

Southern Baptist Convention.

SUNDAY SERVICES.

The Baptist and Protestant churches of Washington City and vicinity were filled by the ministers of the Convention. Judging from what the reporter saw in person and from what he heard of others, the Sunday services were exceedingly well received. The reporter had the great privilege of hearing that prince of preachers, Dr. W. E. Hatcher, who preached a most searching, uplifting sermon, and his congregation departed with tear-wet eyes and hearts throbbing under divine power.

Dr. B. H. Carroll, the great Texas orator, held a large congregation spellbound for one hour and a quarter after a very lengthy musical service. He fully sustained his great reputation as the most impassioned orator of the Southern Baptist Convention.

The Broadus memorial meeting, held at the First Baptist Church, was almost crowded to suffocation to do honor to our departed leader. Addresses were made by Drs. Hiden, McDonald and Kerfoot. It was an affecting and thrillingly interesting meeting.

MONDAY MORNING SESSION.

The Convention was called to order promptly at 9 a. m. by President Haralson.

After the reading of the Journal by Secretary Burrows, routine business was taken up.

Dr. G. A. Nunnally presented the report of the Committee on Church Building Board, and made an earnest, forcible speech commending the report, which recommended the formation of such a new Board.

Many questions were asked and statements made concerning conflicts which would likely be awakened by such a movement. The report was not passed, two-thirds of the members present and voting being opposed to the constitution of the proposed new Board.

Dr. A. J. Rowland, Secretary of the American Baptist Publication Society, was introduced and spoke a few words of greeting, and referred to the general character of the work of the Society. Several other distinguished visitors were introduced.

Dr. J. J. Taylor of Mobile, Ala., Chairman of the Committee on the Financial Policy of the Foreign Mission Board, presented his report. It was discussed by Secretary Willingham and Dr. R. H. Graves, the veteran missionary from China—forty years in that field. Dr. Willingham said that for fifty years of the Convention \$1,800,000 had been given and 310 missionaries had been sent out.

T. C. Brittain, returned missionary from Central China, made the closing talk. The report was adopted.

S. M. Yatemann reported on the Financial policy of the Home Board, showing the condition good and the debt less than \$1,000. The report was adopted.

Dr. J. T. Christian reported on Foreign Population, and spoke upon the report.

Rev. William Ritzman, a German preacher, spoke with sense and earnestness of his people.

Bro. Diaz spoke of Cuba and of the conversion and death of his venerable father. The same deep earnestness, tenderness, loyalty and devotion to the cause of our Lord that has ever characterized this remarkable man is still manifested in his public address. As usual, he captured the hearts of the Convention. Adjourned.

MONDAY NIGHT SESSION.

The Convention was called to order

by President Haralson at 8 p. m. After the opening prayer, the report of the Committee on White Population in the South was read by Secretary Burrows.

Dr. J. B. Hawthorne spoke on the general subject of Home Missions, as he is President of this Board. His speech was mainly historical. He brought out the history of the causes that led to the organization of this Convention, and justified the present existence of this body, not on sectional grounds, but because it seemed to be best for the cause of Christ. The early attention of the Home Board was turned toward the cities of the South, where there were not a half-dozen self-sustaining churches. In this superb city of Washington there were then only a few struggling Baptists, and this Board had to extend its assistance here. This church where we now meet was once so poor and weak that this Home Mission Board was under the necessity of extending their financial aid. The Baptists of the South, he stated, compose the larger half of all the Baptists of this planet. We are noted for conservatism and orthodoxy. We believe the Bible means what it says when it declares the head of the woman is the man, and that Paul was inspired when he said that the woman was not permitted to usurp authority over the man. It will be a cold day for a Georgia Baptist presbytery when they ordain a woman to the ministry. We still and will believe that Cain slew his brother Abel, that the waters of the flood covered the earth, that Jesus Christ was divine and that the Bible is an inspired book, and is a perfect rule of faith and practice. The speaker then reviewed the work in Cuba, which was becoming more important and prosperous every hour. The Sunday-school literature was being more and more generally taken, and in a short while will be taken everywhere in the South, and when this is done a revenue of \$30,000 a year will be realized. The new South is forging along toward development and progress, but behind them stands the solid old South, who are adjusting themselves to their new movements. The negro problem is problematic. I know as much about it as any living man; that means I know nothing about it at all. These negroes are human beings. They have human bodies, human minds and human souls. They have descended from the same source and are bound to the same destiny as ourselves. Every obligation of religion and charity demands of us that we give them the pure gospel, and a pure example of Christian integrity. Our Northern brethren of the Home Mission Society have done a most praiseworthy work among these people and terms of co-operation have been entered into, and we are in perfect accord with each other in the matter. A most beautiful tribute was paid to our dear departed leader, as he said: "If a monument is to be erected to the memory of the great Broadus, let it be like this one here erected to the memory of the Father of his Country. Let it be of the purest, finest marble. Let it be tall enough to catch the first beams of the rising sun, and be bathed in the last glories of the dying day. Let it be inscribed with his love to God and to his brethren of the Southern Baptist Convention, and his loyalty to this Home Mission Board."

Rev. B. H. Carroll, D.D., of Texas next spoke of that particular detail of the work of this Board as relates to Texas. Just fifty years ago this Convention and Texas were born. General Sam Houston was its first President, and this Home Mission Board among its first friends. Look at the great provision for common schools: Each alternate section of all her public lands; one-fourth of the ad valorem

tax. This provision was made by our fathers in Texas, in the log cabin of N. T. Byars, a missionary of this Home Mission Board. Texas is the greatest Baptist mission field on the earth to-day. Why should this Convention continue to assist Texas? I could group 72 counties in Texas, a territory as large as the State of Pennsylvania, without a single resident Baptist minister. Fifteen hundred churches have no house of worship. Out of the 2,500 churches in the State less than 100 are self-sustaining. Our State Board aided 40 associations this year. Texas has 3,000 miles of destitute frontier. The heterogeneous mass of our people is wonderful. (1) There are 500,000 negroes in Texas; one-fourth of them are members of Baptist churches. We began work among them under the superintendency of our dear Bro. A. J. Holt, and our work has grown among them so marvelously that they have outgrown their benefactors. (2) There are 25,000 Germans in Texas, over 50,000 Swedes. About 40,000 Bohemians asked aid from us at our last Convention. A colony of Chinese applied to us for the gospel of Christ. Difficulties. Texas is a place like this, of magnificent distances. Another difficulty is, the weights are upon us. Out of the 2,500 preachers in Texas, 1,250 of them are neither pastors, nor editors, nor agents nor professors in colleges. They are weights. Look at the contribution Texas has made to your work. Of Tennessee, what of Holt? Of Brazil, what of Bagby? Of Mexico, what of Powell? They girdle the globe. Notice the plea of Texas is the plea of this Board. Virginia, we sent you 8,000 bayonets and only 700 of them returned. Kentucky, send as much money to evangelize our people as you send Bourbon to debauch them. Send us enough money to Texas to evangelize and educate your own sons sent to our borders. This remarkable speech closed with a peroration that was worthy of the great speaker. A brother reporter said to this one, at the close of this speech: "Carroll is the Webster of the Southern Baptist Convention."

A. J. Diaz spoke for a few moments as to the work in Cuba. He stated in reply to a question from Dr. Eaton as to when he saw the first Bible, he had graduated in the University of Havana, had taken an especial course in medicine and yet had never seen a Bible until he came to New York and fell ill and was nursed back into life by a Christian woman, who gave him the first Bible he ever saw. He believed that at that time there was not a Bible on the whole island of Cuba. (Such is Romanism.)

The general report under discussion was adopted and the Convention adjourned.

TUESDAY SESSION.

The Convention was called to order at 9 a. m. Prayer by Dr. J. J. Taylor of Mobile, Ala.

The Journal was read by Secretary Burrows and approved.

The Committee on Time and Place of next meeting reported Chattanooga, Tenn., as the place of meeting and Rev. C. A. Stakely of Washington City to preach the Convention sermon. The report was adopted. The invitation of Chattanooga was on the free entertainment plan to the accredited delegates.

Dr. Eaton spoke for Louisville; that the churches cordially invited the Convention to that city on the free plan, but they were ready to waive their invitation in favor of Chattanooga with the understanding that Louisville stood between the Convention and the pay plan of entertainment hereafter.

The report on Colored Population was read by Rev. A. J. S. Thomas.

The report was supported by Bro. W. H. McAlpin, a colored preacher under appointment of the Home Board. He was introduced by President Haralson as a godly, intelligent, consecrated Christian worker in the vineyard of our Lord. The address of Bro. McAlpin fully sustained the high commendation of the President. The colored people, he stated, are open to receive the gospel. There are no such difficulties confronting the work among us as lie in the way of other work. We are among you. We are in touch with each other. You have a fine opportunity for doing us good. Then you are acquainted with us. You have known us always. The co-operation adopted by this Convention is a God-send to us and to the whole American Baptist family. It seems that we colored people are helping our white Baptist people to a better understanding among themselves. The Southern Baptist Convention can do more than anybody else to help us. You have greater opportunities. He then gave a history of the colored Baptist college at Selma, Ala. The property is worth \$25,000. It employs ten teachers. It has turned out 100 graduates, the peers of other graduates. It is under the management of colored Baptists. He believed that our work among these people should be educational as well as missionary. We have a great many preachers. I know of one church of about 200 members that has twenty-four preachers. The difficulty is that many of us know too little. We are trying to mend this deficiency by holding ministers' institutes over the State.

Bro. Goodwin of Georgia, another colored minister, spoke five minutes concerning Walker Institute of Augusta, Ga.

Dr. W. A. Whittle said these people needed not only our money, but our sympathy and moral support. The report was adopted.

Rev. I. J. Van Ness read the report on Woman's Work. Eight years ago this work was organized. It has grown to gigantic proportions. Thousands of dollars have been contributed through them that would not otherwise have been given. The most conservative among us could not ask of them to be more conservative than they have been. The Southern Baptist Convention is stronger to-day because of these women. Pastors were recommended to help and churches were asked to co-operate. The report was adopted.

The report of the Committee on Nominations was read and the old Boards were substantially reappointed. This report was also adopted without discussion.

The report of the Memorial Committee was read by H. H. Harris. The death of the following eminent brethren was noticed: John A. Broadus, Kentucky; Joseph H. Brown, Georgia; A. P. Abell, South Carolina; John Stout, South Carolina; J. W. Bozeman, Mississippi; J. W. M. Williams, Baltimore, Md.; Joseph Walker, Virginia; W. E. Penn, Arkansas; W. W. Gardner and R. L. Thurman, Kentucky. The report was recommended with instructions to include in their report only those who were officially connected with the Convention. Carried.

The report of the Committee on Enrollment, A. J. Holt, Chairman, was read and adopted. It set forth that there were actually present 904 delegates.

A resolution from the Peace Congress was read by Bro. Hall, recommending to the governments of the world that they all resort to arbitration, and favoring the establishment of an international bureau. Adopted.

Permission was given a publisher, Bro. Love, to publish the address of Dr. Whittle. Laid on the table.

It was resolved that 10,000 copies of

the minutes of the Convention be printed, and that the Secretaries be allowed the usual fee.

Rev. M. Vann, President of the National Colored Baptist Convention, was introduced and bore the greeting of 1,500,000 colored Baptists. He spoke of the progress of his people since the emancipation. Once a white man and negro were rowing together in a boat. The white man grew weary and told Sam to take the oars, and gave him a star to guide him and told him to steer to that star. But by and by Sam grew sleepy and nodded, and the boat drifted around, and when he awoke the star was behind him. He awakened his master and told him to give him another star, as he had already passed that one. We have passed the star you gave us. Give us another. He then gave the Convention a history of the struggles of his church at Chattanooga. His speech was, as is always the case with Bro. Vann, splendidly delivered and well received.

Fraternalsengers were appointed to meet with the Northern brethren at their anniversaries at Saratoga. Also to the American Baptist Missionary Convention (colored).

The Convention adjourned *sine die*. "Blest be the Tie that Binds" was sung and Dr. J. W. Warder of Kentucky led in the closing prayer, and thus ended one of the most harmonious and interesting sessions of the Southern Baptist Convention.

REPORT OF THE COMMITTEE ON TITHING.

[Requested for publication in all our denominational papers by resolution of the Convention.]

Great has been the success of the Convention for the past fifty years; her discouragements and struggles have at times been such as to test the faith and endurance of her most faithful friends and staunchest leaders in the very crucible of financial embarrassments, so great at times as to almost paralyze the work of the Convention. These oft-repeated embarrassments were not caused for want of numbers nor for want of wealth. We have the numerical strength, the intelligence and the wealth. These oft-recurring embarrassments are evidently the natural results of our defective financial system.

Your committee believe that full relief need not be hoped for until our church members individually and voluntarily adopt the scriptural systematic plan of paying to God at least one-tenth of their income. Then we believe the means will be available for all the purposes of Christ's Kingdom.

We are God's stewards. We hold what we have as a trust from Him, to be used as he directs. We believe the Jews were no more God's tenants in Canaan than we are here in this land.

God's claim, being supreme, is prior to any claim we have to things we call our own. If God relinquishes His claim to all we have and demands a portion of it, it is not because of any rights we may have, but because of His grace toward us.

The terms of this conveyance to us are in these words: "Occupy till I come." The more fully we realize His claim upon us the less will we insist upon our claim to what he intrusts to us. Self-surrender to Christ includes what we have as well as what we are. Unconsecrated wealth is unblessed wealth. Covetousness is coagulation. Selfishness is stagnation. The manna that Israel hoarded in their vessels became offensive; what they laid up in God's Ark kept sweet. Keeping spoils, giving, preserves; but "may I not do as I please with my own?" Assuredly; but what is my own? We may not do as we please with what is our Lord's. Money has a twofold value; a moral as well as a commercial

worth; a saving as well as a purchasing power. We are responsible for its possible as well as for its actual use. "Thy pound hath gained ten pounds besides."

Christian discipleship relates to the making and the using of money as it does to the using of other gifts.

It is a common thing to hear such broad statements as these: "All we have is God's." "We should give till we feel it;" "We should give as God prospers us," etc. This is all true; but how much should we give, and when and how should we give? Has God spoken to us concerning these things; if so, should we not accept His word and have done with our poor human schemes?

When His people were about to settle in Canaan He warned them against forgetfulness of this: "Beware that thou forget not the Lord thy God. When thou hast eaten and art full and hath built goodly houses and dwelt therein, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, and thou say in thine heart, my power and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God, for it is He that hath given thee power to get wealth."

A willing heart is a most important requisite in giving; the significance of the gift lies entirely in the motive which prompts it. We have a beautiful illustration of free-will offerings when God commanded the children of Israel to bring offerings for the building of the tabernacle; and the Lord spake to Moses, saying: "Speak to the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering." "They came, both men and women, as many as were willing-hearted, and brought bracelets and ear-rings and rings and tablets, all jewels of gold, and every man that offered offered an offering of gold unto the Lord; and all the women that were wise-hearted did spin with their hands and brought that which they had spun, both of blue and purple and of scarlet and of fine linen." So much more was offered than was needed that Moses commanded that no more should be brought.

WANT OF SYSTEM.

God has not left our giving to mere caprice, to give as much or as little as we please or when we "feel like it." God's word as to giving is as plain as it is respecting the duty of praying. The law of the tenth was a fact in Eden. Like that of the Sabbath, it antedated by centuries the Sinaiic code. By its reannouncement at Sinai it had given to it all the force of a moral institution. It was no more an original part of the Abrahamic covenant and the Mosaic law than was the Sabbath. The tenth was the recognized minimum of the Jews' offering to God; the maximum was left to the Jews' gratitude and sense of obligation, but to deny the tenth to the Lord was sacrilege.

