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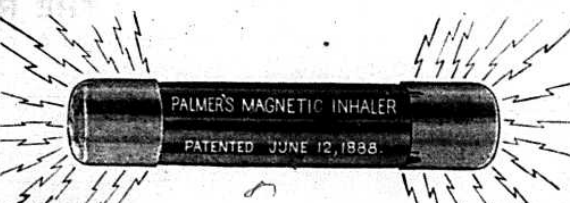
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Old Series, Vol. LIX.

NASHVILLE, TENN., OCTOBER 31, 1895.

New Series, Vol. VII, No. 11.

# CURRENT TOPICS.

RECENTLY a train ran from Chicago,  
 Ill., to Buffalo, N. Y., at the average  
 speed of more than sixty-five miles an  
 hour. This is certainly getting over  
 ground pretty rapidly.

THE trial of the multi-murderer, H.  
 H. Holmes, began in Philadelphia on  
 last Monday amid several sensational  
 incidents. Failing to secure a contin-  
 uance of the case, as requested by them,  
 on what they considered good grounds,  
 Holmes' lawyers resigned charge of  
 the case, and left the court room un-  
 der threats of disbarment if they did  
 so. Holmes refused to accept others  
 who were appointed by the court. An-  
 other one whom he requested to take  
 charge of the case declined to do so,  
 and he then became his own lawyer.  
 If the charges which have been made  
 against him are true, he is the arch-  
 fiend of this century. He seems to  
 have a great deal of assurance and is  
 playing a desperate game in his fight  
 for life and liberty. We shall see  
 later on whether the charges made  
 against him can be proven.

THERE has been another riot in Ar-  
 menia in which a number of Armenians  
 were killed and numerous atrocities  
 committed upon them. The Turks  
 claim, of course, that the Armenians  
 started the trouble, but it is a little cu-  
 rious that the Armenians always get  
 so much the worst of the trouble.  
 Sooner or later the Christian countries  
 of Europe will be compelled to step in  
 and demand, and not simply request,  
 protection for the Armenians from their  
 Mohammedan oppressors. In that  
 case when a movement of that kind  
 once starts it will probably not stop  
 until the Mohammedan government is  
 swept from off the face of Europe,  
 if not of Asia. Turkey in Europe has  
 long been the "Sick Man of the East,"  
 as Mr. Gladstone called it, and he has  
 been bolstered up only because of the  
 rivalry between England and Russia.  
 Neither one was willing to have the  
 other gain supreme control of Constan-  
 tinople and the Bosphorus.

THE managers of the Atlanta Ex-  
 position had decided to have what they  
 called Cuban Independence Day. Large  
 preparations had been made for it  
 and a big crowd was expected. Now  
 it is announced that the day has been  
 postponed until some time in Decem-  
 ber, which probably means an indefi-  
 nite postponement. The reason for  
 this action was, as stated, that Presi-  
 dent Cleveland thought that the ob-  
 servance of such a day so soon after  
 his visit to the Exposition would prob-  
 ably be construed by Spain and also  
 by Cuba as an endorsement by the ad-  
 ministration of Cuban independence,  
 which the administration under the  
 circumstances is not prepared to give.  
 It was requested that the day should  
 be postponed until after Congress  
 should meet and pass upon the ques-  
 tion. We think that the caution of  
 the administration is wise. At the  
 same time, however, we believe that  
 the overwhelming sentiment of this  
 country, North as well as South, and  
 West as well as East, is in favor of  
 Cuban independence and of the recog-  
 nition of Cubans as belligerents, and  
 we should not be surprised to see Con-  
 gress give that recognition. In that  
 case, of course, President Cleveland  
 will have nothing to say in opposition,  
 and the Cuban Independence Day  
 may be observed with a grand display  
 and with great significance in the  
 term.

It is announced on what seems to  
 be good authority that China has  
 made very considerable concessions to  
 Russia, in consideration for which  
 Russia is to be her ally against Japan.  
 Every one knows, however, that if the  
 Russians once gain a good foothold  
 upon Chinese soil it will be but the  
 entering of the wedge. If once the  
 camel gets his nose into the tent  
 his body will soon follow. This con-  
 trol of China and of Chinese waters  
 would make Russia a tremendous power  
 in the East, and, as some one said,  
 would make of the Pacific Ocean only  
 a Russian lake. On this account Eng-  
 land will probably object to these con-  
 cessions, or at least will make an al-  
 liance with Japan to offset the Russo-  
 Chinese alliance. Things are shap-  
 ing themselves pretty rapidly in the  
 East now. The lion and the bear are  
 getting nearer and nearer to each  
 other, and the nearer they come to-

# Want And Wages.

BY HON. CARROLL D. WRIGHT, LL.D.,  
 United States Commissioner of Labor.

"What makes the rates of wages?"  
 is a question which has called for many  
 discussions and varied reasons. It  
 has not been settled definitely, at least  
 not definitely enough for all econo-  
 mists and social scientists to agree  
 to a common basis. The old theory  
 was that there was a wage fund out  
 of which wages were paid, and that  
 no more could be paid in wages for  
 services rendered than this fund would  
 allow, and that the rate was deter-  
 mined, through the working of some  
 economic law, by the number of persons  
 sharing in the fund.

Those who contended that the rate of  
 wages was determined by the wage fund  
 were dealing with the narrower defini-  
 tion of wages, that they represent  
 the compensation for practically manu-  
 al toil, or the remuneration of those  
 persons who were obliged to accept a  
 wage fixed by custom for the lower  
 forms of employment. Even in this  
 narrow sense the wage-fund theory has  
 been exploded and generally discarded  
 by most economists. Wages, in the  
 broad sense, involve the remuneration  
 paid for all service and comprehend  
 as much what the employer secures for  
 his efforts as what the employee re-  
 ceives for his service. In this broad  
 sense the wage fund idea has no ap-  
 plication.

The question, What makes the rates  
 of wages? is used in the narrower  
 sense referred to and relates to what  
 makes the rates of wages paid mechan-  
 ics, operatives, laborers, and those  
 generally receiving compensation who  
 do not have a full voice in the adjust-  
 ment of the rates for which they la-  
 bor.

The question is answered variously,  
 but generally it is considered that the  
 standard of living fixes the rates of  
 wages. Those who hold this opinion,  
 however, are met squarely by others  
 who insist that the standard of living  
 is fixed by the compensation received  
 for services rendered. It is one of  
 those questions around which reason-  
 ing can be carried to almost any ex-  
 tent, and in which cause and effect  
 may be used not only in a reciprocal  
 sense, but in a compound sense. Cause  
 is so often mistaken for effect and ef-  
 fect for cause, that it is difficult some-  
 times, even by close analysis, to dis-  
 tinguish the direct and legitimate influ-  
 ence of each. It is perfectly true that  
 in a country where the standard of  
 living is high wages are high, and  
 this gives great force to the contention  
 of those who hold that the standard of  
 living fixes the rates of wages.

What is known euphemistically as  
 "the iron law of wages" is based on  
 Ricardo's doctrine that the "natural  
 price of labor depends on the price of  
 food, necessities and conveniences re-  
 quired for the support of the laborer.  
 With a rise in the price of food and  
 necessities, the price of labor will  
 rise; with a fall in their price the nat-  
 ural price of labor will fall." In other  
 words, the rate of wages paid to any  
 class of laborers depends upon his

absolute necessities, he being able  
 under this law to secure no more than  
 is essential for his food, raiment and  
 shelter. Under modern conditions this  
 is, indeed, an iron law. Formerly it  
 probably held good, and it holds good  
 to-day to the extent that all persons,  
 whether laborers or others, are ques-  
 tioning not only its righteousness, but  
 its economic results. Ethically every  
 man would be glad to see the iron law  
 supplanted by a golden law, under  
 which every man, employer or employe,  
 should render his very best service;  
 that is, the employee should give his  
 very best service, and the employer  
 should give the very best wage possi-  
 ble.

Wages are divided into two classes,  
 real and nominal. Nominal wages  
 are represented by rates, without any  
 other qualification. If a carpenter re-  
 ceives \$4 per day, that is the nominal  
 rate of wage. The real rate of wage  
 is determined by the cost of living, or  
 the purchasing power of the \$4 which  
 the carpenter receives for his day's  
 labor. It will at once be observed that  
 as prices fluctuate, with the nominal  
 rate remaining steady, real wages vary.  
 Real wages, again, are affected by  
 continuity of employment. A carpen-  
 ter may receive \$4 per day while he  
 works, but on account of short seasons,  
 fluctuations in business, or other causes,  
 may not be able to secure labor  
 more than ten months in the year, for  
 instance. His nominal wage then is  
 reduced in value when the real wage  
 is considered.

Want is of two kinds: that which  
 represents a desire for more as the re-  
 sults of one's labor, and that which  
 represents a state of being without even  
 the necessities of life. In this latter  
 sense want may determine the rates of  
 wages paid under the Ricardian doc-  
 trine; but want which indicates a pro-  
 gressive desire must be considered as  
 that comprehensive definition of the  
 labor question which means the strug-  
 gle for a higher standard of living.  
 It is this struggle which enters into  
 all phases of the labor question of the  
 present day, and which is constantly  
 changing the luxuries of one period  
 to the necessities of a subsequent  
 period. Under this kind of want the  
 wage receiver finds himself constantly  
 obliged to secure for himself and his  
 family the comforts and the conveni-  
 ences which a generation or two ago  
 would have been considered luxuries,  
 obtainable only by those in receipt of  
 large incomes either from business or  
 invested wealth. This view indicates  
 the general soundness of the idea that  
 the standard of living regulates, to a  
 large extent, the rates of wages paid  
 in various callings.

The only animal which, by its con-  
 stitution, possesses the desire or facul-  
 ty to increase its number of wants, is  
 man. An ignorant, undeveloped man,  
 living in practically a savage state,  
 has but few wants, and when he for  
 any reason exchanges his service for  
 that of a fellow-being he demands but  
 little in return. Such beings are more  
 apt to live on a quasi-communal basis,  
 under which the question of



compensation for services rendered does not enter; but when their nature develops, and they learn the use of tools and taste the satisfaction of storing the results of their labor, and their affections are developed, so that they grow out of mere animal wants into the realm of affection and look out for their kind, then they absolutely feel the necessity of fixing the price for what they have to exchange for things which they do not produce themselves, and this leads directly and positively to the fixing of a price for their services.

On the other hand, however, men may be far on the road to intellectual and moral development, and yet be living in a condition in which the price of their service, and consequently of the things they produce, is low. This has been well illustrated in the history of our own country in the early Colonial days, when the wages of men skilled in their trades rarely exceeded two shillings per day. Legislative bodies have tried to fix the rates of wages without reference to economic laws, or rather they have tried to bring economic laws to a status under which there should be no fluctuation above certain points in the rates of wages. Through a long period of years England was constantly making this attempt, and the colonists only followed the example of the mother country when by statutory provision they made the paying of wages beyond a certain fixed rate for certain definite services an offense punishable under the law; and again, when finding that this did not work satisfactorily, by making the reception by the employe of wages beyond a certain fixed rate punishable. All such experiments by which economic laws are attempted to be controlled by statutory provisions have worked injury and retarded progress. The instances of these attempts are interesting simply as a matter of study of the efforts of men to regulate natural laws that are not amenable to statute.

The course of wages in this country illustrates the course of wages in all countries where intelligence has been developed through educational provisions. Of course, cost of production enters into the matter of fixing rates of wages, but here, again, cause and effect get so intermingled in the consideration of the question that it is difficult to determine the exact influence of either, for cost of production depends very largely upon the cost of labor, and if the natural products of the earth, upon which are built all other productions, are secured at great cost of labor, of course the cost of subsequent productions is increased correspondingly. In the early periods of the history of the United States there was plenty of work and, generally, a scarcity of workers, and yet under these conditions labor was poorly paid. This was because a large proportion of the natural products of the earth were easily obtained, and the country had not then attempted on a very large scale the production of things beyond those of the earth. When manufactures began to be undertaken, then, and not till then, did labor begin to receive more than two or three shillings per day. It is argued even now in some sections of this country that manufacturing industries are a detriment to the community. This argument is made on the basis that tilling the soil is the most honorable calling in life; but while it is a thoroughly honorable calling, it does not bring success and general development as does the introduction of manufacturing industries in connection with the tilling of the soil, or rather in association with it. It is when this association takes place that wages begin to rise, and the worker feels the necessity of expanding his wants and taking

into his life more of the conveniences and comforts which he sees are gained only by those who have larger means.

