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### CURRENT TOPICS.

THE London Freeman (Baptist) says that King Leopold, of Belgium, chief of the Congo Free State, is very kindly disposed toward the Baptist missionaries on the Congo. Recently he expressed in a letter his high appreciation of the services rendered to the State by a grammar of the language which Mr. Bentley, a missionary, had prepared. He also knighted another missionary, Mr. Grenfell. This is a fine opportunity presented to the Baptists for missionary work in Africa. We hope that they will take advantage of it.

THE municipality of Nashville on Thursday subscribed \$100,000 to the capital stock of the Tennessee Centennial by a vote of 7,280 to 473, thus making the total fund given by the citizens of Nashville, the County of Davidson and the city add up \$350,000. The magnificent blue grass, and shaded park of 200 acres, which the management has secured for two years, will require but little expenditure for additional ornamentation, for the reason that it has been improved in the last ten years at an expense of more than \$100,000, and the handsome sum of money now subject to the check of the management will be used almost exclusively in the erection of buildings and the creation of entirely new features in the line of expositions.

THERE has been another upheaval in Korea. It seems that the Queen had been reactionary in her influence, and on Tuesday, the 8th of October, a body of soldiers composed both of Koreans and Japanese, the latter in civilian dress, broke into the palace and killed the Queen, made the King a prisoner and proclaimed his father Dictator. A new cabinet has been constituted composed of those who were in sympathy with the Japanese. This action is sure to bring on fresh and embarrassing complications between Japan and China, in which Russia, and possibly also England and other European nations, will probably take a hand. Russia has been wanting a good excuse to swoop down upon Korea and wrest the possession of the peninsula from Japan.

It is a matter of gratification that great difficulty is being experienced in securing a place for the prize fight which was to have taken place in Dallas; and which was prevented from being "pulled off" there by the determined stand of Gov. Culberson and the passage of a bill against it by a special session of the Legislature. There has been considerable talk of having it at Hot Springs, Ark. At first Gov. Clark of that State seemed to invite it by declaring that he would not call a special session of the Legislature together to prevent it even if the fight should occur in the State-house yard. This was taken as an open bid to go to Hot Springs. Afterwards, however, the Governor seems to have come to his senses, and he telegraphed to the principals in the affair not to

attempt to have it in Hot Springs, as he would use all of the power of the State to prevent it. There is now some talk of having it near Memphis, but Gov. Turney has emphatically declared that he will prevent its being on Tennessee soil if he has to call out the whole militia of the State. We hope that the bruisers will be driven entirely from Southern soil. We should be sorry to see any of our Southern States disgraced by such a brutal exhibition as it is proposed to have, and also by the crowd of sports and toughs and degraded men and women who will come in its train. A prize fight is just about the most demoralizing thing in the world, bringing together all of the worst elements of our population and pandering to their basest natures. We are inclined to sympathize with the remark of a gentleman friend of ours—that he hopes they will have the fight somewhere, and that each will kill the other. This will be the best solution of the matter.

THERE was an election in Nashville last week for mayor and ten councilmen which proved to be quite an interesting one. It was said to be the most hotly contested election which has been held in Nashville since the war. The two tickets were called the straight Democratic ticket and the A. P. A. ticket or "Good Government" ticket, as they called themselves. There were some good men on the Democratic ticket, among them two of the best Baptists in the city. There were a number also of good men who voted for that ticket, for various reasons. It was an undeniable fact, however, that all of the lawless elements in the city were for it. The cause of the opposition of these elements to the Good Government ticket was probably the fact that the nominee for mayor on this ticket was an earnest temperance advocate, and while occupying a county office, he had compelled a number of saloons to close, so it was said, by demanding that they pay their license, a thing which they had not been previously required to do. He was called a crank, but a good many people thought that he was a crank along the right line. At any rate when the votes were counted it was found that there was a comparatively small, but at the same time a decisive majority in favor of the Good Government ticket. Let us hope that this will mean that the reign of the distillers and saloon-keepers and gamblers is broken in Nashville. You say that it is impossible to shut up the saloons on Sunday in the city? We reply, Theodore Roosevelt did it in New York, and did it effectively, and if it could be done in New York, the largest city on this Continent, we believe that it can be done in Nashville. What is needed is simply a man back of the laws to do it. We trust that the hour and the man have met. We write these things not from a political standpoint, but from the standpoint of one who is interested in the administration of our municipal affairs along moral lines.

### In the Dutch Fatherland.

BY REV. WM. ELLIOT GRIFFITH, D.D.  
 Author of the "Mikado's Empire," etc.

No American with his eyes open can travel through the United States of the Netherlands without seeing a fatherland. Everywhere about him is the red, white and blue flag. In every large town and city the evidences multiply that many things now American were first Dutch, and Dutch before they were English. The student of the language is continually surprised not only at finding the originals of thousands of English words, in the differently spelled and pronounced vocabularies which he hears, but, in the real sense of the word, many special English terms are, as the Dutch Republican ambassador once said, only "broken Dutch." A long list could be made of the curious corruptions of the names of Dutch inventions, and of military, artistic, and industrial terms. Furthermore, in those twenty-six Dutch cities in which were formerly English churches (largely maintained at Dutch cost) there are still hundreds of unmistakable Scottish and English names. Well was it for us that the Pilgrim fathers and mothers left Leyden and crossed the ocean! If they had not done so, they would have been engulfed in the Dutch ocean. They would have been indistinguishably lost as "snowflakes on the river." So it happened to those English men and women who were living at Arnhem and other places. Within two generations, they became so utterly Dutch that their descendants of today bearing English and Scottish names do not know, or have only vague remembrance of their origin. We Americans should never forget that probably a majority of the settlers of the United States north of the Potomac River were born or resided, or were trained, in the Netherlands, under the Orange white and blue flag of the Dutch Republic. Here in the land where conscience was free, and republicanism in the State and democracy in the Church were the rule, the American Republic, as yet unborn, was profoundly influenced in its pre-natal life.

Apart from its political history, Holland powerfully claims the sympathy of American Christians. This is the land of Erasmus, who paved the way for the Reformation. Here were first printed abundantly Bibles in the vernacular, both Dutch and English. Here amid the struggles and controversies of the 16th and 17th centuries the Non-conformist churches of England lived their cradle days. Here, too, when the universities of England were shut against Dissenters, flocked the young men to study under the great masters of biblical learning. In Leyden alone nearly four thousand English-speaking students were educated during its noble life, the centenary of which was celebrated nearly two decades ago. So, also, Franeker, Harderwijk, Utrecht, Amsterdam and Groningen nourished as students probably nine hundred clergymen whose lives were spent in preaching and teaching in Great

Britain and America. It is safe to say that the theological learning of both Scotland and England owes a vast debt to Holland. Even today the names of eminent Dutch scholars are widely known among the learned of all lands as are those of Germany or England.

Nominally, there is a "State Church" in the Netherlands, yet there is no such thing behind the dykes as an Establishment like that in the British Isles. The Church governs itself. Politics have little to do either with religion, or what is sometimes quite different from religion, ecclesiasticism. Broadly speaking, the spirit and procedure of the National Reformed Church is democratic. In those Separatist churches, which show no sign of decreasing in number, or of retardation in the swiftness of their successive secessions, the democratic spirit is even more manifest. Indeed, it may be safely said that the latest developments are practically congregational. Let us cast a bird's eye glance over the religious situation. They call themselves the churches of the Netherlands as their ancestor did.

The Hervormde Kerk, or State Church, if we may so call it, is of course the great church of the nation. It has the history, the ancient cathedrals, universities, the majority of the nation, and what we may call the aristocracy and society. In it are many eloquent preachers, learned scholars, and devoted pastors. Yet, like most State churches, it reminds one of a menagerie, or at least an aviary in the varied hues and tints of its theological plumage. Within its pale are the Moderns, Nationalists, and men who eliminate from their systems of theology and personal belief the supernatural. There are, also, preachers thoroughly evangelical and orthodox. Oftentimes men representing widely differing opinions, and even radically contradictory theories, are pastors in the same church. Most of the Dutch churches are the "collegiate;" that is, several pastors, and what (from an American point of view) amounts to several congregations, are organized into one body, and meet in one edifice. Such a body, however, often resembles, it must be confessed, that one hinted at by St. Paul, which exhibits civil war going on between hand, foot, eye and digestive apparatus.

For example, one typical "Groote Kerk" in a prominent Dutch town, has four domes (not domes)—that is, rectors or pastors. One is evangelical and thoroughly orthodox, another is radically modern, a third is ethical-ironical, while the fourth has no definite opinions, but is slowly maturing his conclusions. Indeed, Mr. Burdett's brakeman who described the different churches in terms of railroad slang, could find a delightful field for his descriptive epithets within the walls of a single church edifice lying between the Rotte and the Amstel. It is probably needless to add that the most earnest workers, the men whose audiences are continuously large, and whose influence is most profoundly felt on the



daily life of the people, are those who accept the Bible as God's message of salvation to needy men. In the Church within our present ken, the number of catechists under the evangelical pastor numbers nearly nine hundred; those under the modern teacher fifteen or twenty; and those under the preacher whose views are still unsettled none. Reports from the other one of the four are not at hand.

The National Church, if we may so call it, is organized in forty-four "classes," one hundred and thirty-eight "rings" or circuits, with 1,347 congregations, and 1,604 preachers. There are also in the same establishment about thirty bodies of Christians who do not use the Dutch language, about twenty being Walloon, and five being English churches—i. e., attended mostly by Dutch teachers and other people who enjoy English.

As to edifices, they are in almost every case the old brick cathedrals built in the middle ages. They were and are excellent for shows and processions, for splendid altars, for robed choirs, and for the display of paintings, crucifixes, statues and the well-known furniture necessary in the Roman Catholic method of worship. They are, however, as badly fitted as one can imagine for preaching and the worship of God through the five senses. Cold, dreary, desolate, white-washed, utterly unattractive, it is no wonder that the young people are usually conspicuous by their absence. As a rule, only a small portion of the superficial area of these great stone barns is used for worship.

Religion in Holland is fettered by the past. It is too closely linked to the graveyard. Dreadful as it would seem to the historical student, we are not certain but that it would be a good thing for the religion of Christ if a great earthquake could tumble all the old edifices into rubbish of brick and mortar. Probably the iconoclasts did not go far enough! For which wickedness of opinion may the shades of the Dutch fathers forgive us!

Just now, it must be confessed (and the moderns, the agnostics, and the rationalists, do all freely confess it), the tide is setting strongly towards evangelical belief and practice. "It is," said a professor, who regards religion in general as a "disease of the human mind," "the Queen and the Court who set the tone, and the whole country is playing after them." As a matter of fact, the little Queen Wilhelmina is under the instruction of one of the most godly and evangelical clergymen in Holland. The Queen-Regent attends divine worship regularly, and is pronounced in her kindness and attention to the orthodox pastors. To suppose, however, that this turn in the tide is due to royal influence merely, is both to mistake the character of the Dutch people and to ignore their history. As a matter of fact, it is the tenacity and steadfastness of the Separatist churches, joined to their superior earnestness and missionary spirit which, under God, have contributed largely to what we see today. With all their faults (and they have many) the churches called the "Christian Reformed," that separated from the State Church over fifty years ago, have been conspicuous for their zeal and good works. Later they have been joined by the "Doleerende" or body of churches led by the illustrious Dr. Abraham Kuyper of Amsterdam. Far be it from us to approve of all that has been done by the Dutch Christians outside of the Reformed Church; but as a matter of simple fact, most of the Sunday-schools, prayer meetings, Christian Associations, home and foreign missionary work, and other enterprises of Christian activity, which are in harmony with English and American ideas, have sprung from and are supported by these

churches who received no State aid whatever. Unfortunately, while the divisions in the State Church are, as it were, inside of walls, and not so publicly manifest, those of the other bodies of Christians are, as it were, outdoors and in the streets before the public. Secession having once begun, seems still to continue, so that much of the good that might be done is lost through constant divisions.

These are the criticisms of a foreigner and are perhaps needlessly severe. The troubles possibly seem exaggerated, because they are inexplicably mixed up with politics. It is never a lovely sight, whether in the times of Moses or in our own days, to see the ox and the ass yoked together. When one goes into the States-General at the Hague, and sees the Roman Catholic priest and the Protestant domine harnessed to the same plough, he wonders which has the greatest length of horn or of ear. Nevertheless, religion is still the most powerful force in the Netherlands. The beauty, the purity, the holiness of Christian lives, the general freedom from beggary, the amazing multiplicity of benevolent institutions, the earnestness of convictions, and the general proof of good works, show that Christ is still Lord of the heart and conscience of Holland. Socialism, though active in certain localities, makes little headway. Infidelity is weak and unorganized. Even among most of the educated men who have cast away the traditional forms of religion, there is a sincerity, a freedom from sensuality, a zeal for moral reform, an interest in practical benevolence, and, above all, a deep and abiding belief in God, that augurs well for the future of the little land where freedom, toleration, charity have always found a home and where martyrs have never been wanting. Even after casting off his childhood's ideas about the Bible and the formulated dogmas of the Church, the average Dutchman is substantially a "Calvinist," certainly a Determinist. The form of faith suggested, if not taught, by Paul, formulated by Augustine, built into goodly form by Calvin, and, as President Patton suggests, is still awaiting restatement by a master mind and hand, will always be the religion of the Dutchman. It is too deeply and subtly in harmony with his land, his history and his mind ever to be wholly rejected.

To those who think that Holland is hopelessly given to drink, and that the Dutchman's mouth is only a combination of chimney and funnel, we hail one sign "as a light shining in a dark place." Both temperance and teetotalism are gaining ground in Holland. As a matter of fact, I have rarely (except at or after a kermis) ever seen a drunken man in the Netherlands. The Dutchman usually spends an hour in drinking his glass of beer, and usually half that time in emptying his thimbleful of gin. His drinking is social, open, public. He asks for no screens, bars or closed doors. Nevertheless, he does drink abundantly. Incredible though it may seem, however, there are not a few Dutchmen who make no regular use of alcoholic liquors. Some are not actual total abstainers. One of my last, and most enjoyable calls, after a five weeks' tour in the Netherlands, was upon the patriarch Rev. A. Van Schelleman, in Arnhem. He is over eighty-one years of age, hale, hearty, and interested in all good Christian endeavors. He told me that whereas once he was a curiosity and the butt of not a little fun and sarcasm, he now numbers fellow total abstainers by the hundred. Surely the Day-star is rising. *Laus Deo!*

Rottendam, Holland.

—God loves to look into the heart that is grateful.—Ez

## True to One's Self and to Others.

BY REV. J. B. TAYLOR, D.D.

There is endless variety not only in the material world, but in human nature as well. In multitudinous ways do folks differ one from another. An old saying runs, "Many men of many minds." The Apostle saith, "Every man in his own order." These variations appear in the physical, mental and moral make-up of men. Some are bold and self-reliant, while others, possessed of equal or greatly superior powers, lack a certain self-assertion, and in consequence of inherited diffidence and tendency to self-depreciation, do not achieve great and magnificent possibilities, nor rate among their fellows according to their intrinsic worth. An individual thus constituted owes something to himself, and that debt he should seek to discharge.

It is unnecessary to remark that no reference is had in this connection to those who, filled with emptiness and self-conceit, seek to rush up to heights towards which angels bashfully look. It is of the man who can, if he will, that we write. Such a one should to himself be true. Well has it been said: "Unless, above himself, he can erect himself, 'How poor a thing is man.'"

This one, then, owes it to his Creator and to his fellow-men, as well as to himself, that he should, despite the suggestions of modesty and want of confidence in his God-given powers, assert himself. Robert Hall, the great English preacher, and Daniel Webster, the great American statesman, both thought, in early life, that they could never be speakers. But struggling on, and striving to rise superior to timidity, self-depreciation, and fear of criticism, they became the famous orators, whose eloquence thrilled gathered multitudes, and whose echoes still "roll from soul to soul." Had Disraeli slunk off into cowardly obscurity when his maiden speech was received with sneers and laughs, he might never have been heard of again. But no, he told his audience that the time was coming when they should and would hear him. And the time did come when all the world listened.

