EDUCATIONAL.

The leading School and Teachers Bureau of the South and Southwest is the

National Bureau of Education.

MISS CROSTHWAIT and J. W. BLAIR, Prop'rs.
Willcox Building, Nashville, Tenn.
Send stamp for information.

JAMES T. CAMP,
PRINTER & PUBLISHER,
317 Union St., Nashville, Tenn.

Catalogues, Letterheads, Noteheads, Billheads, Envelopes, Wedding Invitations, etc., in first-class style, at reasonable prices. All kinds of legal blanks for Magistrates and Notaries Public. Postage paid. Write for estimates.

Silk Thread Holders.
INVALUABLE TO USERS OF FILO & FLOSS SILKS
FOR ART NEEDLE WORKERS.
This holder protects the skein from becoming snarled or soiled until the last thread is used. Ask your dealer for our wash silks in these new patent holders.
One Sample Skein Only, sent postpaid to any address on receipt of five cents in Stamps. Once used, you will always buy your silk in this holder.
Brainerd & Armstrong Silk Co.,
2 Union St., New London, Conn.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS In the World.
PUREST BELL METAL, COPPER AND TIN.
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, Ohio, U.S.A. Best Ingot Copper and E. India Tin.
CHURCH BELLS, PEALS AND CHIMES.
Best Rotary Yoke Wheel and Friction Rollers. Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

Are You Going

NORTH,
SOUTH,
EAST,
WEST?

—— IF SO TAKE THE ——

L. & N.

(Louisville & Nashville Rail Road.)

AND YOU WILL BE CARRIED THROUGH WITH

The Maximum of Speed,
The Maximum of Comfort,
The Maximnm of Safety,
—AND—
The Minimum of Rates.

C.P. ATMORE, Gen. Pass Agt

RAIL ROAD LANDS

For Sale at Low Prices and on Easy Terms.

The Illinois Central Railroad Company offers for sale on easy terms and low prices, 150,000 acres of choice fruit, gardening, farm and grazing lands located in

SOUTHERN ILLINOIS

They are also largely interested in, and call especial attention to the 600,000 acres of land in the famous

YAZOO VALLEY
OF MISSISSIPPI

lying along and owned by the Yazoo & Mississippi Valley Railroad Company, and which that Company offers at low prices on long terms. Special inducements and facilities offered to go and examine these lands, both in Southern Illinois and in Yazoo Valley," Miss. For further description, map and any information address or call upon E. P. SKENE, Land Commissioner No. 1. Park Row, Chicago, Ill; or G. W. McGINNIS, Ass't. Land Commissioner, Memphis, Tenn.

Served Him Right

"You can take that soap right back and change it for Clairette Soap. I would not use any other kind."

Every woman who has ever used

CLAIRETTE SOAP.

knows it is without an equal. Sold everywhere. Made only by

The N. K. Fairbank Company, St. Louis.

A GREAT REMEDY FOUND.

For the Prompt Relief and Speedy Cure of Colds, Catarrh, LaGrippe, Hay Fever, Bronchitis, Headache, Asthma, Sore Throat, Hoarseness, and all Diseases of the Nose, Head, Throat and Lungs.

Directions for use: Remove both metal caps, place one end to the nostril, close up the other nostril and draw deep breaths. For the throat and lungs place one end in the mouth and do likewise. It can be used as often as you please, the oftener the better; no danger.

Unequalled for convenience, durability, neatness, power and immediate results. Always ready for use, vest-pocket size. One minute's use will convince you that it is an absolute necessity for every person in every family. In use and endorsed by over 10,000 clergymen. Sufferers of headache and bad colds will find in it immediate relief.

Price 50c., postpaid. Liberal discounts to agents by dozen lots. Cash must accompany all orders. Remitances may be made either in cash, money order, or 2c stamps.

Address BAPTIST AND REFLECTOR, Nashville, Tenn.

THE FAMOUS

STARR PAINO,

That received the award of merit at the World's Fair, is regarded by many as the highest standard of excellence.

WHILE IT IS ONE OF THE BEST AND MOST COSTLY PIANOS MADE,

Yet, by their system of selling direct to the people, saving all middlemans's profits, they are able to furnish it at a price within the reach of tousands who could not otherwise get a first-class Piano; and to this end they have established their Southern Distributing Depot with the Jesse French Piano & Organ Co, Nashville, Tenn., who can furnish you at factory prices. They also have a full line of other makes of Pianos from $175 and upward. Organs from $40 and upward. Don't buy a cheap Piano, but buy A GOOD PIANO CHEAP. For further particulars, write to the

Jesse French Piano and Organ Co.,
NASHVILLE, : : TENN.

HO! FOR ATLANTA.

Don't fail to see our splendid Exhibit at the great Exposition. The same class of goods that took the highest awards at the World's Fair. CARRIAGES, BUGGIES, WAGONS, BICYCLES, HARNESS, SADDLES, ETC. at factory prices. As manufacturers we save you 20 to 50 per cent. All work Guaranteed. Send for our latest and biggest Catalogue, showing new styles, improvements, and lowest prices. It's free. Write today. "A" Grade, $44. "A" Grade, $60.
ALLIANCE CARRIAGE CO., MANUFACTURERS, CINCINNATI, OHIO.
Mention the name of this paper when you write.

GIVEN AWAY! SPURGEON'S Sermon Notes

Four Volumes. Cloth, Price, 4.00

For Three New Subscribers and the Money, Six Dollars.

HUGHES' TONIC. "OLD RELIABLE Cures Chills SURE.

50c. & $1 Bottles. Druggists Have It

WHY SUFFER? Sure Relief.
Dispepsia! Indigestion! Constipation!
Reliable. Palatable ROBINSON'S Lime Juice & Pepsin. 50c. & $1 Bottles Druggists Have It. You will like it.

CHARMS MEDALS BADGES BUTTONS

for Schools, Colleges, Lodges, Societies, or Individuals. Send for our New Illustrated Catalog of these articles and you may see what you want. C. P. Barnes & Bro., 554 Market, Louisville, Ky.
This firm is reliable.—Baptist & Reflector

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS all kinds, big and little—for Church and School, for Fire, Factory and Farm. Catalogue FREE.
AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH.

It Will Pay You

to advertise in the

Baptist and Reflector.

It is the only way by which you can reach the

LARGE NUMBER

of Baptists in Tennessee.

Large, first-class advertisers have often testified to its merits as an advertising medium.

OUR RATES

are lower in proportion to circulation than any paper in the South.

Write for terms and sample copy.

C.O.&S.W.R.R.

Chesapeake Ohio and Southwestern R. R.

THE BEST LINE

BETWEEN

LOUISVILLE
—AND—
MEMPHIS.

ALSO FROM AND TO

CINCINNATI AND EVANSVILLE.

—Do not purchase a Ticket—
NORTH, EAST, SOUTH OR WEST
Until you have consulted an Agent of the

C. O. & S. W. R. R.

LIMITED TRAINS,
PULLMAN BUFFET SLEEPERS,
MODERN EQUIPMENT.

JOHN ECHOLS, Gen. Mgr. T. B. LYNCH, Gen. Pass. Agt.
LOUISVILLE, KY.

# Baptist and Reflector

THE BAPTIST, Established 1836.
THE BAPTIST REFLECTOR Established 1871.
Consolidated August 14, 1889.

SPEAKING THE TRUTH IN LOVE.

Published every Thursday. Entered at the postoffice at Nashville, Tenn., as second-class matter.

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 dumbfounded 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 harvests, 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 so 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 disciple 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 l um

nous to all around him—such a man is a bountiful fruit bearer. In the Isle of Wight dwelt a poor "Dairyman's Daughter" and a "Little Jane the Young Cottager" whose precious clusters of choice grapes of grace have sent out a sweet fragrance over Christendom. They "did what they could." Luther the prince of Reformers, Wesley the prince of Church organizers, Livingstone the prince of missionaries, Shaftesbury the prince of modern philanthropists, shook down their fruits over many lands; yet in God's sight they won no higher honor than the two cottage maidens. One of the most magnificent bearers who "yielded his fruit every month" for forty years was transplanted last winter from the soil of Boston to the soil of heaven. Adoniram Judson Gordon's power for Christ, instead of being terminated by his earthly life, increases every day; his goodly branches like the cedar's extend to the rivers; he is teaching to the churches the "Ministry of the Spirit" as no man in our day has taught that sovereign truth; grateful souls will be gathering his ripe fruits, delicious to the taste, when the millennial glory breaks!

Living to Jesus Christ every day and in the minutest things of life is the secret of fruitfulness. A fruitful Christian is a growth—not a sudden creation. A noble Christly character connot be finished up by a religion of Sundays and sacraments and special services; it is the product of many days of sunshine and storm, of drawing in the vital sap from Jesus as the living Head, of conflict and prayer and self-denials, and downpourings of the Holy Spirit. The religion that would rather be poor than touch a dishonest dollar, that would rather go through a Sunday's fierce storm to its mission school than lie on its lounge; a religion that in all things serves Christ for the sheer love of serving Him—this is the kind of spiritual growth whose fruit *tastes of the divine life within it.* Blessed is that Christian whose broad boughs are laden with "apples of gold" for God's "baskets of silver." Such blessedness is within the reach of every one who reads this article; as you lay it down, ask yourself, Am I bearing the genuine fruits of the Holy Spirit?

Brooklyn, N. Y.

## Travels in Greece and Asia Minor.

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

To one at all familiar with Greek history and legends the Acropolis is a fascinating spot. I enjoyed visiting it several times. I climbed its steep ascent in the solemn night, and under the calm stars I thought of its dead glories. I visited it at sunset and at early morn.

Standing upon the height of the Acropolis, places fragrant with historic memories greet the eye on every side. Just below me to the west is Mar's Hill, where sat the solemn Council of the Areopagi, which only had the power of life and death, and whose sessions were held at night. Here stood Paul, and held up the Cross in sight of the glories of the Acropolis. This rocky hill was once faced with marble and adorned with the statues of heathen gods. I must confess that it was of greater interest to me than even the Acropolis itself. I could appreciate his speech then, looking at the few remnants of Athenian idolatry. Little did the cultured Athenians who mocked the apostle and Jesus think that when the Parthenon was in ruins that speech would continue in unabated interest.

Beyond are the olive groves where Socrates, Plato and Aristotle, thronged by admiring hearers, delivered their immortal lectures. The hill immediately west is the Pnyx, upon which were the great popular gatherings, and where Demosthenes often thrilled the hearts of his fellow-countrymen by his matchless eloquence, and where, perhaps, he defeated Aeschines by the greatest of his orations—that upon the Crown.

The dungeon whose black mouth appears in the hillside directly to the west is the reputed prison of Socrates, where it is said the great sage was compelled by his ungrateful countrymen to drink the cup of poison.

To the southeast is Mt. Hymettus, celebrated for its honey, which indeed we found most excellent. A little further is Mt. Pentellican. The snowy spots upon its side are marble quarries. Below you on the east rise the fifteen lofty columns of the temple of Jupiter Olympus, a once most notable edifice. Right beneath you toward the south, and running far up the Acropolis, is the semi-circular theatre of Dionysius, where the plays of Aeschylus, Socrates and Euripides were first given to the Athenian public.

One can understand the poetry, legends and history of Greece only by visiting it. He

"Who would a poet understand,
Must visit first the poet's land."

Our minds are better prepared to appreciate the wonderful works of Greek artists and authors in the bright scenery of the Illyssus in the shade of olive groves, by her deep blue seas and under her cerulean skies.

On Monday afternoon, Sept. 16th, we took carriages and drove along the Sacred Way to Eleusis, a distance of sixteen miles southwest. This is now a miserable, fever-haunted village with an Albanian population of about 1,200. It is one of the oldest places in Attica. Here Aeschylus, the earliest of the three great Greek tragedians, was born 525 B. C. The world-wide celebrity of its name is derived from the worship of Demeter by the celebrating of the Eleusinian mysteries, which continued to be solemnly celebrated even down to the close of the fourth century of our era.

The ancient legend is as follows: Demeter, wandering in despair over the world, searching for her daughter Proserpine, who had been carried to hades by Pluto, arrived at Eleusis in the guise of an old woman. While sitting wearily upon the site now covered by the ruins of the great temple, King Celos kindly invited her to his hospitable home. The goddess repaid his kindness by the gift of some seed wheat and by teaching him the art of husbandry. The memory of this priceless gift, which enabled them to live together in comfort, was celebrated twice a year at the Greater and Lesser Eleusinia. The festivals fell in March and September at the time of the annual revival and decay of nature. This fact was illustrated in the part of the legend which relates that Proserpine was finally permitted to spend two-thirds of the time with her mother, while she passed the other third in the underground abode of her husband—just as the seed corn remains the third of its time in the ground.

None but the initiated could take part in these celebrations. The most striking feature of the festival was the solemn torchlight procession that went from Athens along the Sacred Way to Eleusis. What these mysteries were cannot now be known, but the doctrine taught was a faith which revealed to them hopeful things about the world to come, and made them better men. Cicero came here to be initiated, and says that the mysteries taught, "To live happy and to die with a fairer hope."

The ancient temple of the Mysteries stood upon the plateau. For half a century fruitless excavations were made here, but in 1882 the Archæological Society laid bare the entire temple. The magnificence of this structure can easily be imagined by the vastness and beauty even of its ruins.

Wednesday we took carriages and drove to Piraeus, and boarded the steamer "Sindh." Sailing through the Grecian Archipelago we reached Salonika, the ancient Thessalonica. Here Paul founded an important church, to which he wrote two letters. Its population now numbers over 100,000. As we entered the harbor we saw Mt. Olympus with its summit veiled in clouds, and a multitude of classic memories thronged our minds. Adjoining Olympus was the Vale of Tempe, and not far away Ossa and Pelion rose before us. Soon we passed Mt. Athos, at whose feet the proud ships of Persia were wrecked. Passing Troas (ancient Troy) recalled the labors of Paul as well as the ten years' war for the beautiful Helen.

At Smyrna we remained an entire day. This is the most important city of Asia Minor, with over 200,000 inhabitants, and is celebrated the world over for its figs, raisins and rugs. Upon the top of the hill, overlooking the bay, is the tomb of Polycarp, once pastor here, and a contemporary of the Apostle John. The aged pastor suffered martyrdom here in the second century.

From Smyrna we made an excursion to Ephesus, forty-five miles distant. We were too late for the regular train and had to procure a special. They brought out the coaches, and in the true Turkish style neglected to leave us an engine. We were very impatient at the delay. We had every motive for going except the locomotive. We went out in fine style—riding in the private coaches of the Turkish Governor and the President of the railroad. Horses were awaiting us at the station, and we had a merry gallop of a mile across the plains.

These are by far the largest ruins we have seen. This was indeed an enormous city. We did not ride over the half of them, but we saw the remains of the church of the Apostle John, and the great theatre where the mob howled for three hours, "Great is Diana of the Ephesians;" the school of Tyrannus and the great temple of Diana, which was one of the seven wonders of the ancient world. As one meditates among the beautiful columns of this great temple, overgrown with weeds and grass, he realizes that the glory of this world passes away.

Paul and his friends were in the minority when they were driven out of Ephesus that day, but now Ephesus is of interest simply because they were there. So many of these islands, as Mitylene, Chios, Cos and Rhodes, bring up memories of the famous voyage of the apostle. Upon none of these islands did we gaze with so much interest as we did upon Patmos, whither the Apostle John was banished for the testimony of Jesus, and where he wrote the Apocalypse. We read the latter sailing upon the sea out of which he saw the great beasts arise. Samos is a prosperous little island with a population of over 40,000. We remembered Paul stopped here on his third missionary journey. It produces the famous Samian wine. Here we unloaded a great number of immense empty barrels and took aboard a number filled with Samian wine.

At Cyprus, for the first time since leaving home, we saw some English newspapers. Here we were shown the reputed tomb of Lazarus, who was said to have removed to this island and to have died here. We remembered also, while there, that this was the birthplace of Barnabas, and that here he and Saul did their first foreign missionary work, converting the Roman Governor, Sergius Paulus. From this time Saul is called Paul.

September 26th. This has been a great day with us. We are now lying in the port of Melsima. We have just returned from a trip to Tarsus—no mean city—where Paul was born. It is situated in a beautiful plain watered by the Cydnus. We went out to the Falls, where Alexander once encamped with his victorious army, and where he came near drowning while in bathing. Our theory is that he took the cramps. The water is as cold as ice, coming down from the heights of the Taurus Mountains, crowned even after this long, hot summer with deep snow. We visited the house where Paul is said to have been born and passed his childhood. It is occupied by the family of the late American Consul. These kind people treated us with the greatest hospitality. In this place is the famous tomb where it is said the Apostate Julian, who fell fighting against Christianity, lies buried.

## Pickwick Papers.

"Pickwick Papers" is not an original title, nor Pickwick an original name, nor yet the writer of these notes an original character. I have heard of originality, but have never met it. The alphabet is capable of an endless variety of combinations, the prismatic colors of a multitude of tints. So also is human nature modified and influenced endlessly by association, combination and surroundings. "I am a part of all I have met," some one has truly said. What do we read for? I dare say no preacher in the land knows anything worth telling that he has not learned from another. Shall he clog his discourse by pausing to give an exact quotation and tell particularly who first wrote it, where and when and how? We hear much said in condemnation of literary theft. If condign punishment were visited on the head of every offender, who could escape the penalty? Is it not a compliment to any speaker or writer for another speaker or writer to adopt his sentiment or language? Where any extended quotation is given or any formal discourse wholly adopted it is well to so state. But the discourse that is punctured with references to the chapter and verse and name of the authors quoted cannot run nor be glorified.

So Pickwick Papers will deal in matters and things in general without reference to who said what. Let no one imagine, however, from this utterance, that Pickwick favors plagiarism. Far from it. Any one who should attempt to steal another's language and pass it off for his own deserves the stigma he receives, if his theft be found out, which it generally is, and always ought to be.

Pickwick shall be impersonal. But while such, there shall no personal thrusts be made from behind this *Nom de Plume.*

After this introduction this personage only adds the signature,

PICKWICK.

—The *North American Review*, several years ago, engaged Dr. Shedd to write an article favoring the doctrine of the eternal punishment of the wicked, and also engaged Henry Ward Beecher to answer it. It was agreed that the proof sheets of Dr. Shedd's article should be sent to Mr. Beecher before they were published. They were accordingly sent to him while he was on a lecturing tour in the West. He read the article with care and then telegraphed from Denver: "Cancel engagement. Shedd is too much for me. I half believe in eternal punishment now myself. Get somebody else." No one else could be gotten, and that article has remained unanswered. It ought to be issued as a tract.—*Western Recorder.*



# OUR PULPIT.

## The Cuban Revolution.

BY REV. J. O. RUST.

[A sermon preached in the Edgefield Baptist Church, and published by request.]

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. Luke x 30, 31.

Cuba, the beautiful "Queen of the Antilles," sits like a bride upon her Southern seas, not more than ten hours' ride from our shores. One hundred and thirty miles from Florida, and equidistant from Yucatan, this slender, graceful island, standing at the very entrance to the Gulf of Mexico, is today the scene of as memorable a struggle for human liberty as shall ever adorn the history of mankind.

Cuba is about 750 miles in length, in width ranging from 20 to 135 miles, with an average width of 80 miles. Its area is about 43,000 square miles; population about 1,600,000, composed of whites, free blacks and slaves. It is interesting to note that Cuba is about the size of Tennessee. The convolutions of its extensive coast line afford many safe and spacious harbors. A mountain range extends along its entire length, lifted upwards at intervals into peaks 7,000 and 8,000 feet in height, while its wooded slopes, both to the North and South, are vocal with the music of 260 shining rivers that sing their way to the sea. The climate is equitable, the thermometer never rising as high as it sometimes does in New York, and in winter sometimes falling to the freezing point. The average temperature at Havana is 77 degrees. Yellow fever is not a native to the soil. It was imported by Spanish soldiers in 1762, and is even now unknown in the highlands of the interior. Strange, indeed, it is that Spanish troops should have sown this tropic clime with the most dreaded ally of Cuban freedom.

