





## CONTRIBUTIONS.

## Our South Carolina Letter.

Perhaps there has never been such wide-spread interest in education in Baptist circles in South Carolina as is clearly manifest just now. The various high schools and colleges are clamorous for patronage, and fine advantages are being offered the youth of the State. The schools at Yorkville and Orangeburg believe that two heads are better than one at the head of affairs. The first mentioned has W. O. Petty and G. T. Gresham as co-principles, the latter having S. C. Hood and John G. Harrison as co-presidents. The schools at Hartsville, Tigerville, Williston and Ridge Spring are well equipped as to teaching force for the year's work before them. It ought to be said, however, that the last two are not strictly associational high schools. The matter of affiliation of the denominational high schools will be brought before the next State Convention, and it is hoped that our school forces will be unified, that each school will be a part of a well-organized system culminating in Furman University and the Greenville Female College. There is no apparent difficulty in the way of bringing about this happy relation and co-operation, and it would greatly increase the efficiency of our educational machinery in the long run. Our schools are well distributed over the State, and petty jealousies cannot arise in securing patronage. Prophetic utterances are inspiring hope for a very prosperous year, both for our University and for the Female College.

A great convention is in session now in Columbia striving to frame a new Constitution for the State. From the party standpoint, it is a composite body, and it was feared that factions would be striving more for pre-eminence than for the pre-eminent good of the Commonwealth, but it is now probable that there will be good judgment enough to dominate the convention in the interest of the whole people. It is too early in the proceedings to do more than conjecture what will be the temper of the body and the character of its work. Of one thing we are assured in advance—the people of the State are not going to have the privilege of ratifying the Constitution or rejecting it by vote at the polls.

Another convention among Baptists is being talked about—a convention of the Baptist young people. It is probable that such a convention, if called at all, will convene in this city a day in advance of our State Convention. No special objection has been offered against the organizations known in our churches as Baptist Young People's Unions; and, if these unions choose to form a convention, opposition will doubtless be modest and tempered with discretion. It is desired that such a convention should inure to the benefit of the unions, and these in turn continue to serve in the churches with enthusiasm. There will be no wrangling and no bitterness, no disappointments because no scheming, if such a meeting shall be announced.

The period of summer revivals is nearing its end. The churches generally seem to have had meetings of interest, though none of remarkable power have been reported. Two churches in Greenville—Rutherford-street and Pendleton-street—held protracted meetings in August, contrary to city habits. Both were good meetings and will enable the churches to take up the work of winter with greater hopefulness.

Pastor Gardner is helping Dr. Manly in a meeting at Belton this week. He is leading the people of his congregation wisely and acceptably, and the

outlook for the dear old First Church is encouraging to both pastor and people.

Pastor Richards is away on a brief vacation at Chick Springs while some changes are being made about his pulpit. He has not been very strong recently, but it is hoped that a little respite will give him new strength to lead the Pendleton-street folks during the winter.

Pastor Derieux, of Spartanburg, has been in ill health during the summer, and took an extended vacation with much benefit.

Dr. T. M. Bailey, for ten years our faithful and successful Corresponding Secretary of State Missions, fell ill while away from home last week, suffering to such an extent as to render him unconscious for a time from erysipelas of the scalp. He is now resting at home, and is recovering rapidly, and hopes to resume his work in a short time. State Mission work is in wise and safe hands, and Dr. Bailey has the sympathy of the denomination throughout the State while passing through this affliction.

South Carolina is delinquent as to her contributions to missions. In this she regrets that she has so much company. But great things are expected of us, as you will see by consulting the apportionment of \$13,800 by the Southern Baptist Convention, to be raised for Foreign Missions, against \$7,200 apportioned to Tennessee. Now, I do not make this comparison to gratify pride. I do not feel puffed up over the fact that the State which nurtured my childhood is not equal to the State of my adoption in her zeal for Foreign Missions.

The "New Program of Missions" which Mr. Wishard outlines does not strike me as bearing the marks of divine approval and suggestiveness so clearly as Dr. Pierson would have us believe. The plan is this: "Convert the colleges of foreign mission lands into strongholds and distributing centers of Christianity; make them academies of the church militant to train leaders for the present crusade of evangelization." Colleges are not so easily "converted" as the theory would lead us to suppose. Even in Christian lands we find the task greater than is desirable to keep churches and colleges in close touch, to convert the colleges and keep them converted. To convert the government officials of heathen lands, their business men, or any other class, would be a great gain to the cause of missions; but the best originating and distributing center is a church bearing the stamp of divine approval. D. W. KEY.

Greenville, S. C.

## Experience.

When I want to hear of a battle, and from the description given me to try to get into my mind some definite idea of what a real battle is—its scene of desolation, destruction, carnage—I shall not ask the young cadet, with his gaudy uniform, shining buttons and polished rifle, who marches along with steady step and martial air—the admired of all beholders. What, pray tell me, does he know about a battle? Nothing, save what he has learned from the books or the inkling of an idea he has gotten from the sham battles, free from all danger, in which he takes the wildest delight. He can tell me nothing of the reality. But let me meet and grasp the hand of an old battle-scarred veteran of thirty odd years ago. His form is bending, his step is slow, his hair is gray, his face is wrinkled, and, in an empty sleeve, he carries the stump of his arm lost in his country's defense. He knows all about a battle. He has experienced its terrors, been exposed to its dangers. He has faced the cannon and seen his comrades lying all around

him on the field—torn, mangled, bleeding, dying. I sit and listen to him, because I know he knows what he is talking about.

So, when I want to know what God's grace is able to do for a poor human soul, I want to be told of it by one who has had experience of it. What, tell me, does the young student of theology, reared in a bright home, passing from it to college, and on to the theological seminary, and on into the ministry—not a ripple of trouble or sorrow on his life's sea—what does he know about "All things work together for good to them that love God," and all the other rich and blessed promises of God's word? He is a stranger to their full meaning, and all he says about them is theory and not experience. But let me sit by the side of some burdened, sorrowing, troubled child of God, over whose head clouds dark and heavy have broken in storms furious and destructive. Let me ask him or her what grace can do, and I am told of its richness, its fullness, its all-sufficiency, out of the trying and testing of God's promises. The humble, trusting child of God, who, in many a dark, desolate hour, has hoped on and struggled on, clinging in unwavering faith to the blessed assurances of God's word, can tell me from personal experience that God's promises are sure, steadfast, unchanging, and his grace all-sufficient in every time of need.

Yes, I want the lessons of actual, personal experience, and not mere theory—not the mere learning of the books. Let it be the voice, cheering and helpful, of one who can say to me: "I know whom I have believed." (2 Tim. i. 12.)

May each one of us learn ourselves, from our own experience, that divine grace can sustain in every hour of human need, and then we can help those about us by telling of our experience in testing God's promises.

O. C. P.

Wartrace, Tenn.

## Scraps.

At our communion tables we use unleavened bread. This is right. The Jews were forbidden to use leaven in any offering made to the Lord by fire. (Deut. xvi. 3.) The Passover was a memorial service and the idea of purity in God's service was made prominent in it. Leaven is corruption just as far as the fermentation has been carried. Fermentation is the beginning of decay. It is decomposition—the disintegration of substance. Alcohol is the product of decomposition, whether obtained by distillation or fermentation. The result is the same. A substance in which the process of decay has been carried to a certain extent is obtained. Now, are we consistent as Christian people when we exclude fermented bread from the communion table and use fermented wine? Do we not dishonor God and degrade ourselves when we use a substance in his service which he has pronounced corrupt, and which produces corrupt thoughts, words and acts in those who use much of it? The Savior calls the corrupt doctrine of the Pharisees "leaven" in Matt. xvi. 6, and Paul, in 1 Cor. v. 7, urges Christians to "purge out the old leaven," and gives as a reason that "Christ our Passover is slain for us," and entreats to put away the "leaven of malice and wickedness," and to keep the feast "with the unleavened bread of sincerity and truth."

We Baptists claim to stand upon Bible ground in our faith and practice, but do we not woefully fail sometimes in the spirituality of our lives? Do we not make our boasting vain when we let our various missionary enterprises languish for lack of money with prayer and faith to back it? And

since we have failed to carry the Gospel to the world and God now is sending the world to our very doors, why do we stand idly by with open-mouthed wonder while this Roman and heathen world deliberately proceeds to undermine the very foundations of civil and religious liberties? Why does not the converting influence of the Gospel proceed at once from our pockets and our mouths to make them good Christian citizens?

Why do so many writers in the papers speak in fulsome praise of good ministers who are only agents in God's hand for doing good? Is it because they cannot think of anything else to say? It is right and proper to bestow a private word of encouragement upon our pastors or other workers. "A word fitly spoken is like apples of gold in pictures of silver." A weary pastor often needs helpful, sympathizing words to cheer him under discouragement. Then, "a word spoken in due season," how good is it! But newspaper praise is often written with a pen and not felt in the heart.

Why is it that one man should wear himself out while hundreds sit idly by doing comparatively nothing? Why should one man burn up with a consuming zeal for souls while Christians generally look complacently on with only a passing comment in favor of the man who is about his Master's business? Every Christian should be a soul-trap—a hand-net for catching the souls of sinners. If any Christian for any reason cannot himself fish, then it is manifestly his duty to supply bait to those who do fish, or, in other words, furnish the money to do the work, and thus become a partner in the business. D. V. CULVER.

Dayton, Tenn.

## "An Altar in a Baptist Church."

Baptist churches should take the Bible for authority in all things.

Does the Bible authorize a Baptist church to erect a literal altar? No, but on the other hand it forbids anything of the kind.

The Bible idea of an altar is a place in the temple, the court of the priest, of whole burnt offerings; also a place of incense which stood in the Holy Sanctuary; and again, any place where literal sacrifices are offered. Metaphorically, it is used to signify the cross on which the Savior was offered, as seen in Heb. xiii. 10.

Now, with this Bible idea of an altar, how is it possible for Baptist churches to have altars without going into literal idolatry and opening Roman Catholic churches?

Jesus Christ offered himself once for all as a sacrifice for sin. He paid the debt. He is the High Priest. The sinner must go direct to him. To have an altar for sinners, where they are to weep and wall over their sins, is to reject the Lord of Glory and put him to an open shame. It is contrary to the Bible doctrine of salvation by grace. It is a relic of the priesthood that is a travesty upon the Gospel of our Lord and Master.

J. J. PORTER.

Jerseyville, Ill.

## State Convention.

The Tennessee Baptist Convention will convene at Mossy Creek at 10 a. m. October 16th. The railroads agree to sell tickets at one and one-third fare on the certificate plan. Pay full fare going, taking a certificate from the agent to that effect, and you can return on one-third fare. Any Baptist in the State or any church which contributes to the Boards of the Convention \$5 will be entitled to membership in the Convention. A large delegation is desired. The church at Mossy Creek will gladly entertain all who attend. J. D. ANDERSON, Recording Sec'y.

Memphis, Tenn.

## OUR PULPIT.

## A Rock.

[Extracts from the introductory sermon preached by Rev. Lucius Robertson at the Eastanalee Association.]

With a confession of my own weakness, and regretting that I am not a finished Greek scholar, that I might give you a learned and classic sermon on this occasion, I come, brethren, praying that God may help me to preach you a plain, simple sermon on Matt. xvi. 17, 18. Strange as it may seem, yet I have never heard or read a sermon on this very familiar passage of Scripture, therefore I feel especially that I need your prayers that I may rightly interpret it, and that the Spirit of God may direct it to your edification.

"And Jesus answered and said unto him: Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

After carefully reading the text, put special stress upon the words, "upon this rock," and then let us examine together the rock. We are told in the Revelation which was given to John on Patmos, where the "holy city" is described, that "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. xxi. 14.)

There are two things about this passage that separate it from all connection with the text:

1. These foundations were under the "holy Jerusalem" and, therefore, have no necessary connection with the foundation of the church. One is in heaven, while the other is on earth.
2. Whatever these foundations may have been, they simply and only had the names of the apostles. The apostles themselves were not in the foundation, but they were honored by having their names inscribed there. In our text nothing is said of names but "upon this rock."

The inspired writer, Paul, assuring the Ephesians that they are not strangers to God, but members of his family, says: "And are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner," etc. (Eph. ii. 20.)

Some go so far as to confound our theme with the above quotation; but let's see:

1. "The foundation of the apostles and prophets" does not mean upon the "apostles and prophets themselves, but means either the foundation belonging to them, or the foundation laid by them, or the foundation upon which they themselves were built. We may accept either or all of these meanings, and yet give us no light on the rock."

2. "Jesus Christ himself being the chief corner"—but it is the bed-rock foundation that we are searching for. Matthew says: "The stone (Greek *lithon*) which the builders rejected, the same is become the head of the corner." (Mat. xxi. 42.) We find this statement repeated several times in the Bible. Evidently this refers to Christ, and yet it says nothing of building a church here, nor can we safely confound *lithon*—a stone, and *petra*—a rock. The "head of the corner" surely cannot be the dug foundation beneath the building of our sermon—the church.

Paul, writing to the church at Corinth, assuring them that they were co-laborers together with God, and that God dwelt in them, and that by his grace he had laid a foundation for others to build on, solemnly exhorts them to take heed how they build thereupon, then adds: "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.)

Ah! Now we seem to have struck the keynote, and I know some of you think so, by the way you nod your heads at that quotation.

Now let's notice the reading:

1. "Other foundation can no man lay." The workmen who build a house, if they build right, first dig deep, and when they have reached a solid rock or firm ground, they begin to build—first laying the foundation, then erecting the rest of the structure upon that. That structure not having a well-laid foundation, and that laid on a firm ground, will not stand the storms. This foundation, that the apostle is speaking of, is certainly the best, because *none other can be laid*.

2. "That is laid." I notice that it is already laid—but *still laid*. But we want the bed upon which it is laid.

3. "Which is Jesus Christ." How important that we each one have Jesus Christ for our laid foundation, and that we erect our edifice on him and him alone. "But let every man take heed how he buildeth thereupon."

Still seeking "the rock," let us now return to the text. It does seem that a simple reading of the text ought to tell its own story.

Jesus has been reminding his disciples of his miracles in feeding them and the thousands, and warning them against the doctrine of the Pharisees and Sadducees, and now when he comes unto the coasts of Caesarea Philippi he begins, as usual, to hold converse with them. What a privilege, that we might, each or all, talk face to face with the Savior. Methinks that I can now almost see that scene. Hearing its frowning brow there, just on one side, is the rough and rugged rock, and at its base, among the smaller stones, stands Christ and the twelve apostles. That sweet, low, rich, yet powerful voice that is asking so calmly, "Whom do men say that I the Son of man am?" is the voice of the Savior. And when he speaks, do not the twelve apostles standing there with him all give immediate attention? Do we at all times thus heed every word? Notice the personality of the twelve men, and how quickly, eagerly, yet respectfully, they answer as they draw closer about him. Some are saying, "John the Baptist," others, "Elias," or "Jeremias," or "one of the prophets." He seems to turn from these varied answers with just the least gesture of impatience as he asks again, "But whom say ye that I am?" And Simon Peter answered—yes Peter, ever ready, impulsive Peter. Sometimes he may deny the Prince of Peace, but now just as ready to confess him. His reply is, "Thou art the Christ the Son of the Living God." Jesus replies at once, "Thou art Peter (a small stone), and upon this rock," etc.; but so, no. We have left out something. As the Divine Master probably turns toward him, and that look of heavenly glory overspreading his countenance, he says: "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now he says: "I say also unto thee that thou art Peter (*petros*, a small stone), and upon this rock (*petra*, a large rock), I will build my church." As he speaks these words the illustrations are all before him. The little stones, or pebbles, to which Peter is compared, lay all round about, and the great rock to which Christ's own statement is compared looms up majestically before them.

