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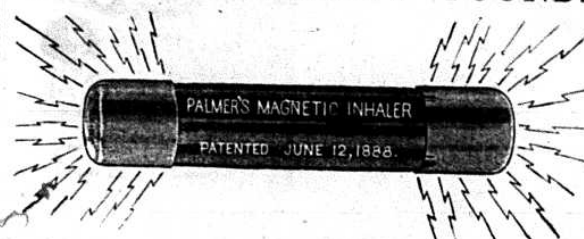
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NASHVILLE, TENN., NOVEMBER 7, 1895.

New Series, Vol. VII., No. 12.

CURRENT TOPICS.

PRESIDENT CLEVELAND has issued
 a proclamation appointing Thursday,
 November 28th, as Thanksgiving Day.
 Let us remember to observe it with
 proper solemnity and gratitude.

It is announced that the pope has
 decided to make Satelli a cardinal. It
 is not stated who will be his successor
 as papal ablegate, nor whether he will
 have any successor. We hope that
 there will be none. Certainly none is
 needed.

It is said that during one of Mr.
 Moody's meetings a worker approached
 a young man with the question, "Are
 you a Christian?" The young man
 looked up smiling good-naturedly as
 he replied: "Oh, no sir; I am one of
 the choir."—Standard.

THE Tennessee Centennial Exposit-
 tion will be another White City. The
 management has ordered all buildings
 to be constructed of white staff, and
 the designs to be either Colonial or
 Greek. The Fine Arts Building, which
 will stand in the centre of the plan,
 will be a reproduction of the Parthe-
 non, the famous temple of Phydias.

When you hear a person say that
 marriage is a failure, you may set it
 down that he himself has tried to get
 married and failed, or that if married
 his own marriage has been a failure.
 We use the pronoun of the masculine
 gender here. We do not mean to limit
 this remark, however, to persons to
 that gender. The pronoun is intended
 to be generic, not specific. The same
 remark will be true if you substitute the
 pronoun of the feminine gender.

GOV. CLARKE of Arkansas seems to
 have knocked the prize-fighters com-
 pletely out of the ring. Both of them
 were put under arrest, but were after-
 ward released on condition that they
 should leave the State, to which both
 agreed. Let us hope that this puts an
 end to prize-fighting, not only in the
 South, but anywhere on American soil.
 Govs. Culberson of Texas and Clarke
 of Arkansas certainly deserve the
 thanks of all good people for their
 course in this matter.

THE conviction last week of the two
 arch-murders, Durrant in San Fran-
 cisco and Holmes in Philadelphia, were
 both notable instances, we think, of the
 healthy signs of the times. The trial
 of each was very remarkable. The
 crime with which each was charged was
 quite heinous, but there was no direct
 evidence against either one. The prosecu-
 tion in each case was compelled to
 rely almost entirely upon circumstan-
 tial evidence. It should be said, how-
 ever, that at the conclusion of the trial
 there was, we think, no doubt left in
 the mind of the public, and it was grat-
 ifying that the jury in each case came
 so unanimously and quickly to the
 same conclusion. In both cases the
 jury reached a unanimous verdict on
 the first ballot of guilty of murder in
 the first degree. Appeals have, of

course, been taken in each case to the
 Supreme Court, and there will be more
 or less delay, but we suppose that be-
 yond question, sooner or later, both
 will be compelled to pay the penalty of
 the violated law at the end of a rope.

MR. JOHN D. ROCKEFELLER, the
 standard oil magnate and multi-mil-
 lionaire, has just given the Chicago
 University another million dollars un-
 conditionally, and two million more
 on the condition that the trustees of the
 University will raise an equal amount
 by the year 1900. Mr. Rockefeller had
 already given to the University \$4,-
 600,000, so that his gifts, if the condi-
 tions attached to the gift of the \$2,000,-
 000 are complied with, will amount to
 \$7,600,000. Besides, to get the \$2,000,-
 000 it will require the raising of \$2,000,-
 000 more, which will make \$9,600,000
 the University will have received from
 and through him. This, however, is
 not all. We suppose that it has al-
 ready received from parties in Chicago
 and elsewhere about \$2,000,000 or \$3,-
 000,000. This gives it a present en-
 dowment of about \$7,000,000, or \$8,-
 000,000, with a probable endowment
 of about \$12,000,000 by 1900, and it
 may be more by that time, making it
 the most richly endowed institution of
 learning in the world. Verily, the
 Scripture seems to be fulfilled in re-
 gard to Chicago University, that "to
 him that hath shall be given." "Oh,
 that a few of Mr. Rockefeller's mil-
 lions could be given to some of our
 struggling colleges in the South! How
 it would make them blossom as the
 rose.

ENGLAND appears to be getting quite
 uneasy about the grasp which Russia
 seems to have obtained upon China.
 If the plans of Russia are carried out
 it will give her a predominating influ-
 ence in all the East, and will become a
 menace to English supremacy in In-
 dia. Lord Salisbury certainly has his
 hands full just now. What with the
 Russo-Chinese question, the Ar-
 menian question, which is still unset-
 tled, the Venezuelan question, in which
 there is a possibility of war between
 this country and England, we imagine
 that he does not sleep very well of
 nights at present. France, of course,
 is a natural enemy of England, and
 for that reason is a natural ally of
 Russia. Germany usually is in sym-
 pathy with England as against Russia
 and France, but it is a question whether
 she will join with England in a war
 with Russia over Eastern possessions.
 She feels comparatively little interest
 in such a war, and besides is anxious
 to save all of her military strength for
 the final struggle with France, which
 must come sooner or later, and for
 which both nations are making all
 possible preparations. Taken alto-
 gether, the situation is quite compli-
 cated and critical. The whole of Eu-
 rope seems to be a powder magazine,
 which, if a fire-brand shall be thrown
 into it, will explode at any moment.
 Are not these rumors of war another
 evidence of the approaching end of
 the world?

Travels in Greece.

BY REV. P. T. HALE, D.D.

At midnight of Thursday, Septem-
 ber 12th, we left the Eternal City on
 our journey to Greece. The run from
 Rome to Brindisi is through extreme-
 ly variegated scenery. For hours the
 train skirts the blue Aegean, then it
 passes through majestic mountain
 scenery, then through vineyards, ol-
 ive gardens and pomegranate or-
 chards. At Brindisi the poet Virgil
 died. We visited his tomb. Stand-
 ing here, where the hand that wrote
 the immortal *Aeneid* is dust, the im-
 mortal words come back to me: *Arma
 virumque cano, Trojae qui primus ab
 oris, etc.* (Arms and the man I sing,
 who first from the shores of Troy,
 etc.)

On Saturday we reached Corfu, the
 capital of the island of the same name.
 The island covers 277 square miles
 and has 115,000 inhabitants. The city
 has 25,000 inhabitants, most of whom
 are orthodox Greeks. From 1815 to
 1863 Corfu was under the protection
 of England, and was the residence of
 the British Lord High Commissioner,
 among the last of whom was Mr.
 Gladstone. In 1863 England granted
 the wishes of the Islanders and they
 became a part of the kingdom of
 Greece. In the church of St. Spi-
 ridion lies the body of that saint en-
 closed in a silver coffin. Thrice a
 year it is borne in solemn procession
 through the town. Spiridon was hor-
 ribly tortured during the Diocletian
 persecutions, but, though mutilated,
 he attended the Council of Nice in
 325.

To our right is Ithaca, the home of
 Ulysses, to which, after his long wan-
 derings, he returned to his faithful
 Penelope. The descriptions of the
 poem rest upon local knowledge, not
 only of the general character of the
 island, but of small details.

We had expected to sail south of
 the Peloponnesus, but finding that we
 could save a day we landed at Patros,
 and went to Athens by rail. Patros is
 a city of 39,000 inhabitants, and, next
 to Athens, is the largest city in Greece.
 It is famous for its export of currants,
 the principal product of this part of
 Greece. It was here that the standard
 of the war of liberation was first raised
 on April 21, 1821.

Although it was Sunday morning,
 the inhabitants were busy packing a
 freshly gathered crop of currants.
 While seeing them pack them I could
 very well understand how dust and
 gravel are sometimes found mixed
 with them. Men with bare feet stand
 in the boxes and pack the currants.
 A little boy with a shovel puts the
 currants that fall out back into the
 boxes, and sometimes gathers up a
 good deal of dust and gravel. I regis-
 tered a vow not to eat any more
 Greek currants.

As we sailed through the Gulf of
 Patros, to our left was Missolonghi.
 In the late Greek war this town be-
 came the stronghold of the Greeks,
 and offered an heroic resistance to the

Turks. The defense was conducted by
 the brave and noble Marco Bozzaris,
 who fell on the night of August 20,
 1822. I could but recall Halleck's no-
 ble poem—

"At midnight, in his guarded tent,
 The Turk lay dreaming of the hour
 When Greece, her knee in suppliance bent,
 Should tremble at his power.
 At midnight, in the forest shade,
 Bozzaris ranged his patriot band," etc.

Here Lord Byron died of a fever
 from his exertions in behalf of the
 Greeks. His heart rests in a tomb
 here, but his body was carried back
 to England. The grateful Greeks have
 erected in Athens a monument to the
 poet, which will be unveiled next
 April.

At Corinth we stopped three or four
 hours in order to see something of the
 remains of this once glorious city.
 Modern Corinth lies about three miles
 northeast of the ancient city, numbers
 about 4,000 people, and is situated on
 the Gulf of Corinth. The position of
 ancient Corinth was determined by
 the presence of the Akro-Corinth, a
 hill which rises nearly 2,000 ft. Safety
 was one of the prime conditions in
 choosing the location of ancient cities.
 When Paul visited Corinth it was the
 most splendid commercial city of all
 Greece, and the favorite abode of lux-
 ury and immorality. It was with bet-
 ter insight that I here read his epistles
 to this church. My young readers will
 remember that this was the residence
 of Diogenes the Cynic, who being vis-
 ited by Alexander the Great and asked
 what favor he could confer upon him,
 answered, "Only that you get out of
 my sunshine."

All this part of Greece has been an
 island for about two years, made so
 by the cutting of the ship canal across
 the Isthmus. The canal connects the
 Gulf of Corinth with the Saronic Gulf
 and shortens the journey from Patros
 to Athens by water by 202 miles. The
 idea of cutting this canal was serious-
 ly entertained by Julius Caesar, and
 was actually commenced by Nero,
 traces of whose work are still visible.
 The present canal was begun in 1881
 and completed in 1893. It is 34 miles
 in length, 100 ft. in breadth and 26 ft.
 in depth. The height of water in the
 east and west sea being nearly equal,
 no sluices were required.

We saw the spot where the Isth-
 mian games were anciently celebrated.
 These athletic exercises took place in
 the Stadium, which now resembles a
 natural hollow.

Monday morning, Sept. 16, 1895. We
 are now in Athens, the eye of Greece.
 Early this morning I walked out on
 the balcony of the Grand Hotel, where
 we are domiciled, and looked upon the
 glorious view extended before us. We
 are on the great plaza of the city, al-
 most in front of the marble palace of
 the king. All the streets of Athens
 lead to this plaza. The city presents
 a busy and prosperous appearance,
 but it is principally for its memories
 and classic associations that the stu-
 dent of history is so profoundly moved
 by being within her gates.

We now take carriages to visit some

of the most important objects. We have now reached the Acropolis. This is the center of Athens, and of interest in all Greece. It is a rocky plateau rising precipitously 200 ft. The main buildings upon it are the Parthenon, the ancient temple dedicated to the virgin goddess Athena, the temple of Theseus, the temple of Victory and the Propylaea. The Acropolis reached the acme of its splendor under Pericles, and its ruins present the finest picture of the unrivaled glory of Grecian art. The highest point of the Acropolis is crowned by the Parthenon; and though now in ruins, it is an imposing and soul-stirring object. It can be seen for many miles in every direction, and, indeed, one gets a better idea of its vastness and symmetry by looking at it from a distance through the clear Attic air. It excels all the buildings ever erected by the Greeks. The building consists entirely of snowy Pentellic marble. Its erection was made possible by the great wealth then in the public treasury of Athens, the peace that rested upon Greece, the genius of the great architects Icthyus and Caladetes, the talent of Phidias, the sculptor, and the enterprise of Pericles, the public spirited Grecian ruler. The sanctuary proper is 194 ft. long and 69 ft. wide. About this the external colonnades and porticoes form a magnificent enclosure, and was really a part of the wonderful building. Within the sanctuary stood the famous gold and ivory statue of Athena Parthenos (*i. e.*, the virgin Athena), 39 ft. in height, the most admired work of Phidias. Some idea of the millions lavished by the Greeks upon this temple may be gained by the fact that the gold used in this one statue amounted to 44 talents, equal to \$750,000. Estimated by the purchasing power of money to-day, this would amount to three or four million.

The Parthenon has had a checkered history. About the fifth century of our era the building was converted into a Christian church. In 1460 it became a Turkish mosque, and a minaret was erected at the southwest corner. In 1687 the Venetians seized the city of Athens, the Turks took refuge upon the Acropolis, and converted the Parthenon into a store for their powder. Accordingly it became the target of the artillerymen of the besiegers. On the evening of September 26th the building was struck by a bomb, the powder was ignited, and a great part of the stately Parthenon was blown into the air, the explosion killing 300 of the Turks.

On the northern part of the Acropolis stands the Erechtheum. The legend is that this temple stands on the sacred spot where Athena and Poseidon decided their strife for the possession of Athens. The latter, striking the earth with his trident, caused a salt spring to well up, while the former caused an olive tree to spring from the soil. The gnarled olive tree was anciently shown in the temple to reverential worshippers. From the refined and unrivaled elegance of the building it is thought to have belonged to the age of Pericles. This temple was used by the Christians as a church, and afterwards as a harem for the Turkish Pasha.

The temple of the Wingless Victory, situated on the southwestern corner of the Acropolis, overlooks a steep precipice. It was down this precipice that Aegeus cast himself. His son, Euthesus, had gone to fight the Minotaur in Crete, and had agreed, if he was victorious, upon his return to hoist a white flag; but if he had fallen a black flag should fly from the mast-head. He forgot and kept the black flag in position, and his father, thinking he was dead, threw himself down this precipice.

Why the Chinese Cramp the Girls' Feet.

BY REV. A. B. CARRANES.

NUMBER IV.

In discussing the Chinese costumes, I thought it best to reserve the cramping of the girls' feet for a separate article, since our readers wish to know the "why" and "wherefore" of the custom.

First, let me correct your mind of the belief very prevalent that they put the children's feet in iron or wooden clamps.

They do not commence cramping the feet till the girl is five or six years old—at least, that is the custom at Shanghai. They first with a cloth bandage draw all the toes under the foot, except the big toe. They keep them in this position by drawing the bandage tight around the heel and ankle till the toes grow that way and they become club-footed. It takes a number of years for it to grow into a club-foot, and is often very painful. Still the little girl will cry and endure it because she wishes to be considered as belonging to the higher class of small-foot ladies.

Just so with the American girls. They will endure any kind of torture to keep up with the fashions, even if it is to cramp their lungs or bore holes in their flesh. If you doubt it, just look around at the thousands of our young ladies who have willingly endured the pain of boring holes through their ears that they might keep in the fashion of wearing ear-rings—a relic of barbarism—as barbarians even wear rings in their nose and lips and two rings in each ear.

It is only the wealthy who cramp the girls' feet. The working class cannot afford it, as it impedes their walking. The club-footed girl has to walk on her heels to prevent corns on her toes, which are turned under. In fact, her foot is nearly all heel except the big toe, that runs into the end of the sharp-pointed shoe. I have a pair I brought from China which are not more than three inches long. Yet they were worn by a grown woman.

"Why did they start such a cruel fashion?" you very naturally ask. I do not know that I can satisfy your curiosity, as the real cause is lost in the dim shades and uncertainty of the historic past, like the origin of everything else in that oldest of all existing empires. I can, however, give what Chinese scholars say about it. One facetious theory is that a certain emperor had a termagant wife who stirred up strife among his other wives and made them quarrelsome. Hence, he concluded women were all prone to go wrong. So to get them to go right he ordered the girls' toes to be bandaged till they grew in the opposite direction from which they went by nature.