I wonder if Tennessee is as rich in native resources as Cuba? In that land of sun and shower we find all the metals and minerals needed in industry: Gold, silver, iron, copper, lead, coal, etc.; also the finest marbles of many colors, a white variety existing in great abundance, fit for the sculptor's chisel. Her stately forests are rich in the finest woods: Ebony, rosewood, mahogany, cedar, and an iron wood which an axe cannot cut, nor water destroy. Some of these woods grace castilian castles to-day and float in Spanish war vessels. Her broad valleys smile in abundant plenty. There the banana, pineapple, orange and lemon are indigenous; while man's ingenuity can bring from her soil a generosity in sugar, coffee, tobacco, cotton, corn, rice, indigo, cattle and silkworms that will be the envy of the fairest lands beneath the sun. The deep, blue sky that bends above this island of Eden, now swept by the terrible music of the hurricane, now flooded with the golden light of a tropic sun, is forever radiant and tuneful with 200 varieties of birds of brightest plumage, and in that voiceful atmosphere float as sunbeams crystallized 300 varieties of butterflies of every hue and tint; while the purple night sees the reflection of its stars in meadow and mountain, in the fitful fire-flies flame, treading the air in a million mazes, lighting the path of the weary traveler with its phosphorescent glow, or breathing as a jewel on the warm breasts of her patriotic women. If Tennessee had all this variety and abundance of richness, well could we go to that Ionic capital on yonder crowning hill-top of her metropolis and unfurl to the breezes a banner of silk and gold, bearing a new name for this grand old State, and re-christen her the Eldorado of the Union.

In the very heart of this advancing Western civilization, we should expect Cuba, with her unrivalled resources, to be in a most prosperous condition. But it is not so. Look at her, bankrupt and poor, beaten and pillaged by her oppressor. With a few exceptions, her industries are back in the period of the dark ages. Only one-tenth of its area is occupied; there are 20,000,000 acres of wild and uncultivated lands waiting to be tickled by the hand of husbandry to enjoy the laughter of production. More than 15,000,000 acres of uncleared forests stand in all their stately wealth, waving their green banners to honest toilers to come and revel in the luxury of prosperous labor. Her monarch mountains stand with pockets bulging with mineral resources yet unshared by man.

Not only are her natural resources undeveloped, but no generous hand has decked that land with modern improvements. Some 400 to 800 miles of almost comic railways; no public highways of consequence; with only about one-tenth of her children provided with the opportunities of school instruction; with hardly a settlement worthy of the name of a modern city—we behold the pitiable spectacle of one of the richest lands in the world, inhabited by a people wretched, poor, despised and sorrow-crowned. About the one thing they have to be proud of is the graves of their revolutionary heroes in some lone mountain recess or forest solitude, where the solitary night wind chants the song of their glory. We can almost stand upon our Southern shores and hear the rattle of their musketry wailing out a feeble protest against increasing hardships and oppression. And now these people, with their homes destroyed, their social life shattered, will, by next January, be indebted to Spain in the enormous sum of $350,000,000, which they must meet by a total annual output of only $40,000,000. And when these Cubans dare to resent the punishments put upon them in exorbitant taxes, in the denial of all rights of self-government, in withholding all efforts at real representation in the councils of the nation, the additional burdens of an increasing slavery—when they dare to resent these things—by the first of next November 100,000 Spanish troops will be in the field, an abundant navy will patrol the coast to hammer the rivets in the shackles that bind them. Go to these people, who suffer much as we did at the beginning of our national life, only suffering cuts their lives in deeper lines, and read to them our Declaration of Independence, and they would declare with one voice, "That is what we desire." And who that lives beneath the stars and stripes would deny them this blessing? There they are, battling for their rights against superior forces under imperial orders to shoot all insurgents captured under arms, and kill all who would even minister to them in sickness. No wonder these Cuban children are morose, their women sad, their men gloomy and taciturn. One of their number has said: "Our oppressors have been so cruel that it will take three generations of liberty to teach our children to smile."

And Spain is the oppressor—Spain, always the friend of royalty and ecclesiasticism. Spain has a population of 18,000,000, and 10,000,000 of them can neither read nor write. Roman Catholicism is the State religion, and Protestants are permitted to worship only in private. No wonder such a nation has lost all her American possessions save Cuba and Porto Rico. In 1511 a Spanish force landed in Cuba and so despoiled the natives that their Indian chief said: "If Spaniards are in heaven, we prefer to be in hell." That is the history of Spanish rule in Cuba in epitome. Always in the grasp of avaricion and unfeeling governor-generals, armed with absolute powers, accustomed to have her appeals for mercy scorned by the government across the sea; again and again being faithful to the hand that struck her—(in 1808 when Napoleon deported the royal family, Cuba was true and sent her treasures and her sons to support the crown; again, when Mexico, Chili and Peru threw off the yoke, Cuba remained true and gained the title of "ever faithful,"—trying all these artifices of fidelity, using all the arts of persuasion, and then having her rights denied her—it is not strange that this century records four efforts to deliver herself from Spanish rule, and that now another war for independence is in progress.

It is not hard for us to determine how we should feel in this unequal contest. Forgetting the horrible barbarities of the war of extermination that is being waged, forgetting the dark and sordid spirit of the oppressor, stopping our ears to the screaming sufferers of the Cubans, laying aside all prejudice, and in cold, deliberate justice, what ought the people of these free States to do in this emergency? I say with all the force I can, let Congress, at its next session, recognize these patriots as belligerents. All the conditions exist for such a declaration, according to the rulings of international law. (1). There must be war. There is certainly war in Cuba conducted according to the best arts of battle that their resources will permit. If it takes victory to have sovereignty recognized, surely Cuba commands that recognition. (2). A government must be established. This the Cuban patriots have done. The conditions are fulfilled, now let Congress speak. Do we ask for precedents? Our government recognized Mexico, Chili and Peru as belligerent when they rebelled against Spanish rule; and then let Congress remember that thirty days after Fort Sumpter fell, Spain recognized the Southern Confederacy.

The effect of according these patriots this recognition will be: (1). To enable them to negotiate loans abroad. Already a French and Belgium syndicate is ready to advance loans to the insurgents in consideration of mining concessions, should they succeed in the war. (2). It would enable them to procure arms and supplies in foreign countries legitimately, and to employ cruisers at sea. (3). It will possibly give our country the right to step in and stop the assassin and brutal modes of war the Spaniards are now employing. Even if this closes her ports to us, and places American citizens in Cuba beyond our protecting care temporarily, it is worth all of this to save their women and children from the stiletto, and give the hope of freedom to a brave and struggling people.

Thus before us we have the parable of the Good Samaritan acted out in the history of nations. The United States has too long played the part of Priest and Levite that passed by the poor victims of the robber's greed. In 1848 President Polk, through the American ambassador at Madrid, made an offer to Spain for this island, which was refused. Again in 1858 the Senate discussed a proposition to offer $30,000,000 for Cuba, but no action was taken. During the war of 1868-78 President Grant considered the propriety of recognizing the Cubans as belligerents, but was deterred from action because of the Alabama claims affair. Now we hear again the clash of arms in that fair land; again there come to our ears the groans of the suffering victims of Spanish greed, and it is time for us to assume for once the role of the Good Samaritan. Already the great American heart is stirred. One of our citizens has contributed of his private means $250,000 to the cause. Chicago has expressed itself in one of the most notable mass conventions of these days. The pulpit and the press are speaking in trumpet tones. The ablest and most conservative of our citizens have taken the matter to heart, and there should be such an outburst of popular zeal as shall compel Congress to accord these patriots belligerent rights. The spirit of true Americanism should now speak out in the voice of Kossuth, and of Cromwell, and O'Connell, and Gladstone across the sea, and in the voice of our own Washington, and Adams, and Webster, and Lincoln, and Davis, and say in thunder tones to Spain that Cuba shall be free.

And now, as I look at that noble cause in the Southern sea, I see the elaboration of two of the sublime principles of Christianity:

1. The fidelity of these Cubans to their cause is a beautiful example of consecration. The struggle of 1868-78 resulted in driving a large number of her best citizens away from their homes. Wherever these people have gone they have been industrious, frugal, self-denying, and have accumulated wealth, and daily they have laid aside a portion of their earnings for the Cuban cause. The Cuban cigarmakers at Tampa receive $6,250,000 per annum in wages, and from one-fourth to three-fourths of this goes into the funds of "Free Cuba." This is but one instance in many like it; it shows that the money to sustain this war comes off the brow of honest toil. If men can do so much for the political liberty of their fellows, what should be the practical devotion of Christians to a cause that promises pardon and redemption from sin, to dispel the gloom of the grave with the torch of hope, and give a heritage of God's glory in the eternities beyond.

2. If civil liberty is of such high value, what estimate can we place upon the glorious liberty of the children of God through Jesus Christ? Drive Spain from those shores, and these people must yet labor, and suffer, and die. But go with Diaz, our missionary; see him with his companions standing there preaching the old, old story of Jesus' love, and see the people believe and rejoice. Oh, I tell you, those children can be taught to smile in a single minute with such a hope within their hearts, even though chains are upon their hands and a dagger over their heads. For thus speaks enraptured prophecy of our Master: "The Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

In conclusion, Cuban independence means Baptist supremacy in that island. Of all the people in this world, Baptists should be most interested in this cause; not as the abettors of war, but in view of the probably grand opportunities before us. It is a stirring fact that, wherever Baptist principles are preached, religious and civil liberty must sooner or later prevail. This comes as the natural effect of such preaching, not as the result of direct agitation. Our brethren in Cuba, as such, have no connection with this war. Bro. Diaz offers the merciful service of his Red Cross Society impartially to both sides. But when Cuba is free (and that will be sooner or later), her freedom will be a Baptist gift, and her independence will be a Baptist opportunity. No other people have labored with success in that island, and the very moment these Cubans achieve a republic, Southern Baptists must send their heralds of the cross in multiplying numbers, for free Cuba will be Baptist Cuba.

# CORRESPONDENCE.

### Dots From Arkansas.

Perhaps no State in the Union, during the last decade, has made greater progress along more lines than Arkansas. Natural resources are being developed in many parts of the State on a large scale; and thousands of new families from the North and East are buying homesteads and settling in the Northern parts of the State. But in nothing has the spirit of progress been more manifested than in education, especially higher education.

And the Baptists are leaders in common and higher education. Ouachita College, located at Arkadelphia, is the "pride of Arkansas Baptists." And its marvelous success and high standing among similar institutions of the country are largely due to the indefatigable labors and wise management of its present president. Those who know will justify me should I declare that President J. W. Conger has done more to quicken and extend the interests of collegiate education than any man in all Arkansas. I speak more particularly of education among Baptists. It is noteworthy that students of both sexes coming to Ouachita are among the best in preparation and ability. Among the student body are about twenty-five men studying for the ministry. Eighteen of these receive financial aid through the Board of Ministerial Education. Graduates from this college are filling, with marked success, some of the most important pulpits in the State, and a few in other States. Besides this calling, other professions are gaining strong recruits from Quachita's graduates. Both Mountain Home College and Central Female College are presided over by graduates of this institution. And when we look out all over the State and find men and women firing the zeal of our student youth in academic and common schools, we are thrilled with prospects of coming glories that shall commend the wisdom and bless the names of the noble men and women who founded Ouachita College.

Mountain Home College, of which W. S. Johnson is president, is located at the county seat of Baxter County, among the Ozark Mountains. It is, like Ouachita, co-educational.

Our other important institution doing college work is Central Female College, located at Conway, on the Ft. Smith & Little Rock Railroad, thirty miles from Little Rock. J. G. Lile is the efficient president of this college, and in a private letter he writes that the fall opening "was by far the best Central has ever had."

PERSONAL MENTION.

The new pastor of the First Church of Little Rock, Bro. Stevens, has already endeared himself to all the people as a good minister of Jesus Christ, and the church is united and well organized for work. He is social, genial and full of resources.

Bro. O. L. Hailey takes charge of the church at Ft. Smith next Sunday, Nov. 3rd. He is no stranger to the people of Arkansas, or to the readers of the BAPTIST AND REFLECTOR. The church at Ft. Smith is one of the very best in the State, and, with one of the best pastors, she will continue to be a city set on a hill.

How sad we are over losing, by removal, two of our best men. The great-hearted and courageous-spirited W. P. Throgmorton goes to edit a paper in Illinois. And that elegant and polished gentleman, T. S. Potts, who has accomplished so much in so short a time with the Second Church, Little Rock, is on the eve of going to the Central Church, Memphis, Tenn. Noble brethren these whom the Lord delights to honor.

A letter this morning tells of Bro. W. A. Giboney, our Arkansas evangelist, who is conducting a great revival with Rev. E. E. King and his church at San Antonio, Texas. Bro. Giboney will join the church and pastor at Arkadelphia in revival meetings, which will begin about Nov. 17th.

These notes, which must now end, will remind the editor of a promise made at Washington to visit the Arkansas Baptist Convention, which meets at Monticello, Nov. 15th. Come, Bro. Folk, and we will give you a most hearty welcome. E. B. M.

Arkadelphia, Ark.

[Thanks, we had intended going and had anticipated much pleasure in doing so. But owing to the difficulty of reaching Monticello we find that it will be impracticable for us to go, and so have been compelled reluctantly to abandon the trip—ED.]

### Humboldt Items.

Our church had a "Children's Day" the fourth Sunday in October, and it was a success. We had our regular Sunday-school, and the "Children's Day" exercises occupied the regular preaching hour. We had a fine congregation; the singing was good, touching every heart and lifting us all nearer to God. The children did *well* with their parts, and it was altogether one of the most inspiring church services I ever attended. The collection amounted to about $20, to be divided equally between the Foreign and Home Mission Boards. We used the program sent out by the Mission Rooms and every one was delighted.

Our work here is doing fairly well. God has blessed us in many ways since I came here, and I believe the church will make a forward move this year along lines of church work. Our people here generally take and *read* the BAPTIST AND REFLECTOR, and consequently are well informed concerning all our great denominational enterprises, and stand ready to give of their prayers and *money* to *every* interest fostered by the State Convention.

And the Convention at Mossy Creek! Well, I am glad I was there. It was a long, dusty ride from Humboldt to Mossy Creek, but I feel that I am more than repaid for going so far.

I shall never forget the Ministers' Conference on Tuesday. That of itself was worth the going. How the Spirit seemed to fill every heart! The motto of the meeting could well be expressed in the words so often quoted by Bro. J. M. Senter, "For Christ's Sake." And every preacher seemed to be hiding behind the cross. No one can measure the good that will come to the cause in Tennessee from the meeting.

And the Convention seemed to me to be everything that could be wished. Where is there a better financial Convention anywhere than the Tennessee Baptist State Convention?

And I have not forgotten that Convention sermon either, and I don't think I will soon. How full of the gospel it was! How much Christ there was in it! How simple, and yet so strong and helpful!

And the singing! How that auditorium did ring with, "Praise God From Whom All Blessings—Flow," "Coronation," "How Firm a Foundation," and "Amazing Grace!" Brethren, let's sing those old songs again when we gather at Paris next year.

We had a great meeting and made a grand showing the past year, but let us not forget that the work, so to speak, is just begun. Lift up your eyes, brother, and behold the harvest, and then put in your sickle and reap for dear life. I pray God that the Baptists of Tennessee may so give and work and pray during the coming year that when we meet in the next Convention we shall come with songs of gratitude in our hearts and paeans of victory on our lips, singing praises to our God. R. P. MAHON.

Humboldt, Tenn.

### My Impressions.

I hope it is not too late to comply with the editor's request to give impressions of the Convention at Mossy Creek. I start out by saying my impressions were all of the most favorable character. There were no bickerings, no disagreeable explosions of gas-bags, no undue thirsting for prominence on the part of any—but all seemed to be pervaded by a sweet spirit of gentleness and brotherly love, but at the same time one of terrible earnestness in the Master's work. It was a model Convention, I believe I may say, in every respect. May our own dear old State always have such!

This much generally. Now, may I be personal a little? I suppose I was the happiest man in the Convention. When I remember, years ago, the almost death-struggle of a few earnest, far-seeing brethren to form a State organization and give us a united Tennessee from Johnson to Shelby, how those faithful brethren toiled on under all discouragements, sometimes seemingly "hoping against hope," until God had crowned their efforts, and now my eyes were allowed to look upon such a glorious band of young and enthusiastic workers in counsel, my heart felt like singing "Praise God From Whom All Blessings Flow" all the time. I looked around for the soldiers of the "old guard" of those days, that I might shake hands and congratulate them, but, alas! they were gone to our Father's house, some to other fields—only a few, very few, present. Graves, Landrum, Hillsman, T. G. Jones, W. A. Nelson, T. T. Eaton, W. P. Jones—all gone. Only Brethren Inman, Goforth, Baker, Janeway and myself of those early days left. I remarked to Bro. Inman that I would not be surprised to hear some brother address us in the language of Webster: "Venerable men! you have come down to us from a former generation." God's richest blessing upon the dear young brethren who are so nobly carrying forward the work begun by the fathers, who are "reaping in joy" what they "sowed in tears." W. A. M.

Leadvale, Tenn.

### Labors Blessed.

God greatly blessed the labors of our colporters in October. Here are a few extracts from their reports to the Board:

W. M. Price—"On the third Sunday (October 20th) I organized a Sunday-school at Union Grove. On Sunday night, the 27th, I was at Spring Hill Church, the Sunday-school of which had gone into winter quarters. After an address they determined to meet the next Sunday and reorganize and keep it up during the winter." His heart is full of the Sunday-school work.

B. N. Brooks—"I baptized three converted Catholics who had been saved through the Word. One boy 19 years old heard me preach the first sermon of his life, and was saved."

R. M. Faubion—"I have visited 152 homes and found 34 of them without a Bible. This week I have been preaching in a community where the Mormons have an organization. They have come out to hear us. I believe we have done them good." The Mormons are doing their greatest work where there are the fewest Bibles."

Bro. N. C. Huff finds many children grown who have never heard a sermon. The condition of some of the families he visits is heart-rending.

Brethren Allen and Cate rejoice in the blessings of God upon the work in the homes of the people. Cate writes: "Oh! my brother, my heart rejoices at the good that is being done through this work. Many homes are being made happy. Many souls are being made to rejoice."

Bro. E. W. Phillips' heart is made to ache when he finds so many homes in ignorance and wholly given up to sin. He expresses a prayer for help to be faithful in this difficult work.

Brethren and sisters, will you not help us in this great work? It is truly difficult. Will you pray for us? Our faithful colporters are often taken for mere book agents. They are often neglected and misrepresented, yet they are trying to do this work for His glory. If they are faithful their crowns will be bright. Who will help us?

W. Y. QUISENBERRY.

Chattanooga, Tenn.

### A Cordial Welcome.

Here's greeting—a smile, a handshake and a heart-throb to all the young Baptists of Tennessee, with the urgent request that they heed a higher call than mine and come to Atlanta Nov. 21st and 22nd to the organization of the Southern Baptist Young People's Union. Older brethren who love the young people, from different States, have sent out the earnest call. There is as much need, it seems, for a S. B. Y. P. U. in distinction from the National or International one as there is need for a Southern Baptist Convention in distinction from the Northern Anniversaries.

But we cannot discuss this here. The brethren have spoken. I believe God has spoken. It is the need of the hour. There was never a time so favorable for organization as now, and never a place and time so opportune as Atlanta. The greatly reduced rates to the wonderful Exposition (and when I say "wonderful" I mean it), with specially reduced rates for entertainment, will reduce the cost to a minimum. Let every young Baptist and old one, too, in Tennessee, determine at once: "I cannot miss that rare, glorious time. I am going!" Send your name to Bro. W. W. Gaines, Atlanta, and he will secure you a delightful stopping place.

I love Tennessee next to "my own, my native land." Many of her people have made me happy within her borders, and I rejoice over an opportunity to "pay them back," with all who hail from Bro. Holt's "Old Tennessee forevermore!"

Come! Everybody come! In advance we stretch out our hands and open our hearts to bid you welcome. Come and help to usher in this new era of labor and consequent joy and prosperity for our Baptist young people of the South. The East is growing rosy with the dawning sunburst of a brighter day. We believe it. Come, *everybody*, and God will bless your coming. Yours in a hurry, but in *earnest*.

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

Atlanta, Ga.

—*Dear Bro. Folk:*—I have been much interested by your editorial on "The Learned Profession." I want to thank you for thus bringing before our brethren the standing of the Seminary in this regard. It is encouraging and will do good. It is not strictly accurate. There were really 208 college men (the catalogue had only 198), but these were not all graduates. I suppose this was true of other institutions also. The per cent. of men from college, high-school or academy so far this year is 81.8, while the average among the new men is 82.1. This shows that the average among the new men is much higher this year, and that the old students who returned for this session are principally college men.

W. J. MCGLOTHLIN.

Louisville, Ky.



# NEWS NOTES.

### PASTORS' CONFERENCE REPORT.

**Nashville.**

First Church—Pastor Frost preached. Fine day. Splendid audiences. Morning subject, "A question without an answer" (Matt. xxii. 11, 12). Evening subject, "An unknown king in the family" (1 Sam. xvi. 1). Delegates were appointed to the Young People's Conference at Atlanta. 207 in S. S.