Can there be any further question as to what this rock may be? 'Tis quite evident that Peter is not referred to as that great basil rock, and as there is no Scripture to warrant us in saying that it is Christ himself, then we must conclude that it is the Revelation from the Father in heaven above.

May I be pardoned for this saying?

The Baptists are the only people in the world that stand planted upon this foundation and hold to this doctrine. Our churches are the only ones that always, and without fear or favor, demand that by personal contact with the God of heaven, through which we have Jesus Christ revealed in us as the anointed Son of God, man shall be prepared before he shall become a church member. Regenerated church membership is our foundation, and while that stands, "the gates of hell shall not prevail against it," the church.

The voice from heaven at the baptism of Jesus, said: "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17.) and 'twas the same that bore witness in our souls at our conversion—it was a revelation from God.

This is the hidden "mystery" which hath been hid from ages and from generations, but now is made manifest unto his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

'Tis because of this revelation that I can rejoice in that the Spirit of God beareth witness with my spirit that I am a son of God.

Rockwood, Tenn.

## Our Field Editor's Letter.

HE HERALDS THE PRAISES OF THE OLD-TIME WOMEN.

Happy is the traveler who falls in at the right place when he has a sick horse. Such was the Field Editor's good fortune a short time since when, in Wilson County, Tenn., he stopped to dine at old Mr. Wm. Oakley's. It was one of those hot September days, and my horse was overheated, even when traveling at a moderate gait. One of the boys took him to the barn to feed him, but came back and informed me that the horse could not eat. He then brought him down to the house-yard and we found out that he had the lockjaw. Then I was in a strait. What to do, I knew not. Thinks I to myself, he is a dead horse and here is a Field Editor a-foot, without money enough to buy another horse, and he can't ride a bicycle, even if he could find one out here. But, happily for him, his extremity was Sister Oakley's opportunity. She said: "If it is lockjaw I can cure him. Just give him a dose of *nux vomica* and it will loosen his muscles so that he can open his jaws." "But where are we to get the *nux vomica*?" I exclaimed. "Here it is among my medicines," she replied. We men followed her instructions, and by night the horse was all right and eating grass freely. Thinks I to myself, this may not be orthodox with some, for a set of men to suffer a woman to teach them what to do with a sick horse. "Isn't she getting out of her sphere?" Not if the men are ignorant, and she has the knowledge, as was the case on this occasion. It is practical, common sense. Suppose we had taken the opposite view and refused her instruction. Then, in a short time, there might have been seen several fools gazing at a dead horse, lamenting the sad providence that had deprived the Field Editor of his means of transportation, when it would have been nothing but their ignorance and folly that brought it about.

When I expressed my surprise at Mrs. Oakley's horse sense, the old gentleman informed me that she knew much more about doctoring men and beasts than he did; that years ago she got some doctors' books and studied them till she was well posted. For many years she had not only doctoring her family, but was sent for and consulted far and near, in all common ailments, especially when children were sick. The people, too, all think she is as successful in curing her patients as any of the regular doctors.

As "the merciful man regardeth his beast," I told her I should report through our paper her kindness and skill in curing my horse. As she had no objections to my reporting our interview, I have given it as a pleasant episode in a Field Editor's life, which may interest his many readers.

A. B. CABANISS.

P. S.—After becoming acquainted with his parents, I can assure his friends that John T. Oakley is "a chip of the old block."

I trust the regular physicians will not think I am getting out of my sphere in giving the above facts, and that the veterinary doctors will not be offended when I say I think she is one of the best horse doctors I have met in my travels.

She is the mother of Rev. John T. Oakley and ten other children. Hence she has graduated in doctoring children through measles, whooping-cough, scarlet fever, mumps, chicken-pox, etc. While ruminating on these things I remembered the old-time grandmothers of my boyhood days, who always had a remedy for every disease; who could speak of the virtues of cum-froy, allcumpane, and tell the young mothers when to use anise or worm seed, catnip or hoar-hound tea. But that race of old doctoring mothers is nearly extinct, except Sister Oakley, and she is as chipper as a young girl.

When I learned that she and her husband had been staunch Campbellites for so these many years, I expressed my surprise that her son, John T. Oakley, was such a strong Baptist, and such a fighter of Campbellism. I told her when I saw John I intended to tell him that since I had seen his mother I thought he ought to hold up a little, and not be so hard on the Campbellites, as there was some good in them. She replied, laughingly: "The Baptists are under obligations to me for furnishing them two preachers, John T. Oakley, my son, and G. A. Ogle, my son-in-law." She then said: "I read the BAPTIST AND REFLECTOR because John sends it to me, but I tell him some of the doctrine in it makes me sick."

I told her John might reply: "My dear mother, you must remember that a skillful physician sometimes gives medicine that first makes sick and then produces a permanent cure."

As an evidence of her practical knowledge how to treat a patient, it is told that her husband was once so sick he vowed he could not get out of bed. As she was the family physician she watched the case from day to day, and finally she came to the conclusion that it was more hypochondria than anything else, and determined to test it. She told him she was going out and would be absent awhile. She then went into the next room and put an armful of dry brush wood on the fire and left. Presently the old man heard such a roaring and crackling of fire in that room he concluded the house must be on fire, and there was no one at home but himself to put it out. So, forgetting all about his avowed inability to get up, he leaped out of bed and rushed into the room to put out the fire before it burned up the house, with the sick man in it. Imagine his feelings when his physician came in saying: "Why, I thought you assured me you could not possibly get out of bed, it would kill you; but you seem to be a very lively corpse."

I have rarely spent a day and night more pleasantly than with these lively old folks, who assured me they thought very highly of their old brother, David Lipscomb of Nashville. I told them he was some kin to me, and I had a very good opinion of him myself, if he was a Campbellite. So we parted as good friends with the farewell, "Call on us again if you ever pass this way. You will find the latch-string hanging outside."

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## CORRESPONDENCE.

## Michigan Letter.

A short letter from this State on the Northern border may be of interest to your readers. We are not total strangers, for during the hot summer months some of your readers, no doubt, come here to enjoy our cool summers, beautiful lakes, splendid fishing and hunting. Indeed, so fascinating are these to our neighbors that we have to put a tax of \$25 per annum upon all non-residents of the State who want to spend a season hunting our game. Besides the great lakes we have over 3,000 small lakes in which is the finest fishing in the world. These have given many delightful outings to our Southern friends.

From the fact that here is "much water," you might suppose that Baptists abound. This is a land filled with baptisteries, and the Baptists have not been indifferent to their use. We rank fourth in numbers in the State. The Catholics lead with a membership of 222,261; the Methodists second, with 101,951; the Lutherans next, with 62,897; then come the Baptists, numbering 40,300. And they are genuine Baptists, too. If they do allow the sisters to "speak in the meeting," Detroit, of course, is our Baptist metropolis. Here are located some strong defenders of the faith, such as the incomparable D. D. MacLaurin, whose fame has gone throughout the land. At the Woodward Avenue Church he preaches to crowded houses and finds time to wield a strong hand in keeping the city government on its good behavior. Dr. Grennell is at the helm of affairs at the grand old First Church. Here he fills every expectation grandly. At the Eighteenth Street Church is the pushing, tireless T. B. Caldwell, while the faithful and popular F. S. Retan holds forth at the Warren Avenue Church. I cannot speak of others. Here is one of the best Baptist Ministers' Conferences in the land. It is my privilege to meet with them occasionally. Here, also, Dr. L. H. Trowbridge edits the *Christian Herald*, one of the best Baptist papers published, which, I am sure, stands high on your exchange list.

We have many strong men doing a grand work at important centers. R. W. Vankirk at Ypsilanti, where is located the State Normal School, is one of our strongest men. He is succeeding in a splendid way. At Jackson, Rev. E. R. Curry; at Grand Rapids, Rev. J. L. Jackson; at Marquette, Rev. W. E. Freeman—all are strong, vigorous preachers at the head of wide-awake, aggressive churches.

Our mission work compares favorably with that of any State in the Union. This is due largely to our efficient State Secretary, Rev. C. E. Conley, who is always going to and fro to stir up the churches, urging them on to take the land. We have in the field eighty missionaries. These report over 700 baptisms for the first eight months of our conventional year. We raised and expended for State Missions last year \$9,784.94. And the total amount for all kinds of benevolent work was \$52,444.63.

We have a good Baptist Ministers' Home at Trenton. This is well cared for by Baptists throughout the State. Here our aged and infirm ministers and their widows can find a good comfortable home in which to end their days.

Our State Convention meets at Marquette next month. Good reports of work will go up, but the attendance will be small, because it is in the extreme Northern part of the State.

The work at Ann Arbor is moving along to the satisfaction of us all. Just one year ago I entered upon the

work and it has been a joyous year. The congregations have been large, conversions and additions frequent, collections good; and a noble, faithful, aggressive membership sustains the pastor in every good work.

Our great University opens October 1st, with its more than 3,000 students gathered from all corners of the earth. Many of these are the pick of our Baptist young people, and make noble helpers here in Christian work. The students all but fill our churches on the Lord's day. It is an inspiration to look into their bright, intelligent faces and preach to them the everlasting gospel. T. W. YOUNG.  
Ann Arbor, Mich.

## Georgia Notes.

The B. Y. P. U. Convention of Georgia has been organized. On September 17th, at the First Baptist Church, Macon, Ga., a representative delegation assembled. There were preachers old and young, laymen young and enthusiastic, with many ladies, faithful helpers in the cause. Rev. J. L. White, pastor of the First Baptist Church, Macon, was elected president, with W. W. Gaines, Atlanta, and Dr. John B. Turpin, Americus, vice-presidents. Mr. F. J. Paxton, the popular manager of the great Atlanta House of the American Baptist Publication Society, was chosen as secretary and F. L. Mallary, Macon, treasurer. The executive committee was wisely chosen and Macon made headquarters.

The proceedings were full of interest from first to last. Interest was centered in resolutions offered by Dr. J. B. Hawthorne, Atlanta, appointing brethren from the Southern States to call a meeting somewhere in the South for the purpose of organizing a Southern B. Y. P. U. There is a feeling among our people in the South that the need of such an organization is apparent. It is this need that has prevailed upon them to continue urging this. There is no spirit of unfriendliness toward the Inter-national Convention. Higher ground is taken—our need.

"The Relation of the Young People and the Church," was ably discussed by Dr. Turpin. "How to Organize a Union" was spoken to by Rev. J. D. Winchester, pastor Third Church, Atlanta, and J. J. Whitefield, Hawkinsville. Dr. Henry McDonald tenderly told us about "The Relation of Pastor and Young People." There was not much time for general discussion, as it was a business meeting. Dr. John R. Sampey, professor in the Theological Seminary, Louisville, represented this great school of prophets. We were also glad to have with us Dr. B. D. Gray of Birmingham, Ala., and Bro. I. J. Van Ness, editor of the *Young People's Leader*. The next Convention meets at Griffin, Ga., Tuesday after the second Sunday in July. Now we are to show to the land what the Union can do for the Master's cause.

Mercer University has had the best opening in its history. More students were present—a fine body of young men, with young ladies knocking for admission, but, alas! the doors are closed. Fine speeches were made on the day of opening by Drs. Hawthorne, McDonald, Sampey, and Tichenor. The trustees made a raid in Alabama and brought over Prof. Macon, who has the chair of English. He is a man every inch. We welcome him.

The pastors in Macon have agreed to be more aggressive this fall. An evangelical campaign has been planned to begin the second Sunday in October. The purpose is to hold meetings in all the city churches and mission stations. Dr. W. A. Nelson will be with them in this work. He is an old soldier who wields well the two-edged sword.

Our churches are in a good condition. E. B. Carroll is bishop in Vineville, a beautiful suburb of Macon; A. B. Campbell oversees the Tatnall Square district, his church worshipping in the chapel of the University; E. J. Coats, the veteran among us, has charge of the East Macon Church; J. C. Solomon preaches three Sabbaths for the South Macon Church; J. L. White is pastor of the old First. There are five churches, with two mission stations with about 1,800 members. However, Macon is a city of 40,000 inhabitants, and there remaineth much to be done. W. L. J.  
Macon, Ga.

## A Summer in the "Blue-grass."

The fame of this region is worldwide, and its beauty proverbial. One who has seen its rolling, undulating fields of pasture land, carpeted with softest and richest green, specked with herds of cattle and thoroughbred horses, divided by white-washed plank fences gleaming in the sunlight, will never forget the scene. Frequently from some eminence the landscape lies in view for miles in every direction, and everywhere presents a most pleasing variety of form and color. The land lies in billowy undulation and sweeping curves of elevation and depression. The timber has been so thinned by the ax that most of the so-called forests are occasionally cultivated, but trees have been left standing here and there in almost all the fields. The impression of productivity in the land, and of ease, plenty and quietness among the people is irresistibly attractive.

## ELKHORN ASSOCIATION.

This historic body was the first Association organized west of the Alleghany Mountains, and covers the very heart of the blue-grass region. Its first meeting was held with the South Elkhorn Church June 25, 1765, and was presided over by the celebrated Lewis Craig. But notwithstanding its age it is still a vigorous body. Its twenty-seven churches reported this year a membership of 5,428, a net increase of 351 during the year. There was raised for all purposes \$29,286.28. Its ministry is young, vigorous and aggressive. Sunday-schools are reported in all the churches but three, and had an aggregate enrollment of 1,872 pupils. Everything is hopeful, and the watchword is "Go forward."

The session this year was held with the church at Stamping Ground, in Scott County. President A. C. Davidson of Georgetown College preached the introductory sermon from the words, "He that winneth souls is wise." It was a very tender and yet invigorating sermon, and set the tone for the whole meeting. More time than has usually been so spent was devoted to preaching and devotional meetings, much to the gratification of all present. The late veteran secretary, B. W. D. Seeley, who had filled that office continuously since 1875, was succeeded by Bro. F. P. Jenkins of Lexington, while Prof. J. J. Rucker of Georgetown was elected moderator. The proverbial hospitality of Kentucky seems to be on the wane even in the "blue-grass," for the Association had no invitation for its next meeting. It was somehow agreed to go to East Hickman.

## GEORGETOWN COLLEGE

Is the offspring and work of Elkhorn Association. They are proud of their institution and thoroughly loyal to it. Its showing for the last year was good, and the outlook for the coming session gratifying. They have just finished a new dormitory for girls, which is commodious and handsomely furnished. They now have gymnasiums with the latest improvements and appliances for each sex. Co-education is an ex-

periment of very recent date at Georgetown, but seems so far to be very satisfactory and successful. The college has recently lost Prof. S. C. Mitchell, who goes to take charge of the chair of Latin at Richmond College. He had established a reputation for thorough and hard work, but it is believed that he will have a worthy and equally competent successor in Prof. J. C. Metcalf, who was a room-mate and rival of Mitchell in college, and who has succeeded admirably as a teacher. Georgetown is making decided progress. W. J. M.

## Texas Notes.

The summer has been long and the weather hot, but the North came at last. It is now much cooler. But with all this physical heat the spiritual warmth has abated in some of our city churches. The members have been gone all summer on vacations and recreations to such resorts as do not comport with piety and godliness. Would to God that our summer resorts could have a little more of the religious atmosphere. Why are they so sadly neglected? In Texas they have become so corrupt that preachers fall. It seems that Christians have given these places over to the devil. They even go there on Sunday excursions and help him to run them. Other disgraces are now afloat. A test case of slugging came off in Dallas. They had *habes corpus* proceedings before one of the judges of the Supreme Court. Of course he decided that Texas has no law against prize fighting. Since then public sentiment is very high against this honored jurist. Gov. Culberson says that he expects to stand by the decision of the Attorney-General, and if there are men enough in the State he will suppress the lawless mob on the appointed day. Already our country seems to be overrun with tramps and gamblers.