But the most plausible account of the origin of this fashion is the following, given me by my Chinese teacher: He said they have a tradition that one of their emperors had a girl born with club-feet. This would be a source of great mortification to the young princess when she grew up; hence the courtiers, who were living on the bounty of the emperor, knowing that nothing would please their master and the empress better than some plan by which the young princess would be saved the mortification of such odd-looking feet, held a consultation, and decided upon the following plan: They would all order their little daughters' feet to be cramped in the future and prevented from growing in the natural way. They would also have it proclaimed that it was the Chinese court fashion for the girls to have small feet. As the little princess grew up she would see her little girl friends

around her with club-feet like herself, and would not be mortified by her singular feet, but would consider herself fortunate in being born in the nick of time for the latest fashion. Other wealthy people at the capital city, wishing to be in the latest style, had their little daughters' feet cramped also. Thus it spread from city to city till imitation of the court fashion spread all over the empire.

The country people rarely follow this fashion, as it impedes their working, and they cannot afford it.

Once a Presbyterian Elder—Now a Baptist Preacher—Why?

Delightful incidents always delight me. They wouldn't be delightful, of course, if they didn't.

While I was in bed—I was there seven years—my father told me the following highly-entertaining incident, blending with it the striking elements of instruction and sound Bible truth. It is only one of the hundreds of instances where investigation, and unceasing investigation at that, has converted Christians of other denominations to Baptist views.

En route to the Georgia Baptist Convention, Elder P. A. Jesup, now the consecrated and scholarly pastor at Cochran, Ga., told my father this story, which I give in substance as I remember it:

He said that he was at an Association in South Georgia and a brother, whose name I cannot now recall, preached a strong, fearless, incisive sermon that bristled with Baptist tenets at every pore. After service several of the brethren were talking with him, when some one kindly asked: "Are you not just a little afraid that you will offend our Pedobaptist brethren by your bold declaration of the truths that distinguish us?" And the preaching brother smiled bravely and replied, evincing a little impatience: "Well, no! You Baptists are too tender-footed anyhow. I'll tell you how it was with me. I was raised a Presbyterian, and at the time of my marriage was a very sanguine Presbyterian elder. I married the best woman in the world, and she was a Baptist, so we just tacitly agreed to be silent on all points of difference. Soon after our first child was born came a test of our fidelity. I said to her one morning: 'Mollie, dress up the baby nicely this morning; I want to take her to church to-day and have her christened.' She smiled quietly, looked at me, and said: 'Very well.' Soon I drove up to the gate in my buggy. The servant came out with the baby and placed it in my arms. 'Where is Mollie?' I asked. 'She is not going to-day,' she said. I went in the house, somewhat excited, and asked: 'Why, Mollie, what in the world! Why are you not going to church with baby?' She looked at me earnestly and quietly, but firmly said: 'I can't see my child christened.' I was too dumbfounded to say much, and I well knew argument was of no avail. And so I carried the child on and had it christened without Mollie's presence. I was terribly disturbed about it for awhile. I knew, of course, Mollie was a good woman; that she meant no harm by her course; she had just been raised that way, and only needed instruction to make her come around all right. So I determined to have my pastor come and talk to her about it. But I neglected it until our second child was born, and a similar scene was repeated. I could simply stand it no longer, and brought my Presbyterian pastor home with me to instruct Mollie as to her duty. When he approached the subject, Mollie walked to the table, got the Bible, placed it in his lap, and simply said with earnest composure: 'Will you

answer me three questions?' 'Yes; if I can, I will,' he said. Then Mollie asked: 'Are you a teacher sent from God?' And my preacher almost staggered as he answered: 'Ye-yes; I trust I am.' Then she asked again: 'Will you teach me to do anything that this Bible does not teach me to do?' And he answered: 'N-no.' Then came her last searching, clinching question: 'Will you please show me where this Bible teaches me to have my infant baptized?' Mollie's very composure startled me, and I began to tremble for my preacher. He went off in a great round-about effort at explanation. I listened intently, but noticed that he did not cite one single Bible command or example. When he had finished, I said in my heart: 'That explanation may satisfy you, but it does not satisfy me, and I am going to investigate for myself.' For about three weeks I studied almost day and night. I read everything I could find on both sides until the cloud of superstition fled away before the glorious sunlight of plain gospel truths. Prayerfully I went on and on, until one morning between midnight and day, alone with my God and his Word, I closed my Bible and said to myself: 'I am a Baptist!' I said nothing of the change until my wife's next conference day, when I spoke to her: 'Mollie, get my clothes ready for me to-day, please; I want to be baptized.' Her surprise and joy can be imagined. The Bible had wrought the change against my will and my lifetime training! Now, you have my story, and you understand why I feel that Baptists ought to preach what they believe, and thus lead others into the truth that is so plain, so clear and so satisfying to all who search and find it."

And now, my Baptist brother, or sister, show this incident to your Presbyterian and Methodist neighbor. Don't do it, of course, in a tantalizing, boastful spirit, but in a spirit of love and longing for the cause of Jesus, our Redeemer, with whom were buried in baptism, and who says to all his disciples now as then, *Follow me*.

Only this week came to me a joyous letter from one of the brightest young ladies I met while in Tennessee. She was a noble Christian then, and a Methodist. She says: "I cast my lot with the Baptist Church here to-day. I have long felt it my duty to follow my Savior in his appointed way. Bro. Jesse Baker baptized me this afternoon, and I am so happy! My soul seems transported to the very realms of the blest."

A Presbyterian lady told me how she struggled with conviction and family ties, stumbled as close communion until Major Penn helped her to see there was no such thing; then when she did determine to follow Christ above all things and was raised up out of the water, she could not help shouting for very joy.

May God bless these true incidents and help them in Jesus' name to lead some one—aye, many—to learn the unspeakable bliss that came to me on the Sabbath morning of my baptism (before I was hurt), when heaven bent down and kissed my heart into an ecstasy of peace.

WILL D. UPshaw.
("Earnest Willie.")

Atlanta, Ga.

—A brand of whisky is called "Horn of Plenty." On this a temperance writer remarks that they have chosen the name wisely, for out of the thing designated shall come

Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame,
Plenty of broken hearts, hopes doomed and sealed,
Plenty of graves in the potter's field.

"Know What You Have to Do, and Do It."

BY REV. G. W. GRIFFIN, D.D.

Mr. Ruskin thinks the above expresses the great principles of success in every direction of human effort.

To this we heartily agree, for it is generally considered that failures are less frequently attributable to either inefficiency or impatience of labor than to a confused understanding of the thing actually to be done. It may seem impossible to secure certain ends with the means at our command, yet it is a very dangerous error to permit the consideration of means to interfere with our conception of what ought to be done.

Doubtless there are many men who have been all their lives uncertain as to what they ought to do, and this is, perhaps, the source of their failures. To know what is the right thing to be done is a most essential knowledge, for without it we are uncertain and not infrequently aimless; hence, there is no direct and conscientious line of duty. In such a state of mind we often propose an end and then leave it unattended. And because it may be we gave too much consideration to the means and finding them insufficient, or supposing that we have, the end was abandoned.

We have known men fairly competent for the achievements of useful designs, and yet they failed to accomplish anything really useful, and because they never had any clear conception of what they ought to do.

In religious work many persons have been almost, if not altogether, useless, and for no other reason than this: They never had any definite and fixed notions of duty—of the right thing for them to do. It may be they made the mistake of turning the end into the means, and so the right thing to be done was used as a means to quite another end. In this case failure was inevitable. Take the case of a preacher. He preaches because he knows he ought to do it; he can hardly fail of success; but if he preaches for the reason that he will have a better social position, or because of the honors and emoluments of his office, he must fail. In this case the end of his preaching is honor and profit, and that which ought to have been his end in preaching has been made a means of honor and profit. If he fails of honor and profit, he abandons preaching, and is counted a failure as a preacher.

It is possible that too many who have gone into the ministry never knew that they ought to preach the gospel, never felt the duty so pressing that they could say, "Woe is me if I preach not the gospel." Let a man have a distinct conviction that he ought to do a certain thing and he will be apt to find the means of doing it, and do it. If the carpenter knows he ought to build a house, he will seek the means of doing it, and do it. So, too, the man who knows he ought to practice law or medicine will seek the means of doing it, for he very well knows they are not ready to hand. On the other hand, the man who has not decided to make a crop does not go out to gather the means to make one. So in order to success in any department of labor it is of first importance to know what is duty, or the right thing to do.

In Christian work each one should know what he ought to do, and do it. "What wilt thou have me to do?" is a holy desire, and implies, I am ready to do Thy will. Church machinery cannot do the work of faith, but a strong conviction of duty in the membership, each one knowing what his duty is, can and will do the work. Knowing what our duty is is the first step in the right direction, and coupled

with the purpose to do the Master's will, will put the church on the high-way of success.

Now, then, it is a fair and rational conclusion that direct and clear instruction in the line of Christian obligation is the thing most needed, and especially so now, as almost every part of the world is open to Christian workers. Who can doubt that a child of God will hesitate to do what he knows to be his duty? His language is, "Lord, since thou hast done so much for me, what is it I would not do for thee?" We cannot conceive that one begotten of God will refuse to do what he knows his Father wills that he should do.

Then, why are so many not engaged for the Master? Our answer is, they do not know what they ought to do. To know to do good and do it not is sin. Let religious teachers point out with clearness what God's children ought to do. Of course, we all know that some church members want the pastor to preach the distinctive doctrines of the church; others want to be encouraged and comforted, so they want him to preach the promises, and oh! how sad it is, in the few—a very few—want duties in the line of Christian work. We may be asked: "What is the pastor to do in such a case?" We answer: "Let him know what he ought to do, and do it." But some will perhaps say: "If he does he will cease to be popular." This may be true; and if he is preaching for the advantages that may come to him from his work, he will not consent to use his popularity; but if he preaches because he knows he ought to do it, he will sacrifice popularity, worldly honor, ease, wealth—all things, in fact—for what he knows to be right. The preacher must have a deep sense of duty and a clear perception of right and the courage to do the right, or he cannot be classed with God's faithful watchmen.

Union City, Tenn.

Your Personal Obligation.

Will you think a little about the subject of your obligation to the work of missions? The fact that I want, specially, to put in your mind is that the realizing on your part that you have, in this great and all-important work committed to believers, a personal obligation resting upon you and a personal duty to discharge, will have a vast deal to do with the development of your spiritual life. It will be an infallible test of your Christian character. The final command of Jesus Christ, your Savior and Master, throbs with the intense and energizing life principle of the cross. "Go ye into all the world and preach the gospel to every creature." Here is a personal command, uttered to believers, intended for all believers and intended for you. Luke's comment on this command of Christ shows us just how the disciples understood it. They accepted it and obeyed it, as a personal command. "And they went forth and preached everywhere," etc.

The question facing every individual Christian is: "What good reason satisfactory to my own enlightened sense of personal duty can I give for not going myself to preach the gospel to the heathen?" That question settled, the next is: "What is my individual duty to the cause of missions, or what can I do, what must I do to help to send others to tell the story of redemption in my place?" What solemn questions are these! What an incentive is here to deep thought, earnest prayer, untiring effort and self-denying sacrifice! The awful solemnity and mighty meaning of Calvary emphasizes your personal duty and ought to stir you to personal action. But no low and sordid type

of Christian character is going to be touched and moved by such an appeal.

The cross of Christ, as a motive power in mission work, appeals only to deep-rooted, soul-loving, consecrated spirituality. It is only the true musician who is thrilled in the highest sense by the master chords of Mozart. It is only the artist who stands entranced before some mighty production of Angelo. So it is, only the true Christian—he who loves souls, yearns for souls, prays, labors and is willing gladly to suffer and sacrifice to bring other to Christ—that is aroused to see and do his personal duty by standing and looking upon the cross of Christ and trying to realize all it means to him.

There can be no truer test of love to Christ than this. There can be no truer test of Christian character than this. What is your sense of personal responsibility to the work of giving the gospel to the world? What are you doing to discharge your personal duty in the matter?

Do you love the cause of Christ? He has appointed the work of missions for the self-preservation of his church. The church is blessed herself, as she blesses others—is saved herself, as she seeks to save others. The church must fulfill its mission and save the world, or the world will surely ruin the church.

The church most active in the cause of missions is the church most zealous and fruitful in gathering in souls. Statistics before me show that all anti-mission churches are slowly dying out by the palsy of spiritual death. It is a natural result. The anti-mission church and the anti-mission professor of religion lack the very life principle of true Christianity.

Oh! tell me, is it not a terrible thing to go through life blind to its most sacred duty, blind to its highest obligation and its sweetest and most blessed privilege? May God open your eyes that you may see your personal relationship to this great work the Master has given to his believing people to do!

O. C. P.

Wartrace, Tenn.

The South Carolina Liquor Law.

There is a strong prohibition sentiment in this State. High license, low license and prohibition have been tried in various parts of the State. We now have a new system of dispensing liquor made of alcohol and it is working a revolution. What the end will be is not my purpose to declare, for the very good reason that I do not know. Permit me to outline our dispensary law.

1. It is unlawful to manufacture, sell, accept, deliver, store or keep any alcoholic liquors save as provided by the dispensary law. The penalty for violation of this law is confinement in the penitentiary at hard labor not less than three nor more than twelve months, or a fine of from \$100 to \$500, or both.

2. The Governor, Secretary of State and Comptroller-General constitute the State Board of Control. They elect a dispensary commissioner for the State. Each county has a board of control.

3. The dispenser who sells alcoholic liquors in any town or city must be believed to be an abstainer, not allowed to keep a restaurant or any place of public amusement, one who has never been adjudged guilty of violating laws regulating the sale of liquors. Under this provision no bar keeper under the license system can become a dispenser.

4. The liquor sold must be declared to be chemically pure by the chemist of the South Carolina College.

5. The commissioner puts liquors into packages of not less than one half pint nor more than five gallons.

under the seal of the State, affixing the price and designating by brand the different qualities. It is then distributed to dispensers over the State as ordered.

6. A majority of the voters of any township decide by petition or election whether a dispensary shall be located in any town or city. This provision allows prohibition communities to still maintain the "local option" of the license system.

7. Purchasers must present their request, state for whom the purchase is made and sign their true name in the register kept for that purpose.

8. No person is allowed to make more than one purchase a day.

9. No drinking is permitted in the dispensary. There is no screen, no special attractions about the place of business save the sealed packages of liquors.

10. Minors, intoxicated persons and inebriates are not allowed to become purchasers.

11. The dispensaries are kept open by day only, closing now at six o'clock. Of course, they are closed on Sunday. By special order they are closed also when great crowds are present on gala days.

12. Druggists must purchase from the dispensers liquors for compounding medicines, report quarterly the quantities and the qualities used and the uses to which the liquors were devoted. The druggist forfeits his license, his business is ended and he becomes subject to other penalties attaching to illicit selling if he is found a violator of the law.

13. The dispenser is paid a salary and is not peculiarly interested in the amount of sales.

14. Profits, after paying all expenses, are divided equally between the county and the corporation, town or city.

15. Any town or city whose officials do not co-operate in enforcing the law and try to suppress illicit sales forfeit their claim to the profits from dispensary sales.

16. Constables are appointed by the governor and ordered from place to place to prevent illicit sales, seize contraband liquors and destroy "blind tigers."

17. Liquors not bearing the stamp of the State are subject to seizure without warrant. No person may keep any amount as home over five gallons for personal use without a special permit tag from the State.

18. The Commissioner is instructed to buy from brewers in the State in preference to those outside the State, when the prices and the quality are the same.

Last year was the first year of the new law. It had many enemies and has passed through much litigation. A desperate effort was made to declare the law unconstitutional, but without avail. It is now becoming more generally recognized as the law of the State and its effectiveness can be better tested. The saloons are closed. There is much illicit selling in spite of the watchfulness of the constabulary and the police force. In this city of 15,000 there is but one dispensary. When thousands thronged the streets recently to see the circus, the dispensary was closed and the police made but one arrest for drunkenness. The law is on trial and the verdict will be rendered in due time by an interested public.

D. W. KRY.

Greenville, S. C.

—"A Life on the Ocean Wave" was the work of Epes Sargent, an American poet, the idea being suggested to him during a walk on the battery in New York one day when a high wind was blowing in from the sea. It was set to music by Henry Russell.