Central—Pastor Lofton. Three good congregations. Baptized seven during the week, received one for baptism and one by letter. 350 in S. S.

Edgefield—Pastor Rust preached at the morning hour and Dr. W. A. Nelson at night. Best day since the pastor has been with the church. Large Sunday-school. The church gave Bro. Nelson, their former pastor, a reception Monday night. Delegates were appointed to the Young People's Conference at Atlanta.

Third—Pastor Golden preached at both hours. Splendid congregations. One baptized. Splendid young men's prayer-meeting. 196 in S. S.

Immanuel—Pastor Van Ness preached. Good day. Pastor talked to the boys at the Y. M. C. A. in the afternoon. 109 in S. S. at Anson Nelson Mission.

Seventh—Pastor Wright preached. Good congregations. Pastor preached in the afternoon at the city hospital. 219 in S. S.

North Edgefield—Pastor Barton returned from Woodbury, where he aided Pastor Vance in a meeting of great power. Good day. Three received by letter. Good Sunday-school.

Centennial—Pastor Cleveland preached. Good day.

Howell Memorial—Pastor Strother preached. Usual services.

Mill Creek—Pastor Price preached. Good day. 65 in S. S. 49 in S. S. at Una Mission.

First Edgefield (col.)—Pastor Vandavell preached. Pleasant day.

**Memphis.**

First Church—Pastor preached to a large congregation in the morning. Took part in the welcoming service at the Central Church at night. Our church has this year been severely afflicted in the loss by death of prominent members. Bro. Joseph Bruce, our wealthiest member, was taken early in the year. Bro. E. T. Starke, an honored, faithful deacon, left us in September. Then Sister Caroline Smith, for forty-seven years the loved companion of Deacon J. M. Smith, "fell on sleep" after fifty-four years spent in the Master's service. Sister Smith was a true mother in Israel; untiring in her devotion to the interests of the church; shrinking, retiring in her manner, but, like her husband, firm in the faith and pre-eminently spiritual. She was held in loving esteem especially by the poorer members of the church, who were always welcome in her home and shared her cordial greetings at church and on the street. She leaves to mourn her death a husband and two daughters, Mrs. Nicholas Williams and Mrs. W. P. Miller, and a son, Mr. W. J. Smith, of St. Louis. The daughters, like their parents, are eminent Christians, members of the First Church. Last week we were shocked to learn of the sudden death of Mr. Gunnison. He was only thirty years old, and was considered one of the rising business men of the city. He was a young man of the noblest character. About two years ago he married Miss Minnie Brooks, daughter of Mrs. Docie Brooks, for many years one of the leaders among our women. This death comes especially near my heart, as it was with this family I made my home during my wife's absence one month ago. Mr. Gunnison intended soon to join the church, as he told me twice recently. But while he postponed too long this important duty, I have not the least doubt he died the death of the righteous. His young wife bears her affliction with a resignation that becomes a devoted Christian.

Rowan—Good services and much larger crowds than usual. Morning subject, "The deaconship." Evening subject, "Demoniacal possessions." The Spirit of God is still with us. Last night three young men came forward for prayer. We pray for and expect conversions at every service, and we have been blessed with conversions, though we are having no protracted meeting. Bro. T. T. Thompson of Nashville will be with us in a meeting soon. Pray for us. One addition by letter. Good Sunday-school. All meetings well attended. Young People's Union doing excellent work.

Central Avenue—Preaching at both hours by Pastor Bledsoe. Good day. Morning and evening subject, "Security of believers in Christ" (1 Jno. iii. 9). The church has called Bro. Bledsoe for every Sunday in the month. Good interest in Sunday-school and prayer-meeting.

**Chattanooga.**

First Church—There were four services on Sunday, November 10th, all conducted by Rev. W. P. Hines, the Virginia evangelist, who has been holding a meeting of days. Some 20 have professed conversion, most of whom have united with this church. The Sunday-school scholars are deeply interested, and are asking, "What must I do to be saved?" The meeting will continue this week. Dr. Garrett is doing great good in quietly and judiciously aiding the evangelist. The beautiful auditorium will probably be ready for use by November 17th, and the waters of the restored baptistery will be troubled for the first time, when these glad new souls obey Christ in baptism.

**Clarksville.**

First Church—Pastor preached at both hours to good congregations. Morning subject, "True nobility." Evening subject, "Filling empty vessels." Collection taken for the building fund of the Orphans' Home, a Good day.

New Providence—Pastor Weaver did the preaching at both hours. The morning services were unusually interesting. Sickness cut down the attendance, especially at Sunday-school.

**Johnson City.**

We were favored with a visit from Bro. W. Y. Quisenberry, who gave us a talk this morning concerning his work and took up a collection for the same. Notwithstanding the unfavorable weather the attendance was large at the evening service. Pastor's subject, "Who hath warned you to flee from the wrath to come?" Sunday-school well attended.

—I see the Entertainment Committee of the S. B. Y. P. U., to be held in Atlanta November 21st and 22nd, say the first session will be held at 10 a. m. November 21st. Please correct and say 7:30 p. m. November 21st, in the First Baptist Church, which later hour was appointed by the General Committee. B. D. GRAY, Ch'm. Gen. Com.

Birmingham, Ala.

—At the present rate of attendance the S. W. B. University will do over $3,200 worth of free tuition for the denomination this year. Will not the churches take *one* collection for the institution and send it to us? We will be satisfied, be it much or little. This can be easily done. Don't wait till you have a larger crowd. When you you get ready to take it, take it if there are only three people present.

G. M. SAVAGE.

—The Y. P. B. U. seems to be upon us. An organization under charge of the church is desirable. Indeed, it is necessary, both for the development of our young members and to keep pace with our neighbors and brethren of other views. The meeting at Atlanta, should only do preliminary work subject to ratification by the Southern Baptist Convention at next meeting. But let all the churches proceed to organize these unions according to some good plan suggested by the Atlanta meeting. Bro. Bacon has resigned, so Germantown and Collierville are without a pastor. We feel bereft.

P. H. STRICKLAND.

Germantown, Tenn.

—I held a meeting of fifteen days with Buffalo Church, closing last Sunday, which resulted in 18 professions and six baptisms. The meeting was a good one considering the fact that nearly all the farmers were obliged to be in the fields with their wheat drills during the day. Many of the members were strongly built up and some back sliders reclaimed. Most of the converts were among the young people. One old man about 70 years old made a profession. Bro. P. H. C. Hale was with me and did the preaching. Bro. Hale is a good preacher and a great worker in a meeting.

JESSE BAKER.

Mossy Creek, Nov. 7th.

—Perhaps a few words from Coal Creek would be of interest to the readers of the BAPTIST AND REFLECTOR. I returned three weeks after the Association at that point to help Bro. Reed, the pastor, in a series of meetings. God wonderfully blessed the work. There were many conversions and additions while I remained in the meeting. Among the additions were G. W. Wendling, in whose beautiful home you were so nicely entertained during the Association, and Dr. Tillery, one of the leading physicians of the town and also a Cumberland Presbyterian. Bro. Wendling formerly belonged to the Evangelical Lutheran Church. The people treated me so kindly that I never can forget them. After giving me a nice collection, the families of Bro. Leach, Bro. Wendling and Dr. Tillery presented me with a purse containing $18. For a person to appreciate Coal Creek he must visit the people and learn how kind they are. Bro. Reed has a wonderful field of labor. I left Bro. W. L. Smith with him still continuing the meeting. May God bless their labors and that kind people.

E. B. BOOTH.

Coal Creek, Tenn.

—I regard it my duty as well as a privilege to say a word in reference to this field. The church here is composed of some very consecrated members, warm-hearted, cordial and kind, consequently there is good material to work on and with for the upbuilding of God's cause here. This is really a beautiful town, and many tasteful homes attest to the culture and refinement of the people, as well as wealth. My reception has exceeded our most sanguine expectation. I found willing hearts and hands among the Baptist brethren, and in many visits made among the people in general, a most cordial welcome has been accorded me. On the whole, I am really delighted with my work, and believe the Lord will honor our efforts to glorify him among this royal people. Bro. Munro, a Baptist minister who resides here, has been most kind in co-operating with me in my work. Bro. Munro I find is too strong a man to be idle, and should be appreciated; he has traveled very extensively. Some church in want of a supply would do well to correspond with Bro. Munro. The Thanksgiving services will be held in the Baptist Church this year; the Cumberland pastor preaches the sermon. Come up, Bro. Editor, and make your acquaintance with a McMinnville turkey. (The *fore* leg will be accorded to you).

I. S. BAKER, Pastor.

McMinnville, Tenn.

### Seminary Notes.

Bro. J. L. Grass, who was called to his home by sickness of his son, has returned.

Dr. Whitsfit took dinner with us one day this week.

The number of college men this year presents a good showing, as it reaches 161. The most prominent figures are: Richmond, 21; Wake Forest, 15; Wm. Jewell, 15; Mississippi, 14; Mercer, 11; Bethel, 9; Furman, 9; Howard, 9; S. W. B. University, 8; Baylor, 8; Georgetown, 7; Carson and Newman, 6. While this representation is good, it might be better. Let the colleges of Tennessee send up a larger proportion of the graduates next year.

Dr. Harris is absent in the interest of the Seminary.

Dr. Robertson will attend the General Association of Virginia.

Supplies: First German, morning, Kaserman; Springfield, Joe C. Jacobs; Salvisa, D. E. Folge; New Albany, W. H. Baylor; Central City, W. H. Brengle; North Vernon, Ind., M. P. Quick.

BOND.

### The Southern Baptist Young People's Union in Atlanta.

This body will meet at Atlanta, Ga., on the 21st and 22nd of this month. The N., C & St. L. Ry. has agreed to give cheap round-trip rates and to sell tickets on the 20th from the following stations on that line: Nashville, Martin, Union City, McKenzie, Huntingdon, Murfreesboro, Wartrace, Shelbyville, Tullahoma, McMinnville, Fayetteville, Decherd, Winchester. The fare from Nashville, round-trip, will be $6.55, and the rates from the other points mentioned will be in proportion and will be applicable to the same rate of Nov. 25th.

Application has been made to the L. & N., the Southern, and the Queen & Crescent for the same rate, and it is hoped it will be granted. Notice will be given in the daily papers.

Let all the churches in Tennessee send a delegation to the Conference in Atlanta. The rate granted will extend ten days and give ample opportunity to see the Exposition at the Gate City. For further information as to transportation and accommodation write to the undersigned at Nashville. GEO. A. LOFTON, Tenn. Com.

### Orphans' Home Debt.

Arrangements have been made by our State Convention which will remove the debt now against our property if the brotherhood will help us. We have nearly enough pledged to meet every demand if we can collect promptly.

The Board of Managers accept the resignation of the Financial Agent, to take effect Dec. 31st, he having accepted other work. We hope to have the debt about all paid by that date. I wish personally to thank the people for their *uniform kindness* to me in the work, and ask as the crowning favor that you pay the balance due on your pledge (if you have made one), and if you have not, then please make us a great gift for this final effort, which shall have my energies, prayers and constant thought. Will you not come *now* to our help? The Convention pledged $6,000 for this purpose, to be paid as early as April 1, 1896, provided we raise an additional $2,000 so as to pay the entire debt. I have received enough of cash and promises to enable me to assure you that it will be done, and the conditional $2,000 largely paid by Jan. 1st. Will any refuse to do their part in this emergency? I think not.

T. T. THOMPSON.

Nashville, Tenn.

# MISSIONS.

### MISSION DIRECTORY.

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

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

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

**Ministerial Education.**—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, LL D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

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

**Orphans' Home.**
Rev. T. T. Thompson, Financial Agent, Nashville, Tenn.

### Woman's Missionary Union.

President.—Mrs. A C. S. Jackson, Nashville, Tenn.
Corresponding Secretary—Miss Lucie Cunningham, 1315 N. Spruce, Nashville, Tenn.
Recording Secretary.—Mrs. C. H. Strickland, Jr., Nashville, Tenn.
Editor—Mrs. J. O. Rust, Nashville, Tenn.

—Program for the Woman's Missionary Meeting for November, 1895. Subject, Africa.

1. Hymn—"Onward, Christian Soldiers."

2. Scripture—Acts viii. 26-39.

3. Item—Two Pictures—"Along the West African coast there are now 200 churches, 35,000 pupils, and some knowledge of the gospel has reached about 8,000,000 benighted Africans." The United States Cosul in Sierra Leone recently wrote: "The Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath day on the wharf within fifty yards of the church."

4. Prayers for the millions in darkest Africa; for the life, health and consecration of the missionaries; for the converts, that their home, life and example may commend Christ to others.

5. Map Study—Names of missionaries and stations.

6. "The Whole World Was Lost."

7. Business, reports, etc.

8. Call for methods adapted to secure new members.

9. Gleanings from the secular papers about Africa.

10. Sketch of Rev. C. E. Smith. See *Young People's Leader*, Nov. 7, 1895.

11. Duet or solo. Collection.

12. Leaflet—"Indications of Providence in Regard to the Negro Race," by Rev. T. A. Reid. Doxology.

It may be encouraging to know that the plan of sending books to the frontier missionaries is growing in favor. Already three boxes have been exported or sent, and eight calls from over the State for the names of missionaries to whom boxes will be sent soon.

***

—Of course, we W. M. U. workers turned eagerly to page 13 of the Baptist and Reflector issue of Oct. 24, 1895; and rejoiced in the news from our annual meeting. How we should like to have heard every word said there! How much we should have each brought home for the stimulating of our own society, and for improving its ways of working! Perhaps, too, there was something we should like to have told for the encouragement of others. It is not too late for that yet. Here is our column open, our new editor ready, and our co-workers waiting for these bits of helpful news from both town and country societies. What is the quickest way of collecting goods for a box for a frontier missionary, and then of getting it started before cold weather? Tell us, if you know. What do you say to the member who is "willing to contribute, but can't do any good by going to the meetings?" There is some question harder than these which you would like to ask, it may be. Very well, ask it, and see if an answer can be had. Address communications for this department to Mrs. J. O. Rust, 502 Fatherland Street, Nashville, Tenn.

S. E. S. Shankland.

***

REPORTING TO CENTRAL COMMITTEE.

While it must ever be true that—

"We never speak our deepest feelings:
Our holiest hopes have no revealings;"

and we know full well that the best and highest results of working and winning others to work for missions can never be expressed in figures nor in words, still it must have filled each advocate of woman's work to learn from our Secretary's annual report that Tennessee women contributed $9,051.10 during the past twelve months. How much of real, loving sacrifice this sum represents, none can guess but the givers themselves. But it is good to know the figures, good to know that they exceed last year's total by $1,720.69. Therefore, do not neglect the blanks sent every quarter by Miss Cunningham to the Secretary of your society. Your reports are needed and should be promptly furnished, because,

1. The Central Committee is recommended by the Home and Foreign Mission Boards of the Southern Baptist Convention, and is endorsed by the State Board.

2. It will secure correct and full reports. Reports are published quarterly in the State paper, and the annual report is sent to the Convention. It is hardly possible to have these reports full and complete unless reports from societies are regularly sent to the Central Committee.

3. It will promote unity in purpose, plans and interest.

4. It will provoke others to liberality. Holy rivalry is helpful.

5. It is the best plan. Another plan may be devised just as good, but this is the best plan for the present. Let all co-operate according to this plan until another is devised and adopted.

The foregoing reasons were given by a pastor in another State, who adds: "The Central Committee is doing a valuable and unpaid service for the societies, and covets to be the servant of all."

S. E. S. S.

***

OCOEE ASSOCIATION.

The women's meeting, held in connection with the Ocoee Association at its recent session in Chattanooga, was quite well attended, and much interest was manifested. In the enforced absence of the Senior Vice-President, Mrs. G. W. Nelson of the First Church, Mrs. L. D. Eakin presided. The proceedings were of a most informal character. The recommendations of the Home and Foreign Boards were discussed, and delightful talks were made by Mrs. Darling and Mrs Ralston of the Central Church; Mrs. McNulty, Mrs. Holtzclaw and Mrs. Burford of the First Church; Mrs. Huffaker of Beech-street, and Miss Brown of the Second Church. A lovely silk quilt made by the ladies of the Second Church was exhibited and offered for sale, the proceeds to be sent to the Boards. No purchaser offered, but it is hoped that one will soon be found. Several ladies expressed a determination to have their churches get up a box for the Orphanage or frontier immediately.

One great and lasting good to follow this meeting was the initiation of a plan to have all the societies of the various churches in the city and suburbs to meet hereafter together once in every quarter, and so bring them in touch with each other and the various phases of the work. The first meeting will be held with the Central Church in January.

The absence of representatives from the country churches was greatly deplored. The ladies were glad to number among the visitors present Mrs. T. T. Thompson of Nashville.

All present gave a hearty approval to the suggestion of the Central Committee which led to this meeting, and pledged new allegiance to the Tennessee branch of the Woman's Missionary Union.

L. D. E.

## TREASURER'S REPORT.

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

| ASSOCIATION. | Ministerial Relief | Ministerial Education | Orphans' Home | S. S. and Colportage | Home Missions | Foreign Missions | State Missions |
|---|---|---|---|---|---|---|---|
| Beech River. | | | | | | | |
| Oak Grove ch | | | | | $ 75 | $ 75 | $ 1 50 |
| Beulah. | | | | | | | |
| Miss White | | | | | | | 1 00 |
| Miss Lena Waters | | | | | | 1 00 | |
| Martin ch | | | | | | | 5 00 |
| Union City S. S | | | | | | 5 10 | 7 40 |
| Big Emory. | | | | | | | |
| Harriman Trenton St. ch | | | | | | | 5 00 |
| Harriman Trenton St. W. M. S | | | | | | | 10 00 |
| Big Hatchie. | | | | | | | |
| Brownsville L. M. S | | | | | | | 16 00 |
| Covington ch | | | | | | | 5 00 |
| Central | | 35 21 | | | | | |
| Humboldt ch | | 12 00 | | | | | |
| M. V. Exom | | 10 00 | | | | | |
| J. M. Senter | | 5 00 | | | | | |
| Trezevant ch | | | | | | | |
| R. B. Jones | | | $ 5 02 | | | | |
| U. F. Collins | | | 1 00 | | 4 22 | 4 22 | 4 22 |
| Chilhowie. | | | | | | | |
| Maryville ch | | | | | | 3 00 | |
| Sugar Loaf ch | | | | | | 1 97 | |
| Peter Brakebill | | | 50 | | 1 96 | | |
| Clinton | | | | | 18 00 | 18 00 | 23 00 |
| Concord | | | | | | | |
| Nashville 7th ch | | | 1 25 | | 11 25 | | 10 |
| Nashville Central S. S. | | | | | | | 1 00 |
| Mill Creek ch | | | | | 74 | 74 | |
| Murfreesboro S S | | | 11 70 | | | | |
| M. F. Jordan | | | 35 00 | | | | |
| Eagleville ch | | | 10 15 | | | | |
| Dr. W. H. McCord | | | 50 | | | | |
| John W. Woodruff | | | 25 | | | | |
| Antioch S. S | | | | | 60 | 60 | 1 20 |
| Nashville Central W. M. S | | | | | | | 5 00 |
| Salem ch | | | | | 6 50 | | |
| Cumberland. | | | | | | | |
| Nashville North Edgefield ch | | | | | 79 | 79 | 1 58 |
| Clarksville ch | | | 11 85 | | | | |
| Nashville 3rd ch. L. A. S | | | | | 60 | 63 | 60 |
| Nashville 3rd ch. Y. L. M. S | | | | | 1 00 | 1 00 | 1 00 |
| Union Hill ch | | | | | 10 | 11 | |
| Nashville Howell Memorial ch | $ 1 47 | 1 57 | 2 90 | $ 1 19 | 3 70 | 3 91 | 6 67 |
| Nashville Howell Memorial ch W. W. | | | | | | | 2 52 |
| Clarksville L. M. S | | | | | | | 11 00 |
| Clarksville, Miss Rollin's class | | | | | | | |
| Nashville 3rd ch. S. S. | | | 18 10 | | | | |
| Pleasant View ch | 75 | 15 | 18 | 15 | 15 | 15 | 15 |
| M. L. Cockrell | | | | | 1 25 | 1 25 | 2 50 |
| Dr. Newman | | | 1 00 | | | | |
| Springfield S. S. | | | 2 00 | | | | |
| Baptist and Reflector | | | 4 25 | | | | |
| Alva ch | | | | | | | |
| Mt. Herman ch | | | | | 25 | 25 | 2 50 |
| Nashville 1st ch | | | | | 17 | 10 | 32 |
| Dover Furnace | | 84 55 | | | | | |
| Duck River. | | | 4 45 | | | | |
| New Bethel ch | | | | | | | |
| Gardner Winters | | | 3 00 | | | | |
| Bell Buckle S. S. | | | 2 00 | | | | |
| East Tennessee | | | | | | | |
| Newport ch | | | | 1 90 | | | |
| Friendship | | | | | 6 00 | 6 00 | |
| Newbern ch | | 11 35 | | | | | 7 08 |
| J. F. Russell and wife | | | 10 00 | | 2 65 | 2 65 | |
| Sam Farmer | | | 1 00 | | | | |
| Holston. | | | | | | | |
| C. B. Waller | | | | | | | |
| Lovelace W. M. S | | | | | | | 1 08 |
| Jonesboro ch | | | | | | | 8 09 |
| Jonesboro S. S | | | | | | | 8 25 |
| Harmony ch | | | | | | | 5 00 |
| Glenwood ch | | | | | | | 2 15 |
| Greeneville 1st ch | | | | | 7 80 | | |
| Union ch | 20 | 20 | | | 77 | 70 | 69 1 44 |
| Holston Valley | | | | | | | 5 00 |
| H. G. Pangle | | | | | | | |
| Indian Creek | | | 1 00 | | | | |
| Bruton Branch ch | | | 1 00 | | 2 00 | 3 40 | |
| Bethlehem ch | | | | | | 1 35 | 10 80 |
| Judson | | | 3 00 | | | 1 35 | 4 00 |

(*Concluded next week*).