Can a Christian be less liberal? Is the religion of the cross less generous than that of the altar?

If the amount of the Christian's offering is made less specific in the New Testament than was that of the Jew in the Old Testament, it was because the Christian is not under law, but under grace, because he is a child and not a servant; but does love ask less than duty demands? Grace demands more than law. The tithe was God's before all else; then, added to this, came the higher law of the gospel, which is, Give as you love and as you are loved. No other condition can regulate our free-will offerings. The law of the seventh of our time for God does not exhaust the time we should give God, nor does a tenth of our income exhaust our duty to give.

In observing closely the methods adopted by the Christian world in raising money for religious purposes, and also the results of these methods, we are convinced that the only way to equalize our contributions, the only just plan for rich and poor alike, is by the system of tithing. The observance of this law seems to have been essential to the spiritual and material prosperity of Israel. If it is not given to us as positive law, it is so strictly enjoined upon God's people in the Old Testament that we think we cannot disregard it. Our Lord alludes to tithing in his rebuke to the Pharisees: "These ought ye to have done," etc. (Matt. xxiii. 23). Abraham gave Melchisedek a tenth of the spoils he had captured.

At Bethel, Jacob makes his vow: "Of all that thou shalt give me I will surely give a tenth unto thee." (Gen. xxviii.)

All the tithe of the land, of seed, of fruit, of herd, and of flock, was Holy unto the Lord. "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year, that the Lord thy God may bless thee in all thy work of thy hand which thou doest." During the reign of Hezekiah he commanded that the portion of the priests and Levites should be given "that they may be encouraged in the law of the Lord;" "and as soon as the commandment came abroad the children of Israel brought in abundance the first fruits of corn, wine, and oil and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." When Hezekiah questioned the priests Azariah said: "Since the people began to bring the offerings into the House of the Lord we have had enough to eat and plenty left, for the Lord hath blessed His people, and that which is left is this great store." When this command was obeyed with gladness, prosperity followed. "Honor the Lord with thy substance and with the first fruits of all thy increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Giving all the tithes was a condition of material as well as of spiritual prosperity. The tithe was paid before the free-will offering was acceptable. If a tenth was the smallest portion that was required of God's ancient people, surely more is required of us, who live under the gospel dispensation. When Israel had failed to bring in tithes, and instead of giving the best brought the sick and lame of the flock, God entreats them, saying: "Return unto me and I will return unto you, saith the Lord of Hosts. Yet ye have robbed me in tithes and offerings."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in her field, saith the Lord of Hosts; and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts." Malachi iii. 10-12.

God intends money as a blessing to us. Alas, that selfishness should so often turn it into a curse. It is the unexceptional testimony of every Christian who has closely observed this system that God has abundantly blessed and prospered him. The nine-tenths will yield far more than the whole, if the one-tenth is given. "He that soweth sparingly shall reap also sparingly. Give and it shall be given unto you; good measure pressed down and shaken together and running over shall men give into your bosom. For with the

same measure that ye mete withal it shall be measured to you again."

If the man of business shows his capacity by adopting the most perfect system for the government of his affairs, surely the Lord's people are inexcusable for adopting any plan for the management of the great material affairs of His Kingdom less perfect than the Bible plan.

THE OLD AND THE NEW TESTAMENT SCRIPTURES AFFORD A PERFECT SYSTEM.

Is the law of the tenth binding upon the Christian? Has the New Testament repealed this law? Is the sense of Christian gratitude less than was that of the Jew? Or can the duty to give more than the Jew gave justify us in giving less? The law of the tithe, like that of the Sabbath, was passed into the larger meaning of Christianity.

That the Early Church observed the law of the tenth is evident, as it is that the early Christians gave more than a tenth.

To say the tithe is Judaistic and not Christian does not meet the case. The Christian's giving begins where the Jew left off. Unrepealed Judaism is essential Christianity. When Paul wrote: "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity (i. e. of compulsion); for God loveth a cheerful giver," he no more abrogated the law of the tithe than did Moses, when, as God's mouth-piece to Israel, he said: "Bring me an offering; of every man that giveth willingly, with his heart, ye shall take my offering." There were free-will offerings after the tenth had been given. The Jew found no difficulty in obeying this law, nor did the early Christians; then why should we refuse to make the tenth the point of departure in our benevolence?

Is it not a shame that so many Christians should substitute for the divine law schemes that belittle Christian benevolence, make the Church of Christ a whining mendicant, and disgrace Christ's cause by such miserable compromises with the world as fairs, festivals, suppers, and the like? Let us insist upon methods approved by God's word and have done with plans of mere convenience. It is high time that we should understand that the manner in which we get money for Christ's cause is more important than the amount we get. Tithing equalizes. It neither exempts the rich whose income is large, nor the poor whose income is small. Both are placed upon the same level, for the tenth of the rich is no more than the tenth of the poor. God thus denies to none the joy of this service. God will sooner or later blow up a fortune secured by robbing Him! It is only as self-suppliants God that giving is a drudgery. Giving that costs little is worth little. But does the New Testament command us to give a tenth of what we receive? No; neither does it say how much we shall trust Christ! Why should it? Jesus put us, as his followers, upon our honor. If love commands less than law, it is because it expects so much more. We are sons and daughters of God, not slaves and serfs! What duty can be more plain, simple, just, and practical than God's law of the tenth? All can give a tenth, no matter how poor! Is not this law as important now as it ever was? Consecrating wealth is concentrating power. If a tenth of the Jew's income and a seventh of his time was not too much to ask of him, is it too much to ask of the Christian? Is ours a lower standard than was the Jew's? Will the Christian excuse himself for what was robbery of God in a Jew? The tenth is sacredly God's before aught claimed for ourselves or for others.

This is benevolence. Is paying the

preacher—is paying pew-rent benevolence? No; no more than paying your doctor or your house-rent is benevolence. It is simply honesty. If our people would adopt God's law of the tenth for a few years for benevolence, they would have done with the present haphazard, slipshod ways of giving. Were God's plan ours there would be an end to the present shameful advertising of the indifference and poverty of our churches. If we would have the New Testament blessing in giving, we must have the New Testament consecration. Why not be as sound and scriptural in our giving as we are in our articles of faith?

Is it not amazing that we Baptists, who are so loyal to God's Word, should be so careless as to the plain teachings of the VIII, IX, and XVI chapters of I Corinthians? The law of the tenth makes the Lord a partner with us in all our business and a partaker with us in all our incomes.

The Scriptures make the plan of giving as plain as the plan of salvation, and for our fidelity to God in this duty He holds each of us personally accountable.

We think the law of the tenth lies at the basis of Paul's injunction to the Church at Corinth:

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." And let every Christian vow unto God as Jacob did: "And of all Thou shalt give me I will surely give the tenth unto Thee;" and then our system of giving for gospel purposes will be as perfect as the law of the Lord is perfect. This plan, adopted in the spirit of true worship, would, we are sure, be acceptable to our Heavenly Father.

All the obligations of our churches and of our Boards would thus be met, we believe, with promptness and without embarrassment. In the course of a few years every destitute place in the bounds of the Convention could be occupied, and a thousand of new missionaries could be sent out to reinforce our active laborers on every field at home and abroad.

Your committee believe that God will bestow His most gracious blessings, both temporal and spiritual, on those who heartily and lovingly tithe their income for His glory.

Your committee recommend the adoption of the Tithing System, and that our several State Conventions, District Associations, the Pastors, the Churches, and Missionary Societies give earnest heed and active co-operation in their efforts to educate our people in paying systematically to God not less than one-tenth of their income.

With a view of securing the best thought on this subject, a letter was addressed to a number of brethren in different States. A copy of this letter and the replies thereto we append as a supplement to the report.

Respectfully submitted,
F. M. ELLIS,
A. K. SEAGO,
J. M. CARROLL,
J. T. M. JOHNSON,
Geo. A. LOFTON,
T. B. THAMES,
B. H. CRUMPTON,
Committee.

Seminary Notes.

The students tendered our new President, Dr. Whitsitt, a royal welcome on his return from Washington. Bro. W. O. Carver of Tennessee in a felicitous little speech we looked him in the face of the students, who met in a body to congratulate him.

Bro. J. W. Vesey takes charge of a country church about 35 miles from this city.

Bro. E. L. Grace supplied the pulpit at Warren Memorial one service while Bro. Carter Helm Jones was in Washington.

Dr. Pickard of Broadway Church is to deliver the commencement sermon at Bethel College.

The Kentucky General Association meets in Paducah June 15th.

Bro. D. V. Bagby has offered his resignation at Parkland, but it is doubtful whether the church will consent to give up such an excellent pastor.

ROBERT N. BARRETT.

Louisville, Ky., May 20th.

Letter From Italy.

We have been greatly encouraged of late in our work here in Florence. The week of prayer in January was a time of unusual blessing, and seemed to promise good things for the future. About that time several of us began to plan a series of united and special meetings, with the hope of stirring up the churches and bringing in the unconverted. Much previous work was necessary, and many prayers were offered for a blessing. Among other things, 2,500 invitations were sent into the homes of this city. The meetings were a success from the beginning. We made the round of the various churches, each being crowded to its utmost capacity. This was beyond the faith and expectation of many. The order and attention were sufficient to inspire any preacher. One could but feel that the people came to be fed, and that many received a spiritual blessing. Such meetings are rare indeed in Italy.

This first attempt proved such a success that another series was at once agreed upon. Some were doubtful, and advised that for the present we should let well enough alone, but the majority were of a different opinion. Again more than 2,000 invitations were sent by post into as many homes of this city, each invitation containing something of the gospel and an important passage of Scripture. Few of those invited came, but at least they heard of our work, and impressions may have been made that will bring forth fruit in the future. The churches were crowded as before. The singing was hearty, the prayers spiritual and the preaching earnest and good. Italy does not seem to be ready for a genuine revival, but these meetings more nearly approached a revival than anything I have seen in this country. We hope and pray that it is only the beginning of much better things.

At the conclusion of each meeting a number of persons came forward and signed a pledge to endeavor by the grace of God to live a godly life. In this second series the sermons contained the very heart of the gospel, and all gathered about the person of Christ, with such subjects as: Christ our Sin-bearer, Christ our Righteousness, Christ our Justification, Christ our Peace, etc. Some of these sermons were excellent, and were heard with great pleasure and profit.

The chief fault in Italian preaching is the absence of unction and direct appeals to the conscience. But this is largely due to peculiar circumstances, and the more we encourage such meetings the sooner will this fault be corrected. The average Italian receives the gospel as a purely intellectual affair at the beginning, the heart and conscience being touched and developed later. This is perfectly natural in a country where religion has never been taught as life, but as doctrine. It is most interesting to watch the faces of an Italian audience while one is giving a brief exposition of evangelical principles. Instinctively they compare it with what they have heard all their lives in the Church of Rome, and if the exposition be well done, the majority are intellectually convinced. But, alas! too many stop just there, either because of religious indifference or through lack of moral courage.

More than all else, we need that our missionaries and native preachers be filled with the Holy Spirit. This is our prayer and our constant aim, and for this we ask each reader to pray.

I rejoice in the success of the BAPTIST AND REFLECTOR and thank you for its weekly visits to Florence. Though far away, I am often with you in spirit. How I should enjoy being with you in person in Washington!

JOHN H. EAGER.

Florence, Italy.

Our Missouri Letter.

Dear Bro. Folk:—For your complimentary reference to me in the BAPTIST AND REFLECTOR I thank you.

I spent ten years in St. Joseph. The city has more than 60,000 people, six white Baptist churches in associational fellowship. Four of these have been organized since 1885. The colored Baptists have two churches. Colored people are not as numerous in St. Joseph as in cities farther South.

The First Church recently celebrated its semi-centennial. Ground is broken for the building of a magnificent sanctuary. The old home place of the late Prof. Richard A. Proctor, the celebrated astronomer, is the site for the new building. Rev. R. P. Johnston—young, ardent, eloquent scholar—is the pastor. Taking a diploma from the Southern Baptist Theological Seminary, he proceeded to secure the heart and hand of Miss Caldwell, one of the wealthiest ladies of Louisville.

Patee Park Church has a commodious sanctuary. Seven rooms are on the first floor, including the lecture room, which will seat over 500. The auditorium, on the second floor, is 90x58 feet, furnished with antique red oak pews on sloping floors. Members have gone out into two new churches, but more than 300 are now in the church. The building was erected in 1890. The lamented Rev. E. S. Dulin, D.D., organized the church with 14 members and soon thereafter I was called to the pastorate.

Rev. John L. Lawless, who had six years' experience with the First Church of St. Joseph, goes this week from Marion, Ala., to Patee Park Church of St. Joseph.

Rev. H. A. Slaughter, who had experience in St. Louis, has gone from Warrensburg, Mo., to Wyott Park Church of St. Joseph.

Rev. R. L. Kirkland came from Texas to Cameron, Mo., and went from Cameron to Savannah Avenue Church of St. Joseph.

After spending some time at Chicago University, Rev. Carl T. Matteson is laboring at South Sixth-street Church of St. Joseph.

Rev. Otto Beckelmann went from the Seminary to St. Joseph about two years ago and organized the First German Baptist Church. He is a missionary of the Home Board of Atlanta.

I am now preaching for the First Church of Mexico, Mo. I say "First Church" because there is another Baptist church here—the "Regular Baptist Church." The Regular Baptist Church of Mexico has strong members. They believe in means. They have prayer-meeting and Sunday-school. The Regular Baptist is published in Mexico.

Mexico is a cultivated community. Prof. J. Yancey, a great layman and a member of the First Church, is president of Hardin Ladies' College and Conservatory of Music. This institution was founded and endowed by Gov. C. H. Hardin. It now has 140 boarders. Among the teachers in the literary department are J. W. Millon, C. H. Downing, J. B. Tate, who are distinguished scholars and Baptists. And Mexico has the Missouri Military Academy, which is under the control

of Col. A. F. Fleet, a famous Baptist layman, a member of the First Church of Mexico. The First Church has many strong men in its membership. The meeting house is almost perfect. It is a pleasure to me to be here among these people. Mexico is three hours from St. Louis, five hours from Kansas City, seven hours from St. Joseph, nine hours from Chicago.

For eight years I have written almost regularly every week for the Central Baptist. If the BAPTIST AND REFLECTOR likes this sort of a letter I'll tell you about the Baptists of St. Louis, Kansas City and elsewhere.

N. R. PITTMAN.

Mexico, Mo.

East Tennessee Notes.

They are trying to get Bro. Grace of Harriman to move to Sweetwater, where he once was pastor. They wish him to preach at Harriman and Madisonville.

At Knoxville I preached for Bro. Pike Powers at his Island Home Church Sunday morning, and for him at East Knoxville Sunday night. He and Sister Powers have done a great missionary work in East Knoxville. They are now putting up a neat frame house of worship, by the aid of the friends of the cause all over the city. Their first effort at missionary work, when they came to Knoxville, was in that part of the town called Mechanicville. Here they started and got together a good congregation and Sunday-school, but gave it into other hands to undertake the work in East Knoxville, where they have overcome many difficulties, and will be happy when they get their house completed. We trust the friends of the cause in Knoxville will give them much needed help to complete their church building.

Bro. Snow and his elect lady took charge of the Mechanicville Mission—150 strong—some two years ago. The church now numbers between 300 and 400, and they had 470 in Sunday-school when I was with them. The building has been enlarged twice for them. It is now 40x80 and is so crowded they are talking of a new house. If they keep on this way it will take a large tabernacle to hold their congregation.

