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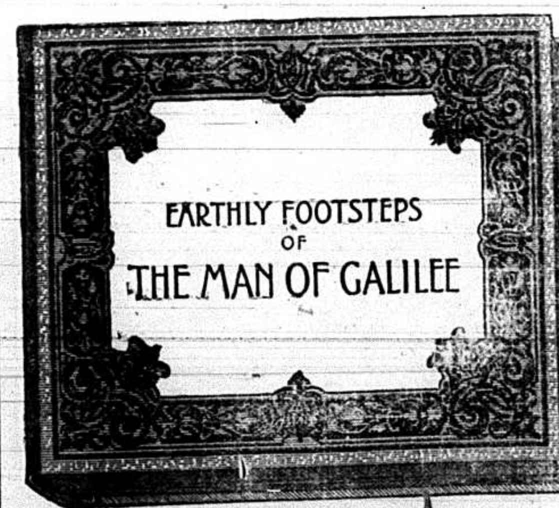

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CURRENT TOPICS.

—The revolution in Cuba still continues and seems to be rather increasing in enthusiasm and in success. Nothing definite, however, has been done since last week.

—Out in Omaha, Nebraska, a few weeks ago, a riot occurred in the Catholic Church between two factions, and the next day the members of the two factions congregated in different saloons in the city and talked over the trouble. It would seem utterly inappropriate for the members of a church of any other denomination to congregate in a saloon to discuss church affairs. But the Catholic Church and the saloons are so closely allied that it was very natural for Catholics to do so.

—We mentioned last week the many complications with other nations in which the United States finds herself at present. None of these have as yet been definitely settled, but all of them seem to be on the way to a satisfactory settlement. Secretary of State Gresham has the opportunity to show himself a fine diplomat, and he seems to be rising to the height of the opportunity. The most serious complication is that with Spain for firing upon one of our ships. Spain has sent a polite answer to Secretary Gresham's demand for an explanation, saying that she would explain fully when she heard her own side of the case from the captain of the Spanish vessel which fired the shots. So far, however, the fuller explanation has failed to come.

—During the peace negotiations which are in progress between China and Japan, quite an unfortunate incident occurred last week. As Li Hung Chang, the Chinese embassador, was on his way to his quarters, in his palanquin, from his conference with Count Ito, the Japanese prime minister, a fanatical young Japanese rushed upon him and shot him in the cheek. Fortunately the ball made only a flesh wound, and it is not expected that there will be any serious results from it to Li Hung Chang himself. The most serious consequences will be to the Japanese government. The incident will greatly strengthen the Chinese position by giving sympathy to China, and if it does not result in breaking off the peace negotiations it will probably result in China's being able to secure better terms than she could otherwise have expected. It may also furnish an excuse to European nations, which they seem to have been wanting, to step in and take a hand in the settlement of the war between China and Japan. And thus, strange to say, the bullet of a crazy Japanese may do more for China than all of her ships and her fortifications and her millions of men have been able to do.

—In view of our numerous entanglements with other countries at present, special attention is attracted to our peculiar system of government. England and Italy demand of the United States government protection for their subjects. The government itself is powerless and can only appeal to the States. If these States choose to protect them, all right. If not, nothing can be done. Other countries, however, cannot reach these States, as they are both subordinate to the United States government, and yet at the same time, so far as the administration of their laws are concerned, sovereign and independent. The government must sit helplessly by and see the different States mistreat these subjects of other countries, and all it can do is to pay an indemnity for any injuries inflicted. A more serious phase of the matter is presented, however, when it is seen that on this account it is within the power of any government of a State or mayor of a city to force an issue between this government and other countries which can only be decided by war, so that the fate of the whole nation may depend upon the conduct of such officials, who are irresponsible to the United States. It is a right curious and anomalous condition of affairs, and, we believe, ought to be remedied.

—The late Legislature of Indiana passed a temperance bill containing a local option clause, which gives to the majority of voters in a township, or ward in a city or town, the right successfully to remonstrate against the granting of a saloon license to any applicant. The *Indiana Baptist* says: "Unquestionably the popular sentiment of Indianians is for the law, for it received the indorsement of a very large majority of both houses without regard to party affiliations." We believe that it is also true in Tennessee that the popular sentiment is for some such law, but unfortunately that popular sentiment is not reflected "by a very large number of both Houses," especially of the Senate. It is here that the whiskey men have got in their work, and they seem to own, body and soul, some of the Senators. In fact some of them openly acknowledge their obligations to the whiskey ring, and they are men, too, from whom you would expect better things. The *Baptist* adds: "Let the law have a fair trial and we predict that it will be many years before Indiana will abandon the local option feature." We believe that this would be true also in Tennessee if we could ever have a chance to test the matter. This chance may not come this year, but we believe it will two years hence, or certainly in a few years more.

Nature and Human Immortality.

BY REV. J. L. KEPHART, D.D.

Man is a part of the Cosmos. He has much in common with other natural existences. His material organism bears a striking similarity to that of other animals. He lives, breathes, eats, grows, sleeps, dies, and his body decomposes the same as the body of a dog or toad.

But beyond this, as even the most extreme materialist will at once admit, man is endowed with intuitions and powers of thought, hopes, fears, aspirations, capacities for improvement, for enjoyment and suffering that render him superior to any other animal known to belong to the earth.

The recognition of this fact, together with the belief and the intense desire that it might be so, has led to a solicitous inquiry upon the part of the intelligent of all ages for a demonstration of the doctrine of human immortality.

Intuitively man believes the doctrine, just as he intuitively distinguishes between right and wrong. The belief is as really a part of his nature as the instinct that directs in the building of his dam and hut are a part of the beaver's nature. And this intuition is a strong presumption in favor of the doctrine; but it does not amount to a demonstration of its correctness.

Thus far the realm of Nature has failed to furnish demonstrative proof of human immortality. On the other hand, it does not disprove of the doctrine. To the contrary, there are facts and processes in Nature so evident and far-reaching in the direction of proof that the living agent is indestructible, that they almost amount to a demonstration.

Everything in nature suffers change; but change is not annihilation. These facts are demonstrated in the chemist's laboratory and in the realm of physics. Matter and force are only changed, never annihilated. A unit of heat may be transformed into a unit of electricity, but there exists precisely the same amount of force as before. This is not a matter of faith, but of knowledge—a fact ascertained by actual measurement.

The human body may die, as we say; that is, it may decompose, change into the original elements, and these in turn may combine and form other liquids; but there is precisely the same amount of matter left as before.

Well, the human body, when alive, is possessed of a certain force (call it "life," "mind," "intelligence," "soul," or what you please) which constitutes its individuality or personality. When the body dies, what becomes of that force? That is the question which has puzzled the philosophers of all ages, and to whom Nature and physical science still fail to give a satisfactory answer in the absolute. It is certainly not annihilated. Of this much Nature assures us.

It is true that no physicist has ever captured the force as it left the body of a dying man, but it is scarcely possible that Nature should make an exception here to a fundamental law of the universe. This much is readily conceded by the most staunch agnostic scientist.

But when we come to inquire of Nature as to what becomes of the life force that so mysteriously escapes the body at death, she gives us no answer. He who rejects revelation may hope for an anthropomorphic heaven, but that is all. He would doubtless like very much to enjoy such a heaven, but he notices that Nature cares nothing for his likes and dislikes. A fly is just as sacred to her as a man. And yet he would like above all things else to have his individuality preserved after death (freed from the idiosyncrasies of the body) and enter a blissful immortality, where he would meet his departed friends and dwell in a happy recognition forever. Nothing short of this can satisfy the thirsts of his being, but of this Nature gives him no direct, positive assurance.

But when we turn to certain well-known facts in Nature, we readily find in them prophecies, which to the candid reasoning mind amount to an overwhelming presumption that the soul lives forever and retains its powers and personality. Take, for example, the universally conceded proposition that the existence of a peculiar organism or appetency demonstrates the existence of a corresponding element. All scientists admit the correctness of conclusions drawn from such premises. The existence of eyes predicts with absolute certainty the existence of light. The existence of lungs predicts and even necessitates the existence of air. The existence of the fins and gills of fishes predicts and necessitates the existence of water. And in exact accord with this legitimate method of reasoning, it is perfectly logical to conclude that the universal belief in and desire for immortality predict and necessitate its reality.

The universality of this belief cannot be successfully denied. It is coeval with the race. Sir J. William Dawson, the distinguished scientist, declares that it was present in the peoples of the stone age and has been handed down to every race of men. Cicero declared that all antiquity affirmed human immortality. Said he: "Man's unceasing care is for the future, and thus silently pro-

claims his immortality. None ever encountered death for country but under a firm persuasion of life beyond the grave. Themistocles might have lived in quiet, and so might Epaminondas; but somehow there clings to the human mind certain presage of future ages. Death does not occasion extinction of being, but only change of abode. The world could not have been made without God; neither could Archimedes, the astronomer, have imitated the works of God, had it not possessed a divine soul." Who will question the correctness of this reasoning?

We have another proof from Nature in the unborn chick. If we open the shell within a day or two of the completion of the process of incubation, we find there a young animal equipped with feet and legs, with beak and crop, with eyes and ears, with lungs and rudimentary wings—organs for which it has no use whatever while confined within that shell. Hence it would be perfectly logical for an intelligent investigator, even if he knew nothing of the facts, to conclude that the young bird was designed to live some day in a larger sphere, where it would have room to walk and fly, where there was light for its eyes and air for its lungs; and that its being equipped with all these organs while inside its shell, was assurance positive and conclusive that such a world for it exists, and that it would in due time, unless aborted, enter that wider realm. Such reasoning is perfectly legitimate and conclusive.

Take now the human being. It is born into the world equipped with capacities for knowledge that can never be gratified in this life. In fact, every step in that direction only increases the desire for more. It has intutive thirsts for enjoyments that are never fully satiated on earth, and ties of friendship and parental and filial affection, the severing of which by death inflicts torture a thousand times worse than death itself.

Now, why should the human being be endowed with these wonderful powers and capacities, if no future life for their gratification exists? Brutes are not thus equipped. For men to be thus endowed and then death end all, is for them to be possessed of capacities and propensities in this life that are of no advantage, but a positive torment to their possessor. No, no; the very fact that human beings are thus endowed, as clearly and positively predicts and proclaims the existence of a heaven for them to enter, where those capacities and powers can be fully exercised and satiated, as the feet, eyes, wings and lungs of the unborn chicken declare that it is designed to live in a larger world. Tennyson well says:

> "My own dim life should teach me this,
> That life shall be forevermore,
> Else earth is darkness at the core,
> And dust and ashes all that is."

Thus it seems clear that while Nature and physical science do not absolutely demonstrate human immortality and the existence of the Bible's heaven, they do furnish an abundance of *data* from which to logically conclude with much assurance that such a heaven does exist. They furnish an array of facts that demonstrate the necessity of human immortality, while at the same time they offer no presumption against the doctrine.

The above considerations, which might be greatly enlarged upon, when taken as confirmations of the Bible doctrine of the future life, have great weight, and are worthy of the most thoughtful consideration; but it requires the New Testament and faith in the Lord Jesus Christ to give the human soul positive, satisfactory assurance of the truthfulness of this sublime doctrine. Jesus Christ and Jesus Christ alone "hath brought life and immortality to light by the gospel."

Dayton, Ohio.

The Individual Cup And Ethics.

BY S. E. L., C. AND S. COLLEGE.

There is no little stir among some of our Northern Baptists about the use of one cup for all communicants at the Lord's supper. Some churches have already voted that each individual provide his own cup and sup after himself. This will be news to some readers of the BAPTIST AND REFLECTOR, and they may think strange of such action; but when the reasons are given they may not be surprised. Let it be remembered that these reasons were not thought of by our fathers. Shall we say they were too stupid or pious—which?—for such a thing. Well, they were not well informed as to how disease (or the germs thereof) is propagated. How many caught their death (?) at the communion table prior to the new discovery, we shall never know in this world. So the first reason for the "individual cup" is that it is positively dangerous to drink after other people unless you know that they are not consumptive; and many diseases I shall not mention for the sake of decency are mentioned in the catalogue of contagions. Very learned doctors of medicine have been reading able papers on the subject, and leading divines have been freely quoting these in ministerial conferences, and some of them side with the former.

So scientific discovery is going to guard us against a dangerous thing. We are to be exceedingly careful that we commune individually, but in juxtaposition—that is, closely seated together, but far enough apart that the *bacilli* many not float from one's mouth or nostril to another's, in which case, possibly, a million microbes may go down your throat at once by inhalation.

Might it not be a good suggestion to employ a physician whose special business it shall be to examine all the communicants minutely (microscopically would be better) just before the celebration of the supper, and so have the diseased stay at home or be spectators? Such an one might be profitably salaried in the interest of science and humanity. Call him the M. M. D. V. B. I. H.—the Microscopic Doctor of Medicine Against Bacilli In the Interest of Humanity.

But the second reason for the "individual cup" is that some people do not keep their mouths clean; and I must confess that argument strikes with considerable force, even more than the argument from "prophylaxis." It would not take twelve men to convict some men and women at the Lord's table of bringing thereto dirty mouths. Paul, perhaps, did not specially refer to that when he said, "Let a man examine himself;" but it has been left for this age to give it wider application, a kind of ethical interpretation: When you go to meeting to commune, examine to see that your mouth is clean. So one of these good divines has suggested (not to be particular about *prophylaxis*) that each communicant wash his mouth out just before eating and sipping. Now for fear some brother chews his "quid" right up to the time of celebrating the solemn ordinance, it might be well to suggest that one of the deacons be appointed to go around and examine every brother's mouth to see if it be in a right condition to be used sacredly—just in advance of the celebration.

Now I think this "individual cup" discussion is going to do some good and some harm—and I now speak seriously—if the matter is not looked at from the standpoint of New Testament teaching both as to the ordinance itself and ethics.

1. With all respect to any doctor's opinion, whether he be an M. D. or a D. D, there were no individual cups used by the primitive churches, no more than individual loaves. It was one loaf and one cup.

2 If disease is propagated as the doctors say, and the theory is now generally believed by the scientific world, then such diseased communicants have no *moral right* at the Lord's table. If they have, then individual cups should be provided for them. But in such case where will the shame and confusion end? What consumptive wishes to be pointed out individually? Or what man who was unfortunate before his conversion wishes to be looked at as one who was a moral leper? Shall he have his spots pointed out in the church of God, or so much as remembered where our Lord's passion is commemorated? Furthermore, what church wishes to teach the world on such a solemn occasion by the "individual cup" system that possibly there are in its membership not only unfortunate consumptives, but many who are now reaping the sowings of other days? If such insinuation is to be made, let not the emblems celebrating a Savior's dying love be symbols of such life, which ought not so much as to be thought of, much less held up to public gaze by "individual cups" in the Lord's house.

3 People ought to keep their mouths clean. It is morally certain that no one can religiously drink after a filthy mouth. This only argues that church members ought to be decent in their mouths as elsewhere. And the pastor, who ought to be an example as well as a teacher, ought to occasionally give a lecture on the ethics of the mouth and breath where it is needed. It is filthy—immoral for a man to come into God's house with his mouth all polluted with smoke of cigar or tobacco juice, and, after sipping from the Lord's cup, pass his polluted breath and filthy spittle to his neighbor.