Wages must now be paid at such a rate that the workingman can do more than simply keep himself in a healthy condition. Labor is the only thing he has to sell, and under the iron law he must receive wages sufficient to preserve his health and thus his capacity to sell his labor. This much, of course, is an absolute necessity from the lowest physical point of view. Now he is legitimately in receipt of perhaps 10 to 15 per cent. more than the iron law requires, and this margin above physical necessity goes to what may be called his "spiritual development." The word "spiritual" is not used in any theological sense, but in the sense of the development of all his faculties. With this 10 or 15 per cent. margin above his actual needs he secures whatever culture he can through reading, through an indulgence of his love of music and of art and amusement. This is the development of the higher faculties beyond those necessary for the earning of his livelihood and support of his family.

The labor question, therefore, so far as wages are concerned, is now, by this development, lifted to a higher plane than at any previous period in the world's history, and this makes the struggle that is now going on, the struggle to increase this margin. Just how it can be increased is an economic question, but one which must be considered with a view to ethical results. Man is an ethical being. In whatever relation in life he is placed he cannot live for himself alone. The moment he is paid wages for his services he becomes, through the amount paid him, either a fixed force or a moving one. His influence is correspondingly static or dynamic. If he is paid a wage which allows him a margin beyond his necessity his influence is dynamic; if he is obliged to continue simply as a working machine his condition is static. This latter is against the welfare of society generally. His dynamic condition is an absolute necessity in the development of society. Only by the capacity to lead forth all his better faculties does he make himself an influential and valuable citizen.

If the question be asked whether the workingman is a dynamic force now, or otherwise, I think the answer can be clearly stated. It can not only be stated philosophically and as the result of observation, but it can be statistically, and whatever form the answer takes it is a positive assurance that at no previous period in the history of this country has the workingman, taking all things into consideration, been so "well off" as at present, for examining wages (whether real or nominal) in all respects, historically, it is found that there has been a persistent tendency upward. The tendency, of course, has been broken here and there by industrial conditions, but the rise has been gradual, even though there have been long periods when little if any change was noticeable.

It is very difficult to state with any definiteness, for any given time, the average wages paid to any particular class. It is far more difficult to state definitely the course of wages through averages; yet the facts show for a certainty that for a long period after the settlement of the colonies two shillings per day was a fair average for mechanical labor, and that wages remained steady during the whole of the seventeenth century, no great change coming till far into the eighteenth century, when the standard of wages paid mechanics and tradesmen was based very largely upon the compensation received by farm laborers. It is not essential to the argument that wages

be traced through each decade of years from the early part of the eighteenth century to the present time. There were many fluctuations, as has been intimated, but the whole range of statistics of wages and prices from the beginning of the eighteenth century until the present time proves conclusively the general upward tendency of not only nominal but real wages.

The decrease in the cost of living during the past fifty years has been marked, for there has been a positive decrease, taking all the elements of consumption into consideration; while on the other hand, there has been a positive rise in wages in almost every branch, and, considering all callings, a very large increase. If there was no decrease in prices and any increase in the rates of wages; there must have been a positive advantage on the side of real wages, but with a decrease in prices and a large increase in wages, the statement that the tendency all along the line has been and is upward cannot be controverted.

Washington, D. C.

#### Our Young People.

One of the great questions of our day is this: *What shall we do with our young people?* Methodists, Presbyterians and Episcopalians are vigorously at work in the organization and training of their young people—not only in the North, but in the South and everywhere. In the North the Baptists are at work under the auspices of the A. B. Y. P. U., and also under the shadow of the Y. P. S. C. E. In the South the Baptists are comparatively at rest on the subject of anything like general organization, and without any extensive work in the line of local organization. The consequence is that many of our young people are affiliating with the organizations of other denominations, while a vast number of the rising generation are unorganized and idly growing up without any direct affiliation with our work at all. In view of this condition of things, let me make a few practical observations:

1. It would seem as if God was moving to something great and yet unseen in the near future. The awakening in the world of so great a religious interest in the development of our women and young people cannot be of man or of the devil. So it seems to me; and I come to the conclusion that God has some future purpose in the movement. Like other old, slow and conservative Baptists, I have been waiting and watching to see the drift of things, but the "nine days wonder," as some claim to regard the movement, seems to grow more wondrous in its extent and fruitfulness. I feel aroused as from sleep, and when I view our lethargy and stupor in many quarters I feel alarmed at our indifference, lest we let slip the great opportunity for utilizing—yes, saving—our young people to the Baptist cause.

2. For over a hundred years we have been trying to educate our people up to a universal interest in missions, benevolence and education. Baptists originated the great revolution on the subject of Foreign Missions, and while we have done well, others have stolen our thunder and done better. To-day the great mass of Baptists, especially in the country, are where they were almost a century ago, except in name and pretension, and in spite of all our organization and education. Our young people are being educated along all other lines, but they are growing up in many places without education along religious lines; and it is only a question of time when they will be swallowed up by the better education and more active religious forces around them. In the very nature of our condition, Baptists are compelled to look to the development of our young people or else lose them.

3. Other denominations are trying, in every way, to catch Baptist children and young people through their methods of young people's work. They put them on their committees, attract them to their exercises and entertainments, and when they hold great and enthusiastic meetings they seek to overwhelm our young people with their popular influence. Our young people turn around and look at our indifference and wonder why we are doing nothing for them; and in many instances they go over to the enemy who pretends to love us and who is trying to take all we have. In many of their local societies they have "decoy ducks" to catch our young people. A girl is sent out to catch one of our boys, and a boy is sent out to catch one of our girls, and it is about all you can do, sometimes, to hold your young people who are attracted by the zeal and activity of other young people around them.

4. In many of our country places and smaller towns, little or nothing is done to develop our young people. Hundreds of our churches do not even have a Sunday-school; and with our "once-a-month preaching" our young people learn to go everywhere else but to their own churches. Campbellites hold meetings every Sunday; and it would be hard to find a Methodist church that did not keep up a weekly prayer-meeting and Sunday-school in any section. In several places in the country I have observed that our young people are being captured by other denominations because our old folks are doing nothing to develop the young people—and scarcely anything to develop themselves. The poor, half-paid and helpless preacher sometimes only comes to preach once a month, and never does any pastoral work, and never strives to build up the church except by a so-called revival once a year, which dies out as soon as it is over.

In view of these things, brethren of Tennessee, let us rise up and undertake the necessary work of developing and training our young people. Organize young people's societies in all the churches, under the direction of the pastors and subject to the control of the churches; and next year let us go down to Chattanooga to the Tennessee Young People's Union, as recommended by our late Baptist State Convention at Mossy Creek, Tenn. In the mean time let every Baptist church in Tennessee send delegates to the gathering of the Southern Young People at Atlanta, November 21st, for the purpose of considering a general organization of the young people in the interest of the Southern Baptist Convention. It will be during the Exposition, and arrangements will be made for cheap rates to Atlanta and good accommodations when we get there. It will be a great and a good time, and let us all go.

Finally, dear, good brother, don't kick if you don't like it. I know you can't find a B. Y. P. U., as such, in the Bible; nor can you, as such, find a Sunday-school, nor a Baptist Association, nor a Convention, nor a college, nor a meeting-house, nor a hymn book, nor how to immerse, nor how to prepare and observe the Lord's Supper, nor how to preach, nor how to do many other things we do. Under general principles and the guidance of the Holy Ghost, we are left to many methods of doing God's work, for which there is no written form or precept; and if this were not true, there would not be a Baptist college, paper, publishing house, Sunday-school or missionary organization in the world. Let us try and see if we can, upon conservative lines, develop and utilize our young people in the South, and don't kick until you try and fail for want of God's presence and help.

GEO. A. LOFTON.

Nashville, Tenn.

#### Tithing.

THE LAW DEMANDS A TENTH—THE LAW UNREPEALED—IT OUGHT TO AND CAN BE OBSERVED. RESULTS, ETC.

By way of introduction, Brother Editor, allow me to say that after this article is published I do not anticipate "pleasant sailing over a smooth sea," for many of the dear brethren who do not observe the "tithe law" (but none who do) will at once proceed to do to this article precisely what they have previously done to that part of their conscience which has to do with the giving—"smash it into smithereens."

1. No man can retain for his own use more than nine-tenths of his gross income without appropriating to himself that which belongs absolutely and by right of ownership to another. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. xxvii. 30).

And concerning the tithe of the herd, or of the flock, "even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Now, if these passages of Scripture mean anything at all, then one-tenth of our increase belongs unreservedly to God. If so, how can we, with any greater propriety, appropriate it to our own use than we could a part of the cotton or corn grown in our neighbor's field, or of the flock that grazes upon the hillside? If, as the above Scripture declares, "it is the Lord's," then is it in any sense ours? and if it is not ours, can we use it for ourselves without being guilty of appropriating the property of another to our own use? It is no answer to say that everything belongs to God; for one-tenth belongs to him in a peculiar sense that all else does not. But some soul makes haste to use here the same weapon he did with his conscience, and says, "Yes, but that was under the law; we are now under grace." One would suppose from this that they meant to insist that the law of tithing had been repealed. If so, I reply that if it has been the chapter and verse repealing it can be found. I call for the chapter and verse. I will not insist that it be shown in so many words, but a passage that even implies that it has been repealed, or that teaches it by legitimate inference. Surely this much can be done, if such proof exists. On the other hand, so far from the law having been abrogated, it can be proven by the Savior's own words that the law is still in force. In Matt. v. 17-18, Jesus says, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." But, says one, that means that Christ himself was to keep the law for us. To this I reply that he kept that part of the law for us which we could not keep ourselves, and only that. Will any one undertake to maintain that because Christ kept the law for us that we are exempt from obeying the law prohibiting idolatry, murder, adultery, theft, covetousness, etc.? Then who will say that we are exempt from the law of tithing, and upon what do they base their statement? Some one will say, of course, the Jews gave a tenth; but they were under the "Mosaic dispensation," while we live under the "Christian dispensation." Now, is it not as transparently clear as the noon-day sun that such a position is only a subterfuge of one who is too stingy to do his duty, and is a very indifferent effort to satisfy his conscience, and one that will never be resorted to by a liberal soul? Surely if a Jew living under a confessedly faulty dispensation gave a tenth, much more

ought a Christian living under a faultless dispensation give it. If a Jew under the vigorous reign of *laue* gave a tenth, surely a Christian under the mild reign of *grace* ought to give more than that. Shall a Christian who enjoys so many advantages to which the Jew was a stranger be less liberal than he? I see no escape from the tenth along this line. Again, Jesus clearly recognized the existence of the law. Luke xi. 42 says: "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these [tithing mint, etc.] ought ye to have done, and not to leave the other undone." Now, if he ought to have given a tenth of the mint, etc., then manifestly it would have been wrong not to have done so. Does any one imagine that the Pharisee gave a tenth other than because the law required it? The Savior said he ought to have done what he did. Therefore, he recognized the existence of the law.

II. A great many affirm that the idea of giving a tenth now is ethereal, impracticable—that it cannot be done. "I deny the allegation and defy the allegator." (Quotation from Lofton.) It is axiomatic that "what has been done once may be done again." Abraham gave a tenth, and if this old patriarch spent his declining years in a "poorhouse" the Bible strangely forgets to mention so important a fact. See this vast herd of over 500 head of stock. This is a present from a "cattle-king" who left home some twenty-five years ago a penniless tramp, promising to give to God one-tenth of all that he might become possessed of. He is now able to offer this substantial present to his brother. Now, no one supposes that so wily a trader as Jacob would make a present beyond his means. Here is another penniless boy with his earthly belongings flung over his shoulder just starting in life. Fortunately he encounters a wise man who advised that he engage in that occupation with which he was most familiar, and to give a tenth of his income to God. This lad knew how to make soap, and in this humble occupation he embarked, giving ten cents of the first dollar he earned to God. His soap was wonderfully popular from the first, and trade increased. He soon gave two-tenths, then three, and after awhile one-half, and still he grew rich. It seemed as if everybody would use his soap. He is growing old, he settles down his children with a competency, reserves enough to sustain himself and wife until God should call for them and gave all that remained to God. And strangely enough, what he had reserved for himself and wife so increased that when death came it found him a millionaire. Reader, you have used the soap of this man many a time. I refer to the ate William Colgate. There is no use for one to affirm that a tenth cannot be given until one single case can be pointed out where one attempted it and was forced from sheer necessity to abandon it. My experience is that nine-tenths go farther now than ten-tenths did formerly.