The other three churches are getting along well, I understand. If the brethren continue to "lengthen their cords and strengthen their stakes" in Knoxville as they have done for the last six years, they will make it a Baptist city, as it ought to be, since the Baptists are in the ascendancy throughout the country in East Tennessee. The county of Sevier has thirty odd Baptist Churches, I am told.

I preached at Mt. Lebanon Church, Blount County, for Bro. A. P. Smith last Sunday. Saturday they licensed W. A. Catlett to preach. We trust he may make a good minister of Jesus Christ.

Monday I went to Maryville and stopped all night with the converted blacksmith, who left the anvil for the pulpit. I had a pleasant time with Sexton and his now happy family, since he has been redeemed from the service of the whisky devil, like Sam Jones. By the way, I believe he preaches much more gospel than Sam Jones, and though uneducated, is doing a much better work than Sam at one-tenth of the cost to the churches. He informed me he had fifty converts in his late meeting at Madisonville.

Tuesday morning he started for Ducktown to hold a meeting among the miners at the copper mines, on the border of North Carolina and Tennessee. That morning I looked on the Blue Ridge Mountain and saw its highest peaks were covered with snow, the 14th of May. I will here close lest this article be snowed under.

A. B. CABANISS.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

First Church—Usual services; morning subject, "Sitting together in heavenly places" (Eph. ii. 6); evening subject, "Giving Christ the pre-eminence" (Col. i. 18).

Central—Good day, fine congregations; 315 in Sunday-school.

Third—Splendid congregations; 204 in Sunday-school; one profession of faith.

Edgefield—Good day; received two by letter and one for baptism; one conversion.

North Edgefield—Pastor preached; received two by letter; very good Sunday-school.

Seventh—Good congregations; pastor preached in the morning and Bro. W. C. McPherson at night; 292 in Sunday-school. Pastor J. H. Wright is improving from his dislocated ankle, though he has to walk on crutches and preach sitting in a chair.

Howell Memorial—Pastor preached; good audiences; 125 in Sunday-school. Centennial—Good congregations; received one for baptism; 112 in Sunday-school. Meeting begun in the tent, assisted by Bro. W. H. Brengle of Kentucky.

Mill Creek—Usual services; good day; 92 in Sunday-school.

Mt. Olivet (col.)—Good congregations; 200 in Sunday-school; work on the building growing to completion.

West Cedar Street (col.)—Congregations large.

Dr. A. J. Holt reported the State Board prospering. Brethren Jarmon of Franklin, Brengle of Kentucky, W. C. McPherson and J. G. Paty visited the Conference.

Brethren, please send in your contributions for ministerial education. I have received almost nothing for a month. This is not right to put such burdens on a few, and not help lighten them. It ought to please you that we have managed to keep expenses under six dollars a month, including house rent and fuel and cook's hire.

G. M. S.

An interesting meeting has just closed at Hickman, Ky., in which the pastor, Rev. Wm. D. Nowlin, was assisted by Rev. W. J. Couch of Trenton, Ky., who preached for 18 days. There were 34 additions to the church during the meeting, making 40 additions since the last meeting of the Association. During the two and a half years of Bro. Nowlin's pastorate at Hickman, the membership has grown from 63 to 130, more than double. This is a fine record, and it is due under God to the earnest, faithful labors of the devoted pastor.

We had two good days at Greenwood Church yesterday and Saturday. Eleven additions to the church, eight by experience and baptism, two by letter, one by restoration; eighteen were baptized yesterday morning, others stand approved. Yesterday evening we ordained one deacon and partook of the Lord's Supper. We had a very large congregation on Sunday. The church is wide-awake. We have a regular evergreen Sunday-school. We also have a wide-awake, working, consecrated Women's Missionary Society, who are working hard for missions. They will be heard from often. Brethren, pray for us.

J. B. FLETCHER.

Doyle, Tenn., May 13th.

Bro. Folk:—I have just read all of the articles written by the brethren under the head of how to run a paper. I wish to say for your encouragement that in my opinion your way of

running a newspaper is better than all of theirs combined. In several of these articles I notice that they advise short editorials. I think your editorials are well regulated. When you take hold of a subject you do it full justice before you turn it loose. If all your readers were preachers it would do to merely touch a subject, but the great mass of your readers are not preachers. I believe when a man undertakes to do a thing, he should do it well and do one thing at a time.

JOHN C. GREENE.

Chattanooga, Tenn.

Dear Bro. Folk:—I thank you for your cordial welcome to the State. We are keeping house now, and will be glad to see you or any of our State Secretaries. I am a Tennessean now, and am ready to help what I can to carry on the work of the Master in Tennessee. I hope the brethren will be free to instruct me as to my duty, and to call on me when I can serve them. Our work is opening up here in a very gratifying way. Our congregations are growing and the people seem to be willing to take hold and help. Eleven have been received, two of whom await baptism. I preached this morning on Christ on Trial and to-night on I Pet. iv. 18. A subscription has been started to purchase a pipe organ this fall. We are very anxious for some competent Baptist to start a first-class academy in the old University building. The people are ready to help the right man.

I. A. HAILEY.

Murfreesboro, Tenn., May 19th.

Dear Bro. Folk:—Please find place in your valuable paper for me to return my best thanks to the North Fork brethren and sisters for their kindness bestowed on me in pounding me. I see sometimes in the REFLECTOR how some of the brethren get pounded, so my time came, and in a good time, too. I preached for several years for the North Fork Church, and the brethren and sisters wanted to let me know they had not forgotten me. I have not preached for them as pastor in two or three years, but they gave me the pounding all the same, and it was placed on Bro. Thomas Tune to lay it on me, and the lash was in the way of meat and flour, meal, corn and money. So I was made happy and they, too. Now, may God bless these brethren and sisters and friends that had a hand in this good work. Now, I think, Bro. Editor, if some more of our churches would pound their pastors it would be better. May God bless the BAPTIST AND REFLECTOR wherever it goes.

THOMAS HUTCHISON.

Rucker, Tenn.

The first Sunday Inst. was quite memorable with us at Old Cherokee Baptist Church, in Washington County, Tenn. It was our regular meeting at this church and it being the oldest Baptist Church in the State, we had two of the oldest preachers in the Holston Association with us. They were Elders James Stone and W. A. Keen. Bro. Stone is now turned into his 81st year, and has been preaching fifty-six years. He was the first Missionary Baptist preacher that ever preached in Johnson and Carter Counties. He met with great opposition, but by his bold and undaunted perseverance he was wonderfully successful. He needs assistance from the denomination, as he is very old, and has worn out the best part of his life in the service of his Master and for the cause of the Baptist denomination, and it is a burning shame if we fail to see after his temporal wants now, since he is old and feeble. Bro. Keen preached on Saturday to the good people of the old mother church. His text on Saturday was Rom. vi. 23, 23. He took for his text on Sunday Acts xvii. 30. He

preached one of his master sermons on repentance. Would that all the Campbellites could have heard him on repentance and faith. He did not leave a foothold for their dogma as they teach it.

S. H. H.

California Letter.

Well, we are away out here on the Pacific coast, about forty miles from the ocean, and are enjoying life. Who could do otherwise here in this climate and all other surroundings? Our health is fine and business has been all we could ask. We should be glad to have some of our friends visit us now and then.

We have had fine crops of oranges and lemons here this winter. Last summer we had fine crops of all kinds of fruits, and the prospects are fine again now. As to the size of our peaches and apples oftentimes one is all you want to eat at one time (unless you are peach hungry). We have to thin them on the trees this year. They are often three to four inches in diameter; the usual size is two to two and one-half inches, and, of course, some smaller. Olives will soon be plentiful; we can get them now in the market for 15 cents per quart. We have had strawberries all winter.

Well, I can't tell you all about Southern California. You will have to come and see it.

I always look for the News Notes to see if there is something from Linwood, Shop Spring, Round Lick, Murfreesboro, Salem and Carthage, because we have friends at those places. I wish we could have a correspondent from each of these places.

We get the BAPTIST AND REFLECTOR every Tuesday, and it is read with pleasure in our far away, new home.

A. C. BRYAN.

Pomona, Cal.

The Franklin Church.

Since my last report the following amounts on our building fund have been received:

Third Baptist Church, Nashville, \$3; J. C. Williams, \$5; Columbia Church, \$40.50; Dr. G. A. Lofton, \$5; Mrs. W. H. McLean, \$2; Mrs. Phillips, \$1; Dr. R. N. Knox, \$2.50; Lascassas Church, \$13.13; Mrs. M. E. Carleton, \$1; F. R. Miller, \$1; Mr. McEmore, St. Louis, \$5; Bro. Wood, Columbia, \$1; Mrs. Mattie Robinson, 25 cts.; Eden Berry, 50 cts.; Shop Spring ch., \$6.40; Dr. T. E. Wheeler, Watertown, \$25 to put in a window in memory of his son; Central Church, Nashville, \$20.50; Howell Memorial Church, Nashville, \$1.

We were compelled to go in debt \$300 to buy the material with which to cover the house. This is to be paid in three installments of \$100 each. The first hundred will be due the 26th of this month. Who will help to meet this? We must provide for this debt before we do any more work on the house. Men and women of Israel, help, and help now. Oh! if you only knew how important it is to have this house finished at once, I am sure you would come to our assistance.

We are profoundly grateful for what has been done, and pray God's choicest blessings upon the donors.

The Lord willing, I hope to visit a number of churches within the next month. Will not every one lay aside a contribution for our house, so that it will be ready when I come?

Our Ladies' Aid Society is doing splendid work. Only last week they gave a birthday supper and realized about \$40 net.

In conclusion, I will say that I am just home from the great Convention at Washington City. I am sure I shall be a better man for having been there. And then it was a treat to visit the Capital of our nation; Mt. Vernon, the home and burial place of Washington;

Arlington, the ante bellum home of R. E. Lee, and many other places of historical note.

L. B. JARMON.

Franklin, Tenn.

Commencement Exercises.

SCHOOL AT NICHOLASVILLE, KY.
Friday, May 31st, 8 p. m.—Concert.
Sunday, June 2nd, 11 a. m.—Annual Sermon by Rev. W. C. Taylor.
Monday, 8 p. m.—Concert.
Tuesday, 5 p. m.—Alumnae Association. 8 p. m.—Art reception.
Wednesday, 10 a. m.—Baccalaureate address by Dr. W. T. Bolling and conferring diplomas.
Mrs. B. W. VINEYARD, Prin.

MARY SHARP COLLEGE.

The closing exercises of this old reliable institution will begin Sunday, May 26th. At 11 o'clock on that day Elder A. J. Holt, D.D., will preach the Commencement Sermon. Monday, Tuesday and Wednesday will be devoted to the examination of classes. Wednesday evening, beginning at 8 o'clock, concert by the music class. Thursday morning from 9 to 11 o'clock, graduating exercises, including the literary address by Hon. Jas. H. Holman of Fayetteville, Tenn. The outlook of this pioneer school for the higher education of young ladies is encouraging. We feel almost confident that the patronage for the next collegiate year will be double that of the present.

J. P. HAMILTON.

Winchester, Tenn.

CARSON AND NEWMAN COLLEGE.

Wednesday, May 29, 1895, 10:30 a. m.—Baccalaureate Sermon by Rev. W. H. P. Faunce, D.D., New York City.
May 29th, 3:30 p. m.—Sermon before the Y. M. C. A. and Y. W. C. A. by Rev. R. R. Acree, D.D., of Knoxville.
May 29th, 8 p. m.—Sermon before Berean Society by Rev. R. B. Garrett, D.D., of Chattanooga.
Thursday, May 30th, 9 a. m.—Declaration Contest for McCoy Medal and Essay Contest for Johnson Medal.
11 a. m.—Debate Contest for McCroskey Medal.
12:30 p. m.—Oration Contest for Woodruff Medal and Debate Contest for Karns' Medal. 8 p. m.—Pay Entertainment.
Friday, May 31st, 9 a. m.—Recitation Contest for "Earliest Willie" Medal.
10 a. m.—Commencement. 2:30 p. m.—Literary Address by Rev. W. L. Pickard, D.D., of Louisville, Ky., and awarding of medals.

J. T. HENDERSON.

Mossy Creek, Tenn.

SOUTHWESTERN BAPTIST UNIVERSITY.
Saturday, June 1st, 8:30 p. m.—Annual Contest for the Joseph H. Eaton Medal.

Sunday, June 2nd, 10 a. m.—Commencement Sermon by J. Judson Taylor, Mobile, Ala. 8 p. m.—Annual Sermon before the J. R. Graves Society by B. H. Carroll, Waco, Texas.

Wednesday, June 5th, 8:30 p. m.—Literary Address by J. B. Hawthorne, Atlanta, Ga.

The other occasions, such as the entertainments of the Literary Societies, meetings of the Board of Trustees and J. R. G. Contest, intersperse themselves, commencement day proper occurring Thursday, June 6th, at 10 a. m.

It may be a long time before the University can bring together such a list of celebrated orators. All friends of the University are cordially invited to accept the hospitalities of the city of Jackson, which will be free without charge. Let the Baptists feel that Jackson is a grand rallying point.

G. M. SAVAGE.

THE Louisiana Baptists went a thousand dollars or more ahead of any past record on Home and Foreign Missions.

MISSIONS.

MISSION DIRECTORY.

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

Foreign Missions.—Rev. R. J. WILLINGHAM, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. SNOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

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

Ministerial Education.—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, L.L.D., Jackson, Tenn. For young ministers at Anderson and Newman College, send to J. T. Henderson, Mosby 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.
CONVENING SECRETARY.—Mrs. J. T. PARIS, Nashville, Tenn.
RECORDING SECRETARY.—Mrs. C. H. STRICKLAND, Jr., Nashville, Tenn.
EDITOR.—Mrs. Elijah Ford, Nashville, Tenn.

New Mexico.

The 19th of March, St. Joseph's Day in the Catholic calendar, was observed with much display in the little Mexican village of La Mesa, New Mexico. The patron saint of this town is Joseph, the husband of the Virgin Mary. For several days before the anniversary a small company armed with guns at intervals shot in open air at the devil. The evening before a drama, entitled the Marriage of Joseph and Mary, was played before a large audience. At the cathedral the priest delivered a lengthy discourse in Spanish, appropriate to the occasion, at 10 a. m. the 19th. At signals given by the priest while preaching the guns were fired off, the company stationed on the outside at the front door. The accustomed routine of conducting the services followed the address, after which on the image of St. Joseph was borne on a scaffold by four men in a triumphal procession around the place. At intervals, as before mentioned, guns were fired off, the devil still the mark. Making the circuit of the place the procession returned to the cathedral and restored to its niche in the wall the revered image of the town's patron saint. From first to last the exercises and display were conducted with decency and order.

The attendance from the town, the country and neighboring towns was great. The church was crowded with men, women and children kneeling and standing, there being no sitting accommodations. The style of architecture of this large structure is like that of old Spain. No pews, not a seat, the congregation kneeling first, after which gliding into the most comfortable position on the dirt floor possible; the windows are small and are twelve to fifteen feet from the floor; no conveniences for heating.

That which impressed me most was the perfect order maintained throughout the exercises. The babies cried and fretted with that exception, not a sound of a voice was heard. The same silence was preserved in the egress and ingress of the procession. In observing this decorum through reverence to the house set apart for the worship of God on the part of the uncultivated, uncivilized, unrefined Mexicans, I called to mind, in the boasted elegant communities of the States, there are congregations who, from loud talking, remind one of the

TREASURER'S REPORT.