### The Lay of the Land.

The Secretary is not sure of his ground in the above heading. It may not be grammatical nor elegant, but it is expressive. Before the Israelites crossed over the Jordan, the land was all apportioned among the tribes. It was then in the hands of their enemies. But the Israelites were calculating on driving their enemies out, and so sure were they of this end that they went so far as to apportion the whole land among themselves. But, from after events, who will say they were too sanguine?

Does it not show us the generalship of Joshua? How orderly, what superb plans, what far-reaching purposes, what wisdom, what organizing capacity had he! A most marvelous man was Joshua.

The State Board has made her apportionments. We have calculated in advance that we would be furnished with about $10,000 this year, and we have laid off our work so as to require about that amount of money to carry it forward. We have commissioned our missionaries, agreeing to pay each of them a stipulated salary. Now cannot the churches do likewise by our Board, and agree to furnish us a definite amount?

What is to prevent every church in the State from deliberating on the work of the year? Every other institution on earth does it. It is certainly according to apostolic precedent. (2 Cor. viii. 10, 11 and ix. 2). Then why not set aside the hap-hazard way of some who never prepare to work, and hence never work, and make a careful estimate beforehand as to the proper amount to raise and expend in the work of the Lord, and then endeavor to reach or go beyond this amount?

If 2 Cor. 8, 9, 10 and 11 were read carefully it would reveal the fact that much of our New Testament Scripture dwells on this self-same subject.

A. J. Holt, Cor. Sec'y.

—An 86-year-old missionary in Texas, making his report of a recent month's work, laments that owing to bad weather he was able to preach only thirty-one times.



## Forty-Three Years in China.

BY MRS. M. F. CRAWFORD.

XVI.

SERIOUS QUESTIONS.

As stated previously, Mr. C. returned to China in December, 1886; spent the two following years laboring in the city and among the villages around Tung Chow and Hwanghien, deeply studying the difficult problems which surrounded him. On March 30, 1889, he wrote as follows to Mr. Pruitt of Hwanghien, Treasurer of the North China Mission:

"*Dear Brother:*—To-day, by the grace of God, is the 37th anniversary of our arrival in China, the beginning of our missionary life. What we have passed through during these years will never be told in this world, but may be in the next. I do not regret having spent my life in China, though it has, in many respects proved a hard one. Beginning ignorant of the conditions of missionary work among this strange people, I had to feel my way along an unbeaten path. Frequently finding myself going wrong, I had to retrace my steps, to begin afresh, and to undo what I had done amiss. I have nothing of which to boast, but many mistakes to deplore. On the other hand, having tried to be faithful to the Master and to the spirituality of his kingdom, as interpreted by true Baptists, I am quite without self-condemnation, especially since the summer of 1859, when, in an upper room of the Female Institute in the city of Richmond, Va., I surrendered to the Lord the last bit of personal ambition in connection with my missionary work. Since then, to do his will has been my only conscious motive. Having, at an early day, taken up views regarding the use of foreign money in mission work, quite in advance of my associates, and contrary to the prevailing custom, I have had to occupy a most odious position, and to maintain a desperate struggle for existence throughout most of my career. Being most of the time in a 'minority consisting of one,' and reaching the whole truth of the matter only by slow degrees, and having all along my course to make concessions to my associates, I have never been able to carry out my convictions into full, consistent practice. Hence my position has been irritating beyond degree. Had I been able to seize upon the whole truth at my settlement in Tung Chow, and to carry out my convictions squarely into practice, the situation would have been infinitely better. Then I would, at least, have possessed a fortification of my own. As it was, I could do nothing but skirmish, irritating both to the missionaries and to the natives. My situation, as a whole, has been one of the hardest that ever fell to the lot of mortal man. Like Paul, I have had to do, not what I would, but what I would not. It has not been the position of my choice, but of my necessity. Forced by outward circumstances over which I had no control, I have been compelled to excite 'pecuniary expectations' among the people, and forced at the same time by my inward Baptist convictions, I have been also compelled to disappoint and rebuke them. O, wretched man I have been! Even Paul knew nothing of such a trial. May all others be spared it.

"There are only (so far as I can now see) three positions which a Chinese missionary can possibly take up on this question:

"1. To so live as not to excite 'pecuniary expectations.'

"2. To so live as to excite and disappoint them. (My case).

"3. To so live as to excite and gratify them.

"About these I will write at a future time, as I now have other things to mention.

"I am now nearing my 69th year, and beginning to feel the effects of age and past struggles. For many reasons of a physical, mental and spiritual character, far too numerous to mention here, I now wish to *retire*, at my own charges, from all future missionary work, care and responsibility, leaving this field, with all its interests, in the hands of the Board and the denomination. I shall, therefore, draw no more money from the treasury of the Board for my own use excepting the interest due on the cost of my house. . . . Now I do not mean by this course of action to resign or to sever my connection with the Board or the mission, but only to retire from the service. Being no longer able to discharge the incumbent duties, I desire to retire from them, and to look after my health. My retirement is not designed to affect the status or the work of my wife in any way whatever; and she will continue to draw her half of our salary, or $515, with the appropriations for her work as usual, but hereafter in her own name; and also continue to labor in this field while it shall be her pleasure to do so. . . .

"In conclusion, let me say that, with high respect for every member of our Shantung mission, and with perfect agreement with them in regard to missionary work, I retire from active labor, but not from active interest in them personally, and in this great mission field. Neither do I propose to retire from the work of the Master, but to serve him faithfully to the end. Only profound convictions of duty to his cause and to my own health influences me to take this course. Asking the love and prayers of all, I remain,

Dr. C."

To this Mr. Pruitt sent the following reply, dated April 2, 1889:

"*Dear Dr. Crawford:*—Your letter announcing your intention to go to the United States was not a surprise. I am truly sorry for the necessity. Our prayers shall follow you that this step may be the means of your complete recovery. It is doubtless wise for you to give up work for a time. Mingling with people of one's own race is more helpful than life in China. I really envy you the pleasure of meeting brethren in many places and seeing more of our Father's work.

"With reference to the main subject of your letter I have this to say: No doubt you have had a hard time. Work in China, at the best, is no 'royal road.' In a sense, you were pioneers both at Shanghai and Tung Chow. What that means, of course, we who have come later can never know. But it certainly means physical hardships as well as that which is far harder to bear—the strain on the mind from the newness of everything. One is very much like a blind man groping his way along with great difficulty. As the blind man's mind guides him nearer and nearer to his destination, so the divine mind has guided you, His aged servants, in this land. Of course you have not accomplished all you wanted to. No one ever did that. But your work has been great. Work is measured, of course, by the amount of effort put forth. The rewards of our Father are given according to this true measure. It makes no difference whether your work is appreciated by men. 'Seek not honor one of another.' The reason of this is that heart work is spiritual and not formal. The monuments of such a work are in men's hearts, and not in the institutions left behind. Christianity, the greatest teaching, is scarcely at all formal so that men may have never-ending discussions about its externals. But the true union exists all along, that of spirit, of life. Judged by this test your work has been far from a failure, and many will rise up in that better world to call you blessed. I am sure that every one, both in America and in China, honors you for the work that you have done. I know that I do. Men have a most profound philosophy in rejecting most cordially your views of self-support. The greatest part of life is in other directions. But I think you are mistaken in saying your position has been 'odious.' To all lovers of the Lord I am sure it has not been so. Even—— has a most profound respect for the truth that lies on the other side (of his own practice? C.) But always remember that success is on the side opposed to your views. This success is immediate, and, in some cases, very far reaching. While I believe in self-support most firmly, and can go on no other theory, I am bound to admit the good in other theories and modify all my statements in accordance therewith. Self-support is *practiced* in an infinitesimally small degree in all the world. But we must practice it, otherwise we pamper the Chinaman at his weakest point, which is fatal. . . . Yours fraternally, C. W. Pruitt."

Busy with the pressing work around me, and not much accustomed to theorizing, I had given but little attention to the "home methods," and did not realize the full import of my husband's action, or the thoughts that were then beginning to take shape in his mind.

Pingtu, China.

## "Our Young People."

In last week's Baptist and Reflector an anonymous writer criticises me upon the above subject. I have but little to say in reply. The time for action has come, and the time is wasted when devoted to criticism or replication. It is easy to tear down, hard to build up; but all the arguments now employed against the B. Y. P. U. have long since been happily wiste1 upon the Woman's Missionary Union, the Southern Baptist Convention and upon all our Boards, societies, and other organizations for work along the lines of Christian progress.

I wish to say, however, that in my article upon the Young People's Movement, I meant no reflection upon the piety of "God's old saints," nor upon the excellency of our "country pastors," nor upon the orthodoxy of our "Southern churches." I grant all that is said about the growth, goodness and integrity of Southern Baptists in the past and up to the present; but these qualities cannot compensate for the absence of aggression and zeal in the work of missions and education essential to the present and future progress of our denomination in this country. We have about 1,500,000 white Baptists in the South; and yet there are three-fourths of us a hundred years behind the close of the 19th century in Christian culture and work as compared with other denominations. There are over 75,000 Baptists in Tennessee who do little or nothing along the lines of missionary and educational development; and among this number there is a vast neglect of Sunday-school and other development of our young people. As I have said before in many places, our young people are being lost to us under the attraction of young people's work in other directions, and in the neglect of such work among ourselves.

There was a time when Baptists could neglect this work and still grow and prosper above other people. Once we grew and prospered before missionary and educational work came into prominence. That day has passed. Our young people are being educated in all other directions everywhere, in town and country alike; and the illiterate and non-progressive pastor—the good old do-nothing church with once-a-month preaching and a revival after fodder-pulling time—can no longer hold the young people of this day and generation. Baptists in town and country must especially rise up and measure arms with every other people, not only in the best methods of Christian work along general lines, but with reference to what seems to be a providential movement in behalf of the young people, as also the women of our country. Twenty-five years ago the Baptists of the South outnumbered every other denomination put together in the South. This is not the case today; and in fact the Methodists alone have nearly caught up with us. Methodists, Presbyterians, Episcopalians, Campbellites, and others are pushing rapidly and pressing vigorously their enterprises and methods of work; and there is no work in which they are more effectively succeeding than in the organization and utilization of their young people.

It is very easy to write *ad captandum*, and appeal to the prejudices of the country brethren against a writer, or against a method or work; but this does not heal the hurt of Zion nor advance the cause of Christ. Preachers and newspapers run upon this line sometimes for a following and a living. There are those who pose and flatter upon all occasions for effect and influence among men. I would rather be plain and honest toward my brethren; and God forbid that I should ever flatter my brethren into sleep or error I want to repeat that there are hundreds of thousands of our Southern Baptists, including whole churches and many pastors, a hundred years behind the age as to the work and progress of our denomination! We are good enough intrinsically—we are the orthodoxest of the orthodox—but I wish to emphasize what I believe, namely, that we shall lose thousands of our young people in many places if we do not lead them up and out into the light of what seems to be God's providential movement in the young people's behalf. Let us get up and go to work. Remember the call to Atlanta on the 21st and 22nd of this present month, November, and let a hundred young Tennessee Baptists be there.

Geo. A. Lofton.

## Impressions of the Convention.

Surely the Lord must have been at Mossy Creek. I wish I could have been there. It nearly takes my breath to read your account of it. It is a marvel of the age to get such a crowd together and not have a single unpleasant thing to occur.

Our Bro. Holt was licensed to preach in a few miles of here.

And next time you meet in Paris. It would be the joy of my life to be there. When a little barefooted boy my father and family lived near Paris. Father and mother were members of the Birds Creek Church, and Elder Lemuel Herrin was pastor. They have all gone home. G. W. Hartsfield.

Arcadia, La.

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

Royal Baking Powder

ABSOLUTELY PURE

# Baptist and Reflector.

**Nashville, Tenn., Nov. 14, 1895.**

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

OFFICE.—Cum. Pres. Pub. House.

SUBSCRIPTION PER ANNUM, IN ADVANCE:

| | |
|---|---|
| Single copy | $2 00 |
| In clubs of ten or more | 1 75 |
| To ministers | 1 50 |


**PLEASE NOTICE.**

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.

2. The label on your paper will tell you when your subscription expires. Notice that and when your time is out send on your renewal without waiting to hear from us.

3. If you wish a change of postoffice address, always give the postoffice from which as well as the postoffice to which you wish the change made. Always give in full and plainly written every name and postoffice you write about.

4. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

5. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

6. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

7. Advertising rates liberal, and will be furnished on application.

REMEMBER, the BAPTIST AND REFLECTOR for a year and a volume of Spurgeon's sermons for $2.10 or $1.75 if a minister.

### *A QUESTION ANSWERED.*

Two weeks ago in discussing the proposed organization of a Southern Baptist Young People's Union we said:

"The main point of objection to the proposed meeting in Atlanta for the purpose of organizing a Southern Baptist Young People's Union seems to center in the fact that the Washington Conference decided against such a Union. We want again to ask those who are opposed to the Union: In case the Conference had decided to organize the Union, would they have accepted the decision and have co-operated heartily in the formation of such a Union? We put this question particularly to the *Western Recorder*, and should be glad to have Dr. Eaton answer it."

Referring to this the *Recorder* of last week remarked:

"We ask the BAPTIST AND REFLECTOR to kindly tell us why it asks the question it put to us last week, and which we answer in our reply to Bro. Bomar this week. What difference does it make what we might, could, would or should have done had something happened which did not happen? Kindly tell us, Bro. Folk, why you asked the question."

Cheerfully we do so, though we supposed that our motive in asking the question was perfectly apparent and transparant to every one; so much so that it really seems to us superfluous to make any explanation of our reason for doing so.

Ever since the movement looking toward the organization of a Young People's Union in Atlanta was started, a number of brethren over the South have been vehemently objecting to it, and, as we stated, the main point of their objection seemed to center in the fact that the Washington Conference decided against such a Union. The editor of the *Western Recorder* has been foremost among those who have been urging this objection. Frequently and strenuously he has been insisting that it would be a violation of the implied agreement among those who joined in the Washington Conference to hold another Conference to do what that Conference said should not be done. If there was an implied agreement of that kind upon one side, there certainly must have been upon the other side. It takes two parties to make a contract. If one of them does not propose to abide by the terms of the contract, then the other party is not bound to do so. It is a poor rule which does not work both ways. So, as the editor of the *Recorder* was basing his objection to the Atlanta Conference especially upon this ground, we simply asked, Suppose the Washington Conference had decided to organize the Union, would he and others who were opposed to such a Union have accepted the decision and have co-operated heartily in its formation? We had asked this question in a general way before, supposing that Dr. Eaton would answer it. As he did not do so, we put it to him particularly. This was exactly the reason we had for asking the question.

Now, as to the answer of the *Recorder* to that question, which is given, not to us directly, but indirectly in reply to a similar question from Rev. E. E. Bomar of Aiken, S. C.

1. Dr. Eaton says: "Just about the lamest excuse any man ever gave for his course is that 'the other fellow' would have done the same thing had their positions been reversed." And we may add that "just about the lamest excuse any man ever" had "for his course" is that he himself does not propose to be bound by a rule which he strenuously insists that "the other fellow" must be bound by. If he would not have done the same thing had his position and that of the other fellow been reversed, he is certainly in a very poor attitude to insist that the other fellow must do that thing.

2. The *Recorder* says again: "If the action at Washington had been in favor of organizing a Southern B. Y. P. U., we would have publicly entered our protest *then* and *there* so as to be free to act in future according to circumstances." With reference to this we have two or three things to say:

(1). Every one who was present at the closing of the Washington Conference knows that there was no opportunity to enter "protest then and there" against the action of that Conference. Just as soon as the vote was taken some one started the hymn, "Blest be the Tie that Binds," and almost before its notes had died away a motion to adjourn *sine die* was made and carried with a rush and a whirl before the minority had an opportunity to say a word publicly.

(2). Immediately after adjournment, however, there were protests—private, to be sure, necessarily, but earnest and vigorous—against the action of the Conference, and a deep conviction in the hearts of many brethren that this was not and could not be the last of the matter.

(3). We may be mistaken about it, but we are under the impression that the reason why the editor of the *Recorder* did not know that there was no opportunity for the minority to enter their "protest then and there" against the action of the Conference was because *he was not present* at the closing part of the Conference. It seems to us we have a distinct recollection that Dr. Eaton got up in the Conference that afternoon and stated that he would be compelled to leave to attend a meeting, we believe it was, of the Board of Trustees of the Seminary, and that he would not be present during the further consideration of the question. We are not quite sure whether he stated that he would cheerfully abide by any decision which the Conference might make. If it be true that Dr. Eaton was not present at the Conference when the vote was taken, then he would have had no opportunity to enter his "protest *then* and *there*" against the action of the Conference had it been unfavorable to his views. Perhaps he *would* have done so had he been there, but as he was *not* there he *could not* have done so, and consequently *would not*, and it comes with poor grace, it seems to us, to base his main objection to the Atlanta Conference upon what he thinks he *would* have done had he been in the place of others, when, as a matter of fact, he *would not* have done so. Theoretically, that may have been the course he would have pursued, but practically it was impossible for him, had the vote of the Conference been unfavorable to his side.

3. The editor of the *Recorder* says again: "One reason why we did not join in the call for the Conference was in order that we might not hamper our freedom." Then let us ask him in all seriousness: Does he think that he ought to have taken part in the Conference? Was it exactly fair that he should refuse to join in the call so as not to "hamper his freedom" and yet attend the Conference, take part in it, do all he could against those who did join in the call, and then after they were defeated turn round and insist that *their* freedom should be hampered, thus laying down a rule of action for them as parties on one side which he himself expressly and positively and deliberately refused to lay down for himself? We confess that this does not seem to us quite consistent with justice and fairness.

4. We published last week a clause in the call for the Washington Conference which was signed at least by some brethren who went into that Conference. It 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." Here is also the call which was signed by the brethren in Tennessee, and which was published in the BAPTIST AND REFLECTOR of April 11, 1895: "We, the undersigned, desire to invite attention to the call for a Conference of those interested in young people's work to meet at Washington, May 9th, to consider the question of organizing a Southern Union in close touch with the Southern Baptist Convention: This Conference is for the *consideration* of this question. We earnestly urge all interested to be present at this meeting." This does not look like the brethren who signed a call for that Conference meant to bind themselves absolutely and forever to abide by its decision. Certainly, we imagine they did not mean to do so, while at the same time they proposed to leave those who were known to be opposed to the organization of a Southern Baptist Young People's Union entirely free to go into the Conference and do all they could against such an organization, and then to feel perfectly at liberty afterwards to accept or reject its decision as best might suit them. As Mr. Blaine would probably have said, there must at least have been some reciprocity in the thing.

### *"THE SALOON MUST GO."*

A call has been issued by the Anti-Saloon League of the District of Columbia for a national anti-saloon Convention to be held at Washington, D. C., on Dec. 17 to 19, 1895. The place of meeting will be the Calvary Baptist Sunday-school house. We take the following paragraphs from the circular letter making the call:

I. All churches, temperance societies and kindred organizations of good citizens are practically agreed:

(1). That "THE SALOON," as an institution, must be suppressed.

(2). That all legislation relating to the subject, whether municipal, State or national, should advance toward this end.

(3). That all provisions of law restricting or prohibiting the sale of intoxicating drinks should be enforced strictly.

II. Heretofore we have agreed as to such matters in resolutions rather than in resolute action; and the united enemy, with the great power due to its ill-gotten wealth, has consequently been able to exert the greater influence.