CORRESPONDENCE.

Our Young People.

An honored brother, one of our leading city pastors, in the BAPTIST AND REFLECTOR of October 31st says something on this subject, to which I wish to make a respectful demurrer. He says: "The consequence is that many of our young people are affiliating with the organizations of other denominations, while a vast number of the rising generation are unorganized and idly growing up without any direct affiliations with our work at all." It is evident from this sentence that members of Baptist churches are not expected to join the B. Y. P. U., but only those of Baptist proclivities who do not belong to the church. Because one who belongs to the church is "organized," and into an organization established by the Lord and His Apostles. And such a one has the most direct possible affiliation with the Baptist cause.

Again he says: "In several places in the country I have observed that our young people are being captured by other denominations because our old folks are doing nothing to develop the young people—and scarcely anything to develop themselves. The poor, half-paid and helpless preacher sometimes only comes to preach once a month, and never does any pastoral work, and never strives to build up the church except by a so-called revival once a year, which dies out as soon as it is over."

I have never yet seen an argument for the B. Y. P. U. or for any other young people's society which was not a reflection either on the young people, God's old saints, the churches or the pastor. No reflection is intended, I dare say, yet all the arguments take it for granted they are not doing their duty, and cannot be roused to do their duty, and that some one else will do their duty for them better than they will do it.

The country pastors of our Southern Baptist churches are, as a class, the best and most godly men on earth. God has blessed them as he has blessed no other of his servants. In proportion to the population there are more Baptists in the South than anywhere on earth, or than ever have been anywhere on earth in these nineteen centuries. And the great majority of Southern Baptists belong to country churches, and have been converted by God's blessing on the preaching of country pastors.

Not only have those country pastors been blessed with more conversions as the result of their faithful preaching, their godly living, and their power with God, but they have been the best teachers of Baptist doctrine on earth. By their fruits they are known. The Southern Baptists are the soundest of all. In England open communion prevails, and Baptist churches even receive members who have been sprinkled. In the North alien immersions are received as a rule, and other things are tolerated which are not according to the old Baptist faith. The converts of these country Baptist pastors are the most numerous and the most sound and the most godly of any nation or kindred or people or tongue on earth.

I do not entirely understand many of the terms which are used by the advocates of the "Young People's Movement." What is meant by the old folks not developing themselves? Does it mean they are not growing in grace? My experience is limited, but I have never known any people who were more consistently obeying that great command to God's people than Southern Baptist saints in the country. "What does the Lord thy God require of thee, but to do justly, love mercy, and walk humbly with thy God?"

If our Baptist young men are so different from their predecessors to whom John wrote, "I have written unto you, young men, because ye are strong," that they have no backbone, but are ready to be caught by any Pedobaptist baby's rattle, evidently their parents and pastors are to blame. But who are to be any better teachers and trainers? Will these same pastors who have failed so signally continue to teach them? Or are the young people to get rid of these pastors and get others?

What proof is there that any sort of B. Y. P. U. will do the work which God has laid on parents and pastors any better than they have done it? What proof that Mr. Wilkins, or Father Endeavour Clarke, or whatever man may be chosen by the proposed S. B. Y. P. U., will be any more faithful than these country pastors whose labors God has so signally blessed?

When reflections are cast on God's old saints and his anointed ones, what will be the effect on the reverence and love which the young ought to feel for their parents, their pastors and their churches? What will the world think of our rejoicing, yea our boasting, as Paul boasted, that the Baptists are God's peculiar people, that they have his truth, and therefore are strong in his might and in the power of his Spirit?

Kentucky Letter.

Many of the Kentucky churches held their usual protracted meetings this fall, and they were as a rule markedly successful. The country churches especially have been greatly blessed. There have been more than 500 additions to churches in the last twelve months as a result of the evangelistic labors of J. W. Porter of Peevée Valley, and most of these were in Kentucky.

Pastor W. J. McGlothlin received 80 additions into Glenn's Creek, located near Versailles, during the summer vacation, and many other churches in the "blue grass" had revivals almost as marked.

The great hindrance to the growth of the country churches in this section is the steady drift of the substantial people to the towns and cities. The land is owned by people living in town, while those who live in the country and cultivate the land are renters and move from place to place. The pastor can never be sure that he will not lose at the end of the year some of his most efficient members. He cannot keep them permanently under his influence, and his congregation changes from year to year. They are usually poor people, who, however liberal they may be, cannot contribute much to the financial work of the church. This makes the question of self-support sometimes difficult.

Many of them have recently come from the mountain countries, and either have no religion or feel too timid and indifferent to throw themselves into the Christian work of the community. The visitation of the pastor, if they love him, will serve to make them church-goers, but nothing else will. It is sad to see the steady decline of churches which a few years ago were a mighty power for good. Many of them are conscious that their very existence is in jeopardy, and that it is a problem which will soon press for solution.

Rev. Weston Bruner of Lawrenceburg recently resigned to attend the University of Virginia. He had done a good work at this and a neighboring country church, Evergreen. He is already a highly educated man, being a graduate of Bethel College, and a Th. D. from the Seminary. But he wished to prosecute further certain studies in which he was especially interested. He writes that he is pleasantly situated in Charlottesville,

and is pastor of two country churches within easy reach of the town. Bruner is an able man, and we predict for him a future of eminent usefulness.

Rev. E. Gill, the popular pastor of the Mt. Sterling Church, was recently married to Miss Williams of St. Louis, daughter of the late Dr. W. H. Williams, many years editor of the Central Baptist. Mr. Gill is a Th. D. from the Seminary, and in more senses than one is a very bright fellow. He has secured a wife in every sense worthy of his position and gifts, who will be a true helper in all his toil. His church building is undergoing repairs, and this has given some time for the quiet honeymoon at his own and the bride's home, both in Missouri. He takes up his work again in November.

Southgate-street Church in Louisville has secured as pastor Bro. McFarland, once pastor at Powee Valley, and more recently engaged in evangelistic work. W. J. M.

Impressions of the Convention.

Dear Bro. Folk:—You ask what were my impressions of the Convention. Most favorable. I went to Mossy Creek a stranger, expecting to meet only a very few whom I knew, and expecting to feel all the while that I was a stranger among strangers. But this feeling left me in part on the train, even before reaching the Convention, as I was introduced to the brethren, and before the Convention proper was opened it had entirely disappeared. The brethren received me so cordially and the brotherly feeling was so manifest that I not only felt at home, but fell in love at first sight.

So my first impression was, Behold, how these Tennessee brethren love one another! I had read somewhere in the papers that there were fighters among them, but if so the fighters remained at home—and may they ever so remain. In all my mingling with the brethren I never heard one word of unkindness, suspicion or jealousy. There was seen everywhere a considerate, kindly feeling of sympathy and helpfulness.

Again, I was impressed that the Holy Spirit was present in everything and everywhere. I felt it as soon as I entered the college and met the Ministers' Conference. He seemed to be present also in the school-room at the opening exercises. President Henderson presided under His influence, the students sang with the Spirit, and the speakers seemed to speak as they were moved by the Spirit.

Then the devotional meetings of the Convention were very Bethels to our souls. I found myself several times questioning whether these influences came with the gathering of the Convention or whether they were already present in the school, for there seemed to be a spiritual influence pervading the college atmosphere. No one could help feeling and saying, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

I received many other very favorable impressions of which I cannot now write. But I must say that the free and liberal collections or subscriptions taken impressed me as something rather remarkable. Nearly everybody seemed to desire a share in every work. In several of the Baptist State Conventions I have attended in recent years the brethren did not think it the wisest to call on the brethren of the Convention either to give themselves or pledge their churches. I do not know which is best. Certainly Tennessee Baptists are not afraid of collections—that is, those who attend the Conventions are not.

Finally, I was very favorably impressed from the speeches, reports, etc., that there is a widespread and

growing conviction and effort in favor of the Scriptural idea of regular systematic and proportionate giving to the objects of our State Convention work. To this idea I give my most hearty indorsement. I think it is the wisest, most Scriptural and only best way to raise the necessary money for all our work at home and abroad.

Please excuse me for being so lengthily impressed. I want to say now that I am a full-fledged Tennessee Baptist in the front rank in all work for Christ and humanity.

I. A. HALEY.

Murfreesboro, Tenn., Oct. 28th.

What Say You to This?

Six months of our Conventional year have passed. During this time God has graciously blessed our missions in foreign lands. Our people at home are rejoicing in returning prosperity in financial affairs. Bro. E. Y. Mullins has recently written word of how sorely we need funds for our Foreign Mission work. Let me press upon you to consider this matter.

After the increased offerings of last spring many seemed to think they would wait a while without giving for this work, but expenses continued to go right on. Our missionaries had to be provided for. The contributions have thus fallen far behind the expenses. Every State is short of what was asked from her. We all know that there is money and plentiful supplies in our country.

I write this to ask each pastor and deacon to see that a collection is taken in your church and sent on promptly. I ask each lover of God's cause to help. Appoint a day in your church for each member to bring a gift for Foreign Missions. If you have not money, give of your substance—give cotton, corn, cows, sheep, horses. Give of such as you have, and let deacons turn all of these gifts into money and send it forward.

What better way to praise God on Thanksgiving Day? May earnest brethren and sisters take hold of this matter in their churches. November and December can thus be made joyous and glorious with gifts to our Heavenly Father, who has so abundantly blessed us, and whose cause just now so very much needs help. If you like this plan, try it; if not, try some other. But be certain you give yourself and try to get others to give also. Let us thankfully praise God and earnestly pray for his blessings.

RECEIPTS FOR FOREIGN MISSIONS.

The first column shows the amount asked for by the Southern Baptist Convention for six months. The second column shows the amount given.

Alabama.....	\$ 5,400 00	\$1,850 41
Arkansas.....	7,200 00	227 42
Dis. of Columbia.....	600 00	375 06
Florida.....	900 00	137 41
Georgia.....	9,000 00	4,022 02
Kentucky.....	9,000 00	3,718 96
Louisiana.....	1,200 00	211 46
Maryland.....	6,600 00	1,776 74
Mississippi.....	5,000 00	1,266 35
Missouri.....	4,500 00	1,995 31
North Carolina.....	4,500 00	1,990 89
South Carolina.....	6,900 00	2,673 01
Tennessee.....	3,600 00	3,690 26
Texas.....	7,500 00	2,134 00
Virginia.....	10,500 00	6,967 68

The sum of \$1,300 of Tennessee's contribution was a legacy.

Some other States have given some. Total receipts for six months to October 31st, \$33,894.02. Amount asked for, \$75,000.

R. J. WILLINGHAM, Cor. Sec.
Richmond, Va.

—Many a one can say: "I am a man that hath griefs, but the Spirit comforteth me. I am a man that oft knoweth not the way, but the Spirit leadeth me."—W. M. Bicknell.

NEWS NOTES.

PASTORS' CONFERENCE REPORT.

Nashville.

First Church—Pastor Frost preached at both services. Good day; good audiences. One baptized. Subject in the morning, "The Holy Spirit helping" (Rom. viii. 26). Evening subject, "Wisdom in winning souls" (Prov. xi. 30). 212 in S. S.; 130 in S. S. at Anson Nelson Mission.

Central—Pastor Lofton reported a good meeting for the week. Six received during the week for baptism and three by letter. 355 in S. S. The meeting will continue during the week. Bro. Nelson is doing powerful and acceptable preaching.

Edgefield—Pastor Rust preached at both hours. One received by letter. Good audiences. A splendid session of the Sunday-school Union was held in the afternoon.

Third—Pastor Golden preached at both services. One baptized and one received for baptism. Good congregations; good cottage prayer-meeting.

Immanuel—Pastor Van Ness preached morning and night. Fine congregation in the morning; good congregation at night. Observed the Lord's Supper and received two by letter.

Seventh—Pastor Wright preached at both hours. Good congregations and fine interest. 180 in S. S.

North Edgefield—Pastor Barton in a meeting at Woodbury. Bro. Folk preached. Good day. Observed the Lord's Supper.

Centennial—Pastor Cleveland preached at both hours. Good day. Splendid meeting of the Young People's Society.

Howell Memorial—Pastor Strother preached. Lord's Supper observed. 100 in S. S.

Mill Creek—Pastor Price preached; 87 in S. S. 58 in S. S. at Una Mission. Pleasant day.

First Edgefield (col.)—Pastor Vandaville preached at both services. 100 in S. S. Observed the Lord's Supper. Good day.

Bro. W. A. Nelson in a good talk to the Conference said: "It is the desire of my heart that every Baptist preacher in the world read carefully Dr. Gordon's 'How Christ Came to Church.'"

Knoxville.

First Church—Pulpit filled at both hours by President J. T. Henderson, who presented the interests of Carson and Newman College. 398 in S. S. Pastor Acres's meeting in Danville is doing well.

Centennial—Pastor Snow preached all the week and Sunday. Received one by relation and baptized one. 338 in S. S. The meeting continues with power; 15 professions on Sunday.

Second—Pastor Jeffries preached in the morning on "Stripped for service." At night, "Equipped for service." 320 in S. S.

Third—Pastor McPherson preached. Good services and fine congregations. Five received for baptism. 108 in S. S.

East Knoxville—Preaching at both hours by Pastor Powers to large congregations.

Memphis.

Rowan Church—Good services and good interest. Two came forward for prayer. One united with the church by letter. Sunday-school increasing. Prayer-meetings well attended. Young People's Union doing excellent work. We hope soon to begin another series of meetings, conducted by Bro. T. T. Thompson of Nashville.

Central Avenue—Pastor preached in the morning on Prayer. Young People's Union at night. The church gave

\$6.85 for the Orphanage. Sunday-school and prayer-meeting well attended. One addition in the morning by baptism. Pastor preached for the Rowan Church at night.

Clarksville.

First Church—Pastor Boone just recovering from a recent illness. He preached a special sermon to sons in the morning. The Lord's Supper observed and one addition by letter. No service at night.

New Providence—Preaching morning and evening by Pastor Weaver. Usual interest in Sunday-school.

Johnson City.

Morning service well attended. Pastor's subject, "Behold the Lamb of God." Lord's Supper administered. Very large congregation at night. Subject, "Lord, is it I?" Sunday-school interesting.

—On the first Sunday in October we closed our meeting at Mt. Pleasant Church. The Lord was with his people and blessed them. We had 17 additions to the church. We have a good Sunday-school. Brethren Faubion, Carleton and others helped in the meeting. To God be all the glory. J. E. SULLIVAN.

Eagleville, Tenn.

—Dear Bro. Folk:—In accordance with my promise I send you back a letter from the East. I would give a great deal to see a copy of the BAPTIST AND REFLECTOR. In a company of preachers on shipboard the other day our various papers were being discussed, and the BAPTIST AND REFLECTOR was complimented on all hands as a magnificent paper. (This is not to make you vain, but to encourage you in your difficult work). You have had so many "European Letters" I will write of the less visited land of classic Greece.

P. T. HALE.

Beirut, Syria, Sept. 20th.

—The Sunday-school at Limestone, in connection with the Woman's Missionary Society, observed the first Sunday morning in October instead of September 29th. The exercises were a success. The music was led by Prof. Hilleoxen. Then an address on Missions by Miss Effie Miller. Contribution, \$8; for carpet and lamps for church, \$27. Pastor preached with enthusiasm and demonstration of the Spirit. Theme, "Witnessing for Jesus." This was the writer's 67th birthday, which was more enjoyable than any birthday dinner. Success to the BAPTIST AND REFLECTOR and missions.

U. H. HUNT.

—It was with great pleasure that I read in the BAPTIST AND REFLECTOR recently those articles on the "Christian Ballot." I feel they are in the right direction, and now we want something done that will bring out the right men, so that all Christian and moral people can support them. Will the Christian press agitate the question, and let the best suggestions be made now to call out the men that are needed for this trying time of our country? We need men of moral and Christian worth that will see that the laws of our country are demonstrated according to righteousness and justice.

C. A. BARNES.

Palmyra, Tenn.

