep our eyes on Jesus. Listen to his words: "Lo, I am with you alway." There are more for us than against us.

The sermon closed with a powerful appeal to the young, and with the words, What we really want to be, some day we shall be.

The sermon was really unreportable. No man can do Doctor Faunce justice. You must see and listen to the man who himself is a living example of maturity of mind and heart, in the very prime of young manhood. The sermon was pronounced by some as the finest ever delivered before the college, and that is saying a great deal, when we remember that some of the greatest men of our times have preached here before.

II.

The sermon before the Y. M. C. A. was preached by Dr. Acree of Knoxville. Text: "Ye shall know the truth and the truth shall make you free."

Dr. Acree was put at great disadvantage, not being well and having to preach at that awful hour, 3:30 p. m., but he was master of the situation and gave us a fine sermon.

The following propositions were discussed:

1. The bondage in which the world was. This was forcibly illustrated by reference to political slavery, etc.

2. The truth that makes free. The gospel—not armies and navies. Here the speaker showed how inadequate from a human standpoint were the means and methods of conquering a peace in bringing men into the kingdom of truth. Jesus lifted up on a gibbet—the truth that frees and saves.

3. The liberty which the truth gives.

(1) Incidentally political liberty. The advantage of this shown to be very great.

(2) Freedom from ritualism or a mere external religion.

(3) Frees the heart from the corruption, condemnation and domination of sin.

Some touching examples were given how the gospel frees from the most inveterate and desperate tyranny of sin.

The preacher concluded with one practical thought: *Know the truth.* (1) Study it carefully and prayerfully. (2) Do the truth. "Obedience is the organ of spiritual knowledge."

III.

Dr. Garrett's sermon before the Berean Society, 8 p. m., was very practical and very taking. He recounted in a most graphic and interesting way the sorrows and joys of ministerial life—"the shadows and the lights." 2 Cor. vi. 10—"As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

1. The shadows.

(1) As sorrowful—literally, always in trouble. Is a preacher always in trouble? Yes, if he realizes his mission. What does the world know about a preacher's life? Where are the mightiest battles fought? In the preacher's closet. There the sorrow overflows.

See how complex his work:

(*a*) *Sympathy.* In one day he may have to weep with the dying and for the dead. Wedding bells and funeral dirges following close on each other.

(*b*) Sorrow of responsibility. The anxiety of a shepherd for his sheep—to feed the flock of God—to go out after the straying ones—being solicitous for the unsaved—sometimes deserted by his own when most they ought to watch and pray with and for him. The preacher, too, has his Gethsemane.

Think of the heartlessness of the people who hear and who give. Think of ruling deacons and the ever-present, everlasting choir!

(2) Shadow of poverty. Preachers are always poor. Perhaps this is best. We may say of him, "We always have the poor with us." He cannot be rich and do his duty. Preachers give more than others, while they have less to give. That is a slander which says preachers have no financial ability. A country pastor who has a salary of $500 is one of the best financiers in the world. Remember how preachers are imposed upon by the public. His home is open to all the tramps and the traveling brother out of employment. He is everybody's servant. Preachers are charged with preaching for money. Ah! that is false. If so they are slow to learn that there is little money in it. The preacher must look forward to an old age of poverty and being laid on the shelf, passing the dead line before fifty. That is a burning shame.

2. *Lights.* It takes sunshine to make shadow. The preacher described a cactus plant which he saw in Mexico as the ugliest, most repulsive thing he ever looked upon. But afterwards it bloomed. Such beauty and fragrance! So in the minister's life there is much to cast down, there is much to discourage; but in it all there is joy. Our very sorrows blossom into joy.

(1) The joy of soul-winning.

(2) The joy of restoring the backslidden—of lifting a fellow-man back to God.

(3) The joy of having your brethren strengthened and built up under your ministry, so that they become strong in the Lord and most heartily second your efforts in glorifying God.

(4) The minister, while poor, is rich. Is his home humble? Are the walls of his room bare of the great masters' paintings? Let him look at the sunset and the picture gallery of nature about him, the mighty mountains, the azure heavens, the soft radiance of the stars, the beauties of the landscape; let him hear the carol of bird and the rippling music of brook—the Father makes us heir of all these. If Mr. Rockefeller should pour all his treasures at our feet, it were no such gift as the joy of bringing one soul to Jesus. The preacher is rich. Pre-eminently is Christ with his ministers. "Lo! I am with thee." Let us magnify our office.

IV.

The lecture of Dr. Pickard was just magnificent. He had a fine audience, though it was a pay lecture. Time and space do not allow me to give even an imperfect synopsis. If ever an opportunity presents itself, go and hear one of the greatest lectures ever delivered in this country. Dr. Pickard is not only a master of speech, he is a cyclone in thought.

His address before the societies was suberb. It was intensely practical. I wish it were printed by the thousands and circulated in all our colleges. It is a fine discourse on literature, full of suggestions as to what we ought to read, etc.

The exercises this year were above the average. The recitations especially surpassed everything heretofore in that line.

The graduating class, of whom there were seven, five young men and two young ladies, acquitted themselves with credit.

Mr. Underwood's oration on the New South was a piece of genuine eloquence and touched every patriotic heart. Mr. E. B. Richie's showed fine scholarly taste in the choice of language, and was well delivered. Mr. W. A. Bowers is a good platform speaker of the modern political type, and who has a way of impressing people that "it must be so." Mr. Will Anderson gave full sway to his imagination on a very abstruse subject, too abstruse for many of us, both in thought and language. Will has given special attention to the study of The Imagination.

Mr. Cooper gave us a very unique address on Unions.

Miss Maggie Peak had a finished essay on "Uneasy Lies the Head that Wears the Crown." She read this piece with the perfection almost of an artist. Miss Kate Simpson—Our Knights-errant—did not read so well, but gave us one of the most practical essays it has ever been my privilege to listen to.

There were many prizes awarded. Of course everybody was not pleased. There seems to be littlec ertainty in the prize business, though nobody is impeached in particular that we "wot" of.

Rev. J. H. Helm, so the judges say, was almost beyond the competing line. His essay on the "Kingdom of God" will be published in the BAPTIST AND REFLECTOR soon, this being the editor's suggestion, he having given the medal for the best essay on that subject.

The audiences were large and respectful, and we believe a fine impression has been made.

Our distinguished visitors from abroad gave us great reasons to be encouraged and to hope for a brighter future.

The Board of Trustees have taken a step forward. The prince of Baptists in East Tennessee, W. W. Woodruff, has been made President of the Board, and we expect a good deal of business in the future. We believe the Board is better organized now than ever before. Many able and spiritual men have been recently added to the number.

Some important changes will soon be announced by the faculty as to tuition, etc.,

S. E. JONES.

Mossy Creek, Tenn.

CORRESPONDENCE.

Closing Exercises of the Southwestern Baptist University.

The exercises began on Saturday evening with the Joseph H. Eaton contest for the best elocutionary production, participated in by four contestants, three from Tennessee and one from Arkansas. Mr. J. C. Cason of Jackson was the successful contestant. The young orators had a large and enthusiastic audience, composed of the best citizens of Jackson and many visitors from adjacent towns and States.

THE COMMENCEMENT SERMON

was preached by Dr. J. J. Taylor of Mobile, Ala. His text is found in Mark xiii. 31: "Heaven and earth shall pass away, but My words shall not pass away." Theme, "Inspiration of the Scriptures." The theme was well worthy the occasion. His argument was matchless, his figures beautiful and easily applied, his language rich and beautiful, full of sentiment and pathos. The great and appreciative audience was instructed and edified, and went away rejoicing in the sure foundation of the word of the Lord.

The sermon before the J. R. Graves Society of Religious Enquiry had been announced to be preached by Dr. B. H. Carroll of Waco, Texas. He was unable to leave his home on account of serious illness. The Society requested Dr. Taylor to fill the appointment. He kindly consented, to the delight of his audience, which returned *en masse* at 8 p. m. to hear another soul-stirring sermon. Text, Luke xvii. 20, 21. This sermon was fully equal to the morning sermon. Christians went home rejoicing in their hope of heaven and sinners felt the need of repentance, pardon and acceptance. These sermons won the admiration, esteem and love of all of Dr. Taylor's hearers, who will ever gladly welcome him to Jackson.

THE J. R. GRAVES AWARD

occurred at 9 a. m. Monday, the subject for investigation being, "Why were the thirty-nine books of the Old Testament and the twenty-seven of the New Testament selected as the inspired word of God—just these and no more?" Bro. I. N. Penick was the successful competitor. The essays showed that the contestants had well studied their subject, and many hearers learned much about the history of the Bible. Bro. Penick remarked in private conversation that he had read about forty authors on the subject. It is strange how a student can carry a full course of studies in the University, preach every Sunday and still find time to do such an amount of reading. But those who know Bro. Penick are sure he is equal to all such demands. Dr. J. R. Graves founded this award. It is kept up by his worthy son, W. C. Graves, and it has done an immense amount of good.

THE CALLIOPEAN SOCIETY

was greeted by a large and inspiring audience on Monday at 8 p. m. in the annual celebration. Four speakers were chosen by the Society to represent them—R. W. Hooker and George E. Wooten of Mississippi and J. S. Pate and E. S. Byars of Tennessee. The medal awarded is for the best prepared and delivered address. The medal is given by Rev. T. W. Young of Ann Arbor, Mich., an esteemed, honored and very worthy alumnus of this Society. Mr. Wooten bore away the medal. It was presented by Dr. J. E. Martin for and in the name of the donor.

THE APPOLONIAN SOCIETY

celebrated their anniversary Tuesday at 8 p. m. The orators chosen by the Society were J. C. Cason, J. T. Gooch, C. S. Young and J. B. Spight, all of Tennessee. The medal, as in the other literary societies, is given for the best prepared and delivered oration. Mr. J. T. Gooch, a bright young man of Jackson, carried away the medal, which is given by the generous and noble Phelan H. Hunter of Macon, Miss., an alumnus of the University and a worthy member of this Society.

HON. W. L. WILSON,

Postmaster-General of the United States, was the guest of the University. He was entertained by Prof. Irby and family on Wednesday, the 5th. The announcement of his coming to deliver an address to the students of the University was received with great joy. He was chosen on a former occasion to deliver the annual literary address, but could not on account of ill-health and a press of public duties, but promised to be with us at another time, and Wednesday was the day he selected to fill his promise. He spoke in the tabernacle, where thousands gathered to hear the man of whom the South is so justly proud. On the rostrum appeared with him the stately J. B. Haythorne of Atlanta, the Supreme Judges of Tennessee, many other distinguished celebrities from abroad, the University faculty and conspicuous characters of the city. After prayer by Dr. Hawthorne, Judge John M. Taylor, an associate of General Wilson in Congress, in a happy manner and appropriate words introduced the distinguished guest, who for an hour held the vast assemblage as by magic with an oration replete with wisdom and delivered with thrilling eloquence. He directed his discourse especially to the students of the University, urging them to become independent thinkers, thereby to be leaders of men and thought, and to be such can be acquired only by studious habits, close application and continuous efforts. At the close of his grand oration Chief Justice Snodgrass, in behalf of the S. A. E., of which Mr. Wilson is a member, presented him, in beautiful language, a very large and tastefully arranged bouquet. Immediately after the scenes at the tabernacle, a public reception was tendered Mr. Wilson at the Southern Hotel, where several thousand had the pleasure of being introduced to him. At an appropriate hour the S. A. E. fraternity entertained him by a grand supper.

DR. J. B. HAWTHORNE

of Georgia delivered the annual literary address before the faculty, students and friends of the University in the tabernacle, Wednesday at 8 p. m. The University people and citizens of Jackson had been for months anticipating the coming of this celebrated orator, and when he came he more than filled all expectations. His subject was "Courage." The large tabernacle was crowded by an audience eager to catch every word that fell from the lips of the distinguished speaker and ripe scholar. He followed the natural division of his subject and showed up physical, mental and moral courage in their every phase. His illustrations sparkled with the brightest humor, his sentences were well rounded, his words of the choicest English, and at times his flights of eloquence indescribable. The University never in one day presented to the community two more distinguished gentlemen, nor received two addresses capable of doing so much good. In common parlance, Wednesday was a red-letter day in the history of the University.

COMMENCEMENT DAY.

Thursday at 10 a. m. began the last exercises of the commencement of 1895. The day was auspicious. The weather gave an enchantment to the occasion. The audience had enjoyed the University exercises for nearly a week and came with great expectations to hear the finale. The intensity of the pleasure of the occasion was heightened by a coincident that no one had a hand in bringing about. The two literary societies give at the close of each year a gold medal to the best speaker in the society. This year Mr. R. F. Spraggins gained it in the Appolonian and Mr. R. A. Kimbrough gained it in the Calliopean Society. These two were in the graduating class and hence would be contestants for the Strickland medal. Both young men delivered splendid orations, to the delight of the vast audience and to the perplexity of the judges, who after deliberation gave the medal to Mr. Kimbrough. There were only three graduates. Two received the degree of Master of Arts, the other Bachelor of Science. Mr. Kimbrough is a minister, Mr. Spraggins will study law, Mr. H. J. Swink medicine. These young men leave their *Alma Mater* with minds well trained for the activities of life and with unblemished characters, all being Christians and good workers in the church.

President Savage, after delivering the diplomas, made a few remarks to the audience. In his concluding remarks he stated this to be the most promising year in the history of the University. H. C. IRBY.

Brownsville Female College.

Brownsville Female College, that staid and historic institution of learning, the *Alma Mater* of so many noble Baptist women, celebrated its forty-third annual commencement June 2nd-4th. Notwithstanding the intense heat that prevailed on those dates, the exercises were largely attended both by the townsfolk and by patrons and visitors from abroad. The exercises throughout were enthusiastic and enspiriting.