But while one should be self-reliant and independent, there is external aid which should be given to him. All honor to those who help the forlorn and desponding—who hold out the hand to lift up, and who speak words of cheer. They have the gift to discern the latent, undeveloped or unused power possessed by others, and nobly seek to draw and bring them out. What a blessing to the brilliant Sheridan was his devoted wife. That noble woman roused, stimulated and encouraged him in his literary and political studies, saying ever and anon, "It's in you, Dick."

An unselfish soul who spoke to and of a man who had been living in obscurity, unknown and unappreciated, and was instrumental in introducing him into a place which he could worthily fill, had good reason for saying, "I discovered him." He had not only discovered him, but made the discovery known.

It seemed a pity that the Mt. Vernon church, in Boston, kept young Dwight Moody out of its fellowship for half a year, not because of his want of faith in Jesus Christ, but because he could not answer all the theological questions the good old deacons put to him. It was a pity that after the youth joined the church the brethren snubbed him and discouraged him in his efforts to speak and pray in the social meetings for worship. Years after, Dr. Kirk visited Chicago and saw the work which the God-ordained evangelist was doing. On his return to Boston the pastor said to the Mt. Vernon people, "There is that young

Moody, who we thought did not know enough to be in our church and Sunday-school, exerting a greater influence for Christ than any other man in the great Northwest."

Let each reader of this article resolve, God helping, to make more of himself or herself for Jesus and humanity in all the remainder of life. And let all whose hearts "are enlarged" be on the alert to help those around them to rise out of and above their former selves.

"Remember this; the present hour is scarcely with us, ere it flies; Yet in its little scope and power All grand and true achievement lies. The future hides; the past is gone; With all its possibilities; And in the present dwell alone, Our golden opportunities." Salem, Va.

## Chinese Costume and Customs.

BY REV. A. B. CABANISS.

### NUMBER II.

Some other striking contrasts of the Chinese dress are these. They wear white for mourning and wear black. Their bridal dress is crimson red; ours is pure white. Our bride wears a white veil, while the Chinese bride wears a crimson silk veil reaching nearly to the feet, and so thick she cannot see through it, but has to be led by the mistress of ceremonies.

Here is another contrast. In America the bridegroom goes to the bride's house to be married. In China the bridegroom sends a sedan to the house of the bride and she is brought to his house, in a close sedan, with a band of music in front.

In America the young folks do their own courting and make their matches. In China the old folks do the courting and save the young people all of this bashful trouble by making the matches for them, often when they are only six or eight years old. But they do not marry until they are from 16 to 21 years of age.

In America the boy often visits his sweetheart before marriage. In China they never speak to each other, and sometimes never see each other, until the wedding day, and then not until the marriage ceremony is over, as the bride's veil is too thick to be seen through.

In America there are a number of old bachelors who are each cheating some good woman out of a support. The Chinese parents do not allow this. There is not an old bachelor to be found in the land. The children belong to the old people, who make up the matches and make the children marry at the proper age. "But how if they do not like each other?" That is never taken into consideration, as they have no opportunity to learn whether they will like each other until after their marriage. Then if they have made a bad bargain they have to stick to it, just as we do in America, where we make our own choice. Ask a Chinese girl if she would not like to go in company and talk with the boys, as the American girls do. She replies: *Po reh haw e-er*—I would be ashamed. Ask a Chinese young man if he would not like to do his own courting and he replies: I wouldn't know what to say. Some bashful young men in America sometimes find the same difficulty when they go courting.

An old sister who is opposed to the use of tobacco happened to meet a reformed drunkard who was smoking his pipe and vaunting his repentance at the same time. "I am a brand plucked from the burning," said the exdrunkard. "Anybody would know that," said the old lady, "for you're not quit smoking yet."—Ez

## OUR PULPIT.

### Why Was Christ Baptized?

BY GEO. A. LOFTON, D.D.

"Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. iii. 15).

The question propounded is many-sided in the light of learned discussion on the subject. Scarcely any two exegeses agree as to the answer. The Scriptures only give an implied reason; and yet there is much controversy as to what that reason is. "Thus it becometh us to fulfill all righteousness;" and yet we have to infer what "thus" and the fulfillment of "all righteousness" mean. Perhaps the best way to get at a solution of the problem is through a comparison of learned views, and accept what is most reasonable in the light of the Scriptures.

1. A prevalent view of the subject is that baptism was the mode of inducting Christ into his priestly office after the manner of Aaron, who typified him. As Aaron was washed with water, anointed with oil and consecrated by sacrifice, so Christ was baptized in water, anointed with the Holy Spirit and consecrated upon the altar of Calvary. The difficulty with this position is that Christ was not a priest after the order of Aaron, but forever after the order of Melchisedek; and while the analogy holds good with reference to the anointing and sacrifice, it fails as to washing or purification. Water cannot be the type of water; and, besides this, Christ needed no ceremonial or real cleansing as Aaron did. He was born pure and undefiled; and in this respect, at least, the analogy fails, if we should grant the theory. Hence we must look for another reason for Christ's baptism.

This theory is the outcome of another theory which seeks to identify the legal and gospel dispensation; and upon this principle baptism comes in place of circumcision, the Lord's Supper substitutes the Passover, and the church is simply the old Jewish Theocracy under another form. This is putting new wine into old bottles—a fresh patch into an old garment.

2. Under this head we may briefly summarize a number of personal views which seek to explain the ground of Christ's baptism in view of the expression, "Thus it becometh us to fulfill all righteousness."

(1). There are those who treat John as a legalist and his baptism as a mere legal rite introductory to the Christian dispensation; and these hold that Christ obeyed in baptism just as he did in circumcision, purification and other temple observances. Hence it was "thus" in obedience to God's ordinance that he fulfilled "all righteousness"—that is, legal righteousness. This obedience was not the consequence of any internal necessity to the Son of God, but it was a matter of propriety, of example, of harmony of life with God's law and righteousness; and it was, at the same time, essential to the introduction of his kingdom and to the inauguration of his Messiahship, under God's appointment. So Olshausen, Bloomfield, Alford, Clark and others.

(2). Lange assumes that Christ submitted to baptism because he was Levitically unclean by reason of his connection with an unclean people. Hence Jesus was baptized unto repentance—just as the people were—and so he fulfilled "all righteousness;" "thus," in having, though innocent in himself, his Levitical uncleanness removed. He was thereby prepared to enter upon his Messianic mission and to make atonement for the people; and hence his baptism was, in a sense, vicarious, since he not only died for the people, but was baptized with and for them unto repentance and remission of sins in the

fulfillment of all (levitical) righteousness.

(3). Meyer holds that Christ, conscious of his dignity as the Messiah, submitted to the baptism of his forerunner, according to the divine will, in order to receive the divine declaration of his Messianic dignity; but, as Lange suggests, this assumption does not explain the ground upon which he submitted, nor does it explain the expression: "Thus it becometh us to fulfill 'all righteousness.'" Meyer denies the position of those who hold that, in baptism, Christ became conscious of his Messiahship, as if by that act he had been inwardly transformed; and this he proves by the expression, "thus it becometh us," which shows that he was conscious of his Messianic dignity and of the relation in which, as such, John stood to him. So far, so good. I think Meyer is right in controverting Lange's theory of Christ's levitical cleansing by baptism; and I think Lange is right when he says that Meyer's theory does not explain the ground of Christ's baptism found in the expression: "Thus it becometh us to fulfill all righteousness."

(4). Others have variously held as follows: (a) That Christ was baptized in order to declare his subjection to the penalty of death (Ebrard); (b) because of a feeling of personal sinfulness (Bauer); (c) in order to confirm the faith of his followers, inasmuch as baptism was the symbol of the regeneration of his disciples (Ammon); (d) to sanction the baptism of John by example (Kainoel); (e) to indicate his obligation to obey the law (Hoffman); (f) because, before the descent of the Spirit, he acted as any other Israelite (Hess); (g) in order to show that there was no incompatibility between his fleshly weakness and life in the Spirit. Added to these is the vicarious view of Justin Martyr and Chrysostom—opposed by Dr. Broadus. These assumptions, taken as a whole, have been shown to be unsatisfactory by Meyer, Lange and others; and yet there is an element of truth in some of them.

(4). Baptists have ordinarily explained the reason of Christ's baptism in the sense of duty and example, as held by Drs. Gill, Broadus and others. Dr. Broadus says: "It was proper for all devout Jews to be baptized; therefore it was proper for Jesus." He seems to favor Davidson's rendering of the text: "Thus it becometh us to fulfill every duty." As Jesus paid taxes, though as God's Son exempt from taxation, yet as a matter of duty, propriety, example, he obeyed in everything righteous. Kirtly, on the design of baptism, claims that the chief object of Christ's baptism was to symbolize, at the beginning the crowning act of his work—that "thus" he did "fulfill all righteousness" in the symbolic form of baptism—and that by the pronoun "us" he associated his followers with himself in his work. Dr. Broadus pronounces the view only an ingenious and far-fetched fancy; and it is dangerous to differ with Dr. Broadus.

Now, in giving my humble view of the subject, I wish to take the Scriptures as the basis of my opinion and to conform, as far as possible, to the learned views of others who differ so widely from one another. "Thus it becometh us to fulfill all righteousness."

1. I believe that Christ was actuated in baptism by a sense of duty, propriety, example to others.

2. He felt a solemn obligation to obey God's law in all things, and he so obeyed.

3. He was perfectly conscious of his Messianic dignity before baptism; and he clearly understood John's relation to him as his forerunner—and so John understood him, whether he understood the full import of his baptism of Christ or not.

4. I believe Christ's baptism was in-

tended as an introduction to his Messianic work, to be characterized by the anointing of the Holy Spirit which immediately followed, and by the complete consecration which sealed his priesthood in the sacrifice of Calvary. His baptism was the signal for the declaration of the Trinity—Father, Son and Holy Ghost—in the work of redemption; and the voice from heaven, the descent of the dove and the Son risen from the watery grave of the Jordan were the peculiar phenomena, in the introduction of the kingdom of heaven, of which baptism was the intended signal.

5. I cannot agree with the views which bring Christ to baptism from a sense of personal sinfulness, or of levitical uncleanness, or merely to sanction John's baptism, or to confirm the faith of his followers, or to act as any other pious Israelite before the descent of the Spirit, or merely to indicate his obligation to obey ceremonial law, or merely to exhibit propriety and example from a sense of duty.

What, then, was the great fundamental reason for Christ's baptism in the light of the text? The expression, "all righteousness"—*pasan dikaiosunen*—it seems to me, must give the key to the solution of the question; and *houte*, "thus," seems so to qualify the expression as to include the idea in the mode or manner of fulfillment. In this form it becometh us to fulfill all righteousness—not "every duty;" and if we can get at what all righteousness here means, we have answered the question. Christ came to fulfill the law, both moral and ceremonial; and by his obedience in life and death he wrought out that perfect righteousness—that *pasan dikaiosunen*—which was essential (1) to the vindication of God's justice, and (2) to the justification of believers. In order to accomplish this work he had to die, be buried and rise again according to the Scriptures which became to fulfill. See 1 Cor. xv. 3, 4. In characterizing this work essential to redemption, Christ speaks of it as a baptism of sorrow with which he had to be baptized—a cup of woe which he had to drink; and baptism and the Lord's Supper both fitly express his sufferings and death, his burial and resurrection—the Supper declaring the process, and baptism the state of death including the act of resurrection, according to Rom. vi. 3-5; Col. ii. 12. Baptism properly was the sign of the prophet Jonah—Matt. xii. 39-40; and John gave this sign of Christ when he buried him within, and raised him from the watery grave of the Jordan.

Whether John comprehended the burial and resurrection significance of his baptism or not, he understood the sacrificial, or vicarious, significance of the work and mission of Christ when he said: "Behold the Lamb of God who taketh away the sin of the world." (Jno. i. 29); and in Jno. i. 31 John the Baptist adds: "And I knew him, not that he should be made manifest to Israel, therefore I am come baptizing in water." The baptism of John manifested Christ not only by the descent of the Spirit and the voice of the Father after his baptism, but it symbolized him as the dead, buried and risen Lamb of God who was to expiate or take away "the sin of the world."

He signified him by the sign of the prophet Jonas—the only sign ever given to the Scribes and Pharisees; and is it not perfectly reasonable to suppose that Jesus understood the significance of his own baptism? Did he not mean just what baptism symbolically meant when he said: "Thus it becometh us to fulfill all righteousness?" (*Tableau vivant*).

"*Pasan dikaiosunen*—"all righteousness!" This is the key note of Christ's sufferings and death, burial and resurrection. It is the word of Paul's great argument to the Romans

upon justification by faith; and it is significant that, in the sixth chapter, he illustrates the great doctrine by the symbolic import of baptism. By faith in Christ we die to the law and appropriate his righteousness; and baptism symbolizes the fact that we are thus dead with him by the burial of the old man, and alive with him by the resurrection of the new man. Surely Christ understood the import of baptism as Paul defined it; and, if so, when he was buried in, and raised up from, the waters of the Jordan, he saw in that act his sacrificial atonement, which, through faith in God's believing host, was to kill us to sin and raise us to life. This "all righteousness" of the text is justifying righteousness—the righteousness which to us is by faith and not of works—and which was completely—*pasan*—wrought out by Christ in the fulfillment of the law, the perfect satisfaction substitutionally rendered to God's justice—holiness; and so when Christ was baptized by John in the symbolic grave of the Jordan, he said: "Thus"—(in this form)—it becometh us to fulfill (symbolize) all righteousness (which shall be wrought out and vindicated in my death, burial and resurrection)." "Delivered for our offenses, he was raised for our justification."

Dr. Broadus would object to this view as applying the doctrine of imputed righteousness back to Scriptures which do not clearly present it; but if baptism had the same symbolic import when John baptized as when Paul defined it, then the words of Christ at his baptism involved that import. Baptism was the signal of Christ's manifestation through the phenomena which immediately followed; but as a signal that baptism involved and symbolized his death, burial and resurrection—the all-righteousness through which he was to redeem the world—vindicate God's justice and justify the believer.

I disagree with those who connect John and his baptism back with Mosaic institutions, and who make Christ's obedience in baptism the mere fulfillment of legal, or ceremonial, righteousness. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke xvi. 16). John and his baptism were anew from heaven, and they belong to the New Testament dispensation. Christ submitted to the same baptism which constitutes the initiatory rite of his kingdom, whatever the difference now and then in formula; and while it is now retrospective, it was then prospective of the cross. When John immersed? he required repentance and faith toward the Christ to come (Acts xix. 4); and when we baptize we require repentance and faith toward the Christ already come. Baptism now, as then, symbolized purification and the remission of sins in those who repented beforehand and believed in Christ; and baptism then, as now, symbolized the death, burial and resurrection of Christ and of those who repent and believe in him, beforehand. In the latter sense of the symbol Christ alone could have been baptized.

In conclusion, let me emphasize the dignity and importance of baptism from the standpoint of its design and of Christ's example and teaching. He obeyed in this act, and now commands it; and what of those who decline to follow or obey? What of those who ignore the design of this act, and, to this extent, declare their unbelief in its death, burial and resurrection symbolism? This baptism was the signal for manifesting Christ by the descent of the Spirit and the acknowledgement of the Father—the significant declaration of the Trinity of Father, Son and Holy Ghost in the work of an all-righteous redemption; and the baptism of every believer symbolizes the same mutual



recognition of the Triune God and his true follower. Baptism was the initiatory rite by which the Redeemer visibly entered and took the formal oath of allegiance to his own kingdom; and it is required that every believer shall so enter and swear fidelity to Christ and his kingdom. The heaven-born subject can do no less than obey and follow his king in his own appointed way. Christ externally put himself on in baptism; and so must the believer put Christ on in baptism. As in that outward symbol he first declared himself and his crucial mission to the world, so must we in the same way declare him and our faith in his atoning work. Baptism is the external badge of Christian profession; and as Christ put it on and exemplified it to the end of his crucial mission, so should we put it on and wear it in faithful devotion to the same end. God help us to comprehend and remember the significance and the oath which baptism symbolizes—and live up to it.