—The Mossy Creek Church has a membership of nearly 300, considerably scattered, and a number of them are students. At the close of a fourteen months' pastorate the retiring pastor reported, in part, as follows: Number of pastoral visits, 400; sermons preached, 110; prayer-meetings conducted, 40; Associations and fifth Sunday meetings attended, 9; contributions of the church, \$1,500; baptisms, 32; received by letter and restoration, 32;

net increase, 34. Bro. W. C. Bayless preached a wise, tender and delightful gospel sermon for us to-day. He is always ready to cast himself into the breach." By the way, Bro. Bayless is one of the best men in the State—the best posted, the best spirited, the best all-purpose, all-around man you will find most anywhere. I don't know of a sounder theologian anywhere. You have to know him fully to appreciate him. We could ill afford to lose him from Mossy Creek, but some church ought to have him as pastor for all the time. He is thoroughly equipped. "Our church is passing through a crisis. Pray for us. J. J. B. Mossy Creek, Tenn., Nov. 3rd.

—The Lord met with us at North Fork Church, Bedford County, Tennessee, last Sunday. Our congregation was very large, estimated at 800 or 1,000. The roomy building was packed and surrounded by vehicles filled with those eager to hear the old, old story of Jesus and his love. After a pleasant service of one hour we went to the river, near the church, where we buried eight believers in baptism. Among the number was a hoary-haired father, who decided in the evening of his life, that after having believed on Jesus Christ for salvation, he should confess Him by going down into the liquid grave, and as he came straightway up out of the water, he praised the Lord aloud for the privilege of obeying His command, repeating, "Thank God! I have obeyed at last." The scene was one that can never be forgotten by that vast audience. We bless the God of our salvation for what He has done for North Fork Church during this year. Our meeting held in September resulted in 40 conversions and 37 additions to the church—34 by baptism and three by letter. I have been with this church two years and am glad to say that I have had the co-operation of each member. The cause is advancing in this portion of the vineyard, for which we bless and praise the Lord.

CHAS. V. HALE, Pastor.
Christiana, Tenn.

The S. B. Y. P. U.

As is well known, the Convention for the purpose of forming a Southern Baptist Union meets in Atlanta November 21. We hope that the Convention will be a great one—great in numbers and great in good accomplished. The Atlanta Baptists extend a cordial invitation to the Baptist young people all over the South, and hope that every church and society will send representatives.

Owing to the fact that our people are already crowded with Exposition visitors it will be impossible to entertain the Convention free of charge. But low rates have been secured from hotels and private boarding-houses. The rates per day will be as follows: Rooms from 50 cents to \$1; meals 25 to 50 cents; at private boarding-houses, including room and board, \$1 to \$2; at hotels from \$2.50 up. These places have been selected with care, and are satisfactory in every respect. Parties expecting to attend the Convention are requested to communicate with Mr. W. M. Gaines, 181 East Alabama Street, Chairman of the Reception and Entertainment Committee, so that arrangements, as far as possible, may be made in advance. The Headquarters and Bureau of Information for the delegates while here will be the rooms of the American Baptist Publication Society, 93 Whitehall Street. The Convention will meet at the First Baptist Church at 7:30 p. m. The Exposition will be at its best about this time, and let every Baptist so arrange his visit as to attend the Convention and the Exposition at the same time. CHAIRMAN.

Atlanta, Ga.

Our series of revival services closed with a warm and tender meeting Sunday afternoon, when the Christian people of every name gave to our beloved brother, W. Y. Quisenberry, the hand grasp, expressive of their sincere prayers for God's richest blessing upon him, while the great congregation sang with deep fervor, "God be with you till we meet again." It was a blessed service. Bro. Quisenberry preached for us a dozen or more sermons that were full of the very essence of the gospel and intensely practical. His deep, personal experience of the saving power of the gospel; his burning zeal for the salvation of souls; his tender, heart-stirring pathos; his wide and varied store of rich and effective illustrations; his graphic portraiture; his presentation of great and soul-saving Bible truths in language simple and impressive—possessing all these characteristics of effective preaching, he held the undivided attention of his hearers. In full and penetrating sympathy with the vileness of the unbelieving human heart, and seeing with spiritual vision the awful ruin awaiting the lost, he sounds aloud the trumpet of alarm, and then in melting tenderness and with tears of loving compassion he tells of Jesus, who is mighty and willing to save. Bro. Quisenberry moves men and women and children because he himself is on fire. Much yearning for souls doth make him mad. His zeal is fervent and his energy untiring in the service of the Master. I have no respect for the spirit that prompts anyone to make light of the tears he sheds when he realizes the condemnation resting upon the unsaved. Would God that all of us might weep because we have not more of the burning, all-consuming zeal of Quisenberry. This meeting was without the least excitement. He urged the necessity of entire and immediate renunciation of sin and the putting forth of implicit faith in Christ. Such was the very essence of the preaching. The meeting has produced a profound and lasting impression for good upon all our community. Our people gave \$100 for the great work in which Bro. Quisenberry is engaged. It is the expressed purpose of many of our brethren and sisters to largely increase their regular contributions to the Sunday-school and Colportage work, and our Sunday-school yesterday decided to contribute the collection of one Sunday in each month to this work. Many of our sisters in the country are interested in the practical and sensible "Hen Society" plan, and rejoice that such a suggestion has been made to them. Bro. Quisenberry has rare gifts for interesting children, and his two sermons to them they will never forget. A little girl of ten years of age, who heard him last year, gave me, this morning, the text and where found, and the entire outline of the sermon. Such an impression is rarely made on grown persons.

Thirteen have already been baptized, three are now awaiting baptism, four received by letter and several others are deeply concerned. All our church and the entire community are stirred as to the reality of spiritual things. Our people are and will remain warm sympathizers with and liberal contributors to the Board Bro. Quisenberry represents. To this the pastor and our representative brethren and sisters pledge themselves.

May the richest blessings of God's providence and grace continue to rest upon our dear brother as he goes here and there throughout our great State throwing out the life-line, lifting up the fallen, and telling all of Jesus, the mighty to save. O. C. P. Wartrace, Tenn.

—A small tree may bear fruit.

A Glorious Meeting.

Our series of revival services closed with a warm and tender meeting Sunday afternoon, when the Christian people of every name gave to our beloved brother, W. Y. Quisenberry, the hand grasp, expressive of their sincere prayers for God's richest blessing upon him, while the great congregation sang with deep fervor, "God be with you till we meet again." It was a blessed service. Bro. Quisenberry preached for us a dozen or more sermons that were full of the very essence of the gospel and intensely practical. His deep, personal experience of the saving power of the gospel; his burning zeal for the salvation of souls; his tender, heart-stirring pathos; his wide and varied store of rich and effective illustrations; his graphic portraiture; his presentation of great and soul-saving Bible truths in language simple and impressive—possessing all these characteristics of effective preaching, he held the undivided attention of his hearers. In full and penetrating sympathy with the vileness of the unbelieving human heart, and seeing with spiritual vision the awful ruin awaiting the lost, he sounds aloud the trumpet of alarm, and then in melting tenderness and with tears of loving compassion he tells of Jesus, who is mighty and willing to save. Bro. Quisenberry moves men and women and children because he himself is on fire. Much yearning for souls doth make him mad. His zeal is fervent and his energy untiring in the service of the Master. I have no respect for the spirit that prompts anyone to make light of the tears he sheds when he realizes the condemnation resting upon the unsaved. Would God that all of us might weep because we have not more of the burning, all-consuming zeal of Quisenberry. This meeting was without the least excitement. He urged the necessity of entire and immediate renunciation of sin and the putting forth of implicit faith in Christ. Such was the very essence of the preaching. The meeting has produced a profound and lasting impression for good upon all our community. Our people gave \$100 for the great work in which Bro. Quisenberry is engaged. It is the expressed purpose of many of our brethren and sisters to largely increase their regular contributions to the Sunday-school and Colportage work, and our Sunday-school yesterday decided to contribute the collection of one Sunday in each month to this work. Many of our sisters in the country are interested in the practical and sensible "Hen Society" plan, and rejoice that such a suggestion has been made to them. Bro. Quisenberry has rare gifts for interesting children, and his two sermons to them they will never forget. A little girl of ten years of age, who heard him last year, gave me, this morning, the text and where found, and the entire outline of the sermon. Such an impression is rarely made on grown persons.

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—A small tree may bear fruit.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

Woman's Missionary Union.

PRESIDENT.—Mrs. R. C. STOCKTON, Nashville, Tenn.

CORRESPONDING SECRETARY.—Miss Lucie Cunningham, 1315 N. Spruce, Nashville, Tenn.

RECORDING SECRETARY.—Mrs. C. H. STRICKLAND, Jr., Nashville, Tenn.

EDITOR.—Mrs. Elijah Ford, Nashville, Tenn.

Letter From Brazil.

The brethren in Tennessee will rejoice to know that our cause in Brazil is being much blessed of God, and the prospects are brightening every day. There seems to be a general movement over the country toward gospel truth, and workers and observers on widely separated fields report unusual interest among all classes, and a willingness to hear the truth as it is in Jesus.

This interest is visible in many ways. First among these is increased attendance on our meetings. The people in many places really crowd to hear the Word, and give close attention. Then, again, earnest requests come from distant places, where no one has preached, begging for some one to go and tell them of the new religion, and when we are able to send some one to them, they gather from long distances to listen to the good news of salvation.

Just now in the great region around the city of Campos, where our Bro. Ginsburg and his helpers are laboring, and where we have a strong, active church, the interest is very marked and wide-spread, and our brethren are kept busy going from village to village and neighborhood to neighborhood preaching, talking and singing. God is honoring His Word and many are being saved. A large number have been baptized this year in that region, and a new church organized, while other groups of believers will also probably soon become churches. A class of people now being much influenced are the "fazendeiros" (plantation owners), and small farmers, who have great influence and who send urgent appeals to us to visit their farms and neighborhoods and preach. Oh! that we had the men to send to these ripe fields.

Another indication of the progress of our cause and the preparedness of the people for the gospel is their eagerness for tracts and Bibles and evangelical papers. These they readily buy and read, and carry to sow the seed in far-away fields in the interior. We are selling and giving away thousands of these, and look for a blessed harvest in the near future.

Bro. J. J. Taylor uses his time while on the railroads going from seat to seat among the passengers, offering

gospels and booklets for sale, and talking to the people, and he is charmed with this method of evangelizing.

We have a fine worker now here in Rio, who was baptized last year by Bro. Taylor up in Mind, and who has great success as colporteur. He has traveled thousands of miles in the interior of Brazil, scattering the Word of God, and is now working among the multitudes of this great metropolis.

Now, let me tell you of a great event which gives joy to the workers in this city. It is the completion and dedication of our Baptist Chapel. We bought the grounds and buildings last December. As soon as possible we set about getting plans for remodeling the building (it was a dwelling) and fitting it up for a chapel. Plans were adopted, license for the work required was, after much tedious delay, obtained from the city authorities, and at length work was begun. Walls were removed, the roof and ceiling raised, and a new, attractive front substituted for the old. At length the building was completed and furnished with chairs, and a platform and pulpit with baptistery underneath. The house was solemnly dedicated to God's service a few weeks ago, and now crowds are weekly bearing the way of life within its walls.

A great gathering of people witnessed the dedication ceremony and heard the sermon and speeches. At night two native brethren were ordained to the ministry, and one to the diaconate. One of these was Dr. Ottoni, the recent converted priest of whom Bro. J. J. Taylor wrote you some time ago. He is now living here, preaching the gospel with great eloquence and force, and the people gladly listen to his wonderful testimony to the power of Christ to transform and save. We pray that God may make him a mighty power for the salvation of his countrymen, and we ask that the brethren at home remember him especially in their prayers to God that he may be filled with the Holy Spirit and be made a powerful instrument for leading his countrymen to Christ.

W. B. BAGBY.

Rio de Janeiro, Brazil.

A Condition, Not a Theory.

We as Baptists in Tennessee confront a peculiar condition, not a mere theory. If we ever do the work for the Master that we ought to do we will have to understand this condition. The day for getting red in the face and saying hard things about each other is past.

The condition. First, as to our ministry. We have over 900 ordained white preachers. Not over one-tenth of these are accustomed to attending our State Convention. Not one-half of them attend the district Associations. Not more than one-twelfth of our preachers are really intelligently in sympathy with our denominational work. The great bulk of our preachers live in the country and are country pastors. The great majority of these are good preachers as far as they go. Some of our soundest and best preachers are in our country pulpits. By far the largest part of our membership were led to Christ and baptized by these pastors. I do not believe there is any class of men in Tennessee to-day who have a larger influence than the Baptist preachers who live in the country. I believe that if every Baptist preacher in Tennessee would put his full influence into any one movement they could carry the vote of the State.

Now, with all this influence and strength, what are we doing? Comparatively nothing. Why? Because we are not together in our plans, and I had almost said purposes. We are not together as to education, as to

missions, as to Sunday-school and Colportage work, or as to anything. A small fraction of our preachers believe in a thoroughly educated ministry. Many say it does not make any difference just so the heart is taught of God, and very many of our preachers are out and out opposed to an educated ministry. As to our mission work, it is as bad, if not worse; and so it goes *ad infinitum*.

What is to be done? First, try to understand the condition, and then by the grace of God and hard work improve it. This can be done by all parties trying to understand each other, and then bearing with each other for the sake of Him who bore the cross for us. The strong must bear with the weak.

Let our educational leaders be patient and kind with those who have not had the advantages of an education. Let them realize that these brethren, uneducated in head, have hearts taught of God. A close, personal touch of those two classes would work wonders.

As to our missionary leaders, they need still more care, patience and grace just here. When God regenerated the soul he planted the seed for a missionary life, but that seed needs to be patiently, constantly and lovingly cultivated. It does not grow without food.

A practical suggestion: Let each preacher who really believes in education and missions try by personal, kindly effort to get some fellow-preacher interested, and let us see the result.

W. Y. QUISENBERRY.

Chattanooga, Tenn.

Ministerial Relief.

Dear Bro. Folk:—You kindly invite comments suggested by the late Convention, and will therefore indulge me.

The session was indeed a grand success; the reports of the Boards eminently satisfactory with a single exception, that of the Ministerial Relief Fund, which it must be conceded is an ugly speck on our record. Only \$96.64 contributed for a whole year by 118,000 Baptists, and for such a commendable object! Just think of it! Contrast the figures with the object and all it involves, and, oh! my countrymen, brethren and sisters, what do we mean? Surely the amount is not commensurate with our feelings of respect and gratitude for the old veteran ministers of our State—the grand old pioneers, who sowed the pure gospel seed in tears and great suffering for the harvest we are now gathering. Shall they and their widows be ignored and utterly neglected?

All civilized nations recognize the obligation of pensioning their old, infirm soldiers, and shall we, with a much higher obligation resting upon us, let our old soldiers and their widows actually suffer for the necessities of life, and go down to their graves with bitterness in their hearts over the ingratitude of those from whom they naturally look for sympathy and support in their declining years? Can we afford to do this?

Not long since an urgent appeal was made through the secular press of Upper East Tennessee in behalf of a destitute old Baptist preacher, and these things "ought not so to be," my brethren. It is a standing reproach upon the denomination that such occurrences are made necessary.

When thinking of this matter, I feel just like going out among the churches and making this my special work, for it seems there is no one giving it any attention. What do you think about it, Bro. Editor, and brethren? Shall I equip myself with a buggy and horse and "the sword of the Spirit," and go out and appeal to our people to remove this blotch this "eye-sore," from our fair escutcheon? Yes, I am

in earnest. I would gladly spend one year, at least, of my life in this work without any salary, only asking for myself food and raiment and enough money to defray actual and necessary incidental expenses. This is "a condition, not a theory," that I want you to consider. We are all sound in theory, it may be, but the condition is certainly deplorable. May I not hope that this will elicit some discussion on this long neglected subject?

Speak out, brethren, through your paper. It may, at least, lead to increased contributions.

J. B. JONES.

Morristown, Tenn.

State Missions.

Some-one has said that victory is more dangerous than defeat. While the victorious army is flushed with its success, it becomes careless and grows less watchful, while the defeated army, stung with its failure, bestirs itself, and not infrequently defeat is thus changed into victory.

Is there not danger along this line to our State Mission interest? *E. g.*, one church in making application for assistance argued thus: "The State Board is now out of debt; can you not therefore increase our appropriation this year?" Another brother writes of his church: "We had promised to do something for State Missions, but seeing that you are out of debt we have sent this contribution to—Missions."