The commencement sermon was preached in the college chapel Sunday morning, June 2nd, by Dr. E. A. Taylor of Memphis from Phil. iii. 8. The discourse was one of the best we have ever heard, and was delivered with much unction. His subject was, "The Most Excellent Knowledge"—"the excellency of the knowledge of Christ." The introduction was a psycological treatment of the general subject of knowledge, and contained many striking definitions and scholarly analyses. He then proceeded to compare the knowledge referred to in the text with various other forms of knowledge, such as philosophy and science, and cited the case of Romanes, the eminent Darwinian and agnostic, who reversed his early atheistic utterances by defending theism and becoming a communicant of the church recently before his death. The excellency of the knowledge was eloquently argued from the life of Paul, who with the choicest pedigree, the highest learning and most brilliant prospects as a Jewish rabbi counted it all as refuse as compared with his Christian belief and practice. Dr. Taylor then took up this knowledge and discussed it on its own merits, showing how it all centered in the cross and the vicarious suffering of Christ and then closed the sermon with the recital of a beautiful dream-picture which came to him one evening in Jerusalem concerning the passion and messiahship of Jesus. The entire sermon was heard by the large audience with keenest relish, and was referred to afterwards in words of the highest appreciation.

The occasion of the annual concert on Monday evening was highly enjoyable. The exercises, though rather too long, were well wrought out and were of high merit. The musical members, consisting of vocal solos and duos and quartettes on the piano and mandolin, were under the direction of Miss Gertrude Glass, director of music in the college, and were performed by her pupils. An exquisite little fairy play under the caption of *Mayanni*, was given by the children of the primary department under the management of Miss Rosa Hearn. The recitations and calesthenic drills of the evening were of a high grade, and were conducted by the teacher of elocution and physical culture, Miss Julia E. Rogers. Among the various selections may be mentioned the recitation and pantomime by Miss Rogers and class, and scenes from *Pygmalion and Galatea*, also given by her pupils, she herself acting Galatea.

The Alumnæ exercises were held Tuesday morning at 10:30 o'clock. The entire program, consisting of essay, poem and various music selections, was rendered by alumnæ of the college, with the exception of the address, which was given by Dr. G. A. Nunnally of Memphis. His subject was, "Wanted—A Woman." The lecture, which was about an hour in length, elicited the raptest attention. The speaker, after an amusing reference to a series of advertisements in an old newspaper in the "Wanted" column, proceeded to give a picture of lonely Adam in his paradisal home, whose happiness was not complete until God created his companion. Through all these descriptions Dr. Nunnally showed himself a master in the art of word-painting. From start to finish the lecture was one unbroken chain of interest. It was replete with wit, humor, satire and philosophy. In the former part of the address the true place of woman in the home, society, school and the world was discussed. The latter part was a treatment of the feminine in character. He doesn't like the idea of woman imitating the dress and manners of men, but believes in man cultivating those superior traits common to woman. Woman is the higher creature, and degrades herself by becoming masculine. Man is the inferior, and should aspire to womanly graces.

The graduating exercises on Tuesday were unique and entertaining. Instead of essays on the stereotyped subjects common to such occasions, the graduates represented a symposium of Greek maidens in costumes of white, of Grecian style, trimmed prettily with pink roses, with the following subjects: Poetry, Miss Mary Estes; History, Miss Annie Anderson; Sculpture, Miss Anna Austin; Painting, Miss Daisy Anderson; Oratory, Miss Julia Taliaferro; Music, Miss Annabel Moore. These young ladies assumed the parts of the muses with true womanly grace, and were the recipients of many warm congratulations.

President C. A. Folk addressed the graduating class and presented the diplomas to the young lady graduates. Of this address the Brownsville *Tribune* speaks thus: "Prof. Folk's address was a scholarly effort, and beneath the gems of rhetoric and proud flights of oratory there was a trend of simple sweetness that revealed the deep earnestness he bore for the welfare of these young ladies whose characters he had helped to mold."

Under the presidency of Prof. Folk we bespeak for Brownsville Female College even a more liberal and extended patronage that it has deservedly received in the past. G. D.

"THE new spring dress of the BAPTIST AND REFLECTOR is very becoming. Mr. Folk is a spirited and judicious editor. The Tennessee Baptists ought to add a thousand subscribers to his list. P. S.—The above was written before the issue of May 30th. Now, that the old heading has been restored, and white paper is used instead of tinted, the Tennessee Baptists ought to add two thousand to Editor Folk's list."—*Religious Herald.*

NEWS NOTES.

PASTORS' CONFERENCE REPORT.

Nashville.

First Church—Pastor preached at both hours to good audiences. Morning subject, "Before the Burning Bush;" evening, "The Mediatorship of Christ." The pastor also preached at the State prison and baptized one. He has gone this week to Kentucky to attend the commencement of Georgetown College and deliver the address before the Alumni Association.

Central—Two good congregations; 298 in Sunday-school; excellent young people's meeting; received one by letter.

Third—Two splendid audiences; 206 in Sunday-school; one received and baptized.

Edgefield—Pastor preached in the morning and Dr. T. P. Bell at night.

Seventh—Good week; 245 in Sunday-school; baptized one.

North Edgefield—Good day; received one by letter and excluded two; 172 in Sunday-school.

Immanuel—A good, pleasant summer day.

Howell Memorial—Pastor preached; 112 in Sunday-school.

Centennial—Two good audiences; restored one; 110 in Sunday-school.

Mill Creek—Very good service; 111 in Sunday-school; 78 at Una.

West Cedar Street (col.)—Bro. Duncan preached; good services; 106 in Sunday-school.

Bro. A. J. Holt returned from a tour in East Tennessee.

The Conference sends a request to Brethren J. E. Bailey and F. O. Wallace to place the subject of "Church Covenant" on the next fifth Sunday meeting program.

Memphis.

First Church—Large congregations at both services; one received. The Sunday-school had a very enjoyable picnic Friday at Bartlett.

Central—Pastor Nunnally delivered an address at the Brownsville Female College on Tuesday. He reports the college in fine condition. President Folk and his co-laborers are doing a good work and are making arrangements for a large patronage, which they eminently deserve.

Trinity—Good day; 112 in Sunday-school; two received by letter. Pastor preached. Subject at both hours, "Salvation—how we come in possession of it."

Rowan—W. L. Norris, colporter of Big Hatchie Association, preached at both hours. Subject, "The Suffering Christ." Good day; large crowds; 100 in Sunday-school.

On the first Sunday Dr. W. L. Slack preached for the Dyersburg brethren in place of Bro. Bowman, the pastor, who came to Memphis and occupied the pulpit for Bro. Taylor of the First Church. Congregations good morning and night and the services were much appreciated. Bro. Taylor went to Brownsville to preach the commencement sermon of the Brownsville Female College.

Pastor Anderson had a good attendance at Mt. Pisgah and Frayser; received one by letter at the latter.

Knoxville.

Centennial Church—Fair audiences; one profession; 439 in Sunday-school; pastor preached; good meeting at mission.

Third—Rev. J. M. Anderson preached; good day; 149 in Sunday-school.

Bearden—Pastor preached to good audiences; 130 in Sunday-school; two received for baptism.

Clinton—Rev. E. A. Knight preached morning and evening.

First—Dr. R. Ryland preached; 595 in Sunday-school.

Second—Pastor Jeffries preached at both hours; three joined by letter, one by relation and one for baptism; 333 in Sunday-school.

Chattanooga.

First Church—Dr. Garrett preached to good congregations on Sunday. His morning subject was "Christian Zeal." In the evening he spoke of the "Conversion of Levi, the Publican." Eight are awaiting baptism.

Johnson City.

Large congregations. Morning subject, "The Verily, Verily of Christ;" evening, "The Character of Daniel." One received for baptism; 174 in Sunday-school; good attendance at the missions.

—Rev. W. C. Grace preached his farewell sermon at Harriman Sunday, the 9th inst., and goes to Sweetwater, Tenn., to take charge of the church there.

A. B. CABANISS.

Harriman, Tenn.

—The fifth Sunday meeting of William Carey Association, on the 30th and 30th of this month, will be held with Oak Grove Church, six miles Northeast of Flintville, Lincoln County, Tenn. We urge the churches to send delegations and help us in that work. J. H. BURNAM, Ch'm.

Fayetteville, Tenn.

—*Bro. Folk:*—Please announce that the Duck River Association will hold fifth Sunday meetings at Mt. Lebanon Church, Marshall County, and also at Prairie Plains Church, Coffee County. Interesting programs are arranged. The churches are urged to represent themselves at one or the other.

D. S. MCCULLOUGH.

—In my article in your issue of May 30th, an "8" occurs three times where it should be a "9." The Baptist Year Book referred to is that of 1893, and not that of 1883, as the figures of the Baptist membership plainly show. The other instance is where the Baptists of the North are placed at 820,258, when the figures should be 920,258. I presume the mistake is mine, and will esteem it a personal favor if you will insert the correction.

T. G. BROWNSON.

McMinnville, Oregon.

—*Dear Brethren:*—Do not think that because the college session has closed all our bills are paid. We still owe about $275 for the board of the young ministers. Some of the Associations and churches are behind in paying the amounts promised. Brethren, will you not help me raise this deficit? I am very anxious to get out of debt before the next session begins.

R. R. ACREE.

President Board Ministerial Education, Carson and Newman College.

—About the Baptist statistics, concerning which Bro. Brownson and Dr. Tichenor differ: In one sense, both are right. The Year Book tables close about the first of January each year. They must do so or we should have no Year Book. But a number of Southern Associations, although meeting in the fall, do not publish their minutes until spring. The tables in the Convention proceedings are the Year Book tables with the amplifying of the missing Associations. The Convention tables are most complete because they are made up April 1st each year.

LANSING BURROWS.

Augusta, Ga.

—Our Zion in West Tennessee is at work. The Shelby County Sunday-school Convention occurs at Arlington, Tenn., the 20th inst. The West Tennessee Baptist Sunday-school Convention occurs on the 20th, 27th and 28th inst. at Humboldt. Children's day was celebrated at Bartlett yesterday. The Baptist church was beautifully decorated with flowers and evergreens and the edifice was filled with an appreciative audience to give ear to the gospel call in declamation, song, dialogue and recitations rendered by the youth and beauty of the community. It resulted in a cash collection for State Missions.

R. G. CRAIG.

—Let every pastor and Sunday-school superintendent in West Tennessee remember that the meeting of the the West Tennessee Baptist Sunday-school Convention is near at hand. The meeting will be called to order at 3 p. m., Wednesday, June 26th. Now, if this meeting is to be of any real benefit to the Baptists of West Tennessee, the pastors will have to take hold of it and see that their churches are represented. Let every one who expects to come send in his name *immediately* to Dr. John T. Crews, Chairman of the Committee of Arrangements.

R. P. MAHON, Pastor.

Humboldt, Tenn.

—The fifth Sunday meeting of the First Division of Cumberland Association will be held with the New Hope Church, Sumner County, beginning Saturday, 8 p. m., June 29th, with a sermon. Sunday-school Sunday morning from 9 to 10 o'clock. The Church Covenant will be discussed between 10 and 10:30; objects of State Convention between 10:30 and 11; sermon at 11. All who attend from Nashville will take L. & N. train to Goodlettsville at 5 p. m. on Saturday, June 29th, and will be met with conveyance to the church. Pastors will please see that their churches are represented.

F. O. WALLACE, Ch'm.

—Our next fifth Sunday meeting is to convene with Hickory Grove Church, four miles West of Trenton, on Saturday, 9 o'clock a. m., before the fifth Sunday in this month. This is to extend a cordial invitation to the BAPTIST AND RELECTOR, brethren, ministers and laymen within our field and without our field. We earnestly plead for a collection from every member of the churches and the Sunday-schools. We know that our Lord gave his most hearty approval of the smallest sum mentioned in his Word. See that every one gives something. A suitable program will be in readiness at the meeting. We ought to have at the meeting every minister and pastor in our Association. Let us gather at that meeting praying and hoping to meet the Lord in his presence and power. J. M. SENTER.

Trenton, Tenn.

From Prof. Newman.

Editor Baptist and Reflector:—DEAR SIR: I should be sorry if the bantering references of the *Religious Herald* to certain remarks in my "History of the Baptist Churches in the United States," with reference to the condition of Baptist thought and life in the Southwest that favored the rise and growth of the "Disciples," should lead to the supposition that I am lacking in appreciation of the great Southwestern Baptist brotherhood. The fact is, I love and admire my brethren in the Southwest, and I rejoice most heartily in what they have been permitted to accomplish for Christ and his truth. I do not object to polemics when conducted in the spirit of candid truth-seeking and without partisan rancor. The irenical spirit may certainly be carried to an extreme. There may be Baptists to-day in the Southwest who harm the cause by ignorant and bad-spirited attacks on other Christian bodies; but I believe that the great mass of them are sound to the core and are loyally doing Christ's work.

I suppose that there are very few Baptists in the Southwest at present who sympathize with the violent hyper-Calvinistic, anti-missionary spirit that prevailed so widely sixty years ago. I believe that the great majority of your readers would find themselves in full sympathy with all I have written with reference to the history of the denomination in the South and the Southwest. ¶ should much like to have the book widely circulated among the Southern Baptists, of whom I am proud to count myself one. The Baptists of Canada number about 85,000, something over 40,000 in Ontario, Quebec, Manitoba and the Northwest, and British Columbia, and about 45,000 in the Maritime Provinces.

ALBERT H. NEWMAN.

Toronto, Canada.

Jackson Items.

I will not mention things that transpired in connection with the University, as you have asked for "a good account of the commencement," but I will say that Jackson never had so many distinguished visitors at a commencement as the one just closed. I venture to name a few: Winham and Friedel of Arkansas; Spraggins of Mississippi; D. B. Ray of Missouri; T. T. Thompson, Quisenberry, Williford, Campbell, Edenton, Inman, Senter, Ryals, G. C. Savage, Kimbrough, J. C. Moon, Haste, Prof. Meadows, Prof. Essary, Fleming and many others of Tennessee, who must pardon me for not giving their names for want of space.

While here Dr. D. B. Ray preached once for the Highland Avenue Church and at 3 p. m. Sunday in the tabernacle.

Bro. Thompson since commencement is conducting a meeting for the Highland Avenue Church with encouraging outlook.

The Second Church is justly proud of the success achieved by their pastor, Bro. I. N. Penick, during the commencement exercises. Their church work is prospering.

The First Church is in tears because Pastor Tribble has offered his resignation to accept a call to the church in Charlottesville, Va. He will leave on the first of July. Bro. Tribble is a good worker, sound in the faith, is conservative in feeling and courageous in defending the commandments once delivered to the saints. He has done a good and great work here. He has served here seven years. When he came the church had 192 members, and now there are 442. His wife is a big-hearted, true woman, and a great help to her husband. The brother who succeeds him should be one who knows how to handle the University students in addition to his other labors. Of course up to date the church has not tried to decide in which part of the moral vineyard to look for a successor. MADISON.