Our State Convention will soon meet at Beiton. Here Baylor Female College is located. We expect great things at this meeting. Our mission cause is in a healthy condition. Rev. M. D. Early is a wise man for the work.

Rev. J. M. Carroll is now Financial Secretary of Baylor Female College. Baylor University is moving onward and upward. Dr. Burleson is elated over its success. More students and brighter prospects than ever before. Rev. W. C. Lattimore, pastor at Beiton, is growing and building among his people. He is a fine preacher, a splendid pastor, and a lovable, Christian gentleman.

Dr. B. H. Carroll is in the midst of a great revival with his noble church at Waco.

Pastor Wells of the First Church, Waco, has just returned from his summer vacation.

Pastor A. J. Harris of Broadway, Fort Worth, is fairly taking the city. Dr. A. B. Miller, pastor of the Bonham saints, has proved himself to be a revivalist, or evangelist. He has held several successful meetings during the spring and summer.

We all rejoice over the success of Dr. A. J. Holt. The Lord never made a truer, nobler-hearted Christian man than A. J. Holt. Take good care of him, help him in his work, for we have only lent him to you for a while. Then you have our Garrett. Deal kindly and tenderly with him. He, too, is one of the Lord's anointed. We will all surprise him when we pour into the Magic City next May.

Well, you are giving us a first-class religious newspaper. It is a welcome visitor to my home. A. B. INGRAM.  
Caldwell, Texas.

As a result of a fifteen days meeting at Liberty, Collin County, Tex., twenty-five were added to the church.

## NEWS NOTES.

## PASTORS' CONFERENCE REPORT.

## Nashville.

First Church—Pastor preached in the morning; preached in afternoon on gospel wagon; at night children's missionary service. Bro. Thompson was present at the morning service and took a collection for the orphanage.

Central—Good day; pastor preached; one received for baptism; 400 in S. S.; Children's Day a success—collection, \$22.

Immanuel—Pastor preached; Children's Day observed.

North Edgefield—Fine day; Bro. T. H. Waggener preached in the morning and Pastor Barton at night; two received for baptism and one baptized; Children's Day observed.

Edgefield—Pastor Rust preached at the morning hour and Bro. Thompson at night.

Third—Pastor preached; good congregations; two received by letter and one for baptism; 182 in S. S. Pastor at Allensville, Ky., holding a meeting.

Centennial—Bro. Cleveland will be here to take charge Oct. 9th. Bro. Jacobs takes charge of Bro. Cleveland's church at Springfield. Large audiences; 80 in S. S.

Howell Memorial—Pastor preached; one received by letter; 126 in S. S.; Children's Day observed—collection, \$11. A protracted meeting will begin this week, Rev. G. W. Sherman of Columbia preaching.

Mill Creek—A series of meetings being conducted by Bro. W. C. McPherson; interest good; meeting continues.

First Edgefield (col.)—Special service in the morning for the children; Dr. Lofton preached in the afternoon.

Bro. I. S. Baker preached at night at Concord. A fifth Sunday meeting was held with this church.

## Memphis.

Rowan Church—The series of meetings closed last night. We had 29 conversions last week, making in all 40 conversions and 24 additions to the church. At the close of the meeting 36 asked for prayer. We prayed for 100 conversions, and I believe God will give them to us yet. The church paid Bro. M. M. Bledsoe \$50 for two weeks' faithful services. The church is greatly revived and in excellent working order. She is \$25 ahead with her pastor's salary. The church presented the pastor a \$20 suit about two weeks ago, and on last night Bro. Bledsoe, in behalf of the church and friends, presented a \$6.50 Bible to the pastor. My heart is full to overflowing. To God be all the praise and glory. The Holy Spirit accompanied Bro. Bledsoe's preaching with great power. He did not fail to declare the whole counsel of God without fear or favor. He is an excellent yoke-fellow. He makes pastor and people love each other more and arouses the church to all her duties.

## T. J. EASTES.

Grant, Tenn., Sept. 30th.

I commenced a meeting of days the second Sunday in September with the First Baptist church at Wetmore, on the M. and N. G. R. R., which continued until the fourth Sunday inclusive. The results were glorious. I never witnessed more earnest, faithful work in a meeting. A general revival and 25 professions of faith was the result. I organized this church on the 11th day of February, 1894, with 17 members. The growth has been a steady one and the church now numbers more than 40 members, and I think the membership will soon be increased to at least 50 in the near future. To God be all the glory.

## J. R. LAWRENCE.

Carlock, Tenn.

A good meeting was held at Bean's Station Baptist Church beginning on Wednesday night after the fourth Sunday in August and continuing fifteen days, with the following results: 20 professions, 19 joined the church by baptism, three by letter and four enrolled.

Brethren of Big Hatchie Association: The minutes of the Association have been printed some time, but owing to a deficiency of \$12, I cannot

send out the minutes until the printer is paid. As soon as this amount is sent in the minutes will be promptly forwarded. W. L. NORRIS, Clerk.

Our pastor has left us and is going to Covington. We are sorry to lose him. Bro. W. H. Bruton is a great man. I think he will be an honor to any church or community wherever he preaches. W. C. McCULLY.  
Oakland, Tenn.

Brethren of the Holston and Watauga Associations: Please remit contributions for Eld. J. B. Stone to Hossaville, Tenn. I received one contribution from Elizabethton church. Bro. Stone and I are thirteen miles apart. You can send produce also to Hossaville on the C. C. C. R. R. Many thanks for the contribution sent by Jas. Jenkins for Elizabethton church. U. H. HUNT.

We have just closed a successful meeting here with over 40 conversions, and most of them have joined, or will join, the church. We had the assistance of Rev. T. N. Compton of Cadiz, Ky. Bro. Compton is a good preacher, and his preaching greatly revived the church. Nobody will ever regret having him to assist in a meeting. He is one of the safest evangelists I know. He is sound in the faith, educated and refined. He is also a good pastor. BEN M. BOGARD, Pastor.  
Charleston, Mo.

More than 40 young ministers are already in attendance at the University. Many of them will need aid. A great work is on our hands. They have a good home by reason of the gift of W. T. Adams of Corinth, Miss. Brethren, I will see that economy is practiced, and every dollar sent will count. Let friends who live along the lines of railroad leading to Jackson send boxes of provisions and fruits such as will keep. The Adams Hall has a large brick store room. A month is nearly gone. G. M. SAVAGE.  
Jackson, Tenn., Sept. 23rd.

Our meeting at Liberty, Salem Church, closed Sept. 25th. I baptized 20 that day; and one was restored during the meeting; one by relation, one stands approved for baptism; 22 additions. A most glorious meeting for which all seemed to be thankful to the Lord. Bro. Grime remained until Wednesday, and did some good preaching. Bro. Stewart remained till the next Wednesday, the close, and preached with great power. The Lord blessed the labors of these good brethren to the edification of his children, the salvation of 16 or 18 souls, and the reclaiming of backsliders. T. J. EASTES.  
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rolled, making 26 in all. This church was organized the early part of this year, and at the beginning of the meeting had only 20 members. They occupy a beautiful church building given to them by Bro. Wells, a Christian brother late from Big Stone Gap. The meeting was full of the power of the Holy Spirit and all the Christian people worked with great zeal. There is a bright future before this church. The meeting was conducted by Rev. J. B. Bundren and the writer.

J. M. WALTERS.  
Leadville, Tenn., Sept. 23rd.

Eight weeks work in Middle Alabama, engaged in protracted meetings and meeting old friends, has brought joy to my soul and greatly encouraged me in life's battle. I held six meetings in which the presence of the Holy Spirit was manifest in the edification of the saints and conviction of sinners. I have been at home two weeks struggling to avoid the fever. I am now convalescing, and hope to be ready for work soon. I have not been offered a pastorate so far, so I will continue to hold meetings. These I enjoy very much, but prefer to locate, if it be for God's glory. CATT SMITH.  
Hickerson, Tenn., Sept. 27th.

We had a great and good day in our church work yesterday. It was the farewell service to Bro. Vines; and at night, as well as in the morning, people not being able to get seats were turned away. At night our new pastor, Rev. Frank W. Barnett, assisted in the farewell service to Bro. W. M. Vines. God was with us and blessed us, and we felt that it was good to be there. During the day the church received four into its membership—Bro. Barnett by letter, one by restoration and two by baptism. God grant that we may trust Him and go on to greater things for Him. We are much pleased with our new pastor and think him the right man for us. R. C. H.  
Johnson City, Tenn., Sept. 30th.

O that I knew how to praise Him as He is worthy to be praised! Yesterday was one of the most fruitful days I've had since I've been in the State. In the morning at 11 o'clock I preached a missionary sermon at New Hope Church, and at its close those who heard me gladly and willingly put into my hands a cash offering of \$125.20. After this was given quite a number came up asking for the prayers of God's people, and one was received for baptism. Everybody went away rejoicing—the pastor's heart was especially full. I drove twenty miles in order to preach at Rocky Valley at night. Here again I preached a missionary sermon. God honored it. A liberal free-will offering was made. Here again the Spirit worked and seven strong men came to the front asking for prayer, some who had never moved before. Now who will say that our country churches cannot do when they will to do?

W. Y. QUISENBERRY.  
Hermitage, Tenn., Sept. 30th.

We have just closed a gracious revival at our North Fork church, conducted by Rev. Chas. V. Hale, our pastor. The meeting lasted ten days and nights. Bro. Hale doing all the preaching (except one sermon), which was attended by the Holy Spirit's power. The joys of salvation were restored to Christians, and some that had been professors for over twenty years praised the Lord aloud for the first time. There were large congregations at all the services and a spirit of solemnity pervaded the community for miles around. The Lord came in his convicting and converting power. The visible results were 40 professions of faith in Christ.

and many asking for the prayers of the Christians. On Tuesday evening September 24th, just as the sun was setting, near the church, before an audience of over 1,000, Bro. Hale, assisted by Deacon Burton, led 22 into the water and buried them in the liquid grave. Three were received by letter and nine more stand approved, making 34 additions. That the Lord will ever bear up our pastor is our prayer. To the Lord we give all the glory. W. Fall Creek, Tenn.

Early Monday morning, September 9th, found Brethren N. R. Sanborn, Wm. Wood and myself on our way to Lexie, thirty miles South of Shelbyville, to hold a protracted meeting. Lexie is in the center of a very thickly settled, fertile country on the Elk River, with a first-class school. Yet it has no church of any denomination or regular preaching of any kind. In the last few years the Methodists, Separate Baptists and Missionary Baptists have each preached a few sermons. The Campbellites have conducted four or five protracted meetings and baptized about twenty-five persons in four years. We arrived at Lexie in time for Bro. Sanborn to preach to a large congregation in the school-house at night and to small crowds in the grove in the day time for nine days and nights. Bro. Sanborn did some excellent preaching. I never saw better attention anywhere. The following Sunday we organized a Missionary Baptist Church with 15 members and three more joined, one being baptized and two standing approved. We expect 20 more to join Sunday. The brethren will organize a Sunday-school next Sunday. The prospects for a strong Baptist church here are good. Give us your prayers. R. M. FAUBION.  
Lexie, Tenn.

I go to Covington the 1st prox. to take charge of the church at that place. You will please send my paper there, where I trust I will be enabled to do more for the advancement of the cause of the Master than I have been doing with my work scattered. I recognize the importance of a liberal circulation of the BAPTIST AND REFLECTOR as a help to the pastor as well as to the people, and will spare no effort to get all of our people to read it. It was indeed painful to sever my connection with Macon and Oakland, to whose people I feel bound by the strongest ties of love and esteem; but the greatest cross is to give up our home and the associations of a lifetime, but I trust I am guided by the Divine Spirit in making the change. Bro. J. D. Anderson has been called to succeed me at Macon. He served them five years before me and his second call is not only a high compliment, but is the strongest testimonial that could be given of his ability as a preacher as well as his efficiency as a pastor. Oakland has taken no steps yet to procure a pastor. They need a man of tact, prudence and consecration, while they deserve one of our best men, as there are no better people to be found, which has been shown by their fidelity in the struggle they have had to maintain an existence and by which they have grown strong and prosperous in the midst of the strongest opposition. W. H. BRUTON.  
Jackson, Tenn.

## Important.

Will brethren and sisters who mean to attend the Convention please send notice to Dr. J. N. Ellis at once? Let us have a large representation, and advise the committee that they may provide for your comfort while you are here. Let the notices come thick and fast. Don't postpone it. J. T. HENDERSON.



## MISSIONS.

### MISSION DIRECTORY.

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

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

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

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

**Sunday Schools and Colportage.**—Rev. W. Y. QUINNBERY, Corresponding Secretary, Chattanooga, Tenn.

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

**Woman's Missionary Union.**—President—Mrs. R. C. STOCKTON, Nashville, Tenn.

**Corresponding Secretary.**—Miss Lucie Cunningham, 1315 N. Spruce, Nashville, Tenn. **Recording Secretary.**—Mrs. C. B. Strickland, Jr., Nashville, Tenn. **Editor.**—Mrs. Elijah Ford, Nashville, Tenn.

—Our State Vice-President, Mrs. A. C. S. Jackson; Corresponding Secretary, Miss Lucie Cunningham; Mrs. George Roth, representative from the Third Church W. M. S., and others from Nashville, expect to attend the annual meeting.

### ANNUAL MEETING.

Our friends at Mossy Creek are ready to welcome cordially a large delegation of Woman's Missionary Union enthusiasts. Are you planning to be there, dear sister? If you can not leave home, is there not a member of your society so situated that she could and would represent you if only the matter were presented to her in a personal and persuasive way? Be sure she will be needed there, and she needs to be there.

But one session will be held daily, and on only two days, so but little time will be taken from the Convention. As all are working for the same cause, we shall ask the brethren to arrange their order of business so that the addresses they especially desire us to hear will not be made during the short while that we shall be absent. The Central Committee has tried to simplify and shorten the program without omitting essential lines of work. Look over the subjects and be prepared to state, in a few words, what your society has done in these directions the past year. As many will be given opportunity to speak as time will permit.

**First Day.**—Devotional exercises. Topic, "Guidance of the Holy Spirit." President's address. Reports of Corresponding Secretary and of Associational Vice-Presidents, followed by Mrs. A. C. S. Jackson, explaining the need and value of a Central Committee. Song. Prayer. Address by Dr. Willingham relative to Recommendation Three of the Executive Committee, followed by delegates who will give items of experience as to Christmas offering, frontier boxes, self-denial week, etc. Report on Enrollment. Adjourn with prayer.

**Second Day.**—After devotional exercises Dr. Holt will speak on State Missions, followed by three-minute talks from delegates, who will report any work being done in Tennessee among foreigners and negroes. Exercise by Children's Band of Mossy

Creek. Recommendation Four of the Executive Committee. Discussion led by Mrs. L. D. Eakin. Election of officers. Minutes and corrected enrollment. Adjourn.

Recommendation Three of the Executive Committee.—That the recommendations of the Foreign and Home Boards asking for total collections from Women's Mission Societies of \$30,000 and \$25,000, respectively, be heartily commended; and we further suggest, to give definiteness to aim, that these sums be proportioned among the States. Rec. Four.—Believing that in the young people is our future strength, we earnestly recommend that the work of organizing mission societies and bands among young women, girls and boys be vigorously prosecuted; that Central Committees appoint one of their number, or elect one to be of their number, to take charge of this work in each State. S.

Tennessee W. M. U.'s apportionment for Foreign Missions for 1895-6 is \$1,000. Amount contributed last year, \$738.86. The suggested amount for Home Missions is \$1,500. Contributions last year, \$1,479.49.

### Forty-three Years in China.

BY MRS. M. F. CRAWFORD.