These two letters fairly illustrate our danger. While the applications for assistance have been encouraged by our success, the contributions to assist us in our work have lacked the stimulation of debt, and so we are receiving less, while we are expected to give more. The Treasurer's books show a smaller amount received during October of 1895 than of October, 1894, while the desk of the Secretary is piled with applications for assistance.

If this be the result of our freedom from debt, had we not better get in debt again and take care not to get out? But it is hoped that this state of affairs is only temporary, and that very soon the brethren will bestir themselves and contributions will flow into our treasury more abundantly than ever before.

Will not the brother who reads this line bring the matter before his church at the beginning of the year and arrange for regular contributions to State Missions?

Will not the sister whose eyes are on this line see to it that her Society or church shall do a full and fair share of this great work?

Our Board cannot afford to lower the standard. If we keep it flying the brethren must come to our assistance. Let us all endeavor to do better this year. If the dear pastors will stand by us faithfully, what we will do this year!

A. J. HOLT, Cor. Sec.

Nashville, Tenn.

Oceoe Association.

The Oceoe Association is over. It was the best meeting for some years. Rev. R. D. Haymore was elected Moderator and the writer Clerk and Treasurer.

The meeting was held in the Central Baptist Church, Chattanooga, with a good delegation present. Forty-seven churches were represented, and only one without a pastor. Thirty Sunday-schools reported, with an attendance of 1,358. Seventy-one were baptized during the year. Contributions during the year, \$732.12. The present membership of the Association is 4,272, and the total contributions for all purposes were \$11,394.86.

Among our visitors were Brethren T. T. Thompson, T. R. Waggoner, S.

S. Hale, A. M. White, M. Ensley, B. H. Allen, G. H. Coltharp and C. G. Samuel, who with their usual enthusiasm greatly added to the interest of our meeting. We welcome these noble spirits, and hope they will come again to see us.

Our Association will meet next year with Blue Spring Baptist Church, five miles from Cleveland, on Thursday before the first Sunday in October.

B. N. BROOKS.

The Rogersville Church.

At the request of the brethren of our church at Rogersville, Hawkins County, I visited them on Friday before the fourth Sunday in October. This church has been aided by our Board of State Missions for two or three years past. Bro. W. J. Stewart, who has been their pastor for two years, having declined a re-election, the church extended to me a unanimous call to take the care of the church for the ensuing year, and it was to look into the condition of the church that I went. I found them a poor and much discouraged little band, and deeply involved in debt. They have an elegant new church house complete, except the pulpit and graining the pews, erected at the cost of \$1,600. On this there were debts amounting, with the interest, to about \$745. I preached for the little flock on Saturday night, Sunday morning and night, and on Monday night. On Saturday I visited among the members, finding some of them very sick. On Monday I gave myself up to the effort to work the church out of debt. I took Bro. Winfree, who knew everybody, with me, and together we canvassed the entire town. We met with generous responses almost everywhere, the noble citizens of Rogersville, of all denominations, coming grandly to our help and subscribing liberally. To these generous brethren and friends I want here and now to tender my heart-felt thanks and the thanks of the church for their brotherly kindness.

At the close of the day we found we had paid off over \$400 of the debt and had good subscriptions to extinguish between this and Jan. 1, 1896, all the balance, except about \$150.

Now, I earnestly ask liberal brethren in the bounds of our State Convention to help this struggling band to pay off this balance, and let this part of the Convention work be free from embarrassment. I believe generous brethren throughout the State will do this when I tell them how magnanimously the poor brethren at Rogersville have acted. While all the members, who are poor, most of them very poor, have acted nobly, going almost beyond the limit of their means, with a self-sacrifice I never saw surpassed, I think it not invidious to mention two. Bro. A. J. Parrott, the County Court Clerk, and a poor man, gave up a note, for which he held a lien on the church, to the amount of \$175, and three years interest. Sister Edith Winfree, who took the savings of years out of bank, which she had made by keeping boarders, and took up a note of \$150 which was pressing the church, and had held it for three years, without receiving a cent of interest, freely and gladly gave it up, interest and all, and had it wiped out. Thus two poor members extinguished \$325 and three years accrued interest of the debt at one sweep.

Brethren, the Rogersville brethren and sisters are financially exhausted. They do not appeal to you for aid to pay off the balance. They have not asked me to do so. I do it because I think they deserve help, and I believe there are brethren and sisters in this State who will esteem it a privilege to help these struggling saints in this hour of need. Send them a generous contribution. Don't be afraid of help-

ing too much. They yet need, besides paying the balance on the debt, some finishing touches to the church and a bell. The latter is badly needed, as they have no way of calling attention to the meetings, Sunday-school, etc. Would to God some generous brother or sister who reads this would send them a good church bell to wake the echoes of old Rogersville for the Baptists! All contributions can be sent to J. M. Gray, church treasurer, Rogersville, Tenn., or to me, Leadvale, Tenn.

I forgot to say, one generous brother, besides giving \$10 on the debt, promised a handsome pulpit to be put in at his own expense. This generous brother is Bro. Henry Hale, a cabinet-maker of the place.

Brethren, help us to praise God for what has been accomplished and help us to complete the work.

W. A. MONTGOMERY.

Leadvale, Tenn.

Washington Items.

Rev. P. G. Elsom of Virginia, a successful evangelist, is engaged in a meeting with the Fifth Baptist Church, Washington, D. C., and in a sermon the other night referred to the "New Woman" as a "man-ape" "on the road to degradation."

The Metropolitan Baptist Church, Washington, D. C., of which General Green Clay Smith was pastor when he died in June, has a number of candidates for the vacant pastorate, but it is probable the choice will fall on one who is not a candidate, and possibly on a former popular Nashville pastor.

Dr. B. L. Whitman, the new president of Columbian University, has demonstrated his pulpit power to the satisfaction and edification of large congregations in Calvary Baptist Church since he came to Washington to take charge of the University.

Dr. Samuel H. Greene, pastor of Calvary Baptist Church, Washington, D. C., after spending three months in Europe, has returned to his work, to the joy and delight, not only of his own people, but of many thousands in that city of all denominations. There are many people who regard Dr. Greene as the "Spurgeon" of America.

Dr. Chas. A. Stakely, pastor of the First Baptist Church, Washington, D. C., was born in Monroe County, Tenn. He has a fine church building, in which the Southern Baptist Convention met last May. The building, however, is not as fine as the large and interested congregations attending his services, which are deservedly popular, not only with his own people, but with the large number of strangers who attend his church when spending a Sunday in the city.

R.

An Interesting Baptism.

Great is the pleasure to me to write you of having had the privilege of baptizing three converted Catholics on Sunday morning, October 20th. I arrived home Friday night from the Convention at a late hour, and Saturday at noon started for Cookston Creek, in Polk County. Arriving we greeted an immense crowd of eager and anxious people awaiting to see the baptism performed. After burying a young man in the watery grave, the mother of some years and two grown daughters went side by side and hand in hand down into the river, where they, too, were buried in baptism. Exclamations of joy echoed above the murmur of the rapid stream and strong men and women wept, both the saved and sinners.

Such devotion to Christ is seldom seen as was manifested by these three souls. Against the will of husband and father they followed Christ. But it was a source of regret to the mother and sisters that the father restrained

the two younger children—a boy of 15 and a girl of 12, who have already joined the church—from being baptized.

I had the pleasure of preaching to an immense crowd of people at the church, and now we are in the midst of glowing prospects for a glorious revival. Pray for us, and pray for this father that he may come to Christ and bring the children into the way of the Lord.

B. N. BROOKS.

The recent Convention at Mossy Creek was a meeting of remarkable interest and unanimity. I was in the meeting but one day. That was the last day, and the work of the body showed what had gone before. The contribution of \$4,000 for Carson and Newman College on the last night of the Convention, all things considered, was one that I have never seen equaled. President Henderson and everybody else became happy. I think everybody was surprised at the irresistible growth of that collection. Surely the affections of the people are growing around Carson and Newman. I have not ceased to wonder at the \$9,000 raised by the Woman's Missionary Union. What an admirable educational address was that made by Dr. Savage! Mossy Creek is always a charming place, but it seemed doubly so during the Convention. The meeting will not be easily excelled for years to come.

D. M. KEY.

Greenville, S. C.

I want to give a little report of the old Red River Church at Adam's Station, Tenn. This is one of the oldest churches west of the Cumberland mountains. I have been pastor here nearly three years. During that time we have built a new house of worship, in the midst of the great financial crisis, also advancing from once to twice a month, paying all they promise their pastor promptly. We have had 40 or 50 additions by baptism and half as many more by letter. We have just closed a series of meetings lasting ten days, in which Bro. W. D. Nowlin of Hickman, Ky., did all the preaching and did it well. He is one of our strongest young men, preaching the old Pauline gospel with great power. He will always be remembered by the old Red River Church with delight. He goes to the Seminary to take a course there, desiring to be fully equipped for his lifework. May God bless him. We had 16 additions to the church in this meeting, nine by baptism, one by restoration and six by letter. To God be all the glory.

W. J. COUCH.

Trenton, Ky.

WHEREAS, Our beloved pastor, W. F. Dorris, having severed his connection with us that he may more thoroughly prepare himself, by a course in the Theological Seminary, for the Master's service, be it

Resolved, That in accepting the resignation of our pastor we do so with much regret, he having during the short time he has been our leader won the hearts of our people by his consecration and able ministry of God's word.

Resolved, That we recognize in him a true servant of God and commend him most heartily to the officers in charge of the Seminary, believing that

whoever comes in contact with him will imbibe some of the happy prerogatives that pertain to God's servants.

Resolved, That these resolutions be entered upon the minutes of the church record, a copy be handed our brother and a copy be sent to the BAPTIST AND REFLECTOR for publication.

MRS. W. H. SCAPE,

MRS. T. H. GRANBERRY,

W. H. KEARNEY,

Committee.

—To the Johnson City Baptist Church at Johnson City, Tenn.:—We, your committee appointed to draft suitable resolutions with reference to our beloved brother, W. M. Vines, who has just severed his connection as pastor of this church by resignation to accept the call of the Baptist Church at Morristown, Tenn., beg leave to report that, Whereas, our dear brother has been earnest, faithful and true in all his work as pastor, both in the church and among the people of the town, and oftentimes extending his labors into the surrounding country; and Whereas, he has been helpful especially to the members of this church, and to all families represented in the church, as pastor, citizen and friend, in all his relations doing what he could to develop manhood and womanhood by pointing them to Jesus as the only hope of all humanity; therefore, be it

Resolved, That we, as a church, extend to him our warmest sympathy and most earnest prayers for his success, and that our brotherly greeting accompany him to the brethren at Morristown, where we expect through him great things for the Lord.

A. R. JOHNSON,

W. A. HOUSTON,

CHAS. E. CAGILLIE,

Committee.

Johnson City, Tenn.

—Robertson County has been enjoying a series of good meetings lately. The meeting at Mt. Carmel Church, held a few weeks ago by the pastor, W. F. Shannon, seems to be going on yet, as they had two professions in Sunday-school at that place a few days ago. The meeting at Dozier's school-house, held by A. H. Rather, was a grand success, there being twenty-four conversions, fifteen of whom joined Hopewell Church and were baptized, with eight others that had joined previously, making twenty-three in all. Bro. T. T. Thompson will be glad to know that two of their number came from the Orphanage. Bro. A. H. Rather has accepted the call of Hopewell Church as their pastor for another year. He tells us he has just closed a good meeting at Battle Creek Church, and is to start a meeting at Bethlehem the third Sunday in October. Bro. Gilliam to assist. Rev. William Pickard and wife of Galachia, Ill., are visiting relatives here and expect to attend the Orlinda meeting. We learn that Bro. John T. Oakley is to assist Bro. Rather in the Oakland meeting. We trust that the Spirit will accompany their preaching and they will have a good meeting. We are sorry to learn that W. F. Shannon, our beloved brother, is having an attack of chills and fever. Hope he will soon be restored to perfect health again.

E. W. L.

Milldale, Tenn., Oct. 19th.

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ABSOLUTELY PURE

Baptist and Reflector.

Nashville, Tenn., Nov. 7, 1895.

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

OFFICE—Cm. Pres. Pub. House.

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THE EARTHQUAKE.

Well, did you feel the earthquake last Thursday morning? We had quite a shaking up in these parts. The editor could tell a right interesting experience, but he supposes that thousands of others could tell similar ones. It is not a very pleasant sensation to be aroused up out of your morning nap by the rattling of your doors and windows and the vibrating of the house itself as if it would fall at any moment. This earthquake seems to have been very general, extending over the whole of the Mississippi Valley. While there was no great damage done, as in the case of the Charleston earthquake in 1886, the shock seems to have been more pronounced over a larger section of the country than was the case with regard to that historic earthquake. At any rate, it was felt more sensibly here in Nashville.

These earthquakes give one a fresh idea of the instability of this old world. It shows that the very earth itself on which we live is unstable and is liable at any time to open and swallow us up. It makes us realize still more the uncertainty of things terrestrial.

We were very strongly reminded, also, of our Savior's language when the disciples came to him and asked him, "What shall be the sign of Thy coming and of the end of the world?" "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom

against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Does it not look like this prediction is being fulfilled? Do we not hear of wars and rumors of wars, of nation rising against nation, and kingdom against kingdom? Are there not famines and pestilences and earthquakes? The Savior said that these should be "the beginning of sorrows." He does not say how long the sorrow shall last before the end comes. Indeed, He says, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But it would seem that these things give indication of that approaching day. Besides, you remember He said, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Is this not a picture of the present generation? Does it not seem to be given up wholly to pleasure, indifferent to the more serious affairs around it?

Let those other words of the Savior come home to us with solemn interest just now: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Are you ready for his coming? Suppose the Lord should come to-morrow, would he find you watching? Would he find you prepared for him and glad to meet him? Would you be willing to have him find you in some places where you have been, when he comes? Had you not better live so that whenever he shall come, you will be prepared for him?

Oh, "wear the girdle of this world about your loins so loosely. That a moment's warning will suffice to break the clasp and drop it down. So live that whether he cometh at midnight or at noon, Be ready for his coming."

And then remember this: Whether Christ shall come to earth soon or not, it cannot be long at most before you shall be called to stand in his presence and receive judgment for the deeds done in the body. Are you ready for that?

MR. MOODY.

The distinguished evangelist, Mr. D. L. Moody, passed through Nashville last week on his way to the Exposition in Atlanta, where he is to hold evangelistic services during the month of November. By invitation he stopped over in the city and delivered a lecture at the Tabernacle on Friday night upon the subject of the Bible. The mammoth building was packed to its utmost capacity with the very best people of the city. The lecture was such as might have been expected from Mr. Moody. It was interesting, instructive, and spiritually uplifting. It gave to everyone present, we think, a greater appreciation for the

old Book, and a determination to study it more, and, if a preacher, to preach it more. Mr. Moody himself is pre-eminently a man of one book, and in that fact much of his power lies.

It will be a matter of interest to know that by a unanimous request of the vast audience he agreed to come back to Nashville some time in January or February and hold a meeting. Mr. Moody may not be thoroughly sound on some things, but certainly he preaches the fundamental principles of the gospel in all of their simplicity and power, and that is what Nashville needs just now more than anything else. There has been a great deal of stuff preached here recently under the name of the gospel which was not the gospel at all, nor anything like it. We hope that Mr. Moody in his meeting may be able to counteract to a large extent the poison which has been scattered broadcast over the city.

"THE LEARNED PROFESSION."

Mr. Robert E. Lewis, College Secretary of the Y. M. C. A., has an interesting article in the *Independent* of October 31st upon the subject, "Is there a distinctively learned profession?" in which he gives statistics as to the number of students, college graduates and the percentage of graduates to students taken from about ten of the leading institutions of the country in theology, in law and in medicine each. He gives the following table of totals:

	No. Students.	College Graduates.	Per Ct.
Theology.....	1,473	985	66.5
Law.....	2,659	968	36.4
Medicine.....	3,710	990	23.9
Totals.....	7,842	2,943	37.5

From this it will be seen that there are comparatively nearly twice as many college graduates in our theological schools as there are in our law schools, and nearly three times as many as there are in our schools of medicine. Mr. Lewis concludes by saying, "Judging from the preparation for life work, while it is true that each profession seeks and finds men of scholarly parts, it remains to be said that the ministry is 'the distinctively learned profession.'"