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

| ASSOCIATION. | Minister's Relief. | Minister's Education. | Home Missions. | S. and C. Colportage. | Home Missions. | Foreign Missions. | State Missions. |
|-----------------------------------|--------------------|-----------------------|----------------|-----------------------|----------------|-------------------|-----------------|
| Cumberland ch. | | | | | | | |
| Kirkwood ch. | | | | | | | |
| Nashville North Edgemoor W. M. S. | | | | | | | |
| Hopewell ch. | | | | | | | |
| Pleasant View ch. | | | | | | | |
| Bloomington Grove ch. | | | | | | | |
| Center Point ch. | | | | | | | |
| Reuben Cross ch. | | | | | | | |
| Clarksville W. M. S. | | | | | | | |
| Spring Creek ch. | | | | | | | |
| New Providence ch. | | | | | | | |
| Nashville Immanuel L. A. S. | | | | | | | |
| Clarksville ch. | | | | | | | |
| Nashville Howell Memorial ch. | | | | | | | |
| Nashville 3rd ch. | | | | | | | |
| Little Hope ch. | | | | | | | |
| Nashville 3rd Y. L. M. Class. | | | | | | | |
| W. D. Turnley. | | | | | | | |
| A. J. Holy. | | | | | | | |
| Nashville Edgemoor L. M. S. | | | | | | | |
| Rev. T. P. Bell. | | | | | | | |
| Spring Creek S. S. | | | | | | | |
| Nashville 1st ch. | | | | | | | |
| R. K. Williams. | | | | | | | |
| Nashville Edgemoor V. P. S. | | | | | | | |
| Nashville Edgemoor ch. | | | | | | | |
| New Bethel ch. | | | | | | | |
| Union Hill ch. | | | | | | | |
| Miss Dora Follans. | | | | | | | |
| Myrtle Waltham. | | | | | | | |
| T. N. Waltham. | | | | | | | |
| R. A. Barnes. | | | | | | | |
| New Providence S. S. | | | | | | | |
| Mrs. S. A. Holmes. | | | | | | | |
| Miss Abie Rigdon. | | | | | | | |
| Miss Edie Rigdon. | | | | | | | |
| J. P. Parish. | | | | | | | |
| E. L. Buckley. | | | | | | | |
| J. J. Garrett. | | | | | | | |
| R. F. Crabtree. | | | | | | | |
| J. W. Cobb. | | | | | | | |
| A. J. Harris. | | | | | | | |
| J. D. Tennon. | | | | | | | |
| Miss Lizzie Butcher's Class. | | | | | | | |
| Red River ch. | | | | | | | |
| Miss Hattie Pugh. | | | | | | | |
| Rev. H. E. Truitt. | | | | | | | |
| John Adice. | | | | | | | |
| Orinda ch. | | | | | | | |
| Cumberland Gap. | | | | | | | |
| Old Tazewell ch. | | | | | | | |
| George Livesay. | | | | | | | |
| Arthur ch. | | | | | | | |
| Cumberland Gap ch. | | | | | | | |
| J. M. K. Sharp. | | | | | | | |
| C. H. Oley. | | | | | | | |
| Sherran. | | | | | | | |
| Mrs. C. H. Oley. | | | | | | | |
| H. M. Carr. | | | | | | | |
| Duck River. | | | | | | | |
| Bell Buckle ch. | | | | | | | |
| Bell Buckle L. A. S. | | | | | | | |
| Mrs. H. M. C. C. ch. | | | | | | | |
| C. L. Davidson. | | | | | | | |
| C. B. Murphy. | | | | | | | |
| Miss Maggie Josely. | | | | | | | |
| Henry V. Cooper. | | | | | | | |
| S. P. Davis. | | | | | | | |
| Rev. Miller Wood. | | | | | | | |
| Rev. N. S. Sanders. | | | | | | | |
| Kastanasia ch. | | | | | | | |
| ML. Harmony ch. | | | | | | | |
| Good Hope W. M. S. | | | | | | | |
| East Tennessee. | | | | | | | |
| Newport L. M. S. | | | | | | | |
| Mrs. Mary. | | | | | | | |
| T. S. Hawk. | | | | | | | |
| Jane Hightower. | | | | | | | |
| T. S. Huff. | | | | | | | |
| J. T. Huff. | | | | | | | |
| J. H. Burnett & Co. | | | | | | | |
| N. L. McSwan. | | | | | | | |
| A. Huff. | | | | | | | |
| Ebenezer. | | | | | | | |
| Summertown ch. | | | | | | | |
| Columbia ch. | | | | | | | |
| Santa Fe ch. | | | | | | | |
| Miss Louisa Godby. | | | | | | | |
| Friendship S. S. | | | | | | | |
| Friendship. | | | | | | | |
| Miss Mattie V. Borum. | | | | | | | |
| Dyersburg Infant class. | | | | | | | |
| M. M. Vaughan. | | | | | | | |
| Hivasse. | | | | | | | |
| Salem ch. | | | | | | | |
| Davison ch. | | | | | | | |
| Union Fork ch. | | | | | | | |
| Birchwood ch. | | | | | | | |
| Clear Creek ch. | | | | | | | |
| Mr. Vernon ch. | | | | | | | |
| Smyrna ch. | | | | | | | |

(Continued next week.)

opera-house, or theatre before performances begin, and after the curtain drops for close.

This population is ignorant, necessarily, for it is not twenty years that the steam whistle awakened them from three hundred years of quiet repose. A few are catching on to modern ways, but as a people they are slow to surrender their old customs for the new.

This is Holy Week. Another cessation from labor, following closely upon the heels of St. Joseph's Day, Thursday and Friday of this week the children are withdrawn from the day-school to attend religious services at the Cathedral. No stone is left unturned in the early training of children to make them Catholics in belief and in practice. This is their strong citadel, behind which they are enabled to resist the missiles of other denominations. Our Sunday-school is accomplishing a noble work in a knowledge of the Bible; but does it come within its pale to indoctrinate the young

child? This is home work, and should be begun and carried out as directed to Jews, in the book Deuteronomy. Line upon line, precept upon precept at the mother's knee from the Holy Scriptures will make a nation of Christians and hasten the millennial dawn. Let us pray that it may begin now, now while the light shines.

These far-off Territories, New Mexico and Arizona have made liberal provision for educating all children within their boundaries. In order to compel them to come, New Mexico has the compulsion clause in her school laws. This is only a threat, for it has never been executed.

The school at La Mesa is now in session. More than two-thirds of the pupils are Mexicans. The teacher in charge, in some of her experience, compares her work with that of the missionary. The Spanish is the language spoken, the territory providing for instruction alone. At the outset being forced to learn another language in order to get an education is a

drawback to the learner. It robs the effort of its pleasant reward.

If the school children in States blessed with advantages afforded in modern appliances, would keep in mind these tawny children of the Spanish West, they might render a pleasure as well as a benefit by sending to them their cast-off picture books, newspapers and periodicals. A school chart for beginners is almost indispensably necessary, because almost all the pupils in some schools are mere beginners.

Remember these people in your prayers, and send forth laborers into this field to take it for Christ. They are Americans in privileges; let us endeavor to make them good citizens by training them for Christ. S. C.

Lend a Helping Hand.

Dear Bro. Folk:—I saw in the BAPTIST AND REFLECTOR of Feb. 7th a weighty question propounded by Bro. J. B. Fletcher: "What can and ought to be done with church members who continually and persistently absent themselves from the house of God, and who fail to contribute of their means for the support and spread of the gospel," etc. In the same article Bro. Fletcher frankly gives us his views, and says they ought to be "excluded from the fellowship of the church." I believe in a few extreme cases this would be right, but in almost, if not all, of our country churches we have brothers and sisters who, to say the least, are not able to contribute to their pastor. They can hardly pay their taxes, and in that case it certainly becomes the duty of the church to contribute to their necessities rather than that they should "contribute their poor mite for the spread of the gospel."

When John sent men to Jesus to know if he was indeed the Christ, one of the proofs he sent was, "The poor have the gospel preached." In giving my humble opinion upon this important question, I would first urge the necessity of taking gospel steps to exclude any one from the fellowship of the church. I am humbly trying to pastor three churches, and am now called to the fourth one; and this question has been giving me much trouble. But, brethren, have we been doing our duty? We should remember that it is a duty incumbent upon pastors to visit them, encouraging them to duty, and praying in their poverty-stricken homes, and thus lifting the gloom of despondency from their minds. It is also the duty of the church members who are blessed with the privilege of attending their meetings to visit their weaker brethren and sisters, and if they be such as have need, it is their duty, according to God's Word, to contribute to their necessities of their means, thus bearing "one another's burdens and so fulfilling the law of Christ." We often hear people say, "I can't fix my children nor myself sufficiently to go to church," and this is often true. Some of the members of the body whom God has blessed with plenty of this world's goods boast only of having given 25 cents to Foreign Missions, and say they pay their pastor a handsome salary, etc., never thinking, or at least never heeding the beautiful lines of the apostle quoted above. Brethren, I think we have better scriptural authority for excluding some of our "Amen corner" fellows than we have for the expulsion of the poor, "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.)

Brethren, are we loving our brethren as ourselves when we know of their sickness, poverty and distress and absolutely refuse to contribute to their necessities, or to lend a helping hand

in bearing their burdens? "If the light, that is in you be darkness how great is that darkness?" But you say the darkness is in these absentees. Then you profess to be the straight members and therefore "are the light of the world." So go to them with the light of God's love, and with your means, and with a helping hand, and you cannot fail to win them to duty. If the church would do a little more missionary work within her own membership, and have light enough in her to shine to the outskirts of her membership and drive away the fog of despondency from the minds and loosen the clutches of poverty from the needy she would not only be happier in her own house, but the world would behold the beauty of the church, feel its power and glorify God; and a clamor about absentees would be a thing of the past. J. B. ALEXANDER.

Sparta, Tenn.

A Call to the Ministry.

I believe that there are some who are called to the ministry that do not heed the calling. I was converted to the religion of Christ at the age of thirteen in the year 1883, at Liberty Church, Jackson County, Tenn. Soon afterwards I became a member of the church at that place and was baptized by Rev. M. W. Russell, our beloved pastor. At the age of sixteen God impressed upon me by his Holy Spirit to become a minister of the gospel. This call I kept to myself for two or three years. Battling against it, feeling my incompetency and nothingness, I did not yield to the calling for a long time, for there were many obstacles in my way, and realizing that it was a great cross and a great responsibility resting upon all who claim to be teachers of His divine Word. But after studying and praying over the matter I became thoroughly convinced that I was not mistaken in my calling. I then gave up, and resolved to prepare myself, by the help of God, for the great duties which he had enjoined upon me.

I entered school as a ministerial student at Doyle Station, Tenn., 1892. There I boarded with Rev. J. D. Smith and wife, who were unto me as a father and mother, and who were very affectionate. I can never forget them. In June I returned to my home at Green Hill, Tenn.

The next year I was influenced by Rev. W. C. McPherson to come to Jackson, Tenn. I entered school at the Southwestern Baptist University in 1893. Since that time, with assistance, I have been able to spend one year and a half here in school.

After our school closed last June, I spent, with Bro. Wiggs, two weeks in the missionary work. I never spent two weeks with more pleasure in my life, and I am sure I have never lived closer to God and God to me than I did during that time.

On account of my financial standing I was compelled to stay out of school last fall, although I trust that my time was profitably spent. A portion of my time was spent in the work of my Master. I made twenty-one attempts to preach during that time.

There is nothing in which I find so much joy and comfort as I do in speaking in the name of my Master; nevertheless in time past I have felt that it would be a great relief to me if I had never experienced the impression I feel. But again, as this must be my work, and nothing else will ever satisfy me and clear my skirt in the sight of God, I am anxious to go on with the work, looking forward with sweet anticipation and longing to see the day when I shall be thoroughly prepared to give my entire life to this work. J. H. AGE.

Jackson, Tenn.

From Bro. Diaz.

Preliminary to Dr. Tichenor's address on Home Missions, at the First Baptist Church in this city, on Sunday morning last, Dr. Eager read the following letter to Dr. T.

HAVANA, CUBA, April 24, 1895.
Rev. I. T. Tichenor.

DEAR DR.:—Never more full of enthusiasm than to-day. Great persecution has risen against the Master's work in this island, and in consequence the members and ministers work very active.

We have a war in the eastern and central part of the island, and the authority has commenced to persecute all the secret society and evangelical churches. On the first of this month the civil Governor of Matanza has called the Episcopal minister and order him to leave the city in twenty-four hours—so he did. The Governor at Santa Clara has called the Presbyterian minister and order him to leave the place immediately, and he did. I was in the office of this Governor last week and one of his employees told me his excellency wanted to see me. I did not go, and told him that if his excellency wanted to see me please communicate me by letter and I will go to see him with my attorney.

The jails, castles and military headquarters are full with Cubans imprisoned. The Masonic lodges have been all closed. Theatres is empty—no large gathering is consent in the Central Park, and generally the people are timid, and at 10:30 p. m. they are all in their houses. But do not think our Baptist people are afraid—they all attend their meetings as usual, and on the 10th I celebrate the anniversary of the organization of the church, and I have over 2,000 persons present. Two days after I preach about the words of Christ on the cross, and I have the same number—so this persecutions came to help us. Our members say if they are not allowed to meet in public they will meet in private, and in numbers of 6 to 8 on different nights—such is the spirit of our members. Faithful in the doctrine of Christ they are not afraid of those that kill the body and can't do nothing after. They try to serve the Lord and the Lord said, "Do not fear, I am with you always." Pray for us, we need now. Yours in Christ.

DIAZ, in Alabama Baptist.

From a Colporter.

Dear Bro. Folk:—It has been quite a while since you heard from me, yet God in his infinite goodness and love has kept me and been with me in my work. My heart is full of love and gratitude to him. Even Mother Earth, as she is being clothed in her green vesture, seems to speak forth her praises to him.

Since my last letter I have supplied 300 destitute homes with a Bible, and oh, if I could tell the joy and happiness it brought to my own soul!

I am now working along the foot of Gray's Mountain. I find the people kind and hospitable in their way, but fearfully destitute of the Bible and religious literature.

I have found up to this time (April 17th) in this month, 32 homes without Bibles. Out of this number one was a deacon in the church, and another a public school teacher. In their homes I find a great many little children who never go to Sunday-school; even young men and girls. It makes me sad to see these healthy, robust looking boys and girls growing up in ignorance, and saddest of all, without Christ. If you could see how eager they are to gather around me when I begin to show my Bibles and Sunday-school books—why, they listen with their ears, their eyes and mouths open!

The half can never be told. A few

days ago I visited an old lady sixty-eight years old. She had neither Bible nor books in her house. She told me it had been five years since she had heard a sermon or prayer. I read and prayed with this old lady, and we had one of the best prayer-meetings in that humble little hut I ever experienced. God's Spirit was with us. When I left she took me by the hand, and with tears in her eyes she said, "God bless you, young man. I thank you for coming to see me. God bless your soul." God did bless my soul. He made my heart rejoice for trying to speak for him.

Brethren, pray for me as I go into these homes and try to carry God's Word and to win them for Christ. Bro. Folk, I sometimes find your paper over here, and it makes me feel as though I had met an old friend from home. God bless the BAPTIST AND REFLECTOR. I am trying to get all our brethren to take it. What a blessing they miss.

R. D. QUISENBERRY, Colporter for Holston Association, Fall Branch, Tenn.

Our Church at Athens.