#### Kentucky Letter.

##### THE SEMINARY.

Our hearts are rejoiced at the glorious opening we have had. Naturally there had been some apprehension among the faculty and friends as to the effect of Dr. Broadus' death upon the attendance. He was widely known and loved, and it was feared that his death would shake the institution for a few years in the confidence of its friends. But it was evident two days before the opening that all such fears were groundless. The "old men" were here in their usual numbers, while the "new men" poured in from North, South, East and West. Two hundred and twenty men were on the ground the first day—forty more than were ever present at the opening. They have continued to come in until now, October 15th there are two hundred and sixty present, which reaches within eight of the whole number matriculated last year. The percentage of college men is much higher than ever before, being about ninety per cent. This indicates that an increasing number of our young preachers are going first to college and then to the Seminary, which is a gratifying tendency. Tennessee has a large representation of excellent men.

Promptly at 10 o'clock, October 1st, the faculty, students and a few friends assembled in Norton Hall for the preliminary work of matriculation. President Whitsett in his address characterized this as "the most notable work in the history of the Seminary," because this was the first in which no one of the immortal quartette who composed the original faculty of the institution was present to bear the weight of its cares upon his broad shoulders. He urged that first and above all every student should maintain a high standard of spiritual life, should be deeply and genuinely pious, growing in grace. He was ambitious that the institution should be noted for the unfeigned piety and devotion of its student-life. In the second place he urged that we should have "good learning," sound, thorough and accurate scholarship and much hard work. Tuesday evening at eight o'clock the chapel of Norton Hall was closely packed by the students and friends to hear the inaugural address of Dr. H. H. Harris, which was also the opening lecture of the Seminary. The speaker's theme was, "Polemical Theology; Its Scope and Methods." It was handled in an able and characteristic way, showing how the follower of Christ is to be a soldier and yet a lover, a fighter and yet charitable to all. No brief synopsis of the address would do it justice, and, as it is to be published, none will be attempted. Wednesday

morning, October 2nd, lectures began at eight o'clock, and the work was launched for the session of 1895-96.

##### LOUISVILLE CHURCHES.

In Louisville all the evangelical churches are making preparation for the Mills meetings, which are soon to begin. Singers are being trained, funds being raised and preliminary mass-meetings are being held to arouse attention. It looks as if Zion were awakening and girding on her armor. Two meetings will be held each day at noon in the heart of the city and three at night at such points as will reach most people. Mr. Mills will bring with him several evangelistic workers, and it is earnestly hoped by the Christians of all denominations that great good will be done.

Three of the Louisville churches are without pastors, viz.: South Gate, Portland and Parkland. They are all in the west end, and this exodus has left that part of the city almost bare of Baptist pastors. Dr. D. Y. Bagby of the Parkland church has gone to Leadville, Colo., while Rev. C. M. Thompson of the Portland church has resigned to attend the Seminary. It is gratifying that at least two of our pastors find time for considerable literary ventures. From the pen of Dr. J. T. Christian of the East Baptist Church has recently issued, "America or Rome—Which?" while Dr. Wm. L. Pickard of Broadway gives us, "Under the War Flags of '61." The latter is a romance, while the character of the former may be judged from the title.

W. J. M.

##### Seminary Notes.

The Seminary opened October 1st with 40 more students than were present on the first day of last year. This is a remarkable beginning when we consider the great loss the institution sustained in Dr. Broadus' death. We are glad that the influence of the Seminary is still increasing.

On this morning of October 1st, Dr. Whitsett delivered a short address to the students in which he urged the cultivation of deep, sincere and wholesome piety. Good piety and good learning should be the rule. At night Dr. H. H. Harris, the new Professor of Biblical Introduction, Polemic Theology and Apologetics, was inaugurated. An inaugural address was delivered upon the subject, "Polemical Theology: Its Utility, Scope and Method." Dr. Harris outlined the lines of work along which he and the class would study. Every Christian is a soldier, and should be prepared to meet the attacks of sin. There is an irrepressible conflict between right and wrong, truth and error, God and self. The great masters in the Christian warfare handle the sword of truth in different methods. Dr. Harris affixed his signature to a copy of the principles of the Seminary, thus signifying his intention to teach them.

We enjoyed the presence at tea during the week of the following brethren: Dr. T. F. Eaton, Dr. J. T. Christian, Dr. W. H. Whitsett, Dr. C. H. Jones, Dr. W. L. Pickard.

Bro. J. L. Splawn, a former student, and now pastor at Gainesville, Texas., and Bro. W. C. Cleveland, also a former student, and now of Nashville, Tenn., were with us during the week.

Bro. W. O. Carver, a full graduate of last year, has returned to do post-graduate work and to act as tutor in New Testament.

The Missionary Society, of which Dr. E. C. Dargan is President, held a meeting Thursday, and appointed W. O. Carver Secretary, and Boyce Taylor Treasurer.

Tennessee sends eight old and six new students. The new ones are Joe P. Jacobs, W. M. Anderson, A. But-

ler, T. L. Fuqua, W. A. Catlett, Albert R. Bond.

Bro. Joe Jacobs has been called to the pastorate of the church at Springfield, Ky., for all his time.

At a recent meeting of the Missionary Meeting Dr. Dargan appointed W. O. Carver Secretary and H. B. Taylor Treasurer.

We enjoyed the presence of Rev. R. E. Chambers and wife, who are on their way to Canton, China, as missionaries. Friday afternoon a missionary mass-meeting was held. Bro. Thomas McCoy, a former missionary at Canton, and who is now taking a medical course here, spoke of the great need of men at Canton. He mentioned the great dangers to which our brother and wife would be exposed. Bro. Chambers spoke of the dangers and toil awaiting him. He also spoke of the great encouragement and hope he possessed. The students' prayers go with them.

Bro. W. C. Cullom will act as tutor in Systematic Theology.

Former lecture rooms in New York Hall have been converted into dormitories.

Dr. Kerfoot made a recent trip to Texas.

The following brethren made us recent visits: J. L. Splawn, Gainesville, Texas; J. W. Gillon, Milan, Tenn.; B. A. Copass, Clinton, Ky.

The number of Th.D. candidates increases every year. At present the list is W. O. Carver, I. T. Creek, W. R. Cullom, E. E. Dudley, H. A. Hunt, J. W. Loving, Menta Sturgeon, D. D. Forwood.

Bro. C. M. Truex has charge of the gymnasium. Bro. J. W. Givens the library, and T. D. Denman will carry the mail.

The students are making preparation for the Mills meetings, which are to begin soon.

Many of the students engage in mission Sunday-schools and street preaching.

Bro. Forrest Smith has accepted the care of the church at Irvington, Ky.

Supplies: East, Dr. E. C. Dargan; Twenty-second and Walnut, morning, T. B. Ray; First German, morning, J. F. Gable; night, H. F. Tralle; Clinton, E. F. Wright; Springfield, Joe P. Jacobs, Salvisa, D. E. Fogle.

ALBERT R. BOND.

##### Brownsville Female College.

Our friends would have heard from us before this in regard to our work, but we have been so busily engaged with our school duties that more than a month has slipped by before I was aware of it.

Our school has opened well, having an increased attendance over last year both in the boarding department and in the attendance of day pupils. We are proud of the fact that there has never been here a more studious set of young ladies than those we are fortunate in having this year. They have been hard at work since the first day of school. I believe that one explanation of our zealous workers is found in the fact that the members of the faculty, without exception, are intensely in earnest, and are hard-working, enthusiastic teachers. Such an example will tell.

Some improvements have been made in the college buildings, but our handsome dress we shall not put on until another year.

It is an interesting fact, which was brought out by recent investigation, that the title of this property has been resting for twenty years in the defunct West Tennessee Baptist Convention. This Convention, when it dissolved, transferred the property by vote to the present Board to be held in trust for the Baptists of West Tennessee. No legal transfer, it seems,

was made, and this is what is now delaying its our contemplated improvements. The matter is in the hands of a lawyer, and will soon be properly arranged.

The committee appointed by the Convention in 1880 to decide upon a site in West Tennessee for a Baptist Female College, in selecting Brownsville showed unquestioned wisdom. And when we have our already beautiful grounds adorned with modernized buildings we shall make the Baptists of this section prouder than ever of their college.

We are now having water-works put in the college, supplying us with an abundance of the purest artesian water.

The health of our girls has never been better.

Our beloved pastor, Rev. L. P. Trotter, closed, on October 10th, the ninth year of his pastorate at this place, and he is to-day stronger than ever in the affection and esteem of his people.

C. A. FOLK.

Brownsville, Tenn.

##### The Lone Star State.

The Baptist cause in this immense State is moving along smoothly and vigorously.

Our General Convention meets at Belton this week.

Texas Baptists never do things by halves. We have numbers of denominational colleges and a Baptist paper in every section of the State. The folly of this multiplicity of journals is continually accentuated by the failure of their proprietors to hold the prestige with which they began.

A very gracious revival wave has been manifest in many of our churches during the past summer.

Many of our churches are now pastorless, for which state of things somebody is to blame. A never ceasing change of pastors disrupts churches, impoverishes ministers and dishonors God. One reason for the disquietude and unrest in many of our larger churches is caused by their cosmopolitan composition. Perhaps more than in any other section of our Southland our Texas churches are made up of individuals from every walk of life, and coming from every State in the Union and every country on the globe they naturally bring their own crude and ill-shaped ideas into the councils of the church. Each man would like to have as pastor the son or nephew of his mother's old pastor in Georgia, Kentucky or the Carolinas. Thus our churches are quite infrequently wholly united on the bishop who takes the oversight of the flock. Then to make a thing "go," from the Associational to the General Convention work, we place a Convention and Board behind it with a secretary in office and an agent in the field. Then in Texas we have nearly one thousand who are neither pastors, missionaries, agents, colporters nor editors. These, with many other hindrances, are our weights. But upon the whole Texas Baptists have made wonderful strides and are now marshalling their forces for the conquest of this broad domain with a zeal born of their conception of right and with a faith founded upon the rock of God's eternal truth. The older States gave us the pioneers in this glorious work, and are now filling up the thinned ranks by sending us more and brighter sons, who shall continue to herald the glad tidings of salvation so long as the gulf wave shall lave our wastes and the flowers bloom on our prairies.

WILLIAM T. TARDY.

Longview, Texas.

Dr. J. C. SOLOMON has resigned the pastorate of the Second Baptist Church at Macon, Ga., and will go to Dublin, Ga.

## NEWS NOTES.

### PASTORS' CONFERENCE REPORT.

#### Nashville.

First Church—Pastor's subject in the morning, "Saving a soul from death" (Jas. v. 20). Evening subject, "Loose from our moorings" (Heb. ii. 1).

Central—Pastor preached; 325 in S. S.; two baptized, one for baptism and two by letter; interesting young people's meeting.

Edgefield—Pastor preached; four received by letter and two for baptism; 165 in S. S.; excellent congregations.

Third—Pastor preached; funeral in afternoon; collection in pledges for Orphans' Home, \$103.

Seventh—Pastor preached; splendid day; one received by letter.

Immanuel—Pastor preached; good congregations; one baptized.

Centennial—Pastor preached; good day; 84 in S. S.; pastor installed in afternoon.

Howell Memorial—Pastor preached; 117 in S. S.; three received for baptism. Meeting continues during the week, Bro. J. H. Wright doing the preaching.

Mill Creek—Pastor preached; good audience; good collection; 66 in S. S.; one received by letter; 64 in S. S. at Una Mission.

Union Hill—Good day; Pastor Robertson preached on "Why do Baptists immerse?" one baptized in the afternoon. At night the pastor preached at New Bethel, and will preach there every night this week. The meeting at Hebron begins next Sunday, with Bro. I. N. Strother to assist. We anticipate great things.

First Edgefield (col.)—Good day; pastor preached; funeral in the afternoon.

Bro. McPherson was present. Bro. Baker reported a pleasant trip to McMinnville.

Bro. S. H. Price's paper on "Should any but ordained ministers participate in the laying on of hands in the ordination of ministers?" was read by Bro. Wright. There was a free and pleasant discussion of the paper.

#### Memphis.

First Church—On the first Sunday Bro. A. J. Holt preached to a good congregation at night. I have been wondering what Bro. Holt is not good at. He is the Baptist poet-laureate, he is the best missionary secretary in the South, he is as good a preacher as the best, and he is now talking about getting a Mississippi River boat; and if he is to be captain he will succeed, or if he intends it for a mission boat he will make it go, steam or no steam. We should not let the fame of his great work get too much noised abroad lest he should be wanted elsewhere, for we are getting from him mighty good service for a mighty low price. Large congregation to-day. Pastor cannot attend the Convention on account of the approaching death of one of the members.

Rowan—Usual services; good interest; large crowds; 112 in S. S.; roll call at night, resulting in more thorough organization and better work.

#### Knoxville.

First Church—Pulpit supplied from the M. E. Conference.

Second—Supply from M. E. Conference in the morning and Rev. W. Y. Quisenberry at night; collection for S. S. and Colportage Board; one baptized; \$301 in S. S.

Centennial—Supply from M. E. Conference; two received by letter. Pastor Snow preached at Lenoir City, where five were received by letter and two baptized. The young church there is prospering.

#### Johnson City.

Pastor Frank Barnett preached in

the morning to a good congregation from Matt. xxvii. 37. Full house at night. Text, Luke xxiii. 18. Sunday-school well attended.

—I find my work here very pleasant indeed. I am very much pleased with my field. You know I have taken the churches until June 1st, at which time the pastor will return from the Seminary. E. L. GRACE.  
University of Virginia, Oct. 9th.

—I have taken the privilege to send you a few items and opinions from the Lone Star State. I take your paper and like it very much indeed. Allow me to congratulate you upon the profoundly sound and marvelously sweet paper that you are giving us.

WILLIAM T. TARDY.  
Longview, Texas.

—I am pleasantly located at the Seminary and well pleased with the church at Springfield, which has called me. More rooms are being fitted up in New York Hall to accommodate students who continue to come. Bro. Chambers and his wife, who are on their way to China as missionaries of the Southern Baptist Convention, are with us at present.

JOE P. JACOBS.  
Louisville, Ky., Oct. 11th.

—Dear Brethren of the Duck River Association:—Will not those of you who promised to help Bro. J. H. Moore through school at the S. W. B. University send on your help? He needs it now. I have sent mine. Send money to W. M. Woodcock, Nashville, Tenn., and Bro. Moore will get it in a few days. You who are helping to educate those called of God to preach the gospel are helping in a mighty cause. God bless you for it.

W. Y. QUISENBERRY.  
Chattanooga, Tenn.

—Our church observed Missionary Day on yesterday, the 13th. The little folks have done good work. The collection amounted to \$16.50. This noble people have made their pastor thrice glad by paying his way to the Convention. In making up money for the trip, about three times the necessary amount was raised. But it is just like them to do such things. Who will blame a pastor for falling in love with such people?

JOHN H. HELM.  
Clinton, Tenn., Oct. 14th.

—We are holding a revival meeting at Rocky Springs church, and are having a glorious meeting. The church is wonderfully revived and several are seeking the way of salvation. We are having a good Sunday-school numbering 60. The meeting is conducted by Rev. W. G. Blackwell, the pastor, and Rev. J. M. McDonald, the Sunday-school colporteur of our Association. Bro. McDonald is doing a wonderful amount of good in our Association in the Sunday-school work. May God bless his labors.

J. A. H.

—We had a good day at Atwood yesterday. I preached to a large and attentive congregation at 11 o'clock from Rev. ii. 5, and at the conclusion of the sermon several sinners gave their hand asking the prayers of the Christian people. We also had a good service Sunday night, and the church agreed to begin a meeting the second Sunday in November next. Bro. J. B. Fletcher has been invited to do the preaching. We trust that he may be guided by the Holy Spirit and that great good may be accomplished.