That some reform is needed does not admit of a question, but the reform ought to be in the individual and not in the cup.

Mossy Creek, Tenn.

—Dr. George B. Eager, pastor of the First Baptist Church, Montgomery, Ala., has decided not to accept the call extended to him to the pastorate of the Western Avenue Baptist Church of Chicago.

Clarksville News.

Our late meeting would not be regarded by some as a success. Only six were added to the church, and some of these were perhaps not direct results from the meeting. However, it was a success in other results. Rev. Geo. H. Simmons, of Louisville, was with the pastor for more than two weeks, and faithfully told the story of the gospel. Almost from the beginning the house was crowded at every service. I have seldom seen such enthusiastic attendance and attention. The people came early and stayed until the close of the meeting. I am persuaded that good and lasting impressions were made upon the church and the city. Geo. Simmons strikes worldliness with as much force as Sam Jones ever did, and yet he does it in a way that seems to have a better and more permanent effect. Indeed, if they hear not him "neither would they be persuaded though one rose from the dead."

I preached yesterday on "The Rise and Fall of the Revival." It was just two weeks after the close of the meeting, and I found the theme full of valuable suggestions. Two were received for baptism.

On next Sunday evening I hope to hold a Broadus memorial meeting. It seems to me that this is a fitting time for such services in all our churches. Why may not such meetings be held with profit to the denomination and to Christianity in general? I hope to secure some local talent and some one or two of our own brethren from abroad for this special service.

It gives me great pleasure to announce that one of our brightest and best young men has declared his purpose to become a minister of the gospel. Bro. Walton C. Hurst, the only son of Bro. and Sister John Hurst, is the fortunate one upon whom God has conferred this great honor. He is a young man of marked piety and unusual promise. While God is calling great leaders among us to higher work in the beyond, it is gratifying to observe that he is sending other men to enter into their labors. Great and good men die, but God's work goes on.

ARTHUR U. BOONE.

Clarksville, Tenn.

—I want to say that I have been a reader of the BAPTIST AND REFLECTOR for many years, and the more I read it the better I like it. I have been confined to my room a good part of the time for about five years. But while in this secluded condition I often find something in the BAPTIST AND REFLECTOR that is very encouraging to the weary pilgrim. Your able and well timed editorials, Dr. Lofton's talks on Baptist Theology, the many able contributions which you have secured for the paper, surely, all combined, make it one of the ablest exponents of the great doctrines which Baptists have held sacred for nearly nineteen centuries. Therefore we do heartily recommend our dear brethren who are not reading the paper to secure it and read it carefully, as we consider it to be a safe and able educator in the doctrines of the Bible.

F. C. LEWALLEN.

Clinton, Tenn.

—Rev. P. T. Hale of Birmingham, Ala., is aiding Pastor E. V. Baldy of Bowling Green, Ky., in a meeting.

OUR PULPIT.

Launch Out Into the Deep.

BY REV. J. H. ANDERSON.

[A sermon preached at Owensboro, Ky., and reported especially for the BAPTIST AND REFLECTOR.]

"And Simon, answering, said unto him, Master, we have toiled all night and have taken nothing; nevertheless, at thy word I will let down the net."—Luke v. 5.

This was toward the first of Christ's ministry. Throughout the whole of his ministry he made no effort at sensationalism. And yet everything he said and did was sensational from the standpoint of the people. It was new teaching, by new methods, with new results. The world at that time was religiously hide-bound. There had been the dreary monotony of Jewish ecclesiasticism for ages and generations. The wares and merchandise of the religious teachers had become old and were ready to vanish away. The pools in which these had fished had become stagnant. When Jesus came and began to teach and work it was like "the joyous burst of a new power, like some strong spring leaping into sunshine." It is not strange that the people should have pressed upon him from every quarter. At this stage of his ministry he often speaks of the kingdom of heaven, the kingdom of God, what it was like, what it consisted in, its subjects, its progress, its ultimate and complete triumph, but seldom if ever refers to himself as king. Grace and truth were poured into his lips, and as he was to "deal prudently," he saw that he could better arrest the attention of the people, as well as keep it, by speaking of the kingdom in the abstract, and thus gradually build up its interests, than to refer to himself as king. He could thus better act as his own herald, his humanity heralding that divine, kingly nature back of it just as John the Baptist had heralded him in his twofold nature to the world.

By setting "judgment to the line and righteousness to the plummet," as he did, how brief at longest was the spell of peace allowed him. Opposition, subtle at first, but open and organized at last, was his portion.

Observe the setting of the text. The people, not the higher classes, for they were sullen and morose, but the "common people" pressed upon him. There must have been much of rudeness observed by Jesus in such a mixed multitude. We get a hint of this where it is said "they pressed upon him." But this further is said in their favor: They pressed upon him "to hear the word."

Here are two ships which had just been anchored, and the tired and despondent fishermen are washing their nets. Jesus entreats that they will thrust out one of these from the shore. This is the pulpit. The pews are the sloping hill side. Not a word of the sermon is recorded, as was often the case. Now comes the command of Jesus to launch out into the deep and let down their nets for a draught and the events connected with it, from which we notice:

1. Unrewarded effort had given way to despondency. "Master, we have toiled all night and have taken nothing." There is a tinge of sadness in this as well as of despondency. Unrequited labor will dispirit one sooner than almost anything else. Imagine any man upon whom demands are made. He is proud in spirit, honest, diligent in business. There are those utterly dependent on him. But with all his energy and honesty he finds that he cannot succeed. His fondest hopes are blasted. These dependents are in danger of suffering. He wrestles with the problem of earning a competency, but is obliged to succumb. Such always deserve tenfold more sympathy than they receive. There are hundreds of such in the land to-day. It is easy for any one to have an elastic step and hearty pulse-bound when he toils and is flushed with the hope of success. In this spirit he can do and dare, and his momentum carries him over the dead point of difficulties. With the other it is hope against hope. You that have employments over which you are not harassed, thank God for them and sympathize with your less favored neighbor. You to whom the Lord has given money, or a talent for making money, exercise this talent and use this money for his glory or it will canker and corrode your souls, and will be worse than a millstone about your necks, for it never fails either to bless or blight. Again:

2. When God commands, we should obey, even at the expense of our own reason and judgment. "Master, we have toiled all night and have taken nothing. Nevertheless, at thy word I will let down the net." There was evidently not much faith upon the part of Simon Peter at this time. Conditions from a human standpoint were all against them. If they had toiled all night, the most favorable time for fishing, and had caught nothing, why renew the effort when strength is exhausted and courage crippled, and conditions are much more unfavorable? Nevertheless, Master, I yield my opinion, I sink my judgment, I subordinate my will, I obey thy word. I accord to thee the right to command, and yield myself servant to obey, result or no result. In this he strikes the key note of acceptable service by us as Christians. "Nevertheless, at thy word." There are many positive commands to which promises are annexed. There are others equally positive where results are hidden with God. "Go ye into all the world and preach the gospel to every creature" is a command which must be obeyed even if a single soul should not be saved. "Sow in the morning thy seed; at evening withhold not thy hand; for thou knowest not whether either this or that shall prosper, or whether they shall both be alike good." Here results are utterly hidden—"thou knowest not." But while this is true, obedience is ours, results are God's. When God told Abraham to take his son and sacrifice him, he gave his servant no reason. When he told him to go out from his father's house, from his country and from his kindred, and he went out, not knowing whither he went, obedience was his, results were God's. "Where the word of a king is there is power," and there must be obedience. Whatever God bids us do, the command carries along with it its own reason, and though all results are hidden in God, the command should be obeyed with holy recklessness upon our part. So it was with the disciples at this time. But though they had toiled all night long,

3. Conditions to success had not been fully complied with. Jesus knowing this, said, "Launch out into the deep." They had kept too near the shore. They had perhaps gone out into the deep so far at no other time as they were now bidden to go. Conditions to success were now different from what they had hitherto found them. Going out further would involve more labor and a longer time, with greater risk to life, and yet these conditions were essential. Is it not true in our religious work that we often interpose barriers to success by failing to thrust out into the great deep of God's promises? We keep in the shallows too near the shore. We walk by sight and not by faith. There is not depth of conviction, depth of experience, depth of dependence, depth of repentance, depth of confession over sins, depth of love to the brethren, depth of thanksgiving to God. Our prayers and faith and effort need to launch out into the deep. We are unwilling to let down the net into the sea of God's promises and commands. We fail to obey with all that is implied. But, obeying as we should,

4. The great goodness of God is often a surprise to us. Simon Peter and Andrew, when they saw the great draught of fishes and the net ready to break, beckoned to their companions in the other ship to come and help them, and they came and filled both the ships so that they began to sink. Half distrustful at first, Peter now falls down at Jesus' knees and says, "Depart from me, for I am a sinful man, O Lord." He had never seen it on this wise. He who has dominion over the fowls of the air and the fish of the sea had shoaled the fish to reward the obedience of his servants. This language was forced from him at witnessing such a marvelous display of divine power, and is an acknowledgment of his own utter unworthiness to remain in the presence of such a being. Let us notice,

5. Obedience and its reward in a lower station are a pledge and assurance of the same in a higher station. Jesus said unto Simon "fear not, from now henceforth thou shalt catch men." Simon, thou hast been obedient, thou hast been patient and industrious in this calling and thou shalt receive reward by being promoted. And while following thy old craft of fisherman thou shalt hereafter be a fisher of men. Enclosing this multitude of fish in the lot is an assurance of what thou shalt do as a fisher of men. Pentecost with its thousands gathered from the deep sea of sin and worldly employment into the gospel net, the kingdom of peace and happiness, was a literal fulfillment of this great promise to make them spiritual fishermen. Whether the summons comes to any of us in the form of a promise, or of a command, it carries the sanction of him in whose hands are the hearts of men. "From the very first this meek and lowly man assumes a tone which in any other lips we would call arrogant. His style is royal. His mouth is autocratic. He knows he has the right to command. That same peremptory summons reaches beyond these first fishermen to us all." A call from God implies upon our part an opportunity, and

6. An opportunity of glorifying God is a call for sacrifice. "And they forsook all and followed him." Both pairs of brothers left the ships in which they had been. There were their nets still floating in the water. There is aged Zebadee left by his two sons in the ship. These four bid farewell to their old occupation, their companions, the market for their fish, the siren voice of surroundings, for they had just succeeded as never before. If they had remained they would have lived obscure lives, and filled nameless graves, and would today be as much forgotten as the thousands whose busy feet pressed upon the same shores. As it was they could "rather rejoice" that their names were written in heaven while they were living, and witnessing for Jesus, and can forever rejoice that they are written in the foundations of the city of God. Deciding aright at the supreme moment was high tide for them as respected lives of usefulness and making for themselves eternal history. Every one of us is at some time in life in borderland. A crisis comes which determines all the future for us. Here is the alternative. Serving self, temporal pleasures for a season, living for the present, a blessing to no one; or, following Christ, living for others, the true riches, peace, immortality.

A Vote of Thanks.

I rise to say I greatly appreciate your issue of the 7th inst. Coming home from my Fort White church, I find it and read till I have consumed it. I especially enjoy your outspoken utterances on the abortion Congress, just adjourned, in its desecration of God's holy day. Of that defunct corpus may be said, as was said of Herod, "Above all the evils which they had done, added this above all"—that they held their session all day Sunday! God save our land when Congress can squander time by the wholesale, do almost nothing for months, and then work all Sunday. I read your words to my deacon, Collins, and he said: "That is the word, 'Crowning disgrace.'" And for your brave words about Slattery and free speech. While some Baptist papers won't mention the matter at all and others seem to apologize for the Romanists, you speak out fearlessly. Three Baptist weeklies speak out as I think all ought on the Romanist question, A. P. A. and free speech, *i. e*, the BAPTIST AND REFLECTOR, the *Texas Baptist Standard* and the *Florida Baptist Witness*. For the secrets of the A. P. A. organization I care nothing. For the principles of their constitution—Americans to rule America—Rome *vs.* America—the whole polity and policy of Rome un-American—I am in closest sympathy. Every word of your editorial concerning the Savannah mob is true, and not any stronger than necessary. I saw no religious paper last year that spoke more faithfully than yours on the Breckinridge scandal. We need just such outspoken utterances on all moral, religious, political and social subjects as you give your readers. My better half, together with myself, always enjoy Dr. Waters' articles. Thank him for us and give him a warm hand grasp.

Wm. HENRY STRICKLAND.

Live Oak, Fla.

CORRESPONDENCE.

Dr. Broadus.

Dear Bro. Folk:—Permit me to lay one little flower on the grave of our dead Captain. He was more to me than any other man. Years ago when I came from the backwoods of old Virginia, a poor, ignorant country boy with only one idea clear in my mind as to my life work, and that the idea that somehow I must preach the gospel, he awakened in me a desire to fit myself for the work, an ambition to learn, and a determination, by God's help, to succeed.

Do you remember that day when he gave his last lecture to our class in Homiletics, when he laid down his books and with tears in his eyes said, "Brethren, all my life I have wanted to preach, to be a pastor; but duty has called me elsewhere and I must do my preaching through you. For my sake, then, when you have finished your sermon for Sunday, won't you go over it again and try to make it a little better?" I don't think I ever wrote a sermon without thinking of that.

What a great, tender heart he had! A few weeks ago I went to see him. He was so feeble and seemed so busy that I did not have the heart to disturb him, and was going away; but he called me back, and putting away his books, said, "My dear fellow, I shall never be too busy or too tired to talk to you," and he made me sit down and tell him about my work; then when I left he said, as he put his hand on my shoulder, "God bless you, I shall pray for you in your new work, and if I can ever help you in any way please don't hesitate to ask me." I went to my work with a lighter heart for his loving words.

Do you know what I thought at first when I heard he was dead? You remember in the New Testament class when we closed our study of the life of Paul, how Dr. Broadus said, "Socrates said when dying: 'O to walk among the gods! to see wise Nestor, and brave Agamemnon, and swift-footed Achilles.' But to us is brighter hope. O to see and talk with Paul—Paul and Jesus!" My first thought was Dr. Broadus has seen "Paul—Paul and Jesus."

For him the joy of new lessons learned; of new knowledge gained, of new joys tasted; for us the weary groping for the truth, sadly missing the help he used to give, till for us, too, shall come the summons to come home. What words more fitting for us than his own as he stood over Riggan's open coffin? "O pitying heavens, drop down the dews of your consolation. O pitying angels, doubtless ye care, but ye know not, O angels, the sweet, sweet human love, the bitter, bitter human sorrow. O sympathizing Savior, thou didst weep with sisters beside a brother's grave and thou knowest, thou knowest, O Savior!"

Meanwhile you and I and a thousand like us will thank God all our lives for those precious years when we sat at his feet and heard him talk about Jesus, and by and by when we meet him again he will have more to tell us than he ever could have told us here.

R. B. GARRETT.

Chattanooga, Tenn.

Greatly Blessed.