In the first settlement of the town the State gave the Baptists a lot, on which was erected a house and a church organized, which was disbanded before my recollection. In 1870, as agent of the General Association of East Tennessee, it was my pleasure to secure the means to locate Rev. J. B. Lee, cousin to General R. E. Lee, there one-fourth of his time, which resulted in another organization which struggled against the strong, opposing elements in weakness from 1890 to 1892, when through the untiring perseverance and great sacrifice of Bro. James S. Russell a good house was completed, costing him \$2,400, with perhaps \$600 in work, making the building cost over \$5,000, perhaps worth \$6,500 or \$7,000.

Finally, the State Board was enabled to locate Rev. T. R. Waggoner there for all of his time, which has resulted in a great forward move; because, first, of Bro. Waggoner's pastoral gifts, and second, he being willing to give all of his time.

The church now supports their pastor, and is one of the first churches of the Sweetwater Association.

So much for the work of our General Association and State Boards, which demand our renewed co-operation, for there are vast fields of great destitution needing every dollar and dime that can be raised. Our churches need to give that they may feel the joy of giving and receive the blessing of our Master, for he says it is more blessed to give than to receive. And we need to give that the lost may receive the glad tidings and be saved. God help to fire the Baptists of Tennessee with zeal to take our destitute places for Christ.

Gudger, Tenn. G. H. COLTHARP.

The Indians Again.

Some time ago I quoted from the Foreign Mission Journal of April a statement that the Southern Baptist Convention had some sixty missionaries among the Indians. Bro. Murrow replied that this was not true;

in fact there were not ten missionaries working for the salvation of the red men. In response to a note of enquiry I am in receipt of the following from the office of the Home Board of Atlanta, and to it I invite the attention of Bro. Murrow and all interested.

ATLANTA, GA., May 5, 1895.
Mrs. Laura Dayton Eakin, Chattanooga, Tenn.

Dear Madame:—Your favor of the 5th inst. received. In reply I would say that this Board supports (in part, as is usual with all missionaries in Home work, they supplementing what we give by some help raised on the field), seventy missionaries among the Indians. During the year just closed we have expended in the support of these in West Arkansas and Indian Territory, Oklahoma and in Indian Territory the sum of \$5,018.33, exclusive of the value of boxes of supplies sent. We cannot state how much this has amounted to to missionaries among the Indians, but they have received a fair share. The total value of boxes sent all frontier missionaries during the year has been \$12,748.05. I do not know to what extent, if at all, these missionaries among the Indians labor for the salvation of others than Indians. I infer, however, that anything they may accomplish in the extension of Christ's kingdom in the Indian's country ultimately benefits the Indian's condition. Dr. Tichenor left this morning for Washington. Very truly yours,

M. M. WELCH.
(For I. T. Tichenor.)
I do not understand why Bro. Murrow did not know these facts, but I am very glad to lay them before him.

L. D. E.

Colporter Appointed.

Dear Bro. Folk:—This is to certify that I have applied for, obtained and accepted the appointment as colporter for Big Hatchie Association; and that I was employed by the Sunday-school and Colporteur Board, of which Rev. W. Y. Quisenberry in Corresponding Secretary. Correspondents will please address me at Memphis, Tenn.

The first Sunday in June I will begin my work in Memphis, and as rapidly and thoroughly as possible, I will visit the churches and destitute points in my territory. Brethren in destitute places in Big Hatchie Association desiring to organize Sunday-schools, have protracted meetings and organize churches can facilitate my work, and accomplish good, we trust, by writing me. Or pastorless churches needing encouragement, Sunday-schools organized, religious literature, or protracted meetings can greatly aid in the Master's work by writing to me.

I would like to say to each pastor in Big Hatchie Association: Dear brother, I earnestly ask your hearty sympathy, co-operation and prayers in placing Bibles and religious literature in destitute homes and in organizing and building up churches and Sunday-schools. This is a grand work! A work of which we should be proud! A service which the Master will own and bless!

W. L. NORRIS.
Louisville, Ky.

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Nashville, Tenn., May 23, 1895.

EDGAR E. FOLK, EDITOR
H. B. FOLK, BRS. MGR.
A. B. CARRISS, Field Editor and Gen. Agent.

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SEE the advertisement of the Holy Land Portfolios on page 15. This is a splendid opportunity to secure most excellent pictures of Palestine at small cost. Do not let it slip.

OUR NEW DRESS.

While people generally were putting on their spring clothes, we concluded to come out in a new dress also. We hope you will like it. Indeed, we feel sure that you will. We tried to get something that was neat and yet not gaudy. We believe that the BAPTIST AND REFLECTOR is now the prettiest paper published in the South. We may say that in ordering our new outfit we intended to have it in time for the Southern Baptist Convention, but part of the material failed to arrive in time and so we were compelled to wait.

As you will see, our type is slightly smaller than that which we have been using—not enough to make any great difference in reading, but enough to enable us to publish more matter. In fact, this was one special reason why we ordered the new type at this time. The pressure upon our columns was so great that we were under the necessity of enlarging the paper so as to publish more of the many good articles which come to us every week. By using our present type, we will be able to give our readers some five or six columns more of reading matter every week. Of course the printer's bill will be larger each week in consequence, besides the considerable expense to which we have had to go in purchasing the outfit, but we are publishing the paper in the interest of our readers, and we propose to give them the very largest quantity of matter, as well as the very best quality which we can possibly afford. We are sure that they will appreciate it and we hope that they will do so to such an extent as not only to renew their own subscriptions, but also to send us many additional new subscribers.

Let us say that we shall neglect no opportunity to make any improvement in the paper which may be for the benefit of our subscribers. We hope that our readers will appreciate the efforts which we are making in their behalf and that they will help us to push the BAPTIST AND REFLECTOR until it shall not only be found in every Baptist home in this State, but shall circulate even more widely than at present in all the States of our Southland. If you could hear the kind things which are constantly being said about it by prominent brethren all over the country, we think that you would appreciate it still more. Now for a forward movement all along the line. The financial skies are brightening. The Baptist hosts of Tennessee are advancing and everything looks beautiful.

"SAVING FAITH."

We were very much surprised to read the following remark in a recent issue of the *Christian Advocate* of this city. The editor was criticizing the ritual of the M. E. Church, which requires that the candidate for church membership shall be asked the question: "Have you saving faith in the Lord Jesus Christ?" The editor says:

"Saving faith" is a thing of inestimable importance. A man may well seek for it as for hid treasures; and when he is sure that he has it, he may properly avow the fact before all men. But to make the possession and the profession of it a condition precedent to church membership, is to require more than is required by our Lord as a condition of eternal salvation."

If the "possession and the profession" of saving faith is not "a condition precedent to church membership," we should like to know what is. And if saving faith is not "required by our Lord as a condition of eternal salvation," we should be glad to be informed what is required by him as a condition of eternal salvation. Did he not say: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life?" All through the Book that idea runs. But if you would not make saving faith a "condition precedent to church membership" and a "condition of eternal salvation," what would you? Works? Hear Paul: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. ii. 8, 9).

It may be, however, that we misunderstand Dr. Hoss. In fact, we are inclined to think that he did not mean what his language quoted above would clearly imply. He goes on to say:

"What does an utterly illiterate person, or a child of six or seven years, know of the subtle distinctions involved in the phrase 'saving grace'?" Yet such persons are surely not to be excluded from the communion of saints. Nor are they to be required to give a mechanical assent to questions that it is utterly out of their power to understand. To demand this of them is to make the whole ceremony of reception into the visible body of Christ little less than a solemn farce."

From this we judge that Dr. Hoss, in what he said above, was referring

simply to a technical knowledge of the term saving faith, and meant that such a knowledge was not required as a "condition precedent to church membership" and a "condition of eternal salvation." In this, of course, we would agree with him. But if this was all he meant he was certainly very unfortunate in the use of language. If a man does not mean what he says, he should say what he means.

Let it be understood and emphasized that while a thorough understanding of the term saving faith may not be required as a condition precedent to eternal salvation and to church membership, the thing saving faith is required as such a condition, and that is the only thing which is.

FOREIGN MISSIONS.

We have received the following note from Secretary Willingham:

"Please state through the BAPTIST AND REFLECTOR that in the haste of making out the report on the last day of our Conventional year \$290 was credited to Virginia that should have been credited to Tennessee. You will find that by giving Tennessee the proper credit for this she gave \$5,812.52, which was fine, the best that she has ever done for Foreign Mission work. I rejoice at the grand way in which she is developing in Foreign Missions. May her churches all prosper more and more."

This is certainly gratifying. It is a matter of much rejoicing as well as of deep gratitude to see how nobly Tennessee Baptists are coming to the front. Let it be remembered, however, that this does not represent all of the contributions of Tennessee 16 Foreign Missions, as some good brethren in the State prefer to make their contributions to the Gospel Mission Movement instead of through the Boards. It is pleasant to see, though, that despite the fact of this diminution from the amount of contributions to the Boards, we have still given more money than ever to the Foreign Mission Board, besides what was given to the Gospel Mission Movement. We hope that during the coming year we shall make a still farther advance all along the line. Let every Baptist in Tennessee give something for Foreign Missions during this year. If he does not care to give it through the Board, let him give it to the Gospel Mission Movement. He is at liberty, of course, to give his money wherever he chooses, but let us say with emphasis, *he is not at liberty to give nothing*; and certainly now he can have no excuse for giving nothing at all.

THE CONVENTION.

It was a great Convention beyond question. The attendance of delegates was the largest in the history of the Convention, with the exception of the one which met in Richmond in 1888, while the number of visitors was perhaps the largest which we have ever had—due largely of course to the fact of the Convention meeting in Washington, the Capital of the country, full of so many interesting and historical places to visit. In fact, a good many of the delegates seemed to have come more to see Washington than to attend the Convention. Some of them scarcely went to the meeting at all, but spent their time in seeing the sights. Still the attendance at the First Baptist Church, where the meeting was held, was certainly sufficiently large. Indeed,

usually it was too large for comfort. There was a spirit of enthusiasm about the meeting which we have seldom seen equaled and perhaps never excelled. The business of the Convention moved along smoothly and systematically with scarcely a jar. There was less disposition to quibble over small points and greater opportunity for the discussion of large questions than we have ever seen. The speeches were certainly of a very high average, if they did not, as a rule, go beyond the previous high water mark. Some of the speeches during the Convention were among the best we ever heard at a Convention. We were about to mention instances, but hardly know just where to begin. Where many were so good, it would seem an invidious distinction to make special mention of any. The preaching also on Sunday was of a very high order. The Convention sermon by Dr. George B. Eager and the historical sermon by Dr. W. H. Whittitt were both marked efforts.

We felt greatly disappointed when it was found that the semi-centennial of the organization of the Convention could not be held in Augusta, Ga., its birth place fifty years ago. We felt, and so did every one, that it was pre-eminently fitting that its semi-centennial anniversary should be held in Augusta, with all of its historical associations, but as that was found impracticable, we think that it was very appropriate that the meeting should be held in Washington, the Capital of the nation, where the eyes of the whole country were drawn upon us as they would not have been anywhere else. This meeting was a turning point in the history of the Convention. It marked a new era for it. Instead of being an "attenuated and worn out old mother," as one of the speakers at the Young People's Conference called it, the Convention renews its youth and will go forward with fresh strength and vigor to the work which lies before it. It has emerged from the experimental stage of its existence and now enters in earnest upon the work which God has put upon it. It has passed beyond the position of a mere sectional organization, if it ever occupied such a position, and in fair view of the whole country, it has asserted its right to live and has proved the necessity of its existence. It now girds up its loins for the accomplishment of still greater work in the future than it has ever done in the past.

CONVENTION NOTES.

All of our exchanges last week were full of reports about the Convention. Consequently they contained little of news which we could cull from their columns and upon which we could comment.

The interesting report of the Convention in last week's and this week's issue of the BAPTIST AND REFLECTOR was written by Dr. A. J. Holt, our excellent Missionary Secretary. It will be greatly enjoyed, we think.

The papers nearest to Washington contained full reports of the Convention, while those of us who were further away had to content ourselves with publishing only part of the proceedings last week and the remainder this week. Next year, when the Convention meets in Chattanooga, we shall be able to retaliate upon some of

our contemporaries for getting ahead of us this time.

Mr. Wm. D. Upshaw, better known as "Earnest Willie," was present at the Convention. He stopped at the Ebbitt House, headquarters of the Convention, and seemed to make many friends. He told us at the close of the meeting that he had sold a large number of his books, which we were glad to know.

Our friend, Dr. W. L. Pickard, pastor of the Broadway Church, Louisville, Ky., seemed very proud of the fact, which he mentioned to us, that his church gave the largest amount of money for missions last year of any church in the bounds of the Southern Baptist Convention with one exception. He seems to be growing constantly in popularity and in power at Broadway.

Bro. A. U. Boone of Clarksville was our bed fellow on the sleeper to Washington and our room-mate while there. While we loved him before, we learned to appreciate him more than ever during our intimate association with him on this trip. Another room-mate at the Convention was Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board. What a noble, devoted, consecrated man of God he is! What a great work he is doing!

The Washington correspondent of the *Chattanooga Times* stated in a recent issue of that paper that it was universally conceded in Washington that the Southern Baptist Convention was "one of the finest bodies of men which ever met in that city. This statement may be surprising to some, but it was not to us. In fact, we have frequently said we believe the Southern Baptist Convention is the finest body of men which meets anywhere upon this continent, if we may not say upon the globe.

One of the pleasures of the Convention was the meeting with our old friend and teacher, Dr. C. E. Taylor, now President of Wake Forest College. We have studied under many teachers and have respected and admired them all, but we have never studied under a teacher whom we really learned to love more tenderly than we did Dr. Taylor. He is one of the noblest men in our Southern Zion and is doing a grand work for Christ, which the Baptists of North Carolina are more and more coming to appreciate.

We counted it a special pleasure to meet our old friend and class-mate, W. L. Poteat, now professor of natural science in Wake Forest College, North Carolina. He is too modest to say anything about himself, but President Taylor told us what splendid work he is doing in that position—at which, however, we felt no surprise, as he is only fulfilling the expectations of his college days. What a pleasure it is to meet up with these friends of the past and renew the delightful associations which made college life so happy.

We talked with a number of editors during the Convention about our suggestion to organize a Southern Baptist Editorial Association to meet some time during the winter, and found them all favorable to it. No definite arrangements have been made as yet, of course, but we suppose that the meeting will be held some time during next January or February. Meanwhile we should be glad to hear from other editors upon the subject if they have anything to say about it, especially if they have any suggestions to make as to time and place of meeting.

And so the Convention goes to Chattanooga the next time. We are glad to know it. Indeed, as soon as it was known that Chattanooga had invited the Convention there seemed to be a universal sentiment in favor of our going there. Even the brethren

from Louisville could not make any strong objections to Chattanooga, and so the decision to go to Chattanooga was unanimously voted in the committee and in the Convention. This will make the sixth meeting of the Convention in Tennessee, which is the largest number of times it has met in any one State except Georgia, where it has met the same number of times. This is doing well for Tennessee.

It may sound like a paradox to say that although every man had to pay his own way, the Convention was very hospitably entertained. Certainly the Baptists of Washington were very cordial in their greeting to us. They seemed glad to have us among them and exerted themselves to the utmost to make our stay pleasant. The different pastors of the city—Drs. Stakely, Green, Muir, Meador and Green Clay Smith—made themselves very agreeable in their attentions to the visitors. While we return to the free entertainment plan, every one agreed that the pay plan was a much greater success than had been expected. Still the free plan is more in accordance with the genius of our Southland and will be likely to remain in force, at least for some years to come.