III. Now, let us note the results. First, of failing to give a tenth. We stand convicted of robbery. It is bad to be accused of robbery, to say nothing of being convicted of that vile crime. And yet those who give less than a tenth stand convicted by "heaven's court" of this grave offense. Mal. iii. 8-9: "Will a man rob God? Yet ye have robbed me. But you say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Now, I fail to see how it can be less culpable to rob God than it would be to rob our fellowman. Whatever else may be said of me, it shall never be

said truthfully that I am a robber. Secondly, note the results if we give a tenth. (1) We have the positive and unequivocal promise of temporal blessings. Prov. iii. 9-10: "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Now hear this direct challenge from God to man—Mal. iii. 10-11: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Reader, do you want a preventive for continual rains in the spring and for protracted drouths in summer? Would you prevent your cotton from wilting, your corn from twisting and the grass from withering beneath a blazing sun, when the "heavens seem brass" and the "earth a furnace?" Would you stop your cotton from "shedding" and your corn from blasting, your wheat from mildew and your oats from blight? Would you? Then the Bible says give a tenth. See the passages cited above. (2) We would have the satisfaction of knowing that in one thing, at least, we had done our duty. (3) We would have no church debts and our treasuries would be full. (4) We would in a little while have preached the gospel "in all the world for a witness unto all nations," and then would be the end of the age, and our long-looked-for Savior would come to "receive us unto himself."

Finally, many brethren have and will continue to oppose tithing, as they "do not like to keep books with the Lord," and well they may not, for the amounts which they actually do give would cut a very sorry figure upon the pages of a book. Others "do not like to be limited in their contributions." And yet I notice that such brethren are wonderfully particular not to reach the "limit" of a tenth, and so much are they afraid of being "limited" that they will not approach within many leagues of the "limit."

God help us to "search the Scriptures" and to be conscientious in our contributions. N. W. P. BACON. Germantown, Tenn.

#### The Macon Movement.

I must confess to being surprised at the movement set on foot in Macon, Ga., with regard to the young people. I have never been so completely surprised by any religious matter. I had the idea that the question of organizing the young people, so far as the Southern Baptist Convention is concerned, was settled for the time. I did not suppose that the Young People's Movement was dead, by reason of the Washington Conference, or anything of that sort. But I did think that if any one thing was decided in our Conference it was against having a Young People's Movement auxiliary to the Southern Baptist Convention.

Our honored editor raises the point that the matter was voted down, not because the majority was antagonistic to it, but because so many preferred the general organization. Granted; but is it not true that while some voted against it because they thought they had something better in the churches and others because they thought they had something better in the general organization, they voted against having the identical thing now proposed because they did not want it? Whatever may have been their reasons, the de-

cided majority cast votes they wish to count for all they were worth against having this "auxiliary" Young People's Movement.

Suppose the vote at Washington had been to make the work auxiliary to the Southern Baptist Convention. It would have been done promptly, and the whole machinery would have been at work long ago. Every man, I dare say, who signed the call, would have submitted without demur to the decision of the Conference. Why should they not submit, for the time being, now that the Conference decided against the auxiliary movement.

There would have been a large number of brethren who did not sign the "call" who would have made themselves more or less felt against it. It would have been on the part of brethren, however, who had never indicated their willingness to submit the matter to the Washington Conference.

If the brethren who signed the "call" wished to know what the general sentiments of the denomination were with regard to the move many of them are against setting on foot, they came as near getting it as it could well be given. It seems to me that for one year, at least, the "call" brethren ought to submit by not doing what the Conference said it did not wish done. My understanding is that the friends of the movement are to meet, and, if advisable, proceed to organize a Young People's Movement, auxiliary to the Southern Baptist Convention, as far as that can be done without the action of the Convention.

If these brethren were simply agitating the subject to get up a stronger sentiment in its favor, no objection could be raised against their course. You would certainly not read this article.

I have very great confidence in the good judgment of most of those whose names are connected with the Macon movement. I am sure they think they are pursuing the proper and most commendable course. I cannot see it that way, and so I cannot get rid of my surprise at their course. Perhaps if I better understood their conduct in this matter I would think differently. I. P. TROTTER.

Brownsville, Tenn.

#### Wake Forest Notes.

The BAPTIST AND REFLECTOR is a regular visitor to our reading-room. I have not seen in its columns any communication from our college. Two hundred and thirty-six students are enrolled and others are expected even this term. There are more students here now than ever before at any one time. The president says the students are doing faithful work.

Pastor Gwaltney is expecting to have some one to assist him in a special meeting in November.

The literary societies are doing their part to sustain the standard of scholarship, for which the college is well known.

Dr. Kilgo, president of the Methodist College in this State, lectured recently, and greatly endeared himself to faculty and students.

Tom Dixon lectures soon. His subject is "The New Woman."

There are nearly sixty young ministers here. Dr. W. B. Royall lectures to them every week on some Biblical subject. It is a seminary on a small scale. His noble father preceded him in this work. Some will study the Greek Testament. Dr. Taylor, the beloved president, will take a leave of absence for a few weeks to attend the W. N. C. Convention and to take a trip to New York in the interest of the endowment. The endowment steadily increases. He told me the other day that one country church recently gave \$600 for the Royall Chair of English. The Baptist host in this State love



this college. Their prayers and faith and gifts have made it a power in the evangelization of the world. During the vacation there were a thousand professions of religion as a result of the meetings in which the young ministers aided. The faculty are men of God, and their teachings and examples are sending forth to the field such as shall elevate the laity and ministry of the denomination.

This college has been felt for education, but much more for Christian education. Fortunate is the young man who has the privilege of spending four years here. One noticeable fact is the devotion of the boys to the president and his devotion to them and their interests. He says he would rather stay with the "boys" than to go away.

"How a State Should Educate; or, A Plea for the Voluntary System in Higher Education," by Dr. Taylor, is in demand. A request for copies came from Missouri the other day. Any one in Tennessee desiring a copy may secure one by writing him or Dr. C. Durham, Raleigh, N. C.

The present senior class numbers over thirty.

I hear that Editor Folk is expected to lecture here in the near future.

Success to the BAPTIST AND REFLECTOR. JASPER HOWELL, JR.

#### East Tennessee Notes.

The First Annual Conference of the American Methodist convenes to-day near this city. The church was organized one year ago by Rev. G. W. Jarvis and J. L. McKensie. It numbers 100 members, 20 preachers and a paper. Rev. G. W. Jarvis is a young man, but was one of the foremost preachers in the Northern Methodist Church. For years he was steward of Conference, and one of the youngest men ever made presiding elder. Rev. N. M. Baldwin, a University graduate thirty years old, and other strong young men are with Jarvis.

A still larger number of Methodist ministers have recently gone into the United Brethren Church. Among the latter are some of the best known men of both Southern and Northern churches. Rev. W. L. Richardson, late editor of the *Holston Methodist*, a Southern paper, and Rev. J. C. Carter, D.D., of the *Methodist Advocate*, organ of the Northern General Conference, and many more educated men of wide experience and large influence, have turned their backs on Methodism. The Baptist churches, perhaps, get the lion's share of them.

Within the last three years we have read scores and scores of letters written by Methodist ministers from all sections of both Methodisms, evincing wide-spread unrest, a secret distrust, amounting often to open revolt against the crafty encroachments on their rights as freemen by the episcopacy of that un-American and unscriptural oligarchy.

The Ocoee Association met with the Central Church, Chattanooga, and right royally was it entertained by this noble band of godly men and women. Rev. R. D. Haymore, D.D., was elected Moderator and B. N. Brooks, Clerk.

It was the largest and all in all the best Association we ever attended. The contributions for missions were double what they were last year. Birchwood Church sent up a cheering report—raised over \$1,200 for all objects. It was said that this church also had the handsomest lot of delegates.

Rev. T. T. Thompson preached a sermon of extraordinary unction and power and made an excellent showing for the Orphans' Home.

Rev. R. L. Motley read the report on the same subject, and spoke to it. Both report and speech were well up-

pared and very able. There is a bright future before R. L. Motley.

While some made an offering to the Orphans' Home, Mrs. Laura Dayton Eakin, in a charming manner, presented Bro. Thompson with \$88 from the "Young South" of the BAPTIST AND REFLECTOR. Who can tell how many will rise up and call this woman blessed? Many of us think the BAPTIST AND REFLECTOR the best edited paper in the country, and the "Young South" the best children's department.

Special prominence was given Sunday-schools and Colportage. The Secretary spoke in his characteristic and unique way of this great and growing cause. The Board is out of debt, and we say, "Well done, good and faithful servant." There is but one Quakerberry.

The introductory sermon was preached by Rev. J. M. Long of the Second Baptist Church, and was an able, impressive discourse.

It was announced in the city papers that a great many "changes" had been made in the "circuits of the preachers," and as a result "there was some tall kicking;" and late Sunday evening a reporter called to enquire of Dr. Haymore the names of the "disaffected ministers."

With Dr. Haymore for pastor, the most gifted and eloquent preacher we ever listened to; A. S. Corbly, a devout, intelligent Christian for chorister; and F. S. Yager, a rising and talented young lawyer, a wide-awake, up-to-date Sunday-school worker, for their Superintendent, the Central Baptist Church is a growing and delightful field, which will be heard from in years to come.

All regretted the absence of Dr. Garrett of the First Church, occasioned by a sudden but short illness. It is but just to say he has a stronger grip on the citizens and on his church than any man has had for the same length of time, and yet it would be difficult to conceive of conditions more unfavorable to this end, or which could put to a sharper test the metal of this many-sided man, this genius for work and organization. Shortly after entering his pastorate the meeting house was nearly destroyed by fire, leaving the church without a home, to worship wherever it could. Building a house is a severe task for any pastor, but in this instance it was peculiarly so—pastor only a few weeks, the country groaning under an unheard-of financial depression, church heavily in debt, must rebuild the costliest and most beautiful church edifice owned by the denomination in the South. Now the debt is about discharged, the building almost completed, and is far more imposing and beautiful than ever. Hard times defied, more contributions to benevolence than in years, every department of church work overhauled and systematized, all hands making ready to entertain the Southern Baptist Convention as only Southern people can, especially Chattanooga.

I. B. Merriam, as Mayor, gave the city a clean, capable administration, is a first-rate business man, a wholesale merchant, and it goes without saying he is unsurpassed as Sunday-school Superintendent.

The work accomplished is enormous, and all has been done and no flourish of trumpets. The doctor admires a well-bred, well-trained dog; knows a blooded horse, is a fine shot, an expert wheelman, yet there is not in him a trace of the "fashionable" or "star preacher." A good man full of faith and the Holy Ghost, without a semblance of cant; the kind of man to wish this had not been published, still would not say so to a member, even of his own household. In the social circle he attracts people and binds them to himself as with hoops of steel by

the simplicity and enobility of his character. He is a strong preacher, a forceful writer, a great pastor, and his executive abilities are of the very highest order. With every fiber of his body and faculty of his soul consecrated to God and His loved employ, it is any wonder he is leading the hosts of Israel in the historic city to victory? His success in the capital city of the Lone Star State was something marvelous, and it promises to be none the less phenomenal in this "Plucky City" in great Tennessee.

W. B. BALDWIN.

Cleveland, Tenn.

#### Jackson Items.

The First Church is crowded at every service. The pastor is doing a good work among the members, in that he is moving them to do much work themselves. For several Sunday evenings he has held "after-meeting services," and good fruit has already been gathered; several lukewarm persons have renewed their love and gone to work, and a few sinners have been converted. On yesterday two were received for baptism, four by letter and one converted.

Highland Church had good services. Preaching at 11 a. m. by Bro. C. A. Dugger. One joined by letter. Pastor preached at evening service.

Bro. W. D. Siler preached at the Second Church at 11 a. m. and Bro. T. F. Moore of *The Reaper* at night.

Bro. G. H. Crutcher began work as pastor for Selmer Church on yesterday. Large congregation and three received by letter.

Bro. J. H. Moore began his pastorate with Dry Creek Church yesterday.

The supplies from among the University ministers were: L. W. Russell at Cotton Grove, R. E. Pettigrew at Oak Grove, L. E. Barton at Salisbury, L. W. Sloan at Zion, W. L. Howse at Trenton, L. E. McDonald at Huntingdon, W. E. Hunter at Pinson. All report good congregations and good service.