III. Believing that the time has now come when we should arrange for united, aggressive work, in harmony with our convictions, in demonstration of the one spirit which in fact inspires us, and in assurance of the coming victory we can only hope to gain by united action, we hereby join in calling a National Anti-Saloon Convention, to be held at Washington, District of Columbia, the 17th, 18th and 19th of December, 1895.

Let the churches, temperance societies, and all other organizations which agree as above, send to the national capital duly authorized delegates, as below provided, for the purpose of a national organization for aggressive work against the saloon.

It is further suggested that delegates be authorized to act as, or to name, representatives of their respective bodies in such national organization, in case a delegated, active membership shall be determined upon.

The following is the basis of representation in the Convention:

1. Committees on temperance or the prohibition of the liquor-traffic appointed by the highest bodies of religious denominations shall be entitled to representation in the Convention by five delegates.

4. Each State, Territorial or Diocesan Society, League or Alliance opposed to the saloon, together with the Anti-Saloon League of the District of Columbia and each Temperance Grand Lodge or the like having less than national jurisdiction, shall be entitled to two delegates.

5. Each State or Territory having no State or Territorial League or Alliance against the saloon shall be entitled to two delegates at large, to be agreed upon by any five recognized temperance workers first availing themselves of this provision within such State or Territory.

We regret that we shall not be able to attend the Convention. We should like, however, if a large number of our readers could do so. We are thoroughly in sympathy with the object of the Convention, and shall be glad to do anything in our power to hasten the result which is expressed in its motto "The Saloon Must Go."

Yes, "the saloon must go." The saloon is the center of all vice, the radiating point of all evil influences, the prolific parent of every kind of crime. It goes hand in hand with the brothel, the gambling den and the race track. From it proceed "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." These the apostle calls "the works of the flesh," and of them he says: "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." All these things are but natural and logical products of the saloon.

The saloon is a very hole of hades, a gilded hell, a pitfall of the devil, alluring the unwary to sin and misery and death. It is the nest of anarchy, the hotbed of treason, the fertile soil of infidelity, the nursery of everything that degrades and destroys. It is the greatest foe to all that is good and noble, and the strongest ally to all that is vile and mean. It is a terrible curse to any community, the most dangerous enemy of the home and the bitterest opponent of the church, its exact reverse, its antipode, its other extreme, meeting and resisting the church at every point as she goes forth upon her mission of love and mercy to humanity, tearing down whatever the church builds up and building up whatever the church would tear down. It is un-Christian, un-American, a relic of barbarism, fit more for the dark ages than for the closing years of the 19th century. It is a blot upon civilization, the upas tree of our national life, the hydra-headed monster of politics. It throttles parties, dictates platforms, enslaves politicians, dominates legislatures and holds undisputed sway in our Congressional halls.

And yet, despite all this, nay, *because of* all this, the time has come when—and we want to say it with all the earnestness of our soul and all the vigor of our nature; we wish we could say it so loud that every man and woman and child in this land could hear—THE SALOON MUST GO. The American people have stood its accursed presence long enough. But their anger is being kindled against it—slowly, it may be, but surely. The clouds of their wrath are gathering black and thick. This Convention in Washington is but the muttering of the coming storm. After a while the storm will burst in all of its fury and this monster of iniquity shall be hurled from off the face of our fair land—not in the same way, let us hope, as was slavery thirty years ago, but with equal certainty. Here is an evil greater than ever slavery was. That enslaved the body only; this enslaves body, mind and soul. That gave the power of the lash over the body; this gives the power of Satan over the soul. Here is a cause worthy the eloquence of a Wendell Phillips, the pen of a Harriet Beecher Stowe and the zeal of an Abraham Lincoln. It is a crusade which might well enlist the enthusiasm of a Peter the Hermit or the energies of a Richard the Lion Hearted.

As it was with slavery, so shall it be with the saloon.

"THE SALOON MUST GO."

*Do YOU say so?*



## PERSONAL AND PRACTICAL.

IF "A Subscriber" had given us his name and postoffice, we should have been glad to answer his questions.

IN writing of China the editor of the *Review of Reviews* has the following striking remark in that magazine for November; "The great Mogol Empire is very much like a rotten egg. So long as its shell remained intact, it did not smell so bad. But the Japanese victories smashed in one end of it and the odor is fearful." This may not be a very elegant figure, but we do not know a better one to describe the condition of affairs in China.

WE referred last week to the fact that Mr. John D. Rockefeller had given $3,000,000 more to the University of Chicago, $1,000,000 outright and $2,000,000 conditionally. The *Standard* of Chicago says: "This last generous act of Mr. Rockefeller makes the sum total of his gifts to the University of Chicago stand at $7,425,000." Where is the Rockefeller for our Southern institutions? Perhaps a better spelling of the name would be Rockyfellow—that is, a fellow who has got the rocks and who is willing to come down with them.

CONGRESS will be asked in December to place a Government building and exhibit at the Tennessee Centennial Exposition. Tennessee will be 100 years old in 1896, and the people of the State are prepared to spend $1,500,000, and more if necessary, to celebrate the event. If Tennessee can afford to celebrate her going into the Union thus elaborately, certainly the Government representing the Union can afford to recognize the accession of Tennessee. The celebration of the one hundredth birthday of a State is a national affair, and Tennessee's Interstate and International Exposition should be promptly recognized by Congress.

AT the recent session of the Tennessee Annual Conference of the Methodist Episcopal Church, South, at Winchester, a certain brother was presented to the Conference as desiring recognition of orders and admission from the "Campbellite Christian Church." Having, however, according to Campbellite custom, never been ordained and having no written credentials, it became quite a question as to whether he should be received as a minister of the gospel. The *Christian Advocate* says, "It was finally ruled by the bishop that the brother had no proper credentials of orders from any church." Alas! for the "Campbellite Christians." Not even the Methodists will receive their ministers.

AS YOU see, we begin this week a series of Pickwick papers. Who is Pickwick, do you ask? Well, we thought that would be your first question. We are not at liberty, however, to tell you, as he requested us to keep his identity a secret—not that he will say anything of which he will be ashamed, but that he wants to say some things which he thinks need to be said, but which he thinks can be better said in an impersonal way so that no one would take offense at *him* for having said them. We will tell you this much about him if you would like to know it: He is one of the strongest and best men we have in the South, and is greatly beloved wherever he is known. Further than this, we shall leave you to guess from the character of his articles as they come out.

DR. P. T. HALE gives us another very interesting letter of travel on our second page this week. We have several more of his letters on hand, and shall expect others to follow. There is one expression in the letter this week which possibly may need some explanation. In writing about Samoa he says: "Here we unloaded a great number of empty barrels and took aboard a number filled with Samian wine." As it is known that Dr. Hale's party consists mainly of Baptists, this might produce a wrong impression, and so it may be well to explain that the "we" in the sentence refers, as we presume, not to the Whittle-Hale party, but to the ship in which they were traveling, which was a merchant vessel. We suppose that this explanation will be unnecessary where the members of the party are known.

A NOTABLE occurrence in social circles last week was the marriage of the English Duke of Marlborough to Miss Consuelo Vanderbilt in New York City. He has one of the highest titles in the British realms, and she has, perhaps, the largest fortune of any American girl, estimated at about $10,000,000. As a result of the marriage, she got his title and he got her money. That was what they both wanted, we presume. He had a title without much money and she had much money without a title. It was a good match. We hope that they both are satisfied. These marriages of American heiresses to foreign noblemen are getting to be very distasteful to Americans. The very genius of our government is opposed to such things as titles. Besides, we confess we do not like to see so much of our American money going abroad to be spent.

THE *Baptist Basket*, which has been published at Louisville for the last several years, now suspends publication. The editor, Mrs. Thomas D. Osborne, in her valedictory giving the reason for its suspension, says: "The Southern Baptist Convention at its late session, May 1895, arranged for a consolidation of its missionary organs, the *Home Field* and *Foreign Mission Journal*. It is hoped thereby to secure a first-class mission monthly. In order not to be in any sense a rival, but rather to aid in the good work, the *Basket* retires in favor of the joint publication, which will have a well edited Woman's and Children's Mission work Department. All our subscribers who have paid ahead will be furnished the new monthly or their money returned. When the *Basket* was started no State paper had a Woman's Missionary Society column. Now in almost every State paper there is such a column. Several States have woman's papers and the admirable '*Kind Words*' has a page or more of excellent missionary reading. Hence the field the *Basket* entered as a pioneer is at present well occupied." The *Baptist Basket* has done good work during its brief lifetime.

THE *Baptist Helper* copies an article from *Our Missionary Helper* (which name evidently is quite a misnomer, as that paper is certainly not a missionary helper, whatever else it may be), an article headed "What is the Game? Have You Ever Played It?" in which it proposes to trace a dime given for Foreign Missions, and traces it finally to some beautiful cards which the dime had paid for having printed at a Methodist Publishing Company, with which Sunday-school children are induced to raise more money for Home and Foreign Missions, and of which the article says: "Some were used as designated, but many are lying behind the church door covered with dust." Immediately after this article in the *Baptist Helper* comes the following paragraph: "Few people tell barefaced lies now-a-days. They simply relate facts in their own way. But the result is precisely the same. The art has advanced from the brutal falsehood to the refined half-truth." As this paragraph is not credited to any one, we presume that it was written by the editor, Bro. Smith, and as it follows immediately after the above mentioned article, we suppose that it was intended to have some connection with it. At any rate, it is certainly quite appropriate.

THE revival at the Central Baptist Church still continues, Rev. J. O. Rust preaching this week. Dr. W. A. Nelson, who conducted it for two weeks with so much earnestness and efficiency, preaching twice a day, closed his services with the church in an interesting meeting on Sunday afternoon. At night he preached at the Edgefield Baptist Church, of which he was pastor for eight years, and which he was largely instrumental in building up, and where he is still greatly beloved. A large congregation of his old friends greeted him. The sermon was an earnest and helpful one, full of the gospel and also of tender reminiscences of his pastorate with the church. It was greatly enjoyed. On invitation a number in the audience rose requesting prayer, and at the conclusion of the services Dr. Nelson was given a perfect ovation, a great many of his old friends crowding around him to shake his hand and extend him a cordial greeting. On Monday night there was another delightful meeting at which Dr. Nelson made an exceedingly interesting talk about old times. The visit of Dr. Nelson to Nashville has been full of enjoyment to his old friends as well as a blessing to many souls. We join with many others in saying, "Come again." It was quite a pleasure to have him and his noble companion in our home for a short while.

THAT is certainly a very interesting sermon by Rev. J. O. Rust, pastor of the Edgefield Baptist Church, this city, which we publish on page three this week, and the subject is quite a timely one. Apropos to some statements made by Brc. Rust, we copy the following dispatches which have been published in our daily papers and are said to be authentic:

"To Minister Ultramar, Madrid:—Referring to your cablegram of Oct. 30th, expressing dissatisfaction at the newspaper interview in which I expressed the opinion that the United States would recognize Cuban belligerency, I reiterate my statement and further say that if this war is not brought to a speedy termination by granting home rule to Cuba, the United States will surely give aid to the insurgents and espouse their cause sooner or later. I urge that autonomy be granted to the island, believing this to be the only means of ending the struggle without the loss of many lives and waste of the immense wealth of the island. MARTINEZ DE CAMPOS."

"MADRID, Nov. 2, 1895.—To Martin de Campos, Captain General, Havana, Cuba: The question of autonomy is being considered, but we fear the Cubans will not accept it.

"ULTRAMAR, Minister."

It may be well to say that granting autonomy to Cuba means that Cuba shall have the power of self-government, like Canada, but, at the same time, shall continue to be a Spanish province, as Canada is a British province. We are inclined to agree with Minister Ultramar that the Cubans would not be disposed now to accept this autonomy. What they want is entire independence of Spain. They may afterwards decide to be a separate nation, or may prefer to come under the protectorate of the United States, or maybe to be annexed to this country as one of its States, like Florida, for instance. Evidently the Spanish are getting alarmed at the popular demonstrations in America in favor of having our government recognize the Cubans as belligerents, which recognition, as Bro. Rust explains it, would carry with it considerable weight in allowing Cubans to buy arms and ammunition, etc. In short, it would put them, so far as this country is concerned, on an equality with Spain, and would soon result, in all probability, in Cuban victory.

# THE HOME.

### Messengers.

Across the field I went all murmuring,
Fate seemed austere, the future dim and dark,
When overhead I heard a rustling—
Hark!
The wild geese flying North on steady wing.
Onward they took their trackless distant way,
A whirr, a rush, a low discordant note
Through the keen atmosphere did fall and float,
And they were lost in the expanse of gray.
In that far hieroglyphic written there,
A message plain I read for you and me!
Should we then fear in that we cannot see
Our haven? there is no destiny.
God lives; God points, O could our souls but know
Such faith as theirs; plain would our pathway show.

—*Ada Gale, in the Chautauquan.*

### Ray's Birthday.

BY ANNIE ROGERS.

Mrs. Howard sat by her chamber window looking out upon the sea. The sunshine, sparkling the waters, made her think of the light that often danced in the big blue eyes of her little boy who lay asleep in the next room. As she thought of Ray, she sighed. A stranger, looking in upon him as he slept, his golden curls tossed out over the pillow, his eyes closed so that their brown lashes swept his rosy, dimpled cheek, might have wondered why Mrs. Howard sighed when she thought of him. She knew that beneath the clothes, which covered a body scarcely larger than that of a five-year-old boy, was hidden a poor, misformed little leg that would make Ray a cripple for life. He could walk, to be sure, but it was always with a pitiful limp that made his mother's heart ache. Nor was this all that Mrs. Howard thought of when she sighed. Ray was, to-day, despite his size, which seemed to contradict the fact, seven years old. She knew he would not expect any present she might long to give him. Baby though he was, he understood that all mother's money had been spent to obtain for her this visit to the seaside, which the doctor had told her was positively essential to her health. Yet Mrs. Howard, in her mother love, would have been glad to let her health suffer for Ray's enjoyment, except that upon her untiring labor depends his welfare. So she looked over the sea, thought of her boy, and sighed.

Very soon, however, a clear, sweet voice said:

"Mamma, are you there?"

Mrs. Howard went into the adjoining room, and found Ray busily at work putting on his shoes and stockings.

As she entered, he stopped, pushed the curls from his face, and said eagerly.

"Mamma, it's my birthday, isn't it?"

"Yes," she replied, kissing him seven times.

"Mamma, what are birthdays for? I think," after a pause, "they're meant for you to do something for somebody, aren't they?"

Surprised and pleased at this unselfish interpretation of the meaning of a birthday, Mrs. Howard sat silent a moment, till Ray said wistfully:

"Isn't that right mamma? Have I made you feel bad?"

For answer his mother took him in her arms. Tears stood in her eyes as she replied:

"No, no, darling. You are quite right." It pleases mother very much to have you think of it."

Quite happy again, Ray continued his dressing, chatting merrily about the flowers, the waves, and the sunshine, till Mrs. Howard forgot his momentary seriousness, and thought it one of his many passing moods.

Immediately after breakfast Ray put on his hat and started outdoors. He told no one his errand, but as he never wandered far alone, Mrs. Howard felt no uneasiness. After an hour had passed, however, she began to wonder at his long absence. She stepped to the door to look for him, and was surprised to see what at first sight seemed like a great bouquet of golden-rod and asters coming straight toward her. At last she saw that a pair of little hands were clasped in front of this strange bouquet, and two little feet appeared beneath it. Above showed a head whose shining curls were scarcely less bright than the golden-rod.

It was indeed Ray, who panted up to the steps, and threw the bright-colored heap on the piazza.

"Haven't I done well?" he said, stepping back proudly to survey his treasures, and putting up his hand just in time to catch the hat that was falling off the back of his head.

"I picked 'em all myself; and now I'm going to take 'em to her, can't I?"

"Take them to whom?" his mother said, bewildered by this sudden announcement.

"Why, to the poor sick lady. Don't you think she'd like 'em? It was the only thing I could think of," apologetically; "but it's rather nice. Don't you think so?"

It took Ray several minutes to make his mother understand that there was an invalid (Ray called her "sick lady") a few houses away for whom he had picked the flowers. As he had said, this was the only way he could think of for carrying out his idea of what should be done on a birthday. As soon as Mrs. Howard learned his plan, she gave him permission to do as he wished. Though she was not acquainted with the "sick lady," she felt sure Ray, with his sweet offering, would not be unwelcome to her. As it chanced, Ray found the invalid sitting on her piazza. She was by no means as ill as Ray had believed her to be, though she was not able to take much violent exercise. Mrs. Howard was right in supposing Ray's offering would not be misunderstood. Though it took the "sick lady" some time to gather, from Ray's quaint remarks, just what he had in mind, she found out at last. When she learned it was his own idea, she appreciated the sweet unselfishness of the action, and became so much interested in the little lame boy that she kept him talking to her till nearly lunch time.

Nor was that all. While Ray was repeating to his mother, in an eager, breathless way, all the lovely things his "sick lady" had said to him, a fine barouche drove up to the door of the cottage, and the "sick lady" herself called Mrs. Howard to the carriage.

They talked for several minutes. A little later Ray could hardly believe his senses; for he found himself dressed in his best suit of clothes, and sitting beside the "sick lady" in her beautiful barouche, while two black horses, driven by a black coachman, drew them rapidly along over the smooth, hard road.

What a glorious drive that was! How Ray enjoyed the little supper he and his "sick lady" ate together under some trees at a short distance from the water, just where they could hear the splash of the waves. And then there was the long ride home again, during which Ray counted the fireflies that glimmered now and then among the trees by the roadside.

And, after it was all over, and he had told his mother about "the loveliest birthday he ever had," he fell asleep to dream of fireflies who ate luncheon with him and black horses who seemed to be talking to him about a wonderful fairy he called his "sick lady."

That evening as Mrs. Howard looked out over the sea, where the moonlight was just beginning to tinge the waves with silver, she no longer sighed, but smiled.—*Christian Register.*

### Opium Smoking.

The devil never made a wiser move than when he introduced opium-smoking among the Chinese. It just suits the natural disposition of the people, as alcohol suits the active, impetuous disposition of the West, and affords that stimulus which men fancy they need to brace them against the cold, or prime them up for trying exertion; so opium gives that gentle excitement and soporific effect which are enjoyed by ease-loving Asiatics, who are obliged by their poverty to labor hard, with poorly nourished bodies, or who have no compunctions of conscience as to self-indulgence or waste of time. The evil effects of the habitual use of either of these stimulants are so obvious that it is unnecessary to draw any comparison between them. Perhaps an old medical missionary was not far out of the way when he said, "If a man must choose between the two, let him smoke opium and go to the devil." If one drug is more violent in its effects, the other is more insidious; if one leads a man to beat his family, the other may lead him to sell his wife and daughters as slaves. Opium is eating out the vitality of the Chinese people like a gangrene. It spares neither high nor low, men nor women. Not that all indulge in it, or even a large proportion of the inhabitants of China, but it affects all classes. While those especially addicted to its use are the mandarins, students and under-officers connected with the Chinese government offices, it is also largely used by the merchant class and by the lowest, most hardly worked coolies. While in many places it throws its fascinating bonds over but few of the women, in others, especially in western China where it is largely raised, numbers of women and even of children are said to indulge in the enslaving habit. It steals away the vigor of the police and soldiery, many of whom are habitual smokers. Probably one reason of the superior efficiency of the Japanese soldiers is that the use of opium is strictly forbidden in Japan. Its troops are physically inferior to those of China (four feet eleven and a half inches being the standard of the Japanese army), but their fighting qualities are far superior.

Wherever the Chinese go, they take their opium-smoking habit with them. In Siam, Cochin China, Singapore and other places on the peninsula of Malacca, and in Burma a larger proportion are opium-smokers than in China itself; while in America and Australia many indulge in the deleterious habit, and open opium-joints to lead others to use the drug.

While opium was known in China before it was imported from India by foreigners, the habit of opium-smoking was not common. Upon the British East India Company must lie the blame of promoting the cultivation of the poppy in India and encouraging the use of the drug in China.—*From "Forty Years in China." By Rev. R. H. Graves, D.D.*

### A Timeless Town.

The old proverb says that time was made for slaves. It is certainly true that it was not made for Alsacians, if the following story told by a traveller lately returned from Alsace be true. Says he: "On my return from Belcken, I looked upon the beautiful villages of the Lewen Valley, and being a tourist who likes to poke his nose into everything, I turned, by chance, into the church at Kirchberg. On coming out I took out my watch to regulate it by the clock in the church tower. But there was no clock to be seen. Hence I went into the village inn, and there asked the time. But my host could not oblige me. 'I can't tell you exactly, for, you see,' he said, 'we have no use for clocks. In the morning we go by the smoke rising from the chimney at the parsonage up on the hill. The parsonage people are very regular. We dine when dinner is ready. At 4 p. m. the whistle of the train coming from Massmunster tells us that the time has come for another meal, and at night we know that it is time to go to bed when it is dark. On Sunday we go to church when the bell rings. Our parson is a very easy-going man, and he dosen't mind beginning half an hour sooner or later.'"—*Harper's Round Table.*

—Theodore Roosevelt is taking what time he finds free from his cares in Gotham to devote to literature. He is now writing, among other things, a book of patriotic stories for young people.