J. L. DAWES.  
Humboldt, Tenn.

—Revs. E. B. Buchanan, L. D. Buchanan and myself had the pleasure of meeting the good people of Lexie last Saturday and Sunday. E. B. Buchanan preached to large congregations

Saturday night and Sunday, and on Sunday evening buried one with Christ in baptism. About nine months ago I preached at this place to a mixed congregation, and continued to preach there up to the present date. Now we have an organized Baptist church with 18 members. They have contracted for a school-house and for a church-house. Now, brethren, don't forget these brethren. They need your sympathy, prayers and help.

T. J. NEWSOM.  
Winchester, Tenn., Oct. 8th.

—My meeting with Colosburg church, Ky., closed the 4th inst., after continuing thirteen days. Bro. H. B. Rutledge of Cloyerport, Ky., did all the preaching, which was done in a sound, scriptural manner. Bro. Rutledge is a Tennessean and is one of our best preachers. My people were delighted with his preaching. The meeting resulted in nine baptisms and one joined by letter. I baptized six of our Sunday-school girls. The youngest was ten years of age and the oldest fourteen. They were two sisters from each of three families. I am in the Seminary for another year. We have the largest number present at this time of year than of any time in the history of the institution.

H. F. BURNS.  
Louisville, Ky.

—On the fourth Sunday in September we closed at this place one of the most gracious meetings this church has had in many years. Bro. G. B. Thrasher of Beattyville, Ky. (pastor-elect of Trinity church, Memphis), directed the meeting, and did some of the tenderest and yet most powerful preaching that it has been my privilege to hear in a long while. This brother will be a valuable acquisition to West Tennessee, and I hope the brethren will make much use of him in future meetings. Eighteen were added to the church, 16 of them by baptism. Five others professed who did not unite with us. This grand old church is doing the best work in her existence. Hard times make no impression upon her. During the last Association year, which closed September 1st, her contributions were within a few dollars of four times what they were when times were better. This would indicate that her motto is, the harder the times the larger the contribution.

N. W. P. BACON.  
Germantown, Tenn.

—It has been my pleasure to aid Bro. W. E. Gray in a meeting with Candy's Creek church, Bradley County. We left the church much strengthened and with some conversions. Bro. Gray is much loved and highly esteemed by the church and people. The leading members all desire his liberation to do pastoral work, and that the church meet every Sunday instead of once a month, nor is he satisfied not to do pastoral work. Thence to Georgetown where, thirteen years ago, aided by Bro. S. J. Blair, we organized a good church. Fifteen or more converts and a great awakening of the membership and Christians generally were the results, which will tell on the religious development of Georgetown in the long years to come. Bro. Gray resigning here, Bro. Gess, the Moderator of the Hiwassee Association, was called, and he accepted with a great desire to devote his entire time to pastoral work. Bro. Gess is a sound, good gospel preacher, and will do much here if liberated. God speed the time when our pastors can work their fields.

G. H. COLTHARP.

—Greetings.

Dear Brethren:—By the kindness of the BAPTIST AND REFLECTOR I hereby extend to you, the Baptist brotherhood of the State, an informal but most cordial Convention greeting—but not as pastor of the church. My unconditional resignation as pastor has been accepted by the church, thereby releasing me from responsibilities peculiar and trying; responsibilities whose burden, under the circumstances, I am not willing longer to bear. By permission of the editor, I will give an account of my work later on. Prof. Russell will greet you with our heartiest welcome as a church and community. May the Convention be a great success.

J. J. BURNETT.  
Mossy Creek, Tenn.

##### The S. B. Y. P. U.

To the Churches of the Southern Baptist Convention.

At a session of the Georgia Baptist Young People's Union held at Macon, September 17th, the following resolution was passed:

"Resolved, That it is the sense of the Georgia Young People's Convention that the cause would be greatly advanced by the organization of a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention. We therefore request the following brethren from this and other States to take this matter under consideration, and if it seems wise to them, and any others they might consult, to issue a call for a meeting of delegates from Baptist churches within the bounds of the Southern Baptist Convention, to meet at a suitable place and time for the organization of such a Southern Baptist Young People's Union: Alabama—B. D. Gray, L. O. Dawson, Tennessee—Geo. A. Lofton, R. R. Acree, Kentucky—Wm. H. Whitsett, Carter H. Jones, Arkansas—J. P. Eagle, W. E. Atkinson, Texas—B. H. Carroll, A. B. Miller, Missouri—W. R. L. Smith, G. W. Hyde, Virginia—Wm. E. Hatcher, F. C. McConnell, North Carolina—C. Durham, T. H. Pritchard, South Carolina—E. J. Forrester, J. W. Perry, Georgia—Henry McDonald, J. B. Gambrell, James H. Kilpatrick, J. B. Hawthorne, Florida—N. A. Bailey, Malcom McGregor, Mississippi—H. F. Sproles, J. K. Pace, Louisiana—D. I. Purser, W. S. Penick, Maryland—J. C. Davidson, O. F. Gregory."

We have most heartily accepted the duties thus asked of us and, after consultation, we deem it wise and for the best interest of our cause to call such a Convention for the purpose of organizing a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention.

We therefore appoint November 21st and 22nd as the time, and the First Baptist Church, Atlanta, Ga., as the place for holding the meeting.

We therefore invite our pastors and representatives from your Young People's Unions or organizations, and from your membership generally, to meet on the above dates, beginning at 7:30 p. m., Nov. 21st, to form a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention.

B. D. Gray, L. O. Dawson, Geo. A. Lofton, Wm. H. Whitsett, Carter H. Jones, W. E. Atkinson, G. W. Hyde, F. C. McConnell, C. Durham, T. H. Pritchard, E. J. Forrester, J. W. Perry, Henry McDonald, J. B. Gambrell, J. B. Hawthorne, J. K. Pace, J. C. Davidson, H. F. Sproles, D. I. Purser, W. S. Penick, O. F. Gregory.



## 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. E. ADAMS, D.D., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

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

**Sunday-schools and Colportage.**—Rev. W. Y. QUINNEMAN, 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. H. Strickland, Jr., Nashville, Tenn.

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

—Mrs. J. P. Jacobs of this city organized a Children's Band at Tracy City recently.

Societies have been organized at Highland Ave. (Jackson) and Cleveland churches by their pastors. A church is greatly blessed in a pastor who knows how to encourage the "helpers" in the cause.

—Miss Lucie Cunningham, Corresponding Secretary and Treasurer of the Central Committee, makes the following report for the quarter ending Sept. 30, 1895:

Foreign Missions.....	\$ 169 05
Home Missions.....	251 27
State Missions.....	335 85
Orphanage.....	138 00
Sunday-school work.....	33 42
Ministerial Education.....	111 00
Ministerial Relief.....	6 35
Church work.....	1,366 71
Missionary literature.....	5 53
General benevolence.....	115 91
Box to frontier missionary.....	43 00
<b>Total.....</b>	<b>\$2,576 09</b>

## OPEN SESSION OF CENTRAL COMMITTEE.

On October 7th the Central Committee of the Woman's Missionary Union held a most interesting open session. An impressive responsive Bible reading opened the services, followed by prayer.

Reports from the various Societies were then heard. The Corresponding Secretary reported encouragingly. As a result of the efforts of the Union, contributions to State Missions have greatly increased this quarter. Her report is published and it is hoped all may read it.

Dr. J. M. Frost spoke encouragingly of the work of the Union in the bounds of the Convention.

One of the most interesting features of the meeting was "Only a Song for Jesus," sung by eight children of the Missionary Band of the Centennial Baptist Church. All will concede that Mrs. J. P. Jacobs is the banner leader of children in missionary effort in the city. She says there is no reason why three cannot be a live children's band in each church. She has the children to meet each week. Their meetings are opened with devotional services, so conducted that the chil-

## TREASURER'S REPORT.

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

ASSOCIATION.	Ministerial Relief	Ministerial Education	Orphan's Home	S. S. and Colportage	Home Missions	Foreign Missions	State Missions
Beech River.....			4 90			13 75	8 06
Lexington ch.....							
Oak Grove ch.....			1 00				
St. Giles ch.....			18 43				
Bedford ch.....			10 00				
Woodland Mills S. S.....			2 30				
Keaton ch.....			1 00				
New Hope ch.....			1 00				
Tiptonville ch.....			1 00				
Sharon ch.....			1 00				
Pleasant Hill ch.....			1 00				
Association.....	2 50	75	3 50	10 25	19 35	39 78	12 75
Beulah ch.....			6 75		1 85	4 90	
Big Emory.....						9 06	
Emory Gap ch.....						2 75	
Sugar Grove ch.....						50	
Grassy Cove ch.....						2 97	
Association.....						14 87	
Tennessee Chapel ch.....						65	
Harriman Trenton St. ch.....						7 18	
Big Hatchie.....						5 00	
Covington ch.....						11 00	
Memphis Central W. M. S.....						8 00	2 83
Central.....						23 40	2 50
Bradford ch.....						7 15	12 96
Humboldt S. S.....						1 82	71
Humboldt ch.....						4 25	45
Cotton Grove ch.....						3 10	3 40
Medina S. S.....						3 70	3 14
Medina Hen Mission.....						3 70	1 00
Union ch.....						12 10	1 91
Bella ch.....						98	1 50
Pleasant Plains ch.....						4 58	1 50
Poplar Grove ch.....						1 00	2 00
Poplar Grove Hen Mission.....						1 00	1 00
Beech Grove ch.....						5 01	3 12
Association.....						2 50	2 51
Spring Hill Hen Mission.....						1 00	1 00
New Bethel ch.....						4 50	
Dyck ch.....						3 00	
Antioch ch.....						2 50	
Fri-ndship ch.....						3 25	
Hickory Grove Hen Mission.....						3 75	
Hopewell ch.....						3 00	
Center ch.....						2 50	
Center Hen Mission.....						3 10	
Spring Creek ch.....						3 10	
Spring Creek S. S.....						53	60
Spring Creek Hen Mission.....						75	2 35
Gibson ch.....						7 50	2 50
Gibson S. S.....						2 50	1 20
Eldad ch.....						56	4 45
Eldad Hen Mission.....						3 00	2 70
McKenzie ch.....						3 00	2 50
Lavinia ch.....						86	5 50
Gadsden ch.....						10 00	4 50
Salem ch.....						8 31	3 14
Scioto S. S.....						3 70	1 00
Salem Hen Mission.....						3 70	1 00
Trenton ch.....						3 25	12 10
Trenton Infant Class.....						98	1 50
Trenton S. S.....						98	1 50
Atwood ch.....						4 58	1 50
Trenton L. M. S.....						1 00	1 00
C. C. Foster.....						1 00	1 00
Eldad ch.....						1 00	1 35
L. L. Dealong.....						5 00	
Oak Grove ch.....						2 40	2 40
Salem ch.....						5 81	
Medina ch.....						4 75	
Medina L. A. S.....						10 00	1 00
Trenton S. S.....						5 00	1 00
Lavinia ch.....						5 00	1 00
Chilhowie.....							
Knob Creek ch.....						5 01	3 12
Knob Creek S. S.....						2 50	2 51
Knob Creek Hen Mission.....						1 00	1 00
Maryville ch.....						4 50	
Isla d'Home S. S.....							
Clifton.....							1 00
Glade Spring W. M. S.....							
Concord.....						25 00	15 00
Murfreesboro ch.....						15 00	5 00
St. Olivet ch.....						5 10	4 70
G. A. Lofton.....						2 50	
Concord ch.....						1 50	
Nashville Central S. S.....						2 40	1 87
Nashville Centennial ch.....						1 00	78
Fellowship ch.....						3 30	5 55
Rutland ch.....						3 30	
Baker's Grove ch.....						16 50	
Rocky Valley ch.....						5 16	
New Hope ch.....						95 00	
Nashville Central W. M. S.....							9 00
Cumberland.....							
Nashville Immanuel ch.....						1 50	2 00
Nashville Edgefield ch.....						36	35
Nashville Immanuel L. A. S.....						1 10	4 25
Mt. Hermon ch.....							5 15
Alva ch.....						25	25
Fulton Hill ch.....						1 00	
T. E. Bell.....						30 00	
H. E. Trues.....						10 00	
Nashville Edgefield ch.....						14 21	
Nashville Howell Memorial S. S.....						5 55	5 56
Nashville Howell Memorial ch.....						3 06	3 25
Little Hope ch.....						3 25	4 05
Spring Creek ch.....						3 25	11 21
Nashville lat ch.....						31 99	3 25
Nashville lat ch S. S.....						5 25	34 95
Nashville 3rd ch S. S.....						7 17	2 55
Nashville 3rd ch.....						3 31	1 45
Nashville 3rd ch.....						3 31	1 45
Fred J. Fuller.....						75	75
Mrs. Annie B. McKelroy.....						1 00	
Mrs. J. G. Jones.....						5 00	
S. W. McKelroy.....						4 50	
Orinda S. S.....						5 00	
Miss Ida Lundy.....						5 00	
Mrs. J. P. DeLoe.....							5 00
Reuben Ross ch.....							5 00
Cumberland Gap.....							5 00
Cedar Grove ch.....							97

(Continued next week.)

den may take part. Once a month some mission field is studied, and at any time after the meeting the children may be asked and will answer almost any question concerning the subject. At each meeting the children are asked for an offering and taught that it should be money earned by themselves. Those who are not able to make a money contribution are taught that they may make an of-

fering of the hour spent there. She says some of her boys will leave a game of ball to attend the meeting. Consecrated, intelligent effort is the need in our churches. The right kind of a leader in any department of Christian work, especially among children, is almost a certain pledge of success. Christ taught his disciples to pray the Lord of the harvest for more laborers, and never was a time more op-

portune than the present for such a prayer. Other business of importance was considered, followed by dismissal.

## MRS. J. O. RUST THE NEW EDITOR.

This issue of the BAPTIST AND REFLECTOR will close the work of the present editor of the Woman's Missionary Union columns. I have continued several months longer than I felt that justice was being done to the work. As a wife, mother and housekeeper I feel religiously called upon to refuse any regular work that takes the mind from the home even a few hours each week. The pen has been a most fascinating friend in the past, and I am loath to part from it, notwithstanding that husband, children and the varied duties that fall to the lot of most women are love's first duties, God-given and God-sanctioned. There are mothers who have time for extra work, and there are many women whose household cares are light, and the work of leading special features devolves upon these.

It is with pleasure that the writer introduces as the new editor Mrs. J. O. Rust, wife of the pastor of the Edgefield Baptist Church, this city. You will certainly find in her all that is needed in this department of the work. Send items of interest to her, and do not permit the work to grow so heavy on her hands that she will be compelled to lay aside the quill. God bless the women of the Woman's Missionary Union all over the State. You have my hearty good will in all your good work. Would that I could greet you all in person.

MRS. ELLIJA FORD.

Nashville, Tenn.

## A Statement Corrected.

"F. B. Strygley has no denomination to repudiate. He belongs to nothing in religion but the Church of God, or the body of Christ, which includes all Christians. . . . He has held this position in public debate more than a dozen times, covering a period of several years. In all his preaching and debating for fifteen years he has held the same position."—F. D. Strygley, in *Gospel Advocate*, Sept. 25, 1895.

The above statement is untrue. F. B. Strygley is a member of a religious party larger than his local church and smaller than all the saved. There is no man in Tennessee saturated with sectarianism more than F. B. Strygley and the Gospel Advocate Publishing Company, whatever that is. He and his brother and the rest of them are working with and for a certain people.

"The Gospel Advocate belongs to no religious party in religion smaller than the whole family of God, which includes all Christians, and constitutes the spiritual body of Christ, which is the Church of God."—Sept. 13, 1894.