My heart is made to rejoice greatly, almost day by day, as I get letters from the noble women who are sending me in their names as those who are willing to give one hen and all that can be made from her for the Sunday-school and Bible work. The words of encouragement and the Spirit manifested in these letters are filling me with strength and hope. Many of these are coming from persons whom I have never seen.

One dear saint, who sends me the names of her three children, and who is almost an invalid, writes thus: "I rejoice that by God's grace you have shown me something that I can do to help in this grand work. I am so glad that you have decided not to publish names. Many of us would like to help who would object to being brought before the public." This sister is unable to leave her home, but she will write to ten others. God bless her and make all three of her children missionaries.

Another woman who does not let me know who she is sends me the names of eleven who give one hen, and one who gives a pig. She says: "May God's richest blessings ever be with you to guide you in all things."

Yet another sister sends a list of twenty names, and says that the work of the Sunday-school and Colportage Board has already been a very great blessing to her county.

One sends the names of seventeen who give one hen and five who give a pig. She expresses the hope that this may be but the beginning of the work for the Master. Thanks, dear sisters, in the name of the Master.

W. Y. QUISENBERRY.

Chattanooga, Tenn.

P. S.—Since the above was written there has come this good news: "Put me down for one pig. I will make him bring $10." From a warm, loving heart: "I cannot give you a hen or a pig, but I can make artificial flowers. I will give you half that I make. God bless you and your work." One more: "My circumstances are such now that I cannot give you a hen, but with this I send my mite, with the prayer that God may bless your efforts for His glory," and with this came three dollars, which will put twelve Bibles into that many destitute homes. W. Y. Q.

Jackson Items.

Bro. J. N. Hall has been preaching for the Second Church for a week. His sermons are received by the crowded houses in a manner that one feels that the sermons come from a master in the pulpit. Those who have heard him once miss no opportunity to hear him again. There has been a new life infused into the membership and many sinners are inquiring the way of eternal life and four have been converted.

Bro. Hall held three services yesterday, two for the Second Church and a 3 o'clock service for the Highland Avenue Church. The latter church has received two for baptism and two by letter during the past week. Pastor L. W. Sloan is doing a good work in this church, and is improving rapidly in his preparation and delivery of sermons. He preached for the First Church yesterday.

Bro. Tribble is in bed nursing la grippe. He hopes to be well enough to attend the fifth Sunday meeting at McKenzie. There have been four accessions to the First Church by letter and two dismissed by letter during the last week.

Bro. W. A. Jordan reports one joined by letter at his Gravel Hill Church yesterday.

Bro. G. M. Savage reported one joined at Martin.

Bro. W. J. Robinson reports a good meeting at Grand Junction yesterday, where student W. L. Howse preached, and collected money for missions and Board of Ministerial Education.

Bro. G. H. Crutcher had good services at Henderson and collected several dollars for missions.

Bro. Kimbrough had usual services at Center, and three asked for prayers.

The University is still growing. There are more students in attendance now than ever at one time and enrollments every week.

MADISON.

An Important Measure.

Give me space to say that there is a bill pending in the Legislature to prohibit "book-making and pool-selling" which should receive the support of all Christian men. Many of the readers of the BAPTIST AND REFLECTOR will probably not know what these terms mean. In brief they mean a very popular and seductive form of betting which prevails on all race courses and on many fair grounds where racing is practiced. It is a cunning device for multiplying bets. It is usually in charge of a lot of professional gamblers from the cities, who pay a large sum for the privilege of selling pools or bets. They employ a number of poor degraded persons called "touts" who go around through the crowds soliciting bets. They entice and persuade not only young men, but boys of ten to fifteen years of age to bet on the races and so lead them into habits of gambling.

In the State of New York the evils of the system were so great and manifest that the people incorporated in their constitution, recently adopted, a provision that book-making and pool-selling should never again be permitted. The Christian people of the State and all patriotic men should bring their influence to bear upon the members of our Legislature in favor of the bill now pending to put a stop to this monstrous evil.

Will not some Christian man in every county prepare a petition in favor of the bill and procure the signature of voters? He may rest assured he will do a good day's work for his country and the cause of morality and religion. And if the men shall fail, will not Christian women undertake the good work?

D. D. MANEY.

Murfreesboro, Tenn.

Seminary Notes.

Dr. Whitsitt has been elected chairman of the faculty until the trustees can meet and choose a new President, but he has been unwell for a week and unable to attend his classes.

Widespread indeed has been the grief at the fall of our great leader. Papers from every section of the country continue to pour in filled with expressions of appreciation and sympathy, but it is the unanimous opinion here that no paper has come so near doing the subject justice as the BAPTIST AND REFLECTOR, whose editorial was deeply appreciated by family and friends.

The students, almost in a body, attended the *Temple Adas Israel* Sunday to hear the eloquent Rabbi Moses deliver a discourse on Dr. Broadus. It was the most satisfactory address we have yet heard, for the learned Rabbi knew our lamented leader intimately, and loved him with a love surpassing that of women.

Dr. Eaton held a memorial service at Walnut-street Church Sunday afternoon, in which several ministers and a number of men representing various professions told what were the feelings of the people at large in regard to the loss of Dr. Broadus.

Prof. H. H. Harris, for many years teacher in Richmond College and President of the Foreign Mission Board, will deliver three lectures to the students of the Seminary this week on Christian Missions. This is the first series under the W. D. Gay endowment.

Bro. Carter Helm Jones has just returned from Russellville, Ky., where he has been spending a few days in a glorious revival. He reports 75 professions of religion.

ROBT. N. BARRETT.

Louisville, March 25th.

In Memory of Dr. Broadus.

The following was read before the faculty and students of Carson and Newman College March 18, 1895:

Within the last few days two of God's mightiest and noblest servants have gone to their reward.

Doubtless no two ministers in America stood as high in all respects as Drs. A. J. Gordon and John A. Broadus. In missionary interest, zeal and work the former, upon the highest authority, was easily first. The latter ranking with C. H. Spurgeon and Phillips Brooks in pulpit power, died without a peer. As an author he has immortalized himself. As an educator he was confessedly without an equal in the wide world.

Although uncompromisingly orthodox in his creed, yet so large was his heart, so conservative and wise were his utterances by voice and pen, that all the great denominations loved him devotedly and heard him gladly.

As faculty and students of Carson and Newman College we in this humble way wish to join in with the thousands who mourn his departure, sensible that our greatest man in Zion is gone, and that we shall neither see nor hear his like again in this world.

This very morning in this auditorium, where nearly two years ago he stood and preached, there came afresh the ever-living echoes of his earnest, thrilling words on the text, "For me to live is Christ."

We bow in humble submission. We thank God for his long, highly honored and greatly useful life.

S. E. JONES,
W. ANDERSON,
J. L. BURNETT,
Committee.

—I have been reading the paper ever since the consolidation, and it is in my opinion the best paper we have in the bounds of the Southern Baptist Convention. BYRON HILL.

Spanish Fort, Texas.

NEWS NOTES.

NASHVILLE.

First Church—Usual services; subject in the morning, "Life and work of Dr. Broadus" (Matt. xxv. 20-21; night, "Sharers with Christ" (Matt. x. 40.

Third—Two good audiences: 196 in Sunday-school; young men's prayer-meeting divided into two divisions; several cases of scarlet fever in the church.

Immanuel—Good congregation in the morning; rain at night; received one by relation; good Sunday-school.

Edgefield—Two fine sermons by Rev. C. E. Nash of Louisville; received four by letter and one for baptism.

Seventh—Good congregations; 222 in Sunday-school; ordained two deacons in the afternoon; Bro. I. S. W. Baker preached at night.

North Edgefield—Fine week; services by Bro. Wright continued; 14 professions up to date; four received by letter and eight for baptism; pastor preached in morning, and at 3 p. m. to men only; Bro. Wright preached at night; five baptized; 167 in Sunday-school.

Howell Memorial—Pastor preached in the morning; prayer-meeting at night; 119 in Sunday-school.

Mill Creek—Pleasant services; several Sunday-school teachers sick.

Centennial—Good day; 83 in Sunday-school; received one by letter.

Concord—Preaching in the morning by Bro. T. T. Thompson; no service at night.

The Baptist Pastors' Association of Nashville adopted the following resolutions March 18, 1895:

We have learned with sadness and a sense of great loss of the death of Rev. John A. Broadus, D.D., President of the Southern Baptist Theological Seminary, and long gladly acknowledged as the first among us as a denomination.

As Baptists we will long cherish his memory as an unflinching exponent of our distinctive beliefs and a great denominational leader. whose every effort was for the building up and maintenance of our Baptist life.

As Christian teachers we must cherish his memory as a reverent, untiring and accurate scholar and Biblical interpreter. His scholarship was constructive and preservative, but always progressive, thoroughly bringing every thought into obedience to Jesus Christ. It was fitting that the ripest fruit of such a scholarship should be along Bible lines, to which he made contributions that will continually enrich the world.

As preachers we lovingly cherish his memory as a preacher. With the power of a wonderful simplicity and an absorbing love for the ministry of the pulpit he dignified the name of preacher. He taught in class-room and by books, but best of all, in his public speaking how the unsearchable riches of Christ could be preached in forms suited to the humblest man, and being dead he yet speaketh.

As men we cherish the memory of one strong in mind, body, soul and purpose. A masterful man, he submitted himself to the mastery of Jesus. By the grace of God he overcame and presented an example of humble service to his fellow-men. He was pre eminently a man among men, but one of unusual influence and unusual development in all the stronger and gentler qualities of human kind. He was a faithful friend, a good citizen, a good husband and father, and a bright and healthful companion.

Cherishing such a memory, we can but resolve to more fully serve our day and generation, by the will of God, in something like the way he did; to give to his family our sympathy and prayers; to ask the blessings of God upon the great institution that is his best monument, and to labor for its upbuilding.

KNOXVILLE.

Third Church—Pastor Lightfoot preached at both hours; 120 in Sunday-school; six additions since last report.

Centennial—Meetings continue with large interest and congregations, Bro. Quisenberry preaching; 11 received for baptism, two baptized, one restored, one by letter; over 30 professions; 400 in Sunday-school.

Bearden—Pastor Davis preached to good congregations; 75 in Sunday-school.

First—Pastor Acree preached in the morning on "How to be saved." Broadus memorial in the afternoon; no services at night.

Second—Pastor Jeffries preached to fine audiences; one received for baptism.

Island Home—Preaching by Pastor Powers; decided to make monthly contributions to the three Boards.

East Knoxville—Preaching at night by Pastor Powers; will begin to build at once; three received since last report; Broadus memorial service was impressive and well attended.

MEMPHIS

Central Church—Large congregation at the morning service. The church closed at night that all might hear Mr. Moody at the Auditorium. Pastor Nunnally preached a sermon in memory of Dr. Broadus. Text, "After David had served his own generation by the will of God, he fell on sleep." Mr. Sankey sung the song he sang at Spurgeon's memorial in London, "Only Remembered by What I Have Done." The Moody meetings closed, but a union meeting is continued. Prayer-meeting daily at 11:30 a. m. at the Y. M. C. A. Hall and preaching at night at the Central Baptist Church. The mind and thought and heart of Memphis are being turned to religious themes as perhaps never before.

First—Elaborate and interesting services were held in memory of the late Dr. John A. Broadus. Pastor Taylor was assisted by Moody and Sankey, Prof. G. W. Johnston of Collierville, and Dr. F. R. Traver of Memphis.

JOHNSON CITY.

Large congregations at both hours. Morning subject, "The four essential elements of the Christian life illustrated in the lives of Abel, Enoch, Noah and Abraham" (Heb. xi. 4). At night, "The promotion of Daniel" (Dan. vi. 3). Our work at the three mission points moves on encouragingly. Two baptized since last report and several awaiting baptism.

—Sunday was a good day with us at the Baptist church; fine congregations; baptized nine candidates Sunday night; others approved for the ordinance. J. J. BURNETT.

Mossy Creek, Tenn., March 19th.

—Our church is getting out of the woods. Bro. J. T. Hickman baptized 13 converts in Doe River last Sunday morning, and we have several more to baptize yet. L. T. HYDER.

Elizabethton, Tenn.

—Our fifth Sunday meeting convenes with Bible Hill Church. We hope to see a good attendance. Visitors from a distance will get off the train at Parsons, where conveyance will meet them to take them four miles to the church. Bro. Editor, make the trial once more and we will see that you get there.

B. F. BARTLES.

Lexington, Tenn.

—I have just closed a very interesting meeting with the Zion Church at Kite's Chapel, on Gap Creek, Carter County, Tenn. The meeting continued nine days and nights. There were 15 additions to the church. Of the number six were Campbellites and one a Methodist. There have been 56 additions to the Zion Church since I took charge as pastor the first of last September.

A. J. F. HYDER.

Milligan, Tenn.

—The Baptists are making advancement in Hunt County. Through the efforts of Rev. Anderson and others the Baptists will soon have a fine college, to cost $15,000, at Greenville, the county seat of Hunt. We have now thirty or more BAPTIST AND REFLECTORS coming to our little town, and it is commended by all who read it, so far as I know. Bro. Lofton's exposition of Campbellism was the best thing I ever saw.

W. L. LEATHERWOOD.

Merit, Texas.

—It was no small favor you did us in publishing our offer to sell shells to help in our church building enterprise. Tennessee has responded very well, and we naturally expect to receive several more orders yet. I think we have the best location in town for our church—about 300 feet from the bay on a very high bluff—and if we build a nice church it will show well to passing vessels, and be quite convenient as well to our church-going people.

M. J. WEBB, Pastor.

—I desire to express my sincere thanks to the Ladies' Aid Society of Enon church for the very valuable gift they have seen fit to present to my wife. They quietly raised the means and prepared a fine quilt, in order that it might happily surprise her, as she had been confined to her room for four weeks with measles. We appreciate the gift very much for its real worth, but more on account of the spirit in which it was given. May God bless those dear sisters.

J. A. MITCHELL.

Hall's Station, Tenn.

—On the second Sunday and Saturday before in this month I met with the saints at Baker's Grove. The Lord was with us. We had interesting services both days. On Sunday we took up a voluntary collection for Bro. L. J. Leland of Jackson, Tenn., amounting to $8.10, making about $15 that the brethren have given to him since he has been in school at Jackson. On the next Sunday I told Bro. Oakley to present Bro. Leland's name to the people of Mt. Olivet, and they opened their hearts and pocket-books and gave $5. Who will follow with another contribution to help this worthy young brother through school? He has no family or friends to help him. But he has an unshaken faith in Christ. P. W. CARNEY.

Leeville, Tenn.

—Our meeting, in which Rev. R. D. Haymore did the preaching, closed last Thursday night. There were not a great many conversions, but in every other respect the meeting was one of remarkable power. Bro. Haymore's sermons and manner of conducting the services gave great dignity to the entire meeting and placed the Baptist cause upon a higher plane in this community than it has heretofore enjoyed. In short, both pastor and people have been greatly revived and are hoping to accomplish greater things for Christ than ever before. Yesterday was an unusually busy day with me. At 9 o'clock in the morning I conducted the funeral service of Mrs. Emaline Popham, one of our oldest and most loved members; preached at 11 o'clock and received six persons for baptism, and at night I preached again to a packed house and baptized two. We are arranging for a service to be held on Wednesday night of this week in memory of Dr. John A. Broadus. Ah! how we shall miss him. Somehow life seems lonelier since he left us. "Earnest Willie" will give us an entertainment on next Monday night. We anticipate an enjoyable time.