### CHANGES AND NEW OPENINGS.

Not long after the dissolution of the "Hwanghien Mission," which had never left Tung Chow, a message came to the effect that the house at Hwanghien, for which negotiations had been pending about two years, might now be obtained without further trouble or delay. The United States consul had referred the matter to our minister at Peking and the opposition to our renting had vanished upon the arrival of instructions from the Chinese government. The owner being greatly in need of money, the house was secured at once. Then the question arose, "Who shall occupy it?" Mrs. Pruitt and Mrs. Halcomb were both dead, and their husbands did not think best to go there alone. It was speedily arranged that the Davaults and Joiners should take charge of the new station. The house was sufficiently large for both families and could be easily divided into two separate establishments. They removed to it in October, 1885, and thus Hwanghien was at last actually occupied.

In November I visited Mrs. Davault, and assisted her in talking to the women, who came in great numbers to see their new neighbors. The rest of the autumn was spent among the towns west of Tung Chow City; much of the time at Bui Go, where little or no interest was manifested in the Gospel. In the spring of 1886 my first journey to the far West was made—to Ching Chow—partly to visit our daughter, Mrs. Jones, and partly to see the prosperous work of the English Baptist Mission. Mr. Crawford, while in America, resigned the treasurership of the Mission, and I handed over the books to Mr. Pruitt, who was appointed by the Board to take the office. At the same time Mr. C. wrote, asking the church to no longer consider him their pastor, but to look to a younger man, who would be better able to bear its responsibilities. The church in reply urged him to withdraw the request, but he said this decision must be regarded as final. They then chose Mr. Pruitt, who was the same day elected pastor of the little church at Shang Towang, which had been left pastorless through the recent resignation of Mr. Halcomb. That gentleman had written to dissolve his connection with the Foreign Mission Board on account of changes in his religious views. He

left the Mission that autumn and became United States consul at Chefoo. In December of that year (1886) Mr. C., partly disappointed in the objects of his visit to America, returned to Tung Chow and resumed his work of daily preaching to the heathen, also aiding Mr. Pruitt more or less in the Sunday labors at the chapel.

In the autumn of 1885 Miss Moon began her interesting work at Pingtu. Several visits to this city and region had been made by gentlemen of the Mission, and one by the first Mrs. Pruitt, but no regular labor had been carried on there. A native Christian, who had been for twenty years our servant in Tung Chow, secured lodging for Miss Moon at his mother's house. But the quarters were cramped and uncomfortable. Ere the winter was over, after repeated failures she succeeded in renting a small house admirably situated for her purposes, which is now Miss Knight's home. Here she toiled indefatigably during the spring, autumn and winter for a number of years—won the hearts of the people and laid the foundation of a noble work.

In October, 1887, Mr. Davault died of consumption at our house, and soon afterwards the Joiners returned to their native land for the restoration of health. During Mr. Davault's last illness Mr. C. visited Hwanghien to spend some time in preaching in that city and neighborhood. While there he met Tan Ho Bang of Saling (near Pingtu), who from him heard the gospel for the first time. Mr. C. was delighted to find a man of such religious inclinations, and learned from him the nature of the sect to which he belonged, called the Lao Tien Men. This sect rejects idolatry, offers prayers to the Heavenly Teacher, has ten commandments resembling in many particulars those given to Moses, and teaches self-denial for their religion. It was a question with some of us whether this sect might not be a remnant of Nestorian Christianity, which was introduced into China many centuries ago. Mr. C. had repeated talks with Mr. Tan, but being unexpectedly called home by the sudden death of Mr. Davault, he left him in the hands of Mr. Joiner. Mr. Tan soon after came to us at Tung Chow, where he remained only a short time.

Miss Moon wrote in the autumn, requesting me to labor with her while at Pingtu—get acquainted with the work and prepare to have a care over it during her contemplated absence in the homeland. I therefore spent November with her, and was much pleased with the people and prospects. During the winter two of the members of the Lao Tien Men sect of Saling—one of them Tan Kung Ban, elder brother of Tan Ho Bang, and the leader of his sect in that village—came to beg Miss Moon to go and instruct the women of his neighborhood. In April Mr. C. and I both came to Pingtu. Miss Moon had been to Saling, found the women eager to hear, and had promised to go again and take me with her. On going, we found no little interest among the people in regard to this "new way," and decided to go again. On this second visit Mr. C. accompanied us, lodging in an inn at the neighboring town of Tang To. The Saling men went to him there every night for religious instruction. After his departure to itinerate among the surrounding villages, it was arranged that I should teach them and Miss Moon the women. On rainy days, when they could not go out to the field, and at night, the men, from one to a dozen, would sit around me for hours at a time listening intently to the divine message and asking many questions. It was during this week of most arduous work, seeing the people hungering for the bread of life, that

Miss Moon promised them she would not leave for America until she could secure for them a resident missionary at Pingtu.

(Concluded next week.)

### Our Japan Letter.

ARIMA, JAPAN, Aug. 21, 1895.

**Dear Bro. Folk:**—You will observe from the heading that we have gone from Fukuoka. We are here in Arima, a little city in the mountains near to Koba, for a few weeks during the intensely hot weather in July and August. The heat in the lower country is almost beyond endurance in mid-summer, and scarcely any work can be done, as the people move about as little as possible. They remain indoors and wear the barest possible amount of clothing, so that visitors are not very welcome. Here we have for our refreshing pure, spring water, a real luxury—as we were compelled to boil every drop we used at home—cool nights, mountain walks, tennis, mineral springs and good fruits. It is like a visit back to life again in one sense. The days in the coast regions of the flat country are fanned by hot breezes that fairly parch one's flesh, while the nights are as still as a vacuum, and appear to be a very stagnation of the elements—a nightmare of nature—in which one pants for breath while he sweats in the heat. It is a treat to get to the mountains.

We have also a blessing in social and religious intercourse. Persons from all of the missionary bodies meet here. We have a meeting-house in which we assemble for worship three times per week, besides having a Sunday-school for children. We have also preaching, Bible study and Sunday-school for the Japanese. In addition to this we set apart one week for conference, in which we discuss the work and have papers on Bible themes, chiefly devotional. The ladies also have a conference of their own. The preachers of the different denominations alternate in leading the meetings. All of these meetings are characterized by spirituality, devotion and brotherly love. The discussions are candid, Scriptural, unbiased. It is a rich feast to us missionaries who have labored for a year without the privilege of social worship amongst our own people. The results cannot be estimated, but they can be felt, and will doubtless yield abundant harvest during the ensuing year. We return with fresh courage, calmer faith and trust, steadier and more intense zeal, renewed vitality and more cheerful spirits. The conference is a permanent institution. The committee in charge consists of a representative member from the Presbyterians, Methodists, Episcopalians, Baptists, Congregationalists, and one to represent the other evangelical missionary bodies at work on our fields, that one to be elected at the business meeting at the close of each session. These meetings do not in the least tend to weaken doctrinal distinctions, but they keep down friction on the fields. They also create a warm sympathy between the missionaries and a spirit of hearty cooperation along the lines in which we can be helpful to one another.

I have almost come to think that the final conquest of Christianity over all its enemies will be the result of the complete enthronement of the Holy Spirit in Christians. I do not think there ever will be agreement in doctrine or in church government. But may it not be that in the fuller appreciation of this truth there is a point where God can employ all of the spiritual powers of all of his people? Some persons may open their eyes in astonishment at such a suggestion and begin to tremble for their precious theories. But there are here illustrations of present facts and promise of hope yet future that would furnish most wholesome object lessons to many of our churches. If we are full of the Holy Spirit we will have correct theology and will do effective work.

We have been very much troubled over the indignities offered the missionaries recently in China. While we feel that our lives are in God's keeping and we trust him and willingly submit to his dispensations, yet we feel that our respective governments should afford us protection against the savage and heartrending atrocities so frequently perpetrated against the lives of their subjects. We come as citizens and are required to submit to the laws, and yet that same law is so slowly administered in the missionary's interest, and in cases like the above, there has been such cupidity in treating with the dastardly, lying, craven native rulers that we almost feel that our people do not care for our lives. Lying is an art with and inhumanity an attribute of the Chinese, and they seem to take a savage delight in outraging foreigners and then outwitting their governments by skillful diplomacy. We are anxiously awaiting the action of the United States Government. May God guide in the matter.

The BAPTIST AND REFLECTOR has become a necessity to our comfort. May God bless and prosper you abundantly.

N. MAYNARD.

### Encouraging Words.

They cost so little. They mean so much. We have read of the brave fireman who heroically undertook to rescue a child from the fifth story of a burning building. The ladders were spliced and pushed up right under the window, and hand over hand climbed the courageous man. The ladder swayed beneath his weight, but on toward the top he pressed, never looking down. The crowd below looked up with admiration. But just as he is opposite the fourth story window a cloud of smoke burst out and enveloped him. He paused to catch his breath. Flames followed the smoke and he seemed to be in a blaze. The people looked breathlessly on. One foot swung away from its round and they looked to see him fall. But some thoughtful man cried out, "Cheer him!" The crowd caught the idea and a thousand voices rang out in prolonged cheers. He heard. It re-animates his despairing heart, and putting forth another brave effort he scaled the ladder and rescued the child. Many a brave heart has sunk beneath desponding surroundings but for words of cheer. Let us give them out on every hand.

Our State Mission struggle has not been slight. The hard times, the embarrassing debt, the lack of unity of purpose or system in effort, the opposition of a few, the lack of interest of many, and the change of Secretaries and of plans have all had the effect to discourage us. But words of cheer have come to the workers. How precious and useful they have been. And now we are nearing, rapidly nearing, the close of our Conventional year. Only a few more days remain to us.

It is cheering to contemplate what has been done and what is being done. The annual report to be presented at the Convention will be full of inspiring news. I shall not anticipate it here. But it will fill us all with rejoicing. That this rejoicing may be more complete and more general, will you allow one more request? We lack \$750 of having enough to pay our missionaries in full. How many churches will send us up \$5 each to meet this amount?

Brother, sister, you whose eye is on this line now, has your church taken up her State Mission collection? Have

you given yours? If 150 churches were to send \$5 each this week it would put the Board beyond all liabilities. Will you not see to it that yours does? How easily this could be done. Some of the members of at least 500 churches in Tennessee will read these lines. If each such member were to interest himself or herself and see to it that the contribution was taken next Sunday and immediately forwarded to Treasurer Woodcock, we would be able to report to the Convention the cheering news that every cent due the missionaries had been paid. Will you not this time please see that this is done?

The good, noble women promised their contributions to State Missions this quarter. Many have given. But so many more have not. Will you not, dear sisters, redeem the time and come in with your assistance? Let all of those who have money for State Missions send it in at once. "The King's business requireth haste."

Now for one pull all together and we will sing, "Praise God From Whom All Blessings Flow," not to receive the benediction, but as they have now changed the order of exercises we will begin the service this way.

A. J. HOLT, Cor. Sec.

Nashville, Tenn.

### Church Finances.

"Now ye are the body of Christ," "Whose delight is in the law of the Lord." In that law a church should meditate, because she is planted by his own right hand by the river of life, and will bring fruit. "Whose leaf shall not wither; and whatsoever she does shall prosper." The churches should never imagine a vain thing; nor turn the glory of God into shame. For the Lord has set them apart for himself to go and teach and baptize, and he said that he would be with them to the end of the ages. As the order was given to the church of Corinth, so should all the churches do all along down the ages, and even now. Upon the first day of the week let every one lay by in store as God has prospered him or her, that the treasury of the church may be full, not only for the poor saints, but to make thank-offerings unto the Lord for the spread of the gospel.

The churches all over our broad land should assemble in their places of worship every Lord's day, with each pastor at his post ready to teach the church the law of the Lord on all things, and then the churches would not be so derelict in what they should do. The Lord knows the way of an ungodly church and pastor. They are driven away by the wind. Hence, how can they stand in the judgment? They shall perish. The church that does not obey the law of the Lord, how can it expect God to give the heathen for an inheritance and any part of the earth for a possession?

The true idea is not simply to get money out of a member of the church regardless of the effect upon him. No, not this. But get it with a view to securing that which is worth far more than their money—viz., the member's interest in the work you desire fostered. Do this and you will not only have a deposit yielding compoundly, but the prayers of an earnest Christian will follow all that he gives; his benediction will rest upon the object to which he contributes, and his own soul will expand as he cultivates the grace of giving. The reflex influence from giving is an end to be greatly desired. It keeps on rebounding from the object which receives support back to the contributor, increasing in velocity and force until we have almost perpetual motion, which of its own self will accomplish the best of results.

That method, then, is not the best which for the time yields the most

money, but the one which enables a church to develop its members in the Christian graces of giving. Well, it is method itself. What can be nearer to a thing than the thing itself?

O. G. FRAZIER.

Sevierville, Tenn.

### Friendship Association.

This body met with Elon Church, Lauderdale County, Tenn., September 18th and organized by electing Elder S. K. Tigrett as Moderator, Bro. B. C. Simmons as Clerk, W. T. Booth as Treasurer, and William Grant as Assistant Treasurer.

The introductory sermon by Bro. James Evans of Brownsville from Matt. xvii. 4 was an able discourse delivered in the Spirit of the Master. It was well received by the large congregation, and I trust will do good. Bro. Evans is a forcible speaker and a good, strong man in every way.

The Association was largely attended, there being present the following visiting ministers: Elders J. N. Hall and W. S. Roney, West Kentucky Association; T. F. Moore and A. S. Hall, Beulah Association; J. M. Nowlin, representing the BAPTIST AND REFLECTOR; George E. Wooten and J. S. Pate, Central Association; W. L. Anthony and I. P. Trotter (representing Brownsville Female College), Big Hatchie Association; J. S. Etheridge, Black River Association, Missouri; T. T. Thompson of the Orphans' Home; T. W. Pritchett, Kentucky.

The letters showed prosperity. I did not learn the number of baptisms. Mission causes received for the year, according to the letters, \$125, a small amount for so large a number of Missionary Baptists, 38 churches in number occupying one of the richest sections of country in the State; but their resolutions, speeches, etc., showed a determination to do better.

Bro. Thompson made a fine speech for the Orphans' Home and secured, by public collection, \$9.85.

Bro. J. N. Hall preached us two very fine sermons and did a fine work for the Recorder and Bro. Moore took some subscribers for the Recorder. This scribble did well for the BAPTIST AND REFLECTOR.

Elon church and community did well in meeting the visitors at Halls and furnishing conveyance for all, and then feeding every one with the very best and furnishing all with good homes, adding every possible kindness. It was good to be there, and no wonder, since they have S. K. Tigrett for pastor and moderator, who is also pastor at Halls. When we stepped off the train there was with about two dozen of his members to welcome us to their homes. Sister Johnson, wife of Dr. Johnson, took charge of Bro. Moore and myself and cared for us nicely in their royal home. I was quite sick, but the doctor soon relieved me, when about 3 o'clock Bro. Moore called him up. I can only say, God bless him and his dear wife for their kindness.

At the Association I had the pleasure of being with Bro. James Evans at the good home of Bro. W. F. Faulkner and wife, who are young yet, but know how to entertain; and we had a happy time.

When we returned to Halls everybody was invited to a good home for supper before taking the train, and then a host of friends saw us to the

train and bade us good-bye and requested us to come back, which invitation we expect to accept.

I cannot close until I mention the kindness I received from Bro. B. C. Simmons, with whom I took supper. God bless him and his dear wife!

I leave for home with best wishes for all and forty subscriptions and renewals for the BAPTIST AND REFLECTOR. Brethren and sisters, I thank you. May the richest blessings of heaven rest upon you. J. M. NOWLIN. Martin, Tenn.