I am of the opinion that the Gospel Advocate belongs to the Gospel Advocate Publishing Company, a human institution located in Nashville, Tenn., of which F. D. Strygley is a recipient of the financial dust. The Gospel Advocate does not belong to a local church, neither does it belong to the whole family of God, but to a company of the rank and file of the Tennessee. Let its sectarian publishers show what local church owns the Gospel Advocate, or when and where all Christendom has accepted it as their offspring. It is a misnomer. The Gospel Advocate is not set for the destruction of all sects only as it builds up its own party set on foot within the present century. "Actions speak louder than words."

Aug. 30, 1894, David Lipscomb was asked, "To what point do you trace your origin," and "the relation of

Campbell with the Christian Church?" He replied: "Mr. Campbell was only an efficient worker in bringing about this restoration of the primitive order. . . . So they called them Campbellites from Mr. Campbell, the most prominent worker in the work that resulted in their separate existence."

J. A. Harding, President of the Campbellite Theological Seminary at Nashville, Tenn., says: "How, then, did we as a people get a start? Sixty-five or seventy years ago there was not a church member in the United States who was not a member of some of these denominations. How, then, did any one ever get to God? How did Campbell or Stone or Smith or Scott or Lipscomb or McGarvey or any one else ever get to God? There was no one in the world to teach but sinners and members of the denominations. There was no one in the world to baptize except some member of the denominations."—Harding-McGarvey Debate, pp. 44, 45.

At the time Harding wrote the above he acknowledged that seventy years previous "we as a people" had not started.

The Gospel Advocate talks two ways along denominational lines. It clearly teaches that there is a sect of Disciples in Tennessee separate and distinct from the other sects. The Gospel Advocate is run in the interest of a certain denomination or sect described by David Lipscomb thus:

"The Disciples, as a separate people in later years, began with the declared purpose of taking the Word of God as the only rule of faith and practice. . . . Many of the Disciples have turned from that rule. . . . If the rule proposed is adopted in practice there will soon be no Baptist Church, no Disciple Church. There will be no denominational church or organization of either body. . . . Baptists and Disciples hold in theory the true and only ground of union."—Gospel Advocate, March 8, 1894.

If the Disciples are not a distinct people separate from other Christians, David Lipscomb writes foolishly when he talks of a rule that will unite Baptists and Disciples. That he identifies himself with "us as a people," we have only to read many statements such as follows: "Bro. Officer, Bro. Poe, A. Campbell, and all our oldest and wisest men were baptized by the Baptists."—David Lipscomb, in *Gospel Advocate*, May 17, 1894. When D. L. speaks of "our" oldest men, he picks a crowd not in the Baptist ranks or any other sect except the Disciples, with whom he has identified himself, and who originated less than eighty years ago.

Besides this, I charge that D. Lipscomb, F. B. Strygley, and all the Gospel Advocate Publishing Company are identified with a religious sect in Tennessee larger than a local church and smaller than all the saved in Tennessee. Here is the proof. It is from the columns of the Gospel Advocate. It is written by David Lipscomb and introduced by quite a number of the sectarian preachers of Strygley's sectarian denomination. Kind reader, read carefully. Here it is:

"There are in Tennessee over 50,000 Disciples, 450 churches, and 350 teachers and preachers. . . . We make no objection to the place of a man's birth or raising, if, on coming among us, he identifies himself with our people, respects our customs and convictions, and does not refuse to co-operate with us. . . . But this organization (Lin Cave's State Convention) is forced upon our people by those alien in feeling and sympathy to our churches, who have constantly deprecated our work and the self-sacrificing labor of our preachers, and treated with contempt our life-long customs and our convictions. They know, too, that they will produce discord and divisions

among our people. . . . For the seventy-five years of our church life in the State, during the life-time of P. S. Fall, T. Fanning, and other pioneers in building up the churches of Christ, nothing of the kind existed in our State. Yet the Disciples have grown and multiplied as no other religious people have done in the State, especially within the last twenty-five years. . . . We do not believe this Convention work can be introduced into a single one of the 350 churches in Middle Tennessee without bringing strife and division into that church. This Convention, organized by a few strangers who reject our counsels, treat with contempt our feelings and convictions, and divide and destroy our churches, were there no religious principle involved, the Disciples in the State can regard only as an offensive ecclesiasticism forced upon them by strangers."

All these positions are utterly abhorrent to the faith and religious feelings of the Disciples in Tennessee. . . . To build up this Convention is to introduce among our people the latitudinarian faith and practices further north. . . . We accord these and all other people the right to form such organizations as they desire. But we deny their right to claim to represent the Disciples of Christ, who repudiate their cause or take possession of and appropriate property belonging to them, as is now done on Woodland Street. This article was written at the urgent request of a number of preachers and teachers, my own judgment concurring, and has been read and heartily approved by those signed below. —David Lipscomb. " [Signed] E. G. Sewell, J. C. McQuiddy, W. H. Timmons, J. A. Harding, W. Lipscomb, Sr.; E. A. Elam, L. R. Sewell, G. Lipscomb, J. W. Grant, Gallatin, Tenn.; J. E. Scooby, F. W. Smith, Franklin, Tenn.; W. D. Anderson, Leiper's Fork, Tenn.; J. S. Bryant, Donelson, Tenn.; T. A. Smith, Dover, Tenn.; F. B. Strygley, Lebanon, Tenn."

Just how the editors of the Gospel Advocate can publish a statement that F. B. Strygley does not belong to a religious party, and has not for fifteen years, when the above article was published in its columns and signed by Strygley himself and all the editors except one, is a mystery to me. In my debate at Boonville, Tenn., last July, with F. B. Strygley, I read the above article publicly, and to the astonishment of eight hundred or one thousand people, he arose and gave me his hand and said he then and there publicly withdrew from the Disciples of Tennessee described in the above article. The puzzled dutchman is now bragging that he "belongs to nothing larger than a local church or smaller than all the saved," but since he has withdrawn from the 50,000 Disciples, which four years ago he and Lipscomb called "our people," and this withdrawal took place last July, and he has not since identified himself with them, it remains absolutely certain that F. B. Strygley is not identified with all God's people in Tennessee, unless the 50,000 indorsed by the Gospel Advocate as "our people" are the children of the devil. If F. B. Strygley is wise enough when caught publicly to own up and withdraw from the "50,000 Disciples in Tennessee," isn't it about time D. Lipscomb, J. C. McQuiddy, J. A. Harding, E. A. Elam, E. G. Sewell, and all the rest who indorsed and signed the above article, were withdrawing from said religious party of "over 50,000 Disciples in Tennessee" or hushing their mouths about religious parties?

JOHN T. OAKLEY.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making. —Russell.

## A Miraculous Cure.

A widow woman, by the name of Simpson, of Knoxville, Tenn., who had been a member of the M. E. Church, being dissatisfied with the mode of baptism in vogue in that religious body, and after a careful consideration of the matter, resolved to become a member of the Baptist church, of which the writer was the pastor, so that she might be baptized by immersion. She had been an invalid for two years, and the nature of the invalidism was such that five physicians had pronounced it to be incurable. Atrophy had wasted her body away from one hundred and fifty pounds to about seventy-five pounds in weight. She was a mere skeleton and as weak as a babe. She could not stand upon her feet or walk a step. Thus, by some secret disposition of her mind, she was given to feel that she ought to be baptized by immersion and to unite with the Baptist church before her final dissolution. Her physicians had told her that she was dying of a malignant cancer of the stomach, which was due to the poison of a snake bite some years before; in consequence no food could be retained upon her stomach, not even for a moment. The aggravation of food produced serious hemorrhages of blood which lasted for some time, and which contributed to



## Baptist and Reflector.

Nashville, Tenn., October 17, 1895.

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

OFFICE—Cum. Pres. Pub. House.

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

## THE SOUTHERN BAPTIST YOUNG PEOPLE'S UNION.

We publish on another page this week a communication from the committee appointed at the recent meeting of the Georgia Baptist Young People's Union for the purpose of calling a meeting to take into consideration the advisability of organizing a S. B. Y. P. U., and if deemed advisable to take the proper steps towards its organization. In publishing the communication, we take the occasion to make several remarks upon the subject.

Many of our readers will remember a long editorial written by us last spring when the question of organizing a S. B. Y. P. U. was under consideration. As we said recently, we have nothing to add to what we said then along that line, and we have nothing to take back. The substance of what we said was simply that we believe in developing our young people. They have been too long neglected. They need to be educated and trained for Christian work and Christian benevolence. And we confess that we do not object to having an organization in the church for that purpose. In such a society you simply gather together those who are specially interested in that kind of work, or who specially need it. We do not believe, however, that it should be an organization outside of the church, independent of the church, but an organization by the church, in the church and for the church—an organization similar, indeed, to the Sunday-school, with the difference that the Sunday-school is simply to teach and study the Bible and to lead the souls of the pupils to Christ, while the purpose of the Young People's Society is to train

those who have been brought to Christ and prepare them for effective Christian work.

We confess also that we see no objection to a general organization of these Young People's Societies. Such an organization will bring them in sympathy, in touch, with each other, and will have a stimulating and inspiring influence upon them. In fact, it will be very much like, it seems to us, an association or a convention, and we see no more objection to it than we do to an association or a convention. Let it be understood that such an organization is not simply one of young people, and by young people, but that it is for young people. What if there shall be some members of it who are not young? All right, the more the better. The soberness of age will give dignity to the exuberance of youth, and will tend to hold in check youthful enthusiasm. Let the societies connected with this general organization still be under the control of the local church. In other words, as we said, let it be an organization not simply of the young people, but for the young people.

It is objected, however, that there should not be an attempt to organize a Southern Union now for the reason that the Conference which met in Washington the day previous to the meeting of the Southern Baptist Convention, and which was called to consider that very question, decided adversely to such an organization. In reply we have to say:

(1). Our readers will bear us witness that we accepted the decision of that Conference in good faith, and we have had nothing to say upon the subject since, in the way of agitating the question of organizing such a Union.

(2). Suppose, however, the Conference had decided the other way, let us ask those who were opposed to such an organization, would they in that case have abided by the decision of this Conference, and have heartily joined in co-operation with such an organization?

(3). The Washington Conference was carried against such an organization, not by those who were opposed to any organization at all, for there were comparatively few of them, but by those who believe in the B. Y. P. U. A. It was through the influence of these that the Conference decided against the proposed organization of the S. B. Y. P. U.

(4). Every argument made by these brethren against the organization of the Southern Union would have applied with equal force against the Southern Baptist Convention.

(5). It has been evident for some time to those who have studied the situation that the organization of such a Union was inevitable sooner or later, if we would properly develop our young people, and at the same time if we want to preserve the autonomy of the Southern Baptist Convention.

(6). Quite curiously, the meeting of the B. Y. P. U. A. in Baltimore last July, instead of preventing or hindering the organization of a Southern Union, as was anticipated, seems rather to have accelerated that result. Some of those who are the leaders in the present movement attended the meeting in Baltimore, and came away not only realizing the need of training our young peo-

ple, but also recognizing the importance of having an organization auxiliary to the Southern Baptist Convention for that purpose, so as to keep them in sympathy with the Convention and to train them along the lines of our own mission work.

(7). It is but a recognition of the independence of our churches to say that those who want to do so have the right to organize themselves for benevolent work, within certain Scripturally prescribed limits. Those who do not want to join such an organization need not. The same principle applies to our mission work. Only we think that those who do not join in our mission work in some way ought not to call themselves Missionary Baptists.

The above thoughts have been in our mind for some time. We have taken the present occasion to express them. May God bless us all and give us wisdom to see the right and strength to do it.

## A DISGRACE AND AN INSULT.

A number of press associations have been stopping over in Nashville this fall for a while on their way to the Atlanta Exposition. These have all been very cordially received and treated with the most abundant hospitality which the limited period of their visit would permit. There has been one remarkable feature of the program, however, which has been repeated several times, and that was a free lunch at a big brewery on the outskirts of the city. This free lunch was provided by the proprietor of the brewery and was accompanied by plenty of liquid refreshments to wash down the edibles. Of course, it was all done by him for advertisement; but the question has been raised whether it was the best thing for the city of Nashville, and whether it just exactly comports with the dignity of the city, to say nothing of the moral issue involved, to have these visitors entertained by a brewer, and to have the impression made upon them that the principal product of Nashville is beer; whereas, as every one knows, Nashville boasts of her churches and her schools as her chief ornaments. In reply to this question the admission is candidly made that such a proceeding is not just the best advertisement of the city, but at the same time it is contended that the members of the local press, upon whom has been put the duty of looking after the entertainment of these visitors, are not able themselves to furnish a free lunch to them; the Chamber of Commerce does not feel it its duty to do so, nor does the management of the Centennial Exposition, and that under these circumstances this brewer stepped forward and offered to give these free lunches, and his offer was accepted. Now we want to say several things upon the subject:

(1). It is a disgrace to the city of Nashville that our visitors have been carried to this brewery and there given a free lunch at the expense of the brewer. This is a Christian community, or pretends to be so, at least. It is a city of churches and schools and beautiful homes. Beer is not its main product, and a brewery is not its characteristic place of business. It is a matter of deepest shame that the impression should be left upon these visitors, so far as their entertainment will tend to leave

it—and that is about the only thing by which they can judge the city—that the chief productions of Nashville are beer and race horses.

2. It is an insult to our visitors that they should be entertained in this way. Members of the press in different States are not only men and women of intelligence, but many of them, it is presumed, are Christian gentlemen and ladies. Some of them, we suspect, are opposed to beer and breweries and everything of the kind. At any rate, it is to be supposed that this was true in the case of the Iowa Press Association, who were entertained in the same hospitable (?) manner by this brewer. We cannot imagine a greater insult to the gentlemanly dignity and the Christian character of people than to be forced to receive such entertainment.

3. We do not see any necessity for giving free lunches to the members of these press associations at all. A free lunch is not a necessary expression of hospitality. These editors are able to pay for their own lunches, and we suppose that they would be glad to do so. At any rate, we imagine that some of them would very greatly prefer to pay for their own lunch at a good hotel, rather than to get a free lunch at a brewery.

4. If, however, it be thought absolutely necessary that a free lunch be provided for these visitors, we think that either the Chamber of Commerce or the management of the Centennial Exposition should do so. Of course, it would not be expected that the members of the local press should have the burden to bear. In the first place, they are not able to do it, and in the second place, it is none of their business specially. The purpose of having these associations stop over is to advertise both our city and our Centennial Exposition. If the Chamber of Commerce and the management of the Centennial Exposition want them to stop for that purpose, and if it is necessary that free lunches should be provided for them, we think that one or the other, or both of these bodies, should do it as a matter of business and pay for the lunches out of their advertising funds.

5. If, however, these bodies claim that they have no funds which they are authorized to spend for that purpose, and if it still be deemed necessary that a free lunch should be provided, then we think that the Christian people of this city should come to the front and contribute of their means for that object, rather than to suffer the disgrace which is put upon the fair name of the city by having our visitors entertained with free lunches by a brewer, and rather than to have this gross insult offered to our visitors. For our part, in that case, we may say we are willing to contribute our share towards that end.

## A FEW QUESTIONS.

During the excitement attending the election of last week, when the returns were coming in showing the advantage first on one side and then on the other, there was great danger of a collision between the partisans of the respective sides. At one time pistols were drawn and loss of life was threatened, but cooler counsels prevailed. Under these circumstances several saloon-keepers, who run big saloons in the neighborhood of where the crowd had congregated,

met together and decided to close their saloons for the night. This was certainly very thoughtful and considerate, and was so heralded in the papers next day. But let us ask, why was it necessary to close the saloons? "Oh," it will be replied, "because the men would have taken drinks to allay their excitement; the liquor would have gone to their brain and frenzied them and made them reckless so that they might have killed one another." Exactly. And we ask, is not this true at all times, though perhaps not to so great an extent? But is not the only difference in the evil of keeping open the saloons at that time and doing so at other times simply one of degree and not of kind? Are not men liable to get drunk, and, maddened by the effects of the whiskey, to kill one another at all times? As a matter of fact, does not this very thing happen over and over again? If, then, it was a praiseworthy act upon the part of these saloon-keepers to shut up their saloons under the circumstances, would it not be a praiseworthy act upon their part to do so at all times? And if they will not do so voluntarily, ought they not, for the good of society, to be made to do so? And if it would be a praiseworthy act upon their part to shut up the saloons, is it not a blameworthy act upon the part of the citizens to allow them to keep them open? And certainly is it not a blameworthy act upon the part of any Christian citizen to cast his vote for any man who is in favor of keeping them open? These questions just occurred to us, suggested by the circumstances, and we thought we would ask them. If any man chooses to answer them, let him do so.