—All the Sunday-schools that intend to send delegates to the East Tennessee Baptist Sunday-school Convention, which meets in Cleveland on the 23rd of July, are earnestly requested to appoint their delegates at once, and to send the names of same to the undersigned in order that arrangements may be made for their entertainment. It is very desirable that the Committee on Entertainment have the names, as soon as possible, of all delegates and visitors who expect to attend the Convention. We hope to have a large delegation from Chattanooga, Knoxville and from the smaller towns and rural districts of East Tennessee. The Executive Committee will have the programs ready for distribution in a short time, I presume. Send in your names, brethren, and come prepared to make the Convention a grand success. Let us hear from *every one* who expects to come. R. L. MOTLEY.

Cleveland, Tenn.

MISSIONS.

MISSION DIRECTORY.

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

Foreign Missions.—Rev R. J. 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. I. T. TICHENOR, D. D., Corresponding Secretary, Atlanta, Ga. Rev. R. R ACREE, 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, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

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

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

Woman's Missionary Union.

PRESIDENT.—Mrs. R. C. Stockton, Nashville, Tenn.
CORRESPONDING SECRETARY.—Miss Lucie Cunningham Nashville, Tenn.
RECORDING SECRETARY.—Mrs C. H. Strickland, Jr., Nashville, Tenn.
EDITOR.—Mrs. Elijah Ford, Nashville, Tenn.

—Mrs. R. C. Stockton, President of the Central Committee of the Union, is sunmering at Woodlake, Ky. We are glad to have words of encouragement from her pen.

⁂

—A young people's missionary society has been organized at Hansford. Mrs. S. K. Tigrett, the leader, expects good things.

⁂

—A very encouraging report comes from Murfreesboro by Miss Mary B. Maney. The young people's missionary society, among other good works, clothe a child at the Orphanage.

⁂

—In the contributions of the Woman's Missionary Union for 1895, to Foreign Missions, there is a falling off of $86.11. In gifts to Home Missions, 1894 is $275.56 ahead of 1895. Since the publication of the report, inquiry has been made as to the reason for this falling off. It is not because the societies have given so much less, but because amounts have not been reported to the Corresponding Secretary.

⁂

—Two special features signalize the work of the W. M. U. this year. (1) The suggested apportionments to the States of the Foreign and Home Boards asks for $30,000 and $25,000. (2) A State leader for young people's mission work. Tennessee's amount is $1,100 for Foreign Missions and $1,500 for Home Missions. The Christmas offering will be for China.

⁂

—Each society in the State is expected to make quarterly reports of all work done and money raised, to Miss Lucie Cunningham, the Corresponding Secretary. The money should be sent to W. M. Woodcock, with explicit directions, and a report of the same made to our Secretary. If this is not done, the Missionary Union gets no credit for it. Some think that it makes no difference whether the Union gets credit for it or not. In one sense the work is the same, just so it is done. However, as Miss Shankland remarked, "Tennessee women would not like to have it said of them: 'Just see how lazy they are.'" There is something in "provoking one another to good works." We Tennessee women would like to see our State keep up with Kentucky in this work.

⁂

—Send quarterly reports from societies to Miss Lucie Cunningham, the Corresponding Secretary.

⁂

—Miss Bertie Edens, of Johnson City, Tenn., joins our Bible Class, promising to read one chapter a day in the Bible. Her letter was delayed on account of being addressed to the wrong party. Send all communications for the paper to Mrs. Elijah Ford, the editor of the Woman's Mission columns.

⁂

—The following names are sent from Spring City, Tenn., to be recorded among our Bible readers, making 97 in all: Mrs. B. M. Ewing, Mrs. M. J. Brown, Mrs. J. H. Hilton, Mrs. R. A. Dixon, Misses Docie White, Mable Wierick and Alice Reid.

Mrs. Armstrong's Report.

WEEK OF SELF-DENIAL.

As a form of service to God, approved by him in its results according to testimony in other Christian folds, the Executive Committee, W. M. U., proposed the observance of a week of self-denial among its recommendations. It was cordially accepted by the societies through their delegates, but no time set, nor object proposed. Upon the appeal of the Home Board for aid in raising its debt, whose continuance threatened the withdrawal of the already too few missionaries in its employ, the W. M. U. gladly decided to suggest the utilization of the moneyed results of the week of self-denial for that purpose. A circular from Dr. Tichenor, containing the facts of the indebtedness, with two leaflets, "Her Father's House," by Miss F. E. Heck, and "A Week with the Willing Workers," by Miss S. E. S. Shankland, in connection with an appeal from the Woman's Missionary Union, were published and generally circulated by Central Committees through their societies. As with many of our efforts, exact returns can never be known till Central Committees have *money* sent to them direct and *reports* sent to the State Secretaries. We have therefore now to be satisfied with very indefinite knowledge. Dr. Tichenor tells us that more than the $5,000 asked of us was contributed. A large correspondence bore testimony to the deep interest taken by the societies and the spiritual benefit derived from the exercise of self-denial, in some cases revivals ensuing in the churches. The leaflet, "Her Father's House," has been instrumental in deepening interest in frontier missions as no other known single agency. Its effects will not cease with the week of self-denial.

Woman's Missionary Union work for Foreign Missions, as outlined by the Foreign Board recommendations, has been as follows:

FOREIGN BOARD DEBT.

The definite request to Woman's Missionary Union for $5,000, in aid of the Foreign Board debt of $30,000, was made at the last session of the Woman's Missionary Union in Dallas. It was willingly granted and the sums apportioned among the States, rated largely according to gifts of the past year. As soon as practicable, literature was issued to interest the societies in the effort, consisting of a statement from Dr. H. H. Harris and an appeal from the Secretary of the W. M. U.; 10,000 of these were distributed by Central Committees and 15,000 were sent out through the *Foreign Mission Journal*, resulting in an entire success, as the gifts reported amounted to $5,397.49 or $379 more than was asked for.

CHRISTMAS OFFERING AND WEEK OF PRAYER.

Japan and North China had been recommended in other years as the objects for our Christmas offering, but "China, the greatest mission field in world," was selected this year to be presented to our sympathetic interest at the time of our greatest rejoicing, the celebration of God's gift to the world. Rev. R. T. Bryan, at home from Shanghai on his vacation, lent his most valuable aid in the preparation of the program for the Day of Ingathering, crowding it with helpful information. The papers in the different States published an appeal from our President, Mrs. A. M. Gwathmey, in the interest of the offering. The week of prayer, now become an institution among our societies, was observed the first week in January, with missionary topics arranged for the use of societies. The Christmas offering was made as usual upon Wednesday of the week of prayer; but again we must note a failure to receive full reports from the lack of designation of money *somewhere* in its progress to the Foreign Board. This failure is most annoying to Central Committees and must react unfavorably on the effort. We could wish some decided change of method would be adopted to insure more accurate reporting of receipts; $3,454.73 were reported, a decline of nearly $150 on the previous year; $10,000 were hoped for by Mr. Bryan, who knew from personal experience the urgent needs of the field.

SUPPORT OF WOMEN MISSIONARIES.

This object is in regular receipt, month by month, of contributions, as it is the main work of the societies. What a glad day it will be when sufficient is given by our women workers at home fully to support our women workers abroad. The Board estimates that $30,000 would cover it. We have not yet reached this figure; this year nearly touches $25,000. Can we not aim for $30,000 the coming year?

(Concluded next week)

China.

BY R. H. GRAVES, D.D.

The publications of the Sunday-school Board have directed our attention to China for the present month, and the prayer-card issued by the Woman's Missionary Union has suggested the same great heathen land as the subject of special prayer for June. There are many reasons why this last great heathen empire left on earth should claim our attention and prayers at this time.

1. *This is a crisis in the history of China.* The recent war with Japan will produce important changes in China. One result will be the opening of new territory to the residence of foreigners for trading purposes, and consequently to missionaries and the gospel.

Bro. Simmons writes that in South China Shih Hing and Wa (*Ng*) Chau are to be the new ports opened. Both of these are on the West River, which drains the Southern provinces of China. We have a church in the first, but have suffered much opposition from the bigoted mandarins there. From Ng Chau, which is the principal business city of Kwang Si province, we have been driven out three times through the hostility of the ruling classes. Now we will have the right by treaty to settle there. We should have a man at once for this important strategic point.

In his last report Bro. McCloy, who had charge of our work in Kwang Si last year, says: "In August the chief mandarin, who should have helped and protected us, instead stirred up the people, had false placards put out, sent soldiers and a number of roughs to stone our chapel and drive away our preachers. Several enquirers, though not yet members, have endured much persecution for Jesus' name, and hope to soon join the church. The Christians in this province are called to endure hardships, and they are bearing them as good soldiers of Jesus Christ."

Will not the brethren in America send us a man for this city? Bro. Simmons writes me that he is ready to go, and says: "We should have at least two men this fall for the new places." Now is the time to enter the open door. The Chinese rulers, humiliated by defeat and obliged to open their land to foreign intercourse, will withdraw their opposition, and we have an opportunity, long wished for, of reaching the people with the gospel. I have spoken only of my own field in South China, but there are also openings of equal promise in other parts of the land.

2. *God's people in America should respond to his providence abroad.* When God gives opportunities to his people he expects us to embrace them. He tests the vigor of our faith and the sincerity of our self-denial by assigning us tasks worthy of us as his people. He never seeks to persuade us by saying, "How easy!" but shows his confidence in us by giving us work difficult of accomplishment, that will call forth our utmost endeavors and lead us to call on him for help. The conquest of China for Christ is a grand and noble enterprise. We should arise in our might, or rather trusting in God's might, and do the work. What cannot 1,350,000 Southern Baptists do if we were but in earnest? God has given us the men and women. Dr. Willingham says he now has on file some seventy applications from men and women who wish to go to the foreign field. But there is no money to send them. Will not the Holy Spirit, who has put it into the minds of these brethren and sisters to consecrate themselves to the Lord, put it into the hearts of the brethren to consecrate their means to the Lord's work?

If we neglect to occupy the opening fields God will raise up others to preach Christ to the heathen. So Christ is preached I will rejoice, but I do long to see the Southern Baptists taking possession of the field for which we have labored for so many years, and for the opening up of which we have waited so long. Why cannot God's people arouse and enter into the possession God has promised his Son?

3. *How can we best accomplish these results?* I answer, By prayer. Prayer moves the hand that moves the world. God's work is, after all, a spiritual means. I propose that during the month of June special prayer be made (*a*) That the way may be opened for some at least of those who are longing to go to China to go to that needy field. (*b*) That God may incline the hearts of the brethren to remove the debt of $30,000, which is proving such an obstacle to the progress of our work. I renew the suggestion made in Washington that every Saturday evening until July 1st we make special prayer to God to put it into the hearts of his people to pay off this debt.

To some these suggestions may not seem to be sufficiently *practical*. I think they are. For if God's people are in earnest in praying for a thing they will feel the burden resting upon them of saving all they can for the fulfillment of their desires. The spirit of self-denial to give of our own means and of courage to urge others to give of theirs, will come with the heartfelt prayer of faith. True prayer is the shortest road to success just because it involves exertion on our part as well as trust in God.

Let us then call upon God for China;

that he will bless the means used for the conversion of that multitudinous people; that he may send forth laborers into this needy field, and that he may stir up the hearts of his people here to give to extinguish the debt and send out more men.

Faith Cure.

Dear Bro. Folk:—Last fall I was traveling in Middle Tennessee and had the good fortune to be entertained by one of our best Baptist women. The time that I was there was entirely taken up with an account of a faith cure recently effected on her. The disease was beyond the reach of medicine, and all parties interested had reached the conclusion that she must die. But as God would have it, she had heard of the faith doctor and put herself in communication with him. She, however, called in her brethren and had them pray for her recovery. The relief came when the faith doctor had set a day and the hour for prayer that she might get well. After two days she began to mend, and when talking to me, claimed to be in good health. This sister was thanking and praising God, and exhorting man to stronger faith.

Since the above experience my attention has been called to a seemingly incurable case of a 12-year-old boy. The mother, who is a leader in her community, and a staunch citizen, put herself in communication with the faith doctor. Prayer was made and the child was well before he was told of the mother's plan.

Now coming nearer home I was shown a paper which appeared to be an advertising sheet for the faith doctor. A picture on the page showed the interior view of a room. Here were to be seen crutches, braces, etc., that had once been used by the disabled, but which now testified to their ability to walk without them, as a result of faith cure. Coming still nearer home it turns out now that my pastor, who is badly disabled, has been sent away to Chicago by the Ladies' Aid Society to be healed by the faith doctor. However, no material change is perceptible in the last named case.

In addition to relating the three cases above, I wish to say that I am a believer in miracles. God, through manifestations of divine power, has performed miracles unmistakably. But since the introduction of the gospel age we have no account of a witness for God in perpetuating this distinctive line of work. I imagine that if God had a representative in Chicago to heal the afflicted in His name, and that representative did actually perform miracles, as did Christ and the apostles, the railroads could not furnish transportation sufficient to accommodate the people, for not only the afflicted, but their friends would hasten to the scene, as in Palestine to be healed by Christ, and crowds of the curious would follow. Chicago itself could not house and take care of them.

It strikes me, too, that if God was in this work it would be in his churches, and would have been for these 1,800 years. And as the gospel spread over the world, miraculous or faith healing would have gone hand in hand with it. This would have been a great convenience to the afflicted, too, to have the doctors located in the different communities, and, perhaps, greatly facilitated the Master's work. On this point I am told it is lack of faith on the part of God's people. The work would proceed if we only believed. On this I raise a question: Is the faith that heals stronger than the faith that saves? I know it may be said that faith is susceptible of development. Then if Christ had expected us to develop a faith for curing physical disease he would have made the distinction and given commandment accordingly. If the same faith that lays hold of Christ in the salvation of souls, and that preaches the gospel, and sends up petitions to a throne of grace, can call down divine power to relieve those who are suffering physically, raise the dead, etc., then the people of God in every age since the apostles are greatly to blame, for nothing would give such force to the gospel from the human standpoint as miracles.

Of course if this thing be of God no man can overthrow it, and if it be of man, not to say of the devil, it will come to naught. But we should be sure which side we are on before we commit a Baptist Church in the eyes of the public to a *questionable doctrine*. And as a member of the Winchester church I feel that we should say and defend the proposition that the work is of God, or we should protest against it as being of man and unworthy the endorsement and patronage of a Baptist Church, or of Baptists individuals, or societies of the same. Yours truly,

DOUBTING THOMAS.