President G. M. Savage is attending the State Convention at Mossy Creek. He is the only member of the University at the Convention.

Several new students entered the University this morning. It is the same nearly every day.

Bro. George H. Simmons paid the University a visit this morning. He always creates an enthusiasm among the students, and they as well as the faculty are always happy when he comes. He made them a fine short talk this morning on "Great Men."

The denomination must begin to raise money with which to put up new buildings for University use. More room is greatly needed, and the need is growing more every day.

MADISON.

Jackson, Tenn., Oct. 21st.

#### My Impressions of the Convention.

They cannot be written, just as I felt them—somehow they have been woven into a large part of my richest experience, and I can only write about them. If I should attempt an analysis it would be—

1. The spirit of the Convention. And it would be an unpardonable error to leave unnoticed the Pastors' Conference on Tuesday. In fact, the Conference was to the Convention somewhat like a well-written introduction is to an important book—it was a sort of foretaste of what should follow. I think I have never seen manifested a more intensely earnest desire to be right, to know right and to do right. To this end all the prayers and talks seemed to be directed. There was a manifest willingness to submit to the leadership of the Holy Spirit. And how our hearts yearned to be better men, to

have greater wisdom and to be more efficient in the work of our Master. And this seemed to be the pervading and prevailing spirit of the whole Convention.

2. The workers. These were not merely the report-writers and speech-makers. The whole body seemed to be one common brotherhood. If any man came with bitterness or unkindness or the spirit of antagonism lurking in his heart he didn't have the boldness to express himself "in public." And may I suggest that the delegates who met at Mossy Creek are not all of the workers of the Convention? Both the spirit and the status of the Convention were the result very largely of the interest and efforts of the churches composing the Convention. When was there ever such a united effort in Tennessee for "the furtherance of the gospel?" The sovereignty of the churches is the only safeguard against ecclesiastical despotism, but their united interest and effort are the only surety of success in missionary and benevolent work.

3. The work. It is the Lord's and not man's. But the conviction was mighty that He has committed to us a work of vastly more importance than ever required the wisdom and power of the greatest and wisest rulers of the earth. The accomplishments of the past year seemed to give a strong impetus for greater undertakings. And I believe the time is come for us to seize upon the greatest opportunities God has ever placed before us. "Behold, how pleasant it is for brethren to dwell together in unity."

A. L. DAVIS.

Columbia, Tenn.

#### Convention Chips.

Dear Bro. Folk:—On the first Sunday in December the church at Beech Grove, Coffee County, will be dedicated. Dr. A. J. Holt will preach the sermon. More hereafter about the exercises.

Let me throw a few "chips" into your basket. I think the Convention at Mossy Creek was a grand meeting, because of

1. The sermon. Bro. Eastes gave a sermon full of the marrow of the gospel. It was sound, square, solid. It struck a note of deep-toned devotion that proved the keynote of the meeting. God be thanked that people never cease to be interested in the preaching of pure gospel truth.

2. The President, Prof. Henderson, is a model presiding officer. Not only is he well fitted for the place by his accurate knowledge of parliamentary law, his courteous bearing and attention to details, but his piety leads him to see the great importance of prayer and praise. The frequent prayers offered and hymns sung at his request made a feature of special interest.

3. The harmony. This followed or went naturally with the spirit of devotion. Brethren are not going to wrangle much when their hearts are full of love for God and his cause, and when their gratitude and praise are being voiced in frequent prayer and hymns of praise.

Thank God for such a great meeting—the weather, the place, the reports, the speeches, the hand-grasps—and for the privilege of turning away again to our varied fields, each to do our work for our common Master.

Bro. A. B. Robertson, one of our worthy deacons of Beech Grove Church, went with me. He came back full of the Convention. What can we do to get our laymen to attend these great meetings and catch more of the spirit of zeal and consecration from them?

O. C. P.

Wartrace, Tenn.

—A better thing than being a giant is not to be afraid of one.

## NEWS NOTES.

### PASTORS' CONFERENCE REPORT.

#### Nashville.

First Church—Pastor Frost preached at both services. The morning hour was a special service for the students of the city. Morning subject, "The excellency of knowing Christ" (Phil. iii. 8). Evening subject, "The wonders of His death" (Mark xv. 44). In the afternoon the pastor baptized four at the State prison. He spoke enthusiastically of the State prison Sunday-school. 111 in S. S.

Central—Pastor Lofton addressed the boys at the Y. M. C. A. in the afternoon. Bro. W. A. Nelson of Georgia preached morning and night. 25 in S. S. Received two by letter. Meeting starts off well.

Edgefield—Pastor Rust preached at both hours. One received by restoration. Good congregations. Preached at the Orphans' Home in the afternoon. Third—Pastor Golden preached at both hours. Good congregations. 114 in S. S. One received for baptism.

Immanuel—Pastor Van Ness preached morning and night. Fair day.

Seventh—Pastor Wright preached. Good audiences. Received four by letter. Unusually good prayer-meeting.

Centennial—Pastor Cleveland preached morning and night. Good day. Howell Memorial—Pastor Strother preached at both services. Good day. Received one by letter and baptized five. Spent several days last week at Hebron with Bro. Robertson.

Mill Creek—Bro. I. S. Baker preached for Pastor Price. The Conference and two lay members from each church are invited to attend the ordination of Bro. Baker at Mill Creek Church on Thursday morning at 10:30 o'clock.

First Edgefield (col.)—Good day. Bro. W. A. Harding preached at the morning service and Pastor Vandavell at night.

Bro. W. A. Nelson's presence and words gave the members of the Conference pleasure.

#### Knoxville.

First Church—Pastor Acree preached at both hours. He has gone to Danville, Va., to help Dr. Thames in a meeting.

Second—Pastor Jeffries preached at both hours to good congregations. Two received for baptism, two by letter and two baptized. 314 in S. S.

Third—Preaching all the week by Rev. W. C. McPherson. Four professions. One received for baptism. 114 in S. S. The church called Bro. McPherson yesterday and he accepted. The meeting continues.

Centennial—Pastor Snow preached all the week and on Sunday. One baptized. 333 in S. S. The meeting continues.

East Knoxville—Preaching at both hours by Pastor Powers to large congregations in the new church. Baptized eight in the afternoon and six others await the ordinance. One received by letter. Our prospects are encouraging.

#### Memphis.

Central Avenue Church—Preaching at both hours by the pastor. Morning subject, "The Commission." \$11 contributed for missions. Evening subject, "Coming to Jesus" (Jno. vi. 37). One conversion and two additions by letter. Good interest in prayer-meeting and Sunday-school. The recent meeting closed with 20 conversions and 18 additions. The church has given Bro. M. M. Bledsoe a unanimous call to the church. The church gave the new pastor a good pounding, amounting to about \$30.

Johnson City. Pastor preached in the morning from

Jno. iii. 16. Large attendance at both services. Evening subject, Missions.

—My meeting with Mt. Olive Church closed the 20th inst., after continuing 16 days. Bro. J. T. Hickman of Mossy Creek did the most of the preaching, which was done in a sound, spiritual manner. My people were delighted with his preaching. The meeting resulted in 32 professions and 23 additions to the church. To God be all the glory. A. P. SMITH. Thorn Grove, Tenn., Oct. 24th.

—I have just returned from Adam's Station, Tenn., where I assisted Pastor W. J. Couch in a ten days' meeting. We have had a very successful meeting, everything considered. There were fifteen or sixteen additions to the church. Bro. Couch has a good work at Adams' Station, splendid house, good congregations and a liberal, kind-hearted people. They seemed to appreciate my labors with them and they remunerated me very liberally. Bro. Couch is a very successful revivalist and also an energetic, working pastor. The church at Adams' Station owes its prosperity to his untiring energy.

W. D. NOWLIN.

Hickmar, Ky.

—I take off my hat with gratitude to the noble women. Over \$40 have come to me this week from their hens. What a mighty work we could do for the Master if I can get the ten thousand women to give the proceeds from one hen! With this money have come many words of encouragement. May the richest blessing of heaven attend all who are helping me to put His Word into the hands of the people. I will not have time to write a personal letter to each one. Yesterday we had a gracious day here. I spoke four times. God was with us. I received four into the church and two others made profession. Pastor Peyton is doing a fine work.

W. Y. QUISENBERRY.

Wartrace, Tenn., Oct. 28th.

—I have just closed a glorious meeting held with Mt. Olive Church, three miles south of Knoxville. There were 32 conversions, and 23 additions to the church. Better people than the Mt. Olive brethren and sisters cannot be found. I preached twice a day during the meeting, and can say I never enjoyed myself better anywhere I ever worked. Rev. A. P. Smith is the popular pastor, and a grand, good man he is. The brethren showed their appreciation of the work done by presenting me with \$42.63, and the lady members sent Mrs. Hickman an envelope, sealed up, which contained the handsome sum of \$8, for which Mrs. H. returns a thousand thanks. J. T. HICKMAN. Mossy Creek, Tenn.

—[We take the liberty of publishing the following extract from a private letter. We are sure that it will be read with interest. Let us add that the improvement made by the Baptists of Tennessee recently has been due in no small degree to the earnest and successful work of our former loved Missionary Secretary, Bro. J. H. Anderson, the writer of this letter. He labored, and Secretaries Holt and Quisenberry have entered into his labors.—Ed.]

"I am truly delighted to hear of your splendid meeting at Mossy Creek. It was no more than what I had expected. Tennessee is making better progress relatively from a Baptist standpoint than any other Southern State. It seems to me your State Conventions, as to numbers and interest, are far ahead of ours. Some of us used to be ashamed of Tennessee 'from away back,' but we are not now. When I got through reading

your Convention report I could but exclaim, Well, thank the Lord! J. H. ANDERSON. Owenton, Ky.

—Last Saturday I attended a conference meeting of our new church at Lexie. This church is just one month old, yet it called a pastor and made up \$50 on his salary in a few minutes. They have also bought a house that had been used for school purposes, worth not less than \$250, for \$100. They elected deacons last Saturday and ordained them Saturday night. Bro. Buckner will take charge of the church the next second Sunday. He is a strong preacher, good revivalist, and at the same time preaches sound doctrine. He conducted a protracted meeting for the Oak Grove Church in which there were 50 additions. I look for a bright future for that section. I never saw Baptist sentiment grow like it has along Elk River. Three years ago we had only one church on the river for a distance of fifty miles, while we now have four. This was once the most destitute part of Duck River Association, but now bids fair to be a stronghold for the Baptists. My prayer is that it may be so. R. M. FAUBION, Colporteur. Shelbyville, Tenn., Oct. 25th.

—On Saturday, October 12th, Bro. Rather, our former pastor, met us at Battle Creek Church and commenced a series of meetings which continued about eight days. The result of the meeting was eight conversions, eight additions to the church and the church greatly revived; not only the church at that place, but many Christians of other churches came in, and we all worked together for the salvation of sinners. At the close of the meeting there were quite a number who asked an interest in the prayers of the Christians. Though the meeting has closed, we trust that the revival will continue till they shall find peace with God.

We can say that Bro. Rather is still a firm Baptist and preaches the same, but in such a manner that he holds his large audiences almost spell-bound. On account of his meeting at Bethlehem he had to leave us Thursday night. It was with regret that we gave him up. We hope that God's blessings will attend all his labors wherever he speaks for Him. From some unknown cause the pastor did not get here to administer the baptism. During the meeting the ordination of Bro. G. W. Millican of that church was ordered. He is an old man, but we hope he may yet do much good for the Master. E. R. Battle Creek, Tenn.

Carson and Newman College.

WILL YOU READ IT?

The faculty, recognizing the importance of completing the \$6,000 subscription so well started on the last night of the Convention, have decided to carry my classes by special effort and give me the opportunity of taking the field until the \$6,000 shall have been subscribed. Of the \$4,000 pledged at the Convention, \$3,500 was to apply on the debt. Since then I have secured a little more than \$500, leaving only \$2,000 to raise. If any who read this statement desire to help in this movement, they will please write, stating what sum they can give annually for five years.

It is stipulated that all of this \$6,000 shall apply on principal, as we have other resources to meet the interest. Some can give \$5 a year, some \$10 and possibly others more.

As I am very much needed in the College, will the friends of the institution rise up in their generosity and spare me the labor of an extended campaign? I expect to hear from

many. Shall I be disappointed? Hope to report my progress next week. I will report soon the scholarships recently contributed.