## PERSONAL AND PRACTICAL.

The church which ceases to be evangelistic will soon cease to be evangelical.—Dr. Duff. Had you ever thought of it so?

It is said by a writer who has made special study of the matter that the Stundist movement in Russia is progressing among the intelligent class of Russians, who have abandoned the State church. These Stundists are very close kin in their religious belief to the Baptists.

MR. C. A. BENSCOTER, the clever and efficient Assistant General Passenger Agent of the Southern Railway Co., located at Knoxville, Tenn., was married on Oct. 8th, in Washington, D. C., to Miss Lucile Boynton, of that city. We extend our warmest congratulations and wishes for a long life of happiness and prosperity.

We are requested by Dr. E. A. Taylor, pastor of the First Baptist Church, Memphis, to state that, much to his regret, he will be prevented from attending the State Convention at Mossy Creek this week by the fact that the wife of Deacon Smith, of his church, is lying at the point of death, and the distance is too great for her pastor to be away. We regret very much both his absence and also its cause.

THE church at Murfreesboro on last Sunday invited the State Convention in 1896. This makes three invitations which the Convention will have for next year—from Paris, the First Baptist Church, Nashville, and Murfreesboro. Either place will be a good one to go to. We are glad to see the Convention so popular. It had several invitations also for this year, though the other places all withdrew in favor of Mossy Creek.

We made mention some time ago of the fact that there was a movement on foot among our Episcopalian brethren to establish what they call a primate, to be held by the aprior bishop. At the Episcopal Convention in Minneapolis last week, a motion to strike out the section in the new constitution providing for this office was defeated by 178 to 120. This means that such an office will be created. And thus they go towards Rome. This was the way Rome went.

ACCORDING to the *Mission Journal*, the Foreign Mission Board had received from May 1st to October 1st of this year \$21,041.97, and the Home Mission Board had received for the same period \$9,865.84. Of this amount Tennessee gave to the Home Mission Board \$1,919.89 and to the Foreign Mission Board \$3,073.52. In this amount given to the Foreign Mission Board, however, is included \$1,300, the bequest of Mrs. Margaret Powers of Knoxville to the Foreign Mission Board.

THE work on the grounds of the Tennessee Centennial Exposition is progressing rapidly with a large force of hands. The huge central terrace and the entire foundation of the Parthenon that is to surmount it have been completed. The bases of the two lakes are nearly finished, the military plaza of ten acres is being made absolutely level and the sites for the main buildings are being prepared. There will be no intermissions in the work, except when the weather makes outdoor labor impossible.

We have received the first copy of the *Mission Journal*, which is a consolidation of the *Foreign Mission Journal* and *Our Home Field*. It is published jointly by the Foreign and Home Mission Boards of the Southern Baptist Convention. It is full of missionary information, and is interesting from beginning to end. It will be valuable to any one who wants to know what is going on among our missionaries of the Home and Foreign Boards. The price is fifty cents a year. We hope that it may receive a large number of subscribers.

GEN. NELSON A. MILES, who upon the retirement of Lieutenant-General John M. Schofield from the command of the United States Army recently succeeded to that position, is a Baptist. He has made a fine record for bravery as an Indian fighter and also during the great strike in Chicago last year. He is not a graduate of West Point, but has attained to his high position purely upon his own merits. It is a gratifying fact to see Baptists coming more and more to the front in prominent positions in our nation. There was a time when they were not allowed to do so.

We hope it is not too late to extend congratulations to Rev. R. P. Mahon of Humboldt upon the occasion of his marriage, on October 1st, to Miss Kate Savage, daughter of Dr. G. M. Savage of Jackson. Bro. Mahon is a young minister of much ability, popular and promising, and his young bride is the worthy daughter of noble parents. They are well fitted each for the other. The match, we believe, was made in heaven.

"May their lives forever be  
Radiant as the summer sea  
Fringed with dewy flowers.  
May no sorrow on them rest;  
May their souls be deeply blest  
Through all coming hours."

THE Independent states that wine is sold by a convent in Brooklyn to such an extent that the neighboring saloons have asked for protection against the competition. It seems that the nuns own a vineyard in California, and have the wine for hospital use and for sale. The convent is in a solid Ger-

man section of Brooklyn, where few would venture to question the propriety of the business. And yet Catholics are in favor of total abstinence, and they hold their temperance conventions in New York City, in which they pass resolutions in favor of prohibition! Let them practice what they preach, and then we will be disposed to believe in their sincerity, but as long as they allow their abbey and their convents to make and sell beer and wine, we cannot think that they are very sincere in their professions in favor of the temperance cause.

SAYS the *Religious Herald*: "Some years ago a lady died, leaving her estate, or a large portion of it, to defray the expenses—pastor's salary included—of the church of which she had been a member. Soon it was evident to all that this good woman had sapped the very foundation of growth and progress in the church she loved so well. She had better have thrown every dollar of her money into the fire than to have given it in this way." This is a fine illustration of the law of Christianity:

Go and grow.  
Give and live.  
Deny and die

"There is that scattereth and yet increaseth, and there is that withholdeth more than it meet, but it tendeth to poverty." "The liberal soul shall be made fat," and conversely, the illiberal soul shall be made lean. "It is more blessed to give than to receive." The best thing you can do for a people is to give them an opportunity to develop their liberality. The worst thing you can do for them is to give them an excuse for shutting up their sympathies and their pocketbooks.

We had quite a pleasant visit to Winchester on last Sunday to supply the pulpit for Pastor E. S. Bryan, who was detained in Kentucky by the continued illness of his wife. We are glad to know that she is better, and hope that she will soon be fully restored to health. Winchester is an old town, and like all old towns in the South, has a cultivated class of people in it. It is the seat, as is well known, of the famous Mary Sharp College. It will be a matter of interest to its many friends all over the State and the South to know that this institution has opened this fall with the venerable Dr. Z. C. Graves as its president, which position he has held for forty years, and Miss Grace Venable as lady principal. The Winchester Normal College is also located in Winchester and is presided over by Professors R. A. Clark and J. M. Bledsoe, who are staunch Baptists. We regret that we did not have the opportunity of visiting either one of these schools. The Baptist church is not very large, but is composed of some of the very best citizens of Winchester, with whom it is always a pleasure to meet. Bro. Bryan is doing faithful, earnest work among them. Our home was with our relatives, Mr. R. C. Handy and family. We enjoyed also taking a meal at the hospitable home of Bro. J. D. Wilson.

MR. M. M. WELCH, Treasurer of the Home Mission Board, states in the *Mission Journal* that a letter was received at the office of the Home Board in which the statement was made that at least fifty per cent. of its funds were absorbed before reaching the missionaries for whom they were intended. He says that as Dr. Tichenor was unable to give attention to the matter, he undertook to ascertain the facts. These facts he gives as follows: Total expenses of the Board, \$7,545.15; total cash receipts, \$77,051.27. From these figures it is evident, as stated by him, that the total expenses of managing the affairs of the Board

for the last Conventional year amounted to something less than ten per cent. of the total cash receipts. He well adds that if the cash receipts of this Board were increased to, say \$100,000, the rate of expenses would be decreased proportionately, as it would cost no more to receive and disburse \$100,000 than the amount shown above. Mr. Welch, we may say, itemizes the expenses of the Board, but we did not think it necessary to copy these items from the fact that they can be easily obtained from the Minutes of the Southern Baptist Convention, if any one desires, and also because we simply wanted to show upon his statement that the expenses of running the Board were less than ten per cent. of its income. In this connection it may be remembered that Dr. Willingham, Secretary of the Foreign Mission Board, stated last year that the total expenses of running that Board were something less than eight per cent. of its receipts. The reason for the difference was simply because the receipts of the Foreign Mission Board were more than those of the Home Mission Board, while the expenses were about the same, thus illustrating the point made by Mr. Welch, that an increase in the receipts would result in a corresponding decrease in the ratio of expenses. What business is carried on so cheaply, according to its income, as the business of these two Boards?

KHAMA, the king of Bamangwato, South Africa, is now in London. Some of the London papers, says the *Examiner*, have been interviewing Khama as to missions in his land. The king declares that the missionaries have been a great blessing to his people. It used to be that the women worked while the men dressed their hair—and not much else—and talked and fought. The present generation of women cut out and sew their own dresses, while the men have learned to plow. In the course of the conversation between the reporter and himself, Khama said: "The white man's drink is a worse foe to my people than all the weapons of the Lobengula. I have long been a total abstinence, and have fought and fought to prohibit it in my country, but what can I do when the white traders bring it in and the [English] Government licenses it? The drink is the destruction of my people; they lose their good standing and their food and drink because of it." Two other chiefs are with Khama. One of them, Bawen, added to what Khama had just said: "All kinds of evil come out of the beer pot." The other one, Sebele, said: "The work of liquor is rascality." Yet the English Government will permit its citizens to carry liquor to Africa against the protest of such men as the above. Shame on such a "Christian" government! This, however, is only in keeping with the course of the English Government in forcing the opium traffic upon China: Do you condemn England? All right, so do we. But remember, at the same time, that the United States Government is doing exactly the same thing in permitting its citizens to carry whisky over to Africa and other heathen countries. The same ship which carries the missionary to teach the natives about Christ and how to live a Christian life, carries whisky and the whisky seller to annul his teachings. It is stated on good authority that "from 88 to 100 miles around Cape Town, in Africa, the whole working population is hopelessly addicted to drink. To it nine-tenths of all the crimes committed are to be attributed." This is certainly a fearful commentary upon our Christian governments, that for the sake of a little gain we should be willing to wreck the happiness and destroy the morality of people in these far-off lands, whom instead we should be trying to lift up and civilize and Christianize.



## THE HOME.

## The Ways of Goodness.

Good is it helping kindred: good to dwell  
Blameless and just to all;  
Good to give alms, with good will in the heart,  
Albeit the store be small;  
Good to speak sweet and gentle words, to be  
Merciful, patient, mild;  
To hear the law and keep it, leading days  
Innocent, undeviled.  
—Edwin Arnold, in *Christian Advocate*.

## Positive Mary.

Her name was Mary Smith, but all her friends called her "Positive Mary." She never believed or supposed anything; she was always "just as sure" as she was living. She never meant to tell stories, and had she been accused of it would have been very angry indeed.

"Where are my scissors, Mary?" asked mamma.

"In your work-basket. I saw the handles sticking out when I was dusting this morning," replied Mary.

"I think not, Mary. I just now looked there for them."

"I tell you I know they are there, for didn't I see the handles sticking out?" affirmed Mary.

"Then, get them immediately," said mamma sternly.

Mary came back looking crestfallen, and said: "Mamma, I beg your pardon. It was the handle of the buttonhole scissors instead of yours I saw."

"Perhaps it would be better not to be so sure next time," suggested mamma.

The next day, her elder sister, Sallie, took her to task for a piece of negligence. The parlor door had been left open the evening before, and Nero, her big brother's pet dog, liked to lie on the soft carpet, and, finding the door open had gone in. He heard a fly buzzing in the window, and sprang up to get it, when he overturned a flower-stand, on which was a vase which Sallie appreciated almost more than any of her belongings, and there it lay in ruins on the floor.

"I wasn't in the parlor yesterday at all," declared Mary.

"But who else left the door open?" asked mamma.

"I'm sure I don't know," said Mary. "I'm just as sure as I am living, it wasn't I."

Then Aunt Emma spoke up, and said: "Mary, you were in the parlor last evening, for I was with you."

"Why, I wasn't, Aunt Emma. Don't you remember it was the day before? Don't I know?" she sharply insisted.

"You are mistaken," said Aunt Emma, quietly. "You went in there to practice your new song, and I went to see your mother's new portrait."

"That's so," admitted Mary tardily.

The next afternoon, Mary came home from calling, very much out of humor. "I'll not believe a word Blanche Mayes tells me again," she announced, in an irritated outburst.

"Why, what has Blanche done?" asked Sallie, looking up from her sewing, surprised at Mary's expressed doubt as to the truthfulness of her best girl friend.

"He wrote me a note yesterday

asking me to come over to her house this evening, and we would call on our new neighbors, the Wilsons, who moved last week; and when I got over there, she had gone out riding with her Cousin Will, and Mrs. Mayes knew nothing at all about it. I was so vexed I just came right back home, and I don't care whether I ever go with her calling again."

"Maybe she forgot it, or perhaps this was not the day," suggested Sallie.

"No, she didn't forget, and I'm sure the note said Wednesday evening. Isn't this Wednesday?"

"Yes."

"So I thought. I don't like to be fooled in any such way, and I'll give Blanche a piece of my mind the next time she does it, too," said Mary, threateningly.

"Get the note, Mary. There is some mistake. I know Blanche would never do anything so mean," said Sallie.

"Oh, pshaw!" grumbled Mary, as she slowly obeyed. "You can't say I'm over-positive this time. I'll show you." Mary brought the note and read it. Sure enough, as Sallie said, she had made a mistake, and Blanche had named Thursday afternoon, instead of Wednesday.

"How stupid I've been," said Mary.

"And how positive," cried Sallie.

"Yes," Mary bravely confessed, though her face grew very red. "I said I wasn't over-positive, but I was. I'll just quit being so sure about things. I'll not say 'I know,' but 'I think,' or 'I believe,' after this."

"What's all this about?" said Aunt Emma, coming in, and Sallie told her all about it.

"Well," said she, wisely, "Mary, we should be positive when we are in the right, and most especially about matters connected with our spiritual and personal welfare; but to be too positive when we are in the wrong is not so commendable."

—Minnie T. Abernathy, in *Christian Observer*.

## Manners Of Some Noted Men.

Monroe was, even in his own time, called "A gentleman of the old school."

Henry Clay was said to make the most engaging bow of any gentleman of his time.

Andrew Jackson was rough in his manners, but could be polite when he pleased. He was always courteous to ladies.

John Adams was so reserved that he generally gave the impression that he was suspicious of those with whom he was talking.

Gladstone is polite to everybody. At his country home he knows everyone in the vicinity, and has a kindly word for even the poorest farm laborer.

Peter the Great was an unspeakable boor. When at table, if a dish displeased him, he threw it on the floor, or sometimes at the head of one of the attendants.

Madison made it a point to touch his hat to every one who bowed to him, and the front part of his hat was always worn threadbare in consequence of his punctiliousness.

Daniel Webster was lofty and dignified. His abstraction sometimes created the impression of incivility where no discourtesy was intended.

William Penn's formal but kindly politeness impressed even the Indians with whom he dealt. One of the names given him by them was "The Good Big Chief."

George Washington had a stately courtesy, inclined to pomposity, that kept every one at a distance. He always wanted it clearly understood that he was the Father of his country.

Thomas Jefferson had the dignified bearing of an old time gentleman. In his manner he was generally cold, but with friends would unbend his dignity and be as sociable as any one could desire.

Napoleon was rude. His manners were coarse, and when at table he ate as fast as he could chew and swallow, shoveling the food into his mouth with his knife and using his fingers whenever they came into more convenient employment. When talking to his officers, he often, as a friendly favor, pulled their whiskers or pinched their ears. To women he was almost invariably offensive, sometimes uttering language so coarse as to bring a blush of shame to their cheeks and the tears to their eyes.—*Ec.*

## Mr. Gladstone on the Bible.

In the closing paragraph of his general introduction to the *People's Bible History*, Mr. Gladstone writes as follows: "Heaven and earth shall pass away, but my words shall not pass away." As they have lived and wrought, so they will live and work. From the teacher's chair and from pastor's pulpit, in the humblest hymn that ever mounted to the ear of God from beneath the cottage roof, and in the rich, melodious choir of the noblest cathedral, their sound is gone out into all the lands, and their words to the end of the world.