The report of the Committee on the Basis of Representation suffered the same fate as the Southern Young People's Union—it was crushed between extremes. The committee has been divided, some favoring a numerical basis and some a financial one, with the majority all along in favor of the numerical basis. The minority, however, was unyielding. As chairman of the committee, we proposed this time a compromise report embracing both a numerical and a financial plank, but some of the numerical men objected to it because it had a numerical plank in it. While the compromise report was adopted by a majority of the committee, we did not think it best to offer it to the Convention until it could come with the endorsement of all the members. So we merely reported to the Convention that the committee was unable to agree, and requested to be discharged. It was simply a case of a hung jury. We believe that the Convention will be forced to reduce its representation in a few years, and that sooner or later it will come to the numerical basis.

It was the universal opinion that we had the poorest reports of the Convention in the daily papers that we ever had. The reports in the *Washington Post*, the principal paper of Washington, was especially poor. The reporter seemed to be on the outlook all the time for something sensational and appeared to care nothing for a straightforward, business like statement of the proceedings of the body. He did gross injustice to several members of the Convention in his attempts to make something sensational. It was his reports, we believe, which were sent to the different papers over the country in the Associated Press dispatches. Those who were present at the Convention knew how unfair his reports were. We make this statement for the benefit of those who were not present. We regret to have to do so, but we felt that justice demanded it.

It is a little amusing to see how those who favored the B. Y. P. U. A. and those who were opposed to any kind of general organization among the young people both claim the victory for the defeat of the movement to organize a Southern Baptist Young People's Union. Each side gives some credit to the other side for helping in the good work, but each claims the larger share of the victory. The truth of the matter is, it was the B. Y. P. U. A. people who had more to do with its

defeat than any one else. Their reason, of course, in wishing to defeat the organization of the Southern Union was because they wanted all Young People's Unions in the South to become members of the B. Y. P. U. A. We are inclined to think, however, that in this they will find themselves mistaken. While the victory was accomplished by the B. Y. P. U. A. people, the fruits of it will be reaped by those who were opposed to any kind of organization, at least for a while.

The Broadus memorial exercises on Sunday afternoon were exceedingly interesting. The fame of the man in whose memory the exercises were held, together with the reputation of the speakers who were announced for the occasion, served to draw out a very large audience. The house was packed to its utmost capacity and many were turned away unable to secure admission. We have never seen any more delightful exercises of the kind. The speeches were of a very high order. The speech of Dr. J. C. Hiden upon Dr. Broadus as a Student was calm, conservative, but scholarly and masterly. That of Dr. H. McDonald upon Dr. Broadus as a Preacher was tender, pathetic and wise, while the speech of Dr. F. H. Kerfoot upon the Personal Influence of Dr. Broadus was impassioned, eloquent and grand. We do not know that we have ever heard a speech which so completely captivated the audience as did that. In the very highest sense it rose to the grandeur of the occasion, which is saying a good deal. Some one remarked that it was worth going all the way to Washington just to hear that speech. The whole occasion was full of tenderest interest. We are not likely to have just such another occasion soon, as we are not likely to have another Broadus.

It was supposed that the adoption of the pay plan at Washington would effectually decide the question as to a reduction of the representation of the Convention, but to the surprise of every one it worked the other way. We had the largest delegation which we have ever had, with only one exception. This, of course, was due very largely to the attractions of the National Capital. It was due also to the fact that the railroads offered such cheap rates to Washington—half fare from all points in the South, and from some points, where there was sharp competition, less than half fare. The large attendance was due, also, we believe, in good measure, to the pay plan, the very thing which we expected would reduce the attendance. People wanted to go to Washington, and under the pay plan they felt free to go and pay their own board without asking anybody the privilege. Then, too, it was rather a remarkable fact that there was a larger attendance of ladies than usual. This was due to the attractions of Washington and to the cheap rates and also to the pay plan. Under the free entertainment plan, only the delegates to the Convention have been entertained, together with four ladies from each State, delegates to the Woman's Missionary Union. As the men received free entertainment, the ladies did not feel at liberty to go, but when the men had to pay their own way, it put them on a level with the ladies and the latter took advantage of the fact in large numbers. This, we think, is one of the best features of the pay plan, and for this reason we should be in favor of it, if it were practical to have it. But, as we have said before, in most of our Southern cities there are more homes than hotels and it would be impracticable in such cities to entertain the Convention upon the pay plan. Some homes would have to be opened for the reception of delegates and these homes would not feel like charging for their entertainment.

PERSONAL AND PRACTICAL.

We were glad to hear of the great success attending the labors of our friend and college-mate, Dr. W. L. Wright, as pastor of the Leigh Street Church, Richmond, Va. He has recently held a great meeting in his church, assisted by Dr. L. G. Broughton, of Roanoke, in which there were 300 professions of religion. He baptized the hundredth person just before leaving for the Convention in Richmond and others are expected.

We were glad to meet in Washington our friend, Rev. W. H. Osborne, formerly pastor at Jonesboro, in this State, now pastor at Tampa, Fla., where he is quite popular and successful. He showed us a picture of the new church which he is building. It is quite unique, and, judging from the picture, it promises to be a very beautiful and commodious house of worship. We congratulate him upon his success in Tampa.

It was a most delightful trip we had to Washington. Some of our Tennessee delegates went by other routes, but most of them went with us by the way of Asheville, and every one was perfectly charmed with the magnificent scenery through which we passed. A prominent Baptist who has traveled over Europe and who went over this route for the first time, said that he had never seen any scenery in Italy equal to that around Asheville. It was a pleasant party we had on board, too, and every one seemed to enjoy the trip to the utmost.

We had a brief visit to Chattanooga last Sunday to supply for Pastor Garrett while he was visiting friends in Virginia on his return from the Southern Baptist Convention. The members of the First Church are expecting to get into the basement of their house of worship, now being rebuilt after the fire, by about the 1st of June, and hope to get up stairs a few weeks later. They say that the house will be more conveniently arranged than before. They were delighted at having secured the next meeting of the Southern Baptist Convention, and seemed to have no doubt of their ability to entertain it even on the free entertainment plan. We enjoyed taking dinner with our old friends, Mr. and Mrs. A. W. Chambliss. Together with Bro. Stacy Lord, we formed quite a Brownsville party at the table.

The election of Dr. W. H. Whittitt to the presidency of the Southern Baptist Theological Seminary, to succeed the lamented John A. Broadus, was not a surprise. It seemed the natural thing to do and was generally expected. Dr. Whittitt is not only the senior professor in the Seminary, but he is also a man of fine scholarship and at the same time has shown marked ability in managing practical affairs. We believe that his administration as President will be both popular and successful. All Tennesseans will rejoice at his election, feeling a kind of State pride in it. He was born in a few miles of Nashville. The elevation of Dr. Dargan and Robertson to full professorships, the first of Homiletics, the second of New Testament Interpretation, was, in the natural order of events, while the election of Dr. H. H. Harris, who was for many years Professor of Greek in Richmond College, to the Professorship of Polemics and Biblical Introduction in the Seminary was eminently fitting. He will give added dignity and reputation to the Seminary. Thus equipped, the Seminary is preparing to do better work than ever before in its history, despite the loss of its first distinguished professor.

THE HOME.

Don't Let Mother Do It!

BY CARRIE ALTON.

Daughter, don't let mother do it!
Do not let her slave and toil,
While you sit, a useless idler,
Fearing your soft hand to soil.
Don't you see the heavy burthens
Daily she is wont to bear,
Bring the lines upon her forehead—
Sprinkle silver in her hair!

Daughter, don't let mother do it!
Do not let her bake and broil
Through the long, bright summer hours,
Share with her the heavy toll;
See, her eye has lost its brightness,
Faded from her cheek the glow,
And the step that once was buoyant
Now is feeble, weak and slow.

Daughter, don't let mother do it!
She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor,
Seek her side to cheer and bless;
And your grief will be less bitter
When the soul above her presses.

Daughter, don't let mother do it!
You will never, never know
What were home without a mother
Till the mother lieth low—
Low beneath the budding daisies,
Free from earthly care or pain—
To the home so sad without her,
Never to return again.

The Parody.

Parody making may afford amusement, but who can say it ever results in good?

Many a favorite poem loses its charm because of a comic, perhaps senseless, parody. Even our school readers give us "To be or not to be" through all the variations of to write, to spout, to scold, to marry.

They parody "The Sailor Boy," "The Burial of Sir John Moore," and on through much too long a list.

What child of nowadays can distinguish the original "Mary had a little lamb" among so many counterfeits? Why, Kansas children even think "Mary" a home production, and fleece must rhyme with Lease.

Who can enjoy "Let us, then, be up and doing," when it will run into a leap year parody?

Who has not felt as if he had received a personal insult upon hearing "I want to be an angel," "O, happy day," "Hold the fort," or "Sweet by and by" turned into some ridiculous ditty?

It has its effect, too, especially upon impressionable young minds, more apt to retain the bad than good. Thoughtless young people will catch the ditty and sing it, until there is no beauty, for them at least, in those old soul stirring songs.

No wonder children grow up more familiar with imitation than the real!

There was a funeral once, in a country place where the chief singers were friends of the deceased. A substitute was provided to lead the singing for the occasion. The preacher read an appropriate hymn, which the chorister pro tem led to the tune of "Auld Lang Syne." "Why, he actually sang 'Old Grimes is dead,'" said one of the insulted members of the family some later.

But this is not the worst, reducing the grand to the common, the sublime to the ridiculous; there is a step lower. This article was prompted by the overhearing of a boy, a mere child, singing as he worked, one of those sweet tunes that come from the very heart depths. It sounded sweet, indeed, from childish

lips, but the words! God forgive the man who sent them forth to poison youthful minds. His pen should have turned red hot in his hand ere it wrote them; his tongue should have cleaved to the roof of his mouth ere it uttered them; his brain should have been paralyzed ere it conceived them.

O, it is disgusting, it is soul sickening, to think of our most sacred tunes garbed in such horrible obscenity. And these brands of Satan have been sown broadcast all over the land, scarring the tender hearts of our youth till there is nothing sacred, nothing pure.

We must send our innocent boys into the world and they hear these songs—learn and repeat them, perhaps—the very worst of all obscene literature because it not only presents the vile, but it destroys the good, that which is so precious to us and should be so to them—but can it be?

Can not something be done to check this parody fiend before he tampers with the Holy Book itself?—*Christian at Work.*

What One Woman Did.

A New England farmer in reduced circumstances contrived to eke out a living by selling vegetables from door to door in the nearest coast town.

A young daughter was his house-keeper, fellow-laborer in the fields, and companion on the road. She was a bright girl, with a hunger for knowledge which her meagre schooling had only served to set on edge.

When her father jumped from the wagon to go indoors and sell his wares, she remained behind to watch the horse, and employed her leisure moments in studying a Greek grammar. In the small, resolute head on her shoulders there was room not only for her father's accounts with his customers, but also for inflections, conjugations and paradigms as dry as his sandy garden in a midsummer drought.

The father died, leaving to this silent, motherless girl a house and a truck farm, but no money. She was forced to support herself; and, not knowing how to do anything else, she went on with the farm work and vegetable peddling.

She wore high-top boots, dressed like a man, worked in the garden with hoe and rake, as her father had done, took care of the horse and sold vegetables in town.

Toilsome as was her life, she had an antidote for loneliness—the study of Latin and Greek. She did not know how it was to be done, but she did not despair of fitting herself to be a teacher. Her well-thumbed grammar was always on the wagon seat when she drove to town. Her voice could be heard on the road rattling off the conjugations of the verbs. When her supper was cooked and eaten, she had an hour by candle-light over the classical authors.

An eminent lawyer, enjoying an outing in the coast town, caught sight of her in one of his drives. She had been hoeing corn, and, while resting under a tree, was studying her favorite grammar.

The devotion of this hard-working girl to Greek excited his admiration. He made her acquaintance, and offered her the position of private sec-

retary in his office, with leisure for completing her education.

She leased her house and farm, entered the lawyer's employ. She had time to study and received superior instruction. Her eccentricities of dress and her rough, manish ways disappeared. She became a lady of refinement and culture.

When her patron died, she could command a fine position as teacher of Latin and Greek. She now occupies an important chair in a New England school. Her vacation she spends in her old home, where she conducts a summer school for coaching boys for college.

Such a life shows what a woman can do when her will is a strong motor. The opportunity for abandoning her farm labor would never have come if she had not persisted in digging for Greek roots as well as Irish potatoes.—*Youth's Companion.*

Shutting Our Eyes.

Very miserable people are those who go through the world seeing too much. They plume themselves upon their ability, and proclaim everywhere the secrets their sharp sightedness has discovered. They find out small delinquencies and trifling offenses of friends, neighbors and servants. We are not at all obliged to them for what they reveal. On the contrary, we are continually trembling lest our own pet sin be brought to light, or our friend's dear little secret weakness exposed.

It is not hard to gain much peace of mind by studying the art of judiciously shutting our eyes. Let us refuse to see much of other people's errors and mistakes. Nay, more, let us refuse to see anything except what we wish to see. The way is clear, the circumstances are fortunate, people are well meaning and industrious, happiness abounds, and we ourselves are on the high-road to fame and fortune.

A fool's paradise, you say? Perhaps. But I doubt if a fool's paradise is not better than the heaven of people who would carry thither microscopes that they might discover its possible imperfections.—*Bazar.*

The First Printer.

When Faustus had printed off, in 1460, a number of copies of the Bible, he undertook to sell them in Paris, where printing was then unknown. As he sold his copies for sixty crowns, while the scribes demanded five hundred for their manuscripts, he created universal astonishment; but when he produced copies as fast as they wanted and lowered the price to thirty crowns all Paris was in agitation.

The uniformity of the copies greatly increased the wonder; information was given to the police against him as magician, his lodgings being subsequently searched, and a greater number of copies being found, they were seized.

The red ink with which they were embellished was supposed to be his blood, and it was seriously adjudged that he was in league with the devil; and it is presumed that if he had not fled he would have shared the fate of those whom superstitious judges in those days condemned for witchcraft.—*Jewish Messenger.*

How To Double Our Pleasures.

Edith M. Thomas has a delightful article in a late *Atlantic*, which contains the beautiful parable: "I double all pleasures that come in my way by a method similar to that which a young sewing girl of my acquaintance has adopted. If anybody gives her a winter rose, she sets the flower in front of her looking-glass, where its clear, still reflection gives her a second rose in every respect as satisfying to the eye as the first and tangible rose. One is fortunate to have the sort of temperament in which is fitted a magic mirror. I take the best of care, however, to keep disagreeable objects as far removed as possible from its reflecting surface."

Our pleasures may be doubled by sharing them with others. A young lady enjoying the pleasures of good health, may have her pleasures doubled by visiting her classmate who is sick, and carrying to her the sunshine and cheer of her own buoyant spirit and life.

Gifted.

"What does your husband do?" asked a traveler of a slatternly woman whom he found living in a little old cabin in the backwoods.

"Well," was the reply, "he's one of these handy, gifted sort o' persons, my man is. He can just turn his hand to anything. He's a blacksmith by profession, but he cooked in a restaurant in town most o' last winter, and he done kyarpernterin' and paintin' all spring, and then he lectured on temperance a while until he got a chance to run an engine for a month or two, and then he dug wells and hung wall-paper until he got a chance to lay brick at three dollars a day."

"And what is he doing now?" asked the amused guest.