From the Indian Territory.

"Attention is called to the white squatters in the Indian Territory. These have no lands nor schools, and cannot buy land for their schools, and probably are too lazy and indifferent to try to rent land of the Indians. They have no business to be in the Indian Territory, but they are there, and are in danger of becoming a menace to the peace of the Territory. During the last year 75 missionaries were at work in Indian Territory and Oklahoma."

I clip the above from the report of the Home Mission Board to the Southern Baptist Convention at Washington. I am really glad that the Southern Board has so many men at work in the two territories. I am working as district missionary for the Cherokees, and my work is all over the Cherokee Nation. I have not met a single one of these 75 missionaries. If there are any of them in the Cherokee Nation I would be glad to meet them and co-operate with them in the work. We can work harmoniously together for the advancement of the common cause.

The following ministers, and perhaps others, are working under the Home Mission Society in the Cherokee Nation: N. O. Sowers and A. L. Lacie, Baptist, I. T.; W. P. King and A. B. Dexter, Tahlequah; Jack Walkingstick, Nian; M. H. Shank, Claremore; J. H. Hogan, Fairland; C. J. Taylor, Alluwe. Some points that have been helped by the Society are now pastorless. If a missionary of the Southern Board will come into the Cherokee Nation the above brethren will do all they can to help him. Nearly all of them are Southern men.

The above clipping, based on overwrought reports, is rather sweeping in its conclusion. There are some people here who ought to be in the penitentiary. There are such in Tennessee and Georgia. But the average white renter in the Indian Territory makes more after paying his rent than the average white man in Georgia or Tennesssee.

There are at least 300,000 whites in the Indian Territory. At least 100,000 live in towns and villages, mostly along the railroad, and are engaged in legitimate business enterprises, as in towns and cities in the States. The other 200,000 are farmers. They are generally poor, hard-working men, who came here to rent land; yet they are as intelligent, if not as pious, as the average Georgian or Tennessean. I labored two years ago in the Northwest corner of Chickasaw Nation. I helped to organize the Chickasaw Association, which now has fourteen churches. In its bounds are three alumni of Wm. Jewel College that are not preachers.

A man who is of no account to work in Tennessee or Georgia will do no good here. I know several such examples. Dare I say there is more intelligence here along more different lines of thought than we have in the Southwest? But who is going to believe me? A few weeks ago, a promising young minister from East Tennessee came here. He went back a wiser man. I sincerely hope that Prof. Henderson will have him in college next fall. We need workers here. We need men who are prepared by education or experience for work.

One word more: I believe that if our missionaries of both Boards would confine themselves to the truth, when writing for the press and making reports, it would be better for the cause every way. "Love rejoices in the truth." B. F. STAMPS.

Tahlequah, I. T.

From the Nolachucky Association.

I have visited the following churches since my last letter: County Line, Central Point, Blackwell's Branch, Pleasant Ridge, Lebanon and Narrow Valley.

We had two good days at Pleasant Ridge. It is a pleasure to be with Bro. Kite, the pastor.

Also at County Line the Lord was with us, and we had a good meeting. Bro. Carmichael has a good people at County Line.

There are many things to encourage us as we look over the bounds of the Nolachucky Association. There have been several new houses of worship built lately in our bounds, one at Rutledge, Bean's Station, Pleasant Ridge, Talbott's, Alpha and Piedmont. The Baptists and Methodists are building a partnership house at Narrow Valley. Little Valley Church is also building a new house. This is a healthy sign for our people. I do not see why our Association cannot be made one of the strongest in the State.

We have one of the best schools in Tennessee (Carson and Newman). We have a ministry that would compare favorably with any. The Hales, Burnett, Jones, Baker, Hickman, Pope, Kite, Smith, Carmichael, Harold, Dance, Waters, Hunt and some others are doing a good work for the Master in their respective fields.

While there are many things of which we are proud there are some we regret very much. We are behind in missionary work and all the enterprises of our denomination. It will take time and a great deal of sacrificing on the part of our ministry to teach the people and bring them up to their duty (we have to do most of our work for nothing). But we are able, and I hope the Lord may make us willing to undertake and do great things for his cause.

I have supplied about twenty families with God's Word in the last month.

Brethren of the Nolachucky Association, will you not help in the Colportage work in our own bounds? Bro. Quisenberry is fearful that we will have to discontinue the Colportage work in our bounds for the want of money to carry on the work. Brethren and sisters, shall the work continue? Let us all say, Yes! A small contribution each month from all of our churches would keep one colporter in the field.

Brethren, please send me or Bro. Quisenberry a contribution for Sunday-school and Colportage work. Bro. Quisenberry is working day and night to make the work go. Will we not help him in this great work?

Pastors, please tell your people about the Colportage work. Take a collection for it and help us in this work. I saw a Baptist a few days ago. He asked me to tell him what a colporter is. I find a great many who don't understand our work. Pastors, do your duty on this line. I ask it in the name of my Master and yours.

J. R. SMITH.

Rutledge, Tenn.

Danger.

It is said that no time is more treacherous to an army than the hour of victory. Flushed with success the victorious army is liable to relax their vigilance, and thus victory may be followed by defeat.

Our general missionary work has just been crowned with the most gratifying success. But this must be followed up by eternal vigilance if safety and success be permanent. Our State Mission work promises to outstrip any State work in the South. We are gaining ground daily—not by "special efforts," but by a steady pull all along the line. Let us keep this up. Let us enlist other churches and pastors with us. At the present rate of labor, it is probable that we will present to the Convention at Mossy Creek a clear balance sheet, a paid up work.

If there was some method of enlisting all our pastors and all our churches in State Mission work, what a grand forward movement we would make!

AN ERRONEOUS IDEA.

There is an idea abroad among some of our country churches that what they give for State Missions goes to build up city churches. It is strange that such an idea has ever found an advocate. The facts are just to the reverse. The city churches of Nashville alone contribute enough to pay the entire expenses of the State Board. The only church in the city of Nashville that is aided by the Board is the Centennial, and that a little while ago was only a mission station, and in a short while will be self-sustaining. This little mission church, which is only a year old, contributes more money every month to missions than many whole Associations.

Come, brethren, lay aside your objections and let us work together for the complete evangelization of the entire State.

Please suffer a suggestion in conclusion: Will not every pastor, every deacon, every member pray God for our State Mission work? Pray that the missionaries shall be sustained and their labors blessed. Pray that other laborers be sent unto the harvest. Pray that opposition to this work shall cease. Pray for the Secretary. Pray that every Baptist in Tennessee shall be brought into warm and constant co-operation with us.

A. J. HOLT, Sec'y.

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Nashville, Tenn., June 13, 1895.

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

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"THE BAPTISM OF CHILDREN."

The *Memphis Christian Advocate* in its issue of May 9th had an editorial upon the above subject. It begins by saying:

"The Bible says little or nothing about the baptism of children. The argument for their baptism, which is strong, is mostly by logical inference."

This is a square and candid admission, which we hardly expected, that there is no scriptural authority for infant baptism. The adjectives, "strong" and "logical," in the second sentence are entirely gratuitous. Dr. Mahon does not tell us upon what he bases his inference, much less does he give us any facts to show that the argument for their baptism is "strong," or that the inference is "logical." The *Advocate* goes on to say, however:

"When once the real design or purpose of water baptism is understood all the objections to the baptism of children vanish. The design of baptism is not to wash away sins, or to be a condition of pardon, or to serve as the door into the visible church, or to fit one for eternal salvation, but it is simply dedicatory. That is to say, it is a simple ceremony instituted by God, by which we are dedicated to God. When one accepts God by faith and assumes the obligation to keep his commandments he submits to baptism as the divinely appointed means by which he formally dedicates himself to God. Baptism serves the same purpose in the case of children. By this means they are dedicated to the Lord."

Upon this we wish to remark: What reason has the editor for saying that the design of baptism is simply dedicatory? What passage of Scripture can he produce in proof of that claim? Is that all the significance that there is in baptism? Is it simply a dedicatory rite? Has it no symbolic reference to the death and resurrection of our Lord? Is there in it no emblem of the sinner's death to sin and his resurrection to a new life? Hear what Paul says about it: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. ii. 12). From these passages it is evident, not only that baptism is a burial (which Dr. Mahon's usual style of baptism most certainly is not, for you don't bury people by standing them up and sprinkling a little earth over their heads), but also that baptism symbolizes both the death and resurrection of our Lord, and also the death of the sinner and his resurrection to a new life; that is to say, it expresses in a picture, in a beautiful object lesson, his inward experience in coming to Christ, his repentance, which means a death to sin, and his faith, which means a resurrection to a new life. This is the significance of baptism and, to our mind, it is very beautiful. But to make it simply a dedicatory rite is to lose sight of its real significance. This, however, grows out of the fact that the editor of the *Advocate*, together with many others, has departed from the original mode of baptism, and so has lost sight of its meaning.

Dr. Mahon says again:

"If it is right and proper that parents should consecrate their children to the Lord and train them up in the nurture of the Lord, then they should be baptized, because that is the way that God has appointed for this to be done."

In this he contradicts himself. In his opening sentence he admitted that "the Bible says little or nothing about the baptism of children." That being so, how can it be true that baptism is "the way that God has appointed" for parents to consecrate their children to the Lord? Where did God make any such appointment? We deny that there is any "inference," certainly any "logical inference," for this "argument," and ask for the proof.

In line with the first remark of the *Advocate* we give a quotation from Lange, the great German scholar, who is not a Baptist. He says:

"All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament."

We might give quotations from other eminent Pedobaptist writers, but this will do for the present.

THAT GREAT ISSUE.

The editor of the *Alabama Advocate* (Methodist) in commenting upon Mr. Jones' article in the *Tennessee Methodist* of several weeks ago, to which we referred last week, says that the words in paragraph 120 of the Discipline ("in the absence of the presiding elder or bishop") mean simply "*when he is not present in person at the time and place giving rise to the question.*" Perhaps he is right about it. That may have been the intention of the words when they were put into the paragraph. That, however, is not the interpretation put upon them by Presiding Elder Sawyer of the New Orleans district, and, as stated, he was backed in his interpretation by Bishop Keener, the senior bishop of the Methodist Episcopal Church, South. The interpretation which these officials put upon the words was that the presiding elder or bishop have complete control over the pulpits of all pastors in their territory, and have the authority to say what services shall be held in them and what not, and what doctrines shall be preached in them and what not. This, as we showed, is the claim of Rome. As we said last week, this is a great issue which confronts our Methodist brethren. It is absolute despotism upon one side and freedom of conscience and speech upon the other. We have too much confidence in their good sense and also in their Americanism to believe that they will decide the question otherwise than on the side of freedom of conscience. In this connection, we quote part of an editorial in the *Tennessee Methodist* of last week upon the subject:

"It is pertinent here to ask why can we not trust our pastors as well or as much in this matter as the bishop or presiding elder? Why do we need any new statute to hedge and protect our pulpits against the errors or mistakes of pastors more than against the mistakes of bishops or presiding elders? Yet it is proposed by a new law to protect against the mistakes of pastors by relegating our pulpits wholly to the control of presiding elders and bishops. What can this mean but that there is *something* in the mere election or appointment to an office in the church which makes one man better or freer from error than another man? In short, it proceeds upon the idea of official infallibility. Why take the pulpits from our pastors and turn them over to bishops and presiding elders unless the latter are by nature or grace or election superior and necessarily farther removed from the probability or possibility of mistake? This whole thing is abhorrent to every instinct and tradition of enlighten. Protestanism and American freedom. Not for a moment will the thoughtful, brave manhood of Methodism tolerate the nonsense. We be brethren as preachers, God's chosen and commissioned messengers to preach his gospel. No man or set of men among us are supposed or claimed to be freer from fallibility than the rest of us by nature. We are all digged from the same pit—fallen human nature. No such claim can be made upon the basis of grace. God offers the same to all of us in the gospel of his Son. It can be and is only claimed, therefore, that this superiority belongs to one class of our preachers, by the mere incident or accident of an election or an appointment made by one of the elected. Is this the doctrine proposed in this nineteenth century and in this free Protestant country, to be forced on five or six thousand consecrated, self-denying preachers who have cheerfully yielded the question of their annual appointments and the support of their families into the hands of these bishops and presiding elders? The preachers will not stand it, and the laity will not stand it."

These are true, strong, brave words, such as we should expect from Dr. Haynes, and such as we should expect from an American citizen and a Christian freeman.

THE GOSPEL MISSION.

Prof. H. T. Cook, editor of the South Carolina Department of the *Missionary Helper*, says in the June issue of that paper:

"The BAPTIST AND REFLECTOR has both a head and a heart. Its expression of confidence in the dependent missionaries and its exhortation to its readers to give to the Gospel Mission if they do not want to give to the Board, shows that it is far ahead of others in seeing what is best for the Lord's interests."

Thanks, Professor. We are sincere and earnest in our suggestions. As we have said before, we, for our part, believe in the Board and propose to give our money through the Board, but we know several brethren of the Gospel Mission Movement, and we know them to be good men, and we can cordially recommend them to any who object to the Board and prefer to give their money to the Gospel Mission. We hope that a large number will do so—the more the better. There is absolutely no excuse now for any Baptist to refrain from giving to missions. If he does not like the Board, he has the very thing he wants in the Gospel Mission Movement. Let there be no antagonism between those who prefer the Board and those who prefer the Gospel Mission Movement. Let there be only the most generous rivalry, to see which can give the most money for the spreading of the Master's kingdom through these instrumentalities. Let neither side try to tear down the other, but rather let each try to outdo the other in good works. Let each one give his money to what he pleases, but let each one be sure that he gives *something*. It is a gratifying fact that, despite the number in Tennessee who prefer to give their money to the Gospel Mission, yet the Baptists of Tennessee gave more money last year to the Foreign Mission Board than ever before; and so far this year, as stated by Secretary Willingham in last week's issue of the BAPTIST AND REFLECTOR, they have given several hundred dollars more to the Board than they were asked for. Now let us all go to work and see which can do the most for the Master.

QUESTION BOX.

Question.—I have a query I would be glad to have your opinion on. There is a brother who has put away his wife because she is quarrelsome and hard to live with, and says he will never live with her again. Do you believe the church should withdraw fellowship from him for said cause or not? Answer through the BAPTIST AND REFLECTOR at your earliest convenience.