Mossy Creek is gratified beyond measure that the Convention was considered a decided success.

J. T. HENDERSON.

#### The Orphans' Home.

Dear Sisters:—It has been a long time since I appealed to you to help our little ones. You know there has been a change in the management of the Home. It is in charge of a Board of brethren appointed by the State Convention. The Ladies' Board is an auxiliary to the other Board. They ask us to assist them in raising supplies for the Home, which they are very much in need of. They need money, clothing, bedding and all kinds of provisions. There has been a falling off in the supplies in these hard times. They ask us to exert every effort to help them. So let's get up and help. There are so many things they need and that the sisters can do. I know the great sympathy you have for the poor, destitute orphans and that you will come to their relief. We ask your sympathy and prayers.

MRS. G. R. CALHOUN.

Nashville, Tenn.

#### The Convention.

No doubt many visitors to the State Convention will insist on bearing their cheerful testimony to the happiness of the occasion. The unanimity and good will of delegates, the patience of visitors in the long sessions of the body, the hospitality of the citizens, the magnificent auditorium for the Convention, the liberal subscriptions made to educational and benevolent work, will make 1895 a memorable year in our history. The number of people who warmly grasped my right hand, with whom the BAPTIST AND REFLECTOR had secured me acquaintance and friendship, makes me feel anew how dear that paper is, and what a work it is doing towards unifying, organizing, strengthening and making efficient our otherwise scattered forces.

My home was at President Henderson's; and I appreciate the honor the committee did me in making me this assignment.

East Tennesseans ought to feel proud of their college faculty and property, and I believe they do. That \$4,000 subscription raised on Friday night is proof of it. G. M. S.

#### The Foreign Mission Board.

To the Pastors and Churches of Tennessee. Dear Brethren:—You will be interested to know the condition of the treasury of your Foreign Mission Board, and therefore of the prospects for your missionaries on the foreign field. Receipts are coming in very slowly. At the present rate the income is not more than about half enough to carry on the work of the Board. We are earnestly desirous of avoiding a debt at the end of the Convention year, special appeals, etc. Financially times are improving in the South. There ought to be a decided increase in foreign mission receipts. Last year from May to Oct. 15th Tennessee gave \$2,414.43; for the same period this year, \$3,596.20. Thirteen hundred of this was a legacy. The regular contributions from Tennessee are a little less than for the same period last year. Will not every lover of missions put his shoulder to the wheel? Will not each pastor push collections? Will not each treasurer remit promptly? Brethren, do what you can for your missionaries. Yours, etc.

E. Y. MULLINS.

Associate Cor. Sec'y.

Richmond, Va.



## 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. ACKER, 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. H. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

**Sunday Schools and Colportage.**—Rev. W. Y. QUINSENBERRY, 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.

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

## Forty-Three Years in China.

BY MRS. M. F. CRAWFORD.

## XVI.

## SERIOUS QUESTIONS.

After removing to Tung Chow our surroundings were far more trying. Our only male colleague, as well as the Presbyterian mission there, extensively engaged in the use of "native assistants." Moreover, the Chinese did not at first distinguish between the foreign missionary and the foreign merchant. The latter having plenty of money employed great numbers of natives in his business, and so they flocked also to the missionary in search of money making places, supposing him likewise in need of employees. When the one was found to be religious, the other secular, it made no difference to the applicant, since his religion was in the market on the same terms as his muscle. For a long time it seemed almost impossible for Mr. C. to convince the applicants that he was an exception—that he would not pay for religious service. Of course, he had to use house servants, and occasionally carpenters and masons. Some of these became Christians and helped to convince the community in the belief that all church members received money for their professions. This idea degraded Christianity in the eyes of the more respectable people, who consequently held themselves aloof from the church. They thought we were buying followers, while some in our employment were also of the opinion that joining the church would make their position more secure. Adopting a different course from our associates, we had to feel our way the best we could and arrive at correct conclusions through numerous mistakes and along a thorny path. It was many years ere we disbanded our school and saw with clear vision the way before us. It now seems strange that we did not perceive it earlier, as the Bible was before us and was our constant study for light on these points. But, like the old Jewish Christians in regard to circumcision, the veil of our surroundings dimmed our vision. We at last, however, saw clearly that it was not our mission to give the heathen all the good things and institutions of Christian civilization ready made to their

hand. Taking the apostolic plan as we viewed it, we would sow the living seed and let it spring up and bear its own fruit. Ripe fruits brought from a foreign land and stuck on trees that could not produce them would prove a failure to the end.

When our own vision was cleared and we had placed ourselves squarely upon the self-support basis there still remained a very serious difficulty in our way. Young missionaries on seeing the apparent prosperity of the "subsidy system" would wish to adopt it, since it promised greater present results. The two systems cannot be successfully carried on side by side, for, as some one has said, "the success of the one is the death of the other." Mr. C. finally decided that the only hope for the self-support work would be to convince, if possible, the Board of its necessity, and thus by the educating influence of that body disseminate these ideas along the churches and ministry. It was thought that the Board, without using authority, might accomplish much, while he, co-operating with them, would lecture extensively on the subject among the churches. He, therefore, at his own expense, again visited the United States. In passing through Shanghai he had repeated consultations with Dr. Yates, who fully agreed with him in regard to the evils of the prevailing subsidy system, as fully set forth in his article

## 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
Rhea							3.93
Yellow Creek S. S.							6.83
Macedonia ch.							29.79
Salmon ch.							19.79
Woodbury S. S.							3.23
Woodbury ch.							15.00
J. H. Williams							66
Mrs. M. G. Green							2.25
Union ch.							50
Smith's Fork ch.							4.00
Marion Springs ch.							1.00
Smithville ch.							3.25
Mt. Zion ch.							1.00
Green Vale ch.							1.00
Shiloh ch.							1.00
Cooper's Chapel ch.							1.00
Dry Creek ch.							1.00
Indian Creek ch.							1.00
Squatch Valley							1.00
Hopewell ch.							12.00
Sevier							1.27
Bethel ch.							9.91
Southwestern District							1.99
J. T. Norvell							20
Huntington ch.							37
Everett ch.							61
Mt. Harmony ch. McMinn County							1.76
W. C. Dodson							3.22
G. G. McDonald							5.00
Tennessee							33.65
Rev. M. D. Jeffries							45.40
Unity							75.05
Henderson ch.							42.87
Gravel Hill ch.							1.25
Adamsville ch.							4.10
Chick Creek ch.							4.00
Evville ch.							5.00
Ebenezer ch.							1.00
Selmer ch.							1.00
Mt. Olive ch.							1.25
New Bethel ch.							1.25
Parish Chapel ch.							2.50
Rocky Springs ch.							2.50
Pleasant Hill ch.							2.50
Mt. Zion ch.							2.50
Cloyer Creek ch.							2.50
Watson ch.							2.50
Elizabeth ch.							2.50
Holly Springs ch.							2.50
Weakley County							2.50
Mt. Pleasant ch.							2.50
Ralston ch.							2.50
Western District							2.50
W. C. Greer							2.50
Miss Susie Upchurch							2.50
Wiseman							2.50
Hilldale ch.							2.50
Hopewell ch.							2.50
Friendship ch.							2.50
W. Carey							2.50
Mulberry ch.							2.50
Mrs. M. M. Smith							2.50
Delma Kieck							2.50
Hannah's Gap ch.							2.50
Oak Hill ch.							2.50
Miscellaneous							2.50
Willingham ch.							2.50
Colportage sales							2.50
Cedar Grove ch.							2.50
Limestone ch.							2.50
Methodist friends							2.50
Rev. W. T. Hudson							2.50
Mrs. Margaret D. Powers (bequest)							2.50
Cedar Grove ch.							2.50
James D. Jenkins							2.50
E. and T. Moon							2.50
L. Glenn							2.50
J. C. Flowers							2.50
Reat							2.50
Baptist and Reflector							2.50
W. Y. Quisenberry							2.50
Ladies' Auxiliary							2.50
Total	17.17	103.97	475.81	5.04	43.02	55.81	110.00

W. M. WOODCOCK, Treasurer.

States without the permission of the Board." The Board was not pleased that he disobeyed (?) the request, and declined to sign these new rules. Members of the Board evidently expected to be called upon at the Montgomery Convention to defend it, and, in order to damage Mr. C.'s influence, adopted a course greatly to be regretted. Insinuations were made publicly and privately that he was erratic, his mind was in its dotage; that the cause he once labored to build up he was now trying to pull down, etc. I will not go into details, but documents in regard to these matters are at hand which will prove the injustice and unkindness of these insinuations. The new missionaries sent to this field after this were warned against the malaria emanating from Tung Chow, and some of them came in with dread, resolving to steer as far away from us as possible. With those who were afterwards intimately associated with us we were not in the end injured by these warnings. An extract from a letter written by one of the North China missionaries after his return from the United States will show that he, at least, believed from all he saw and heard that Mr. C.'s disfavor with the Board and his confidential agents was owing to his effort to induce them to adopt the self-support principles. This letter says: "We tried to say that we in North China had all suffered in the estimation of many people in the South because of our connection with Dr. Crawford, whose course of self-support for some reason was not highly esteemed. We were all regarded as echoing Dr. Crawford, and consequently we suffered the same ostracism. (This was simple truth, as I felt about myself the whole time I was in America). Not only so, but the feeling which Dr. Crawford had engendered in a generation would have still tolerated him because he didn't say harsh or impulsive things, and out of consideration of his age; but when so many young men follow suit, and in a somewhat aggressive fashion, the patience of many decidedly waned."

S. B. Y. P. U.

To Friends of the Southern Baptist Young People's Union in Kentucky:

At a session of the Georgia Baptist Young People's Union held at Macon on Sept. 17, 1895, it was resolved as the sense of that body that the cause of religion would be promoted by the organization of a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention. Accordingly a committee of brethren chosen from each of the Southern States was requested to take the subject under consideration, and in case they should deem it wise, to call a meeting of those friendly to this interest from Baptist churches within the bounds of the Convention, to organize a Southern Union.

After consultation the majority of that committee have now sent forth a call for a Convention to organize a Southern Baptist Young People's Union, and have appointed Nov. 21 and 22, 1895, as the time, and the First Baptist Church of Atlanta, Ga., as the place of meeting.

As members of that committee from Kentucky, the undersigned beg leave to bring this interest to the attention of all Baptists in Kentucky who favor the organization of a Southern Baptist Young People's Union. Numbers of our brethren are solicitous that the Baptist Young People's Union of America shall be recognized and prevail throughout our territory, while others are opposed to the existence of a general organization of any kind. We do not propose to dictate to the excellent and worthy men who belong to either of these parties, or to interfere in any way with their freedom of

thought and action. We believe that they in their turn will cheerfully condescend to us the same liberty of thought and action, especially if we employ our liberty, as we shall strive to do, in humble fear of God and with hearty love for his cause and people. "With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, we will strive on to finish the work we are in."

We earnestly request Baptist churches and their pastors or other officers, Baptist Young People's Unions, or Baptist Young People's Societies of any other name, and also individual members of the Baptist churches in Kentucky kindly bestow their countenance and sympathy upon this movement.

Likewise, we cordially invite our friends, whether as representatives of churches, of Young People's Unions, of Young People's Organizations of any other name, or as individual members of churches, to attend the Convention in Atlanta, and to participate in its counsels and decisions. The Southern Exposition will be at its height, fares will be reduced on the railroads, and we hope to welcome a goodly number.

Finally, we entreat that fervent prayer shall be made for the blessing of God upon the Convention, that the Holy Spirit may preside over its deliberations, and that whatever shall be done or decided may be shaped in such a way that all shall redound to the glory of God, through Jesus Christ our Lord.

WM. H. WHITSITT,  
CARPENTER HELM JONES,  
Louisville, Ky., Oct. 21, 1895.

## Baptist Bosses.

BY REV. I. W. BRUSEL.

A great deal is said these days in political papers about political bosses. One entitled to such distinction in political parties in a free country like ours is most admired by himself. Religious bosses are more complacently tolerated in this country, because many of our religious denominations are of foreign origin, having been imported from countries where bossism prevails largely both in State and Church. Satolli is the American boss of the Catholics, himself being bossed by the pope at Rome. The Christian religion recognizes but one Master—the Lord Jesus Christ. Christ's followers are brethren with no earthly head, whose word is law, and whose command is authoritative. Baptists have never recognized human bosses over their churches or their personal consciences, and yet, now and then, we meet with a petty bossism in some of our churches that appears exceedingly out of place, and may become very annoying. Baptists aspire to be bosses from different standpoints. Sometimes the would-be boss concludes that he has the brains of the church, and proceeding upon the philosophy that the true master is of the mind, he concludes that he has the right to rule. All plans must originate with him. He must size up the preacher's intellect, and the preacher must meet his personal demands or be cannot be called or retained.