Nor here alone, but in a thousand silent and unsuspected forms will they unweariedly prosecute their holy office. Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning?

What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality?

When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir.

Nay, more perhaps than this; amid the crowds of the court, or the forum or the street, or the market place, when every thought of every soul seems to be set upon the excitement of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at

rest." Such a tribute to the Bible from the man who, as statesman, scholar, leader and thinker, has been deservedly called the greatest all-around man now living, is of significance and value. Does it not more than offset the sneers and snap judgments of flippant fault finders and the hasty attacks of would-be scientific critics?—*Examiner*.

## Excellent Advice.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, man," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountain or wrapped round by the far-off sea, in every clump of farm houses, you can find a road which, if you follow it, will take you to London. Just so every text which you shall choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."

—The Georgia papers tell of a man by the name of Haygood, a relative of Bishop Haygood, who had been a Methodist but had fallen away, that was accustomed to gather a crowd around him at High Shoals camp-meeting and deride religion, as well as caricature the preachers.

While in the midst of such a performance, a few days ago, he suddenly became speechless. He continued dumb for several days, and in great alarm, by signs and writings, called upon the people of God to pray for him. Prayer was offered at every meeting, and at last he was able to speak and broke out in praise to God, promising the Lord to preach his Word everywhere. It is to be hoped that he will not do as many others have done, forget his promises to God. Many people while in affliction seem to be very penitent and make many vows, but as soon as the pressure is relieved go back to the old paths of sin and rebellion against God.—*Ecangel*.

No matter what else he has done, the preacher has failed when he hasn't moved anybody toward Christ.—*Ec.*

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## YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor

24 East Second Street, Chattanooga, Tenn., to whom communication for this department should be addressed.—Young South Motto: Nunc Vestigis Reversum.

"Thy people shall be my people and thy God my God.—RETURN"

## Young South Correspondence.

Have you read the book of Ruth all through? There is not a sweeter story in the world. Who will read it and so be thoroughly prepared for the Sunday-school lesson of October 20th? I pray God that you may be ready to say to God's children, "Thy God shall be mine."

I was so anxious to get all your letters in last week that I sent too many. I give you first some items that were left over:

First of all, I want to add five names to those already published as having committed to memory the Ten Commandments: Class No. 11, First Baptist Sunday-school, Chattanooga, furnishes these: Maggie Woods, Eva Devona, Belva Woods, Clara Doughty, and Lilly Shipp.

We have had the Ocoee Association with us this past week, and I handed your contribution for the Orphanage to Mr. Thompson. He was very proud of the check of \$68.91, and so grateful to the donors. He hopes, and so do I, that

## THE YOUNG SOUTH ROOM

will be paid for before many years pass by. It is quite an undertaking, but we must do it. Let me show you a letter from one of the Orphanage boys:

"Enclosed please find two pennies for each year of my life. I am nine years old to-day, and I am so happy, for mamma has baked me a nice birthday cake, and she gave me this money also. I send my contribution for the Orphanage. Somehow I cannot but be partial to that object of the Young South work. You will not think it strange when I tell you that when I was a helpless orphan, with no one to care for me, its friendly doors opened wide and took me in. For several months I romped and played and had a good time there with the other children. But now I am no longer an orphan. I have a kind father and mother whom I love dearly, and I am their only child. My father is a Baptist preacher. I remember Lura Patton, and I hope she will write again. If you meet 'Mamma Saunders' at Mcsey Creek, give her my love. I went with papa and mamma to Eagleville last Sunday to hear Rev. J. N. Strother preach. He was holding a protracted meeting with the church there. I finished reading the Testament through yesterday.

Is not this good news for 'Mamma Saunders' and all those good people who made this new home a possibility by taking the care of this bright little lad? Who shall say what the end will be? Saved from want and temptation, given the hallowed influences of home and friends, what may he not become? Are you not encouraged to go on with the work of supporting the Orphanage? I am so glad of this letter. Harold will never forget the place of refuge that meant so much for him. I am sure we shall hear again from him.

The next letter is from Dayton: "I enclose \$1 for the Orphanage. This is money that my little sister had when she died, and as she was such a lover of children, I thought I would send it to be used for them. I am very much interested in the Young South page. I would like to be a worker in your little folks' band, if there is anything I can do. I am ten years old,

and going to school. I wish you much success in this noble work."

CORDA HOWARD.

Oh! yes, there is a great deal you can do, dear child! You can show our page to others and get them interested. You can gather up your pennies for us. You can pray God's blessing on our work. It is a sweet way of using the dead child's money, to make it bless the lives of the friendless little ones. I am so glad God put it in your heart. The little sister smiles from heaven upon the deed.

And here is my Memphis type-writing little one again:

"My mamma has opened my pyramid, and finds that I have another dollar to send you. Please divide it equally between our missionary and the little orphans. I hope to come again soon with more."

MIRIAM MARTIN.

I am always so pleased when my friends keep coming again and again. We are very grateful to Miriam. Do you remember the little "Reception" we gave our Germantown Band not long ago? Of course you do! Well, would you believe it? Here they are again, and full handed, too. Five dollars doesn't come every day, I can tell you. We'll hear from the teacher, Mrs. Brooks, first:

"Enclosed you will find the letters and quarterly contributions of my little class. You see none of them have folded the nickels away in a napkin. Pat Gorman writes no letter, but has made 5 cents turn into 20."

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Close by comes Agnes Kirby, who says:

"Papa, mamma, brother, and I spent some time in Chattanooga this summer. We asked for Mrs. Eakin at the First Church, and we were so sorry not to meet her. I made my money hunting eggs for grandma. It is for Mrs. Maynard."

I was in Middle Tennessee, and several have told me of the inquiry since I came home. I regret so much that I was away.

Next to Agnes comes Claud Brooks, who says:

"My offering is for Mrs. Maynard. My Sunday-school teacher, Mrs. Brooks, gave me five cents, and bade me 'make it grow.' I first bought one yard of ribbon and with it I made 10 cents. With that I bought a yard of lawn, and mamma made handkerchiefs of it which sold for 10 cents each, and with the proceeds of those I purchased cotton checks, out of which were made five aprons, that brought me in this dollar."

CLAUD BROOKS.

Now, I know you will all clap your hands! That is splendidly done. To turn an insignificant nickel into a dollar! But what I want to know is this: Is Claud a boy or girl? When I began I thought he was a boy, but those handkerchiefs and aprons! Was he only the financier? Please tell us.

Here are two more who have done likewise. This is a favorite plan in Germantown, it seems. I commend it from my heart to all our circle. I am so glad they gave us the full details:

"We have \$2.75 for this quarter, and will you let us tell you how we made it? Our teacher gave us a nickel apiece to begin with. We bought with that a yard of ribbon and sold it for 10 cents. That bought us material for six handkerchiefs, which sold for 60 cents. With that we bought apron goods and made aprons, that made us 20 cents apiece. So we bring \$1 for the Orphanage, \$1 for our missionary, and 75 cents for Bro. Quisenberry, and sister sends 25 cents for the Orphanage."

LESLEY AND VERA CASEY.

Sother's \$3 from 10 cents! Who can beat that for an investment? I heard Mr. Quisenberry preach yesterday, and I longed to be able to give him \$200, and pay the Sunday-school Board out

and pay the Sunday-school Board out

# IVORY SOAP

99 44/100 PURE

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

THE PROCTER & GAMBLE CO., CHICAGO.

of debt before the Convention meets. I'll send him this with pleasure.

I have just received this note from Mr. Thompson:

"I am in receipt of your check for \$68.91 from the Young South for the Orphanage. I am very glad to place this to the credit of the 'Young South Room,' which I hope to see paid for in a reasonable length of time. I thank these bright young workers, and I assure them of my interest in all they undertake for Mrs. Maynard, the Orphanage, or any other worthy object. God bless this band of sweet children for his name's sake."

T. T. THOMPSON.

We have paid now in all \$89.67 on our room. Let us see how much we can raise for it before the next Convention report is made out.

I am so glad to introduce you to a new band from Harriman, that lovely East Tennessee town that has not a single saloon in it:

"We have been very much interested in the Young South for the past two years. In our Trenton-street Baptist Church we organized last January a 'JUNIOR BAPTIST UNION.'"

We have kept up our meetings on Sunday afternoons, and I believe we have accomplished something for the Master. We number about 30, and take up a collection every Sunday. The last Sunday in every month we hold a missionary meeting. We have made our offering for Home Missions, also for State, and now we send you our collection for Foreign Missions, as we count Mrs. Maynard our missionary. Later we hope to do something for the Orphanage."

(MRS. J. L. E. ASHBY, Supt.)

Who can object to such a "Union" as that? I wish every church in Tennessee had such an organization. What a power there is in our young people! Oh! that it might be made effective everywhere as in this church in Harriman. We are so glad Mrs. Ashby told us about their cheerful, systematic, intelligent work. May it provoke many others!

There is a nice letter from Sevierville, but the writer says I must not publish it. She tells of a band of "Willing Workers," numbering fifty, who have done noble work in all directions. Our share is a most generous offering, as you will see in the "Receipts." We pray God's blessing on that band, and we trust the dear leader will soon be well and strong again, and that this year will be the best of all for her and them.

Here's our Clerk and Master again: "Mrs. R. C. Phillips sends you 50 cents from chickens sold, half for the Orphanage and half for Japan. Miss Enfield Rogers the same for eggs, etc."

N. J. PHILLIPS.

We are so much obliged. This comes from one of our family bands. I wish we had a hundred like it.

Miss Hale regrets her inability to send us a letter from Mexico during September, as we asked her to do. She says:

"I am always interested in the Young South department, and I am so glad it has such success. With warmest regards for all our young people,"

SARAH HALE.

Her lovely letter on the mission page served us as well. Miss Hale has ever been kind to the Young South. We feel a peculiar interest in her and her work, because she went from East Tennessee.

"Find enclosed 4 cents for two pyramids. Our Infant Class wishes to aid Mrs. Maynard in her work. These little ones enjoy her letters very much, and Miss Hale's also. They are anxious to assist them both."

LOULA KINGSLY.

So you see we have a band in far-away Texas, working under the Young South banner. May God richly bless them all. I have sent the pyramids.

Our two weeks' receipts count up handsomely. If we keep up to this, and I sincerely hope we will, we shall be true to our motto this year. I hope to have some interesting items for you week after next, as I shall wear my Young South spectacles at the Convention. I hope to meet many of you. Let us go praying for a great blessing to rest upon this gathering together of the Tennessee Baptist hosts. The whole State will feel its influence.

Let me have another set of nice letters right away. Very truly,

LAURA DAYTON EAKIN.

## Receipts.

Previously acknowledged.....\$210 77

JAPAN.

Lillian Burdette, McKee..... 85

Ben F. Anderson, Alabama..... 1 00

Lots and Bessie Rowden, Puryear..... 1 00

Gordon R. Robertson, Walter Hill..... 1 00

Kathleen Robertson, Walter Hill..... 10

Oliver Pardee, Bethpage..... 25

Robert L. Klatts, Ripley..... 30

Miriam Martin, Memphis..... 1 00

Claud Brooks, Germantown..... 1 00

Agnes Kirby, Germantown..... 65

Lesly and Vera - 25, Germantown..... 1 00

Junior Baptist Union, Harriman..... 5 00

Willing Workers, Sevierville..... 5 00

Mrs. R. C. Phillips, Houston..... 25

Miss Enfield Rogers, Houstonville..... 25

ORPHANAGE.

Robert L. Klatts..... 25

Vera and the twins, Houston..... 25

Harold Reid, Ripley..... 15

Corda Howard, Dayton..... 1 00

Miriam Martin..... 50

Pat Gorman, Germantown..... 15

L. and V. Casey and sister..... 1 25

Arthur O'Neil, Germantown..... 15

Willing Workers, by Mrs. Hale..... 2 00

Mrs. R. C. Phillips..... 25

Miss Rogers..... 25

L. and V. Casey, for S. S. Board..... 75

L. Kingsley, postage..... 04

Total.....\$225 90

Now in treasury.

For Japan.....\$25 85

For Orphanage..... 6 85

For S. S. Board..... 75

Total.....\$33 45

## SLEEP &amp; REST

For Skin Tortured

BABIES

And Tired

MOTHERS







## A SPECIFIC

FOR—  
**La Grippe, for Colds, Coughs,  
AND LUNG TROUBLES,  
AYER'S CHERRY  
PECTORAL**

"Two years ago, I had the grippe, and it left me with a cough which gave me no rest night or day. My family physician prescribed for me, changing the medicine as often as he found the things I had taken were not helping



me, but, in spite of his attendance, I got no better. Finally, my husband, reading one day of a gentleman who had had the grippe and was cured by taking Ayer's Cherry Pectoral, procured for me, a bottle of this medicine, and before I had taken half of it, I was cured. I have used the Pectoral for my children and in my family, whenever we have needed it, and have found it a specific for colds, coughs, and lung troubles."—EMERY WOOD, North St., Elkhart, Ind.

**Ayer's Cherry Pectoral**  
Highest Honors at World's Fair.  
Cleans the System with Ayer's Sarsaparilla.

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.

## THE SOUTHERN RAILWAY

IS THE

## Greatest Highway

OF

## Trade and Travel,

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 over 200 words will be charged for each succeeding word and should be paid in advance. Count the words and you will know exactly what the charge will be.

FULLER.—Bro. Jesse Fuller, the subject of this sketch, was born March 29, 1814; professed faith in Christ and joined the church at this place in 1835; and died Nov. 26, 1894, his faithful wife having preceded him about two years. Bro. Fuller was a man of few words, but outspoken in his convictions of right. He was a respected and useful citizen, and the oldest member of our church both in point of age and membership. He leaves six children and a host of relatives and friends to mourn his death. Bro. Fuller said but little about dying, but when he spoke of it, the only thing that gave him trouble was leaving his afflicted daughter. In memory of our brother we dedicate a page of our church record, also give a copy of the same to the BAPTIST AND REFLECTOR for publication.

W. B. PHILLIPS,  
E. M. ALLEN,  
J. W. ATWOOD,  
Committee.

CROOK.—Sister Green Crook was born Feb. 29, 1864; professed faith in Christ and joined the church at Brush Creek in 1882; was married to Bro. Tillman Crook in 1884, and died May 20, 1895. From the time she joined the church until her death she lived a most exemplary and beautiful Christian life. Her faithfulness as daughter, sister, wife, mother, neighbor and member of the church was beautiful and void of selfishness. While your committee thank God for the many noble Christian women who hold membership here, all will gladly agree with us that Sister Crook was the equal of the best and choicest spirits among them.

Resolved, That we spread this upon our church book and that we send a copy to the BAPTIST AND REFLECTOR for publication.

E. N. ALLEN,  
W. B. PHILLIPS,  
J. W. ATWOOD,  
Committee.

WHITE.—Died at his home in Memphis, Tenn., on Sept. 22, 1895, Walter Sherman, son of R. T. and Annie White. Walter was born in Memphis on Feb. 10, 1878. From his earliest boyhood he was a member of the Sunday-school of the First Church, and on March 17, 1893, he united with that church by baptism, his parents having been members for many years. It was the privilege of the writer of this brief tribute to be the teacher of the class of which he was a member, and in the few years that they were thus associated he learned to love the boy for his many noble traits of character. While modest in manner, he was in character a manly boy, and earned and had the respect of all with whom he associated. During his last illness he suffered intensely, but bore it all with a patience, and fortitude remarkable in one so young. A few days before the end his pastor asked him if he was trusting in his Savior? His face brightened, and he clearly and distinctly answered, "Oh! yes, yes, sir." When speech became difficult, he would frequently try to sing the hymns that he had learned to love in the Sunday-school. To his family we can say, that they sorrow not as those without hope, for

"There is no death; what seems so is transition. This life of mortal breath is but a suburb of the life Elysian Whose portal we call death."