R. L. MOTLEY.

Cleveland, Tenn.

The Hour For Action.

The time is on us to give our Foreign Mission Board a big lift. If we had half a mind to work we could pay three times as much as we will owe by the end of April. Some of the town and city churches have determined to make a second contribution this year. That indicates a missionary spirit.

Brethren of our country churches, can't each of your churches give $5 for Foreign Missions before the end of April? I believe there are many loyal Baptist preachers who will present this matter to their churches and try to get a contribution in the name of the Lord for the promotion of his cause in foreign parts. Tennessee has a better record for Foreign Missions this year than ever before. Now if all our country churches will make a contribution for Foreign Missions before the end of April, we will have a better record still. I am sure the many country churches with which I am acquainted will respond if they have not already done so. Tennesseans, let us march up toward the front in the Lord's Foreign Mission work. Amen.

I. P. TROTTER.

Brownsville, Tenn.

P. S.—See how Baptists all over the South are stirring for Foreign Missions! All this means success. Let us not forget to have a season of fasting and prayer for this work.

I. P. T.

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. C. G. JONES, Chattanooga, Tenn., Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. University should be sent to G. M. Savage, D.D., Jackson, Tenn.

For young ministers at Carson and Newman College, to J. T. Henderson, Mossy Creek, Tenn.

SUNDAY-SCHOOLS AND COLPORTAGE.

Rev. W. Y. QUISENBERRY, Corresponding Secretary, Chattanooga, Tenn.

WOMAN'S MISSIONARY UNION.

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

—Program for the Woman's Missionary meeting for April, 1895. Subject, Indians:

1. Hymn—"I Gave My Life for Thee." G. H. 21.
2. The Lord's prayer in unison.
3. Scripture—Ex. xxiv. 25, 26; Prov. iii. 9, 10; Mal. iii. 10; II Cor. viii. 1 15.
4. Item.—In all, there may be among the 250,000 Indians in the United States 60,000 members of evangelical churches. It costs, speaking foolishly, $1,000 on an average to convert an Indian. It has been estimated that every Indian killed in war cost the government $1,000,000.
5. Call for items about Indians, asked for at last meeting.
6. Sketch of Rev. Mr. Buckner. (See *Young People's Leader*, April, 1895.)
7. Several short prayers.
8. Hymn—"Savior, Thy Dying Love." G. H. 26
9. Leaflet—"Our Work Among the Indians," by Rev. J. Wm Jones, D.D.
10. Report from the week of self-denial.
11. Solo. Business.
12. Paper on present outlook of the Indian question.
13. Closing hymn—"Blast be the Tie that Binds."

* * *

—It is doubtful wisdom for the women to organize a missionary society in any church where there is decided opposition. Just meet and pray, study God's Word, study the missionaries and their fields. Use the programs and read the literature. Pray, pray, pray! Woman, in prayer is your stronghold. Make the offering of love to the Savior and let its perfume spread abroad.

* * *

—Reverence is one of the Indian's strongest traits. His language contains no oath nor any word to express even disrespect to the Great Spirit. If he swears, it is because white men have taught him to do so. A missionary told me that one need never hesitate to preach to Indians in their own tongue for fear that his mistakes may be ridiculed. Their reverence for God will not allow them to laugh at His messenger. A hundred Indian boys and girls at boarding school will show the same trait in their quiet, reverential behavior during a long church service.

* * *

THE BOOK OF HEAVEN.

The following story has been told before, but it is so appropriate to the present subject that it is here reproduced:

In the winter of 1832-3, four Flathead Indians appeared on the streets of St. Louis. They had come from Oregon and said they had heard of the white man's "Book of Heaven." They fell into the hands of Catholics and, while they were refused the "Book of Heaven," they were treated kindly, taken into Catholic churches and shown their images, etc. Two of the Indians died in St. Louis from fatigue. Gen. Clarke, then commanding the military post of St. Louis, gave them a banquet, and the speech made by one of the Indians in response could well be placed beside those of our greatest statesmen. It breathes the eloquence of despair:

"I came to you over the trail of many moons from the setting sun. You were the friends of my fathers who have all gone the long way. I came with an eye partly open for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwam. They were tired in many moons and their moccasins were worn out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me images of the Good Spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail, to my people of the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the Book was not among them. When I tell my poor, blind people, after one more snow, in the big Council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path in other hunting grounds. No white man will go with them and no white man's Book to make the way plain. I have no more words."

The end of this pathetic story, which is well authenticated, is that the third Indian died on his return to the "land of the setting sun" and one only remained to tell his disappointed people that he was refused the "Book of Heaven." A reporter gave the above speech to the public and some Methodist missionaries were sent to these people; but they did little good, on account of the disgust and disappointment they had formerly received.

* * *

OUR BIBLE CLASS

The next Bible readings will be as follows:

Monday, April 1st, John xix.
Tuesday, April 2nd, John xx
Wednesday, April 3rd, John xxi.
Thursday, April 4th, Acts i.
Friday, April 5th, Acts ii.
Saturday, April 6th, Acts iii.
Sunday, April 7th, Acts iv.

We gladly welcome quite a large list of Bible readers into our class, making in all 85: Mrs. Clara Moulton, Mrs. Lavina Moulton, Mrs. Unicy Baskette, Mrs. Mary J. Brandon, Mrs. Theo Fincher, Mrs. Viola Whitlock, Misses Nina Baskette, Maggie White, Docia Moulton, Mollie Templeton, Rebecca Hall, Mrs. Sarah Brandon, Mrs. Lelia Patterson, Lovelace, Tenn.; Miss Nelia Demanus, Mynatt, Tenn.; Misses Annie Conley and Corkie Shaver, Dayton, Tenn.

TREASURER'S REPORT.

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

ASSOCIATION.	Ministers' Relief	Ministerial Education	Orphans' Home.	S. S. and Colportage	Home Missions.	Foreign Missions.	State Missions.
Memphis.					$ 4 35	$ 1 55	
Endora ch							$ 2 10
Frayser ch							1 40
New Hope ch						2 17	
Park Avenue S. S			$ 2 95			3 10	
Central Avenue S. S			1 00			2 10	
Mt. Pisgah L. A. S						2 50	
River Valley ch							3 50
New Salem.							
Brush Creek ch						30 00	
Shop Springs ch							
Nolachucky.		$ 3 07					
Dandridge ch					38	39	78
Mossy Creek Y. M. C. A					60	60	1 00
Whitesburg ch				$ 55 75			
Whitesburg S. S				1 40			
Bearden Central ch							
Ocoee.		2 50					
Ooltewah ch							10 00
Chattanooga 1st ch							19 45
Chattanooga Central ch		25 00	2 92				
Cleveland 2nd ch		8 00				39 00	
Chattanooga 1st W. M. S						3 07	
Chattanooga 2nd W. M. S							1 00
Chattanooga 2nd ch							
Rhea.					50		
Yellow Creek S. S							
Salem.						11 65	11 60
Woodbury ch							
Sevier				2 70			
Mrs. Whittle's S. S							
Southwestern District.					10	10	20
Holly Springs ch							
Tennessee.		5 00					
Mrs. R. R. Acree		98 30					
Knoxville churches		5 00			3 00	1 00	5 00
Knoxville Centennial ch		50 00					
W. W. Woodruff					25 00		
Knoxville 1st W. M. S							
Union.					1 00	1 00	1 00
McMinnville L. A. S							
Unity.						2 61	2 25
Pocahontas S. S						5 22	
Clover Creek ch			1 00				50
Henderson ch			80				
Saulsbury ch			4 80				
Watauga					37		
Siam Valley ch							
Western District.							
Paris ch					5 00		
Wiseman.					2 50	2 00	1 80
Friendship ch							
Wm. Carey							3 20
Fayetteville ch							
Miscellaneous.						57	
John White						5 10	
Salem ch							2 70
Colportage Sales						2 30	
Lambeth ch., Ark							
E. P. Tucker, Ark			2 00				
Rev. Robt. Rland					5 00		
Jackson Highland Avenue ch					61	61	1 23
Knoxville S. S. Union						5 00	
New Bethel ch., Cumberland Asso	$ 50						
Big Rock ch., Cumberland Association	84						
John A Crocker Cumberland Asso	5 00						
TOTALS	$ 6 04	$ 182 46	$ 18 60	$ 415 50	$ 103 54	$ 197 28	$ 334 52

The foregoing report represents two month's collections for Sunday-school and Colportage by Bro. Quisenberry.

Bro. Thompson's report of collections for Orphans' Home for February, amounting to $595 85, was not received in time for this report, but will be included in the next.

W. M. WOODCOCK, Treasurer.

Baptist Policy North and South.

Rev. E. E Folk, Editor:—The paragraphs you marked in the address of Dr. T. G. Brownson, delivered before the Oregon Baptist Convention last October, are incorrect in many things, and lead to wrong conclusions. The facts show that the Baptist policy of the South has resulted in much larger increase of the Baptists of that section than in the Northern States.

In 1790 there were about 70,000 Baptists in America, and they were nearly equally divided between the Northern and Southern States—the preponderance of numbers being slightly with the North. A century afterwards, in 1893, there were in the North, according to the Baptist Year Book, 842,591, and in the South 2,654,397, of whom 1,363,351 were whites, and 1,291,016 were negroes. In a hundred years the Southern policy had resulted in producing three times as many Baptists in the South as had been produced in the North in the same length of time.

But this is not all. The conditions of growth have been more favorable to the Baptists in the North. At the close of the Revolution the population of the two sections was about equal. In one hundred years that of the North has become 44,000,000, while that of the South is but 22,000,000.. Thus the Northern Baptists have had twice as much material to operate upon as their Southern brethren.

Their population has been more accessible. They have occupied a smaller area. They have had many more towns and cities, and their greater development of manufactures and of facilities for transportation have made it easier to reach their people. The war, with its resulting disasters, was a great hindrance to the progress of our Southern people in religion, as in every other respect. Our impoverished people could do little for the support or spread of the gospel.

Laboring under such disadvantages, the fact that Southern Baptists in a century grew to be three times as numerous as their Northern brethren is simply wonderful. Their policy may have been a bad one, but if it was what shall we say of that of our Northern churches, who from larger and more fertile fields reaped a harvest only one third as great?

Dr. Brownson's figures are wrong. His statistics are at fault. He says: "In the thirteen years from 1880 to 1893 the Northern Baptists increased fifty-two per cent. and the Southern Baptists only twenty-five per cent. Now the Baptist Year Book for 1882 shows that there were in the South, white Baptists 974,100, negro Baptists 741,694, a total of 1,715,794. In the Northern States and territories there were 581,146 white Baptists, and 26,023 negro Baptists, total 607,199. In 1893, according to the same authority, there were in the South, whites 1,363,351, negroes 1,291,016, and in the Northern States and territories 842,591. In these years the white Baptists of the South had increased 389,251, or forty per cent. The negro Baptists of the South had increased 549,352, or seventy-four per cent. The total increase of Southern Baptists had been 938,603, or fifty-four and six-tenths per cent—while the increase of the Northern Baptists had been but 235,398, or less than thirty-nine per cent.

Thus with her vastly superior advantages in schools and theological seminaries—with her great wealth and with twice the population to be reached, neither in actual numbers nor in per cent. of gain does she equal the impoverished South.

What he calls "policy of the South," "the planting of churches in country communities" to the neglect of the towns and cities, has never been the policy of the mission organizations of Southern Baptists. This is evidenced by the fact that the Home Mission Board has aided in the establishment of churches *in every capital city in the South*, including the National Capital, where it has aided ten feeble organizations, and in nearly every town and city of importance from Baltimore to El Paso. It has done much work in the country because the population of the South has been largely rural, but it has given equal aid to the urban communities wherever that aid was needed.

I desist from further review of the statements of this address, though I am sorely tempted to reply to the mistaken accusation that the policy of the South has stood in the way of the development of the missionary spirit. This I am sure is not true. I may reply to it at another time.

I. T. TICHENOR.

Atlanta, Ga.

—*Dear Editor:*—I can't afford to give your paper up. I wish every Baptist member in the State of Kentucky would take it. It does my soul good to read what a grand work our Baptist people are doing in our sister State of Tennessee.

D. W. CALDWELL.

Hiladale, Ky.

The Orphanage.

Dear Bro. Folk:—I have just read the letter of W. H. Mountcastle of Mossy Creek. I like its "ring." He says ten cents from each Baptist in Tennessee will pay the Orphanage debt. Now, while it is impossible to get that amount from each one (not that there is one of that 100,000 but could pay it, but we can't reach them), are there not 2,000 of that number that will join Bro. Mountcastle in either collecting or giving five dollars this year and thus pay off the debt? I will be one to promise that sum, thus paying the ten cents for almost one-third of our 150 (Oak Grove) members.

I had the pleasure a few days since of visiting the Home. The motherly matron kindly showed me through the building from parlor to kitchen. She informed me that she had thirty-four children then in the Home. Most of them were at school, but I saw enough of the contented little fellows there in a comfortable home, under the care of such a kind-hearted and tender "mother," as the little ones call the matron, that if I had not already been a friend of the Home, as Bro. Thompson knows, I should have been converted then and there.

One of our members promised five dollars recently on a new pledge which I hope he and Bro. T. will allow to go on this proposition. That will only leave 1997. I trust several more of our members will join the "band." Will not at least 100 brethern or sisters send their pledges to Bro. Thompson during the next week, and let him report them to the BAPTIST AND REFLECTOR? There are certainly 2,000 readers of the paper that will respond to this call at the rate of 100 a week and thus in twenty weeks have the debt paid or pledged.

With best wishes for the Orphanage as well as the best Baptist paper I ever read, I remain your brother,

H. S. TAYLOR.

Adairville, Ky.

P. S.—My home and church are in Tennessee, though my postoffice is in Kentucky.

"Help The Lowliest."

J. B. Gambrell, D.D., President of Mercer University, Macon, Ga., in writing recently to a Northern Baptist minister, says:

"Last June I delivered a diploma to a preacher who had completed his studies at Mercer. The next day, in my office, he said: 'Do you know how I came to enter Mercer? It was in this way. I was preaching out in the country, and the people there said they thought I could beat two college men; but I was not satisfied. There was a feeling that I needed a much better training to do the work that was upon me. One day I met a colored brother on the train, and he told me of his studies in the Atlanta school for colored preachers—how greatly he was helped—and wound up by saying that he did not see how any preacher could be willing to go into the work without an education. When he got through, one thing was settled; I determined to go through Mercer. How, I did not know, but my purpose was fixed—to have an education.'"