### Romanism in Mexico.

Romanism encourages paganism. It has never done anything to turn the Mexicans from pananism. The chaplain of Maximilian, appointed by the pope, wrote a tract which was published in Paris. He said: "Mexicans are not Christians. (1) Because they are idolaters. (2) Their religion, owing to ignorance, consists of rites and ceremonies. They do not know what it is to worship God in spirit and in truth. Virtue is unknown to the Catholic clergy. Communion is administered to children five years of age. Each ceremony is made an article of merchandise."

There is not a robber in Mexico who is not a fanatical Romanist. They are covered with charms to keep the devil out. A noted robber had made about a million dollars. He became concerned and consulted the priest. A large sum was paid and a receipt taken securing his salvation. He afterward returned to his old trade. People are in ignorance of the way of salvation.

A leading man of Mexico married his own sister. For \$30,000 the pope gave him authority for the marriage. For \$16,000 a man obtained permission from the church of Rome to marry his niece. I am personally acquainted with this man. For baptizing a child a fee of from \$1.50 to \$2.50 is charged. In Mexico, if the government had not taken away the cemeteries, the people could not bury without exorbitant fees. The lowest marriage fee in the church is \$15, when wages for a day's labor are 12 1/2 cents. Two-thirds of the people formerly lived without marriage. Almost every priest has children of his own.—W. D. Pocell, D.D., in Gospel in All Lands.

I have just closed a glorious meeting at Mt. Lebanon Church, Marshall County, Tenn. The meeting continued nine days and nights. We had large and attentive congregations. I never in my life saw better attention given to sermons. There were eighteen professions of conversion and seventeen additions to the church by baptism. I had the pleasure of burying fourteen the last day in Duck River in the presence of a large crowd. It was a grand sight. There will be one to be baptized at the next meeting. Bro. C. V. Hale preached five sermons for me and they were well received. He won the love of all. The Lord greatly blessed his children with his Holy Spirit, so that we were made to rejoice in the love of God. We thank and praise God that the church was so much revived and also better prepared to work for him. I have been pastor of this church seven years. My time will expire at the next meeting. We give God all the praise for what he has done for us.

THOMAS HUTCHISON.

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## Baptist and Reflector.

Nashville, Tenn., October 3, 1895.

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## SAMANTHA AT SARATOGA.

As you see on page 15 we again make the offer of Samantha at Saratoga as a premium, which offer we had withdrawn. We make it again for two reasons: 1. The book has proven so exceedingly popular. A number have said that they wanted it, but they let the time for the offer expire before they thought about it. 2. We have some of the books still on hand and desire to dispose of them. This offer will hold good only until these are disposed of. We cannot say how long this will be, but the number of books is limited, and you had better send in your subscription as soon as possible so as to secure the book. The price will remain the same as before—namely, the BAPTIST AND REFLECTOR one year and a copy of Samantha at Saratoga for \$2.10. This offer will apply either to a new subscriber or to a renewal. The same offer is made also for Spurgeon's Sermons.

## OUR HELPERS IN PRAYER.

Sometime ago a preacher was conducting a protracted meeting in a country church, and at the morning hour was conducting a social prayer-meeting. Frequent requests for prayer were made, and among them that of a widowed mother. Her request was simple but touching. She simply asked that the preacher and people would assist her in praying for her boys who were unsaved, and as she closed her request she said she had no one to help her pray for them. All knew what she meant. The husband, on whose arm she had leaned, and by whose prayers she had been strengthened and encouraged as they together presented their children before the throne, had been taken away from her. There was a tender sadness in her remark, and it suggested that possibly she, in the loneliness of her widowhood, had overlooked the Christian's real helpers in prayer.

Her remark gave rise also to the thought that possibly many of us

overlook the fact that we have helpers in prayer. We are quite sure that every Christian feels his need of such, and yet we are afraid that many Christians are unconscious of their presence. We need helpers in prayer on account of the following things:

1. Our ignorance in prayer. Our own heart's experience teaches us that no conscientious Christian man can come to God in prayer without a deep, all-pervading, overpowering sense of ignorance. "For we know not what we should pray for as we ought." We do not know our needs. Many of our needs are only imaginary. We think we need this thing, whereas, as a matter of fact, it would be hurtful to us. We really need another thing, and are altogether unconscious of our need. Again, we do not know the will and purpose of God. We cannot measure his thoughts or understand his ways. We do not know what will best glorify him and advance the interests of his cause. Yes, surely we are ignorant beings. "We do not know what we should pray for as we ought."

2. Our indifference in prayer. How oftentimes have we found ourselves on our knees, whether it be in the pulpit, in the cottage prayer-meeting, in the home circle, or in the private closet, going before God with our lips, when, at the same time, our hearts are far from him! Often, even when we are struggling to be earnest and zealous and fervent in prayer, notwithstanding our best endeavors, our hearts wander. Again, we gather together our strength and try to put our whole hearts and beings into the prayer, but still the words come cold and lifeless.

3. Our selfishness in prayer. One of the Christian's greatest difficulties in prayer, no doubt, is that his prayers are shaped largely by selfish desires. We are unable to enter fully into the spirit of our Savior's prayer as he bent in the garden of sorrow saying, "Nevertheless not as I will, but as Thou wilt." It is so hard for us to put self and selfish interests out of the way, saying with restful contentment, "Thy will be done."

With three such impediments as the foregoing in the way, it is certainly not a matter of wonder that our prayers are weak and imperfect. It certainly requires no argument to make clear the fact that we are in great need of helpers in prayer. Brother, if you feel the weight of these facts and feel your great need of help in your supplications, let your heart be cheered and your hands be strengthened in the following:

The Holy Spirit is our helper. In the remaining portion of the same verse from which quotation has been made, Paul says: "Likewise the Spirit also helpeth our infirmities . . . but the Spirit Himself maketh intercession for us in groanings that cannot be uttered." The Spirit has His dwelling place in the heart of the Christian; and as He reigns and rules in our hearts, He helps us in our supplications. If we can be able to depend upon the Spirit, believing in His personal being, believing in Him as equal with the Father and with the Son; and if we can give ourselves willingly to Him and let Him rule supremely in our hearts, we will become more and more conscious of His help in prayer.

Let us, as an offset to our infirmities

in prayer, notice the Spirit's proficiency. This is brought out in the following points, each particular point being the complement of its respective number above:

1. The Spirit's wisdom. The Spirit, it being Himself God knows as God. Every divine thought, every divine purpose, every divine decree that has entered into the mind of God even from before the foundation of the world is thoroughly known to the Spirit. Then He thoroughly knows our infirmities, and when He directs our petitions they will come before God as acceptable in point of wisdom.

2. The Spirit's fervor in prayer. In this text Paul represents the Spirit as being so earnest in prayer that He gives utterance to His feelings in groanings. Every one must know how weak is human language compared with human feelings. Our joys and our sorrows are so often far more intense and consuming than our language can express. The mother looks on the corpse of her child, her heart is filled with the bitter anguish, but no speech can ever express it. Or she receives to her arms safe again the child whom she had regarded as lost, and her heart is ravished by the most rapturous and ecstatic joy, but not a syllable escapes her lips. The Holy Spirit, not being confined by the narrow limits of paltry language, catches up our prayers and breathes them at the throne of God, not in human language, but in the speech of God himself represented in the groanings of the Spirit.

Brother, do you find it hard to put your whole heart in your prayers, or do you find that your desires are stronger than your language, then get new strength and courage as you read, "The Spirit Himself maketh intercession for us in groanings which cannot be uttered."

3. The unselfishness of the Spirit. The Spirit, being God, possesses the same unselfishness, and is filled with the same love, which God possesses, and with which God is filled. If we would purge our prayers of selfishness, we must do so by the power of the Spirit. He has come into this world and abides here now, this being His age; and His abode in this corrupt world and in these impure hearts of ours can be explained only upon the basis of His unselfishness. He being unselfish will help us to be unselfish. Brother, look at the Spirit and see what he does for you in prayer. When you try to pray, if you feel weak and unworthy, look at this divine helper and say, "O, thou blessed Spirit, I trust Thee. I rely upon Thy help."

Surely we have a great boon in the help of the Spirit, and at first thought it would almost seem that this would be enough. But we are exceedingly weak creatures, and great help is necessary to make us efficient in prayer. God being ever mindful of our needs and ever moved with the tenderest sympathy and affection toward us, has given us another helper possessing His peculiar qualifications—Christ our Savior is also our helper in prayer. In another verse of the same chapter from which we have quoted, Paul says: "Who is He that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also

maketh intercession for us." As we have brought out previously, the Spirit within our hearts helps us in our intercessions; but that is not all. Christ, the risen, the glorified Christ, having assumed the scepter of majesty and having retaken His seat of glory at the right hand of God, makes intercession for us there. He possesses all of the characteristics we have assigned the Spirit, and not only those, but some others. We only mention some of them:

1. Christ having been tempted and tried is able to succor them that are tempted. As He stands at the throne pleading for the redeemed, with what a peculiar force and with what a tender pathos He must tell the Father of His battles waged on the bloody field of temptation, and of His heart-trials received at every turn in His earthly pilgrimage! These things fill Him with greater tenderness and love for those now in the same struggles trying to come to Him and the Father for help.

2. Christ having made the sacrifice by which alone we may come to God, is peculiarly suited to be our helper in coming. Without Christ, God is a consuming fire, and as we try to make approach to God we must feel that Christ is our only mediator and that it is through Him alone we may come. If Christ, then, makes prayer possible, surely He takes the greatest possible delight in interceding for suppliants. We imagine that we may see Him as at the throne. He presents His wounded hands, brow, and side and says: "Father hear them; be attent unto their cry; pour out Thy blessings upon them, for I myself have made it possible for them to come to Thee, I myself have been offered and my blood cries unto Thee."

Brother, have you faltered in prayer? Has your heart grown heavy as you have labored in prayer, and have you turned away sometimes from your secret sanctuary saying you haven't prayed? Look at your Helpers and come to God with the assurance that as Joshua and Hur held up the hands of Moses, so (yea even a thousand times more mightily) will the Holy Spirit, our blessed comforter, and Christ, our gracious Savior, hold up your hands and strengthen your heart as you try to tell God of your need. May God help us to feel and to know that we have helpers in prayer.

## THE CLINTON ASSOCIATION.

This is one of the largest Associations we have in the State. It is composed of 44 churches, with about 4,000 members. It lies mainly in Anderson and Campbell Counties, and embraces such towns as Clinton, Coal Creek, Oliver Springs, etc. Its present meeting was its forty-third annual session. It met with the church at Coal Creek. The name Coal Creek has become rather familiar in the current history of Tennessee in the last several years. Every one will recall the mining troubles at Coal Creek two or three years ago. They came about from the fact that the State was working convicts in the mines at Coal Creek, as at several other mines, and the free miners there objected to such competition, believing that on account of it prices of labor were being forced down. So they rose up and turned loose some of the con-

victs. The authorities of the State sent troops to the scene, and after considerable trouble finally succeeded in restoring order. The new Baptist church at Coal Creek is erected on a hill which was one of the camps used by the soldiers. It will be a matter of interest to know that Coal Creek is more than simply a small mining town, as people generally suppose. It has about 3,000 inhabitants, many of whom are miners with their families, but others are lawyers, doctors, etc., as in other towns. Among these are many most excellent people. The Baptist Church has grown very much in the last several years. It has a new and beautiful house of worship situated in a commanding location. Rev. J. W. Reed is the strong and popular pastor. He was a member of the State Senate in 1893.

We reached the Association on Friday morning in time to hear a very practical and inspiring introductory sermon by Rev. E. B. Booth, recently of Clinton, but who is now living on his farm up in the Holston Association. He still retains his membership in the church at Clinton, however, and is also pastor at Oliver Springs. The Association was organized by the election of Bro. John T. Hall, Moderator; J. W. Reed, Assistant Moderator; W. C. Hall, Clerk and Treasurer.

We noted the following visitors in attendance: Revs. J. H. Snow of Knoxville, S. W. Tindell, editor of the *East Tennessee Baptist*; A. Webster of Missouri, David Cooper of Michigan, Gen. Joseph Cooper of Kansas and W. R. Cooper of Knoxville. General Cooper was born in Campbell County, this State, and was a prominent soldier in the war. He attended the meeting of the G. A. R. at Louisville and came on to visit old friends. He is a staunch Baptist.

We regretted that we could not remain to hear the discussions of the various subjects, but we were compelled to leave on Friday afternoon in order to reach the Rhea Association, and we had the privilege of hearing only two subjects discussed, those on Religious Literature and Missions. The latter report was read by Rev. E. B. Booth and Rev. J. H. Snow made an earnest and pointed speech upon the subject.

We had the pleasure of preaching to a packed house on Thursday night. Rev. A. Webster preached a tender and very helpful sermon on Friday morning. Rev. David Cooper was appointed to preach on Friday night. He, as well as Bro. Webster, is an ex-Tennessean whom we should be glad to see called back home.

Two important measures were adopted at the Association. One was the location of a school for the Association at Andersonville and another was the adoption of a resolution to appoint a committee of five wise and discreet brethren from the Association to act as an advisory council to advise with the churches with reference to the ordination of ministers. This was adopted for the reason, it was said, that there have been some hasty and unfortunate ordinations of ministers by churches in the bounds of the Association. The brethren who spoke on the sub-

ject disclaimed the idea that the Association meant to usurp any of the authority or prerogatives of a church, but simply to provide an advisory council with which any church wishing to ordain a minister might confer.

This was our first meeting with the Clinton Association, and we enjoyed it very much and only regretted that we could not remain longer. Our home was with Bro. G. W. Wendling, who holds the position of civil and mining engineer at Coal Creek. It was an elegant and most hospitable home. There were a number of others also who enjoyed the hospitality of himself and his excellent wife.

## THE RHEA ASSOCIATION.

Leaving Coal Creek on Friday afternoon, we spent a few hours quite pleasantly in Clinton, stopped over night at Harriman and reached Spring City early the next morning. The Rhea Association had already been in session for two days. This is a small body composed of only nine churches with about 500 members. It split off from the Hiwassee Association a few years ago. We were glad to know, however, that at this meeting of the Association an overture from the Hiwassee Association that the two bodies should reunite was adopted unanimously. The arrangements of the details of union were left to the Executive Boards of the two Associations. It is expected, however, that the name of the united body will be called the Tennessee Valley Association. It will be a strong body, and we hope will be full of the missionary spirit.

The Association organized by the election of Rev. G. W. Brewer of Dayton as Moderator, and Rev. W. A. Howard as Clerk. Dr. A. J. Holt had been in attendance upon the Association on Friday, but had left to attend the old Hiwassee Association, an anti-missionary body which was in session near by. We heard echoes of his speeches on Foreign and State Missions and the Orphans' Home.

The subjects of Home Missions, Education, Temperance and Religious Literature were discussed on Saturday, and much interest was developed in these subjects, particularly in that of Temperance. Some excellent speeches were made by Brethren Culver and Howard on Home Missions; Fugitt, Curton and Brewster on Education; Brewer, Fugitt and White on Temperance. The only visitor present was compelled to do full duty, and was called on to speak on all of these subjects but one.

It was his pleasure also to preach to a large audience Saturday night and again on Sunday morning. Scarcely has he addressed more attentive congregations than on these occasions.

On Saturday night Bro. Stacy Lord, of Chattanooga, came up, and he and Bro. D. V. Culver made very interesting and practical talks at a Sunday-school mass-meeting on Sunday morning. He insisted that he was not a preacher, but it seemed hard to make the people of Spring City believe it. The church at Spring City is not very large, but it is composed of excellent material. Its ladies, especially, are quite energetic and pushing. They have organized a Ladies' Aid Society as

well as a Ladies' Missionary Society, and are now working to secure new seats for the house. Bro. William White, the beloved pastor, baptized two young men on Sunday afternoon in the limpid waters of a creek near by the town.