Awarded
Highest Honors—World's Fair,
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.



# YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor
224 East Second Street, Chattanooga, Tenn., to whom communication for this department should be addressed.—Young South Motto: Nunc Vestigia Re rorsum.

### On Summer Waters.

Oh, say, what is nicer
On a warm summer day,
When the sun in his splendor
Is proud of display,
And the breezes refreshing
Have from earth blown away,
Than the lake's rippling water
Or a cruise on the bay?

So decked in the colors
Of a proud sailor bold,
I seek my strong oars
And grasp a firm hold,
To row o'er the water
So blue and so cold;
And gliding thus calmly
Find pleasure untold.

I think of the waters
That beat on the main;
And the high surging billows
Ever singing their strain
Of beauty and power;
While in the refrain
The mermaids are joining
To swell it again.

But down in my heart
There's a happiness sweet
To know on calm water
No danger I'll meet,
With no foaming billows
To battle and beat;
And behind me I've left
Both the dust and the heat.

—*Selected.*

### Young South Correspondence.

"To obey is better than sacrifice."—SAMUEL.

So says Samuel, the good boy, the prophet, the king-maker. What do you say? It's a hard lesson, that of obedience—cheerful, willing, hearty obedience—and the sooner we learn it the better. We must begin with obedience to our mothers and fathers, and I hope our Young South children do not stop to ask "why," or demur until a severe command is necessary. Then there are the teachers. I feel such a sympathy for them, because I was one so long myself. No school can be successful unless there is strict obedience. Do you render it always? In Sunday-school, sometimes, the Superintendent says, "Let us rise," to sing or pray, and the boys sit still, and sometimes even the large girls do not move. That is not right, nor kind, nor respectful. Let us obey in Sunday-school. And I am so old-fashioned that I believe, as a rule, wives should obey their husbands. Soldiers are compelled to obey their superior officers, and you see life is bound to be one long yielding of our wills to those who know better than we. But swallowing up all these minor acts of obedience is the great central fact of our obedience to our Creator, our Master. To obey his every command, not counting any small or unimportant, that is what I want you to do. All the rest will follow easily. Let Christ's will be yours, let his mind be in you. Let Saul's sad fate teach you this lesson if you forget all else about him.

I gave Mr. Quisenberry the seventy-five cents one of our home bands sent in for his work sometime ago, last night. I could never catch him before with my treasury in reach. He said in his fervent way, "God bless the Young South!" I am so glad to have the prayers of such a faithful Christian as he is. He knows nothing but to obey. He stops at nothing if he is bidden of God, and his success is largely due to that, I believe.

Perhaps some of you have noticed that our last half year's contribution to Mrs. Maynard was credited in the October *Mission Journal* to South Carolina instead of to Tennessee. Dr. Willingham writes me that it was the "mistake of a new clerk," and that it will be corrected in the next number. I used to be ashamed of Tennessee's record, but I am not now. She has done nobly for the last year or so, and I want her to be credited with all the Young South does, as its head-quarters are at the capital city.

I know you enjoyed the sweet letter from our own missionary last week, and I want you to prove it by an extra effort this month. We did so well in October. Shall we fall behind in dull, drear November? Perish the thought! Are the nuts all gathered and sold? Are the late apples on the market? Are the hens still lending their aid? Where are the autumn birthday offerings? Is there a little hoard set apart for this work, so near our hearts, lying idle somewhere? Send it on with a letter. That will quicken your interest, and give you fresh zeal, more courage. I have some lovely new leaflets, by the kindness of Miss Armstrong, all ready to send with the pyramids. Who wants both or either? Send a 2-cent stamp, and return mail will bring you tools to work with. We *must* raise $300 this six months for Japan. I feel as if we were sailing under false colors until we do that much.

Have you forgotten what the Presbyterian children of the United States did for Africa? They collected

TEN THOUSAND DOLLARS

in an incredibly short time to build a "mission boat" to run up and down the Congo River, and when it was all in bank the "powers that be" decided that after all the boat was not needed. The ones already running could do the work, and I do not know what was done with all that money. But there are no ifs and ands in our work. Our missionary is on the ground, studying diligently, and already beginning to "sing the gospel," as she told us in that last dear letter. Every penny goes straight to her, and I shall never be satisfied until we make it $50 per month. Oh, the days go by so fast! Don't wait. Let me see you accomplish this before the night falls over my part in it.

And that Orphanage debt. Are you thinking of that? Are you planning how we may help in the glorious work of lifting it forever? I promised

SEVENTY-FIVE DOLLARS

from the Young South towards that great end by March 31, 1896, and I had the faith to say to myself, "They will make it $100." Let us come up strong for this!

But the letters! There are not a great many. These little lulls will come now and then. I hope I shall be quite overwhelmed next week.

The first I opened is from Cuba, not the Island of Diaz, but a town in Tennessee. It says:

"Find enclosed 50 cents from my missionary hen. My little three-year-old brother, Stovall, sends 10 cents for the Orphanage. I love to hear mamma read the Young South letters.

CHARLIE JETER."

I wonder if Charlie is related to Dr. Jeter of blessed memory in old Virginia. If so, I do not wonder at the early beginning in the Master's service. Go on! Let us hear soon again.

Our old friend comes next. We have learned to expect much from Spring Creek:

"Since my last our home has been gladdened and saddened at the arrival and departure of a little grandson, the only representative of another generation. I named him 'Maynard Fly,' and I told him about the 'Infant Brigade,' and gave him a nickel with which to start a missionary fund, but after ten days and nights he went away to live with Jesus. The mother sends the little offering to you for Japan. The boys each send 15 cents for Mexico. MRS. F. J. FLY.'

I know what it means to give back even the tiny babes. May God comfort the mother and those whose hopes are crushed by the brief life's going out. We have 90 cents now for our little school in Doctor Arroyo, Mexico. I have heard of a half-dollar coming soon for this new object of our affections. Who else will help in this little corner? I wish Mrs. Chastain would tell us how to send it. Will U. S. postage do? Or shall I send silver by registered letter? Will Miss Hale answer, too? I would like to "provoke" a letter from each of these dear friends.

The next says:

"Enclosed find $1 made by selling eggs. We want it divided equally between Mrs. Maynard and the Orphanage. Eggs are 10 cents a dozen now, and I hope to send more right soon.

LUCIE V. SANDERLIN,
ANN E. SANDERLIN."

How I wish you were near this market! We are so glad to give 15 cents for fresh country eggs. We are very grateful for this help.

Here's good news from Auburn:

"I feel it my duty to help in this good work. I read the book of Ruth through, and I took Ruth's choice last August. I can say, 'Thy people shall be my people, and thy God my God.' I want every one to have this joy. Like Lillian Burdett, 'I want everybody to know how more than willing Christ is to save us, when we are willing to be saved in His own way.' My offering is to be equally divided between Japan and the Orphanage.

ETHEL HANCOCK."

We all rejoice that another member of our band belongs to the Savior. The very best evidence of a changed heart is this wish to help spread the good tidings. Go on, Ethel. Can you not interest others at Auburn? Let us hear often from you.

Here's Fruitland again:

"Enclosed find 50 cents, to be equally divided between Japan and the Orphanage. Grandma Tribble, my only living grandparent, gave me 25 cents, and the other quarter I collected from papa by daily passing the pyramid.

CLIFTON TRIBBLE."

That was lovely persistence, wasn't it? Who else will ask "daily" for help? We have "daily" blessings. Why should we not make daily acknowledgements? Thank you, Clifton, for that suggestion. Who else wants a pyramid to be used so wisely, so effectually? Don't all speak at once! The dear grandmothers are always pleased to watch the development towards what is right in their descendants. Have you asked help of yours? Read Mrs. Maynard's letter to her. Explain about that debt on the Orphanage building. I'll warrant the result. Will you try?

That's all. If you feel it in your hearts to write, don't wait a single day. I want a big lot of nice, encouraging letters for next week. I want especially to hear of all the new bands that are forming. If you can get your big sister or your Sabbath-school teacher interested, and will send me her address and a 2-cent stamp, I'll send a little book telling her just what to do.

Our church here is in the midst of what I hope will prove a great meeting. Rev. W. P. Hines of Virginia is preaching night and day, and we are praying for a great ingathering of souls.

I have two names to add to the list of industrious little ones who have added to their brain-store the Ten Commandments: Marie Claude Rutledge of Class No. 11, First Baptist Sunday-school, Chattanooga, and Mattie Pendleton of Lookout Mountain. May they rest in their hearts and govern their lives. Are there any others?

LAURA DAYTON EAKIN.

### Receipts.

| | |
|---|---|
| Collected and paid out from April 1, to Oct. 1, 1895 | $206 66 |
| October gatherings | 54 56 |
| **JAPAN.** | |
| Charlie Jeter, Cuba | 50 |
| Maynard Fly, Spring Creek | 5 |
| A. E. and L. V. Sanderlin, Tenn. | 50 |
| Ethel Hancock, Auburn | 25 |
| Clifton Tribble, Fruitland | 25 |
| **ORPHANAGE.** | |
| Clifton Tribble | 25 |
| Ethel Hancock | 25 |
| A. E. and L. V. Sanderlin | 50 |
| Stovall Jeter, Cuba | 10 |
| Ellis Williams, Spring Creek (Mexico) | 15 |
| Joe Williams, Spring Creek (Mexico) | 15 |
| Jesse Fly, Spring Creek (Mexico) | 15 |
| Total | $264 31 |
| Paid to Sunday-school Board | $ 75 |
| Postage, October | 8 |
| Now in treasury: | |
| For Japan | $39 75 |
| For Orphanage | 16 61 |
| For Mexico | 90 |
| Total | $57 26 |

### Childhood's Spirit the Standard.

It is poor faith in God that leaves God out of the count of our friends. The least exhibition of a child's faith in God is not unworthy of attention, since our Lord appoints this faith as the standard to be aimed at in the Christian life. "I have eight friends who are sorry I am sick," said a little boy after an interval of thoughtful silence, as he rested on his pillow from the fever and headache of the day. "Yes," assented his nurse, beginning to enumerate the members of the family. "Papa, and mamma, and brother—" "And surely God," interrupted the child in peaceful, reverent accents, unwilling longer to delay the name his faith placed first of all. The little heart had been comforted as it confided in the divine love and sympathy, and the lips could not withhold their testimony. If older believers as fully relied on that assurance of the Savior's fellowship in their suffering, "In all their affliction He was afflicted," many a worn invalid in the land would be lifted above the exhausted atmosphere of self, calmed by the thought of God, soothed as by Jesus' presence at the bedside. The mature disciple may well seek the revelation our Lord so fervently gave thanks for as made to babes.—*S. S. Times.*

IVORY SOAP
99 44/100 PURE
Your have noticed the disagreeable odor of clothes just from the wash. That's the soap. Cheap soaps do not rinse out. Ivory Soap rinses readily, leaving the clothes sweet, clean and white.
THE PROCTER & GAMBLE CO., CIN'TI.

Cuticura
THE GREAT
SKIN CURE
Works wonders in curing torturing, disfiguring diseases of the skin, scalp, and blood, and especially baby humours.
CUTICURA REMEDIES are sold throughout the world. British depot: F. NEWBERY & SONS, London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

WE TAKE THE RISK, and don't ask any one to take our word for it that

## Dr. Deane's Dyspepsia Pills

cure dyspepsia, indigestion, habitual constipation, and sick headache. We want to send you a free sample. Then you can tell whether you want to buy them or not. Address

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

They are for sale at all druggists, 25 cents.

### RECENT EVENTS.

REV. J. F. DAVIS has moved from Ramer to Selmer, Tenn.

REV. E. E. THORNTON has resigned the pastorate of the Lexington, Miss., Baptist Church, his resignation to take effect Jan. 1st.

DR. R. H. HARRIS has resigned the pastorate of the Baptist Church at Troy, Ala., to accept a call to Thomasville, Ga. Alabama's loss is Georgia's gain.

WE see it stated in the *Baptist Record* that Rev. B. F. Whitten of Byhalia, Miss., has accepted a call to the Dyersburg Baptist Church. We extend to him a cordial welcome to Tennessee.

IT has recently been decided to move Union Theological Seminary (Presbyterian) to Richmond, Va. A proposition to move Columbia Seminary, the Presbyterian school now located at Columbia, S. C., is also under consideration.

DURING the session of the recent Texas Baptist Convention, Rev. Z. C Taylor, our missionary to Brazil, and Miss Laura Barton, returned missionary from China, were married. A good match. We congratulate both and wish them much happiness and usefulness.

REV. W. C. MCPHERSON has accepted a call to the Third Baptist Church, Knoxville, and has assumed charge. Bro. McPherson is a good man and a good preacher—in fact, he is one of the *biggest* preachers we have in the State. We wish him much success in his new field.

THE lecture at the Edgefield Baptist Church on last Thursday night by Dr. A. L. Purinton, which we announced last week, was exceedingly interesting. The subject was "Isabella of Spain." It was not, however, a dry, historical lecture, but was full of practical suggestions woven around the main events in the life of Isabella. The lecture was very much enjoyed by those who had the privilege of hearing it.

THERE will be no delay about the opening of the Tennessee Centennial Exposition, and when it opens, Sept. 1, 1896, the management will be ready for full criticism. All buildings where exhibits are to be placed must be finished by Aug. 1, 1896. One month will then be allowed exhibitors in which to place their displays, and if they are not ready by Sept. 1st they will be left out. These decisions have been made, and they will be enforced.

THE sixty-third session of the Indiana Baptist State Convention met in the First Baptist Church, Terre Haute, Ind., Oct. 28th. The *Indiana Baptist* gives a full report of the meeting. The report of the Superintendent of Missions, Rev. Albert Ogle, showed that about forty churches and mission points have received aid from the Board, and that $6,179 had been raised for this purpose. We are glad to know that our Indiana brethren are doing such good work.

"DR. T. S. POTTS closed his labors with the Second Church last Sunday and goes to Memphis this week to begin his pastorate at the Central Church. His three years residence in this city has won for him the affection of all our people. In the twenty years acquaintance here we have never known a citizen who was more universally beloved. Bro. Potts made our home his boarding place for some weeks, and his genial, loving manners endeared him to our entire household. With the many who at his words of parting wept, our eyes were tear-dimmed. On all questions pertaining to the moral and spiritual advancement of our city his influence was helpful. Had it been left to his church or to our citizens he would have remained here. But Memphis called and he has decided conscientiously that the Lord would have him go, and we all yield in humble submission and pray that the results will justify the righteousness of the decision which has been such a struggle to our beloved brother. To the citizens of Memphis we commend Brother and Sister Potts. They are of the Lord's chosen ones. They are loaned to you, and may be called back to our State. May God's blessing rest on all who are affected by this change."—*Arkansas Baptist.* We again extend to Bro. Potts a most hearty welcome to Tennessee, and pray God's richest blessings upon him in his labors at the Central Church.

Just to introduce the

**The HOME QUEEN**

**3 months on trial for only 10c**

Tens of thousands of dollars are being expended to beautify this favorite magazine. Among the distinguished authors now writing for it are Harriet Prescott Spofford, Ruth McEnery Stuart, Gertrude Christian Fosdick, Grace King, Robt. V. C. Meyers and many others. Read the "*Diary of a Busy Woman.*" Housekeepers nowhere else find so many handy helps. Young ladies nowhere more entertainment. Address the

HOME QUEEN,
1210-1222 Frankford Ave.,
Philadelphia.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON, NOTARY PUBLIC.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

—When the hair begins to fall out or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

## Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

**WALTER BAKER & CO., Limited,**
DORCHESTER, MASS.

—THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "*Brown's Bronchial Troches.*" They possess real merit.

**Ministers of the Gospel**

Have done much for suffering ones by telling their congregations of the Oil Cure. We cured a Baptist minister's wife of cancer who had been given up to die. Her husband published the facts from his pulpit and was the cause of many cures. This was near Indianapolis. For particulars and price of Oil send for book, sent free. Address DR. D. M. BYE,
170 N. Illinois St. Indianapolis, Ind.

Carapeake, S. C., Aug. 31, 1895. *Dr. Bye, Indianapolis, Ind.*: My Dear Friend and Brother—I thank you for what you have done for me. You have cured me of a terrible cancer. It gave me much trouble and pain. I heard of you through my pastor, Rev. H. H. Butler. I got him to write to you for me; you sent the oils. I began to get better from the very first treatment, and in a few weeks it was all healed up and now I am a well man. God bless you. Yours in Christ,
WESLEY BRINKLEY.

Rev. H. H. Butler, referred to in the above letter, has been the means of having many of his members cured of cancer with the balmy oils. Old Jessey Ballard was the first one, and while writing for oil for Bro. Johnson he makes this reference to Bro. Brinkley:

He writes: "My Dear Friend and Brother.—The Lord bless you in your good work. Do all you can for Bro. Johnson. I went to see dear old Bro. Brinkley last Saturday afternoon. He and his dear wife were glad to see me. They are about seventy years old, both members of my church, and they are as good as they know how to be. I felt it was good to be there, as I heard them talk and tell what the Lord had done for them. He said his father died of cancer, and he was so glad that he learned of the oils. He said: 'You see now that I am well, God bless Dr. Bye,' and his good old wife said, 'Yes, God bless that man, he has cured my dear husband.' They will love you as long as they live.

Suffolk, Va., May 8, 1895.—Dear Dr. Bye: You have made one of the most wonderful cures in the case of Bro. Jesse Ballard I ever knew. He was at death's door; now he is well.
REV. H. H. BUTLER.

ALAS! IT WAS TOO LATE.

Skipperville, Ala., Nov. 1, 1895.—Dear Dr. Bye: I write you to let you know that my brother, Daniel N. Munn, who was taking your medicine, is dead. He died October 16th. Your medicine at first seemed to do him a great deal of good, but alas! it was too late. I believe if he had gotten it in time that it would have cured him, but he commenced it too late. But he died thanking you for the good it did him, and for the kind feeling that you always expressed toward him in your letters. Allow me to return thanks for your kindness towards him. May the Lord bless you. With best wishes for your success, I am, Fraternally yours,
REV. JNO. M. MUNN,
Pastor Presbyterian Church, Mantua, Greene County, Ala.

TRADE MARK REGISTERED.

**DYSPEPSIA FLOUR.**

Also Special Diabetic Flour, Barley Crystals, and Patent Biscuit, Cake and Pastry Flour. Unrivaled in America or Europe. Pamphlets and Baking Samples Free. Write Farwell & Rhines, Watertown, N. Y., U. S. A.

—We regret to inform the many friends of Bro. Chas. V. Hale of Christiana, Rutherford County, Tenn., that he has resigned his work as pastor at Hale's Chapel Church, in view of moving near Shelbyville, Bedford County, where he will soon enter his new field. Bro. Hale has faithfully served this church for five or six years, during which time the Lord has wonderfully blessed us in the salvation of almost all our unsaved neighbors and their children. While we with sorrow bid him adieu, we know that our loss is the gain of the flocks over which the Holy Ghost has made him overseer; and we will ever pray God to enable him to feed the churches as he fed ours.
E.

**WANTED 5000 MORE BOOK AGENTS** men and women, for the fastest selling book of the times **DARKNESS & DAYLIGHT in NEW YORK** With 250 new illustrations from flash-light photographs. Introduction *By Rev. Lyman Abbott.* A Christian woman's thrilling story of years of rescue work "*In His Name*," alive with intense interest, touching pathos, humor and story. Most splendidly illustrated. 25th thousand in press. Bishops, Ministers, etc., say "God speed it." Eminent women endorse it. It sells at sight, and pays Agents from $50. to $100. a month. We Pay Freight to all points. Give Credit, Extra Terms, Premium Copies, and Free Outfit. Write for terms and specimen engravings to HARTFORD PUBLISHING CO., Hartford, Conn.

**DR. W. J. MORRISON,**
DENTIST
392, 318½ Union Street, Nashville, Tenn
Telephone 392

**THINK OF IT—FOR $2.50**

5 x 7¾ in.