Dr. Gambrell adds these significant words: "He is one of our best men; and how true it is that we cannot help the lowliest of our people without helping ourselves!"—*Examiner.*

Let us give you some facts concerning Ministerial Education at Carson and Newman College:

Dearly Beloved:—Confident of your interest in everything that tends to the progress and promotion of our Baptist Zion, we lay before you the claims of your Education Board, fully assured of your helpful co-operation.

To this Board is committed the good and necessary work of aiding needy ministerial students to secure an education. We help only those who are unable to help themselves, and who are sanctioned and commended by the churches from which they come. We have no funds but the money furnished by the broad-minded and liberal friends of Christ, like yourself.

The Board is in great need. We have no money and bills are due.

There are *thirty* ministerial students at the college and twelve of them are dependent on the Board. Each student costs from $5 to $9 per month while at college. We need $300 now. Will you not see that a collection is taken and the money sent to W. M. Woodcock, stating in your letter to him that the money is for the ministerial students at Carson and Newman College? Thanking you beforehand for the aid we are assured you will give, we are your brethren,

R. R. ACREE,
S. E. JONES,
J. T. HENDERSON,
R. A. HENDERSON,
JESSE BAKER,
S. S. HALE,
W. C. HALE,
J. H. SNOW,
M. D. JEFFRIES,
Educational Board.

A Few Notes.

Dear Baptist and Reflector: We enjoy and look forward with pleasure to your weekly visits. The fact is, Tennessee (Middle, especially) has become a very dear spot to us, and we enjoy anything from there. Wife and I both think that the people of Middle Tennessee are second to none. We speak only of that part because we never lived in any other portion of the State. It was the source of very deep regret to me to have to give up my charges at Carthage and Hartsville, but I trust it will all work out right in the end.

My rest is doing me good and I am feeling better than I have for a long time. I shall try to content myself to remain out of the pastorate for a year at least. But it is so hard to do it! After all, isn't it better to die out than to rust out?

I have just returned from a visit to my dear old father in South Carolina. He has been very ill, and we thought we would have to give him up, but he is better now and may get well. The dear old church of which he has been pastor for sixty-four years has made him pastor emeritus. They won't give him up entirely.

While away I spent one night with Bro. C. C. Brown, twenty years pastor of the church at Sumter, S. C. We spent most of the time in the pastor's "work shop," where he hammers out theology, mends bicycles, developes pictures, and does a little of everything. Brown's a case, sure. Vann of North Carolina says he's a steam engine in breeches and his wife is engineer. He is said to have the best organized church in the State.

I reached home in time for the Boyet and Beville meeting. Never have I seen such crowds at a religious meeting in Stanford. The people listened with almost breathless attention to Dr. Boyet's preaching, and when the invitation was given for sinners to accept Christ they came, and came in numbers. As a result of two weeks' meeting 56 professed faith in Christ. Bro. Beville leads the singing, and he is one of the sweetest of gospel singers. Dr. Boyet's success as an evangelist is marvelous. Never have I seen the Christian people and sinners of Stanford so thoroughly aroused. They go from here to New Orleans to aid the Purser brothers.

Kentucky has lost and Edgefield has gained one of our most brilliant preachers. One of the best judges of such things, in speaking of John O. Rust as a preacher, said, "He is a marvel." Besides, he is a noble fellow, and he carries with him into his new field the prayers and best wishes of a host of Kentucky brethren.

I learn that Carthage has about settled Rev. Rutherford Brett as pastor. That's a good fit. Brett's a splendid preacher and they are a noble people—no better on earth—and things are bound to go well with both.

But this letter is already too long.

R. B. MAHONEY.

Stanford, Ky.

—*Dear Bro. Folk:*—As I haven't seen anything from this place, I will write you a few dots from here. We have preaching every Sunday and we have a good Sunday-school. We have disposed of that dread demon, the saloon. When I first came to Texas, some years ago, there were three doggery shops in our corporation; now they are all gone, and all are out of the country except two or three places. Our county seat, McKinney, will vote on local option in this month. Fannin County went dry last Saturday by about 300. A good many Eastern people seem to think Texas is the home of the wicked, but I find so far that religion, and society generally, are ahead of my old neighborhood in West Tennessee.

J. M. JONES.

Farmerville, Texas.

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

Royal Baking Powder

ABSOLUTELY PURE

BAPTIST AND REFLECTOR

Nashville, Tenn., Mar. 28, 1895.

EDGAR E. FOLK, - - Editor.
H. B. FOLK, - - Business Manager.

A. B. CABANISS, { Field Editor and General Agent.

OFFICE—Cum. Pres. Pub. House.

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THE OFFICE OF A DEACON.

The following editorial is written by request. While the subject is an old one, the principles in it are ever new and we trust its discussion may be of some practical help.

The origin of the diaconate is given in Acts sixth chapter from the first to the sixth verse. True, the word deacon is not used in that connection, but the idea is there. The word is used elsewhere and evidently has reference to the same character of persons referred to in this passage. The reasons for the origin of this office were, as given in the passage indicated, that after the day of Pentecost the number of disciples at Jerusalem had largely increased. Some of these disciples were Greek speaking people who had been converted probably on the day of Pentecost and who remained in Jerusalem. Others were Hebrew speaking people who either lived in Jerusalem, or who had also come up to the feast of Pentecost, and having been converted to Christianity by the marvelous outpouring of the Spirit on that day had decided to remain in Jerusalem. As a result of so many people being detained thus unexpectedly in Jerusalem, without any means of support, among both the Greek and the Hebrew speaking people were a number of widows and other poor who were unable to support themselves and who were being cared for by their more fortunate fellow Christians. It seems that the apostles themselves looked after the distribution of the necessities of life to these persons. But as they were themselves Hebrews, the Greek speaking people thought they were partial to the poor among the Hebrews and neglected those among the Greeks. So there arose a jealous feeling in their hearts and a murmuring among them against the apostles. When the apostles heard of it they called the multitude of the disciples together and said to them: This is not our business anyhow. We ought not to have to turn aside from studying and preaching the Word of God in order to minister to the temporal wants of the people. It is our business to minister to their spiritual welfare. Now you choose seven men from among you whose duty it shall be to look after these temporal matters, so that we may be able to give ourselves continually to prayer and to the ministry of the Word. And this was done.

It is evident then from this account of the origin of the diaconate that the purpose of the deacons is that they may relieve the preacher of the burden of the temporal affairs of the church. The spiritual affairs are more important and are the great ends to be accomplished by the church. But the temporal affairs at the same time are necessary and are at the bottom of the spiritual, and give greater force and effect to the spiritual. A deacon then is to help the preacher. He is to be a kind of assistant pastor to look after the temporal affairs of the church while the preacher looks after the spiritual affairs. Of course the pastor is to have general oversight over the temporal affairs of the church, and at the same time the deacon will feel a special interest in the spiritual welfare of the church, for they are both intimately connected. But it is the particular business of the preacher to look after the spiritual interests of the church and of the deacon to look after the temporal interests.

The deacon is not to run things simply to suit himself. The church does not belong to him; he belongs to the church. He is not the boss of the church, but is only its officer, or as the word deacon literally means, he is to be a *servant* of the church to carry out the will of the church with regard to temporal affairs. Nor is it simply his business to hand around the bread and wine on communion days. The original idea of his office was that he was to minister to widows. Let it be understood, however, that they were the poor widows of the congregation who needed the help of the church. And so as to the orphans. But while the occasion which led to the creation of the office was that the deacons might minister to the poor, the idea, we think, had a still broader application than simply that. They were to relieve the preacher, as we have said, of the cares connected with the temporal affairs of the church. They were to be a finance committee. Some churches appoint a finance committee separate from the board of deacons, but it seems to us that that is what the deacons are for. If not, what are they there for? Much depends upon keeping up the financial side of the church. In fact, no church can be run successfully and accomplish much good unless the financial side is well kept up. A church in debt is apt to be discouraged, and is likely to be indifferent and inactive in the Master's work. The members are disposed to think that the fault is with the pastor because he does not inspire them to zeal and enthusiasm, and they begin, perhaps, to look around for another pastor; when all the time the fault was with the deacons.

Let the deacons take this financial responsibility off of the pastor that he may be able to give himself wholly to the ministry of the Word and to prayer and to accomplish the great work which God has laid upon him, untrammeled by any financial burdens, either of his own or of the church. Let the deacons see that the money for the pastor's salary, for the poor, for missions and for all other benevolent objects to which it is the duty of church members to contribute, is promptly collected. This responsibility which God through the church has put upon the deacons they cannot shift upon any one else. It is their duty to do this work, or at least to see that it is done. In reality it is better that they should do it themselves, as the dignity of their office will carry weight and respect with it and thus cause the work to be done better than if committed to the hands of inexperienced and irresponsible persons.

This may seem hard, but in reality it will be comparatively easy if a proper system is adopted. Let the deacons apply the same business methods to the affairs of the church that they apply to their own affairs. Let them make constant and strenuous efforts to get every member in the church to give something—his part, whether it be large or small—for all of the expenses of the church. Let them see that the preacher is paid enough to give him a comfortable support, and paid that promptly. To do this, of course, a definite salary should be agreed upon, and every cent thus promised should be paid.

Do you say that the office of the deacon is a difficult one? Yes. But remember that as Paul said: "They that have used the office of a deacon well purchase to themselves a good *standing*," as the Greek word means and as the revised version translates it. The office of a deacon is a position of honor and of dignity as well as of duty. He who fills it well will have a good standing with men, who will admire and honor him for his faithful performance of duty. He will have a good standing with God also. God will honor him in this world and at the last will say to him: "Well done, thou good and faithful servant (deacon, the word literally means). Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."

ON TO WASHINGTON.

In order to enable some of our pastors to attend the Southern Baptist Convention in Washington, who otherwise in these hard times might not be able to do so, we have decided to make the following offers: To any one who will send us 20 new subscribers with the money, $40, we will give a ticket from Nashville to Washington and return. We will make the same offer also from other points in the State, or in the South, except that the number of subscribers and the amount of money will vary according to the price of the ticket. Find out the price of the ticket from your place to Washington and send us one new subscriber for each dollar the ticket costs. Both the names and the money must be received at this office by May 1st, so that we may have time to order the ticket. If there are some church members who do not care themselves to attend the Convention, but who would like to see their pastor go, this will be a convenient opportunity for them to do some work for the paper and at the same time to confer a great favor upon their pastor. Why should there not be a dozen or more persons to take advantage of this offer?

STATE MISSIONS.

This seems to be a time of general distress. Every one and every enterprise is feeling more or less the financial depression. This is true with the missionary operations of all denominations, including Southern Baptists. As the Southern Baptist Convention meets in Washington May 10th, it was felt necessary to urge especially the claims of the Home and Foreign Mission Boards just at present. While this is true, however, and while there is an urgent need for helping these Boards now, still we here in Tennessee should not forget our own State work. The State Mission Board is also in great need, and while these other Boards have the whole South from which to draw, the State Mission Board can only look to the Baptists of Tennessee for help. Give what you can to these other Boards, but be sure you do not forget the State Mission Board.

DR. BROADUS' SERMONS AND ADDRESSES.

A fresh interest will be awakened in all of the books written by Dr. John A. Broadus on account of his recent death. We have some copies of his Sermons and Addresses on hand and will make the following offer: To any one sending us $2.40, or $1.90 if a minister, we will send the BAPTIST AND REFLECTOR for a year and also give a copy of the sermons and addresses. This offer will apply either to old or new subscribers. The price of the book is $1.50. In this way you have the opportunity of securing a volume of the Sermons and Addresses of this prince of preachers for 40 cents. We hope to receive a large number of orders for the book. Send in your order soon, however, or the supply may be exhausted before it comes.

PERSONAL AND PRACTICAL.

—The cut of Dr. Broadus used in last week's issue of the BAPTIST and REFLECTOR was kindly loaned us by the *Kentucky Baptist*. We had two other cuts of him in the office, but this was made from a more recent picture and was a better likeness of him.

—It is said that "one of the most popular religious books in Japan is 'Bunyan's Pilgrim's Progress,' which Japanese artists have illustrated with great success." We trust that the entrance of God's Word in this indirect way may give light to those Japanese minds and hearts.

—The editor of one of our good Baptist papers announces that he will publish all the articles sent to him irrespective of their merit. If he continues this policy he will soon have either very few contributors or very few subscribers. A paper should be published in the interest of its readers, not its writers.

—In a private letter Bro. C. G. Jones, recently of the First Baptist Church, Chattanooga, now pastor of the First Baptist Church, Covington, Ky., writes us, "Am getting along finely. Was never happier than now, and have the best church in the land." We are glad to hear that Bro. Jones is so happily situated.

—Rev. J. M. Lambert relates in the *Baptist Helper* that as he was baptizing some candidates in Dixon's Creek on the third Sunday in October, 1881, a dove came and lit upon a branch of a tree just overhanging the place of baptism. It was a very striking reminder, of course, of the descent of the Holy Spirit in the form of a dove at the baptism of our Savior.

—In a private letter from Bro. W. O. Carver, written March 20th, he says, "You know, of course, of our great loss and need not that any should tell you of Dr. Broadus. You may be pleased to know that the universal sentiment is that we shall all be but truer to the Seminary and more determined to make it and ourselves what Dr. Broadus would wish us to be. There seems no danger of loss in patronage, such as was feared."

—We were glad to see our friend, Rev. C. E. Nash, editor of the *Kentucky Baptist*, in the city on Monday. He preached what were spoken of as two excellent sermons at the Edgefield Baptist Church Sunday, Pastor Rust being prevented from preaching by sickness, and also made an interesting talk to the young ladies of Boscobel College in the afternoon. He seems quite hopeful as to the prospects of the *Kentucky Baptist*.

—A brother requests us to give our idea as to what day is the end of this century. Dec. 31st, 1900, of course. A century is 100 years, not 99. It does not end until the close of the 100th year. It is a common error to suppose that the century will end with Dec., 1899. Even such distinguished gentlemen as the editors of the *Independent* and the *Western Recorder* fell into this error a few years ago. We corrected them at the time. It will take only a few minutes reflection to perceive the mistake.

—We enjoyed very much last week a visit from our friend, Rev. A. J. S. Thomas, D.D., editor of the *Baptist Courier* of South Carolina. He had been to Louisville to attend the funeral of Dr. Broadus, and stopped over in Nashville for a day on his return. He is making one of the best Baptist papers in the South. Many of our readers will be glad to know that he reports Rev. C. S. Gardner, who recently went from the Edgefield Baptist Church, this city, to the First Baptist Church of Greenville, S. C, as getting along splendidly. He has a fine church and is taking a strong hold both upon the church and the community.

—As mentioned by herself, this week closes the first year of Mrs. Laura Dayton Eakin as editor of the Young South department of the BAPTIST AND REFLECTOR. She has given on her page a summary of the work accomplished. Considering all of the circumstances, this has been a remarkable work, we think. When she began the work a year ago, she was a stranger to most of the readers of the BAPTIST AND REFLECTOR. Now, however, she is no longer a stranger but a friend. She has written herself into their hearts and they have learned to love her. We trust that during this year she will be able to lead the children to the accomplishment of still more for the Master than they have done during the year just past.