We may add that, from the figures given by Mr. Lewis, the Southern Baptist Theological Seminary at Louisville has the largest number of students of any theological seminary of any denomination in the country—268. McCormick Theological Seminary comes next with 205. The Southern Baptist Theological Seminary has also the largest number of college graduates—198. McCormick coming second with 184. It also stands fourth on the list in its per cent. of college graduates to number of students, McCormick coming first with 89.7, Union Theological Seminary second with 87.8, the Episcopal Theological Seminary third with 78, and the Southern Baptist Theological Seminary fourth with 73.9.

Two things should be said, however:

1. Both McCormick and Union Seminaries are Presbyterian schools, and the Presbyterians require graduation both in the college and Seminary as a pre-requisite to entering the ministry. So, also, we believe, do the Episcopalians.

2. The course of the Southern Bap-

tist Theological Seminary was purposely made elective so that it could be adapted either to graduates in college or to those who had had no such college training. This has been made a strong objection to the Seminary, especially by some of the Northern Theological Seminaries. But these statistics show that the Southern Baptist Theological Seminary, as we said, out of eleven institutions, stands fourth on the list in its percentage of college graduates to the number of students, standing ahead of such schools as the Yale Divinity School, Chicago Theological Seminary, Newton Theological Seminary, etc. The two first of these which we have just mentioned are Congregational, the last one Baptist. This shows that while our Seminary does not require college graduation as a pre-requisite to entrance, still it encourages such graduation, and as a matter of fact does have a large proportion of college graduates among its students.

THE INQUISITION REVIVED.

We take the following dispatch from a daily paper. We copy it entire:

NEW YORK, Nov. 3.—The *World* contains additional details of the burning of ten heretics by the judge of the Mexican town of Texaca, which it published to-day in a special dispatch from Puebla. The dispatch says:

As soon as the news reached Mollango, the principal town in the district, the municipal president and minor officials, with an escort of over sixty men, armed with rifles, went to Texaca, where they found everybody in the public square executing grotesque dances in honor of the Virgin of Guadalupe around the ruins of the jail, a small building solidly constructed close to the parish church.

In this jail, previous to Saturday, had been confined Nicolas Hernandez, Martin Santiago, Jose Manuel, Casper, Hernandez, Juan Tomas, Juan Tomas II., Maria Juana, Maria Magdalena, Maria Concepcion and an infant child. They had been rudely hustled from their homes at the dead of night on the extraordinary charge preferred by the auxiliary town judge that their lives were an evil in the sight of God, and that they were enemies of the faith and heretics whom God had ordered through his holy saint to be consumed by fire.

The auxiliary judge related this with the utmost sangfroid to the authorities.

He added that God had wrought astonishing miracles to confirm what the saint had told him in the vision.

Said the judge: "I obeyed the divine command and ordered out my alguaciles (constables) and we took these sinners from their beds and dragged them in the darkness of night, weeping and wailing, to the jail. When they were locked securely in, I ordered the alguaciles to set the building on fire."

Twenty-one arrests were made, although the fanatical mob threatened death to the authorities. The prisoners, securely bound by the arms and chained together, were marched to Mollango, where a judicial investigation will take place.

The whole population of Texaca appears gone mad. All believe the auxiliary judge was commissioned by the Almighty and the saints to destroy evil-doers. They point to the pile of bones, on which they profess to see miraculously traced outline forms of the saints who, on advising the judge to burn the heretics, left their images. The community is nothing but an open-air mad-house.

Evidently the correspondent of the *World* did not know that it was but the true spirit of Rome which was manifested by this town judge and the people of this Mexican village. What these Catholics did is what their spiritual ancestors have done many a time before them in all ages and in all countries where they had the power, and the only reason why "heretics" are not burned now is simply because Rome lacks the power. Her spirit is unchanged. She boasts of being "always and

everywhere the same." And she is right—certainly so far as the spirit of persecution is concerned. Give her the power, and the days of the Inquisition would return again in all of their horrible reality. These Mexican people only forgot that they were living in the nineteenth and not in the fifteenth century. They must have forgotten also that the Mexico of to-day is not the Mexico of fifty or even twenty-five years ago. We imagine that under President Diaz these fanatics of Texaca are liable to be called in question for their day's doings.

SOUTHERN BAPTIST PRESS ASSOCIATION.

It will be remembered that some time ago we suggested the organization of a Southern Baptist Editorial Association. That suggestion met with hearty endorsement from all of our Southern Baptist papers. A number of them have agreed to go into the organization of the Association, and we suppose that all of them will be glad to do so. As the matter of calling the first meeting of the Association was left with us, we hereby call a meeting to be held in Atlanta, Ga., in the First Baptist Church, at 10 a. m., Thursday morning, November 21st. The purpose of the meeting is simply to organize the Association, adopt a constitution, elect officers, decide upon a time and place for the regular meeting and appoint an executive committee to prepare a program for that occasion and to make other necessary arrangements for that meeting. It will occupy, we suppose, only a short time.

The reason for calling the meeting at the time and place above mentioned is because of the fact that the Conference upon the Young People's Union will be held in Atlanta, beginning November 21st, at 7:30 p. m., and we suppose that most, if not all, of our Southern Baptist papers will have representatives at that meeting anyhow, so that it will be a convenient time and place for holding a preliminary meeting for the purpose of organizing our Association and getting ready for a regular meeting at such time and place as may be decided upon by the Association when organized.

We hope that some representative of each one of our Southern Baptist papers will be present upon that occasion. It is not necessary now, perhaps, to make any argument for the organization of such an Association. We may simply say it will, we believe, tend to promote a greater spirit of fraternity among the editors and other representatives of our Southern Baptist papers, and so will be in the direction of building up our common Zion. We may also, we think, be of much benefit to one another along business lines in giving one another suggestions and information as to advertisements and other matters of a practical character.

We may add that we have used the word "Press Association" instead of the word "Editorial Association" in the heading of this article. We believe that this will be better, for the reason that the Association should not be confined simply to editors, but should apply to representatives, whether editors or business managers or other representatives, of each paper. Let us have a

full attendance upon this first meeting.

PERSONAL AND PRACTICAL.

IT is stated that all of the boarders in Madeiro Institute, Saltillo, Mexico, are professors of religion with only one exception. Twenty of them have recently joined the church. This is cause for deep gratitude, and shows the fine influence which the school is exerting for our cause in that country.

THE working plans for the Woman's Building at the Tennessee Exposition will be accepted in a few days. Several woman architects have submitted designs which are now in the hands of the building committee. When the committee has made its decision the plans will be turned over to the Director General, and the erection of the structures will begin without delay.

THAT is a striking article by "Earnest Willie" on page two. It will, we are sure, be read with a great deal of interest. By the way, the presence of "Earnest Willie" at our recent Convention at Mossy Creek lent much pleasure to that meeting. His several talks were always earnest and helpful, and especially was his talk for the church at Franklin very graceful.

REV. L. B. JARMON, pastor at Franklin, will begin a meeting at that place on next Sunday in which he will be assisted by Dr. A. J. Holt, Secretary of the State Mission Board. Let us pray for the blessings of God to rest upon the meeting, that many souls may be converted to God. Our cause has long been weak in Franklin. We hope that this is God's set time to favor our Baptist Zion at that place.

WE learn that Rev. N. W. P. Bacon has resigned his work at Germantown and Collierville, Tenn., to accept an urgent call to Hernando, Miss. His resignation takes effect at the close of this month, after which he and his family will visit their old home in Georgia, and he will enter upon his new duties at Hernando January 1st. We are sorry to lose Bro. Bacon from Tennessee. He is a zealous, consecrated minister of the gospel, a fine preacher, a popular pastor and a genial, Christian gentleman. We wish him much success in his new labors in Mississippi.

ACCORDING to the *Mission Journal* for November, Tennessee has given this year for Foreign Missions, \$3,596.20, and for Home Missions, \$2,271.59. In her contributions for the present year she stands third on the list, Virginia being first and Kentucky second by only about \$20. In her contributions to Home Missions she stands second, Virginia being first. Who said that Tennessee was not coming to the front? The aggregate amounts received during the year for Foreign and Home Missions are: For Foreign Missions, \$27,217.31; for Home Missions, \$14,204.88. The Baptists of the South ought to do far better than that in their contributions to missions. While Tennessee has done well, she might have done still better.

APPROX to the strong article by Bro. N. W. P. Bacon of Germantown, last week, or "Tithing," we take the following from the *Mission Journal* for November: "The Rev. F. B. Meyer of London tells of one whose income is \$10,000 per annum, who lives on \$1,000 and gives the remaining \$9,000 to missions. Another, whose income is \$10,000, who lives on \$1,200 and gives away the remainder. A governess who earns \$500 gives \$250. Another, who has a comfortable competence, remains in business, all the profits of which he gives." The system of tithing, as we understand Bro. Bacon and others to advocate it, does not mean that we

shall not give more than one-tenth if we want to, but it means that we should certainly not give less than one-tenth, not as a matter of law, but of love. The great hosts of the Lord's people have never yet learned the a b c of giving. This is true among Baptists, not only in Tennessee, but all over our Southland.

THAT is an interesting article by Bro. Key on page three upon the subject of the South Carolina dispensary. It was written at our request. We thought that our readers would be glad to know of the practical workings of the dispensary in South Carolina. For our part, we believe in prohibition straightout, in county, State and nation, but if it is not practicable to get this, we shall be glad to see in Tennessee something like these dispensaries in South Carolina. While they do not relieve entirely, they at least remedy to a large extent the evils of the liquor traffic. Anything, at any rate, is preferable to these accursed saloons. We may add that we were glad to have Bro. Key with us at our State Convention. We wish we could have him back in the State permanently. He is a Tennessee boy and belongs here.

THE following postal card was received by us a day or two ago. It was intended to be private, but we take the liberty of publishing it for two reasons: first, because we appreciate very highly the compliment contained in it; and, secondly, because Dr. Smith has many friends in Tennessee and in other States among the readers of the BAPTIST AND REFLECTOR who would be glad to hear from him and to know that he has had so pleasant a trip. By the way, he has been writing a series of interesting articles about his trip to the *Central Baptist* of Missouri. We only regret that we could not have given our readers the benefit of them. Of course, however, the *Central Baptist* had the preference, being his home paper:

"I saluted you from afar. In Italy, Dr. Egerton told me that of all our Southern papers the BAPTIST AND REFLECTOR has made the most notable improvement. I congratulate you. He is judicious and honest. Have had a great trip. Am facing homeward now, and am glad. Love to you and yours. W. R. L. SMITH."

Cairo, Egypt.

DR. FRED D. HALE, who is now traveling with the Whittle-Hale party in Europe and Palestine, in writing to his paper, the *Oceanboro Baptist*, about Athens, Greece, says:

"The Presbyterians (they call themselves 'Evangelicals' here, though they have a Presbyterian form of church government) have a church of about 60 members. They, like the Greek Catholics, immerse for baptism. We asked the professor of Philology in the great University at this place (having more than 3,000 students) what the word 'baptizo' meant. He instantly replied, 'To dip.' When asked what 'anabaptizo' meant, he said, 'To sprinkle.' When asked what 'Kro' meant, he said, 'To pour.' When asked if 'baptizo' did not mean to pour and sprinkle, too, as well as to dip, this learned man, born and reared in Greece, speaking Greek all his life, and now professor of Greek in one of the greatest Universities on earth, smiled as he shook his head and reiterated, 'No, no; to dip.' And then with a significant motion of his hands, he said, 'To put under.' Their children are all immersed in infancy, and the Presbyterians here receive their baptism, when a Greek Catholic is converted to the Evangelical faith."

You might pass this around among your Presbyterian and other Pedobaptist friends.

THE Tennessee Annual Conference of the Methodist Episcopal Church, South, met in Winchester, October 22nd. They seem to have had quite an interesting meeting, judging from the reports in the daily papers and in

the *Christian Advocate* and *Tennessee Methodist*. In the appointments, however, Bishop Wilson gave the brethren quite a shaking up. He kept his own counsel, and did not even consult his cabinet, the presiding elders, as he himself said. There was considerable feeling over some of the appointments, and a Methodist preacher remarked to us that there had been some mistakes made. But as loyal Methodists both pastor and people have been compelled to abide by the bishop's decision. There appears to be a great deal of under-current dissatisfaction, however, both among the pastors and the people. It will not, we imagine, take many more such shakings up to loosen very greatly the ties that bind Methodists to the itinerant system, in which one man is given the power to say where a hundred or more preachers shall labor for the next year whether they want to go or not, and whether they are wanted or not, and from whose decision there is no appeal.

WITH reference to the point made by different brethren that the proposed meeting in Atlanta November 21st and 22nd for the purpose of organizing a S. B. Y. P. U. is in violation of the decision of the Conference at Washington, it may be well to quote a paragraph from the paper calling the Conference at Washington, which reads as follows: "By joining in this call these brethren have not committed themselves to any particular policy. They understand it to be a Conference to consider the question of organization. They go into the Conference free and they come out of it free." It does not seem from this paragraph that the Conference in Washington had any binding force upon the brethren who went into it. Certainly, we are quite confident that some who did go into the Conference would not have done so had it been understood that the action of that Conference would be binding upon them. We have several times asked the question whether those who were opposed to the organization of such a Union would have accepted a decision in its favor and have co-operated heartily in its organization, but so far we have not received a satisfactory reply. If they themselves would not have been willing to be bound by the action of that Conference, we think that it comes with poor grace from them to insist that others should be.

REV. R. B. GARRETT of Chattanooga has an interesting letter in the *Texas Baptist Standard* of October 31st on the subject of the late Tennessee Baptist Convention. As we have already given a full account of the Convention, we have space to copy only two remarks in his letter: "Somebody said that the great need in the work was to Tennesseeize Tennessee. To one born on the 'sacred soil' of old Virginia, and who lived in Texas long enough to learn some 'Texas brag,' it does seem that there is a strange lack of State pride here." This remark is well worth thinking about by Tennessee Baptists. Is not this Centennial year, when we are proposing to celebrate the 100th anniversary of the admission of Tennessee as a State into the Union, a good time to revive the State pride which Bro. Garrett says is strangely lacking here, but of which Tennesseans formerly had so much? At the close of the letter Bro. Garrett said: "So closed the most remarkable Convention I have ever attended. The spirit which pervaded it was the Spirit of Christ, and we all came away feeling that 'it is a good and pleasant thing for brethren to do together in unity.'" We believe that every one who attended the convention came away saying that it was the most remarkable meeting of the kind he ever attended.

THE HOME.

"Trifles."

One small life in God's great plan,
How futile it seems as the ages roll!
Do what it may, or strive how it can,
To alter the sweep of the infinite whole.
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent where the stitch
is lost,
Or marred where the tangled threads
have crossed;
And each life that fails of its true
intent
Mars the perfect plan that its Master
meant.

—Susan Coolidge.

A "Lucky" Boy.

He was not quite seventeen, and was at home for his first college vacation. Three or four young fellows of about his age lounged on the piazza of one of the village homes, and discussed the affairs of the college youth.

"I'm older than he by seven or eight months," said George Chester gloomily, "and my father is a good deal better off than his, yet here he is through his first college year, and no prospect of my beginning mine. Some fellows are lucky and some are not, and that is all there is about it."

"His father doesn't send him to college," said Horace Wells, a boy who lived nearly across the street from the young man whom they were discussing. "An old aunt, or grand-mother, or something, who took a fancy to him years ago, got him a chance to take care of the library, and help to pay his way; and she got him other chances, too. I tried for one of them, and he got it instead, so I know about it."

"Well," said George, "that just proves what I said. Why shouldn't you have got the chance for instance, as well as he? I tell you he is a lucky fellow."

"He took the prize for mathematics," volunteered young Brooks; "that gave him a lift—it is in gold, you know. I never thought he was a special genius with figures."

"Nor was he," muttered George; "it is just another instance of luck."