A SUBSCRIBER.

Answer.—No. If he should get a divorce from her on that ground and marry again, then he would be violating Scripture and should be dealt with, but if he simply declines to live with her because he cannot do so peaceably we do not see that that is a matter for church discipline. It is a family affair.

Ques.—Is it right for a Baptist Church to act on a complaint of a personal matter made by a person not a member of the church complained to?

W. D. WILDER.

Ans.—The church has *the right* to do so if it wishes. The fact that the complainant is not a member of the church should not debar him from the privilege of making complaint to the church. As to whether it *is right* for the church to act upon the complaint by the appointment of a committee to investigate the matter, will depend upon circumstances, of which the church itself must be the judge. If the matter should be purely personal and does not affect the Christian character of the defendant, we think it better that it should be kept out of the church. If, however, it is of sufficient gravity to affect the standing and influence of one of the members of the church and so of the church itself, it seems to us that in justice to itself the church should not refuse to consider the matter, even if the complainant is not a member of the church, though it would be better if the charge should be brought by some member.

Ques.—If a brother possesses the scriptural qualifications for the office of deacon, but his wife is not a member of the Baptist Church with him, does it unfit the brother to hold the office?

C. G. SAMUEL.

Ans.—We think not. We suppose that those who would maintain the affirmative would quote 1st Timothy iii. 11, which reads: "Even so must their wives be grave, not slanderers; sober, faithful in all things." But (1) The word here translated "wives" is *gunaikas*, from the word *guna*, which means a woman, and while it may mean a woman in the special relation of a wife, it does not usually or necessarily have such a meaning. Howell on the deaconship takes it in the general sense of women, and both the Revised and Improved Versions so translate it. (2) Admitting that the word means wives, if "faithful in all things" is taken to mean that the deacon's wife must be a member of the Baptist Church, it must also, we think, have a still broader significance; she must not only be faithful to her husband and her children, but to society in general, to the world, to God, to truth, to duty in every respect; in other words, she must be perfect. Where can such be found? (3) We do not think a man should be held responsible always for the character of his wife. He may be a good man and well qualified to fill the duties of the office of deacon, as our question assumes. In that case, we do not think he should be held responsible for everything his wife may do or say. (4) If a man cannot fill the office of deacon unless his wife is a member of the Baptist Church, the same argument would apply with still greater force to a bishop or a pastor; and carrying out the argument a little farther, if the minister could not be ordained unless his wife were a Baptist, by parity of reasoning all ministers whose wives are not Baptists should be unfrocked. This would remove from our pulpits some of our most useful men. Of course, it is very much better that both the minister's wife and the deacon's wife should be members of the same church with themselves. In that case their wives can render them a more cordial sympathy and support; but it seems to us to be pressing the Scripture most too far to require that a man can be neither a deacon nor a bishop unless his wife also agrees with him in all of his theological views.

PERSONAL AND PRACTICAL.

IN all of our Baptist missions last year there were 11,791 additions by baptism. We have altogether 482 missionaries and the total membership of the mission churches is 190,998.

THAT is a fine article by Dr. R. H. Graves on pages 6 and 7 this week upon the subject of "China." China is now a great open door to missionary effort. Shall we heed the Macedonian cry which comes to us from that country? Let us go up and possess the land, for we are able.

DR. A. J. HOLT, Corresponding Secretary of State Missions, has just returned from a three weeks' trip to the mountain region of East Tennessee. He reports progress all along the line. He will be in his office in this city this week and part of next, attending to delayed correspondence. Let us do as nobly for our own State Mission work as we did for Home and Foreign Missions during the days of oppression, and we will come out as well at Mossy Creek for State Missions as we did at Washington for the general work.

As has previously been mentioned in our columns, Rev. W. C. Grace of Harriman has accepted the call to Sweetwater. Bro. Grace, as we happen to know, had a very urgent call to a strong church in Kentucky. We are glad that he decided to remain with us in Tennessee. He is one of our most valuable men. He requests us to ask his correspondents to note the change in his address.

THE Tennessee Press Association met in Chattanooga on June 4th. There was a good attendance and an interesting meeting. In the afternoon of June 6th, the Association left Chattanooga for Brunswick to spend a while on Cumberland Island, a short distance from Brunswick. The editor regretted that he could not go with them. The business manager went, and we suppose will tell us something about the trip.

As was mentioned in our last week's issue, Rev. R. N. Barrett was one of the four who received the degree of Th. D. (Doctor of Theology) at the recent Seminary commencement. Dr. Barrett is a Tennessee boy, having been reared in Smith County, where his father now lives. We congratulate him upon the honors which have come to him and we wish him much success in life. He is now pastor of a church in Kentucky. We only regret that some good Tennessee church has not called him home. We hope, however, that it will do so yet.

WE have received a copy of the program of the West Tenn. Sunday-school Convention to be held at Humboldt on June 26th-28th. Through a mistake of the printer, the program is made to read: Thursday June 26th, Friday, June 27th, and Saturday, June 28th. This, of course, is a mistake, as June 26th occurs on Wednesday. President Bourne requests us to state that the meeting will be on Wednesday, June 26th, and not Thursday, June 27th. Let this be distinctly understood. The program is an excellent one. We hope that there may be a large attendance and an interesting meeting.

GOOD times are coming! Everything is improving in value, and business has picked up considerably in the last few weeks, which is all the more remarkable because this is usually the dull season of the year. We think that by Christmas the people will forget that they have passed through a panic, and the cry of "hard times" will cease. Let us be sure, however, that in the period of material prosperity which is coming upon us we do not forget our spiritual interests. For our part, we think it more important to have material adversity with spiritual prosperity than to have material prosperity with spiritual adversity. But is it not possible to have both? Let us see if we cannot carry them both together.

THE people of McClennan County, Texas, in which Waco is situated, are engaged in a hard Prohibition contest. Some of the prominent citizens of Waco are on the side of the anti-Prohibitionists, and they have secured a renegade preacher to assist them in the fight by maintaining that the Bible is against the principle of prohibition. Dr. J. B. Cranfill, editor of the *Texas Baptist Standard*, is leading the Prohibition forces with his usual vigor both of tongue and pen, and claims that the anti-Prohibitionists are on the run. We trust that this may be so. How any man professing to be a Christian can be on the side of the whiskey interests we confess we cannot see. Certainly he has dropped his Christianity, at least for the time being, if we may presume him ever to have been a Christian, and may suppose also the theory of "falling from grace." Whiskey and Christianity are directly antagonistic. Indeed, whiskey is the sum and center of all anti-Christian forces and influences. In the great fight which is coming all over this country let every professing Christian be strongly aligned upon the side of Christ and the home.

IT is with much regret that we report the death, on June 5th, of Dr. C. T. Bailey, editor of the *Biblical Recorder*. He had been in failing health for some time, having suffered from a stroke of paralysis about a year ago, from which he never fully recovered, and his death was not unexpected. Dr. Bailey has been editor of the *Biblical Recorder* for about twenty years or more, and in this position he has wielded a wide influence. Possessed of an unusual degree of wit and humor, he could say things in a very sharp and pointed style, which caused them to leave a lasting impression upon his readers or hearers. Happy and cheerful in his disposition and full of fun and anecdote, he was usually the center of an interested group of listeners wherever he went. We do not know what disposition will be made of the *Recorder* since his death. He has not been able to do any work upon it for some time, most of the work being done by his son since his father's affliction, while the main editorials have been written by pastors in the State. The *Recorder* is one of our most interesting papers and we presume that it will be kept upto its former standard.

AT the banquet given to the editors and proprietors of the *Standard* in Chicago, of which we made mention last week, Dr. Henson is quoted as saying in his address: "If there is any success in my ministry it is largely due to the fact that the way has been so well prepared in my church by *The Standard*—the train so laid that even a small spark would set it all ablaze." Mr. Goodman, one of the proprietors of *The Standard*, is a member of Dr. Henson's church, and we presume that there is a large number of papers taken in that church. We wish that the pastors in Tennessee would take notice of Dr. Henson's remark. We believe it is true that a denominational paper circulated in the church acts as a kind of fore-runner for the pastor, and prepares the minds of the people for what he may say and want them to do. Then for their own self interest, if we may not put it upon any higher ground, ought they not to use their influence to secure subscribers for the denominational paper in their church? If you do not agree with Dr. Henson on the power of a denominational paper in your church, suppose you try the experiment for a year and see if he was not right about it.

SOME months ago the *National Baptist*, published at Philadelphia, Pa., of which Dr. H. L. Wayland had been editor for 25 years or more, sold its subscription list and good will to the *Examiner* of New York, and later Dr. Wayland was made the editor of the *Examiner*. Now it is announced that the Philadelphia Baptists are not satisfied with this arrangement. They want a paper of their own, and they have induced Dr. J. F. James to resign the pastorate of the First Baptist Church at Hartford, Conn., to take charge of the new enterprise. It is said that the paper has quite a strong financial backing. As long as the *National Baptist* had such support from the American Baptist Publication Society it got along all right, but when that was withdrawn and Dr. Wayland was thrown upon his own resources, he was compelled to sell out. It is one thing to start a paper and another thing to make a financial success of it. Still the Baptists of Pennsylvania are numerous enough and rich enough to support a paper in good style if they would do so. The trouble is, we presume, that there are so many who will not take any Baptist paper at all, and so many others who will not pay for it after they take it; at least that is the case in some States down South.

THE value of Christian principles is being evidenced in a very practical way. The *Central Baptist* states that "one railroad company after another has issued stringent orders that none of its employes shall frequent saloons or take intoxicating liquors. One company has just sent orders down the line for heads of departments to return the names of all the total abstainers in the lower ranks of service with the purpose of bringing these men up into higher positions to displace those who are known to take a drink. A large banking establishment has forbidden every one of the clerks to attend the races, while many such institutions are known to watch their employes and to dismiss them at once if they are found frequenting gambling rooms." Many other instances of the kind might be given. They all tend to show that practical business men are beginning to find out that Christian principles are worth something simply as matters of business, looking upon them in no higher form. They show also that these practical business men have come to learn the evils of the saloon, the race course and other vices against which Christian people have been protesting vigorously for so long, and they mark, we believe, the beginning of the end so prayed for. While the world would not respect the wishes of Christian people in the case simply upon moral grounds, when the matter comes to be one of pure business and when it begins to reach the pocket-books of the people, it will demand attention and respect. In this practical age we have to regard everything from a practical standpoint; and when it is sure, as it is coming to be sure very rapidly, that the saloon is opposed to our highest material interest, it will have to go sooner or later.

SAYS the *Independent* of last week: "Let the BAPTIST AND REFLECTOR say the worst it can of lynching at the North, we will endorse every word. We regret that while a lynching is a surprise at the North, it seems to be expected in the South in case the man guilty of an atrocious murder or assault is a negro. Crime is not sectional, but the treatment of it is." We agree with everything the *Independent* says in condemnation of lynching whether in the North or in the South. The strange part about the *Independent's* position upon the subject, however, is, that while it condemns lynching in the South in most unmitigated terms, it always has an apology for it when it occurs in the North. In the above paragraph, for instance, it takes the position that "lynching is a surprise in the North," while it is "expected in the South" in certain cases. From the frequency, however, with which it has occurred up North of late, we should think that by this time it would not be very much of a surprise to the *Independent* or anyone else up there. Even in commenting upon the lynching of two men at Danville, Ill., recently, the *Independent* apologized for the lynching by putting the blame upon Gov. Altgeld. While we believe that he deserves blame, and we said so at the time, we do not think that it is sufficient explanation of the crime of the lynching to put the whole blame upon him, and we confess that it does not seem to us manly to do so.

THE HOME.

Spelling "Kitten."

A dear little girl,
With her brain in a whirl,
Was asked the word "kitten" to spell.
"K-double i-t—
T-e-n," said she;
And thought she had done very well.
"Has kitten two i's?"
And the teacher's surprise
With mirth and patience was blent.
"My kitten has two,"
Said Majority Lou;
And she looked as she felt, quite content.
—*Ladies' Companion.*

A Prickly Preacher.

BY M. E. KENNEY

"Sister, I can't get this sum right. Won't you help me?" asked little Nellie, coming into the room with her slate.

"You must be dreadfully stupid not to understand such a simple thing as that," Marian answered, as she took the slate impatiently out of the child's hand. "Now, if I have to stop and fuss with your old arithmetic, I shant have any time to practice."

"Never mind," said Nellie meekly, starting to go.

"O, you needn't go away! I suppose I can spare the time somehow."

And very clearly, though in a disagreeble manner, Marian explained the puzzling example, so Nellie found out where her mistake had been.

"Marian!" called her mother from the kitchen, "I am afraid Tom forgot to stop at the grocer's and order the peaches. Did you remind him again before he went?"

"No'm; I thought he ought to remember for once without being reminded all the time," Marian answered pettishly. "I suppose I have got to go and order them."

"You need not, if you are busy," her mother answered. "I can manage to wait for them until this afternoon, when Tom comes home."

"No, that isn't worth while; I'll go." And Marian put on her hat, and executed the errand.

It was a warm morning, and when Marian returned from her walk she went out on the porch where it was cool. A green, prickly chestnut burr had dropped from the tree in front of the house, and grandfather pushed it meditatively about with his cane, saying:

"It's too bad that anything with as good a heart as a chestnut burr should have such a prickly, sharp covering, isn't it?"

"Yes, I'd rather go without the chestnut than hurt my hands opening such a prickly burr," answered Marian, fanning herself with her broad-brimmed hat.

"Yet it's only the outside that is sharp," said grandfather musingly. "It has a velvet lining to its prickly exterior, and there are no sweeter nuts anywhere than the brown, polished beauties which nestle in their soft hiding-place. That chestnut burr makes me think of some one I know."

"Who?" asked Marian, with interest.

"A young friend of mine, who has the kindest heart possible. She is always ready to do a kindness for anyone, and she never refuses to grant a favor; but she always is so ungracious about her kind deeds, and says so many sharp, irritable things, that one is tempted to forget the warm heart underneath, and remember only the prickly burr. If she would only do her kind deeds in a kindly way, they would be doubly appreciated."

Marian blushed.

"I suppose you mean me, grandfather," she said, after a little pause. "I didn't think it mattered much if I do grumble a little so long as I always do what I am asked."