Our home while in Spring City was with Bro. Polk Brown, who is a prosperous merchant in the city. Never have we received more cordial and hospitable entertainment. It was quite a pleasure to be with him and his cultured family.

## PERSONAL AND PRACTICAL.

In a private letter recently received from Rev. E. L. Grace, who supplied the pulpit of the Edgefield Baptist Church, this city, in the summer during the absence of Pastor Rust, and who is now attending the University of Virginia, and preaching to some country churches near by, he says: "Everything has opened well with us here. I visited one of my churches last Sunday, and am delighted with the field." We trust that he may have both a pleasant and a profitable stay at the University.

It is announced that the Vatican has appointed an ambassador to Mexico who is to act for the pope in the Mexican Republic as Satolli does in the United States. And yet some people think that the pope cares nothing for temporal power and rule. The only reason that the pope does not rule over the kingdoms of the world to-day is simply because he has not the power. He is watching every point with the most avaricious eye, ready to take every possible vantage ground and if possible regain the crown as temporal sovereign.

ON our way from the Clinton Association to the Rhea we had the privilege of spending several hours very pleasantly in Clinton, together with Brethren E. B. Booth and S. W. Tindell. Bro. Booth was pastor of the church at Clinton for several years, and accomplished a noble work there. When he first went to Clinton the Baptist church there numbered only about 40 members and worshiped in a small building on the outskirts of the town. Soon after he went there they began the erection of a beautiful new house in the heart of the town, and the membership grew in numbers until now the church has over 200 members, among whom are many of the best people in the town. Bro. John H. Helm has recently taken charge of the church. He graduated with honor at Carson and Newman College last June, and is said to be a most excellent young man.

THE formal dedication of the Tennessee Centennial will take place on the afternoon of Oct. 8th. The Mayor of Nashville will issue a proclamation, declaring a public half holiday, and officially inviting the people of the State to participate in the event. The committee having in hand the preparation of the program is at work, and enough has been given out to indicate that the occasion will be a notable one. The business houses of the city will be decorated, and there will be a street parade, ending at the Exposition grounds. Three orations will be delivered by distinguished speakers, and the corner stone of the Fine Arts Building, in the centre of the park, will be laid. Music will be furnished by more than one splendid brass band, and infantry and artillery salutes will be fired by the State militia. Low rates will be given by the railroads, and arrangements are being made to accommodate 10,000 people.

THE church at Harriman has called to its pastorate Rev. Spencer Tunnell of Jonesboro, and it is presumed that he will accept the call, though he will regret to leave Jonesboro, where he was doing a fine work, and where he is justly held in high esteem. Harriman is one of the most important pastorate in East Tennessee. By the way, we were told that there has never been but one murder committed within the town of Harriman, and that was occasioned by the fact that two parties from a distance got into a quarrel there. The jail at Harriman is said to be a small wooden structure and seldom has any inmates. Circuit Court holds its sessions there only about two days at a time, as there is so little criminal business for it to do. Harriman, as every one knows, is a thoroughly prohibition town. No whisky has ever been allowed to be sold within its borders. Do you ask, does prohibition pay? Let the above facts answer the question.

IN 1640 Rev. Henry Dunster was appointed the first president of Harvard College. Fourteen years later, in 1654, he had to give up the office. The reason for his having to do so was that the persecution of Obadiah Holmes and his companions led Mr. Dunster to examine the question of baptism as he had never done before, his investigations leading him to give up pedobaptism, and therefore refuse to bring his infant to be baptized. When he was arraigned by the authorities, he was compelled to choose between two things, ignoring this new found truth in his preaching and teaching, or losing his place as pastor of the church and president of the college. As a true man, he chose to honor God and his truth, and as a result he lost the comforts of his home in Cambridge and a large part of his property, being driven into the wilderness in the inclement winter of 1653-54, where he died in 1657. The name of the first president of the oldest college on the American Continent and of a man so loyal to convictions should not be allowed to pass into oblivion.

A WRITER in the *Nashville American*, who calls himself the Antiquarian, tells the following interesting story which he says occurred in Nashville a good many years ago: "Those old-time people used to joke each other pretty much as those of the present day do. John P. Sledge was a devout follower and preacher of the religious belief of Alexander Campbell. Ephraim H. Foster was inclined to be profane and a wit. Foster and several others met Mr. Sledge on the street one day when the following conversation occurred, after passing the compliments of the day. Said Foster: 'Mr. Sledge, I had a peculiar dream last night.' Quoth Sledge: 'Tell it to us, Brother Foster, tell it to us.' 'I am afraid it will make you mad, Mr. Sledge,' answered Foster. 'Nonsense, nonsense, Brother Foster; tell it, sir,' said Sledge. 'Well, if you promise not to get mad, I will. I dreamt I was in heaven and an angel was showing me all around through the beautiful city; he was pointing out all the different people of the several denominations who had arrived in that blissful abode—Methodists, Presbyterians, Baptists, Catholics, Unitarians, Episcopalians, Quakers, Shakers, etc. Then the angel asked: 'Haven't you got a denomination called Campbellites on the earth?' 'Yes,' I replied. 'Are they a very long-lived people?' 'No, not more so than others. Why did you ask?' 'Well, none of them have come up here.' 'That is an infernal lie, Bro. Foster; it is a lie, sir!' shrieked Mr. Sledge, jumping entirely off the ground with both feet.' It has frequently been a matter of surprise to us how near to the truth a man will come even in his dreams."



## THE HOME.

## Making Brightness.

Just a drop of water—  
Not too much, you know—  
Now, the brush wet lightly,  
Then to paints we go.

Now the fun is coming—  
Steady—little hand!  
Here we have the yellow;  
Put that on the sand.

Now the blue for water;  
Yes, and for the sky;  
Then the green for woodland.  
Now the grass we try.

Who cares if it's rainy?  
What if winds do blow.  
When we have a paint box,  
And can make things grow?

Bright and gay with color,  
Changing gray to blue,  
I think making brightness  
Is lovely work; don't you?

—Sunbeam.

## A Story About Raindrops.

Ned and Grace sat at the window watching the rain pour down outdoors, feeling very unhappy about it, and wishing it would stop.

You see, their mother had said that if it was pleasant to-day they would all take their lunch and go out on the hills for a picnic; but when they awoke in the morning they found the sky hidden by clouds, and now the rain would keep them in the house all day.

Aunt Bessie came down stairs, and when she saw their unhappy faces, wanted to know what had happened. So Grace told her of the nice plans, and how they must now stay in the house all day, because of the rain. Ned said he didn't see the use of so much rain, and Grace said she should think the sky would run dry sometime.

"Oh!" said auntie, "but the rain does a great deal of good. If you will come to the kitchen with me while I make a custard for dessert, I will tell you where it does come from, and what it is good for. I wish you would take this big pan, Ned, get some water in it, and set it on the stove. Now, that will be the beginning of my story."

Auntie had told the children many good stories before, so they waited, expecting to hear a very good one this time, but they could not help wondering why auntie wanted a pan of water to help tell the story.

Presently auntie appeared from the closet with a large plate. She laid it against Grace's face and then against Ned's.

Ned and Grace rubbed their cheeks, because the plate felt so cold against their warm faces.

Auntie held the plate over the pan of hot water, and Ned asked:

"Why do you do that, auntie?"  
"To show you how the raindrops are made; so watch it well."

The plate was dry and bright when it came from the closet, but it was beginning to look dull and damp, as if it had not been wiped dry. Then the steam began to rise from the pan until it was quite wet.

Auntie carried it to the door, calling to come quickly and see her raindrops. As soon as the door was open the steam that had settled on the plate suddenly changed to drops of water that ran across the plate and down on the children's hands as fast as if they had been waiting a long time just for the chance to get there.

"Those are nice raindrops; please do it some more," begged Ned.

So once more they watched the steam settle on the plate and made it turn to raindrops on the children's hands.

"Now," said auntie, "I can't tell stories and make custard, too, so you must listen quietly while I tell you about the real rain that God makes."

"We used a big pan to hold the water, and the stove to heat it, but God has all the great oceans, the rivers and the lakes all over the world for water, and that makes a great deal, you know. You remember we were seven whole days on the steamer, going up to Seattle, and if we wanted to go to China or some other far-away country it would take much longer; so there must certainly be a great deal of water in the world. But the sun is much better than our stove, for it shines all over the earth and warms the great, wide ocean, the lakes, rivers, and all the water it can find; and as the water becomes warm the steam rises from it and goes up into the air. At first it is a very fine, thin stream—so fine that we seldom see it; but more and more goes up and it all gets together in the air until it looks white and thick, and then we say these are clouds in the sky."

"The clouds drift about up there until by and by they get into colder air, or a sharp wind begins to blow, and then the clouds act just as our steam did when we took the plate to the door—all the steam changes to drops of water, and then we hear them pattering down on the roofs and all about us. You know yourself how the rain washes the dusty plants and makes their leaves and blossoms fresh and glossy again. You know, too, how the new twigs and a little buds come out after a rain, when the roots have had plenty of water to drink. Think how our peas and lettuce came up after the last rain, and those lovely wild flowers that you gathered out on the hills. How could you ever get along without the rain?"

And when the children had had time to think about it, they decided that they were glad of the rain, even if they could not have a picnic, for they could have a picnic another day, and they were not so sure of the rain. —The Outlook.

## Spare Time.

A party of ladies and gentlemen were shown through a large carpet establishment in Brooklyn not long ago. They were permitted to look into every nook and corner of the building except one. At the bottom of the stairway leading to the top floor they came upon a closed door, upon which were the words, "Positively no admittance."

The curiosity of the ladies was awakened at once. "What is up there?" inquired one eagerly. "That is our work-shop," explained the representative of the firm. "We have one hundred and fifty women on that floor sewing carpets."

"Oh, I should like to see them at work," said the fair questioner with a playfully beseeching look.

"I am sorry that I cannot take you up there," replied the firm's representative, "but the rules are very strict. Really, there is nothing worth looking at, and there are no trade secrets there. The reason why the firm interdicts visitors is because the presence of strangers causes every sewing-woman to look up, and take her attention off her work from one to five minutes. Suppose every woman loses an average of two minutes. With one hundred and fifty women, that means a loss to the firm of three hundred minutes, or five hours of time. That is too much to lose when we are working under a full head of steam, as we are now."

"Put no marks of punctuation on the back of the volumes," a famous librarian once said to his book-binder; "my eyes have no time for such superfluities."

William Herschel discovered Uranus, the greatest discovery of the telescope. He had hitherto been known as a clever amateur astronomer, who had spent the intervals between his musical studies in writing a theory on the height of the mountains of the moon, or in manufacturing telescopes. Music was his profession, but so jealous was he of the spare moments he might give to astronomy that he habitually rushed from the orchestra between the acts to snatch brief glimpses of the heavens.

No one ever appreciated the value of time more than Lord Nelson. "Five minutes," he used to say, "make the difference between a victory and a defeat." —Lucy E. Keeler, in *Youth's Companion*.

## How Bank of England Notes Are Printed.

The notes are printed in a long and narrow printing room, in which a dozen machines of similar construction are in full action. Their denominations vary from £5 to £1,000, the largest note now printed. They cost about two-thirds of a cent each. A single impression completes the note, especially numbered, dated and signed by the cashier. The notes are delivered in pairs, slid upon a small table at the back of the press, where an employee stands to examine each one and see if it is correctly numbered and perfectly printed. The numbers run backward, so that each bundle of 10,000 lie in their natural order when they are taken away. Thus the two notes on each sheet are numbered, say, 67168 and 77168, and the next pair are 67167 and 77167. The bundles are cut in two by an ordinary cutter, and thus it happens that every Bank of England note has three rough edges and one clean one. Great reliance, as a check upon counterfeiting, is placed upon the paper itself, the engraving, as compared with the American bank note standard being less elaborate.

The paper specially made from pure linen rags is strangely thin and remarkably tough. It has a peculiar shade of whiteness impossible to describe, and is printed in indelible black ink of a special manufacture. The paper is made by a secret process, at a special mill, which time out of mind has been the property of the Portal family. The note to-day is practically the same as it ever has been, and its apparent simplicity offers a great temptation to counterfeiters out of employment. —McClure's Magazine.

## A Wild Goose and Her Goslings.

I had to make a trip from our claim on the Columbia to Spokane Falls. I started quite early one morning, and was riding along up the Spokane River, when, as I came over a small, rocky point, I noticed a very large bird soar down from a tree and carry something in its mouth. At first I thought it was an eagle, but as soon as I climbed a little higher I could see that it was an old gray goose, and that it had deposited its burden in the water, where I could see several small ones swimming around.

I stopped, got off from my cayuse, and watched the performance. I had waited but a few moments when one of the geese rose out of the water and flew straight to a cottonwood tree, alighted on a limb near a big nest, then took a few steps toward the nest, and reaching over into the nest took a young gosling out and sailed down to her companions. When she let the youngster touch the water it cut all kinds of capers. She again returned to the nest and got another, which was the last. After watching them for quite a while I mounted my cayuse and rode on.

When I came into plain view of the family the old ones fluttered away and the youngsters disappeared. There were seven little ones, as near as I could count. I have watched the wood duck carry her young from a tree, but this was the only time I ever saw a goose make the transfer. —Forest and Stream.

## She Was Dying to Know.

A Main correspondent sends to the *Companion* a dialogue between a little girl and her mother. It occurred in church at the morning service. The rector had just read: "On these two commandments hang all the law and the prophets."

"Mamma, mamma," said little Effy, in a loud whisper, "how many?"

"Sh!" said her mother.

"But, mamma, just one question, only one."

"Well, softly," answered the mother, seeing that the question must come.

"How many prophets were there?"

"I don't know."

"Can't you guess?"

"No. Now keep quiet."

"Were there three?"

"Oh, yes. Sh!"

"Ten?"

"Yes. Don't ask another question!"

"Twenty?" continued Effy, her eyes distending.

The mother was in despair, and answered, "Yes."

"Then, mamma, tell me this."

"Hush!"

"Just this," and by this time the little girl's voice was quite audible, "how could twenty prophets all hang on two commandments?"

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## YOUNG SOUTH.

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

"The Lord raised up judges which delivered them."—Judges II. 16.

## Young South Correspondence.

All through this next quarter our Sunday-school lessons will be about our Very Present Helper, and I want you every one to learn this other sweet verse before you go a step further: "God is our refuge and strength, a very present help in trouble." Will you not take pains to note in how many ways Jehovah helped these poor, sinning, rebellious children of Israel? Will you not bear always in mind that he is still long-suffering, still patient, still forbearing with the children of to-day? Ah! let us praise Him that he is even now our "very present help."

We are taking long breaths here in Chattanooga this morning. The great dedication of the Chickamauga National Park is over. The great crowds that surged through the streets and crowded the hotels and many of our homes are scattered far and wide. We are glad to settle down once more to our every-day lives, and we are so thankful that no serious accidents marred the pleasure of the week's happenings. Our pastor, Dr. Garrett, took advantage of the trend of popular thought on Sunday morning and preached us a magnificent sermon about what constitutes "a good soldier of Jesus Christ." I wish you all could have heard it. I am sure you would have wished always to be known as one of our Lord's army.

I hope you read carefully the summing up of our half-year's work last week, but for fear you did not, I venture to repeat a little, and to tell you that I shall send to Rev. T. T. Thompson, for the

## YOUNG SOUTH ROOM

at the Tennessee Baptist Orphanage, \$68.91. I know he will rejoice over it, and the orphans will smile when they hear of it, and all those good people in charge of this sweet charity will say, "Long live the Young South!" And I want you to say, "Please, God, we will do more than that for the last half of this year." Won't you?

Then I shall send to Dr. Robert J. Willingham, our honored Secretary of the Foreign Board at Richmond, to be applied to the support of the

## YOUNG SOUTH MISSIONARY

in Japan, a check for \$135.16. How I wish it was her full salary of \$300. Let us never rest until we give that much every six months.