"Horace is mistaken about one thing," declared Merrill Stuart. "The old lady who helps Hal Adams along isn't an aunt nor a grandmother to him, anyhow; she is no relation. My Aunt Harriet knows her."

"That's only another argument for George," laughed Horace. "We all know dozens of old ladies; why didn't some of them take a fancy to us and give us a lift?"

While these wise young men are discussing "luck," let me ask you to go back over a period of five years, when they were all between twelve and thirteen years of age, and stand with me at one of the street corners of their village on a certain August day.

A heavy shower was falling, which had gathered three umbrellas boys under the awning of the corner building. Three other boys appeared at nearly the same time, two of them coming out of the grocery, the third from the bank across the way.

"If you were only going my road," called the boy from the bank, "I could shelter one of you. What are you doing this rainy day without any umbrellas?"

"Why, the sun came out," said

Horace Wells, "and we thought it wasn't going to rain any more."

"Ho!" laughed the boy from the bank, whose name, by the way, was George Chester, "anybody with an ounce of thought would have known that that was a make-believe clear-off. Whew! how it does pour! I believe I will try the awning myself until it lets up a little."

"I had no faith in the clear-off," said one of the umbrellaless boys, whose name was Halford Adams, "but the fact is, my umbrella isn't convenient to carry." The boys laughed, good-naturedly; they knew he did not own an umbrella, and that perhaps there was not even one in the entire family.

"I have umbrellas enough," said Will Brooks, "but it is such a bother to be lugging one around all the time. Halloo! look at that old lady; I guess she wishes she had taken hers. What an idiot she is to splash out in this shower; she will get as wet a duck. Why doesn't she stay on the steps over there until the shower is over?"

The boys all turned and looked in the direction indicated. Sure enough, there was a tall, elderly, plainly dressed woman braving the pelting rain as best she could, with her arms full of packages, and without an umbrella. She made a curious figure splashing along in the puddles, and the boys laughed, some of them. One explained over her misfortune: "She is an oldish lady, too! George, you have a large umbrella; why don't you go and help her through?"

"Not I!" said George, shrugging his shoulders; "I'm not such a dunce. She had no business to start out in this rain."

Hal Adams, who had made the suggestion, looked about him uneasily. "Perhaps her errand would not wait," he said. "If I had an umbrella—I say, Merrill, let me take yours and I'll help her out; it isn't likely she has far to go, or she wouldn't start in this storm. I'll bring it back all right in a few minutes. You are not in a hurry; you never are."

"Why, no," said Merrill Stuart, "I'm in no hurry; but then, I think you are an idiot to do any such thing. You don't know her, and are under no obligation to get a wetting for her."

"All right," said Hal, breaking into the midst of this; "I'll listen to your moralizing when I come back, give us your umbrella, old fellow." He seized it, and was gone, amid the jeers of the boys, every one of whom thought him a simpleton. The middle-aged woman, struggling with the storm, did not.

"You are a good, kind boy," she said heartily, as he pounced upon her packages and tucked them under his arm, shielding her carefully the while. "I would not have started out, but my niece is sick and needed the things, and there was no one else to go. I could not wait for the shower to be over, on her account. I knew I couldn't manage an umbrella, so I didn't take one."

It proved to be but a short walk, and Hal thought the woman's gratitude more profuse than the occasion warranted. He shook his head merrily when she begged him to come in and wait for the rain to be over. "No, ma'am, thank you, I must run

back; this is a borrowed umbrella and the owner is waiting for it."

"A borrowed one? Then you will be left without. How will you get home if the rain continues?"

"Oh! I will run between the drops; I'm used to it. I never carry an umbrella."

"Why not, young man?"

"Why, because," he said, with a burst of laughter, finding himself caught by such an outspoken question, "I have none to carry."

"Is that so? Well, I have one which is altogether too heavy for my hands; I will give it to you to remember our walk by. It is nothing but cotton, and old at that, but it will keep the rain off."

It was in vain to protest; his new friend was in earnest, and Hal came back to the boys laughing and showing his large umbrella, which was very good indeed.

"You are in luck!" said George Chester; "I wouldn't mind having as good an umbrella as that for my own; mine is about worn out."

That was years ago. The boys gathered under that awning are, with one or two exceptions, the same boys who sat on the piazza five years later and discussed the luck of Hal Adams in college. Every one of them has forgotten the incident of the rain, and of Hal Adams' rush through it to help a middle-aged, plain-looking woman. I suppose if they had known that the "aunt or grandmother or something," who took a fancy to him years ago was the woman in the rain, and that she had never lost sight of him since, but had been able to give him a bit of help of one sort or another many a time, they would have called it a "queer piece of luck." While bright enough boys in general, they seemed to be utterly stupid about cause and effect.

Listen to one of them, shouting at this minute from the piazza to Hal Adams under the trees: "Halloo, Hal; I heard you had a tiptop bicycle. How did you happen to be so lucky?"

"I planned my luck," Hal called back, with one of his old merry laughs. "I found a second-hand one for sale cheap, and discovered that by riding it I could board a couple of miles farther away from the college, and the saving in board would pay for the bicycle in a few months' time."

"Just his luck!" muttered George Chester, even in the very face of the important words, "I planned my luck!"—Myra Spafford in Pansy.

Just That Way.

The poet Tennyson could take a worthless sheet of paper, and by writing a poem on it could make it worth \$65,000. That's genius.

Vanderbilt can write a few words on a sheet of paper and make it worth \$5,000,000. That's capital.

The United States can take an ounce and a quarter of gold and stamp upon it an "eagle bird" and make it worth \$20. That's money.

The mechanic can take material worth \$5 and make it into a watch worth \$100. That's skill.

The merchant can take an article worth seventy-five cents and sell it for one dollar. That's business.

A lady can purchase a very comfortable bonnet for \$3.75, but she prefers one that cost \$27. That's foolishness.

The ditch-digger works ten hours a day and shovels three or four tons of earth for \$2. That's labor.

The editor can write a check for \$80,000,000, but it wouldn't be worth a dime. That's rough.

A college student plays football for four hours, breaks two arms and a leg, punches out one eye, and does enough work to build a railroad. That's fun.—Selected.

The Secret of Peace.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. Lay aside this ardor of mind which exhausts your body and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, act, work in peace, as if you were in prayer, as indeed you ought to be.

Do everything without eagerness, in the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within, where is the kingdom of God. Listen only to the leading of grace, then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil, that your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.—Faulcon.

He Kept the Fire Going.

Booker T. Washington, principal of the Tuskegee Institute, Alabama, tells this story:

"A short time ago I attended a preaching service on a plantation near Tuskegee, and the minister preached for two hours, the burden of his discourse being an exhortation to his hearers to get rid of the world and the things of the world. I happened to know the members of his congregation individually, and there was not a person present who owned an acre of land, a mule or a cow. I said to myself, what else is it that he wants these people to give up? He has plenty of religion, but what the Afro-American wants to be taught is how to apply it to the practical affairs of life. After the service I said to this minister:

"Why is it that you do not preach to this people about lying, defrauding their neighbors and drinking whisky?"

"Professor," he replied solemnly, "if I was to preach to dem on dem subjects I would fust cold water on de meetin' in de hight o' de re-wi-waal."—Ex.

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YOUNG SOUTH.

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

"The Lord reigneth: let the earth rejoice,"—
DAVID.

Young South Correspondence.

Several years ago one day in mid-summer there came a telegram to our house. "It said: 'No hope for Jack's life. Come, if you would see him alive.' We were so fond of Jack. He was the loveliest boy, and only seventeen years old; so brave, so handsome, so full of life, so capable, and, best of all, such a devoted young Christian. It seemed utterly impossible to connect him with death. Life was so full of brilliant possibilities for him. He was his mother's idol, his father's mainstay. I would not believe that Jack could die. We got ready sadly and went to him, not to him, but to his suffering body in which life still remained. I wondered, though, if the soul had not already passed into glory. There was no recognition in the dim blue eyes, although they were turned upon us as we neared his side. His bright curling hair was damp with death's dew as we laid our hands upon his broad, white forehead, and in a little while there was no longer any restless tossing, nor piteous moaning, and they said, 'He is dead.'"

It seemed to me I had never seen so many bright hopes crushed at one blow, and when the white coffin stood below the pulpit in the church of his fathers, and his boy friends sat weeping before it, and the choir had sung softly, "Some Sweet Day," I wondered what the minister could find to say that would comfort us and help us give Jack up without the bitter repining I was struggling to overcome. This motto text of ours that you will recite next Sunday was what he chose to talk about. "The Lord reigneth!"

"A great peace fell on my soul as he read it. What was I before Him? He gave, He took away. He knew just why, and some day I would know. So now whenever I hear those words I think of Jack's sunny years, and I rejoice that we know and loved him here, and most of all, for the glad hope of meeting him when we cross over the dark river. There are so many things we cannot understand here, but "the Lord reigneth" that is all we need to say. Learn it well. It will save you much bitter weeping, many days of hopeless striving against what the world calls fate. Rejoice that our Father rules us all.

But I am keeping you from
OUR JAPAN LETTER,
and you will not like that. Here it is, dated "Arima, Japan, Sept. 17, 1895."

"My Dear Children:—I realize that if I would keep my promise I must write at once, for this is our last week at Arima. Our delightful summer is over, and the people are leaving in numbers every day. When we recall the tired faces which met our view the first Sunday we were here, and look at them now, as they come by in their *kyos* going home, we cannot fail to note the great change. How well and rosy and happy they look; and how full of enthusiasm for the work awaiting them! No one seeing them could feel that the summer had been lost, for they will be enabled to do twice the amount of traveling and preaching during the months that are to come. We love this beautiful place, and more than all, the kind, good people we have met from China, Corea, and our own Japan. We feel now in close touch with our noble band of fellow-workers. We can pray better for them since we have prayed with

them. We can work better since we have heard their experiences in their work. Altogether it has been to us a blessed season, and we go back to our homes, feeling deeply thankful for this, another one of God's gifts to us. There are bright visions of work opening up before us. It really seems to me, children, that this hard language is beginning to get a little untangled, or it may be, my brain is untangled by the rest and bracing air. The hard words and sentences stay with me better, and I hope by another summer I can at least talk to the children about Jesus."

"Our hearts go out to the Japanese Christians of Fukuoka, who have spent their summer amid the fearful heat and cholera. The heat they do not mind as much as we would, being accustomed to it, but the cholera is a terror to everyone. God has watched over them and kept them from it. One of our noblest Christians, Suyuki San, Mr. Walne's teacher, died of consumption soon after we left. He was so devoted and earnest, so patient and so willing to die. While he will be sorely missed from the little band, we feel 'it is well' with him. He was indeed a living illustration of what a Japanese may become by the grace of God.

"Although I am on a mountain top in far Japan, I am keeping up with you, and your letters fill my heart with joy. As I read them I want to sit down and write a letter to each one. When you are glad, I am glad, too, and when you are sad my heart goes out to you in sympathy. You are so young to know sorrow, and yet how often do I read of some little heart 'so lonely' without the loved ones God has called. Emma, when you feel like grieving for the little sister, remember who carries the lambs in His bosom. I turn from thinking of the emotions of those who, like this little one, are sending in the offerings gathered by hands now at rest, to fancy the joy and thankfulness which prompted that mother's tenth, and I find myself wondering if there will ever be any comparison between the influences which your missionary may set on foot in Japan through your offerings and those that are at work in the hearts and homes of the Young South. But now I am getting into deep water, too deep, perhaps, for the very young folks to follow. How many of you know what an influence is? And do you know the difference between a good and a bad influence? Of course, you do, but these grown up folks will tell you that they learned it best by living. It was after some sweet life had been lived close to them, and had taught them pure, true, noble things, and made them long to do these things, and then had gone from them to heaven, leaving the memory and the inspiration, that they truly knew what an influence is. Whenever you say or do anything that will make another happier, braver, better in any way, you send forth a good influence. My dear friends will strive never to exert a bad influence, so we need not talk about that.

"Just here I call to mind some incidents related to me by one of Japan's most consecrated missionaries, a lady, who for fourteen years has given herself to the salvation of the women and children of this country. The first is about a little blind girl, whose mother died, leaving her at four years to her father's care. Daughters are not of much value in a Japanese father's eyes, and when this kind lady, touched by pity, asked for the little girl, he willingly gave her up. The child, like so many of the blind, showed great fondness for music; and quickly learned the sweet Sunday-school songs which have been translated into the Japanese tongue. But the Buddhist priests work against the Christians, and one

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of them persuaded the father that he was committing an awful sin by leaving her in the school, and she was taken home, and not allowed to attend the Sunday-school, or even to sing the loved songs. It was a sad time for the little one now. She told this kind lady that she often sobbed herself to sleep at night, and in the day would wander away from her home, so that she could sing unheard. Ten years later, after this lady had moved to another city, a missionary was passing along the street, and heard a blind girl singing a Christian hymn. He stopped to ask her if she was a child of God. She replied that she did not know well what the song meant, but she loved to sing it. Her father was dead and she was easily persuaded to go again to school, and in a little while she was converted and became a most useful Christian worker. See the influence of a song! God used it for the salvation of this blind girl. I cannot explain it to you, but long before we can speak the Japanese language we can sing in it. It is one of the first things we learn, for the songs are written in the characters which represent the alphabet. So this incident is very encouraging to us, who cannot yet do much but sing with the children.

"Another woman I heard of was converted twenty years after learning the Sunday-school songs. She had moved away into the interior where she could hear no more of Jesus until a missionary happened to visit her town. After preaching, he was surprised to have this woman come to him, saying, 'I have never forgotten 'Jesus Loves Me.' I want to know all about Him.'"

"There's one more incident to impress upon you this idea of influence. This time it was not even a song—only a word. A lady traveling by steamer to Kagoshima was sitting on deck for the purer air. Several boys from ten to twelve years old began to ask her questions about her strange dress, her country, etc. She could easily have refused to answer them, but she was always looking for opportunities to speak a word for Jesus, and she proceeded to gain their good will by telling them many things about America. Finally one of them said: 'You are a very nice foreigner. You are not one of those Jesus Christ people, are you?'

"Yes," she said, "I am." "They can't be so bad, then," one boy said. Another said, "Tell us about Him. Does He live in America? Is He coming to Japan?" Then they went on to tell how one man was beaten for his belief in Jesus, the speaker illustrating by knocking over his companion and bringing on a scuffle. When they grew quiet they came back to the lady passenger, and she told them as simply as possible the story of Jesus. They listened attentively, and when the landing was reached they thanked her heartily, and one boy said: "I am so glad to know the truth, for you see everybody is talking about Jesus Christ." I wish I could tell you the result from these brave words of hers, but as yet I only know the seed has been sown. Will you not pray that the "truth" which those boys heard that day may not be buried beneath the

awful idolatry by which they are surrounded? If it could be the seed of eternal life!

"And now, one word of encouragement, and I must bid you for a while *adieu*. Each week shows increased interest in your efforts to help to send the 'truth' to these people. What a live band you are! How the hens, eggs, etc., are helping along! Some of your letters get very close to my heart. Mrs. Eakin was not far wrong when she guessed the effect of those Covington messages, but the tears were happy ones. How glad I am that some of the dear young people love the Savior enough to give up some of their 'good things.' We have so many, have we not? God will bless you, I am sure, for the noble efforts you are making. Let each one be but a stepping-stone to a greater one. What may you not accomplish by the end of the year!

"With heart-felt love and gratitude to each member of the Young South, I am your missionary,

BESSIE MAYNARD."

To this I must add just one little letter from Mrs. Maynard's old home: "Will you admit another member into the Infantry Brigade? I am just one year old to-day, and my mamma celebrates my birthday by sending an offering for our dear Mrs. Maynard, for whom I am named. Just one year ago to-day she bade good-bye to loved ones. Oh! can any of us appreciate the sacrifice? We must make her our missionary indeed by sustaining her. My mamma says we must have 'a long pull, a strong pull, and a pull altogether,' and come up with \$300 in the next six months.

WILLIE MAYNARD TOWNSEND."

Be sure to do your best in November. In October you sent in \$54.56. Shall November go ahead of that? Let us see! Pass this letter all around. Read it to your friends. Think of the great good you are permitted to do. Work as you never have before. Hoping for many letters to add to some I have on hand, I am yours faithfully,

LAURA DAYTON EAKIN.