"It makes people feel sometimes as if it was hardly worth while to get their fingers picked for the sake of the nut," grandfather answered. "Let this prickly preacher preach you a sermon, dear, and learn to do kind deeds kindly."—*Presbyterian.*

Thin Places.

"There! my darning is done for this week—every hole is mended."

"And the thin places?"

"Thin places! Why, auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandmother, who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things. 'Look out for thin places,' she used to say, 'it'll save thee a deal of time and trouble. A few runs back and forth with the needle will save a half hour's darning next week. There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failings that will soon break into sins.' I did not quite understand her, so sweetening her talk with a bit of chocolate she carried for the bairns, she said: 'I see thy mother picking up thy hat and coat; putting away thy rubbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story-reading. I heard thee offer to dust the parlor several days ago, but thee forgot it, and to-day thy mother put down her sewing to do it.'

"I felt so ashamed that I never forget about the thin places after that, though I'm afraid I did not always attend to them at once."

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me! There are my rubbers under the stove, and I promised mamma to dust the sitting room this very day! But I don't quite understand what holes she meant."

"If you can't find your things and you are in a hurry, what might happen, Grace?"

Grace colored, and her eyes fell.

"I did get real mad about my grammar. I was sure I had put it in my desk!"

"And you found it on the divan! Then if you promise and do not perform, does it not lower your notion of truthfulness, and so give Satan more power over you?"

"Why, auntie, dear, I went right up and tidied my room!"

"I don't understand, Grace."

"I thought you knew," said the girl in a shame-faced whisper, "I told mother I had tidied my room (for I promised I would) when I had forgotten it and was ashamed to own up. O, I see how thin places become holes, and I mean to look out."

"With God's help," said auntie, softly, and Grace, giving her a hug, ran to put away her rubbers and dust the sitting-room.

How about your thin places?—*Sabbath-school Visitor.*

Missionary Patchwork.

BY MARTHA BURR BANKS.

"What are you doing Jeannette?" asked one friend of another, as they were sitting together one afternoon.

The one called Jeannette had just cut something from a missionary magazine, and, having jotted some notes upon the margin of the clipping had thrown it into a box by her side.

"Oh!" she answered, with a little laugh, "that is a piece for my missionary patchwork."

"For a scrap-book?" questioned the other.

"No; my odds and ends go to make up what might be called a sort of patchwork of missionary knowledge. Crazy work it is really, I suppose, as there is no set plan in the arrangement," replied Jeannette.

"What do you mean?" asked her friend.

"Why, just this: As I teach all through the week I can't take up any other work except that of my Sunday-school class; but I must do something for missions, so, as I have no time for a connected piece of work of that kind, I try to do a little here and there, as I can, and let it grow as it will. At the close of the lesson every Sunday morning, I usually have a chance to give out to my boys some scrap that, together with other bits on other Sundays, will add to their general information on these subjects and may be worth something to them some time. These items fit in quite naturally, when one is looking for an occasion. For instance, our Sunday-school pays for the education of an Indian boy in one of the mission schools in the West. When he wrote a letter to the school, I borrowed it for a private reading to my class, feeling that the boys would understand it better, and take more interest in it, if it came directly to them, than if they heard it only from the superintendent's desk. I was not mistaken. The boys accepted the Indian child as a personal friend; and now, you see, I have a picture of the school to which he belongs, and a little description of the homes of the tribes from which most of its pupils are taken. These things I shall squeeze in next Sunday.

"At another time, the question arose as to how far around the world the Christian chronology is used; and from that investigation grew the query why missionaries are needed in Brazil, since it is called a Christian land. I hunted up a few facts about Brazil, in regard to size and population, the ignorance of the priest, and the condition of the people; and these filled a gap that might easily have been left to football. That creeps in at every loop-hole, in a class of boys, I believe. Then we had a lesson about the coming of the end of the world when the gospel shall have been preached to every nation; and the boys wished to know how many countries there are that have not yet been reached. So I told them about Thibet, and the long lonely watch of the Moravians along its borders, and gave them a short account of Miss Taylor's heroic expedition into the forbidden territory.

"One day the golden text was: The blood of Jesus Christ His Son cleanseth us from all sin; and I had, as commentary, a cutting about the Hindu method of trying to attain to holiness. The one can often, in studying in the New Testament, bring in something about the present state of Palestine; and for illustration of many Bible truths and stories, one can find example in the lives and words of missionaries and of heathen converts. Of course, I don't pretend to do more than touch any of these points, but even with those children who belong to bands, each topic for study comes round but once a year, and then there is so much matter to be crowded in, that with a few exceptions the details that they get from me would not come to them and there are some countries from which they never hear at all in their meetings.

"Then, for those children who have no other missionary news from one year's end to another, one fact a week is not to be despised. I think, too, that perhaps children take in and remember better, things that are given to them one at a time, than those that are presented to them in the mass, and in this sort of work one can tack on another bit at any time. I take two copies of most of the magazines for which I subscribe, so that I may cut up one of each, as I like; and I always keep at hand a boxful of sketches and pictures, which I can look over hastily and choose from whenever I wish, when I should not have time to search through books for material. So I gather up the fragments, that nothing may be lost; and, at any rate, the boys are better prepared for what they gain in other ways, by these scraps picked up before-hand.

"Why don't you try the plan in your class, Gertrude? It is not difficult to carry out when one makes a practice of reading the magazines, and has one's eye open for missionary intelligence."

"I believe I will," said Gertrude thoughtfully. "It sounds helpful, and, I dare say, would be as good for me as for my girls.—*Sunday-School Times.*

—It is estimated that of the total sum raised for the support of the Protestant churches of this country, over one-third is now procured by the efforts or labors of women—*Ex.*

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
204 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Retrorsum.

Young South Correspondence.

Even before I give you Mrs. Maynard's letter I must tell you what a handsome gift the ladies of Henderson's X Roads have sent in for Japan. Mrs. W. P. Phillips writes enclosing a check for $13.26. That is the largest contribution I have received since I took hold of the Young South work. How very grateful we all are goes without telling. Mrs. Phillips says:

"Owing to protracted sickness and the death of our beloved father, I have delayed writing you as I should have done, having promised to help with our mite and all our might to support dear Mrs. Maynard. You will please excuse delay under the circumstances, and I beg you will pray for us and the bereft widow and fatherless children. Mrs. Maynard's dear letter has just come. It makes me long to do more for my dear Master. God bless you in your work.

MRS. W. P. PHILLIPS."

How glad we are to have such a friend! She will enjoy this Japan letter, I know. We shall hope to hear again soon from this devoted band.

"*Dear Young South Friends:*—I want to be so sure of keeping my promise to you that I am beginning some time before the closing of the mails, and I shall write some each day until my letter is finished. Hardly a day passes that I do not see something that I lay aside in the corner of my brain devoted to the Young South. And now I shall proceed to try and bring from the storehouse something of interest to you. It is spring time in your land now, and how vividly I recall its sights and sounds. You who live in the country see more of its beauty than our town boys and girls, but even in town the trees are budding, the grass springing up all over the front lawn to be soon cut down by the mower, and the birds singing with new joy and life. Well, over here in Japan, after a winter of many rains and some ice and snow, we are beginning to feel a change, too. It still rains, but we sometimes have several sunshiny days in succession, when we can get beyond the bounds of the city and breathe a purer air. It has not been very warm yet, so that we have been able to enjoy some fine walks. It is of one of these I wish to tell you first. In order to reach the fields we had to pass through some villages where foreigners were more of a curiosity than in Fukuoka, and how the people came out to look! the children often running in the house and bringing out their mothers. The children are shy, consequently we did not hear the 'ijin baka' so frequently as we do in our city streets, where sometimes we are almost deafened by it. It is such an ugly expression that I do not like to translate it, but I am sure my children will never let it pass their lips. These children have no one to teach them it is wrong. To them we are 'foreign fools.' Kite flying is just now the great amusement of the boys. I wish you could see one of these kites. They are like the cats, but few of them have tails. But I do not believe I have told you of that curious feature of the cats. You have all heard of the Dutchman's 'yaller, bobtailed purp.' He would have to change his song in Japan. Here the cats have a tail something like a rabbit. And I will take time just here to tell you a little occurrence which I witnessed in my yard a few days since. I was carrying out a school-girl habit, walking and studying, when I noticed a woman and child enter the gate very cautiously and go to the corner of the wall where there is a small opening into the next yard. There the woman stooped down, reached out her hand, and working her fingers, began to make a strange sound with her tongue and teeth. I thought, of course, she was after young chickens and went up to help her catch them, when I was surprised to see a large cat, which fled swiftly when it saw me. What a strange way to call a cat? I tried the next day, calling it 'weko' (cat), but it fled as quickly as before. They have no love for foreigners.

"But to return to the kites. We saw quite a crowd of boys and girls deeply interested in one which several men were sending up for them. As it seemed a very large one, and of queer shape, we stopped to look at it and found it to be a headless Chinaman mounted upon his war-horse. Some of them are made in the shape of fish, birds and animals. Some are so constructed as to burst into pieces after rising to a certain height. A little further on my way we came to a little fellow in great distress. His kite had hung over the top of one of the houses. With a long bamboo pole he was vainly trying to dislodge it. Mr. Maynard soon helped him out of his trouble and was rewarded, not only by the smiles and thanks of the boy, given with many bows, but also of the others who had collected to witness the result of his efforts.

"Soon, however, we left the village behind and were in the fields. Now you will picture great waving masses of green wheat and corn in which you might stand and be hidden from view, but, my children, there are no such things in Japan. Take one of your fields, cut it up into lots, separate each of these with a well beaten path. You will need no fence to keep out your neighbor's cattle, for he has none. I have seen but three cows since I came to Japan. A hog I will not see possibly until I revisit America. Now lay off these small patches in elevated rows just as you would for potatoes; leave plenty of room between them for the ditch which serves two purposes, first, as drain for the water and fertilizers used, and also a path for the man, or more frequently woman, who cultivates them. I have seen women standing in these ditches just after a rain, almost knee deep in the mud and filthy water, digging away at the hillock of wheat with a hoe which I can only describe by saying that the piece of wood used for the hoe was larger than the handle, flat and sharpened at the end; but for this last fact you might make the mistake of digging with the handle. And that is really wheat upon those hills! And although one-fourth as high as that you will see this summer, it is rapidly heading up. There is no corn to be seen, but plentifully at this season a species of turnip with the very yellow bloom, which as a child I used to insist upon putting into the vases. The taste, however, is different. Being fond of turnips in America does not mean at all that you will be fond of them in Japan. You would recognize the sweet potato patch, and you would also recognize the potato when brought to the table. They are very plentiful and very nice. And now can you picture this Japanese field—row after row of hills, the green of some brightened by the yellow bloom of the turnip and the purple of the rape; the little beaten paths winding about between the different divisions, with here and there a wider cart-road, the blue handkerchief'd heads bobbing up and down as the faithful toilers ply their clumsy tools, and over yonder where some new crop, rice, perhaps, is to be planted, the very cow that furnished your morning's milk is drawing another sharpened piece of wood called a plow. The farmhouse is nowhere to be seen. The farm village just along the edge of the field explains this. But do not form your ideas of Japanese tools from these I have described. I have seen some hoes that looked very similar to those of America. I simply describe those I saw in my walk, and which will, I doubt not, be found in many parts of Japan not yet reached by the imports of civilized life. After awhile these crops will be gathered and the soil prepared for rice.

"Out in the fields you will hear something rarely heard in the town—the sweet singer of Japan. Around the house we hear the chirp of that little 'wandering Jew,' the English sparrow, but no outburst of song greets our ear upon waking; we must go away from home for that. This famous singing bird is very much like the yellow bird which you have all seen frequently. When I first heard it I could not imagine where it could be, as there was not a tree near, and its song seemed all around me, full and strong and joyous. I searched in vain for a while, but suddenly the sound seemed to come right from the sky. Throwing back my head I saw, way up in the blue, the tiny little speck. Round and round it soared, coming so near at times that we could distinguish its form and then darting up again, but all the time singing the richest, sweetest song, never ceasing for one moment. Just then there came out clear and strong, deep and doleful, the sound of the temple bell, and as I thought of all that its sound suggested—of the darkened hearts that would bow before their idols, of the millions that were robbing our God of the praise due him—will you call it weakness if I tell you that for a moment my heart went out in an intense longing to rise with the little singer into a purer atmosphere? But in a moment I felt that He was as near to us in the valley as to the bird among the clouds, and a song broke from my heart, 'Fear not, I am with thee.' You know, children, it is hard sometimes to remember that all work done for the sake of Christ's cause and not for love of him is *his work*, and sometimes I almost forget that all of this hard study is service for my Master. I think of my class at home, of my mission band, and then I realize that I must wait *some time* yet before I can hope to work with these children. I almost feel as if I were an idler in God's vineyard, and the longing for active work grows very intense. I suppose every missionary knows what this feeling is. I hope that you will ask God to help me in my study, but more than that, to help me to be patient until I can enter the field with the sowers. I am so glad you children are learning early in life the joy of working for the Lord. It will make your youth bright and joyous, and as Christian men and women you will not, as so many do, have to learn how to work. Should you live to old age, what can shed a brighter lustre around this 'waiting time' than the fact of a life spent in doing good? And after you have felt the pressure of the angel hand upon your hearts, and the "golden gates" shall have swung wide open to admit you, the good you have done will live after you in the hearts of those you have helped to learn of a Savior's love. Let us work on faithfully and earnestly, 'You in your little corner and I in mine,' and some day, like the little bird, we, too, shall 'soar and sing.' God be with you. In tender love,

YOUR MISSIONARY."

I hope each of you will make it your pleasant duty to pass this sweet letter all around. Nothing will help our work so much as that—nothing will fill the pyramids so fast. See that grandfather reads it, and mother, and auntie, and all the big and little cousins, and all the White Rose Band, and the missionary societies. I am so glad to note the wide-spread interest in our missionary's former letter. This will please you all even more.

Now, I must beg your patience again! This is all there is room for this time. I have a great stack of letters waiting. You shall see them all in time. Let us remind you that our first quarter for this second year of work with me ends June 27th. Let me have all you can possibly send in by that time. Yours truly,

LAURA DAYTON EAKIN.

IVORY SOAP
99 44/100 PURE
At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.
THE PROCTER & GAMBLE CO. CINTI.

About Missions.