Another would-be boss has the largest purse of the church. He persuades himself that money, and not brains or piety, is the power in the church member that entitles to authority. The church must have his money, and if his money is so important, then he should say what should be done with it. Every financial measure must please him. The pastor must be exactly his style, for it takes his money to get him. The pastor must pander to the whims of himself and family or he cannot be retained in peace. Some one has said, "I pity the church that has one rich man in it. Such a

church may well excite pity if the one rich man aspires to boss because of his money."

Then, sometimes, the social boss may be discovered in our churches. He would be a social leader in the community, or he becomes exceedingly anxious for his church to take a high social position. He and his family learn the social ropes. His doors must be opened to the parlor dance and the euchre party. The opera and the theater must be visited. Without all this how can we ever hope to be in favor with the elite of the town? How can we attract the most wealthy and the most cultured to our church unless we may be regarded their social equals in these popular social pleasures? The social boss must have a pastor that favors or winks at these indulgences on the part of his members. These would-be social bosses have sometimes, strange to say, been made deacons. With wealth and official position in the church, their power may be great. Under such influence of the leaders of the church corrective discipline is generally, or nearly, entirely ignored, and almost any sort of immorality may be tolerated. The most pious are offended, and often are heard to say, "It didn't use to be this way in the churches." The pastor, with a Scripturally regulated conscience, soon loses hope of accomplishing good and seeks another field. These social bosses outrage the consciences of the most pious of the congregation and force brief or compromising pastorates. These bosses are seldom remarkable for their amount of brains and their piety is microscopic. Spurgeon complained that the would-be society people generally left his church for the church of England.

## The Personnel of the Convention.

In my humble opinion the session of the late Convention at Mossy Creek was the best in the history of the Convention. It was the best Convention, in the best place, during the best weather, in the best country, by the best people and among the best people I ever saw. It was the best beginning, the best in the middle and the best in the ending I ever saw. The best speaking, the best contributions, the best crowds and the best attention I ever saw. The best unanimity, the best humor, the best music and the best devotion I ever saw on similar occasions. The best reports, the best officers and the best unanimous voting on record. It was good to be there and look into the faces of the pastors and brethren composing such a religious gathering. I am this morning thinking backward and sitting in the magnificent auditorium of Carson and Newman College and looking into the faces of the grandest set of men beneath the skies. There is Bro. Frost, the smiling saint; Bro. Acree, the Jewish rabbi; Bro. Inman, the proudest man in the Convention that he is a Baptist; Bro. Quisenberry, the weeping Jeremiah of modern times; Bro. Grace and Bro. Janeway, who are so near heaven that there is not a hair between them and that blessed abode; Bro. Mahon, the conqueror of a Savage heart, that makes him all smiles; Bro. Corpening, present in body but absent in spirit; Bro. Snow and Bro. McPherson, the two softest men in the Convention; Bro. Woodcock, who in his shaven condition proves that man is fearfully and wonderfully made; Brethren Jeffries and Brooks, more noted for breadth than length; Bro. Lofton, who got there on his speech favoring the Young People's Movement; Bro. Eastes, who got there on his reply to Lofton; Bro. Price, who hails from the Arctic regions; Bro. Golden, the unsettled bachelor; Bro. Davis, the loneliest man in the Convention—he needs company;

President Henderson, who is a living argument against the science of phrenology; Bro. Folk, the best editor in the world; Bro. Barton, who has visited Mt. Vernon; Bro. Smith, who is made of "crowbars," sledge-hammers and swords and is growing "shorter and more short;" Bro. Haymore, the model man in physique, complexion excepted; Bro. Goforth, the "old comoner;" Bro. Jarrel and Bro. New, the model laymen; Bro. S. S. Hale, who is now ready for the immortal state without any change from "flesh and blood;" Bro. Garrett, the venturesome bishop of Chattanooga; Bro. Anderson, the clever Secretary; Bro. Savage, the apostle of love and humility; Bro. Bell, the once best looking man in the Convention, but the same old tuncful Bell still; Bro. Boone, of bird funeral fame and the foot-ball and base-ball kicker. And what more shall I say? For the time would fail me to tell of Thompson, Frank Hale, Bowen, Murrell, Powers, Willingham, Sampey, Tichenor, Blitting, Earnest Willie, Robertson and others "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight and turned to flight the armies of the aliens."

May God's richest blessings rest upon every pastor in Tennessee, and bring us more and more in touch with each other, that all may rise up and advance with one aim, "Tennessee for Christ."

J. T. OAKLEY

## A Suggestion to Country Churches.

There is no one in all the wide world who should be more interested in country Baptists than the city pastor. It is from the country that his church draws most of her blood, and of her best blood. Therefore, a pastor who was raised a country boy, has been a country pastor and now tries to shepherd a flock made up largely of folks from the country, ventures a suggestion.

From now until January the country churches will be calling pastors. We wish to suggest the propriety of neighboring churches calling the same man and inducing him to settle in the midst. In many places this is the fixed habit and nothing else is thought of; in other places the advantages are recognized, but the thing has never yet been done; in other places still the thing has never been considered. Suppose the active laymen who read this—and that kind always read this State paper—should set their heads together on this question; suppose they talk it over with the active brethren and sisters of the neighboring churches, one or two or three churches; suppose all these churches appoint committees of conference to meet similar committees from the other churches and they agree on a man to recommend to the several churches who will come and live among them and be pastor and preacher. For the preacher there would be the saving of labor in long and lonesome travel, there would be the privilege of shepherding his flock—we never call a man the shepherd of a flock who lives twenty miles away, unless, indeed, he be like a brother

who said in my presence that he and his people liked each other best when they saw but little of each other. For the people there would be the advantage of a pastor near, to visit their sick and distressed, to bury their dead, to marry their young people, to labor with their unconverted and to counsel with their perplexed.

What a good thing for several churches thus to combine and build a home, or for one church to do that, if thought best! A few hundred dollars and labor contributed would do the thing. With such an arrangement the question of supporting the pastor would hardly be a question.

Laymen of Tennessee, who love the Master and wish to see His cause prosper, will you not please put your business wits to work on this suggestion and make some good come out of it?

M. D. JEFFRIES.

Knoxville, Tenn.

## Indian Creek Association.

It comes to my mind that the denomination should know more about the body which covers so much territory and has so much destitution. We need help, and lots of it. But, brethren, the body is making great efforts to do the work. Its last meeting was with the church at Green River, four miles south of Waynesboro, Wayne county. The meeting was largely attended and was full of hope.

The mission work was much hindered by the death of the missionary, Elder J. M. Moore. The church at Green River set apart a splendid new house clear of debt and was blessed in a great revival held by Elders Ray S. Fleming and R. J. Wood.

Two new preachers have been settled in her bounds. R. J. Wood, one of our Jackson boys, a splendid man and a good preacher, will locate at Waynesboro and serve Green River Church and act as missionary.

Rev. Ray S. Fleming of Lexington has been settled as pastor of Philadelphia, and has moved his family near the church and already the work is moving. The other half of Bro. Fleming's time will be divided between Olive Hill and Martin's Mill. We understand that there will be organized a church at the latter place, which starts of self-supporting. Through the efforts of Prof. Joe Davis a liberal salary has been secured and a good house of worship. Thus one of the many places of destitution has been supplied.

If we only had money to put a strong man at Clifton, Waynesboro and Lawrenceburg, and another in the field to do the work of an evangelist, what good could be done. Shall we live to see it?

WAYNE.

—Dr. John B. Clough has been working for a good while to get the Madras Beawaded Railway put through. He has at last succeeded, and work was begun on it September 1. This railway will be about 300 miles long, and will be really an extension of the East Coast Railway, making a line 1,000 miles in length, just as direct a line as it is possible to make between Calcutta and Madras. It will pass through Nellore, Kavali, Ongole and Bapatla, and will go within three miles of Ramapatnam. It will be a great boon to our mission, Mr. Clough says.—Frank S. Dobbins, in Examiner.

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## Baptist and Reflector.

Nashville, Tenn., October 31, 1895.

EDGAR E. FOLK, Editor.  
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## THE S. B. Y. P. U. AGAIN.

We have two or three things more we should like to say on this subject. The main point of objection to the proposed meeting in Atlanta for the purpose of organizing a Southern Baptist Young People's Union seems to center in the fact that the Washington Conference decided against such a Union.

1. We want again to ask those who are opposed to the Union: In case the Conference had decided to organize the Union, would they have accepted the decision and have co-operated heartily in the formation of such a Union? We put this question particularly to the *Western Recorder*, and should be glad to have Dr. Eaton answer it.
2. Let it be remembered that the matter was decided not by the Convention itself, as some brethren seem to think, and as some have erroneously stated, basing their opposition to the movement upon that supposed fact, but by a *Conference* of brethren. Believing, however, that the decision of the Conference was not wise, and feeling assured that a Conference under different environments would decide otherwise, another Conference has been called to consider the same question.
3. Let it be distinctly noted that those who were leaders in the Washington Conference, and who were instrumental in calling that conference and formulating plans for it, are not the ones who are leaders in the present Conference. Feeling that some measure of restraint was put upon them by the action of the Conference at Washington, they have as a rule taken no prominent part

in calling this Conference at Atlanta. This has been done by other brethren, who felt the necessity of such a Union, though, of course, those who were leaders in the Washington Conference are in sympathy with the present movement.

4. We ourselves have taken no prominent part either in the Washington or Atlanta Conference. What we have said upon the subject of both meetings was simply the honest expression of our own heart. We proposed in each case to express our own convictions and those of no one else, except such as might agree with us. We have spoken only from the standpoint of our highest denominational interests.

5. Having said this much, we want to add: We are inclined to think that the brethren who have made the present call have made a mistake in having it read that the purpose of the meeting is to *organize* a S. B. Y. P. U. We think that it should have been made to read that the purpose was to consider the advisability of organizing such a Union auxiliary to the Southern Baptist Convention, and that the decision, if favorable, should be reported to the Southern Baptist Convention in Chattanooga next year for endorsement and for final adjustment of the plans of organization, and we believe that that is what ought to be done now. We say this for several reasons: (1) We know that what is to be done needs to be done quickly, but it will be far better to wait six months longer and get the endorsement of the Southern Baptist Convention, and thus a more thorough co-operation, than to organize now with comparatively few in sympathy with the movement. (2) While the Conference at Washington did not have final binding force, it did have some binding force, and it would have seemed more respectful to that Conference, we think, to have waited a while longer. (3) It is proposed to organize a Union auxiliary to the Southern Baptist Convention. But anything which is intended to be auxiliary to the Convention ought to be organized by the Convention itself, or at least the Convention should have an opportunity of speaking on it. We have no doubt that the Convention will heartily endorse the movement, and will accept the Union as auxiliary to it. But this is presumption. No one knows that the Convention will do so. At any rate the Convention has not formally spoken on the matter, and we believe that no definite action should be taken until it has so spoken. It is ill right to have the Conference and to resolve that such a Union should be formed, but we think that the Conference should confine itself to a resolution that such a Union should be formed, and to a request that the Southern Baptist Convention at its next session will take steps to form it. We are perfectly aware of the fact that the Southern Baptist Convention has no binding authority upon churches, any more than has the proposed Conference in Atlanta, but it is more thoroughly representative of the Baptist churches throughout the South, and its action will be regarded more as the action of Southern Baptists everywhere, and will have more weight than any action that may be taken by the Conference.

## THE WESTERN NORTH CAROLINA CONVENTION.

We had supposed that after our State Convention, and with the close of the Associational season, our wanderings would be over for a while, and that we should have the opportunity of spending a few weeks, at least, at home in rest and study—if we may use these two words together. When we received a request, however, to visit the Western North Carolina Convention to represent the Sunday-school Board of the Southern Baptist Convention in the absence of Secretary Bell, who had to be in Missouri at that time, we could not resist the temptation.