WE will send you post-paid a copy of the **Holman Self-Pronouncing Teachers' Bible,** Minion Type, bound in French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, and lined with Linen—a new feature which enables us to sell a really durable book at the price. This Bible has the double-column reference, and every proper name is divided into syllables with the emphatic syllable noted, and is also marked to give correct pronunciation. **Contains complete and exhaustive Helps to the Study of the Bible,** such as are found in the famous Oxford Bible.—In all respects the completest and cheapest Teachers' Bible ever offered for sale. **Every copy guaranteed to give entire satisfaction.**

**REMEMBER,** that this is the Bible advertised in the weekly papers for $3.50.

*A most appropriate Present for Pastor, Teacher or Friend. Remit by registered letter, postal or express money-order.*

**J. R. GRAVES & SON,** 308 Second St., Memphis, Tenn.
COMPLETE CATALOGUE OF RELIGIOUS BOOKS AND S. S. SUPPLIES FREE.



### An Announcement.

We desire to announce that the Board of the American Baptist Publication Society, at a regular meeting held Thursday, Oct. 17, 1895, unanimously elected Rev. Robert G. Seymour, D.D., of Massachusetts, Field Secretary. Dr. Seymour's duties are defined as follows:

"To have charge of the securing of church collections and other offerings for the benevolent and missionary work of the Society; to recommend the appointment of District Secretaries, Sunday-school Missionaries and Colporters, and to direct them in matters pertaining to methods of work. Also to have general charge of the Chapel Car work. Wherever practicable he will hold meetings or conventions in the interests of the Society.

"Dr. C. C. Bitting will continue in the service of the Society as Bible and Home Secretary. He will attend to all matters pertaining to the Bible work of the Society, conduct the correspondence pertaining to the Bible and benevolent work and report all applications for grants. He will also make the necessary preparations for Children's Day and Bible Day, and, in general, attend to the office work of the Missionary Department."

It will thus be seen that there is ample work for both Secretaries. We trust that a great enlargement of missionary activity may result from their combined efforts. Dr. Seymour will take full charge Dec. 1, 1895. We cordially commend him to the entire brotherhood.

A. J. ROWLAND, Gen. Sec.

Not even "pearl glass" or "pearl top" lamp-chimneys are right, unless of right shape and size for your lamp. See "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa. maker of tough glass.

## Christian Entertainments!

No church ought to be without facilities for furnishing pure recreation. With a Stereopticon the interesting places of the world can be shown; inspiring moral and temperance stories illustrated; humor made realistic; choicest statuary and artistic gems flashed upon the screen. Do you know of anything better? We don't.

Write for free literature. Large illustrated catalogue 20 cents.

**RILEY BROTHERS,**
Branches: 16 Beekman St., New York.
BOSTON: 244 Washington St. CHICAGO: 196 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS: 1564 Hennepin Ave. CHATTANOOGA: 708 Market St. SAN FRANCISCO: 430 Kearny St. PORTLAND: 411 Couch St.

A RARE CHANCE TO MAKE MONEY

I am convinced that anyone that will hustle can make from $10 to $15 a day selling Climax Dish Washers. They give such good satisfaction that every family wants one. You can wash and dry the dishes in two minutes, without danger of breaking dishes or without wetting the hands. In the past six months I have cleared over $20 a day without canvassing any; people either come or send for Washers, and my trade is increasing all the time. This business is equally good in country, town or city, and any lady or man can make money anywhere if they will only try. After careful examination I find the Climax decidedly the best Dish Washer made. The Climax Mfg. Co., Columbus, Ohio, will give you full instructions. Go to work at once and let us hear how you succeed. It is certainly our duty to inform each other of these golden opportunities. A READER.

"The Companion has been growing better, brighter, every year for more than sixty years."

# THE YOUTH'S COMPANION

"52 Times a Year."

An unusual array of readable articles will be given in the next Volume of The Companion. Send for Full Illustrated Announcement and Sample Copies Free.

**The Princess Louise.**

The Companion has recently published an Article by the Princess Christian. In the coming volume another daughter of Queen Victoria, the Princess Louise, in collaboration with her husband, the Marquis of Lorne, has written on a subject of interest to every home.

**A Notable Series.**

The following Articles of exceptional value from the most eminent authorities:

THE BAR AS A PROFESSION. { The Lord Chief Justice of England. Judge Oliver Wendell Holmes.
WHAT THE SPEAKER DOES. Hon. Thomas B. Reed.
HOW A PRIME MINISTER IS MADE. Justin McCarthy, M. P.

**Cabinet Ministers.**

No other periodical has ever been able to announce Articles by three Cabinet Ministers of the United States.

SECRETARY OF THE INTERIOR. Hon. Hoke Smith.
SECRETARY OF THE NAVY. Hon. Hilary A. Herbert.
SECRETARY OF AGRICULTURE. Hon. J. Sterling Morton.

**Four Admirals.**

Stirring Adventures at Sea are described by Four Admirals.

AMONG CHINESE PIRATES. By Admiral A. H. Markham, R. N.
THE CAPTURE OF RANGOON. By Admiral P. H. Colomb, R. N.
SEA PETS. By a delightful Story-Teller. Admiral T. H. Stevens, U. S. N.
A SHIPMATE OF LORD NELSON'S. By Admiral Sir George Elliot, K. C. B.

The Companion is read every week in more than Half a Million Homes and by all the members of the family. Subscription, $1.75 a year.

**50-ct. CALENDAR FREE**

REMARKABLE OFFER!
New Subscribers who will cut out this slip and send it AT ONCE with name and address, and $1.75, will receive:
FREE — The Youth's Companion every week till January 1, 1896.
FREE — Thanksgiving, Christmas, New Year's Double Numbers.
FREE — Our Handsome 4-page Calendar (7 x 10 inches), lithographed in nine colors. Retail price, 50 cents. 226
AND THE COMPANION 52 weeks, a full year, to January 1, 1897.

**SEND this slip with $1.75**

THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.
Send Check, Post-Office or Express Order, or Registered Letter, at Our Risk.

—The members of the Baptist Church at Germantown, Tenn., desire to express their regret at the loss of Bro. Bacon as pastor, who has served them for the past two years, and wish to express their high appreciation of his excellent services as pastor, counsellor and friend. They further desire to put on record their highest commendation of his ability, his studiousness, his zeal in all the activity of Christian work, and aggressiveness and his consecration to the work in which he is engaged. They acknowledge that his influence for good has been manifest, and they hope and believe that the results of this influence will be perpetuated in the years to come. They, although the relations henceforth are severed at the removal of Bro. Bacon, sincerely commend him and our estimable Sister Bacon to all with whom they may come in contact as enthusiastic Christians and workers in every good cause. The paper was adopted by a rising vote.

E. W. GORMAN, Church Clerk.
Germantown, Tenn.

**If your Food Distresses you Take Horsford's Acid Phosphate**

It aids the stomach to digest the food, and does away with that full feeling after eating.

—I attended the State Convention at Mossy Creek and enjoyed the work of the same. I was made glad many times in meeting so many of the good brethren from many parts. I also visited my old friends in Grainger County. While there I had the pleasure of visiting the new church organized last spring at Bean's Station. I was more than glad to find that this young church was flourishing under the leadership of Elder J. H. Carmichael. Bro. Wells, late of Virginia, found it in his heart to build a church-house and had given it to the church. I was still more pleased to find that this prosperous church had gained already nearly three-fold, and also that it had for its pastor the strongest and most reliable preacher in the country, and everything has been fully paid up to date. In fact, I am glad to say that I know of no church with brighter prospects for the future than this one. I also had the pleasure of meeting and preaching a sermon at Macedonia Church, Hamblin County, and on Saturday and Sunday following at County Line Church.

E. A. TAYLOR.

Sweetwater, Tenn.

**CONSUMPTION**

TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., New York.

—Many people, when a little constipated, make the mistake of using saline or other drastic purgative. All that is needed is a mild dose of Ayer's Pills to restore the regular movement of the bowels, and nature will do the rest. They keep the system in perfect order.

**She who Runs** may read. No woman, if she can read, can fail to know about **Pearline**. Then, if you're worn out with hard work or find your clothes going to pieces, you've only yourself to blame.

You'll have to choose your own way of washing. You can use soap and the washboard, and tire yourself out and rub your clothes to tatters.

You can use so-called washing-powders, imitations of **Pearline**, and have easier work, though they're eating up the clothes. Or you can use **Pearline**, wash in the easiest way, and be absolutely certain that there isn't the slightest harm.

**Send it Back** Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 425 JAMES PYLE, New York.

## LOSS OF VOICE

**After Acute Bronchitis**

CURED BY USING

**AYER'S** Cherry Pectoral

**A PREACHER'S EXPERIENCE.**

"Three months ago, I took a violent cold which resulted in an attack of acute bronchitis. I put myself under medical treatment, and at the end of two months was no better. I found it very difficult to preach, and concluded to try Ayer's Cherry

Pectoral. The first bottle gave me great relief; the second, which I am now taking, has relieved me almost entirely of all unpleasant symptoms, and I feel sure that one or two bottles more will effect a permanent cure. To all ministers suffering from throat troubles, I recommend Ayer's Cherry Pectoral."—E. M. BRAWLEY, D. D., Dist. Secretary, Am. Bapt. Publication Society, Petersburg, Va.

**Ayer's Cherry Pectoral**

GOLD MEDAL AT THE WORLD'S FAIR.

AYER'S LEADS ALL OTHER SARSAPARILLAS.



## 117,000

**White Baptists**

**In Tennessee!**

How are advertisers going to reach them?

There is only one way, the right way—put your ad in the

**Baptist and Reflector.**

The cost will be small—the result large.

A postal will bring you sample copy and terms. Write to-day.



## Norfolk and Western Railroad.

The—

**SHENANDOAH**

Limited

EAST.

A solid vestibule train

**CHATTANOOGA**

TO

**NEW YORK**

Via Bristol and Washington.

Pullman's finest Dining Cars and Sleepers, vestibule coaches throughout without change.

The Scenery of the Shenandoah Valley Route is unsurpassed.

All information cheerfully furnished.

WARREN L. ROHR,
Western Pass. Agt., 119 W. 9th St.,
Chattanooga, Tenn.

W. B. BEVILL
G. P. A., Roanoke, Va


### 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

COFFMAN.—Died at his home on Sept. 22, 1895, Robert Coffman, aged 74 years, 6 months and 5 days. He lived in the fourth district, Giles County, Tenn.; had been a member of the Baptist Church about forty years; was serving as deacon in the church at Shoal Creek, Giles County, Tenn., when he died. He had been faithful to all his trusts, and always present at his Conference meetings, and truly a model of piety. He was a worthy member in the Masonic order, and was buried by them with the honors of their order in the presence of a large crowd of friends and kinsfolk. He had so lived that his enemies were few and his friends were many. His life was truly worthy of imitation. Shoal Creek Church has lost one of her best members. He was ever ready to contribute of his means liberally and cheerfully to the cause of Christ. He proved his faith by his works. May the Lord answer his prayer in the salvation of all his children, and may his companion sorrow not as those who have no hope, and may her Christian prospects ever grow brighter until she is called to meet him in the upper sanctuary.

J. M. JOHNSON, Pastor.

HOTCHKISS.—Whereas, By the hand of him who knoweth all things best, our beloved Brother J. J. Hotchkiss was on the 12th day of October, 1895, taken from among us and his spirit carried by the guardian angels to the home beyond the Jordan prepared for the final and the faithful of this life.

Whereas, By this stroke of the divine hand we feel that the church and Sunday-school at this place have lost one of their best members and this neighborhood one of its best citizens and feel impressed to say that Brother Hotchkiss who, 64 years old at his death, had shown by his daily walk and works for the Master during the last 40 years of his life, that he had been as he modestly professed to the world, redeemed by the blood of our Savior and sealed with God through Christ during these years whither his spirit has gone, and that during his membership of this church and Sunday-school for the last 20 years of his life, he was a strong support and stay to both, for he was always found at his post of duty ready to uphold and advance the Redeemer's cause, we the Sunday-School at Providence, Loudon county, Tenn., do therefore hereby express our sincere sorrow for the loss of our beloved brother, but feel that our loss is his eternal gain, and express to his kindred and the members of his household from which he was taken our heart-felt sympathies, and hereby direct that a copy of this expression of this Sunday-school be spread on the minutes and copies be sent to the *Loudon County Record, and Lenoir City Leader* and the BAPTIST AND REFLECTOR. Adopted by a unanimous vote of the Sunday-school in session October 27, 1895.

W. A. ELDRIDGE,
W. J. WELLS,
J. A. WELLS.
Committee.

WRITE
**Dr. W. H. MILHOLLAND,**
1531 Prytania St.,
NEW ORLEANS, LA
SPECIALIST:
Catarrh, Consumption, Rheumatism, Malarial Diseases, Blood & Skin Affections
Sole Owner of the Great "CHAMBERS-MILL" Catarrh Cure, Used early will prevent CONSUMPTION.
Patients cured at their homes as successfully as in New Orleans. Write for full particulars in any case. Free



## ...500...

"GOSPEL VOICES" were given away, and now we propose to

*GIVE AWAY 1,000*

on condition that any Sunday School Superintendent, Gospel Singer or Leader will send us 8 two cent stamps, for each copy ordered: Only two (for 30 cents) to one address. You can have either round or shape note. It is board bound, handsome cover. It is the latest; the cheapest. Order immediately.

**Southwestern Publishing House,**
208 N. COLLEGE ST.,
*Nashville, Tenn.*



## THE HOLMAN SELF-PRONOUNCING S. S. TEACHERS' BIBLES ARE STILL in the LEAD.

**The INDISPENSABLE PRONOUNCING FEATURE has given them the Preference over all others.**

**NEW and IMPROVED EDITIONS just published:**
**EMERALD,** 16mo. Bible with "Helps," Illustrations and References.
**EMERALD,** 24mo. Bible, Text only. No References.
**BOURGEOIS,** 8vo. With Newest "Aids," with and without Illustrations.
**MINION,** 8vo. With Newest "Aids," with and without Illustrations, etc.
Ours is the only Complete Line of SELF-PRONOUNCING S. S. TEACHERS' BIBLES IN THE WORLD.

We also invite attention to our newly published and elegant SELF-PRONOUNCING NEW TESTAMENTS IN
**PICA TYPE 16mo.** With and without the Book of Psalms.
**EMERALD TYPE 24mo.** With and without the Book of Psalms.

And to our Standard and Popular Editions of Family and Pulpit Bibles. We use the Best Material and Guarantee the Finest Workmanship.

FOR SALE BY ALL BOOKSELLERS.

**A. J. HOLMAN & CO., Ltd., Publishers, 1222 Arch St., Philadelphia, Pa.**



## Don't Try To Quit.

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

THE ROSE TOBACCO CURE

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

**THE ROSE DRUG COMPANY,**
**2105, 2107 Third Avenue, Birmingham. Ala.**

OUR GUARANTEE.—We offer three Tablets for $2.50, and in case of failure to cure, money will be refunded. We vote fair and prefer your good opinion to your money. All we ask is a fair trial, as out of the thousands who have used it, not one out of every 100 have been cured. Beware of counterfeits. The better an article the more it will be imitated. There are some feeble and nasty imitations of our cure on the market now.


### To Florida in a Hurry.

That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibuled sleeping-cars through from Nashville to Jacksonville, Fla., by Chattanooga, Lookout Mountain, Kennesaw Mountain, Atlanta, Macon, and Lake City, leaving Nashville 7:30 a. m., daily, taking up direct connections in Union Depot, Nashville, with night trains. The rates by this line are as low as the lowest, and you get the benefit of superior service, lightning schedule, and pass through the largest cities, grandest mountain scenery, more points of historical interest than any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. W. Knox, Ticket Agent, Union Depot; A. H. Robinson Ticket Agent, Maxwell House, or W. L. Danley, General Passenger and Ticket Agent, Nashville, Tenn.


## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



CANCER—Dr. John R. Harris, of Fort Payne, Ala., Cured us of Cancer: N. D. Johnson, 41 S. Broad St., Atlanta Ga.; J. S. Riffen, Minden, La.; Sallie Liles, Looxohoma Miss.; W. W. Dabney, M. D. Loch, Miss.; Mrs. Jas. O. Bryan, Mexico, Mo.; N. R. Phillips, Tax Collector Dale Co., Ala.; Argusta, Ala.; A. C. Rinehart, Summerville, Ga.; J. W. Russell, Orange Heights, Fla.; W. A. Retherford, Linwood, Ind.; Z. T. Watkins, Forsyth, Ga. Each of us cured at home. Send three two cent stamps to Dr. Harris and get book and literature. His home treatment cost from $20.00 to $35.00.


### Harvest Bells.

Nos. 1 & 2, 30 cts; No. 3, 35 cts.—three combined with Appendix and Rudiments 75 cts., postpaid, round and shape notes and words only. I have hundreds of letters from many of our best pastors, superintendents, teachers in Sunday-schools and teachers of vocal music saying in substance, "It is the best of all" Dr. J. B. Gambrell, President of Mercer University, Macon, Ga., says, "It is the only song book of the kind fit to be used in Baptist churches and Sunday-schools. There is not a heterodox line in it" Address W. E. Penn, Eureka Springs, Ark., or BAPTIST AND REFLECTOR. Books will be shipped from St. Louis, Mo., or Nashville, Tenn.




## MISS MARIE LOUISE BAILEY

**Prevented From Appearing in Public—Her Finger Pronounced Incurable.**

**Used the Electropoise, and in Two Weeks Was Enabled to Continue Her Season's Work.**

No. 101 East 25th Street, New York, N. Y.—Mr. J. E. DuBois, Pres't Dear Sir: After a hard season of over seventy-five concerts, I found myself thoroughly tired out, and also having a bad finger. I had the good fortune over a month ago to use the Electropoise for the first time. My finger was in a very bad condition, and was pronounced incurable unless the bone was scraped. I applied the Electropoise regularly, and to my great delight and astonishment I not only felt like another person physically, but my finger had improved so much in two weeks' time that I was enabled to appear in public again.

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.
Pianiste.

**WHAT THE ELECTROPOISE DID**

**In Our Family—Rented Four Months for $10.**

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.

Jackson, Tenn., November 30, 1894.

Rented four months for $10. Send for particulars. Mailed free to any address.

**DuBOIS & WEBB,**
Chamber of Commerce Building,
Nashville, Tenn.



## CHURCH LETTERS.

**Send ten cents in stamps and you will receive four copies of our new, handsome and complete Church Letter. You will like it. It comprises a Letter of Dismission in regular form, a return Notice of Reception and printed marginal stub, for preserving a permanent record.**

**Prices: One dollar pays for fifty letters, bound in board cover. Fifty cents pays for twenty-five letters in strong manilla cover. All sent by mail, post free Address BAPTIST AND REFLECTOR, Nashville, Tenn.**



—We want live, active agents all through Tennessee to sell Palmer's Magnetic Inhalers for us. We have secured the exclusive right for the whole State. Liberal terms to agents on application. Price 50 cents. Easily handled and easily sold, a most valuable remedy for headache and pulmonary troubles. Address BAPTIST AND REFLECTOR.


### OBITUARY.

BATES.—Died on the 20th day of June, 1895, near La Guardo, Wilson County, Tenn., Bro. William Bates. He was 78 years and 3 months old. He joined the La Guardo Baptist Church over twenty years ago, and remained a consistent member until his death. He left a wife and a large circle of relatives and friends to mourn his loss. But they do not mourn as those who have no hope, for they feel sure that he is at rest with his Lord and Master.

S. G. SHEPARD, Pastor.

SHACKELTON.—We have again been reminded of the fact that the young must die as well as the old. On the afternoon of October 2nd, little Allen, the only son of Mr. and Mrs. Robert Shackelton, died. He was born Dec. 3, 1887. His last illness was for only a few hours, having congestion. Every medical aid possible was tried, but to no effect. Soon the death angel claimed him for His own. It has not been reserved until after his sickness and death to say that he was an intelligent, good-natured and lovable child. At school he was a favorite with large and small. Only two days before his death he was with us, and never can we forget with how much enthusiasm he sang "Jesus the Light of the World" at devotional exercises. He was such a promising youth, the idol of his parent's hearts! Yet a loving Father saw fit to take him from them.

"And the mother gave in tears and pain
The flowers she most did love;
She knew she would find them all again
In the fields of light above.

"O, not in cruelty, not in wrath
The Reaper came that day:
'Twas an angel visited the green earth
And took the flowers away."

With hearts full of sympathy for the bereaved, we point them to God, who "is our refuge and strenghth, a present help in trouble." His teacher,

MARTHA CONN.

Templeton, Tenn.