We copy the following from a letter written by Bro. N. Maynard of Fukuoka, Japan: "A boy sixteen years old who was baptized in the month of December went to his home at Christmas, and his parents tore up his Bible and hymn book, whipped him, imprisoned him for a week, and beat him every time he prayed, until he said he was forced to let it alone till the household were asleep at night, when he would get up and pray. After trying in vain to make him renounce his faith they returned him to the school, but cut off his monthly allowance of money. He came back to the mission next Sunday, and the prayer-meeting, and by some means managed to have something for the contribution box. Such examples make me ashamed of my own poor, profitless life." And if Bro. Maynard is ashamed how should some of us feel when we think of how little we do for our Lord's glory.—*Memphis Sunbeam.*

—A story is told how Christianity was introduced in a Hindu village by means of a doll. The children saw a missionary's wife dressing and undressing a doll as she sat on her veranda, and they thought the sight most wonderful; for it was one they had never seen before. They promised to come to school with a view of obtaining such prizes; and a school was opened with thirty scholars in a village where Christ had never been preached before. And all through a doll.—*New York Observer.*

LIQUIDS can't cure Dyspepsia, neither will drastic griping pills of mercury.

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Dyspepsia Pills

will and do. You can get a sample sent you, free for the asking, to prove it. They contain no mercury nor opium. If you have dyspepsia, better send for them.

DR. J. A. DEANE CO.,
Kingston, New York.

RECENT EVENTS.

THE *Standard* says that at a recent meeting of the ministers of Chicago steps were taken to encourage the establishment of a Baptist Orphanage in that city.

THANKS to Dr. W. S. Ryland for a kind invitation to attend the commencement exercises of Bethel College, Russellville, Ky., this week. We should be very glad to do so, if practicable. This is one of our best schools.

THE *Baptist Banner* of West Virginia quotes in full and with commendation the article by Bro. W. M. Woodcock in the BAPTIST AND REFLECTOR several weeks ago upon the subject, "How to edit a paper," and of course gives due credit for it.

WE extend congratulations to Rev. E. B. Pollard of Roanoke, Va., upon his approaching marriage to Miss Emily T. Mason, daughter of Prof. Otis T. Mason of Washington, D. C. We wish the couple much happiness and usefulness in life.

THE *Index* publishes in full the commencement sermon delivered by Dr. Lofton at Mercer University, and accompanies the sermon with a picture supposed to represent Dr. Lofton. We think the sermon would have been read with interest but for the picture at the head of it.

REV. JOE W. VESEY of Columbia, Tenn., who has been a student at the Seminary during the past session, has accepted a call to the church at Boston, Ky. We are glad to hear of his fortune in securing so good a church, but trust that when he is through with his Seminary course he may be called back to Tennessee.

REV. Z. J. AMERSON and Miss Jennie Wesson were married on June 2nd in the chapel of Sugar Tree Normal College, Sugar Tree, Tenn. We extend hearty congratulations. Now that he is "the husband one wife," he has become a fullfledged bishop and will be better prepared than ever before to work in the Master's vineyand.

THE announcement is made that Rev. Johnston Myers, pastor of the Ninth Street Baptist Church, Cincinnati, Ohio, has accepted the call to the Immanuel Baptist Church, Chicago, Ill. This is the second time he has been called to the church. The first time he declined the call, but the church renewed it with all the greater earnestness.

REV. JOHN D. WHERLAND, for thirteen years a minister of a Congregational Church, and Rev. Joseph Estill, for some years a minister of the United Brethren Church, recently renounced their previous faith and united with the First Baptist Church of Fort Worth, Texas, and were baptized by Dr. J. Morgan Wells, the pastor. Naturally their change of faith created a decided stir in religious circles in Fort Worth.

DR. W. J. MORRISON,
DENTIST
#99 1181 Union Street, Nashville, Tenn
Telephone 302.

REV. L. B. JARMON, pastor of the Franklin Baptist Church, was in the office last Tuesday and reported that the building of his new church is progressing nicely. He has just paid out $100 on the work and will have to pay another $100 soon. He expects to be at Springfield on the third Sunday of this month in the interest of his church, and at Orlinda on the fourth Sunday. He is also the authorized agent of the BAPTIST AND REFLECTOR.

THE anti-lottery bill has passed both branches of the Florida legislature and will, it is presumed, be signed by the Governor. For this good result, as well as for the passage of a similar bill by Congress, credit is due largely to Bro. J. C. Porter of the *Florida Baptist Witness*, who was very active in pushing these bills. We congratulate him upon their passage and trust that this legislation may finally crush out all vestige of the accursed business in all the country.

A STUDENT'S Conference is to be held at Knoxville from June 14th to 23rd. The trustees of the University of Tennessee have placed the buildings and the grounds of the University at the disposal of the Conference. The design of the Conference is to train the pupils from the Southern colleges for Bible class teachers. Rev. Atha T. Jamigon, who was a student last session at the Seminary, will conduct the workers' training class. Correspondence concerning the Conference should be addressed to H. P. Anderson, Asheville, N. C.

REV. W. H. RUTHERFORD has resigned the pastorate of the First Baptist Church of Garrett, Ind., the resignation to take effect the last day of July. He says: "The relation had grown to be one of deep affection, and the dissolution has caused sorrow to both church and pastor." He asks us to tell his friends in the South that he is now ready to come home if they are ready to receive him. He is an old Tennessee boy and we should be glad see him return to the State. He has done good work in Garrett. He loves the pastorate and we trust that he may soon return to it.

THE remains of Francis Scott Key, author of "The Star Spangled Banner," lies in an humbly marked grave in Frederick City, Maryland. The citizens of that place have organized an Association for the purpose of erecting a fitting monument to his memory. They have raised about $2,000 in Frederick, and they now appeal to people all over the country to aid in the worthy object. All contributions should be sent to the Key Monument Association, Frederick, Maryland. The names of all donors, without mention of the amount given, will be placed in a crypt of the monument, and also published in a book to be issued when the work is complete.

PROF. E. E. BARNARD of Lick Observatory, California, has accepted the professorship of Astronomy in the University of Chicago. Prof. Barnard was reared here in Nashville, and has many friends here. The Calvert Brothers, Artists, and also prominent Baptists, are his brothers-in-law. He was a very poor boy, but displayed such remarkable talent, especially for Astronomy, that he was sent to school at Vanderbilt University, and was afterward Professor of Astronomy there. His friends will be glad to hear of this new honor which has come to him. The University of Chicago is perhaps the wealthiest school in the United States, if not in the world, and has recently fitted up one of the largest telescopes in the world. Prof. Barnard will now have full opportunity for the exercise of his astronomical talents.

THE Northern Anniversaries met at Saratoga, N. Y., beginning on May 28th, and lasting until June 3rd. The first meeting held was that of the Missionary Union. It was decided to ask the Baptists of the North to give $600,000 for the work of the Union this year, and a special effort will be made to put a large number of missionaries in the field. The addresses of Drs. Ashmore and Lorimer before the Union were reported to be quite able. Dr. A. H. Strong, President of the Union, welcomed the delegates from the Southern Baptist Convention. Dr. H. A. Tupper, Jr., of Baltimore, replied in a felicitous speech. Addresses were made before the Home Mission Society by Drs. Moorehouse and Hawthorne, both of which were said to be very fine. It was decided to press the work vigorously among the colored people of the South. Dr. A. J. Rowland, the new Secretary of the American Baptist Publication Society, presented a thorough and exhaustive report, showing that there was more work acomplished during the past fiscal year than during that of any other in the existence of the Society. The time and place of the next meeting have not yet been decided. They are left to the Executive Committee of the Boards. It is understood, however, that a strong effort will be made to induce the Anniversaries to go to Portland, Ore.

Deafness Cannot be Cured

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

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free

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Sold by Druggists, 75c.

—I liked the "How to edit a paper" correspondence, but doubt whether they would better the BAPTIST AND REFLECTOR very much. Q. E. ROUTON.

Routon, Tenn.

For Dypepsia

Use Horsford's Acid Phosphate.

Dr. F. W. FIRMIN, Findlay, O., says: "I have used it in cases of dyspepsia with good effect."

—No paper that comes to me is equal in interest to the BAPTIST AND REFLECTOR. I think the Lord made you for an editor. W. C. GRACE.

Harriman, Tenn.

—Byron used a great deal of hair dressing, but was very particular to have only the best to be found in the market. If Ayer's Hair Vigor had been obtainable then, doubtless he would have tested its merits, as so many distinguished and fashionable people are doing now-a-days.

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 month 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 instument.

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.

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BY O. [redacted]AILEY, 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 Communions*, and will heed the voice of a child before they will the Bible. Read it and tell your neighbor about it.

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A practical school of established reputation. Business men recommend this College. Write for free Catalogue. Address R. W. JENNINGS, PRINCIPAL.

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It's not like the other kinds—is cheap, practical, durable. Can't break the most delicate china. The dinner dishes washed and dried in two minutes. Women everywhere want it; washers guaranteed. Big money for agents. Write for circular and testimonials sent free. IRON CITY DISH WASHER CO., 140 S. Highland Ave., E. E. Pittsburg, Pa.

—A fifth Sunday meeting will be held with Indian Creek Church, Wayne County, Tenn., commencing on Friday, June 28, 1895, at 11 o'clock. Introductory sermon by Elder C. C. Lawrance. Subject, "For what were the ordinances of baptism and the Lord's Supper instituted? J. L. Morrison, alternate. Dinner will be on the ground Friday and Saturday. Sunday-school mass-meeting Sunday morning. Mission sermon at 11 a. m. by Elder R. J. Wood. By order of the Executive Committee.

A. O. MONTAGUE,
J. N. DAVIS.

—Program of fifth Sunday meeting of Friendship Baptist Association, to be held with Macedonia Church, commencing Saturday before the fifth Sunday in June, 1895;

1. Sermon for criticism on Saturday at 11 a. m. T. J. Saunders.
2. Is the first day or the Sabbath day the day Christians ought to observe as the Sabbath? W. B. Clifton.
3. What does it take to constitute Christian baptism? Bro. Graves.
4. Is foot washing an ordinance of the church? Bro. Welborn.
5. Is faith the gift of God or the act of the creature? R. L. Bowman.
6. Is restricted communion according to the Scriptures? S. K. Tigrett.
7. The two covenants. H. D. Clift.

R. C. JENNINGS,
H. D. CLIFT,
J. H. BIBB,
Committee.

—*Dear Bro. Folk:*—For the good of the Master's cause in this section we desire the presence of all who can conveniently come to join us in carrying out the following program at Prairie Plains Church, embracing the fifth Sunday in this month.

1. Introductory sermon, Friday, 8 p. m. Rev. C. C. Winters.
2. Missions, Saturday, June 29th, 9 a. m. to 12. Opened by Catt. Smith. 1. The origin of missions. 2. The Bible plan of missions. 3. The progress of missions. 4. The responsibility of missions.
3. Ministerial support, 2 p. m. to 4. Opened by pastor Bryan, Winchester. 1. The evils of a neglected ministry. 2. The Scripture teachings on the subject. 3. The effect of a small supported ministry on the churches. 4. Practical suggestions.
4. Bible investigation and free discussion of foot-washing from 7 p. m. to 9, conducted at a private house.
5. Christian education, Sunday 9 a. m. to 11, opened by Pastor Sanborn, Shelbyville. 1. Teacher for children. 2. The relation of education to the home. 3. The relation of education to Christianity. 4. The schools for our boys and girls.
6. What methods should be used in conducting a meeting in addition to the preaching of the gospel? Opened by Evangelist Hall.

E. B. BUCHANAN, Pastor.

—Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp curing grayness, baldness, dandruff, and scalp sores.

—Program for fifth Sunday meeting of the Second Division of Cumberland Association, to be held with Bethlehem Church, six miles east of Springfield, June 29-30, 1895, beginning at 9 a. m. Saturday, the 29th.

1. Qualifications and duty of a deacon. Bethlehem church.
2. Is it necessary for the best interest of a church and the building up of the Christian cause to have regular prayer-meeting and Sunday-school? Oak Grove church.
3. Do the Scriptures teach that God uses man to accomplish his purpose? Mt. Zion church.
4. Can a member be considered in good standing who will not attend to his or her church services, and who refuses to contribute to the church in its work? Lebanon church.
5. What method can be adopted to get each church interested in missions, and to contribute to same? Hopewell church.
6. Who is at fault that so few of our members contribute to the pastor's salary and to missions? Pleasant Hill church.
7. Should a church make a contract with its pastor if so, what should it be? Springfield church.
8. The Sunday-school. 1. Its advantages. 2. How shall it be kept up the year round. 3. How to keep up the attendance. Orlinda church.
9. The Baptist Orphans' Home and its claims on the Baptists of Tennessee. Mt. Carmel church.
10. Can a Baptist church afford to be without a Sunday-school? Williams' Chapel church.
11. How can we awaken a greater interest in our fifth Sunday meetings? General discussion.

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East Tennessee Notes.

Rev. J. T. Kincanon, D.D., is still preaching for Glenwood and Bluff City churches, in Sullivan County, and a church in Virginia. He and another brother held a meeting with his Virginia church a few weeks ago, resulting, as I learn, in some 30 professions and a number of additions.

Rev. James A. Davis has about all the work he can do in and around Bristol, and Rev. E. L. Smith is supplying Blountville church at this time. He baptized a number of persons in Bristol recently as a result of a meeting he held there in a store-house the latter part of winter.

Bro. R. D. Quisenberry, colporter for the Holston Association, has his headquarters at Bluff City at present, and is waking up the rural districts around it. He was here at Blountville on the third Sunday in May, told the brethren and people his mission in a very feeling and impressive talk and made a good impression. He seemed to be getting on the harness and adapting himself to the work. He had then found 400 families since August, 1894, without the Bible. We then had nine colporters in the State; now 15. God bless the work and the workers.

It was my privilege and pleasure to attend a part of the closing exercises of the Southwest Virginia Institute at Bristol the first days of this month. The baccalaureate sermon was delivered by Dr. Dunaway of Norfolk; one address by Judge Ingersoll of Knoxville, and the last, on the 4th inst., by our beloved Dr. W. A. Montgomery. I wish I had the space to praise them as they deserve. A good deal ought to be said for President S. D. Jones and his excellent faculty, his noble wife and the 215 brilliant girls, each and all of whom performed their parts so well, but the want of space in our crowded and indispensable BAPTIST AND REFLECTOR forbids. Suffice it to say that the building with its equipments is a thing of magnificence and beauty; President Jones is a strong man in his responsible place; his wife is a power and their friends are legion. This school has been running eleven years—nine at Glade Springs, Va., and two at Bristol, and has turned out only 18 full graduates, seven of them at this last session. A graduate of this institution means a great deal, and for this reason others as well as Baptists are patronizing this school. Doubtless the attendance next session will be still larger.