Leaving Nashville Tuesday night, October 22nd, we reached Asheville the next afternoon. The scenery between Knoxville and Asheville over the Southern railway is most beautiful, especially now when the foliage is so variegated with its green, gold, brown and red leaves blending so harmoniously. We had a charming drive that afternoon around the city and over the mountains, and the next morning went out to Bryson City, where the Convention was in session, having met the day previous.

The Western North Carolina Convention, as its name implies, includes the mountainous region of North Carolina. It embraces ten counties, and has about 20,000 Baptists within its bounds. It has been in existence about fifty years. The reason for its separate existence from the State Convention of North Carolina is the fact that on account of the mountainous country it is rather inaccessible to other parts of the State, and the State Convention would not come so closely in touch with the people of that region as a separate Convention would. Besides, others beyond its bounds could not probably so well understand the peculiarities and needs of these people as they themselves do.

Upon our arrival we found that the Convention had been organized by the election of J. H. Tucker, Esq., of Asheville, President, and R. E. Sentell, Secretary. As we came in the house Bro. Tucker was on the floor making an earnest appeal for contributions for missions within the bounds of the Convention. The responses were liberal. The Convention does not propose, however, to confine itself to missions within its own bounds. It contributes largely to the Orphans' Home of North Carolina, to the support of ministerial students, and to Home and Foreign Missions, as well as other objects. The Treasurer's report showed \$2,200 contributed for all purposes last year. It is proposed to increase this amount largely next year. The ladies themselves, who met in their Woman's Missionary Union at the same time as the Convention, pledged \$1,400 for missionary purposes.

It was quite a pleasure to us to meet and mingle with the brethren of this Convention for the first time. We found them a live, earnest and consecrated set of brethren. They are doing good work for the Master. We cannot speak in detail of the proceedings of the Convention. We can mention only a few salient points. On Wednesday night Rev. J. B. Boone, the new Superintendent of the Orphans' Home in North

Carolina, presented the cause of the Home and received much encouragement. On Thursday night the Convention sermon was preached by Bro. Lawing, and was a strong, gospel sermon—in fact, he preached the same kind of gospel which we are accustomed to preach over here in Tennessee. After the sermon we had the privilege of presenting the work of the Sunday-school Board. Many kind words were said by the brethren about the literature of the Board.

Quite a number of fine speeches were made during the Convention, among which we may mention that of Dr. J. S. Felix of Asheville on Home Missions, and Rev. M. P. Matheny, the new editor of the *Western North Carolina Baptist*, on Foreign Missions. The discussion of the subject of Education, which was quite interesting, developed a strong sentiment in favor of establishing a Baptist school within the bounds of the Convention, Judson College at Hendersonville, which had previously been recognized as the institution of the Convention, having passed out of the hands of the Baptists on account of financial difficulties. A committee of five, with Dr. Felix as Chairman, was appointed to make arrangements for the establishment of such a school, and to decide upon its location, etc.

The Convention endorsed the new movement in favor of organizing a S. B. Y. P. U., and authorized any of its members who might be in attendance upon the meeting in Atlanta, November 21st and 22nd, to act as delegates from the Convention. It should be said, however, that there was a strong feeling among the brethren that it would have been better if the proposition to organize such a Union had been presented to the Southern Baptist Convention at Chattanooga next May, and received its endorsement.

We had a most enjoyable home at Bryson City with Mr. McDonald and his excellent family, and had the privilege of having as our roommate Capt. Hannah, the Treasurer of Haywood County, North Carolina, and a promising young Baptist lawyer.

## A VISIT TO ASHEVILLE.

Leaving Bryson City Saturday morning after the adjournment of the Western North Carolina Convention, we reached Asheville in time for dinner in the very hospitable home of our friend, Dr. J. S. Felix, pastor of the First Baptist Church, Asheville, N. C., and had the pleasure of taking a drive with him that afternoon out to the mansion of Mr. George W. Vanderbilt, now in process of erection, a few miles from Asheville. When completed this will probably be the finest private residence in America, if not in the world. It is estimated that it will cost altogether about \$10,000,000, including 200,000 acres of land around it which has been beautifully laid off in drives and walks and much of which is now in cultivation. Everything seems like fairyland. We could not help saying to Dr. Felix, however: "If a man could live forever, that would be a fine place in which to live." But alas! Mr. Vanderbilt, though only about thirty-three years of age

now, can expect to enjoy his magnificent home for only a few years at most. The thought came into our mind: "Christ is fitting up a mansion for us which shall stand forever and in which we shall live forever."

On Sunday we had the privilege of preaching for Dr. Felix at the First Baptist Church. It was an inspiring congregation which greeted us. The auditorium is capable of seating about 1,200 persons, and Dr. Felix estimated that there were about 1,000 in attendance on Sunday morning. The membership of the church is about 900 and they seem to be a noble, consecrated people. The church building is one of the finest and most conveniently arranged houses we have ever seen, and stands as quite a tribute to the devotion and liberality of the members of this church. The Sunday-school had about 400 in attendance, filling the Sunday-school room full almost to overflowing. Dr. Felix remarked that it was the "givingest" Sunday-school in the South. Our friend, Bro. J. H. Tucker, the popular superintendent, stated that besides its regular contributions it had given over \$100 about two weeks ago as Children's Day offering for Home and Foreign Missions. We may add that it is one of the "singingest" Sunday-schools we ever saw. With such a church and Sunday-school, with a beautiful new parsonage just erected next door to the church, according to his own plans, into which he moved only a week or two ago, no wonder Dr. Felix is happy. He has had some delightful pastorates, but he told us confidentially that he was never so happy in his life as he is now. His many friends will be glad to know that he has been completely restored to health after his break-down while pastor of the First Baptist Church, Lynchburg, Va. We enjoyed exceedingly our association with him and our stay in his delightful home, and only regretted that we could not yield to the solicitations of himself and others to remain longer in Asheville, but it was pleasure there and duty here, and duty comes before pleasure.

## PERSONAL AND PRACTICAL.

We believe that we failed to give the number in attendance upon the Convention. We do not know exactly how many there were, but we judge that altogether there must have been about 300, including delegates and visitors, about half of whom probably were delegates.

We should have stated last week that the excellent report of the Convention at Mossy Creek was made by Rev. A. J. Barton. It was read, we are sure, with interest. Bro. Barton's modesty prevented him from mentioning the fine speech made by him on temperance, which was much enjoyed by the audience.

There was perhaps a larger number than usual of silent brethren in the Convention at Mossy Creek. Among these may be mentioned Bro. J. T. Oakley, who, we believe, did not open his mouth in the Convention. We are sorry that he did not give the brethren an opportunity to find out how much wisdom is concealed under his bald head.

The children of Tennessee, in addition to the fund they are creating for the erection of a Children's Building at the Tennessee Centennial Exposition,

are raising money by contributions of 10 cents each for the purchase of silver chimes to place on that building. After the fair the chimes will remain at the Capitol as a lasting memorial of their enterprise.

We were glad to see Rev. G. A. Ogle in our office last Tuesday. He was just returning from Orinda, in Robertson county, where he has been assisting Bro. J. H. Burnett in a meeting. He reports an excellent meeting. He is one of our best preachers. Certainly, he has good staying qualities, as is evidenced by the fact that he has been pastor of one church (Bradley's Creek) for fourteen or fifteen years.

It was quite a pleasure to have a visit last Tuesday from Dr. and Mrs. W. A. Nelson. Dr. Nelson, as we stated last week, is in the city assisting Dr. Lofton in a meeting. Dr. Nelson is being very cordially greeted by his old friends in the city, of whom he has a large number. He has a warm place especially in the hearts of the members of the Edgefield Baptist Church, of which he was pastor for several years and where he did a remarkable work. It is proposed to have him preach over there at least once before he leaves the city, so as to give his old friends an opportunity to meet him and greet him.

Old students of the University of Virginia, of whom there are not a few scattered throughout the South, together with many others who never had the privilege of attending this famous institution of learning, but who have long been accustomed to look up to it as one of the finest schools in this country, will regret to learn that the main building of the University was destroyed by fire on last Sunday. The loss was estimated at about \$300,000. The insurance amounted to only about \$25,000. Fortunately the statue of Thomas Jefferson, together with about two-thirds of the volumes of the library, were saved from destruction by the flames.

REV. I. P. TROTTER resigned his pastorate of the Baptist Church in Brownsville, Tenn., last Sunday to accept that of the Baptist Church in Maysville, Ky. Bro. Trotter has had a successful pastorate of the Brownsville church for more than nine years, during which time he has very greatly endeared himself to the membership, to the community at large, and to the Baptist brotherhood of the Big Hatchie and adjacent Associations, and of the State Convention. His church parts with him with sadness and regret, and commends him to the favor of the brethren with whom he expects to labor. He goes to a fine field. We regret to see him leave Tennessee, but wish him much success in his new home.

We extend congratulations to Mr. A. M. Austin, Jr., upon his marriage on October 23rd to Miss Ammie Dillard of Memphis. The ceremony was performed by Rev. A. W. Lamar, D.D., in the presence of the immediate families of the bride and groom. Mrs. Austin is the daughter of Capt. John W. Dillard, a prominent and wealthy member of the Central Baptist Church, Memphis, and is a lady of lovely character and rare culture. She is also an earnest Christian worker in church circles. Mr. Austin is a son of our friends, Mr. and Mrs. A. M. Austin of Brownsville, and is a young man of fine business ability and deep piety. May their skies be always bright as they are now.

The following invitation tells its own story: "Mrs. Virginia A. Henderson requests your presence at the marriage of her daughter, Frances Evelyn, to Mr. Charles Ready Jordan,

Wednesday morning, November 8, 1895, at 8 o'clock. First Baptist Church, Murfreesboro, Tenn." Mr. Jordan is the son of our friend, Leeland Jordan, Esq., a prominent member of the Murfreesboro Baptist Church, and is himself a young man of sterling worth. We had the pleasure of baptizing him. His bride is a lovely young lady. They are well mated. We wish them the most abundant happiness and prosperity in life. May their cup of purest pleasure Be ever full as now it seems. And mingled with no sorrow. May the future's dark-veiled measure Hold naught for them but sweetest dreams Which never know the morrow.

ON our way to Asheville last Wednesday, we stopped over for an hour or two in Knoxville on a little business, after attending to which we ran up to see Dr. Acree, who lives near the depot, for a short while. He seemed enthusiastic about the Convention. While at his home, Bro. Peter Brakebill called and handed Dr. Acree \$15, which he said he had pledged at the State Convention. In doing so he remarked that he desired to make himself respected, and that he did not owe anybody a dollar. "If a man's word is not as good as money, it is not worth anything," said he. We wish all of the pledges made at the Convention at Mossy Creek were as good as those of Bro. Brakebill. Why should they not be? Why should a man pledge himself for any amount if he has no expectation of being able to pay it?

This was the first time in several years that the Convention has adjourned so early. It used to meet on Thursday and take the three days of Thursday, Friday and Saturday for its meetings, but finding it was difficult to compress all of the work needed to be done within three days, the brethren decided to meet on Wednesday and give four days to the Convention, which they have ever since then been doing. The early adjournment this year, however, was due largely to the fact, which we noted last week, that there were no divisions of any kind in the Convention, and no discussions beyond the time allotted them—except for something like half an hour in two or three instances. It was due also to the fact that two subjects which it was expected would arouse considerable discussion were passed over almost without any speeches at all. The people of Mossy Creek seemed disappointed at the early adjournment of the Convention, as they had expected the brethren to remain over Sunday and were prepared to entertain them. It gave the opportunity, though, to pastors in different parts of the State to return home to their pulpits on Sunday.

THE visit of President Cleveland focussed the attention of the world upon Atlanta and her great Exposition. The President, like all other visitors, was surprised at the magnitude of the fair. He spent some time looking at the exhibits and seemed to enjoy the trip with great zest. Parades and great crowds are not new to him, but this wonderful display of the resources of the South he characterized as a marvel of reconstruction. He was naturally interested in the government exhibit and spent some time there. It is claimed by the government board of the jury of awards that this exhibit is superior to any the government has made elsewhere. There is not more material here—indeed, not so much as at Chicago—but the cream of it is here, with something new added. The Smithsonian Institution has a wonderful collection of articles illustrating the life, customs and handicrafts of all races and all ages of men since the time of the tower of Babel, and

even before that. The agricultural section shows every kind of plant in health and disease, and the war and navy exhibits present a historical display of arms, ships and munitions of war. The ships of the time of the Spanish Armada are in striking contrast with the models of such modern warships as the New York, the Oregon and the Atlanta.