Besides those amounts we have on hand for the Home Board, \$2.25, contributed for the frontier missions and Cuba, and 35 cents for Mexico, making a grand total of \$206.65. This is your work for the first two quarters of our second year. Now for an earnest, hearty, steady advance all along our line for this third quarter. Shall we have it? Do not lose a single day. Go right to work, and the oftener you send in the offerings the better. The letters keep us in touch with each other. I hope for great results this autumn and early winter. I pray God to bless our efforts and to guide us all.

I have some very pleasant letters to begin with. There are two from Mexico, and you shall have one of them first of all. They are dated "Doctor Arroyo, Mexico," and as this is a young folk's page, our "little Mexican" shall have the first place. She says:

"My birthday has come and gone, but mamma could not get the Ameri-

can money to send you in time. She promises me to send you soon a dollar for my sixth birthday, to go to our missionary. I much enjoy hearing her letters read.

"I want to tell the Young South that I have learned the Ten Commandments in Spanish. It seems an easier language to me than English. My little brothers, Garvin and Francis, and I went out visiting with mamma this morning. There is much sickness and much distress in Doctor Arroyo, caused by the long drought. But this evening a good rain is falling, and that means life and food to many, mamma says. The Roman Catholics have been going to their church regularly for several evenings, praying to 'Mary, Queen of Heaven,' to send them rain. We Baptists have been praying, too, for rain, but we ask our help of God. Now, who do you think has sent it, God or Mary?"

"This morning we saw a poor widow who supports her family of four children by sewing. She was the first woman baptized in Doctor Arroyo, about five years ago. Her husband was a deacon in our church. When he died, nine months ago, his brothers offered her and her little ones a home and food if she would leave the Baptists and come back to the Catholic Church. 'No,' said she, 'my husband's God is also mine, and He will care for the widow and orphans who trust in Him.' Was not that a grand reply? When we called on her this morning, my mamma said: 'Dona Rafaela, they tell me you have a preaching machine, do tell me about it.' 'Yes,' she said, 'my machine gives me an opportunity to talk about God and the Bible to many, and so I call it my preacher. When my neighbors and friends from the country bring me sewing to do on Sunday, I tell them I dare not do it, for the Bible tells us to keep the day holy. Then I call little Jose (aged five years), or Florentina, and have them read the Ten Commandments. Sometimes they tell me that they don't believe the Bible, and that the priests say they must not read it because they cannot understand it, and then they say, if I will not sew for them, I can at least lend them the machine, and they offer to pay me for its use, but I tell them that I do believe in the Bible, and it tells me that my servant must keep the Sabbath holy. The machine, I say, is my only servant, and it must obey.' They go off then and have their sewing done somewhere else, and sometimes the poor woman and her children go hungry. But God will reward her, I am sure. She told me, too, that sometimes the people listen to more reading from the Bible, and ask about what she believes, and where her children learned to read so well. Jose and Florentina are among the fifteen scholars in our little school, and there they have learned the Commandments, the Lord's Prayer, the Sermon on the Mount, and many other good lessons. My mamma says she believes in teaching the little Mexicans how to read and write, and about the history and geography of their country, but she tries hard to 'salt them down' in the Bible, because we never know how soon they may be taken from our school, and the holy words will be planted in their hearts and cannot be taken from them."

"I had meant to tell you about some other things, but my letter is getting too long. Please tell our missionary that we love her dearly. She must not forget her little Mexican friends."

EFFIE WRIGHT CHASTAIN.

Now, is not that a sweet message from our neighbor in the far South? Next week you shall hear what her dear mother has to tell us. Effie must write just as often as she can. We

## IVORY SOAP

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Have you noticed when discussing household affairs with other ladies that each one has found some special use for Ivory Soap, usually the cleansing of some article that it was supposed could not be safely cleaned at home.

THE PROCTER & GAMBLE CO., CHICAGO.

are so glad to have these fresh everyday experiences from this one of our mission fields. I think I shall send our Mexican fund to Effie, and beg her to use it in the little school. What do you say? Let us make it a dollar. We have 35 cents now. Who will spare a few pennies for this corner? Let me hear at once.

The next is shorter, but very much to the point:

"It has been a long time since you heard from me, but I send \$1 to Mrs. Maynard. I made it by selling my bantam hens' eggs and going on errands."

Well done! Work hard this next three months. This dollar starts us off nicely.

Here are two little workers:

"Enclosed find 50 cents for Japan. We have two hens and twenty-one little chickens for Bro. Quisenberry, and we are going to send a package of Sunday-school cards to Miss Sarah Hale."

ADDIE LOVE and FRANK MERCER. "I am so glad your hearts are so wide open to all good works. Keep on!"

Somebody in Knoxville knows us. Do you remember the young lady who wrote to enquire what the Young South was, some time ago? This letter says:

"Enclosed please find 25 cents for our thank-offering. Mamma always reads the Young South page to us. I think Mrs. Maynard's last letter is the very best she has ever written. King Oka's wisdom is like Solomon's. We are going to send Mrs. Ellison some papers, and if you will send us a pyramid we will do our best to fill it."

LOUIS and BOYD FORD. "You shall have the pyramid. Tell of our work and gather a Young South Band in South Knoxville. Can't you?"

Alpha sends this sweet little note:

"Here I come with my thank-offering. I think I am more grateful for living in a Christian neighborhood and belonging to a Baptist Church than anything else. I enjoy Mrs. Maynard's letters very much, as indeed I do everything on our page."

MARGARET NEWMAN.

I am so glad our dear missionary has turned our thoughts this way. It is such a blessed privilege to live in the full blaze of gospel light.

This dear friend feels it, too:

"I read Mrs. Maynard's last letter with much interest and pleasure, and enclose my thank-offering. May God's richest blessing rest upon our own missionary in that far-off land! I so often thank God that we live in a country where we can worship Him in peace. I fear we do not appreciate this glorious privilege as we should. Once I was away from home, among strangers, and far from the house of God. Oh! how I longed to hear the sweet songs of Zion and be with the friends at home. How sweet it will be in that heavenly land, when the missionaries and all God's children are gathered home to separate no more."

E.

Let us hear again from Oakland. Will not "E." gather a band about her?

The last letter is from Nashville.

from our old friend in the Orphanage work, who suggested the machine and the set of China. Do you remember her? She says:

"I have sent quite a large bundle of papers to Mrs. Ellison to distribute in her Indian Territory corner. I want to add four names to the list of those who have recited the Ten Commandments. These little girls belong to my Sunday-school class in the Immanuel Church, West Nashville. They are Victoria Tillon, Martha Smith, Irma Read, and Willie March. I hope to add others in a week or so. I want to tell you how nicely everything is progressing at the Orphanage. Kind friends have sent in a large number of jars of fruit, and the pantry presents a very inviting appearance. The well-known matron, Mrs. Sande's, and her able assistant, Miss Laura Harris, keep everything beautifully neat and in perfect order. The children have started to school and are very busy with their new books. So many of the wee ones have been adopted into comfortable homes, and we have naught but good reports of them. Of course, now that winter is coming, we must all bestir ourselves to see that each one in the Home has plenty of warm clothes, and oh! there are so many little feet to put shoes on. Let me beg the Young South to keep always on their hearts these motherless lambs."

MRS. W. W. KANNON.

You are growing so fast now that there are many little garments you can wear no longer. Suppose you ask mother to let you put them in some drawer. Then you tell your little neighbors and your class in Sunday-school or in day-school, and ask them to do likewise. The very first thing you know you will have enough to send a box to the Orphanage. That will help so much and cost you so little. Send direct to Rev. T. T. Thompson, Nashville, Tenn., and be sure to write to the Young South about it. Begin this very day.

Our Editor-in-Chief, Mr. Folk, sends in a check for \$1.70, given him by Mrs. P. F. Burnley of Willard, Tenn., for the Friendship Church, Wisconsin Association, for Mrs. Maynard's work in Japan. The Young South is so much obliged. Good bye.

LAURA DAYTON EAKIN.

Receipts.

Previously acknowledged..... \$206 65

JAPAN.....

Effie F. Fox, Jr., Clarksville..... 1 00

Addie Love and Frank Mercer, Mercer..... 25

Louis and Boyd Ford, Knoxville..... 40

Margaret Newman, Alpha..... 15

E. Oakland..... 25

Friendship Ch., Wisconsin Association..... 1 70

L. and H. Ford, for pyramid..... 02

Total..... \$210 77

For Japan..... \$1 10

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### RECENT EVENTS.

REV. J. P. RODDY has been unanimously called to the pastorate of Prairie Valley Church, Texas.

REV. J. W. WHITLEY has been called to the pastorate of the church at Mineral Wells, Texas.

REV. L. D. TEMPLE, formerly of Michigan, succeeds Rev. F. J. Parry in the pastorate of the Brattleboro Baptist Church, Vermont.

REV. F. B. GREUL of Philadelphia has accepted a call to the First Baptist Church at Waltham, Mass. He began his services September 8th.

DURING a meeting which closed September 4th at Emmett Church, Texas, there were 30 conversions, 15 added to the church by baptism, and the church was greatly revived.

REV. W. C. MCCOMB, who sometime ago resigned the pastorate of the Eureka Springs Church, Arkansas, has been called to the pastorate of Plano Church, Texas, and accepts.

REV. J. B. THOMAS, pastor of the First Church, Topeka, Kan., has accepted the Secretaryship of the Home Mission Society for the Chicago District, which includes Northern Illinois and Wisconsin, his work to begin October 15th.

REV. R. C. PENDER, of Denison, Tex., has been holding a meeting of two weeks with Pastor J. M. Robertson at McKinney. During his stay there were 16 professions of faith. The friends of Dr. Robertson in Tennessee will be rejoiced to hear of his success in his Western home.

We are in receipt of the following card, which explains itself: "Mr. and Mrs. Geo. W. Lawrence request the honor of your presence at the marriage of their daughter, Ida, to Isaac Gartrell Murray, Thursday, Oct. 10, 1895, 4 o'clock p. m., Baptist Church, Sweetwater, Tenn. We extend our hearty congratulations to all parties."

HON. CHARLES STEWART, a prominent member of the First Baptist Church, Houston, Tex., died on Saturday, September 21st, in the Santa Rosa Hospital, San Antonio, Tex. Mr. Stewart was a native Tennessean, being born in Memphis, but had moved to Texas some years ago and had become a prominent figure in public life.

THE Arkansas Baptist comes to us greatly improved. It has changed to the magazine form, 16 pages instead of eight pages, and the name changed

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DR. W. J. MORRISON,  
DENTIST

222 N. 1st Union Street, Nashville, Tenn.

Telephone 302

### Some Good Meetings.

I held a meeting recently at Barr's Chapel, in East Bristol, which resulted in the conversion of 28 souls after 22 days of earnest toil. The Lord be praised for his goodness to these poor souls and for all his manifold blessings upon his children at that place. I was unanimously called to preach on the first Sunday at 11 a. m. and at 7:30 p. m.

Leaving Bristol Saturday afternoon, my wife with me, we started for Blountville to fill my regular appointment Sunday and Sunday evening. We spent the afternoon visiting the aged members, which proved to be a great comfort, not only to them, but to ourselves in our sore bereavement, though we fully realize that our darling babe, Tommie Lee, has only gone on before and stands waiting and watching on the eternal shore for his loved ones. These are sweet thoughts, but the loneliness of our hearts can only be understood by those that have passed through the same trials. We had an interesting meeting at both services, and must say right here that there are some noble Baptist workers in and around Blountville as I have met at any place. And good Bro. N. J. Phillips does deserve so much credit for his perseverance in the cause of Christ at that place. Oh! for a million such men as he is.

We returned home Monday with our buggy loaded with good things to resume our work in West Bristol, where we are at present engaged in a series of meetings, which we sincerely trust will result in great good. We are holding the meeting in our mission chapel, and send our converts to the South Bristol Church. We had 48 conversions in this mission field last year and strengthened the South Bristol Church some at that time. Pray for the success of that church, also our mission fields and all Baptists in Bristol.  
E. LEE SMITH.  
Bristol, Tenn., Sept. 18th.

Just received—five dozen Ladies' Sample Shoes, sizes, 2, 2 1/2, 3, 3 1/2— which we bought at 50 cents on the dollar. Come and get a bargain out of the lot. C. B. Horn & Co., 206 Union Street.

**ENGAGEMENT  
AND  
WEDDING  
RINGS**

Besides many other styles of gold rings in stock. Make to order or repair any ring. New illustrated catalogue of over 700 different patterns sent. C. F. Barnes & Bro., 554 W. Market, Louisville, Ky. This firm is reliable. — Baptist and Reflector.

**\$200.00 IN GOLD  
GIVEN.**

WORK FOR FALL AND CHRISTMAS HOLIDAYS.

We will give \$200.00 to anyone who will sell within the next three months 20 copies of "Talks to Children About Jesus." One of the most popular books ever published. Over 100,000 copies sold. Agents sell from 10 to 15 copies a day. Beautifully illustrated. Freight paid and credit given. Complete canvassing outfit and full information 30 cents.

**\$100.00 BICYCLE GIVEN**

to anyone who will sell 25 copies in two months. We will give an ESTEY ORGAN, retail price \$270.00, to anyone who will sell 110 copies in three months, splendid opportunity for a Church or Society to secure an organ. A GOLD WATCH, retail price \$50.00 given to anyone who will sell 60 copies in 30 days. This premium is in addition to the regular commission. Agents who do not secure any of the prizes, are given liberal commission for any number sold. Last fall, we paid to agents over \$25,000 in commissions. A large number made over \$100.00 per month. Write us immediately and secure an agency. It will pay you. No time to lose, someone will get ahead of you. We also offer most liberal inducements on other books and Bibles for Fall and Holiday Trade. A new book, "Forty Years in Chains," sells rapidly. Agents often average 10 orders a day. Same terms and premiums as on "Talks to Children." We give extraordinary terms for selling Marion Harland's new book, "Home of the Bible." \$20.00 given for selling 100 copies in 3 months, or \$100.00 bicycle for selling 60 copies in one month. Send 75c. for outfit. Write at once.  
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The Largest Manufacturers of  
**PURE, HIGH GRADE  
COCOAS AND CHOCOLATES**  
On this Continent, have received  
**HIGHEST AWARDS**  
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**Industrial and Food  
EXPOSITIONS  
IN EUROPE AND AMERICA.**  
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of the label and wrapper on our  
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that our place of manufacture,  
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I have worked hard all my life and never had a streak of good luck till the past year, and I think my experience may be beneficial to many others. I have cleared more than \$20 a day for over a year selling Climax Dish Washers, and I think any man or woman can do as well as I have, if they only will, as I had no experience. It don't take long to get rich clearing \$20 a day. Every family wants a Dish Washer, and you can sell them at home; no canvassing. That is why a lady can do as well as a man. I put a notice in the papers, and people send after the Washers. The Climax is far superior to any Dish Washer. Everybody knows of the Climax now. For particulars address the Climax Mfg. Co., Columbus, Ohio, and they will start you in business, if you will only push.  
A READER.

**Webster's  
International  
Dictionary**  
THE BEST FOR EVERYBODY  
It is easy to find the word wanted.  
It is easy to ascertain the pronunciation.  
The etymology is given by the ordinary dictionary.  
It is easy to trace the growth of a word.  
The definitions are clear, explicit, and full, and each is contained in a separate paragraph.  
G. & C. MERRIAM CO., Publishers,  
Springfield, Mass., U.S.A.

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

**\$1.45**

Are you sure that your chimney fits your lamp? that the shape is right? See the "Index to Chimneys"—free. Write Geo A Macbeth Co, Pittsburgh, Pa. Pearl glass, pearl top, tough glass.