"Teachin' singin' school, but he allows to give it up pretty soon, and go to practicin' medicine. He kin do anything he's a mind to turn his hand to."—*Selected.*

The value of sticking to one idea, if a correct one, was never better shown than in the English Dr. Graves, who wrote his own epitaph in the words, "He Fed Fevers." He ran counter to a notion that had been held from the days of the ancients, but he worked a beneficent revolution that has no doubt saved hundreds of lives, for his ideas have long since made their way in all enlightened countries.—*Independent.*

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YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor
234 East Second Street, Chattanooga, Tenn.,
to whom communications for this department
should be addressed.—Young South Motto
Nulla Vestigia Reversionis.

Young South Correspondence.

Here it is! Our Japan letter has come at last! Even the stamps bring pleasure because I save them for our postman, who is making a great collection. Draw up the easiest chair to the coolest window. Enthrone mamma, or auntie, or dear big sister in it. Bring all the little chairs and the foot-stools and call the children together, and say in your prettiest way, "Now we are ready to hear Mrs. Maynard's letter, if you please, ma'am." I know your eyes will grow brighter and your cheeks will flush with pleasure as you hear her sweet, brave words, and I pray God that in all your hearts this resolve may be earnestly formed: "I will work harder than ever before for the support of the Young South missionary." But I will not keep you longer from the letter.

"Dear Friends of the Young South: As I write these words I am suddenly struck with amazement at what great things are already wrapped up in the meaning of these two words. You know it is the thoughts clustering around a word that give it its force. One of our wise men in thinking over the matter asked the question, 'What's in a name,' and then suggests to us that a rose called by some other name would smell as sweet. He was very wise and very learned, but can you feel that any other name would fit the queen of the garden so well? It is not the letters that form the word 'mother' that makes it so precious, and yet how sweet it sounds to us; it never loses its sweetness, though after a while when you hear it spoken your thoughts may not be upon earth, but in heaven. What pictures it brings into your minds of love and tenderness, of a hand to soothe your aching brow, of a loving arm that encircled your tired body, of an ear ever ready to hear your childish griefs, and a heart ever ready to feel them. Precious word! Precious gift to you who have a mother to aid your efforts to work for Jesus! Precious memory to those of my dear little ones who, like myself, can say, 'my mother is waiting for me in heaven.' Precious memory and precious hope! And now I am going to tell you what the Young South means to me. It means bright-eyed, warm-hearted girls and boys from Virginia, Tennessee, Kentucky, and even Indian Territory, who are eager and anxious to help save the world for Jesus. It means hard work for some and sacrifice for others, and love for all—a love that takes in the dear little orphans in Nashville and the heathen children in foreign lands; a love that cheers the hearts of those who are leading them, and enthruses that of their missionary in Japan. And, dear ones, I am praying that this love may be a seed dropped into your hearts by the Father of Love, and which may be watered by His Spirit until it shall grow and expand into that love which passeth all knowledge, the love which Paul so beautifully describes in Ephesians iii. 18, 19. But, children, the thoughts aroused by the simple writing of your name do not stop here, but they go on to the future when you and your missionary, and I trust, some of these who now bow down to idols, shall be in that vast throng which no man can number, before His throne, and as He points to me and those whom you and I may have been instrumental in bringing

with us, He will say to you workers of the Young South, 'Inasmuch as ye have done it unto the least of these, ye have done it unto me.' What a grand thing to strive for! Let us agitate and be at work as never before. Life seems a long time to you children, but ah! how swiftly it flies. Why, it seems such a short while since I was just where you are. Let us give every flying moment something to do. I am glad that you are working so faithfully, and I believe and expect that you are going to surprise Mrs. Eakin and Mr. Folk and Dr. Willingham, but you know I have said all the time that I should not be surprised at any great thing you should do. My work with children has taught me that when their heart is in a matter they can work far better than we older ones.

"I was going to begin this letter with an excuse for not having written earlier, but you see my thoughts have wandered. In some way the BAPTIST AND REFLECTOR failed to reach me and I could not hear from you all, so I waited until I could write to Bro. Folk and receive a reply before sending another letter, and you know that takes nearly two months. So the last mail brought me not only the assurance that my letters had all been received, but a short budget of papers, and children, what a happy day last Sunday was! I just read and read your letters and found out how you had been working, and how many kind things were said about me, and my loved band, my heart got so full that it came out of my eyes. Do you know what that means? I think you do, and just how it feels. Do you wonder that I went to my difficult lesson on Monday with new spirit? You see you are not only feeding me and clothing me, but helping me work, and I do believe I shall get the language sooner by remembering my little helpers at home. Oh! how I long to write you that I am teaching a class of children for you and striving to help them know and love that Savior of whom you have heard so many times, and whom I trust, you love. I am not yet far up that steep hill of which I wrote you, but I do know a few more words than 'Sayonara' and 'Ohaio.' I can begin to understand what the people say to me, but to reply is the difficulty. If I speak my words straight along as we do it will be backwards to them. I find that I must learn to think from the end of the sentence. Do you understand? We would say, of course, 'the bird on the tree.' The Japanese sentence would read, 'the tree on the bird,' though the meaning is the same as ours. This is hard, isn't it?

"I am afraid my letter will be somewhat of a disappointment to you, but I feel so much like talking to you, of some of the bright, cheering things in your dear little letters that I am tempted to leave Japan for a while and just talk to you. If I promise to send a real Japanese letter by the next mail, will you let me send some messages by way of the Young South corner? My heart is going out so to every one of you that I would just love to gather you around me and call each one by name and thank you for what you are doing for me and Japan. You, mother and father, who are so nobly helping on your children to a noble use of their time and money, God grant that joy in them as children of the kingdom and as noble men and women may be yours a hundred fold. And not only the mother, but the grandmother helps too, doesn't she, Thomas? Like the rays from a golden sunset her light is shed, not only from the home hearth, but upon the darkened shores of heathen lands. God bless them, the face may be aged and wrinkled, the gray hair may adorn the temples, the hands may tremble and the lips falter, but the heart is young, kept so by the fountain

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of youth—the everlasting love of our everlasting God. May your works follow you. Then the orphans; how many of our band have buried mother, and some both parents? Dear children, my heart just goes out to you, and yet if your sorrow should make you think, as mine did, you will look back some day and thank God for it. Emma Pearson, I am praying for you, too. If you want to be a Christian, as your letter would indicate, I am sure it will not be long. Why, you may just this moment ask Him to take your heart and your life and make them His. Dear Mrs. Flora and Mrs. Hager! You cannot know how you touched my heart, nobly carrying on your loved daughter's work. What a vacancy in your home and in your heart! Who can measure it? God alone. And may He fill it with the peace that comes from a will swallowed up in His.

"How far out and how high up must our message of love and thanks go? Way over in the Indian Territory, where my Covington Band sent such valuable help, a dear little worker is going out from Jerusalem with her mite. Is not that true giving? God does tell us to begin at home, but he does not tell us to stay there. And then up, up to the very top of Lookout Mountain, where that suffering brother and sister praised the Lord in the midst of their suffering by a gift to His cause. I do hope my true little friends are well and strong again. And 'Old Virginia never tire.' Here is my hand and my heart with it, Nannie. I am a Tennessean by adoption and love the Tennessee Baptists, but can I ever forget 'those old Virginia hills, where my footsteps used to sove?' Dear hills and dearer people among them, I shall always love you! Nannie, you and 'little sister' are among God's afflicted ones, but he can use you and is doing it, as your letter proves. These were the offerings from sick ones. What lessons they should prove to the well and strong who are withholding God's own! Dear sufferers, may your hearts be filled with the sunshine of His love. We have another bond to draw us together. We are both deeply interested in our good friend, Mr. Quisenberry. How kind of him to remember his old friend in such a generous way. I do thank him. Mr. Maynard read with interest about his good work. May the 'bens and pigs' continue to gladden his heart until Tennessee shall indeed verify his motto and that of the Sunday-school Board. There is a remark Mr. Maynard frequently makes when we read about him, 'What a grand, good fellow Quisenberry is! He only needs a—.' But I desist. I am getting off the subject. Beulah Green, I have a dear girl up in Virginia I want you to know. She has lived a long time in her chair and her tender heart goes out to sufferers. Would you not like to write to her? She has 'Earnest Willie's' book, and you might have some helpful chats about it. If you can do so it will gladden her and me, too. Her address is Miss Lee Price, Salem, Va., care Mrs. Hockman.

"But your precious little tots must have a word—little Annie F., Emma and Nora, four-year-old Herbert, the

infant class of the First Church who still remember their missionary, though the flames had devoured their beautiful church, and all of the other loving hearts who sent their gifts and their sweet words. I wish I could call every name, but what a lot of room it would take! Herbert, you have a little namesake over in Salem, who prays, 'Dod-bess Bessie,' every night. Join with him, won't you? Ah! these children's prayers. My Father hears them, I know he does, and may I prove worthy of them.

"I feel proud to share in the interests of so noble a work as the Orphanage. That is right, children. Help to brighten their homes and gladden their hearts. The Lord has sent back to them such a dear, good woman, Sister Saunders, I am very thankful.

"I must close now, though I have not sent half the messages I wanted to. Will those whose names I did not call just remember they are written in my heart. I love you all. This is not exactly a missionary letter, but I send it on a mission of love and thankfulness to my dear God-given friends over the waters. Next time I promise something Japanese. With tenderest love,
YOUR MISSIONARY.

Fukuoka, Japan, April 12th.
Now is it not a precious privilege to hear direct from this dear friend? Just note how tenderly she regards us all, how lovingly she takes our words to heart. Are you not glad we can cheer her, even if it is in such a small way? You will see that her letter is dated April 12th and it reached me May 13th; so it takes a month for the Young South page to reach her far-off home. You will not wonder then that she had not yet heard that our dear Beulah Green had left all pain behind and gone to be forever with the Lord. Will not Bettie Mathes take her place? She is the leader of our "Shut-In Band" now.

Your letters will come next week. I have some very sweet ones on hand. I know you are very busy with your last days in school, but take time to greet us as soon as you can. Let me have a great chatter from here, there, and everywhere next time. Look out for Mrs. Folk's Washington letter. Hoping much from your summer days, I am yours as always.

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RECENT EVENTS.

DR. G. A. LOFTON is to preach the commencement sermon for Mercer University, Macon, Ga., this year.

THE Baptist Church of Shreveport, La., did the handsome thing in paying their pastor's way to the Convention in Washington.

THE Coliseum Place Baptist Church in New Orleans received fifty additions in a recent meeting conducted by the pastor, Rev. D. G. Whittinghill.

THE commencement exercises of Judson Institute, Marion, Ala., will be held from June 2nd to 4th. The sermon will be preached by Dr. R. H. Harris.

It is said there were more persons baptized in the United States last year than in any year since 1880. We suppose, of course, that means scripturally baptized.

WITHIN the last two or three years more than twelve impostors claiming to be Baptist preachers have been exposed in Raleigh, N. C., says the *Biblical Recorder*.

ON May 22nd, Miss Julia Wright of Saults, Tenn., and Mr. B. P. Stanton of Memphis, were united in marriage. We congratulate the happy twain and wish them a long, a bright and useful life.

REV. W. H. HINES has just closed a 12 days' meeting in Elizabeth City Baptist Church, N. C., which resulted in 120 additions. His methods are said to be easy, simple, effective, thorough and practical.

REV. W. R. GWALTNEY, pastor of Wake Forest Church, N. C., and Rev. C. W. Matthews of Chincoteague Island Church, Va., had their way paid to the late Southern Baptist Convention by their respective churches.

REV. SAMUEL ALMAN celebrated the quarter of a century pastorate of Emmanuel Church, New York City, April 23rd ultimo, and Dr. R. S. McArthur celebrated the like period of his pastorate of the Calvary Church of that city May 12th instant.

THE Supreme Court of the United States by a vote of five to four has declared the entire income tax unconstitutional. This will be good news to us editors. We and Vanderbilt and Gould and others like us will now breathe freer.

THE latest journalistic bidder for popular favor is called the *Whosoever Journal*. It is published at Baltimore by Dr. H. M. Wharton in the interest of the Whosoever Farm recently established at Luray Cave by Dr. Wharton for the benefit of orphans.

THE Constitutional Convention of Utah, which met for the purpose of adopting a Constitution for the new

DR. W. J. MORRISON,
DENTIST
222 11th Union Street, Nashville, Tenn.
Telephone 321

State, has recently adjourned. Two of the most prominent planks in its platform were one giving the right of suffrage to woman and another making polygamy illegal.

THE committee on the location of the next General Conference of the Methodist Episcopal Church, South, recently met in this city and decided in favor of Baltimore, although Asheville, Knoxville, Savannah, Dallas, Lynchburg and Nashville all put in their claims as well as Baltimore.

TRULY says Dr. Lafferty of the Richmond, Va., *Christian Advocate*: "The man who loves all men has a large heart. The man who loves all creeds has enlargement of the heart. The former is of grace, the latter of disease." Who could have struck the nail more squarely on the head, if he is a Methodist?

THE commencement exercises of the University of Tennessee at Knoxville will be held June 9th to 12th. The baccalaureate sermon will be preached on Sunday, June 9th, by Bishop T. F. Gailor, D.D., of Memphis, and the Annual Address before the University will be delivered on Tuesday, June 11th, by Hon. Thos. J. Jarvis of North Carolina.

THE tax assessors have assessed for taxation the colleges, gymnasiums, bath halls and lecture rooms run by and belonging to the institutional Baptist Church in Philadelphia, Pa., of which Dr. Conwell is pastor. It is claimed they are not used for church purposes, and are therefore taxable. A great deal of feeling has been caused by the assessment.

WE see that Rev. I. G. Murray of Jonesboro, Tenn., who has for several years been a student in the Seminary in Louisville, has accepted a call to Citron, Fla., and will enter upon his work at the close of this session. Bro. Murray is an excellent preacher and we had hoped to have him back in Tennessee when he had finished his education. It was not, however, his fault that he did not return, for we are sure that he would have been glad to come back to the State if he had had the opportunity. He simply accepted, we presume, what was offered to him.

THE Hanson Place Baptist Church, Brooklyn, of which Rev. A. C. Dixon is pastor, is having an old fashioned revival of religion. A platform has been erected in the church lot, and at 7:15 p. m. the pastor, assisted by a large choir, holds services in the open air. Large crowds come to these services. After a few songs and a prayer and a short talk by the pastor, the people are invited to come into the church to the services which immediately follow. Most of them accept the invitation. In this way many are attracted to the services in the church who would not otherwise be disposed to attend.

THE Central Baptist of last week contained an interesting statement as to the Baptist beginnings in Missouri and also published the pictures of the first Baptist missionaries to that State. The first Baptists went to Missouri in 1796. The State at that time had a population of only 8,028 of whom 925 lived in St. Louis. The first Baptist pastor, Rev. Thos. R. Musick, went there in 1804. The population of Missouri at the present day is 2,079,184, of whom 451,770 live in St. Louis. The Baptists have grown during this century from three to 150,706, with 2,078 churches and 1,588 ordained ministers.

THE Baptists of Baltimore, Md., are busy preparing for the great Convention of the B. Y. P. U. A. which meets in that city July 18th. The *Evening*

says: "The Entertainment Committee has done its work faithfully and has secured accommodations for all the thousands that will come. It is estimated that there will be at least 15,000 delegates, as the Committee has already received advices from 12,000 people. It may, in fact, run up to 20,000 or 25,000, there is no telling." If the Baptist hosts make up their minds on the matter the figures will be nearer 25,000 than anything else. The great tent holding 10,000 people has already been secured and the locality will probably be in the vicinity of Druid Hill Park, though the papers have not as yet been signed. No better locality could be selected, as it is convenient to all the lines of cars operating in our city."

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We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.
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We, J. & T. Trux, Wholesale Druggists, Toledo, O. Welling, Kinnan & Marvin, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

LITERARY NOTES.