—Dr. Parkhurst has invented the word andromania, on the style of anglomania, to describe the tendency on the part of many women at present to imitate the men. It seems to us that the word *gunemania* would be quite appropriate just now to describe the prevailing disposition upon the part of young boys and dudes to imitate the women. With long hair parted in the middle and sometimes with bangs, with long tailed coats reaching almost to the ground, many boys appear to try to look as much like the girls as possible, and often they succeed to such an extent that you can hardly tell one from the other. It seems to us that gunemania, or the woman mania, is just about as prevalent at present as andromania, or the man mania.

—Col. T. H. Reeves, of Jonesboro, Tenn., requests us to change his BAPTIST AND REFLECTOR from Jonesboro to Washington, D. C., and states that he will make his home in Washington, and will move his family there. He has a son living there and he was anxious to have all of the family together. We regret very much to lose Col. Reeves and his excellent family from Tennessee. He has been prominent in our denominational affairs for a number of years, having frequently been moderator of the Holston Association and several times vice-president of our State Convention. He and his family will be especially missed in the Jonesboro church, where they have long been so useful. We trust, however, that they may find a pleasant home in Washington.

—We have looked carefully through the columns of our religious exchanges for that condemnation which the fifty-third Congress so richly merited on account of the outrageous act of Sabbath desecration that characterized its last hours. They all are as silent as the sphinx. And, as we see it, such silence is the hardest blow the Christian Sabbath could possibly receive.—*Texas Baptist Standard*. You betray yourself, Brother Cranfill. You could not have looked very carefully through the columns of the BAPTIST AND REFLECTOR or you would have seen that in our issue of March 7th, on the first page, we had nearly a column in condemnation of that most disgraceful affair. You will have to read the BAPTIST AND REFLECTOR more carefully next time.

—In our editorial about Dr. Broadus last week, we stated that the Seminary was reopened after the war in 1866. It should have been 1865. In mentioning the books written by him, we left out two important ones. One was his "Harmony of the Gospels," which, we think, is by far the best harmony of the gospels ever written. The other was the "Improved Version of the New Testament," which was written in connection with Drs. Westcott and Hovey at the request of the American Baptist Publication Society. We regard this version as the best of the many recent translations of the New Testament. It has come nearer embodying the results of the scholarship of the world along the line of text criticism than any other recent translation of which we know, and we may say that we have them all in our library. We have found this so satisfactory, however, that we are accustomed to use it constantly in our reading.

—The 40th volume of Spurgeon's sermons has just been published. This brings up the number of weekly sermons continued for forty years without a single break to 2,393. The English correspondent of the *Examiner*, Rev. R. Shindler, says that "it is calculated that nearly one hundred millions of these sermons have been sold, and they are to be found among all English speaking people, while large numbers have been translated into very many foreign languages. During the whole period of his ministry Mr. Spurgeon usually preached three times every week, and as the whole of his sermons were reported, and only one published each week, there yet remain manuscripts of sermons sufficient to supply one per week for nearly ten years to come. The demand still continues alike for those recently published and the old ones." This is certainly a most marvelous record, unsurpassed in the previous history of the world, and likely, we presume, to remain unsurpassed.

—It is always a pleasure to spend a while in old Brownsville. The town now seems to us to be on the upgrade. We noticed in a brief visit there last Saturday and Sunday a number of signs of improvement. They have recently secured waterworks and a telephone exchange in the town. The Baptist church there is one of the best in the State. The membership is neither very large nor very wealthy, but it is a very intelligent and liberal one. The church was asked by the Big Hatchie Association for $300 for benevolent objects. Pastor Trotter thinks that it will give about $500. We have one thing against Bro. Trotter, and that is that he will never let us hear him preach—whether from laziness or what, we are not quite sure. His people speak of him as a fine preacher. The Brownsville Female College seems to be prosperous. Arrangements have been about completed for making considerable improvements upon the buildings during the summer, which will make them much more attractive and comfortable. There is a spiritual atmosphere about the school which is very pleasant. Every afternoon the young ladies assemble in one of the rooms of the college and have a prayer-meeting, usually led by President Folk. In company with Pastor Trotter we had the pleasure of attending one of these meetings Sunday afternoon, and enjoyed doing so very much.

—Rev. Thomas Dixon, Jr., has resigned the pastorate of the 23rd Street Baptist Church, New York City. The occasion for his doing so was that he has built him a home at Cape Charles, Va, where he spent the week with his family, and would simply run into New York to preach on Sunday. The members of the church said that they wanted not only a preacher, but a pastor. The real reason, however, for his resignation seemed to be that he had got too broad in his notions for those Baptists. In his letter of resignation, he said that he felt it his duty to lift men out of the ditch, and not simply to make a few Baptists. Yes, Tom, but why not do both? While lifting men out of the ditch is the essential thing, is it not a matter of some importance to make Baptists out of them after you get them out of the ditch? Mr. Dixon started out in New York with brilliant prospects. He says, in closing his letter of resignation, that during his pastorate they have turned thousands from the hall who could not gain admission, made their influence in the community felt for righteousness, witnessed the confession of faith of over 1,500 people, received 415 new members, raised in the congregation $81,000, and without a single rich member or friend to help paid all their expenses and gave $20,000 to outside missions and benevolences. This is certainly a fine record, but the work seems to have been more brilliant than solid. When Tom first went to New York, we stated that he had the opportunity to become a Spurgeon, but that if he did not mind he would be only a Talmage. How striking is the resemblance now between him and Talmage! Both are brilliant; both are sensational; both attract crowds to hear them—and both are left without churches, and with no permanent results to mark their ministry.

THE HOME.

Little Things.

My time is spent in little things,
In doing things so small,
That when the day
Has passed away
Why nothing shows at all.

The world is made of little things
The particles are small,
Each is of worth
To form the earth,
The great world needs them all.

I'll work along in little things,
Nor care that they are small,
But do my best
And leave the rest
For God can see it all.

—Christian Leader.

Jake's Well Wisher.

BY SALLY CAMPBELL

Jake Coburn, with his mouth full of nails, was hammering away at some private construction of his own when little Susie Briscoe came walking home from school. She passed him slowly, swinging her book satchel by one string in meditative fashion. Having gone beyond him she gazed over her shoulder several times, then finally dropped the books on the grass, ran back, and watched him work in silence.

"Well, little Miss Susie," said Jake as he took the last nail from his mouth, "what have you got to say?"

"Why, I've got to say," said Susie, looking rather scared but determined, "that I'm very sorry you're a poor fellow."

"What is that?" asked Jake, staring at her in doubtful surprise.

"And I'm sorry," Susie went on, in a hurry to get it all said, "that you don't pay any attention to your mother's dead memory; because she was so very good indeed, and prayerful for you all the time, and wound up in you, because you're her only child. It's too bad."

Jake laid down his hammer and drew his brows together.

"Who has been talking about me?"

"Just our minister and my grandma. You musn't mind them; you know they take so much interest in everybody's goodness that it isn't for curiosity when they talk about you; they want you to be improved."

"They are very kind, I'm sure."

"Aren't they?" asked Susie innocently. "They said they felt a great deal of pity for the way you do, and they wished they could help it."

"They'd better leave my affairs to me, and not trouble their heads with them."

"They have to leave them to you, of course. Nobody can help your ways for you but your own self, except they can keep wishing you would, and hoping so. But grandma said maybe it might do some good if you had a well wisher that would talk to you and ask if you wouldn't you stop and think. So I thought I'd like to be it."

"Well, now just let me tell you something, Susie. You are a nice little thing, but you will get yourself into trouble if you go around meddling in other people's business like this."

Jake was ashamed of himself while he was saying it, but still he said it. Susie, however, had lost fright since the subject was well entered into, and was ready to stand by her guns. She drew a few steps closer, and said coaxingly:

"I wish you'd promise not to go to the Jobtown picnic."

"I thought that was at the bottom of it," said Jake, with a smile. "No, I can't promise not to go to the Jobtown picnic, even to please you, or your grandmother, or the parson."

"Couldn't you to please your mother?"

"It wouldn't do her any good."

"God would tell her someday," said Susie, softly; "and he'd feel pleased right now."

Jake shook his head. "It would be particularly jolly—wouldn't it?—to pass the Fourth of July alone. If you will bring me an invitation to celebrate with the President, I will give up Jobtown. That is the only bargain I can make."

Not one word more did Susie utter, but turned on her heel, picked up her books, and departed post haste.

A new idea sprung up in her little head, and within ten minutes she was asking for Nat Drummond, the best and the best liked boy in the shool.

"This is an unexpected honor," said Nat, shaking hands very elaborately with his visitor.

"Nat," she said, "are you boys getting up some fun for Fourth of July?"

"Are we! Just you wait and see, Miss Inquisitive."

"No, it isn't that." She shook her head in earnest denial. "I'm not Paul-prying a bit; only I want you to take a piece of advice about it, if you are."

"A pretty hard thing to take sometimes; worse for puckering than quinine."

"Because, if you are getting up something, you must be having lots of nice times and secrets already; and I want you to make room in them for one more. Couldn't you?"

"It depends on who the one more is."

Susie's face fell a little as she said, hesitatingly:

"It's—it's Jake Coburn."

Nat whistled. "Jake isn't exactly of our feather, my dear little girl. Maybe you don't know it, but there is a difference in boys."

"Yes, I do know it," said Susie, soberly; "but you don't want it to keep being more and more different, do you? Suppose you could make Jake more alike if you tried; you'd have to try, would't you?"

"I haven't any idea that we could."

"But how do you know till you've tried?"

"Is that how you argue?" said Nat with a laugh. "You ought to be scene-shifter."

But Susie was supremely indifferent to the rules of debate.

"Maybe Jake would change his mind about being in so much bad company, if some of you nice boys would invite him into yours."

"What about evil communications corrupting our good manners?"

Susie believed in St. Paul and her copy-book with all her heart, so that for a moment she was staggered.

"But you don't believe it means that for people that choose a few evil communications just to help somebody, not because they like them; do you?"

"No," admitted Nat, honestly, "I don't."

"And Jake's mother was so good."

"That's true. Jake's mother is his strong point."

"But she's dead, so he hasn't any strong point now, and he needs it. I shouldn't wonder at all if you other boys were expected to make one for him."

"Most probably he wouldn't accept our services."

"But you aren't sure; it's only a maybe. And even if he wouldn't, if you ain't sure, it's just as big a neglect not to try."

"Upon my word," said Nat, half amused, half vexed, "you have more logic than I thought. Well, I'll see about it."

The result was that he went, on that same night, after Jake and invited him "in the name of the crowd" to a share in certain mysterious preparations for the Fourth.

"No!" cried Jake, stormily. "You may tell your crowd that I refuse. I don't fancy being the black sheep among all you nice little white lambs. I choose to stay where I belong."

"You belong with us," said Nat quietly. "That is just the reason why we want you."

"Yes, you are fairly hankering after the pleasure of my society, no doubt. I tell you I am not a mission field; when I want the gospel I'll advertise."

"It seems a miracle that your mother's son can do without the gospel."

Maybe it is, but it needn't surprise you. Beelzebub works that sort of miracles every day. It was a mistake about his casting out devils; but he can go and find others and enter in." He waited a moment, then burst out again, "I wish everybody in this town would not come pestering me about my concerns. I tell you I am going to please myself.

"You mean you are going to try, don't you, old man? Pleasing himself is about the hardest job any fellow can be at. I know; I used to be in the business not long ago. And you know, too. There isn't any more uncomfortable taskmaster, more exacting and discontented than yourself. Deny it if you can."

Jake did not deny it.

"And, Jake," Nat went on, lowering his boyish tones reverently, "I am working with another Master now-a-days. I wish I could tell you how much better it is. I wish you would let us boys try to help you straighten things out and start fresh. I wish," putting his hand in his pocket, and drawing forth a yellow ticket, "you would take this and come over to-morrow night."

He did not feel very hopeful of success; but then he did not know how swiftly Jake's thoughts traveled to the bed of periwinkle, near the graveyard fence, and to the bits of cardboard that were scattered under its purple bloom.

"I'll take it," he said, "and—thank you."

Jake secured one of those tickets when the great occasion passed, and has it to this day, shut up between the pages of his well worn Bible. He let Susie look at it once, when he had had it there about a year.—*Christian Observer.*

THE AIM OF CHRIST'S WORK.—"Peace on earth" was the aim of Christ's work in this world. The whole gist of his doctrine and the burden of his teaching consisted in counsels to men how to put an end to strife with their fellowmen and live together with them in mutual helpfulness. All this teaching, which was the whole content of his gospel, was grouped about and crystalized in the Golden Rule, whereon our modern world is founded as on an everlasting foundation. To believe in Christ and not to believe in the Golden Rule as the only plan for social organization, seems to us a moral and rational impossibility—an unthinkable proposition. Just this, however, our ancestors undertook to do, and it is fair to admit that they were frank about it; they made no pretenses.—*Edward Bellamy in Ladies' Home Journal.*

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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 may be addressed.
Young South Motto: Nulla Vestigia Retrorsum.

Two Little Girls.

BY MARGARET E. SANGSTER.

This little girl is very poor;
She has troubles, she finds, she can scarce endure;
And yet, my dear, she has playthings plenty—
Dolls as many as two-and-twenty,
Houses and arks and picture-books,
Something pretty wherever she looks
But half the time she's puzzled to know
What to do with the wonderful show,
Tired of dollies two-and-twenty,
And bored with her various toys aplenty.

That little girl is very rich,
With an old doll like a perfect witch,
A broken chair and a bit of delf,
And a wee cracked cup on the closet shelf,
She can play with only a row of pins;
Houses and gardens, arks and inns,
She makes with her chubby fingers small,
And she never asks for a toy at all.
Unseen around her the fairies stray
Giving her bright thoughts every day.

Poor little girl and rich little girl,
How nice it would be if in Time's swift whirl
You could—perhaps not change your places,
But catch a glimpse of each other's faces:
For each to the other could something give,
Which would make the child-life sweeter to live,
For both could give and both could share
Something the other had to spare.
—Harper's Young People.

Young South Correspondence.

I begin this review of your letters with a very grateful heart. We have worked hand in hand and heart to heart for a whole year. In all my life I have done no work that has given me greater pleasure. Of course there have been some mistakes made, and I am not at all satisfied that what has been accomplished this year shall be our standard for even this one we now enter. I can see many ways in which we can improve, and I pray God we may always *go forward.*

Perhaps you remember that I began last week with the sad story of a lost contribution, the first in all the year. Only the next day there came a letter from Lizzie Chambers, saying the letter was mailed by mistake without it. So that is all right now, and we can give all honor to our postal service, as not one penny sent me has gone astray. I have received checks, postoffice orders, express money orders, stamps of different denominations, paper currency and coins, as well as registered letters and quilts by express, all promptly and in perfect order. What a great country this is we live in anyway!

Harrison Vaden Lee of Carthage has a nice suggestion to offer:

"My mother will give me all the eggs she gets on Sunday, and I hope to fill my bank soon."

Who else has a sweet mother who will give all the "Sunday eggs?"

Mrs. A. A. Smith of Statesville has some fine words for us:

"I am glad to know of the grand work the Young South is doing in both the foreign and home field. May God bless all who have an interest in it."