H. R. M.  
Memphis, Tenn.

BURNETT.—Onemoresoul has passed away from this weary world. Last Friday morning Tommie Burnett died after a long illness of typhoid fever. He was 15 years of age and a bright Christian. He became a Christian last July and united with the Oak Grove Baptist Church, near Milan, Tenn. His father and mother have been dead several years, and his grandfather died only a few days ago at the same place where Tommie died. He has only two brothers, who are a little older than himself, living, and these two lonely brothers have our deepest sympathy in these hours of dark affliction. Tommie spoke but few words about death, but quietly and trustfully he seemed to repose himself in the arms of his Lord; and to-day his soul basks in the golden sunlight of the City of God, where he may exclaim with joy, "O grave, where is thy victory? O death, where is thy sting."

"Now rests his head upon the lap of ear he. A youth to fortune and to fame unknown; Fair serene frowned not on his humble birth, And melancholy marked him for her own."

"No further seek his merits to disclose, Or draw his frailties from their dread abode: (There they alike in trembling hope repose), The bosom of his Father and his God."

HIS PASTOR.

## 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 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.

## DuBOIS &amp; WEBB.

Chamber of Commerce Building,  
Nashville, Tenn.

Tennessee Associational Meetings,  
OCTOBER.

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.

## Appointments.

Bro. J. M. Nowlin, our field agent for West Tennessee, will visit and preach and work in the interest of the BAPTIST AND REFLECTOR at the following times and places, and the brethren whose names appear on this list will meet him and see to his conveyance and entertainment, and give him all needed help:

Grand Junction, Friday night, Oct. 18th, J. M. Morris.

Saulsbury, Saturday night and Sunday at 11 a. m., W. J. Cox.

Middleton, Sunday night, Dr. J. D. Sasser.

Pocahontas, Monday night, Oct. 21st, G. W. Garrett.

Chewalla, Tuesday night, Oct. 22nd, Rev. Thomas Moreland.

Corinth, Miss., Wednesday night, Oct. 23rd, Rev. Ryland, Pastor.

The balance of the trip from this point to Jackson, Tenn., on and near the Mobile & Ohio Railroad, will appear next week. Now Brethren, hear Brother Nowlin and subscribe for the State paper and help your homes and the Master's cause in spreading the grand news of life and salvation, and may the Lord help you and prosper his cause.

Just received—five dozen Ladies' Sample Shoes, sizes, 2, 2½, 3, 3½—

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.

Address: B. W. JENNINGS, Pascagoula, Miss.

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## CONSUMPTION

To the Editor.—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C., 133 Pearl St., New York.

CANCER.—Dr. John B. Harris, of Fort Payne, Ala., cured us of Cancer: J. S. Killeen, Minden, La.; Sallie Liles, Leechburg, Miss.; W. W. Dabney, M. D. Lott, Miss.; Mrs. Jas. O. Bryan, Mexico, Mo.; N. R. Phillips, Tax Collector Dale Co., Ala.; Argula, Ala.; A. C. Rinehart, Summerville, Ga.; J. W. Russell, Orange Heights, Fla.; W. A. Retherford, Lincoln, Ind.; T. T. Watkins, Forsyth, Ga. Each of us cured at home. Send three two-cent stamps to Dr. Harris and get book and literature. His home treatment cost from \$20.00 to \$25.00.

## BUSINESS College.

No. 150, 152, and 154 N. Cherry St., Cumberland Presbyterian Publishing Block, Nashville, Tenn.

A practical school of established reputation. Best news men recommend this College. Write for free catalogue. Address: B. W. JENNINGS, Pascagoula, Miss.

## Harvest Bells.

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

## 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 mucus membrane of the throat, nose and lungs, thereby forming one of the best, safest and most agreeable of all antiseptics. Try the inhaler for colds, headaches, catarrh, etc., and you will be surprised at its wonderful curative qualities. Sent by mail, postpaid, 50 cents. Stamps taken. See advertisement on another page of the BAPTIST AND REFLECTOR.

## 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.

RAY.—Bro. A. F. Ray was born May 22, 1871, and died June, 13, 1895. He professed faith in Christ and was baptized into the fellowship of Green River Church, where he lived a consistent member until his death. He had not worked long as a minister, having been licensed only two months, but his whole heart was in the work. His future seemed bright, and we cannot understand why he was taken from us so soon; but we know that "He doeth all things well." He wanted to live to work for the Master, but expressed and showed his willingness to submit to His divine will; therefore,

Resolved, That we, the church at Green River, bow with humble submission to the will of our Heavenly Father, feeling that He has called him home to rest.

Resolved, That in the death of our brother the church has lost a worthy member, his parents a dutiful son, his wife an affectionate husband, and the community a faithful friend.

Resolved, That the above be spread upon the church book, a copy be furnished the widow of the deceased, and also a copy be sent to the BAPTIST AND REFLECTOR for publication.

W. D. MORRISON,  
J. F. HUCKABA,  
S. M. HUCKABA,  
Committee.

## Our National Wealth

Chicago's rich people returned to the assessors of last year \$2,000 worth of property.

The three sections of Tennessee—East, West and Middle—are valued by the assessors at \$228,154,432.

The increase of wealth in this country proportioned to population was greatest between 1850 and 1890.

North Carolina, although a large part of its territory is uncultivated land, has a valuation of \$166,100,202.

In 1880 the approximate wealth of the country was \$53,642,000,000, an average of \$870 to each individual.

Land and the improvement upon it constitute the first and most important item of our national wealth.

It is said that there are thirteen families in New York each of which has over \$500,000 invested in diamonds.

The State of Connecticut is enormously rich in comparison to its size, having an assessed valuation of \$327,177,885.

The State of Florida has a smaller valuation than most of the Southern States, being estimated at only \$3,0639.

The District of Columbia, not including the Government buildings, and public works, has an assessed valuation of \$99,401,787.

Rhode Island in proportion to size and population, is among the richest of our commonwealths, being assessed at \$282,536,673.

Massachusetts is one of the richest States, having a valuation of real and personal property amounting to \$1,248,756,802.

Only 27 per cent of the capital of this country is owned by men holding between \$100,000 worth and \$1,000,000 worth of property.

Mississippi, from being one of the poorest, has attained excellent rank among the Southern States. Its wealth is valued at \$110,628,129.

It is estimated from the returns of the eleventh census that 95 per cent of the wage-earners of this country owns less than \$10,000 each.

New York is the wealthiest of the States. The value of its real and personal property reaches the enormous aggregate of \$2,651,940,006.

An authority on jewelry estimates that there are at least \$200,000,000 invested in this country in various kinds of gold and silver ornaments.

According to the eleventh census the wealth of the country was distributed very unevenly, the Northern and Western States being far heavier in proportion to population than the Southern.

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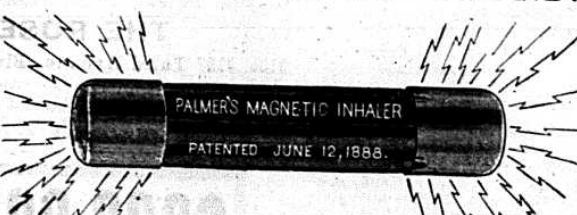
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Old Series, Vol. LIX.

**NASHVILLE, TENN., OCTOBER 24, 1895.**

New Series, Vol. VII., No. 10.

## CURRENT TOPICS.

**PRESIDENT CLEVELAND** left Washington on the night of October 21st for Atlanta to be present at the Exposition on President's Day, October 23rd. The Exposition is said to be proving a great success. We are glad to know it.

The State of Tennessee will be 100 years old on the first day of June, 1896. In her archives rests the proud history of her sons on the field of battle, in the halls of justice and in the councils of the nation. Before her lies an era of prosperity that will add equal fame to her name.

The French have succeeded in capturing the capital of Madagascar after numerous difficulties, and have declared a protectorate over the Island. It was the denial of this protectorate by the queen that brought on the war. The French are greatly rejoiced over their victory, and President Faure has bestowed the highest honors on the successful general.

We were rather surprised a few days ago on reading a copy of the *New York World* on the train to find that that paper is opposed to Tammany. Think of it, the *New York World* against Tammany, and against it on the ground of its corruption. "Verily, the World do move," and verily Tammany must have been exceedingly corrupt if the *New York World* turned against it on that ground.

The *American Baptist Flag* quotes Father Phelan of St. Louis, as saying: "I frankly confess that the Catholics stand before this country as the enemies of the public schools." The *Flag* well adds: "Are such enemies to be elected to administer the laws of this country? Those who are enemies to the public schools are enemies to the Government, as well as to intelligence."

The gunboat Nashville was launched last week in the presence of a large crowd and amid enthusiastic cheering. The boat was named in honor of this city. The occasion of its launching, however, was sadly marred by an untold incident. The daughter of ex-Mayor Guild had been invited to be present and christen the vessel. Together with her father she was on her way to Norfolk when a telegram was received stating that her brother had accidentally shot and killed himself in this city the whole party then turned back. The sympathies of the entire community go out to Mr. Guild and his family.

The Tennessee Centennial Exposition has more money in hand now by a good deal than the Atlanta Exposition has received altogether from the whole State of Georgia. Atlanta has a great Exposition. The Tennessee Centennial cannot help being distinctly more extensive and more complete. The only difference to the contrary is that Congress placed a Government tax-

hibit in a separate building at Atlanta. Congress has not yet done that for Tennessee. It will be asked to do so in December, and with the large amount of money now behind the Exposition insuring its greatness and importance there is little doubt about the request being granted.

We are glad to state this week that the prize-fight, of which we have heard so much recently, has been declared off. It was the intention to have the fight at Hot Springs, Ark., and for this purpose one of the principals was carried to Hot Springs and put under arrest and a writ of *habeas corpus* for his release was asked, and granted by a subservient judge. The matter was appealed, however, to the Supreme Court of the State, but pending its decision an effort was made to postpone the fight for two weeks, as there would not be sufficient time to make arrangements for it and draw a big crowd to see it. To this one of the principals objected, and thus the matter ended. Let us hope that this ends not only this fight, but also all prize-fighting in the future in America, and certainly upon Southern soil.

The following is the decision of the United States Supreme Court upon the liquor traffic sometime ago. It will, we think, be read with interest, coming from the highest tribunal in our land:

"There is in this position an assumption of a fact which does not exist, that when the liquors are taken in excess the injuries are confined to the party offending. The injury, it is true, first falls upon him, in his health, which the habit undermines, in his morals, which it weakens, and in the self-abasement which it creates. But, as it leads to neglect of business and waste of property and general demoralization, it affects those who are immediately connected with and dependent on him. By the general concurrence of opinion of every civilized Christian community there are few sources of crime and misery to society equal to the dramshop. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. There is no inherent right in a citizen to thus sell intoxicating liquor by retail; it is not a privilege of a citizen of the State or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited or be permitted under such conditions as will limit to the utmost its evils. The manner and extent of regulation rest in the discretion of the governing power."

This decision leaves nothing to be added. It goes right to the root of the matter. Really the only question to be asked about the liquor traffic is, Is it injurious to the public welfare? If so, the State not only has the right to prohibit it, but it becomes its duty to do so. As to whether it is injurious to the public welfare can there be any question? Who will deny it?

## Sound Doctrine.

BY REV. ROBERT F. HORTON, M. A.

In the Pastoral Epistles there is a word which is used in a special sense. In that special sense it does not occur elsewhere in the New Testament. In the English Version it is rendered "sound," which was in the early seventeenth century a word in common use to signify "healthy." But from the occurrence of the word in these Pastoral Epistles a cant usage has passed into current religious terminology. And when we speak of "sound doctrine," we do not connect it with the idea of health at all; we mean merely "orthodox," or "correct." And if the orthodoxy of the hour chances to be, as it well may, thoroughly unwholesome, a doctrine of a person may be pronounced "sound," and yet be a perfect fountainhead of unwholesome influence in the religious world.

It is very desirable, therefore, to re-translate the *hugies*, the *hugiancin* of the Pastoral Epistles, and to adopt in the text the rendering which our revisers placed in the margin, "healthful." As the word is used nowhere else in this metaphorical sense, its precise meaning can only be determined from those three letters themselves. But we are already in the way of apprehending it when we have reverted to the plain, indubitable translations. Now, if I want to determine what is *sound* doctrine, I at once fall back on my prejudices. A Presbyterian invokes the Westminster Confession. A Methodist searches Wesley's sermons. An Episcopalian does not trouble his head, but says ditto to his Church.

To speak about *sound* doctrine is, therefore, to plunge us all into controversy, into the violence and noisy passion of theological dispute, of all human states and occupations the most unwholesome. But if we wish to learn what is *healthful* doctrine, and what are the things which best (Tit. i. 1), or logically result from it, we are in a far more hopeful case. For happily wholesomeness, sanity, health, are ideas which, though difficult to define, are easily and universally understood. In these Epistles "healthful" has not the technical sense which centuries of theological conflict have attached to it. But as a common and familiar term it applies to the common sense of mankind. We know what *healthful* doctrine is in the same way that we know what it is ourselves to be in good health.

Health is difficult to define. True, Carlyle wrote one of his best essays on "The healthy know not when they are well, but only the sick." But though definition wavers, nothing is clearer to consciousness than a state of health. Perhaps we may say that physical health means the harmonious and efficient action of all the organs, in such a way that one is not even conscious of them. Directly our attention is called to any part or member of the body by disorder in it, the perfect balance of health is disturbed. *Healthful* doctrine will therefore probably be such

as calls little or no attention to itself, because it works without a hitch. It will consist of things that are beyond controversy. When, for instance, in those early centuries Christendom divided into camps concerning the day on which Easter should be kept; or when men banned one another under the badges of Homocousion and Homolousion; or when the Western Church divided from the Eastern on the ground of the *filioque*; these were signs of disease. It was supposed that the conflict was for sound doctrine. Actually it was a system of unwholesome doctrine. If the "healthful teaching" had been preserved and the things befitting it had been spoken, they alone, there would have been no disputes. Bishops would not have fronted each other with wrathful frenzy at Nicea, or attempted to settle delicate points of theology with bludgeons at Constantinople and Chalcedon. *Healthful* doctrine will be such as makes healthy churches, healthy States and healthy souls. When churches are rent with schism, when States are seamed with simony and sensuality, when souls are driven into the cell of the anchorite or the unwholesome deprivations of the cenobite—then one may safely say that the teaching was not *healthful*. Some element of disease had been permitted to enter.

We must repeat that the meaning of "unwholesome" doctrine can only be gathered from the Pastoral Epistles themselves. The attempts to gather it from them confirms the surprising conclusions at which we have just arrived. Take, for example, the second chapter of Titus, where the things that best *healthful* doctrine, and the doctrine itself, are employed in express terms. First, there are the things that best *healthful* doctrine, what would be called in logic the invariable accidents, if not the essence, of it. They are certain modes of conduct in persons of different age and rank. *Sound* doctrine has always been tested by words. *Healthful* doctrine is tested by fruits. To hold correct views, to utter acknowledged formulae, is still in thousands of English and American minds the sole test of sound doctrine. In spite of all the demonstrated ineffectiveness of the test, men cling to it with obstinate feebleness. It would be impossible to calculate how many homes are desolated and how many hearts embittered in English-speaking countries by this forlorn superstition which has survived from medieval scholasticism.

On the other hand, the test of the New Testament is plain and straightforward and perfectly effectual. How wholesome it is appears directly we go into detail. Perhaps it is worth while to go into detail, because though it seems to lie on the surface, this truth is very little observed.

Now suppose there is *healthful* doctrine abroad in church and newspaper and social circles, the effect will naturally be most manifest in the aged, because they have been under its influence for the longest time. Elderly men will be sober, reverend and wise (I am