## Solved!—The Sunday Evening Problem.

A new plan has been introduced for the Sunday evening service, and it is successful. Wherever used, churches are crowded, the people delighted and instructed in Divine truth; spiritual results are secured and finances helped.

Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue 50 cents.  
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Branches: 15 Beekman St., New York; 100 N. Washington St., Chicago; 100 La Salle St., St. Louis; 100 N. 3rd St., Minneapolis; 100 N. 2nd St., St. Paul; 100 N. 1st St., Portland; 100 N. 1st St., Seattle.

## RELIEF

Invariably Found by the Use of the Electropoise.

Suffered From the Effects of La Grippe for Twelve Months—Cases That Cannot Be Doubted.

I have thought sometime of writing you of my experience with the Electropoise, and my opinion of it. When I received the Electropoise, more than two years ago, I was suffering with the effects of la grippe, and had been for about twelve months. Some of the time I was in bed and quite feeble, and gradually losing ground. Soon after applying the instrument I found relief, and I continued to improve until I was restored, and now I am able to do as much work as I could three years ago. It has given me renewed energy, and has built up my system generally. I have seen it tested in cases of typhoid and malaria fevers, bad cases of pneumonia, colic, flux, croup, colds, la grippe, indigestion and rheumatism, where not a dose of medicine was given, and have never failed in one single case, while some of them the doctors had abandoned, saying they could do them no more good. We applied the Electropoise, and from the beginning they began to improve.

These are cases that cannot be doubted, and speak well for the Electropoise, and there are plenty of witnesses to testify. I have all faith in the Electropoise, and all my family use it on all occasions, and invariably find relief. I am, yours with kind regards,  
JESSE W. PARKS.  
Fayetteville, June 1, '95.

A book of complete information by mail to any address.

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Chamber of Commerce Building,  
Nashville, Tenn.

"For several months I was troubled with a persistent humor on my head which gave me considerable annoyance, until it occurred to me to try Ayer's Hair Vigor. Before using one bottle, the humor was healed."—T. T. Adams, General Merchant, Turbeville, Va.

**500**

## "Gospel Voices" Given Away.

Gospel Voices is the latest and the newest gospel song book published. It meets the demands of the times for a low-priced song book. To introduce this new book to our people we will mail any Baptist Sunday-school superintendent, young people's leader or worker or preacher a copy of Gospel Voices for 12 cents (stamps taken) to pay postage and packing. It is filled with soul-stirring and heart-melting music. Order immediately, as this offer only holds good until October 15th.

**SOUTHWESTERN PUBLISHING HOUSE,**

208 N. College St., Nashville, Tenn.

**HO! FOR ATLANTA.**  
Don't fail to see our splendid exhibit at the great Exposition of the South. We have the latest and best of everything in the line of CARRIAGES, BUGGIES, WAGONS, BICYCLES, HARNESS, SADDLES, ETC. at factory prices. As manufacturers we save you 25 to 30 per cent. All goods Guaranteed. Send for our latest and biggest Catalogue, showing new styles, improvements, and lowest prices. It's free. Write today. "A. B. C. CARRIAGE CO. MANUFACTURERS, CINCINNATI, OHIO." Mention the name of this paper when you write.

## Baptist Co-Operative School

(CO-EDUCATIONAL.) ROCKWOOD, TENN.

FALL TERM WILL OPEN SEPT. 4, 1895.

A Complete School of High Grade.

Write at once for announcements, which will be sent on application.

B. Y. SEARCY, A. B.,  
J. M. LANGSTON, JR., B. S.,  
REV. LUCIUS ROBERTSON,  
Principals.

miss very much, but the most of them are here yet and still true to the faith. The church seems to have taken on new life, and under the leadership of Bro. I. A. Hailley, is doing good work for the Master. He is very efficient in his labors of love, and declares courageously, but lovingly, the whole counsel of God. There have been 16 additions to the church since our arrival—eight by letter and eight by baptism. They were baptized last night, and a large crowd was present to witness it. We have renewed our covenant with God to strive by His grace to do more efficient service than ever before, and may God be with us to own, bless, and guide. Oh! how pleasant it is to work with those who love so dearly as the members of this dear old church. My school opened better than I expected, and is increasing every week.

R. D. JAMISON.

Murfreesboro, Tenn., Sept. 23rd.

Brethren from Tennessee are writing me and asking if I will come to that State to hold revival meetings. I will come, but it is too late now to ship tent, as only one more month remains in which tent meetings can be held. Churches wanting my services will write me.  
FRANK M. WELLS, Evangelist.  
Dallas, Texas.

## Forty Years in China

By Rev. R. H. GRAVES, D. D.  
320 Pages, Beautifully Illustrated. Price \$1.50.  
The book has been most favorably received by the Religious and Secular Press of the entire country. St. Louis Observer says, "No better man could be found to write this book, and no better time to publish it. It should be in every home, Sunday School Library, and the library of every minister."  
**WE WILL GIVE \$200.00**  
to anyone selling 200 copies in three months. Will make special terms to any Society or person who will give profits to Missions.  
**AGENTS WANTED everywhere.**  
Outfit 50 cts. We pay freight and give credit. Many agents sell 10 copies a day.  
R. H. Woodward Company, Baltimore, Md.  
We will make a specialty of Bibles and books for the Holidays.

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SPECIALIST:  
Gout, Rheumatism,  
Rheumatism,  
Nervous Diseases,  
Blood & Skin Affections.  
Sole Owner of the Great  
"CHAMBERS-BULL" 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

## All the Clothes,

all at once, makes too much of a wash, perhaps. Use Pearline, and it's easy to do a few at a time. Lots of women do this. They take the napkins, towels, handkerchiefs, hosiery, etc., each day as they are cast aside.

Soak them in Pearline and water, boil them a few minutes, rinse out—and there they are, perfectly clean.

No bother, no rubbing. When the regular wash-day comes, there isn't much left to do.

Why isn't this just as well as to keep everything and wash in one day?





## THE BEST FAMILY MEDICINE

She Has Ever Known. Words of Praise  
from a New York Lady for

### AYER'S PILLS

I would like to add my testimony to that of others who have used Ayer's Pills, and to say that I have taken them for many years, and always derived the best results from their use. For stomach and liver troubles, and for the cure of headache caused by these derangements, Ayer's Pills cannot be equaled.



When my friends ask me what is the best remedy for disorders of the stomach, liver, or bowels, my invariable answer is, Ayer's Pills. Taken in season, they will break up a cold, prevent a gripe, check fever, and regulate the digestive organs. They are easy to take, and are, indeed, the best all-round family medicine I have ever known. Mrs. MAY JOHNSON, 328 Elder Avenue, New York City.

### AYER'S PILLS

Highest Honors at World's Fair.  
Ayer's Sarsaparilla Cures all Blood Disorders.

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.

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REACHING THE  
Principal Cities of the South

With its own line and penetrating all parts of the country with its connections

NORTH,  
SOUTH,  
EAST,  
WEST.

CHOICE OF TWO ROUTES  
TO THE EAST via

Shenandoah Valley  
OR

Through Asheville  
AND

The Land of the Sky.

#### 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. Countable words and you will know exactly what the charge will be.

THOMISON.—Mrs. Elizabeth C. Thomison was born Dec. 14, 1814; died July 3, 1895, aged 80 years, 7 months and 19 days. She was married in 1835 to Mr. Hugh Thomison, who has been dead about eighteen years. Sister Thomison spent all of her life in this county, and was born near Mulberry. She was the daughter of Wm. Parks, an early settler of this section. In 1855 she joined the Missionary Baptist Church at Norris Creek, where she worshipped until her death. She was in feeble health for some time before her death, but she was found in her place in the church as long as her health would permit, and lived a life that is worthy of imitation. It is sad to part with those we love so well, but God knows best, and works all things for our good; so let us submit to his will. Sister Thomison has finished her earthly work, and has gone on before us, only to make heaven brighter and the ties more binding. Let us live as pure and noble a life as she did, so that when we have finished our work here on earth we may meet her in the home of the blessed. Oh! how sweet it is to have a hope beyond this veil of tears. We can rest assured that we will meet our loved ones in heaven and be with them always. We would say to the bereaved family and relatives, grieve not, for our loss is an eternal gain; and may it only aid us in living more devoted lives, so that we may have brighter gems in our crowns.

Resolved, That a copy of this be recorded on our minutes and on our church book.

Resolved, That a copy be sent to the BAPTIST AND REFLECTOR for publication. MRS. H. M. STEWART, MRS. JULIA EVANS, MRS. CYNTHIA PAMPLIN, Committee.

BUMPAS.—Ada Bumpas, wife of Alex. Bumpas, and daughter of James and Tillie Elmore, died July 22, 1895, aged 25 years. She was converted when quite young, and united with the Baptist Church at Rover, Tenn., in which she lived a consistent Christian until death. She leaves many relatives, a sorrowing husband, a little stepdaughter, who loved her as her own, and a baby boy, who is too young to retain the blessed memory of a mother's love. Ada was a good, obedient daughter, a kind neighbor and a devoted wife. In disposition she was frank and unassuming. Cheerful in the performance of life's duties, hopeful and patient amid afflictions. She loved her church ardently, and was her pastor's friend and helper. To know her was to love her.

Resolved, That we deplore our loss, but praise the Lord for the influence she left us of a life devoted to truth and virtue.

Resolved, That we extend our sympathy to the bereaved ones, commending them to the Great Physician who maketh wounded spirits whole.

Resolved, That this tribute of respect be placed upon our record, a copy be given to the family of the deceased, and also a copy be furnished the BAPTIST AND REFLECTOR for publication.

BETTIE JARRELL, ALTA REID, H. R. FREEMAN, Committee.

IRON FENCE  
Very cheap to enclose Cemeteries.  
Catalogue free.  
J. W. Rice, A. J. J. Co.



## THE FAMOUS STARR PIANO,

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 middleman's profits, they are able to furnish it at a price within the reach of thousands 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.

## 999 MEN WANTED

To sell a "Complete History of the Colored People." It covers every topic of interest to the race. It is an Encyclopedia for the Negro by the Negro. Written by more than 100 of their wisest and best men and women. Every negro in the United States will want a copy. It is having a wonderful sale. Agents are reaping a harvest. Commission liberal. Write for terms.

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## Lookout Inn, LOOKOUT MOUNTAIN, TENN.

THE GREAT SUMMER RESORT OF THE SOUTH.

THE INN is a mammoth structure of elegance. Finished in quartered oak, and decorated by artists of national reputation. A walk through the main hall and return is more than an eighth of a mile. Its table and service are the best. Its plumbing and drainage are perfect. Daily Morning and Evening Concerts, and Dancing in the Music Room.

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The Drives and Walks cannot be surpassed in America. The Scenery is the grandest the eye ever beheld. GEORGE BANCROFT, the eminent historian, at the age of 87, said: "This is the grandest View I ever saw." In all my travels I have never seen any scene to excel in Sublime Grandeur.

HOURLY CARS FROM CHATTANOOGA RAILROAD DEPOTS TO THE INN.  
Write for terms and full particulars for summer of 1895.

## 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.

Unequaled for convenience, durability, neatness, power and immediate results. Always ready for use, rest-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. Remittances may be made either in cash, money order, or 2c stamps.

Address BAPTIST AND REFLECTOR, Nashville, Tenn.

## 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  
Church Letters, per dozen, post-paid.....25

Address: BAPTIST AND REFLECTOR, Nashville, 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 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.



CANCER.—Dr. John B. Harris, of Fort Payne, Ala., cured us of Cancer. N. D. Johnson, 41 E. Broad St., Atlanta, Ga., J. S. Miller, Minden, La., S. L. Liles, Lookout Mountain, Miss., W. W. Dabney, M. D. Lodi, Miss., Mrs. J. A. O. Bryan, Mexico, Mo., N. H. Phillips, Tex. Collector Dale Co., Ala., Argus, 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 \$25.00 to \$250.00.

#### 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 I have 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.

#### To Florida in a Hurry.

That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibule 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.

#### It is a Well Known Fact

that crystallized Japanese menthol (such as is used in Palmer's Magnetic Inhalers) acts directly on the mucous 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.

#### 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 Dismissal 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.

#### OBITUARY.

BATTE.—Whereas, God doeth all things well, and in his infinite wisdom has seen fit to call our friend and beloved brother, Dr. J. A. Batte, from this earthly existence to a home eternal beyond the skies; and

Whereas, We know that our loss is his eternal gain.

Resolved, That in the death of our brother, our church has lost one of its best and most useful members; the wife a most tender and affectionate husband, and the children a kind and most indulgent father.

Resolved, That we bow in submission to the will of the Great Ruler of all things, and tender to the bereaved family our love and sympathy in this time of their great affliction.

Resolved, That these resolutions be spread on our church record, and that a copy of the same be sent to the family of our deceased brother.

H. F. BUCHANAN,

G. W. PACE,

J. J. DUBOISE,

Committee.

#### Ministers' Meeting.

The following is the program for the Ministers' Meeting to be held the day preceding the State Convention at Mossy Creek in October. The names of speakers will not be announced until after they have agreed to be present and take the parts assigned them.

If the brethren will clip this program out of the paper and put it in their pocket note-book, it may be more serviceable to them.

It is suggested that two subjects be discussed at each session, morning, afternoon and night, so that none may be unduly protracted. The body, however, can make whatever changes it sees proper.

#### MORNING.

1. How to develop our churches along benevolent lines.

2. Church music that best conduces to the purposes of worship.

#### AFTERNOON.

1. What shall we do with the children?—how to develop them.

2. The best manner of presenting Baptist doctrine from the pulpit.

#### EVENING.

1. Advisability of periodic revival services, and the best manner of conducting them.

2. Devotional preparation for service by preacher and people.

Each brother must judge from the program what would be an appropriate length for his address.

I. P. TROTTER, Ch'm. Com.

Brownsville, Tenn.

#### Tennessee Associational Meetings.

#### OCTOBER.

Judson—Blue Creek church, Friday, Oct. 4.

Dover Furnace—Rushing Creek, Wednesday, Oct. 9.

Enon—Antioch, Wednesday, Oct. 9.

Sevier—Walnut Grove ch., Thursday, Oct. 10.

State Convention—Mossy Creek, Wednesday, Oct. 16.

Midland—Pleasant Hill ch., Knox county, Thursday, Oct. 17.

Weakley—Co., Mt. Pleasant ch., two miles from Ralston, Wednesday, Oct. 23.

Riverside—Good Hope church, one mile from Livingston, Overton county, Friday, Oct. 25.

—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.

## 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 take fair and prefer your good opinion to your money. All we ask is a fair trial, as out of 10,000 who have used it, 98 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.

## \$2.50 BOOK, FREE!

## WE ARE GIVING IT AWAY

TO OUR SUBSCRIBERS

AS A

## FREE PREMIUM

100,000 sold at \$2.50

NOW OFFERED FREE



JOSEPH.

There has been but one book written since MARK TWAIN'S palmy days that has possessed his power to charm by wit, and fascinate by fidelity to nature. THAT LITERARY

SENSATION IS

## Samantha at Saratoga,

BY

JOSEPH ALLEN'S WIFE (MARIETTA HOLLEY).

THE BOOK was written under the inspiration of a summer season 'mid the world of fashion at Saratoga, the proudest pleasure resort of America, where Princes of the old world, with Congressmen, Presidents, Millionaires, Railroad Kings, and Princes of Commerce of our own great nation with their wives, their beautiful daughters, and all the gayest butterflies of fashion luxuriating in balmy breezes, display their personal charms, costly jewels, exquisite equipages, and revel in

All the Extremes of Fashionable Dissipation.

"JOSEPH ALLEN'S WIFE" is in a vein of strong common sense that is pure and innocent as the prattle of a child, keeps the reader constantly enjoying

FRESH  
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