—The poet utters, the thinker meditates, the righteous acts; but he who stands upon the borders of the divine world prays, and his prayer is word, thought, action in one.—Balsie.

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began to disappear and my general health improve. I persisted in this treatment, until the sore was entirely healed. Since then, I use Ayer's Sarsaparilla occasionally as a tonic and blood-purifier, and, indeed, it seems as though I could not keep house without it."—Mrs. S. A. FIELDS, Bloomfield, Ia.

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OBITUARY.

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

JORDAN.—Died, at his home in Memphis, Tenn., on July 17th. Mr. Jordan was born near Williston, Tenn., November 3, 1850. He professed faith in Christ early in life, and joined the Ebenezer Baptist Church, of which he was a consistent member until his removal to Memphis, where he united with the Central Baptist Church, in which he remained a member until death. He was conscious to the last, and the ministers who were with him say he gave proof that he was at rest. His last words were, "I am all right." His remains were interred in the beautiful Ebenezer Cemetery. How sad we feel when we pause at the grave of buried love! And when the angel rests her feet on wave and shore and our eyes grow dim with watching, and our hearts grow faint at the oar, happy is he that heareth the signal of his release.

FLEMING.—Whereas, The great and supreme Ruler of the Universe has, in his infinite wisdom, removed from among us one of our worthy and esteemed fellow-laborers, J. M. Fleming; and

Whereas, The long and intimate relations held with him in the faithful discharge of his duties in the church and community makes it eminently fitting that we recall our appreciation of him; therefore,

Resolved, That the wisdom and ability which he has exercised in the aid of church work and usefulness to the community will be held in grateful remembrance.

Resolved, That the removal of such a life from among our midst leaves a vacancy and a shadow that will be deeply realized by all his friends, and will prove a serious loss to church, community and public.

Resolved, That we sympathize with the bereaved relatives of the deceased.

Resolved, That these resolutions be spread upon the church records, published in papers and a copy be sent to the bereaved family. J. P. S.

CONWELL.—Nora, daughter of Bro. and Sister G. S. Conwell, died of congestion August 15th, aged 14 years. She was not ill enough to alarm either her parents or physician until a few hours before her death. Nora made a profession of religion and united with the Baptist Church of this place a year before her death, and has since lived a consistent member of the church. But yesterday she mingled with her young friends all life. Well may it startle them that to-day she lies in her casket at rest, all unconscious of their love and tears. Bereaved parents, sisters and brothers, Nora's loss is irreparable. She has gone to that home where sorrows never enter. You will listen for steps that never come, and her sweet voice will no longer make music in your deserted home. But the kind, kind angel of patience walks by thee and gently whispers, "Bear up, bear up; the dear Lord ordereth all things well." Her spirit has flown back to the God who gave it—flown back to the Master's call, to join in the grand old anthem, "We'll crown Him Lord of all." God took Nora before she had entered womanhood, before she had a care. When we look upon her face so young and fair, we know not why the ending of this young life was permitted—why this budding flower was snatched away before it had bloomed. But it was a trial of faith. God is saying to that father and mother, "Trust me." The funeral was conducted by Rev. McNatt.

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After paying a touching tribute to the dear girl, he preached an earnest sermon to the young through this affliction. God speaks to the young people of Booneville and sends them one more gracious warning when He says, "You know not what time your hour will come. Be ready."

Resolved, That we, the members of the Booneville Sunday-school, deeply deplore the loss of our sister, Nora Conwell. She was a bright, intelligent scholar, always ready to do what she could to advance the cause of Christ.

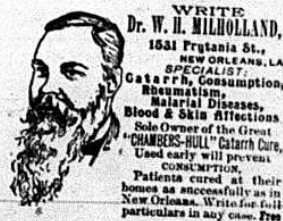
Resolved, That we all will try to live our lives so we will meet her in that land where we know she has gone.

Resolved, That we sympathize with the family in their great affliction, and may they remember that "Those whom the Lord loveth He chasteneth."

Resolved, That a copy of these resolutions be furnished the deceased family.

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This is now the sixth week I am using the Electropoise, and my finger that was pronounced incurable is now thoroughly cured, therefore I would like my experience to be known especially to those who appear before the public, as their physical and mental strain is so great, and after a hard season's work there is nothing in my estimation that can equal the Electropoise.

With best wishes, and hoping the Electropoise may have not only a national but international success, believe me, very sincerely yours,
MISS MARIE LOUISE BAILEY,
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I have used the Electropoise for la grippe and it did me good. I used it for sciatica rheumatism and it cured me. My wife used it for sick headache and it cured her. My son also used it for rheumatism and it did him good, perhaps it would have cured him if he had used it a little more. I think the Electropoise a good instrument, and if there is anything in this letter worth publishing you are at liberty to use my name. Yours truly,
J. C. POTTS.

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Bro. J. M. Nowlin of Martin, Tenn., our field agent for West Tennessee, will visit and preach and work in the interest of the BAPTIST AND REFLECTOR, and the brethren whose names appear will meet him, publish appointments, see to conveyance, entertainment, and give him all needed help:

Ebenezer, Thursday night, November 7, E. H. Poore, Williston.

Oak Grove, Friday night, November 8, T. M. Holliday, S. E. Bull, Moscow.

LaFayette, Saturday night, November 9, J. T. Towls, Rossville.

Collierville, second Sunday at 11 a. m. and night, November 10, J. T. Reed.

Germantown, Monday night, November 11, E. W. Gorman, Elder N. W. P. Bacon.

Eudora, Tuesday night, November 12, R. H. Brooks, White.

Central Avenue, Wednesday night, November 13, J. A. Prescott, Buntyn.

New Hope, Thursday night, November 14, H. Randle, Dexter.

Fisherville, Friday night, November 15, W. N. Strong, Collierville.

Macon, Saturday night, November 16, J. A. Jacks, Macon.

Oakland, Sunday at 11 a. m., November 17, B. J. Flippin, Oakland.

Beaver Creek, Sunday night, F. S. Layton, C. L. Harris, Galloway.

Bolton, Monday night, November 18, Elder M. H. Whitson, Bolton.

Prosperity, Tuesday night, November 19, T. W. Yates, Bartlett.

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Level of the Gulf Raised.

New Orleans, Oct. 16.—Major Quinn, United States engineer in charge of the light houses of the district, just returned from Port Eads and the Jetties. He insists, after a most careful examination, that the lower delta and the sea marshes along the Gulf of Mexico are slowly sinking. For more than a year experiments with tide gauges have been in progress at the mouth of the Mississippi river, and as a result, Major Quinn has reached the conclusion that the level of the gulf has been raised one foot since 1877. This, the major attributes to a gradual, though irregular subsidence of the land along the coast, and he believes throughout the Mississippi delta, New Orleans and the southern portion of Louisiana.

—Robert Burdette closes an answer to the question, "Can Christians dance?" in these words: "Yes, Christians, dance if you can't live without it. Join hands with Salome, Herodias and Herod, and circle to the left. But don't be surprised if you are mistaken for a goat. That is the side they are on."

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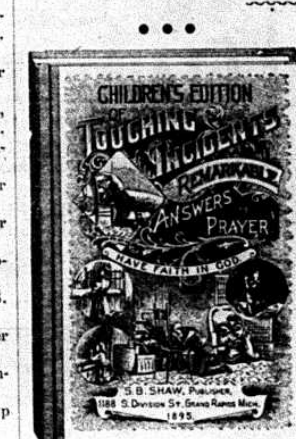
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Old Series, Vol. LIX.

NASHVILLE, TENN., NOVEMBER 14, 1895.

New Series, Vol. VII., No. 13

CURRENT TOPICS.

THE Woman's Suffrage proposition was voted down in Massachusetts in the late election by a majority of 76,940. This was in Massachusetts, remember. It does not look like even the people of the North are very clamorous for Woman's Suffrage, and much less so are those of the South.

THE city of Nashville on Saturday last entertained the Chicago Southern States Association and the First Regiment Illinois troops with a barbecue at Belle Meade, and in return the soldiers gave a grand concert at the Tabernacle at night. The visitors numbered nearly 1,200, half of them being wealthy Chicago merchants, accompanied by Gov. Altgeld and staff, Mayor Swift of Chicago, United States Senator Shelby M. Cullom and other distinguished men. The miserable weather prevented the carrying out of all of the splendid program which had been arranged, but the welcome was none the less cordial, and seemed to be greatly appreciated.

THE Italian people recently celebrated the 25th anniversary of the occupation of Rome by Victor Emanuel. The Prime Minister, Crispi, says the Review of Reviews, "signaled the Roman demonstration by the delivery of an eloquent and powerful onslaught upon the policy of the pope, who, although secure in his spiritual sovereignty, continues to cherish vain hopes of the restoration of the temporal power." And yet we are told that the pope does not want temporal power. Only recently some friends stood us down that the pope has no desire for such power. Evidently they have not read ancient history, and evidently also they have not read some very recent history. When such a man as Crispi—himself, if we mistake not, a Catholic—can stand up under the very shadow of the Vatican and make such a speech, there certainly must have been considerable provocation for it.

THE Sultan of Turkey seems to be in a bad way. The representatives of the Christian powers of Europe, as they are called, are all demanding immediate reforms in his government with reference to the Armenians. He has been trying to delay these reforms in every way possible. He has dismissed one governor and put another one as bad in his stead. He has changed Cabinets without any improvement either in the Cabinet or in the situation. He has tried to play off the powers one against the other, and it is said that he is now dumb-founded when they all unite in demanding these reforms, and seems entirely at a loss to understand or appreciate the situation. Meanwhile the Armenian atrocities seem to continue with unabated frequency and horror. The Sultan is treading upon the edge of a volcano. It will not take much more provocation to induce the allied powers to drive him entirely from European soil, if not also from Asiatic soil, and to divide his dismembered

empire among themselves. As we said before, we should not be sorry to see the day come when this is done.

THE elections last week resulted in Republican victory almost everywhere. Even three such States as Kentucky, Maryland and New Jersey, all of which for thirty years have been almost constantly Democratic, went Republican, while other States usually Republican increased their Republican majority to a considerable extent. Mississippi was the only State which went Democratic, and in that State there was very little opposition to the Democratic ticket. In New York City, however, Tammany was again triumphant. Speaking not from a political, but from a moral standpoint, we think that this was a great calamity. It was due largely, we suppose, to the divisions among the opponents of Tammany who were united and aggressive last year. We hope that this may teach them a lesson, and that they will again join forces next year against their common foe, which is, at the same time, a foe to all morality and honesty and good government.

A YEAR or two ago when a prize fight took place in Florida, after all legal means had been exhausted by the governor to prevent it, a great deal was said in the Northern papers about the fight occurring in the South, as if the South was the only place where such a fight could occur. A few weeks ago when it was attempted to "pull off" a similar fight in the South it was driven from Texas and afterwards from Arkansas, and finally entirely from Southern soil, Florida having changed her laws since the last prize fight there to prevent the recurrence of such a brutal exhibition in that State. And yet, and yet, despite what Northern papers are constantly saying about Southern barbarism, and using these prize fights as illustrations, prize fights have been occurring constantly in the North. Every week or two the dispatches bring us the news of a fight in one Northern city or another. Only last Monday two brutes met on Long Island, not very far from the city of New York, and amid the cheers and yells of a drunken rabble—among whom the champion prize fighter of the world, who was recently driven off of Southern soil, sat as a king—one knocked the other into insensibility, and was most enthusiastically congratulated because he did the thing up so nicely in only sixty-three seconds. Evidently the fight was well advertised before-hand, as there was a big crowd of sports present, and yet nothing at all was done to prevent it. Verily, we cannot refrain from saying to our Northern contemporaries, and especially the Independent, "Physician, heal thyself." We shall not use the epithet which our Savior used with reference to such persons, but we will adopt his advice and say, leaving off the first two words, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Fruitful Christians.

BY REV. THEODORE L. CUYLER.

Autumn is the season of fruit harvest, when the orchards have "paid their dividends," and the music of ripe apples is heard as they go rattling into their bins. The wormy and the worthless fruit has been thrown to the swine; only the sound fruit is accounted fit for the cellar or the market. Every Christian church is an orchard, and every tree in that orchard is "known by its fruits." Too many there are who try to pass for Christians; but from them the yield of genuine graces can no more be expected than the owner of a grove of scrub oaks would expect a crop of Bartlett pears. The fruits of the Holy Spirit—as the apostle catalogues them—are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

The first essential to a fruitful Christian is that he be well rooted. No part of a tree is so invisible and yet so important as its roots. The condition of a tree commonly reports where its roots are, and also reports what they are doing. A dearth of life below ground means barrenness above ground. The roots of our religious life are our secret motives and our ruling affections; and no one can claim to be a genuine Christian unless Jesus Christ dwelleth down in the core of his heart. When we are shocked to discover the loose living and spiritual barrenness of some church members, it is because the branches of their profession hang over on the church side of the wall, while their roots are in the sandy soil of worldliness on the other side. There is no heart-union to Christ; and he has declared that "except ye abide in Me ye can bear no fruit."

A godly life is not the result of a divine decree without any free agency on our part, much less is it a matter of happy accident. Grapes do not grow on thorn bushes, nor are figs gathered from thistles. Multitudes of people expect at some day to become Christians, and often wish that they were Christians, and yet they do not apply the common sense principle of causes and results. To be a Christian signifies that one has the divine "root of the matter" in him—that he has a character which grows out of faith in the crucified Christ, and proves itself genuine by obedience to Christ's commandments. Such a character is not a matter of divine decree or of human haphazard, any more than wheat grows without planting, or that Hamburg grapevines spring up spontaneously in our gardens. Christian character is a growth—first the blade, then the ear, and after that the full ripe corn in the ear. There can be no vigorous growth without a deep rooting into Jesus Christ; and shallow conversions produce shallow Christians.

Some Christians are bountiful fruit bearers, and the reason is that they draw all their supplies of grace and all

their inspirations of daily conduct from their deep-down heart-union to Jesus. Love of Jesus is the motive that subdues selfishness; and loyalty to Jesus holds them as a stout root holds a tree amid the blast of winter's tempests, or under the summer's parching droughts. Glorious old Paul was always abounding in the work of the Lord, and he tells the secret of it when he said, "Christ liveth in me." A drought never affects a well-rooted Christian whose soul is in constant connection with the fount-head of all spiritual power.

There is too much periodical piety in our churches. Some brethren are only flourishing during seasons of "revival." The rest of the time they have a very dingy look; their leaves get powdered over with the dust of worldliness that they are very unsightly objects. There are some others whose leaf turns yellow very soon after they are planted in the church; this betrays a lack of moisture at the root, or perhaps a secret worm of indulged sin that is devouring the life of the tree. It is a wretched mistake to deal with the externals before the world while the condition of the heart is neglected. If the heart is rooted by "the rivers of water" the leaf will be always green and the fruit abundant. Such a discipline never ceases to yield fruit. Every year is a bearing year. It is the fixed habit of this faithful brother to attend the place of prayer in all weathers, to give according to his means, to pay every one his dues, to share his loaf with the suffering, to give his vote as conscience commands, and to stand up for Jesus Christ everywhere and on all occasions. He is always abounding in the work of the Master.

This is the sort of Christian who glorifies his Father in heaven by "bearing much fruit." The word "much" here is comparative. What would be much with a washerwoman would be paltry from a millionaire. A certain city church may plume itself on contributing fifty thousand dollars a year to foreign missions; but who in that church pinches himself or herself to do it? We could match against those dwellers in freestone and marble a poor widow, who at the end of a day of drudgery puts on a dress that has been "turned" three times, and trudges two miles on foot to her prayer-meeting, saving her car fare for the missionary box; verily her gift outshines them all. The Master weighs gifts and labor in the scale of self-denial. Barnabas heads the column in the apostolic church; he gives his real estate to the Lord, he goes a city missionary to Antioch and a foreign missionary to Cyprus, and wins the lofty title "full of the Holy Spirit."

"Much fruit" means the giving to Christ the best we have got. It is the lading of every limb on life's tree—be it a giant tree or a dwarf. He who in the lowliest sphere walks according to the Scripture rule, employs his time and single talent, controls his words, regulates his conduct and does his work in such a conscientious way as to make his religion legible and I am