What a nest of little workers we have at Shiloh! How I wish all the pyramids sent in such quick returns. Just read this:

"We empty our pyramids and send you the contents for our work in Japan. We have worked hard, and we willingly begin anew, this time for the Orphanage.

LENA FLETCHER,
WAVA WILLIAMSON."

A lovely young Tennessee girl, lovely because she is teaching in Louisiana where there are no Baptists, sends in a willing offering. We are so glad the BAPTIST AND REFLECTOR sustains and cheers her, and we hope to hear from her again.

From Watertown "Z." hopes not to be too late to be counted in this year, and the generous gift is in good time, and our gratitude goes without telling.

And here's what a little girl writes from far-off Texas:

"I send an offering for our missionary, because I think that is most needed now. When we lived in dear old Tennessee, Helen and I raised chickens for our mission money, but since we have been in Texas the little we have given has been made up helping mamma. We hope, though, to pick cotton next fall. That will not be so hard when we think of the good cause. We enjoyed Mrs. Maynard's letter. GRACE LINSLEY."

The oldest town in Tennessee sends the following:

"I trust the Young South has not forgotten brother and me. We have not written since Aunt Nora left, but we have enjoyed the letters.

IDA V. AND JOHN B. COX."

You will see in the "Receipts" what a grand gift came with this brief note. We are so glad to welcome them back to our circle.

Then Kentucky greets us most cheerily:

"I wish this offering for our missionary was more. May God bless the good work.

(MRS.) A. S. TAYLOR."

We are very glad it is so much

Didn't I tell you so? Here's our little Parisian again:

"Since I have seen our missionary's picture she feels nearer and dearer to me.—I cut it out for my album. I hope to read another letter from her.

NELLIE POWELL."

I think our Nellie has a little private gold mine somewhere. She has sent money in more frequently than any one else this year. May she keep it up.

My own old home, Shelbyville, sends a nicely written letter:

"I am eight years old, and I enjoy the Young South very much. I send ten cents for our missionary in Japan. BRONSON EARL STOUT"

You will be saddened by this reference to one of our best workers who has lately "fallen asleep." Is it not sweet, though, to know our circle reaches into the heavenly country?:

"I was sorry to learn of the death of our good and faithful friend, Beulah Green. She has written so many sweet letters to the young South. It is sad to know there will be no more from her pen. May we all meet her in heaven. JOSIE JANEWAY"

But we ought to rejoice that for her all pain is gone forever! She can walk the golden streets. She is no longer one of the "Shut-In Band" as she was here.

IVORY SOAP
IT FLOATS

Are your dishes rough and dull looking when they come on the table? Were they washed with a rosin soap? Rosin is sticky. Ivory Soap washes clean and rinses readily.

THE PROCTER & GAMBLE CO., CINTI.

Hark! Do you not hear a great buzzing? Thirty-five "Busy Bees" are swarming at our door. How charmed we are to let them in, especially when we see the "honey" they bring. The young South greets them one and all, and begs that they will come again soon. This time they treat Japan with their treasured sweets. Next time the Orphanage will smile. So says Mrs. W. L. Cate of Mossy Creek.

Then this you must see. It comes from Lella:

"It is with pleasure that I send an offering for the Orphanage and one for Japan also. I enjoy the Young South very much. I hope God will bless us in this noble work.

MARY E. RUTLEDGE"

That's a good old Revolutionary name, I shall expect good work from one who bears it.

The last brings up our "Light Infantry," and dates from our stronghold, Humboldt:

"I am just one year and a half old, but my mamma and papa tell me about the orphans at Nashville. I feel so sorry for them, because they have no papas and mammas to bring them candy. I want to help them all I can. I can not make much money yet, but I do little things for papa some times. When mamma asked me if I wanted to send this quarter to buy something for the orphans, I bowed my head and said, 'do.' I hope to send more soon.

CARMEN E. JAMES."

Is that not a sweet little letter? God grant he may grow up a good man.

I have been compelled to condense your letters very much this week because there were so many, and I wanted space for our resume of the year's work. You will pardon me. I hope you will read very carefully what we have done, and file it away for future reference. I thank you one and all who have contributed to this page of ours in any way. I count you all my friends. With fondest hope for the Young South's future, I am yours most truly,

LAURA DAYTON EAKIN.

Receipts.

Previously acknowledged	$274 81
"Z," Watertown	1 00
Grace Tinsley, Texas	25
N. C., Louisiana	10
Ida V. and John B. Cox, Jonesboro	5 00
Lizzie Chambers, Alabama	35
Mrs. A. A. Smith, Statesville	1 00
Floyd Fletcher, Shiloh	1 00
Carney Fletcher, Shiloh	1 00
Lena Fletcher, Shiloh	1 00
Wava Williamson, Shiloh	1 00
Mrs H. S. Taylor, Kentucky	1 00
Nellie Powell, Paris	25
Bronson Earl Stout, Shelbyville	10
Mary E. Rutledge, Lella	25
Carmen E. James, Humboldt	25
"Busy Bees," by Mrs. Cate, Mossy Creek	2 50
Total	$290 86

Appropriations for the year ending March 28, 1895:

For debt of Foreign Mission Board	$100 00
For support of Mrs. Maynard	100 75
For Orphanage	86 11
For Sunday-school and Colportage	3 00
For postage on pyramids	1 00
Total	$290 86

First Annual Report of the Young South.

By a glance at the "Receipts" you will see that the Young South has contributed for all objects during the year ending March 28, 1895, $290.86. Of this amount $200.75 was for Foreign Missions. To the Baptist Orphanage at Nashville a sewing machine, a set of China, matting for the reception hall and furniture for same, two handsome worsted quilts and $20.76 on the "chapel fund" have been presented by the Young South. The Sunday-school and Colportage Board has had $3 During the first quarter the receipts were $27.75; during the second they reached $75.19, and the third went back to $70.74, while the fourth gave the treasury a total of $117.08. You will note a gratifying increase as the months have slipped by.

The Young South has received letters and offerings from Tennessee, Kentucky, Virginia, Missouri, Mississippi, Arkansas, Georgia, Mexico, Japan, Idaho, Texas, Florida, Louisiana, Indian Territory, Oklahoma, Oregon, Washington, California, Alabama, Maryland and West Virginia. The little candle throws its beame afar.

Two of the Young South's most beloved and earnest workers have passed to the great beyond—Mrs. Mattie Gilliam Haw and Miss Beulah Green. The memory of their gentle deeds and kindly words will ever linger with this band. May their beautiful example stimulate those left below.

The year has been one of great pleasure and profit, but its crowning event was the selection of Mrs. Bessie Maynard as

THE YOUNG SOUTH MISSIONARY.

She carries the Young South standard across the Pacific, and by God's help this devoted band of the Savior's children will work through her another year in the Sunrise Kingdom. Shall we not thank God and take courage? L. D E.

In Curing
Torturing
Disfiguring
Skin Diseases
Cuticura
Works Wonders

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RECENT EVENTS.

—Rev. E. E. Blount of North Carolina has accepted the pastorate of the Baptist Church in Cambridge, Maryland.

—The Mormons are said to be creating some excitement and making a few converts in Wake County, North Carolina.

—Rev. T. S. Burgs has moved from Wingo, Ky., to Domphan, Mo. His correspondents will please note the change of his address.

—Rev. J. T. Edmondson has been assisting Rev. E. Y. Mullins in a meeting at Lee Street Church, Baltimore. There were about 40 professions of faith.

—Rev. Russell H. Conwell of Philadelphia, Pa., recently celebrated the anniversary of his birthday, and among the gifts received was $1,000 from his members.

—Dr. J. S. Felix, now holding forth with great results in Asheville, N. C., is to occupy the pulpit of the Brantly Baptist Church, Baltimore, during the month of April.

—Rev. H. M. Hines of Richmond, Va., the noted evangelist, is aiding Rev. F. R. Boston in a meeting in the latter's church in Warrenton, Va., and many conversions have already been reported.

—Rev. H. C. Rosamon, late pastor in Texas, has accepted the pastorate of the Baptist church in Helena, Ark. Bro. Rosamon is a native of Tennessee, and was pastor in this State before going to Texas.

—George W. Norton, Treasurer of the Southern Baptist Convention, has been notified by George H. Jones, administrator of Berry Leage, deceased, of a bequest to the amount of $933 for the Convention.

—The *Religious Herald* mentions a donation of $50 just received from a friend, to be used in sending that paper to those who wish to take it but are not able to pay for it. This is a good way to do effective missionary work.

—The *Biblical Recorder* says Professor H. Williams, a Calvinistic Methodist of Wales, Great Britain, has created a stir in Wales among all denominations with a pamphlet in which he admits that Baptists are right in baptizing by immersion.

—Rev. L. B. Jarmon will preach at Lascassas the first Sunday in April next. Bro. Jarmon is the authorized agent for the Baptist and Reflector, and will receive and receipt for any subscriptions that may be paid to him, and the parties will be duly credited as soon as Bro. Jarmon can make report to this office.

—The Seventh Baptist Church of Nashville met Sunday, March 24th, at 3 p. m., pursuant to previous arrangement, for the purpose of ordaining as deacons Brethren J. M. Kiningham and Eugene Holman. The council was composed of the pastors and deacons from the other Baptist churches of the city. The services were most impressive, and we trust productive of much good. Both the church and Sunday-school are in a prosperous condition.

—Bro. E. A. Dorris of Worsham, Tenn., called last week with one of his eight living sons to renew for the Baptist and Reflector. He brought with him, as a present and pleasant reminder, a picture of himself and his wife and their nine grown sons all in a row, the father and mother sitting in front. What is remarkable, they are all perfect in body, sound in mind, and exemplary in morals. The mother, who has raised such a parcel of noble sons, is worthy of all honor and praise, and we would cheerfully take off our hat to her. The oldest died Feb. 24th, 1895, leaving four children and their mother surviving him. His obituary will appear in the Baptist and Reflector in the near future.

—On account of the failure of the orange crop and the killing of many of the orange trees in Florida, due to the cold spells during the winter, the *Florida Baptist Witness* has been compelled to utter a cry of distress. The State Mission Board also raises the danger signal and appeals to the Baptists of Florida to stand by the *Witness* in this its time of need. We trust that they will do so promptly and satisfactorily. The *Witness* is one of our best exchanges. Its columns are also bright and interesting. Besides that, it is necessary to the Baptists of Florida to act as a medium of communication in carrying on their work. We hope that its enforced cry of distress may bring to its assistance, not only those who were previously its friends, but also a large number of others, so as to entirely relieve its necessities.

—There is more Catarrh in this section of the country than all other diseases put together, and until the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
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—The Missionary Baptist Church at Macedonia, Tenn., notifies her sister churches that she has excluded Elder E. M. Keltner from her fellowship and demanded his credentials, which he refused to return. Done in conference this March 7, 1895.

H. D. CLIFF, Mod.

J. H. BINN, Church Clerk.
[All papers please copy.]

—Mr. Will D. Upshaw, of Atlanta, Ga., more widely known as "Earnest Willie," gave an entertainment at the Baptist Church, Monday night, March 7th, in the interest of the Woman's Missionary Society. "Earnest Willie" met with an enthusiastic reception and was given a cordial welcome by our people. His audience was the largest that has greeted any lecturer at this place for years—much larger than the audience which greeted the great lecturer, Ex Governor Robt. L. Taylor, when he was last here. Everyone was delighted with the entertainment, which was quite edifying, and spoke in the highest terms of the same.

Morristown, Tenn.

—Rev. Geo. A. Lofton, D D, Nashville, Tenn.—*Dear Doctor:* As you know, I gave up my work as Superintendent of Missions, and came here last August for the purpose of trying to save to our cause the only first-class church house now in our possession in Tennessee, and one of the most valuable owned by our people in the South. The Lord has blessed my work here. A reunited membership, weekly additions, and our current expenses promptly met, despite the unprecedented "hard times," are among the potent signs of Divine favor. There is a mortgage of about seven thousand ($7,000) dollars upon our church property, a payment of $1,300 of which sum is due the 15th prox. I have decided, doctor, after much prayer and consideration, to make an appeal to the white Baptists of the State, asking the pastors to call upon their members at one service, the first Sunday in April, to contribute just five cents each toward our debt. I am expecting the response to be, at least, sufficient to stimulate us to higher and continued exertion. With less than two hundred members, and not twenty per cent. of them with regular work, we raised last year over $3,000. Yours for Jesus and the Baptists,

M. VANN.

Chattanooga, Tenn.

—Many people, with the notion that nature ought to take care of herself, allow a cough to plague them for weeks and months. Whereas, if nature were assisted with a dose or two of Ayer's Cherry Pectoral, the cure might be effected in a very few days.

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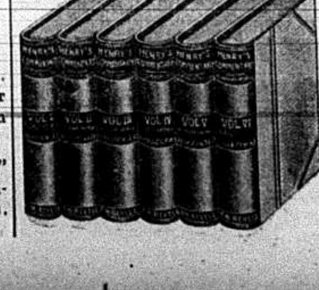

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Appointments.

Bro. J. M. Nowlin, our field agent for West Tennessee, will visit the following churches and preach in the interest of the BAPTIST AND REFLECTOR. We hope the brethren mentioned at each church will see that the appointments are published and that he is met, entertained, conveyed and all needed assistance rendered to forward the good work and help to put our paper in every home. Denmark, Monday night after the fifth Sunday, or April 1st, W. B. or J. L. Burton, Denmark; Maple Springs, Tuesday night, April 2nd, G. G. Brown, Uptonville; Whiteville, Wednesday night, April 3rd, W. A. Webb, Whiteville; Mt. Moriah, Thursday night, April 4th, Y. I. Nash, White ville; Harmony, Friday night, April 5th, J. P. Stott, Eurekaton; Somerville, Saturday night, April 6th, J. M. Hilliard, Somerville; Ebenezer, Sunday 11 a. m., April 7th, E. H. Poore, Williston; Oak Grove, Sunday night, Y. M. Halida, Moscow; Lafayette, Monday night, April 8th, J. T. Towles, Rowville; Collierville, Tuesday night, April 9th, J. F. Reed, Collierville; Germantown, Wednesday night, April 10th, E W. Jerman; Eudora, Thursday night, April 11th, R. H. Brooks, White; Central Avenue, Friday night, April 12th, R. H. Boscott, Buntyn; Memphis churches, Saturday and up to Tuesday night, April 16th, R. G. Craig and Dr G. A. Nunnally; White Haven, Wednesday night, April 17th, A. L. Goff and W Kerney; New Hope, Thursday night, April 18th, H. Randle, Dexter; Fisherville, Friday night, April 19th, N. R. Strong; Oakland, Saturday night, April 20th, B. J. Flippin, Oakland; Macon, Sunday 11 a. m., April 21st, J. A. Jack; Beaver Creek, Sunday night, F. S. Layton, Galowsy P. O; Bolton, Monday night, April 22nd, M. Davis, Bolton College; Prosperity, Tuesday night, April 23rd, W. F. Gerden, Bartlett; Egypt, Wednesday night, April 24th, R. W. Pryor, Raleigh; Mt. Pisgah, Thursday night, April 25th, A. G. Edmonds, Cuba; Big Creek, Friday night, April 26th S L Wynne, Lucy.