MISSISSIPPI Baptist Preachers. By L. S. Foster, pastor of Senatobia Baptist Church, Senatobia, Miss. Published by the National Baptist Publishing Company, St. Louis, Mo. It is an interesting book of 750 pages, and gives an account of every Baptist preacher who ever lived or preached in Mississippi. Some of the narratives are brief and succinct and some are lengthy. Many of the most interesting accounts are of living, active ministers now having work in other States.

"MERCEDES." A Story of Mexico. By Sarah Hale. Published by the Baptist Book Concern, Louisville, Ky. Price, \$1.25. This is a book of 325 pages, containing an interesting account of the life of a poor girl in Mexico, the daughter of a peasant, and of her struggles with poverty and the superstitions and prejudices of the Roman Catholic Church in that country, and of her final enlightenment in the truths of the gospel as taught by evangelical Christians, and of her conversion. It gives an insight into the desperate state of slavery of the peasants, and the corruptions and depravities of the Catholic priests in Mexico. It is an instructive and readable story.

REV. J. F. LOVE of Suffolk, Va., is preparing for publication a Semi-Centennial volume of sermons selected from those preached in Washington during the recent Convention. At least one representative from each State in the Southern Baptist Convention is to furnish a sermon. The vol-

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ume will be finely illustrated with cuts of the contributors, of the house in which the Convention met, and that in which it was organized in 1845. His purpose is to give to the public a volume of sermonic literature from the representative men of the Southern Baptist pulpit, and also many of the sermons preached in our Jubilee Year at the Capital of the nation. He is now receiving advanced subscriptions at \$1. No money is desired until the book is ready for delivery. After the publication the price will be \$1.50.

For Nervous Exhaustion
Use Horsford's Acid Phosphate.
Dr. J. T. ALTMAN, Nashville, Tenn., says: "I find it a most valuable agent in atonic dyspepsia and nervous exhaustion occurring in active brain workers."

Knoxville.
Pastor Aker having returned from the Convention, was greeted by crowded houses at both services; 506 in Sunday-school.

Pastor Jeffries is in Culpeper visiting relatives and friends. His pulpit was filled by S. S. Hale of Mossy Creek.

The Third Church has no pastor. Bro. Lightfoot having resigned, to take effect June 1st; 148 in Sunday-school. Rev. J. M. Anderson will supply for the summer.
Pastor preached both hours to good audiences at the Centennial Church; five received by letter and one by baptism; 450 in Sunday-school.

Johnson City.
Good congregation at morning service. Text, 2 Cor. vi. 1; gospel meeting at all the mission points at night; five baptized at Snow's Chapel in the afternoon; 161 in Sunday-school, and good attendance at mission points.

Schools, Colleges,
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BY O. L. HAILEY, D. D.

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

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308 Second Street, MEMPHIS, TENN.

Read It.

May I not be permitted to say that no book of recent publication has come into my hands more charming and profitable than "The History of the English Bible," by Prof. Harwood Pattison, published by the American Baptist Publication Society? From the earliest manuscript translations of Bede and others down to the present "Authorized" and "Revised" versions the Book of books is faithfully traced, while the history of its noble translators enters into the narrative sufficiently to give it all the life and movement of biography.

No more thrilling instances of heroic devotion may be found than are here depicted, and hardly may one read it without realizing afresh the nearness of the Bible to the universal human heart.

The last three chapters treat of "The Bible in English Literature," "The Bible and the Nation" and "The Bible in Spiritual Life," which is a highly important feature not found in other works of the kind.

By all means buy this little book, read it carefully, and see if you ever regret it. FRANCIS BOZEMAN, Louisville, Ky.

STRONG INDORSEMENT

Of the *Electropoise* by Rev. W. H. DePuy, of New York

Would Not Take a Thousand Dollars for It After Using It in His Family Several Years.

The following is from Rev. W. H. DePuy, A. M., D. D., LL. D., editor of the *People's Encyclopedia*, and several other well known works, and now assistant editor of the *Christian Advocate* at New York, a position which he has filled for more than twenty years:

NEW YORK, Dec. 20, 1893.
Myself and family have received so much benefit from the use of your *Electropoise*, and I have become so thoroughly convinced of its practical value as a curative agent, that I feel warranted in commending it without reserve to the public. One of my friends, a widely known and highly esteemed clergyman and educator, after using the *Electropoise* for nearly two years in his family, said to me more than once, after thoroughly testing its merits; that if he could not get another he would not take \$1,000 for it. I cheerfully give you my permission to use this brief note in any way which may aid you in introducing the instrument to the attention of any community. Very truly yours, W. H. DEPUY.

150 FIFTH AVE., NEW YORK, Ap. 15, '95
John E. DuBois, Esq., President of the Electrolibration Co.—My Dear Sir: Please say in response to the enclosed inquiry just received, that my estimate of the value of the *ELECTROPOISE*, as expressed in my testimonial bearing date Dec. 20, 1893, has not diminished, but, on the contrary, has greatly increased, and my confidence in the merits of this method of cure—simple, convenient, economical and effective as it is—has constantly grown with my increasing observation and experience. Very truly yours,

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WILLOW SHADE, KY., April 15, 1895.
Dear Brother Bye:—I cannot put it into words the many thanks to our heavenly Father and yourself for the kind and sympathetic treatment I have received at your hand. I had a cancer on my forehead, which came down on my nose between my eyes. I had it twelve years. There was a lump about the size of a hen's egg, and I was all run down, and had to hire help. In less than six weeks after I commenced treatment I was doing my own work, and in less than seven weeks the lump was all gone, and the place healed nicely, and there is not even a scar left. I could not believe at first the work could have been done with as little pain. How I wish the world knew of Dr. Bye's Christian sympathy and his soothing oils! I wish you to show this to the suffering ones. If they doubt it, they can write to Willow Shade, Ky., and get fifty reliable witnesses to the facts. May the Lord bless you and spread your good work the world over. Most humbly your friend LUTISHA HESLER.

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—Sam Jones said in his sermon here last month addressed to business men that if he should give a young man a letter to a business firm asking that he be given a position, and in that letter should say that the young man was highly educated, was a graduate of Vanderbilt University, and had a diploma from Jennings' Business College, but should say in a postscript that the young man was a heavy winner at the races now in progress in this city, his chances for getting a position would be exceedingly slim.

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 Unequalled for convenience, durability, neatness, power and immediate result. Always ready for use, vest pocket size. One minute's use will convince you that it is an absolute necessity for every person in every family in use and endorsed by over 4,000 clergymen. Sufferers of headache and bad colds will find in it immediate relief.
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Old Series, Vol. LIX.

SPEAKING THE TRUTH IN LOVE.

NASHVILLE, TENN., MAY 30, 1895.

New Series, Vol. VI., No. 41.

CURRENT TOPICS.

OSCAR WILDE, the *quondam* apostle of aesthetics, was last week found guilty of immoral practices by an English jury and sentenced to two years of hard labor in the penitentiary. This, it seems to us, is the logical result of so-called aesthetic culture when divorced from religion. True culture is that which is the outgrowth of Christianity, the flower whose root is faith in Christ.

HON. W. Q. GRESHAM, Secretary of State, died last Tuesday morning at 1:15 o'clock. He had been sick for several weeks, but his illness was not supposed to be dangerous until the day before his death. His career as soldier, as Judge, as Postmaster-General and Secretary of the Treasury in President Arthur's cabinet and more recently as Secretary of State under President Cleveland, was one of eminent honor and usefulness. The leading trait of his character seemed to be honesty of purpose, which marked all of his dealings with his fellowmen in private as well as official relations. As long as America produces statesmen of the Gresham type we need not despair of its future.

THE correspondent of the Associated Press, writing from Armenia, says that the Armenians are preparing for a general revolution some time during the summer. Arms are being transported across the border for the purpose. The only trouble is lack of food, due to the fact that the Armenians have been in such a state of terror on account of the Turkish outrages that they have not planted any crops for a year or two. The Armenians, we presume, hardly expect to win the victory. Their purpose, we suppose, is to call the attention of the Christian world to their sufferings and thus gain sympathy for them which will lead to their being freed from the Turkish domination. In this we trust they will be successful.

THE United States Supreme Court on last Monday denied the application of Eugene V. Debs, the noted strike leader of last summer, for a writ of habeas corpus, and Mr. Debs will be compelled to serve out his term in jail to which he was sentenced by the United States District Judge. The opinion of the court was read by Justice Brewer, and was concurred in by all the other Justices. In the opinion the principle was laid down that the government of the United States was one having jurisdiction over every foot of soil and over every individual within the boundaries of the United States, and that while it was one of limited powers, it had sovereignty within those limitations. It had power to invoke civil courts to remove obstructions to inter-State commerce, and the civil courts had the right to enjoin those who made obstructions to such commerce.

THE news from Cuba is still conflicting. One day the press dispatches report a victory for the Spanish troops

and another day a victory for the Cubans. There seems to be no doubt that Jose Marti, the newly elected President of the Cuban Republic, was recently killed in battle. We had the privilege of talking the other day with a prominent gentleman just from Havana. He requested us not to give his name, but he responded readily to our questions and said that the Cubans were bound to win in their fight for independence, that not only all Cubans, but all Spaniards living on the Island were in sympathy with the insurgents. And he added, "When Cuba is free it means Cuba for the Baptists," because, he said, the priests are now supported by Spain. The people refuse to give to them. When the protection and support of Spain are withdrawn the priests will have to leave. The people will then turn to the Baptists, who, under Diaz, have already gained a wonderful hold upon the Island, and who represent ideas so distinctly opposite to the Catholics. Let us hope and pray that this may prove a true prophecy.

"Two horrible cases of lynching in the South are reported since our last issue, and in each, if we can trust the facts given, the provocation was as great as could be conceived. But that does not justify any but legal punishment, and against that no man can complain. Make legal justice as swift and stern as may be, but let it be legal."—*The Independent*. Which sentiments we want to cordially endorse. Let us remind *The Independent*, however, that all such lynchings do not occur in the South. Since the issue of *The Independent* in which the foregoing appeared, two young white men were lynched in Danville, Ill. True, the "provocation was as great as could be conceived," but we suppose *The Independent* will agree with us that it did not "justify any but legal punishment," however, even if the crime did occur in the North. Some of our Northern contemporaries, notably *The Independent*, seem to have got in the habit of regarding lynching as a kind of institution peculiar to Southern civilization, and they take every opportunity to give us a lecture upon it, while they pass over almost in silence the numerous lynchings in the North. The truth is, lynching is characteristic of no section. It is characteristic of human nature when there has been a terrible crime in any community to arouse the fierce passions of men. In proportion to the peculiar crime which brings it forth, lynching is about as common in the North as in the South. It should be stated that the best elements in Danville tried to stop the mob in its murderous work, as such elements have frequently done in the South. The judge of the court promised a speedy trial and sure conviction to the young men. But the mob said that even if they should be convicted Gov. Altgeld would turn them loose. The Governor indignantly denied that his record would justify any such charge. But after his pardon of the anarchists and his open sympathy for Debs nothing good need be expected of him.

CONVENTION SERMON.

Church and State—A Great Question Re-Opened.

BY GEO. B. EAGEN, D. D.

"Render, therefore, unto Caesar the things that are Caesar's; and unto God the things that are God's."

Fathers and Brethren of the Southern Baptist Convention—I need not dwell upon the unique circumstances that called forth these memorable words. Two hostile camps had united their forces against the new Prophet whose claims so threatened the theocracy, and were now conspiring to compass his ruin. Pharisees and Herodians, zealots of Jewish orthodoxy and hated Jewish Liberals, proud theocratic devotees and crafty Jewish Royalists, had sunk their differences for the time in the ocean of common hate. With dextrous cunning they will tempt Jesus to utterance on the burning question of the Roman poll tax. But they do not enter upon their work openly. They use "smooth dissimulation, taught to grace the devil's purpose with an angel's face." They feign the guileless spirit of inquirers. "Master," they say in softest accents of deference, "we know that thou art true, and teachest the way of God in truth, and neither carest thou for any man; for thou regardest not the person of men;"—sublimest truths, but uttered in subtlest flattery. "Tell us, therefore, is it lawful to give tribute to Caesar or not?" Shall we, as God's people, owe allegiance to him as our King, pay taxes to Caesar? Are these Herodians right who say that the tax is lawful and ought to be paid, or are we Pharisees right who claim that it is a treason against Jehovah? Ought we or ought we not to pay tribute to Caesar?

A PERILOUS ALTERNATIVE.

They must have waited in breathless silence and with gleaming eyes for the answer. He must say "yes" or "no," they thought. He cannot escape the artfully planned and perilous alternative. He will be thrown off his guard and fall into the trap. The Roman supremacy was certainly a usurpation. Jehovah alone was their King. And this Prophet of a new, divine Kingdom, surely he will hold his followers free from fealty to this heathen power. Danger lurked on either hand—death by the mob, or death at the hands of Rome—here the fierce fury of the fanatical crowds that thronged the temple courts, there the cruel craftiness of Herod's bailiffs waiting to arrest him for treason against Caesar.

But "the forked tongue and envenomed fang of the serpent" were not hidden from Jesus. They had come fawning, "Master, thou art true and good and brave," he flashes upon them the lightning of one scorching word, "Hypocrites!" "Why tempt ye me, ye hypocrites? Show me the tribute money?" And before the breathless crowd they hand him a Roman denarius. Holding it up—on one side the haughty face of the Emperor, Tiberius, and on the other the hated title, "Pon-

tifex Maximus"—he gives, as he was wont to do, an object lesson. "Whose image and superscription is this?" They answer him, "Caesar's." "Render, then, unto Caesar the things that are Caesar's." You have accepted this coin and in so doing have answered your own question; for as your Rabbis have taught, to accept the coinage of a king is to acknowledge his sway. But he will not leave the matter there—he adds the weightier and more far-reaching words—"And unto God the things that are God's."

Is it a wonder that they stood before him amazed and silenced?—that the Evangelist simply adds, "They marvelled and left him, and went their way?"

A FAR-REACHING ANSWER.

The answer left nothing to be added. It met these treacherous questioners with a counter force of wisdom which crumbled their conspiracy to dust. It did more. The question which they asked that day was not simply a question of the hour, but a question of the ages—a great question that then, for the first time, had struggled to the surface and began to clamor for solution. And more and more the world has come to see that the answer given so instantly and with such military brevity affords the final and absolute solution of that question. It came, not only to give relief to the Jewish minds, then perplexed with the problem of the relation of their civil government to heathen rule, but it came, as students of history and government everywhere are coming more and more to acknowledge, to settle forever the great problem of the relation of church and State—the great generic question that lies back of so many of the grave, specific problems of our day—the question of the true relation of civil government to religion. To the consideration, or rather the reconsideration, of that question, according to the demands of our times, I venture to invite you to-day. If any apology be needed for so doing, I would have you recognize it in the fact that as Baptists we are committed by our principle and our history to be content with nothing less than a right solution of this great question; that we are reminded by this semi-centennial session of our Convention of what our forefathers did and suffered for the principle involved, and that we hold this session in the nation's capital where so often the representatives of a free people have been called to face the problem in the halls of legislation.

A GREAT REVOLUTIONARY DOCTRINE.

Detaching this saying of Jesus, then, from its immediate historical connections, and viewing it as an aphorism of infinite wisdom given for the guidance of men in all ages, let us inquire afresh into its teaching. Here is the clear recognition of man's two-fold relation to government, human and divine. Here is an equally clear distinction between duties growing out of this two-fold relation: Here is the sublime assertion