### A Few Illustrations.

I want to illustrate a few ideas to my brethren: Suppose we go to the depot and there we find an engine and twenty or twenty-five loaded freight cars attached together, and it cannot move till they get up the steam. Then the engineer steps up and takes hold of the engine and moves right out with all of this freight. So God's business can't move without steam. Money is the steam in God's business. As a man's business widens so does his money have to widen with it. As God's business widens and spreads, so it takes money in proportion. There is a class of people always sitting around and complaining about it taking so much money to run His cause. I suppose they think they pay theirs by complaining.

I wish to speak about the State Convention. I was there, and was very well pleased with its proceedings. So many brethren seemed to be in harmony and love with each other, and trying to advance the cause of Christ.

I wish to illustrate another idea: The speakers were like crowing roosters and the people were the hens; and they crowed and crowed until the hens cackled and laid their eggs, and the pledges made were the eggs. They laid over 11,200 eggs. I hope every dollar of these pledges will be paid.

PETER BRAKEBILL.

Rockford, Tenn.


**It Is a Well Known Fact**

that crystalized Japanese menthol (such as is used in Palmer's Magnetic Inhalers) acts directly on the mucus membrane of the throat, nose and lungs, thereby forming one of the best, safest and most agreeable of all antiseptics. Try the inhaler for colds, headaches, catarrh, etc., and you will be surprised at its wonderful curative qualities. Sent by mail, postpaid, 50 cents. Stamps taken. See advertisement on another page of the BAPTIST AND REFLECTOR.



## Premium Book for Everybody

**Touching Incidents**

—AND—

**Remarkable Answers to Prayer.**

BY S. B. SHAW.

**INTRODUCTION BY JAS. H. POTTS, D.D.**

The incidents are not only touching, but touch hearts for good. They are impressive, apt and condensed. The Answers to Prayer are among the most remarkable and authentic that can be found.

Many of them were written expressly for this work. Others were gleaned from widely extended sources. Among them will be found choicest collections from John Wesley, Charles G. Finney, John B. Gough, D. L. Moody, George Muller, John Knox, Martin Luther, C. H. Spurgeon, T. DeWitt Talmage and others.

It is written in clear, simple, forcible language, yet it presents rich variety, and is just from the press—42 illustrations; 128 pages; size, 8x12 inches when open. It will bring joy into your home and can be secured with but very little exertion.

Young and old, saved and unsaved, all read it with delight. Leaders of the various Christian denominations commend it highly.

**PREMIUM OFFER.**

1. To every **boy or girl** who will send us **one new subscriber and $2.10** we will send a copy of the book, besides the paper for a year to the subscriber.
2. To every old subscriber who will send us $2.10 we will send a copy of the book, together with the paper for a year. Address

**BAPTIST AND REFLECTOR, Nashville, Tenn.**



**You only see One Line**

That's because there is only one line running Through Coaches Free Reclining Chair Cars and Pullman Palace Sleepers between Memphis and principal points in Arkansas and Texas without change.

This line traverses the finest Farming, Grazing and Timber Lands and reaches the most prosperous Towns and Cities in the GREAT SOUTHWEST.

IT IS THE—

COTTON BELT ROUTE

WRITE FOR A COPY of "Homes in the Southwest," "Through Texas," "Texas Lands," or "Truth About Arkansas." Mailed to any address upon application.

W. G. ADAMS,
Traveling Pass Agent,
Nashville, Tenn.

E. W. LaBEAUME,
Gen'l Pass and Ticket Agt.
St. Louis, Mo.



## Church Roll and Record Book.

A blank book, with printed **Articles of Faith, Rule of Decorum** etc., suitable for Baptist Churches. **Copious Index for Names of Members,** showing at a glance any **Member's Standing;** how and when received; how and when dismissed—in separate columns; also column for remarks. Contains ruled paper in back sufficient to record **Minutes of each Church Meeting for twelve years,** allowing one full page for minutes of each meeting, which seldom requires more than one-fourth of a page.

Price, by mail, post-paid, for 3-quire book, as above.....$3.00

Address: BAPTIST AND REFLECTOR, Nashville, Tenn.

EDUCATIONAL.

The leading School and Teachers Bureau of the South and Southwest is the

National Bureau of Education.

MISS CROSTHWAIT and J. W. BLAIR, Prop'rs. Willcox Building, Nashville, Tenn.
Send stamp for information.

JAMES T. CAMP,
PRINTER & PUBLISHER.

317 Union St., Nashville, Tenn.

Catalogues, Letterheads, Noteheads, Billheads, Envelopes, Wedding Invitations, etc., in first-class style, at reasonable prices. All kinds of legal blanks for Magistrates and Notaries Public. Postage paid. Write for estimates.

Established 1857.

The Great CHURCH LIGHT

Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl St., N.Y.

IRON FENCE. Very cheap to enclose Cemeteries. Catalogue free.
J. W. Rice, Atlanta, Ga.

Our New Leader

Made of Genuine Dongola, solid leather sole and inner sole. All styles and sizes. Fit and quality guaranteed. Catalogue of all grades of boots and shoes free.
POSTAL SHOE CO.,
64 Federal Street,
Boston, Mass.

$1.45

Are You Going

NORTH,
SOUTH,
EAST,
WEST?

—IF SO TAKE THE—

L. & N.

(Louisville & Nashville Rail Road.)

AND YOU WILL BE CARRIED THROUGH WITH

The Maximum of Speed,
The Maximum of Comfort,
The Maximnm of Safety,
AND
The Minimum of Rates.

C. P. ATMORE, Gen Pass Agt

RAIL ROAD LANDS

For Sale at Low Prices and on Easy Terms.

The Illinois Central Railroad Company offers for sale on easy terms and low prices, 150,000 acres of choice fruit, gardening, farm and grazing lands located in

SOUTHERN ILLINOIS

They are also largely interested in, and call especial attention to the 600,000 acres of land in the famous

YAZOO VALLEY
OF MISSISSIPPI

lying along and owned by the Yazoo & Mississippi Valley Railroad Company, and which that Company offers at low prices on long terms. Special inducements and facilities offered to go and examine these lands, both in Southern Illinois and in Yazoo Valley." Miss. For further description, map and any information address or call upon E. P. SKENE, Land Commissioner No. 1. Park Row, Chicago, Ill.; or G. W. McGINNIS, Ass't. Land Commissioner, Memphis, Tenn

YOU Put Your Foot In It

when you buy inferior soap instead of the genuine

CLAIRETTE SOAP.

The favorite of every woman who ever used it either in the laundry or for all around the house cleaning. Sold everywhere. Made only by

THE N. K. FAIRBANK COMPANY, ST. LOUIS.

PIANOS:

BALDWIN,
ELLINGTON,
VALLEY GEM.
HAMILTON ORGANS.

The factories making the above Pianos and Organs are owned and operated by D. H. BALDWIN & CO. Our extensive facilities enable us to give better value for the money, to Piano and Organ buyers, than other firms in the South.

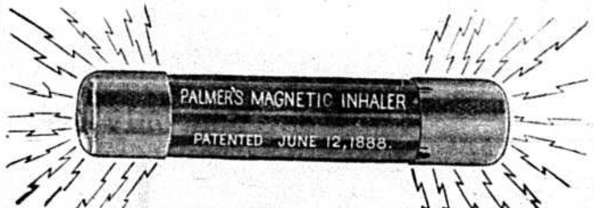
We will sell any instrument we make or handle at factory prices on easy terms. Before making a purchase, call on or write us for catalogues, prices and terms. Instruments rented, tuned and repaired.

We are also sole agents for the Decker Bros., Haines Bros., and Fischer Pianos and J. Estey & Co., Organs.

Special inducements offered on Church and Chapel Organs.

D. H. BALDWIN & CO. Nashville Store, 517 Church St.

A GREAT REMEDY FOUND.




For the Prompt Relief and Speedy Cure of Colds, Catarrh, LaGrippe, Hay Fever, Bronchitis, Headache, Asthma, Sore Throat, Hoarseness, and all Diseases of the Nose, Head, Throat and Lungs.

Unequalled for convenience, durability, neatness, power and immediate results. Always ready for use, vest-pocket size. One minute's use will convince you that it is an absolute necessity for every person in every family. In use and endorsed by over 10,000 clergymen. Sufferers of headache and bad colds will find in it immediate relief.

Price 50c., postpaid. Liberal discounts to agents by dozen lots. Cash must accompany all orders. Remitances may be made either in cash, money order, or 2c stamps.

Address BAPTIST AND REFLECTOR, Nashville, Tenn.

THE FAMOUS

STARR PAINO,

That received the award of merit at the World's Fair, is regarded by many as the highest standard of excellence.

WHILE IT IS ONE OF THE BEST AND MOST COSTLY PIANOS MADE.

Yet, by their system of selling direct to the people, saving all middlemans's profits, they are able to furnish it at a price within the reach of tousands who could not otherwise get a first-class Piano; and to this end they have established their Southern Distributing Depot with the Jesse French Piano & Organ Co, Nashville, Tenn., who can furnish you at factory prices. They also have a full line of other makes of Pianos from $175 and upward. Organs from $40 and upward. Don't buy a cheap Piano, but buy a GOOD PIANO CHEAP. For further particulars, write to the

Jesse French Piano and Organ Co.,
NASHVILLE. : : TENN.

HO! FOR ATLANTA.

Don't fail to see our splendid Exhibit at the great Exposition. The same class of goods that took the highest awards at the World's Fair. CARRIAGES, BUGGIES, WAGONS, BICYCLES, HARNESS, SADDLES, ETC. at factory prices. As manufacturers we save you 20 to 50 per cent. All work Guaranteed. Send for our latest and biggest Catalogue, showing new styles, improvements, and lowest prices. It's free. Write today. "A" Grade $60. "A" Grade $60.
ALLIANCE CARRIAGE CO., MANUFACTURERS, CINCINNATI, OHIO.
Mention the name of this paper when you write.

HUGHES' TONIC. "OLD RELIABLE. Cures Chills SURE.

50c. & $1 Bottles. Druggists Have It

WHY SUFFER? Sure Relief. Reliable. Palatable.
Dispepsia! Indigestion! Constipation!
ROBINSON'S Lime Juice & Pepsin.
50c. & $1 Bottles. Druggists Have It. You will like it.

WATCHES WATCHES

Our 96-page catalog sent to any address, illustrates and prices many patterns of solid gold, solid silver, gold filled and nickel watches suitable for ladies and gentlemen, misses and boys. Write to them.
C. P. Barnes & Bro.
554 West Market St.
Louisville, Ky.
This firm is reliable.—Baptist & Reflector.

BELLS all kinds, big and little—for Church and School, for Fire, Factory and Farm. Catalogue FREE.
AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH.

POSITIONS GUARANTEED

under reasonable conditions. Do not say it can not be done, till you send for free catalogue of

DRAUGHON'S PRACTICAL
Business College,
Nashville, Tenn.

This College is strongly endorsed by bankers and merchants. FOUR weeks by Draughon's method of teaching bookkeeping is equal to TWELVE weeks by the old plan. Special advantages in Shorthand, Penmanship and Telegraphy. Cheap board. Open to both sexes. No vacation. Enter now. Railroad Fare Paid.

HOME STUDY. We have recently prepared books on BOOKKEEPING, SHORTHAND AND PENMANSHIP especially adapted to "home study." Write for "Home Study" circulars at once.

BUY DIRECT FROM FACTORY AT WHOLESALE PRICES
Save dealers and agents profits. Sewing machines guaranteed first-class. Shipped anywhere. 150,000 in use. Write for descriptive circulars and prices, free.
J. H. Seed Sewing Machine Co., Newbern, Tenn.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, Ohio, U.S.A. Best Ingot Copper and E. India Tin. CHURCH BELLS, PEALS AND CHIMES. Best Rotary Yoke Wheel and Friction Rollers. Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

It Will Pay You

to advertise in the

Baptist and Reflector.

It is the only way by which you can reach the

LARGE NUMBER

of Baptists in Tennessee.

Large, first-class advertisers have often testified to its merits as an advertising medium.

OUR RATES

are lower in proportion to circulation than any paper in the South.

Write for terms and sample copy.

# Baptist and Reflector

THE BAPTIST, Established 1836.
THE BAPTIST REFLECTOR, Established 1871.
Consolidated August 14, 1889.

SPEAKING THE TRUTH IN LOVE.

Published every Thursday. Entered at the postoffice at Nashville, Tenn., as second-class matter.

Old Series, Vol. LIX. NASHVILLE, TENN., NOVEMBER 21, 1895. New Series, Vol. VII., No. 14

## CURRENT TOPICS.

ONE of our exchanges speaks of making the *amend honorably* to some brother. We suppose that this was, of course, a typographical error, and that what the editor wrote was *amende honorable.*

Two important decisions have been made by the management of the Tennessee Centennial Exposition. One is that no charge shall be made to exhibitors for floor space, and the other is that the Parthenon, in which the fine arts are to be shown, shall be made absolutely fire-proof.

THE Sovereign Lodge of the Independent Order of Odd Fellows recently adopted and made public the following amendment to their Constitution: "Sect. 5. No saloon-keeper, bartender or professional gambler shall be eligible to membership in this order." This is one of the healthiest signs of the times that we have seen in a good while. Now let the Masons, the Knights of Pythias and other such organizations adopt a similar amendment to their Constitution. Saloon-keepers, bartenders, gamblers, and such like characters have no business in any decent society. They are a nuisance and a disgrace to such society, or indeed to any community outside of hell.

A GREAT deal has been said about the enforcement of the Sunday law (that is, the law against keeping saloons open on Sunday) in the city of New York. Much ado was made over it in the recent election, and it is probable that the strenuous efforts to make the law unpopular had considerable weight in giving victory to Tammany. There is another side to the matter, however, which the politicians are not disposed to see. One police commissioner recently testified that he had received hundreds of letters from the wives and mothers of the laboring men of the city "thanking him in the warmest terms for the great benefit conferred upon them, and saying that since the law was enforced they had received the money which would have otherwise been squandered in the saloon on Sunday." The *Examiner*, from which we take the above statement, also says: "And the large increase in the deposits in the savings banks show that the loss of the liquor dealer has been the gain of the poor." If there were no other reasons for the enforcement of the Sunday closing law it seems to us that this would be sufficient to demand its enforcement constantly. And then does not every one see that if shutting up the saloons on Sunday has this effect, shutting them up every other day in the week would have the same beneficial effect, only in a multiplied degree? It is impossible to escape this logical conclusion.

AFFAIRS around Constantinople are approaching a crisis. The Sultan has so often broken his promises to carry out the reform measures in Armenia demanded by the powers, and has adopted such dilatory tactics to delay the carrying out of these reforms that the powers seem to have become impatient, if we may not say disgusted, and they determined to make a show of force. The fleets of the allied powers have been gathering in Salonica Bay, prepared to enforce their demands if necessary. The Sultan is reported to have become thoroughly alarmed at last. He is, however, in a desperate situation. If he refuses to grant the demands of the powers, they will proceed to capture Constantinople and dismember the Turkish empire, partitioning it among themselves. If he accedes to these demands, the fanatical Turks will probably depose him from the Sultanship, and it is not unlikely will murder him. In fact, threats have already been made against his life, and he is in constant dread of assassination. He seems literally to be "between the devil and the deep blue sea"—the Turks representing the devil and the allied powers, with their ships, the deep blue sea. No wonder he is said to be almost crazy. Something will have to be done, though, and that right soon. What that something will be no one can certainly tell now. We hope, however, and we are inclined to believe, that it will be the dismemberment of the Turkish empire and the retirement of the Turk from European soil.

LAST week the long distance telephone lines were opened to Nashville. We had the privilege of hearing a gentleman in Nashville converse with one in Chicago, a distance of about 400 or 500 miles. We could understand everything that was said by the gentlemen in Chicago as distinctly as if he had been talking through a telephone in Nashville, and almost as distinctly as if we had been face to face with him. The lines extend also to New York and even as far as Augusta, Me., 1,500 miles away, and conversations were readily carried on between gentlemen here in Nashville and others in these cities, as well as in other cities far away. This is certainly very remarkable. We are not sure but that it is the grandest material achievement of this nineteenth century. We should not be at all surprised to see a sub-marine telephone cable, like the telegraph cable, before the end of the century, and to hear a man in Nashville talking to one in London, or Paris, or Rome, or Constantinople, or even Pekin and Yokohama. Why not? This would not be one-half so wonderful to us as what we have already seen would have been to our fathers half a century ago, or even to us a quarter of a century ago. What does it all mean? It means, we believe, more than commerce. We despise the materialistic tendency of this nineteenth century to interpret every improvement in the world to mean simply money. We believe that God's hand is in it all, and that through it He is preparing a way by which the gospel may be preached in all the world. It is an advance guard of the King, who is making ready to come to get his kingdom.

## How Shall We Educate Our Girls?

BY DAVID STARR JORDAN, LL.D.,
President of Leland Stanford University.

The subject of the higher education of young women at present usually demands answers to these three questions:

1. Shall a girl receive a college education?

2. Shall she receive the same kind of a college education as a boy?

3. Shall she be educated in the same college?

First, shall a girl receive a college education? The answer to this must depend on the character of the girl. Precisely so with the boy. What we should do with either depends on his or her possibilities. Wise parents will not let either boy or girl enter life with any less preparation than the best they can receive. It is true that many college graduates, boys and girls alike, do not amount to much after the schools have done the best they can with them. It is true, as I have elsewhere insisted, that "you cannot fasten a $2,000 education to a fifty cent boy," nor to a fifty cent girl, either! But there is also great truth in these words of Frederick Denison Maurice: "I know that nine-tenths of those the university sends out must be hewers of wood and drawers of water. But if we train the ten tenths to be so, then the wood will be badly cut and the water will be spilt. Aim at something noble; make your system of education such that a great man may be formed by it, and there will be manhood in your little men of which you do not dream."

It is not alone the preparation of great men for great things. Higher education may prepare even little men for greater things than they would have otherwise found possible. And so it is with the education of women. The needs of the times are imperative. The noblest result of social evolution is the growth of the civilized home. Such a home only a wise, cultivated and high-minded woman can make. To furnish such women is one of the noblest missions of higher education. No young women capable of becoming such should be condemned to a lower destiny. Even of those seemingly too dull or too vacillating to reach any high ideal of wisdom, this may be said, that it does no harm to try. A few hundred dollars is not much to spend on an experiment of such moment. Four of the best years of one's life spent in the company of noble thoughts and high ideals cannot fail to leave their impress. To be wise and at the same time womanly is to wield a tremendous influence which may be felt for good in the lives of generations to come. It is not forms of government by which men are made or unmade. It is the character and influence of their mothers and their wives. The higher education of women means more for the future than all conceivable legislative reforms. And its influence does not stop with the home. It means higher standards of manhood, greater thoroughness of training and the coming of better men. Therefore let us educate our girls as well as our boys. A generous education should be the birthright of every daughter of the republic as well as of every son.

Second, shall we give our girls the same education as our boys? Yes and no. If we mean by the *same*, an equal degree of breadth and thoroughness, an equal fitness for high thinking and wise acting, yes, let it be the same. If we mean to reach this end by exactly the *same* course of studies, then my answer must be no. For the same course of study will not yield the same results with different persons. The ordinary "college course" which has been handed down from generation to generation is purely conventional. It is a series of compromises in trying to fit the traditional education of clergymen and gentlemen to the needs of men of a different social era. The old college course met the special needs of nobody, and therefore was adapted to all alike. The great educational awakening of the last twenty years in America has come from breaking the bonds of this old system. The essence of the new education is individualism. Its purpose is to give to each young man that training which will make a man of *him.* Not the training which a century or two ago helped to civilize the masses of boys at that time, but that which will civilize this particular boy. One reason why the college students of 1895 are ten to one in number as compared with those of 1875, is that the college training now given is valuable to ten times as many men as could be reached or helped by the narrow courses of twenty years ago. In the University of to-day, the largest liberty of choice in study is given to the student. The professor advises, the student chooses, and the flexibility of the courses makes it possible for every form of talent to receive proper culture. Because the college of to-day helps ten times as many men as that of yesterday could hope to reach, it is ten times as valuable. The difference lies in the development of special lines of work and in the growth of the elective system. The power of choice carries the duty of choosing rightly. The ability to choose has made a man out of the college boy, and transferred college work from an alternation of tasks and play to its proper relation to the business of life. Meanwhile the old ideals have not risen in value. If our colleges were to go back to threshing and cut-straw of mediævalism, in other words, to their work of twenty years ago, their professors would speak to empty benches. In those colleges which still cling to those traditions the benches are empty to-day, or filled only with idlers. This to a college is a fate worse than death.

The best education for a young woman is surely not that which has proved unfit for the young man. She is an individual as well as he, and her work gains as much as his by relating it to her life. But an institution broad enough to meet the varied needs