The brethren whose names are solicited and attached to each appointment can announce a day service at their church if they desire for the benefit of the old and those who do not wish to go out at night, but be sure and hear Bro. Nowlin and subscribe for the BAPTIST AND REFLECTOR or renew if already a subscriber and help in this effort of spreading the grand and good needs of life and salvation and you will be wonderfully blessed and the cause prospered.

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—Receipts of Ministerial Board, Jackson, for February, 1895: Henderson church, $1.50; Grand Junction church, $1.50; Lavinia church, $1.75; Humboldt church, $8; W. M. Woodcock, $3.14; Frayser church, $7.60; Milan church, $35; Milan church L. M. Band, $2.40; Mercer church, $6.45; Mrs. Prewitt, 75 cents; G. W. Dowdy, 15 cents; Jackson 1st church, $25.85; total $100.04. The average at Baltimore Club for February was $5.50. The expenses for all $96.70. I thank the above churches for helping us over February. If the failures of December and January were now met we could sleep soundly one night.

G. M. SAVAGE

Jackson, Tenn.

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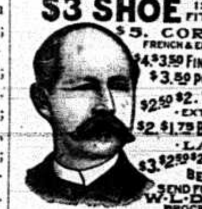

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I have treated many cases with great success, and I am convinced that the Electropoise, properly used, is invincible. Nothing could induce me to give mine up.

I do not care for notoriety of any kind, nor have I written this statement for publication, but if it can be of any use to you or to suffering humanity in any way, you are at liberty to use it. Respectfully,

MRS. GEO. T. COLLINS.

Fulton, Ky., December 3, 1894.

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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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.

CLEVELAND.—

[Dedicated to Mrs. Lizzie Cleveland, daughter of Thos. S. and Annie G. Cleveland of Wartrace, Tenn. She was a member of the Baptist Church at Wartrace. She was buried on Dec 25, 1894. She had been married just a year.]

Another voice in the choir above
Shall sing to-day redeeming love;
Another hand shall sweep the strings
Of a golden harp till heaven rings
With a Christmas anthem new and sweet
Poured at the blessed Savior's feet.

Last year before the Christmastide
She left us as a fair young bride,
A sunbeam vanished from our sight
Making the "Valley Home" less bright,
And now that she hath gone from earth
A shadow dark rests on the hearth.

There with the host beyond the sky,
That first song, "Glory to God" on high,
Announcing the Redeemer's birth,
"Good will toward men," and peace on earth,
She chants to-day the glad refrain
And we would not call her back again.

For in that "house not made with hands
Eternal in the heavens" with bands
Of white-robed angels bearing high
The unfading "palm of victory;"
She dwells where loved ones no more sever,
And Christmas joys shall reign forever.

M H. C.

Greenville S. C.

POWELL—It is with deep regret that we note the death of our much esteemed and beloved Bro. R. C. Powell, of Meigs County, Tennessee. He was born Feb. 13, 1829; married to Mary Cowan, daughter of Joseph Cowan, Nov. 14, 1860; was baptized by Rev. Zac Rose into the fellowship of Good Hope Baptist Church on Oct. 25, 1867; was elected clerk of the church the second Saturday in Aug., 1868, and served for ten years. Bro. Powell was made a Master Mason in Meigs Lodge, No 213, Feb. 2, 1837, and was made a Royal Arch at Charleston near 1868. He departed this life Dec. 25, 1894, aged 65 years, 10 months, and 12 days. We deplore his loss, as Sister Powel has lost a devoted husband, the church a worthy and consistent member, the lodge an esteemed brother, the county a highly respected and influential citizen. Be it to his memory that his last days were of marked resignation to his sufferings and death. His name we revere, his memory we cherish. To the hand of the all-wise and guiding One we commend his bereaved wife and children. In memoriam of Bro. Powell we dedicate a page of our church minutes, and present a copy of the same to the BAPTIST AND REFLECTOR for publication.

J. T. MOON,
B. N. BROOKS,
H. C. GODDRY,
I. T. MASONER,
Committee.

Dr. Kollock in Nashville.

The attention of the reader is especially called to the card of DR. MATTHEW HENRY KOLLOCK, which is in another column. The Doctor is a native of Norfolk, Va. (1834), of a prominent Southern family of Savannah, Ga. He is quoted as standard authority by the "Encyclopædia Britannica," Vol. X, page 135, the "largest and most important work in the world," being in twenty-five volumes, each the size of a large church Bible. He is noted as the discoverer of the active principle of gelseminum, a specific for neuralgia of the face and womb. The Doctor has been all over the world, and has made many cures especially at Hot Springs, Ark., given up by other physicians.

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SECOND QUARTER, 1895.

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—The following is the report of the Committee on the Resignation of Rev. J. T. Barrow, Pastor First Baptist Church at Sweetwater, Tenn:

We, the committee appointed to take action on the resignation of our beloved pastor, Rev. J. T. Barrow, beg to submit the following and recommend the acceptance of his resignation, as offered. In behalf of the church we desire to express our high appreciation of his worth, both as a man and a minister of the gospel.

We sincerely regret the severance of this relation with our dear brother, who has so faithfully discharged his duties as our pastor during the last five years, and has been so successful in building up the church. We realize that in his removal from our midst our church will lose an able and efficient pastor, the Baptist denomination in the Sweetwater Association and throughout East Tennessee a faithful servant, Sweetwater Seminary a wise counsellor, and the community a good citizen.

We most heartily commend our brother and his estimable family to the love and Christian fellowship of those among whom their lot may be cast. He leaves us with the assurance that our prayers shall ever be for the blessings of the Great Head of the Church to follow and abide with him and his, and that he may be eminently successful in declaring the truth and in winning souls for the Master. Respectfully submitted,

W. MORRIS, Ch'm.
DR. WM. SHELTON,
D. L. SMITH, Clerk,
Committee.

Sweetwater, Tenn., March, 2, 1865

—I wish to help the young ministers in the Southwestern Baptist University at Jackson, and I learn they are very much behind. I have stuck upon a scheme which I think will work. I have a recipe to keep worms and bugs off of cabbage and other garden vegetables which I bought at a big price. It has been thoroughly tested and is a perfect success. Now I propose to send this recipe to any one who will send me $1, or will send to G. M. Savage, Jackson, Tenn., $1, and will sign a contract that he will not let any one see or use the recipe except himself, and I will give every dollar so sent to me to the University at Jackson to help these young men through school. This recipe is safe and cheap. No poison is used and $1 will keep the worms from one-half acre of cabbage one year. Send two cents extra for return postage.

R. E. NOWLIN.

Martin, Tenn.

[Bro. Nowlin is a good member of the Baptist church at Martin, of which President Savage is pastor. He is also Superintendent of the Sunday-school there. We do not know anything as to the merits of the recipe, but we will endorse *him*, and from his character we presume the recipe to be all right.—ED]

—A Methodist pastor recently applied to the officers of a Baptist church for the use of their baptistry to baptize some candidates. They granted the request, but were surprised and chagrined when he led his candidates down into the water, and then poured water over their heads, calling it baptism.

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OLD SERIES, VOL. LIX. NASHVILLE, TENN., APRIL 4, 1895. NEW SERIES, VOL. VI. No. 33

CURRENT TOPICS.

—There is little to relate about the revolution in Cuba, except simply that it seems to continue to spread and strengthen. The Spaniards, it is stated, propose to send 30,000 troops to the Islands to put down the rebellion, but the Cubans say that it will take a good many more men than that to do so. A number of the Spanish troops were young men who were conscripted into the army, and many of them are deserting when they get over to Cuba. It begins to look like the rebellion is going to be successful, and that Cuban independence will be secured this time. In that case it is stated that it is the purpose of Cuba to offer herself to the United States. In which event, we presume, our government could hardly refuse her.

—The Japanese government has declared an armistice with China pending the peace negotiations. This action, it is said, was taken on account of the shooting of Li Hung Chang by a young Japanese, to allay the feeling created by that act, and so to be able to secure better terms. Li Hung Chang has so far recovered as to be able to continue the peace negotiations. The young Japanese who shot him has been sentenced to imprisonment for life. Various motives have been assigned for his deed. One that it was for the execution of his brother, which Li Hung Chang ordered at the beginning of the war. Another that he was simply a half crazy, irresponsible fellow who was carried away by his patriotism, and who, seeing the old time enemy of Japan, could not resist the temptation of trying to put him out of the way, supposing that in that way he would be doing his country a service. In fact, he seems to have been a kind of John Wilkes Booth, or Guiteau, or Prendergast. But whatever may have been his motive, his bullet certainly did more for the cause of China than all of her armies and fleets had been able to do.

—The event which was perhaps of greatest interest in the world last week was the celebration of the 80th birthday of Prince Bismarck in Germany. The anniversary of his birth was April 1st, but several days before that time there were deputations calling to see him at Friedricharuhe, delivering addresses to him and extending their congratulations. One of these deputations was headed by Emperor William II. On April 1st, the actual birthday, the students from 30 different German Universities called to see him, and one of them acting as spokesman delivered an address and presented him with a beautiful statue. He replied in a vigorous speech, urging the Germans to hold on to what they have got and to be satisfied with that for a while. Besides the students, there were about 12,000 other people present and the greatest enthusiasm prevailed. It must be gratifying to the "man of blood and iron," after all the bitter opposition which he has encountered, after being discarded by the Emperor himself, and after being insulted by the politicians in the Reichstag, as he was a few weeks ago, when they refused to pay any honor to him upon the occasion of his 80th birthday—we say it must be gratifying to him after all this to see the affection in which he is held by the German people, and to know that his work as creator of the German Empire is appreciated by them, if not by the Emperor and the politicians.

—In every city in the State, and perhaps in every one in the South, except, we presume, New Orleans, there are laws against Sunday tippling, as it is called—that is against allowing saloons to remain open on Sunday. The purpose of such laws is to prevent working men who have leisure on Sunday from spending their idle time loitering around saloons drinking and carousing, as well as to prevent the desecration of the Sabbath day by such carousing and the other evils toward which drunkenness would probably lead. It is well known, however, that these laws are being constantly violated in every city. The opportunity for doing so is furnished the saloons by a law allowing them to keep cigar stands open on Sunday. These cigar stands are placed in front of the saloons simply as a blind. Persons walk into the saloon as if for the purpose of getting a cigar when in reality what they want is a drink, which they have no difficulty in securing. Now, why should we allow such a farce to go on right under our very eyes? Why should cigar stores be allowed to keep open on Sunday any more than dry good stores, groceries and others, except drug stores? Cigars are neither matters of necessity nor of mercy. We hope that our present Legislature will repeal the law allowing cigar stands to keep open on Sunday. We say we hope so. Perhaps we should have said, we half hope so. Hope is made up of desire and expectation. We desire but hardly expect it. We have learned not to expect anything from this present Legislature, especially the Senate part of it, which antagonizes the whiskey interests. But we believe that the people have some rights as well as the distillers and saloon keepers, and we think that our politicians will find this out after a while.

John A. Broadus.

BY HOWARD B. GROSE.

We mourn him, who with voice and pen
Wrought steadfastly for truth and right,
And, panoplied with gospel might,
Preached "peace on earth, good will to men."
When fratricidal strife was o'er,
He sought to heal the hurts of Mars,
Cover with charity the scars,
And bring back brotherhood once more.
Teacher of truth, humble, serene,
Firm in his faith, in judgment just,
Manlike in might, childlike in trust,
Single in purpose, mild in mien,—
He passes on, but leaves behind
A benediction to his kind.
—Standard.

The Harmony of the Gospel.

BY REV. A. CLEVELAND COXE.

The visitation of our planet by the God-Man is certified to us by testimony, such as no other event in human history has received for its publication and perpetual memorial. But also, it should be borne in mind that such testimony rests upon human history, which for thousands of years had prepared the world for such a visitation. The seed of Abraham and their settlement in Canaan, as well as their rites and ceremonies, anticipated the coming of a Messiah and imported to heathen oracles and Sibyls the promise of such an advent. The Pollio of Virgil is but one of many evidences of world-wide expectation of One who should establish a "new order of ages;" a new era for mankind; a restoration to original righteousness; an expiation for all sin, and eventually a reign of peace and happiness on earth. The four evangelists assure us that this advent occurred in due time, according to prophetic promises; and the immediate termination of Hebrew worship, and the dispersion of the Jewish race, with their mysterious identity perpetuated and everywhere recognized ever since, have clothed their testimony with such antecedent claims as demand for it the reverent study of all to whom it is presented. That it is so presented to the nations, and has been published everywhere for nearly nineteen centuries complete, by an order of men, and by sublime commemorations, feasts and anniversaries which can be accounted for in no other way than that which is asserted in the Apostles' Creed, is a fact incapable of dispute. The simple truth that for centuries since the birth and death of Jesus Christ, the first day of the week has been observed in memory of his resurrection by a continuous institution called the Christian Church challenges universal attention; and the very difficulty which seems unaccountable to many minds, that the fourth precept of the Decalogue has practically yielded its letter to the spirit of the original institution, in the establishment of "the Lord's Day" in place of the Sabbath, becomes irresistible evidence, when duly studied, that the marvellous event it commemorates is historically true. By nothing less than such truth can Sabbatical change be accounted for.

Three of the evangelists present us with narratives of the event and life of the Messiah, differing in style but easily harmonized and made into one continuous biography. Minute particulars which are allowed to include at least superficial difficulties have occasioned in many honest minds the legitimate skepticism of inquiry and investigation. It is not denied that to multitudes of the most learned, able and eminently moral investigators, such difficulties have been satisfactorily explained and reconciled with the entire biography as harmonized. Nay, the apparent difficulties, demonstrating individuality and independent witness, have been accepted, in result, as greatly confirming the narrative and demonstrating the absence of collusion, and the craft of conspiracy in forging a false story. It remains true that few investigators who have been men of sound learning and pure in life, and who have not brought to their researches a pre-determination to refute and vilify the record, have failed to confess that in proportion to their studies has grown their confidence in the writings of the evangelists, as the authentic and genuine works of their reputed authors. The corresponding fact, that more virulent and inveterate attacks upon the gospels are repeated and urged anew upon successive generations by men of grossly immoral character, and many of them deficient in the requisite learning, goes far to set an additional seal to the merits of what such men naturally hate.

It seems providential that, in every age, the assaults of bad men have stimulated fresh inquiries; always with the happy results of accumulating proofs in behalf of the gospel, and commending it, with fresh attractions, to progressive minds. Let anybody, capable of honest doubt, compare the state of existing questions upon this great subject with what was the supposed triumph of unbelief, in Europe, at the close of the eighteenth century, and he will see that now, as always, in progress of Christian civilization, the substantial award of science and intellect rest on the side of Revealed Religion.

What are known as the "Synoptic Gospels," after suffering great violence of attack, in our times, have been coming more and more into repute among candid assailants. Such is the undoubted trend of literature at the close of the century. But the fourth gospel has been most ob-