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OBITUARY.

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

GARRETT.—Carrie Garrett was born May 31, 1865; professed faith in Christ and joined Fellowship Baptist Church Aug., 1880; was married to J. A. Garrett Oct. 14, 1884; died Feb. 28, 1895. Sister Garrett was a true Christian woman, kind to all, a church goer, a faithful wife, a true mother, and an efficient church member. She made home happy, her husband cheerful, and the neighborhood better. She leaves a husband and four children, a father and mother to mourn her loss. She has gone up to that happy home where parting is never known. G. A. OGLE.

Milton, Tenn.

ALLEN.—Isabel Allen was born May 1, 1848; professed faith in Christ and united with the Bradly Creek Baptist Church September, 1865. She married W. W. Allen Feb. 26, 1866; died April 12, 1895, at the age of 46 years, 11 months and 11 days. Sister Allen was a model Christian, a lady of high qualities, a neighbor loved by all, a mother giving her children training in the Lord, a wife bringing blessings and sunshine on the happy home of seven children, a church member devoted, earnest, consecrated and efficient in every department of life. She leaves children, sisters, and friends to mourn her loss, and rejoice at her gain, and goes on to that heaven built city to meet husband, father and mother on the other shore in the presence of a great multitude. The funeral services were conducted by the writer, and the remains were interred in the family graveyard to sleep till the happy morning. May the richest blessings of heaven rest upon the children and bereaved relatives.

G. A. OGLE.

Milton, Tenn.

HOLLANDSWORTH.—Death has entered our family circle again and made home more desolate than ever by taking our beloved brother, I. T. Hollandsworth. He was born Feb. 7, 1837; died June 2, 1894; professed religion and joined the Baptist Church at Salem in his tender years; lived a devoted Christian up to his death; was deacon in the church for several years; joined the Masonic fraternity in early manhood. He was a dutiful child, loving brother and an affectionate, kind husband. He leaves a wife who is a cripple from rheumatism, two sisters, and a host of friends to mourn his loss. Our loss is his eternal gain, as he expressed his willingness to leave this troublesome world for a better one, where there is joy, happiness and pleasure forever. Oh! that I could repeat his fervent prayers. He prayed a few hours before his death. Never has a more earnest and eloquent appeal ascended to the throne of God than he sent up for his invalid wife, that God would guide, direct and comfort her in her bereaved and afflicted state, and that she would soon come to live in glory with him, and be with Jesus forever more. To know him was to love him.

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Resolutions of Respect.

These resolutions were read before the First Baptist Church of Eureka Springs, Ark., May 8, 1895, and adopted by a unanimous standing vote.

To the First Baptist Church of Eureka Springs, Ark.

We, your committee, appointed to draft resolutions of respect to the memory of our brother, Major W. E. Penn, beg leave to submit the following report:

WHEREAS, It has pleased our Heavenly Father to call our honored and beloved Bro. Penn from the toils of earth to enter upon the joys of heaven, and

WHEREAS, In his death this church sustains an irreparable loss, in that it loses a faithful member, an able minister of the gospel, and a strong defender of the truth; and

WHEREAS, The cause of the Master throughout the country loses from the evangelistic field its brightest and most successful light, more than 40,000 souls having been led to the Lord Jesus under his preaching, and whose success was the direct result of his deep, abiding, and perfect faith in God's ability and readiness to answer prayer, of his uncompromising enmity to error, and the fact that he never failed to declare the whole counsel of the Lord upon every occasion; and

WHEREAS, Humanity is bereft of one of its most philanthropic and sympathetic friends, and the State of Arkansas, and the city of Eureka Springs of one of their most valuable and patriotic citizens; therefore be it

Resolved, That in this dispensation of providence we recognize the hand of God, and bow with becoming reverence and submission to the will of an all-wise and merciful Father.

Resolved, That we deeply mourn the loss sustained by his family, our church, denomination, and country in the death our beloved, honored and faithful brother; and yet we "sorrow not as those who have no hope."

Resolved, That while the memory of our departed brother will always live in our hearts, yet we think that his great work in the Master's cause deserves a tangible recognition, and that in order to give this, we take steps immediately to erect a Penn Memorial church edifice in this city, and further that every friend and every one that was brought to Christ under his preaching be given an opportunity to contribute to the erection of this building.

Resolved, That we extend our sympathies to his bereaved wife, children, sisters, and other loved ones, in this hour of sadness, and that we pledge our prayers in their behalf.

Resolved, That a copy of these resolutions be spread upon the church record, and a copy presented to the bereaved family.

Resolved, That a copy be furnished the city papers for publication; also the Missionary and Baptist of Arkansas, with the request that other papers publish them.

W. A. MCCOMB,
I. S. TERRELL,
J. B. BOLTON,
M. R. REJAN,
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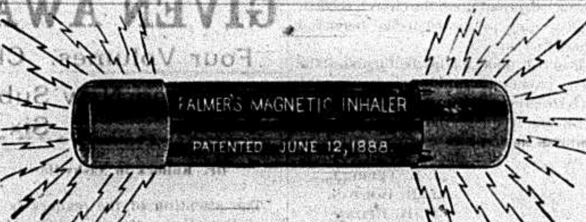

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SPEAKING THE TRUTH IN LOVE.

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CURRENT TOPICS.

THE Supreme Court of Illinois rendered a decision last week, the effect of which it is said, will be to break up the whiskey trust, at which all good men will rejoice.

IT is a matter of congratulation that the Legislature of Illinois recently declined to pass a bill allowing races in that State with betting upon them. The effect, it is said, will be to kill racing in Illinois. If racing can not be carried on without betting, the sooner it is killed the better.

ONE of our worthy City Councilmen in Nashville, it seems, has been in the habit of getting drunk. Feeling disgraced at his conduct, his constituents signed a petition to the council requested it to call for his resignation. This, however, was refused, not on the ground that he did not get drunk—that was candidly admitted—but on the ground that plenty of other people get drnnk, among them other members of the council. We confess our inability to make any comments suitable to the occasion.

THE Legislature of Tennessee has finally adjourned *sine die*, after passing all the bills for which it was called together in extra session. It was much regretted by many, however, that it did not include in the appropriation bill an appropriation for the Centennial. Strenuous efforts were made to have such an appropriation included, in amounts varying from $300,000 to $50,000, but every proposition of the kind met with defeat, though usually by a small majority. The managers of the Centennial have decided, however, that it shall be held anyhow, and they are taking earnest steps to secure popular subscriptions sufficient to assure its success. They hope to raise about $100,000 in Nashville and to secure larger or smaller amounts from various other cities and counties in the State. If undertaken at all, we hope that for the reputation of our State the Centennial may be made a great success.

THE pope has recently been making overtures to the Church of England to come back to the mother church. As a starting point in that direction, he proposes that his English brethren shall repeat the following prayer: "O blessed Virgin Mary, mother of God and our most gentle queen and mother, look down in mercy upon England, thy 'dowry,' and upon us all who greatly hope and trust in thee. By thee it was that Jesus our Savior and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us, thy children, whom thou didst receive and accept at the foot of the cross. O sorrowful mother! intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear mother, that by faith fruitful in good works we may all deserve to see and praise God together with thee in our heavenly home, Amen." To every one who will repeat this prayer the pope offers an indulgence of 300 days. It really looks to us like the pope had gone clean crazy. In making a proposition for union, he has called attention very sharply to two of the main points of difference between him and the English Church—Mariolatry and indulgencies. In this latter point especially, he has reminded us vividly of the days of Luther. It was this very point which gave occasion for the rise of Luther against the Church of Rome. It is better, however, that the pope should have put his worst foot forward first than that he should have done so last. For the fact remains that he has a cloven hoof, which will sooner or later show itself.

A FEW weeks ago two men got into a fight at the Capitol here in Nashville, and one of them drew a pistol and fired at the other, missing him, but shooting through the head an innocent bystander, Mr. John W. Kirk of Henderson, Superintendent of Prisons of the State, who died shortly afterwards from the effects of the wound. Commenting upon these facts, the Lebanon *Tribune* of last week said: "The killing of John W. Kirk in Nashville last week is a fearful object lesson on the folly of carrying pistols. A good man without any warning and without any cause shot down, a life taken, a home made desolate, children orphaned, and all this caused by the criminal act of carrying a pistol. Our law on this practice should be made more stringent and more forcefully executed. It is a dangerous habit and one that should be stopped at all hazards." To all of which we heartily agree. But did it ever occur to the *Tribune* that these pocket pistols are not the cause of one-tenth as many deaths as the saloons in our cities and towns? They may kill more rapidly, but no more surely; nor do they kill near so many. And yet we pass stringent laws against pistols and give license to saloons to kill all they can. We should be glad to have the *Tribune*, or any other of our secular papers, explain to us the difference in principle between a pistol and a saloon. The only difference is one of degree, and the saloon is ten times—nay, a thousand times—the greater evil. Pass laws against pistol carrying; enforce them with the greatest strictness; they are needed in the interest of human lives. But do not at the same time give license to the saloons to run day and night with open doors. We were about to say that it is strange inconsistency to do so. It would be strange but for the money back of the saloons, which is sufficient explanation of the inconsistency on the part of many people. We should say that we have no personal reference to the editor of the *Tribune*. We do not know how he stands upon the question. We hope that he is on the side of the right. Unfortunately, however, the eyes of the editors of many of our secular papers seem to have been blinded upon this subject by the god of this world.

How the Bible Was Written and Preserved.

In Two Papers.—No. 1.

BY PROF. A. H SAYCE, LL.D., F.R.S.,
Professor of Archæology at Oxford; Author of "Fresh Light from the Monuments," etc.

The oldest books at present known to us have come from Egypt and Babylonia. In Egypt they were generally written upon papyrus, in Babylonia upon clay. The papyrus was carefully cultivated, and no less than eight different kinds of paper were made from it, of varying quality, the eighth being too coarse for writing purposes and consequently used only as a wrapper. The cultivation was protected by law, and when the protection ceased to be necessary after the introduction of linen paper the papyrus plant became extinct in the Egyptian part of the Nile. The paper was made by cutting the soft pith of the stalk into slices, laying them crosswise one over the other and then uniting them by means of pressure.

In Babylonia papyrus was scarce while clay was plentiful, and clay was accordingly employed as a writing material. It was molded into tablets of various sizes, but usually of oblong shape, and while it was still soft the cuneiform characters of Chaldæa were impressed upon it with a reed or metal stylus. In Babylonia the tablet was then baked in the sun; in Assyria this was done in the kiln, holes being first drilled through the clay to permit the escape of any superfluous moisture.

The characters impressed by the reed or stylus necessarily consisted of marks resembling wedges, hence the name of cuneiform or "wedge-shaped," which has been given to them. With such writing materials it was impossible to draw a circle or curved line; curves therefore became angles, one end of the line being thick while the other was thin. For writing on papyrus, on the contrary, a reed pen and ink were needed; and the characters accordingly tended to be curvilinear instead of angular. The use of papyrus was generally reserved for the hieratic or running hand of ancient Egypt, the hieroglyphic or pictorial characters being engraved on stone, metal or wood. For cursive writing the pen and ink were better adapted.

Clay and papyrus, however, were not exclusively employed, the one in Babylonia, the other in Egypt. There are notices in cuneifor literature which shows that papyrus was also used as well as clay, though the damp climate of Babylonia and Assyria have prevented any fragments of it from surviving. In Egypt leather or parchment was used at times; indeed, we hear of a document of very early date which was written on a prepared skin. The classical belief that parchment was first employed for writing purposes at Pergamus in the second century before our era was incorrect.

All kinds of literature were represented both in papyrus and clay tablets. History and geography, science and romance, letters and accounts, legal deed,s theology and philology all alike found a place in them. They were not only the books of the ancient Oriental world, they were also its letters, its legal documents and its note books. They were stored in libraries and archive chambers, or deposited in great earthenware jars which were the equivalents of our modern safes.

How papyrus could be employed for the purpose of correspondence we can easily understand, but that clay should have been commonly used for the same purpose would a short time ago have been thought incredible. And yet we now know it to have been a fact. One of the largest and most important collections of ancient letters ever brought to light is that which has been found at Tel-el-Amama in Upper Egypt; it consists entirely of clay tablets inscribed with cuneiform characters and written for the most part in the Babylonian language. The letters were sent to the Egyptian court from the kings of Babylonia and Assyria, of Mesopotamia, Cappadocia and northern Syria, as well as from the governors and "protected" princes of Canaan, and they belong to the century before the Exodus. They prove that at that period the language and syllabary of Babylonia were the common medium of literary intercourse throughout western Asia, and that the cuneiform characters had not as yet been superseded in Palestine by the letters of the Phœnician alphabet.

The date of the introduction of this alphabet cannot be fixed at present. The oldest known examples of it are to be found in a Phœnician inscription dedicated to the Baal of the Lebanon, which is assigned to the tenth century B. C., and the famous Moabite Stone erected by Mesha the younger, contemporary of Ahab. Both inscriptions show that the alphabet must have been in use for some time both in Phœnicia and in Moab, that the forms of the letters were not always the same in the two countries.

The Phœnician alphabet was also the alphabet of Israel. The earliest Israelitish inscription is one which has been discovered in the tunnel of Siloam at Jerusalem and is at least as early as the reign of Hezekiah. The letters, instead of being angular, as on the Moabite Stone, have rounded corners and tails,—an indication that the letters in ordinary use from which they have been copied must have been written with a pen on some material like papyrus, not stamped on clay or engraved on stone. We may conclude from this that cursive writing had long been in use in the kingdom of Judah and that the writing material was probably papyrus. Leather may also have been employed. Papyrus, however, would have been cheaper and more plentiful, Egypt being close at hand to furnish a supply.

Moses, as we are told, was learned in all wisdom of the Egyptians, and it would have been the Egyptian writing material, papyrus, which he would accordingly have been likely to employ. But in Canaan, as we now know from the testimony of the Tel-el-Amama tablets, the Isralites would have found