LET us make a suggestion. The Southern Baptist Convention has been in straits for several years to find a place large enough to accommodate all of the people who wish to attend it, and to furnish free entertainment to the delegates, which at the same time was willing to do so. This year no such place could be found, and we had to go to Washington and pay our own way. For next year Chattanooga has come to our relief, and proposes to furnish free entertainment to the delegates. It is expected that in 1897 we shall probably go to Louisville and the next year to Waco on the same plan. But after that, so far as we can see now, we are at the end of our row. Now, our suggestion is, let Mossy Creek invite the Southern Baptist Convention for 1899. Why not? The people there entertained the State Convention with very little trouble and without half trying, and the only regret was that there were not more people to entertain. The Southern Baptist Convention, we think, will probably be a good square meal for them. What if the Convention shall be a good deal larger in 1899? So will Mossy Creek. And even if it is not, the hearts and homes of her people will stretch until they become large enough to take in the whole Southern Baptist Convention, and if necessary the whole world. Then, besides, the auditorium at the College will probably be large enough to accommodate all of those who wish to hear the proceedings of the Convention. We nominate Mossy Creek as the meeting place of the Southern Baptist Convention for 1899. Do we hear a second to the nomination?

We take the following from the *Examiner*: "The proprietor of *The Coming Nation*, a socialistic paper, moved from Greensburg, Ind., to the model colony at Ruskin, Tenn., which was to be conducted on the principle that all property was to be held in common, a principle which he had been advocating in his paper. A contract was signed to this effect, but he refused to surrender his paper or the plant. The court compelled him to turn over the property, valued at \$20,000, to the colony. The incident is illustrative and instructive. People do not always apply a principle to themselves. A man of some means was advocating the universal division of property. Some one said to him: 'I am surprised that you advocate this. Your share would amount to very little.' He replied: 'I have no doubt that, added to what I now have, it would make me very comfortable.' It is very easy for us to make laws for others, but much harder for us to abide by these laws ourselves. The same thing is true with the missionary spirit. We are afraid that many who claim to have that spirit have it only to the extent of believing that it is the duty of somebody else to give to missions. They have never made a personal application of the matter to their own consciences and pocketbooks. They are like the Jew who was converted and joined a Baptist church. A friend of his met another Jew and said to him: 'Rosenheim has got religion.' 'Vere is he got it?' 'Got it in his heart.' 'Vell, I bet you five tollers dat if Rosenheim has got religion he has got it in his life's name.' He had everything else in his life's name, and he supposed that he must have religion in her name, too. There are a great many people who, if they have got the missionary spirit at all, have got it in somebody else's name."



## THE HOME.

## The Steadfast Mind.

Nay, never falter; no great deed is done by falterers who ask for certainty. No good is certain but the steadfast mind. The undivided will to seek the good; 'Tis that compels the elements, and wrings a human music from the indifferent air. The greatest gift a hero leaves his race is to have been a hero.

—George Eliot.

## How Susie Solved The Problem.

"Yes, Susie is very good in algebra," said mother a little proudly. She spoke to Grandma Little.

Susie was a neat, pretty girl of sixteen, who had worked very hard to improve her advantages at the village school that she might be some help to her mother when she had completed her course, as she had done in June. It was now July. Her mother was a widow who owned their little house and had a very small income besides. She had been compelled to be very economical since her husband died. She had the two children to care for and Susie to keep in school. She was far from strong, but could not afford help, though needing it very much.

Grandma Little was "grandma" by courtesy only. Susie had no living grandparents. This "grandma" was father's aunt, who was very well-to-do and lived with her well-to-do son. She had always taken an interest in her nephew and his family, and often gave evidence of that interest in some kindly way.

Grandma looked over her spectacles at Susie.

"So she was good in algebra?" she said.

"Yes, good in all her studies," said mother, "and good in algebra especially."

"Did she receive a medal?" asked grandma.

"No, they have no medal in school you know. But her teachers all said she deserved one."

"Well, I shall give her one," said grandmother, decidedly, nodding cheerfully as she spoke. Then she took a bright gold eagle from her purse. "Now, now, Susie, don't be so foolish," she said, as the girl began to protest. "If there's one occasion upon which grandma ought to be allowed to give a little present, it's now to make the time memorable—the time when you have come prepared to help your mother and to lead a useful life. Here's the medal, Susie, and here's a problem for you to solve. Let your mother know the answer within a week. How can you use this money to the best advantage by dividing it into two equal parts and procuring something you want very much? Now run along, dear," as Susie kissed her gratefully, "and think it over."

"What use is Susie to put herself to?" asked grandma placidly. "Will she stay at home to help you or will she go away to teach?"

"I need her help badly enough, it is true," said Susie's mother, "and I only wish I could afford to keep her at home. But we absolutely need the money she can earn by teaching to help us along, until Bobbie here gets to be a man," patting the curly head of the boy who had crept up to her knee. "I wish Susie

could find a place in our village school," she continued, but they want experienced teachers there, so I suppose she will have to be away from home and earn a small salary for a time."

Then the subject was dropped, and shortly after, grandma went away. Susie thought over her problem many times during the days that followed. One point was settled from the first. One five was to pay mother for the pretty graduating dress. Susie knew how her mother had herself needed a new dress, and had taken the five dollars only under the stipulation that it was to be repaid the moment another such bill came into her hands by teaching!

But the other five! Drawing, music, more German lessons, a little trip, some new books—which did she want the most? All seemed so entrancing. She pondered for days. Now she had almost decided for music, now for drawing, now for the books. But amid all her day-dreams there would come uncomfortable thoughts of the needs about home, and somehow, predominant above all, there stood out to her fancy the form of little Bobbie, her eight-year-old brother, in his tattered jacket that called so loudly for a new one in its stead. The more that thought occurred to her the more it grew in favor until it took possession of her mind to the exclusion of all cherished plans. One day before the close of the week, she rushed into the room where her mother sat, gave her a hug and put her precious medal into her hand, saying: "Half is for the dress, of course, and the other half for little Bobbie's jacket." Then she hurried off. Just five minutes later Grandma Little called.

Grandma's very first question before she could lay aside her bonnet was how Susie solved her problem. When she had learned she dispatched Bobbie to find his sister.

"You have found a splendid solution, my dear," she said laughingly, when the young girl had come.

"You have a fine head for mathematics. And now let me tell you that I've been solving another problem for you. The first thing that my daughter-in-law said to me when I went home a week ago was that she wished she could find a nice, sweet young girl to teach her two little boys. You see, the boys are bright and learn rapidly, and they're not very strong, so the doctor thinks they ought not to be confined in school. Harriet says she wants somebody to come for just three days a week, and she'd like for someone to help her daughter Alice, too, in her algebra. You see, Alice is a sweet girl, but doesn't take very well in solving problems as yet. I told my daughter-in-law I believed I knew just the person for her. Do take it, dear. You can ride there on the cars in fifteen minutes each day, you'll get a good salary, be with nice people and you can keep the place for years. Then you can be at home with your mother half the week besides, and help her ever so much. What do you think of my solution of the problem, my child?"

"I think you have a splendid head for mathematics, grandma," said Susie, as she and her mother together laughed and almost cried for joy. —Mary R. Deifendorf, in N. Y. Observer.

## The First Printer.

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

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

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

## Teach Right Motives.

Parents cannot be too careful in holding up the highest ideas before their children. There is all the difference in the world between worthy and unworthy motives for doing the same act. A few days ago a mother was heard reprimanding her little daughter in this wise: "There, Ethel! Mrs. Lee heard you say those naughty words to your brother. What will she think of you?" Not a word about the right or the wrong of the naughty words; only that they had caused to be overheard, and would create an unfavorable impression upon the mind of the visitor. What impression can the child possibly receive but that the principal harm in saying naughty words is that they may be overheard? How much better to judge all such things by the one standard of right or wrong; to bring all actions to that bar for testing, so that a child shall habitually ask himself before doing or refraining from doing any act, "Is it right?" Precept must be backed by example, too, for a child is not long in finding out whether his parent's preaching and practice correspond. —*The Advocate*.

## A Terrible Warning.

Some years ago, according to an exchange, a special sermon was being preached in a church in the west of England. When the preacher entered the pulpit he said to the people: "My brethren, before I proceed to the duties of this evening, allow me to relate a short anecdote. Many years have passed since I was within the walls of this place. Upon that evening there came three young men with the intention not only of scoffing at the minister, but with their pockets filled with stones, with the purpose of throwing them at him. After a few words one of them said with an oath: 'Let us be at him now,' but the second replied, 'No, stop till we hear what he makes of this point. The minister went on, when the second one said: 'We have heard enough; now throw.' But the third interferred saying, 'He is not so foolish as I expected; let us hear him out.' The preacher concluded without having been interrupted.

"Now listen! Of these three young men, one was executed a few months ago at Newgate. The second lies under sentence of death in the jail of this city for murder. The other," continued the minister, while the tears ran down his cheeks, "the third, through the infinite grace of God, is the one that is speaking to you now."

Here were three companions—two put to death for their crimes; one through God's mercy, saved. May this striking incident bring a three-fold warning to the youth of today; first, to shun evil companions as you would the fangs of an adder; second, never to harden your hearts against the influence of the Holy Spirit, and third, that your only safety lies in accepting Christ now, today, for on the morrow you may waken in eternity. —*Ec.*

## Plenty of Four Things.

David M. Stone, the late eminent Christian worker and journalist, when once asked the secret of his successful and happy life, gave the following answer:

"I take plenty of exercise, plenty of hard work, plenty of sleep, plenty of belief in God and the future, and, with an easy conscience, I find that what is the sundown of life with most men is to me as pleasant as the June days of my youth. I have not been absent from my office for one whole day for twenty-nine years."

On another occasion he said: "No one can understand the toil I have done and the burdens I have borne. It is sweet now to sit down and rest, to read the scores of letters that the mail brings me from men who assure me that they have been led to better lives and to religion by reading my editorials."

—A sunny face. Wear it. It is your privilege. It has the quality of mercy; it is twice blessed: It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, over-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheerfulness. A sunny face is an open sesame to heart and home. By it burdens are lighted, cares dispelled, sorrows banished, and hope made to reign triumphant where fear and despondency held high carnival. —*Selected*.

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Highest Honors—World's Fair,  
—DR—

**PRICE'S**  
CREAM  
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POWDER  
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

## YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor.  
24 East Second Street, Chattanooga, Tenn.  
To whom communications for this department should be addressed.—Young South Motto.  
Nulla Venia Recusamus.

"Hitherto has the Lord helped us."—Samuel.

## Young South Correspondence.

I am so glad that verse comes in just now. It is exactly what every one of the fortunate people who attended the Convention at Mossy Creek feel like saying. Such a Convention as that was! I wish you all could have been there. The weather was perfect, the auditorium of that grand Baptist College a fit place for such a gathering, and the homes of the good people were ours for the time, and I am sure we left our hearts behind us. In all my life I never saw such profuse hospitality. Nothing was left undone that could in any way contribute to our happiness and comfort. Nobody shall ever say a word against East Tennessee before me as long as I live, and the sweet memories of those four happy days will go with me to the end of time. My home was with Mrs. Lloyd, and from the first moment I felt as if she and her daughter were old friends, so warmly was I welcomed, so cordially entertained. I enjoyed, too, the charming companionship of the two young lady teachers of Carson and Newman College, Misses Jackson and Phillips. I was so favorably impressed with all I saw and heard of Prof. Henderson's great school that I think I shall give him my boy bye and bye. It seemed to me the very best place for earnest students, and I hope many of this band will take advantage of its privileges.

I met a number of the Young South workers. Edith Roth and Nellie May Jackson were there from Nashville, and Robert Mountcastle brought me a dollar for Japan and the Orphanage. And there was Edith Hale, with whom I dined, and Theron Hale—but I must not begin to name them, or I shall never get through. So many said kind things to me about our work and their interest in it that I can certainly repeat our "Golden Text" from my heart: "Hitherto the Lord hath helped us!" Has he not opened the hearts of hundreds to our special line of thought and labor? Has he not moved the hearts of the children, and the grown up children as well, to labor, to sacrifice, to pray for the Young South? Let us sing, "Praise God."

We heard a great deal about THE BAPTIST ORPHANAGE the first day of the Convention, and I listened eagerly to every word, and my heart leaped with joy when I heard they were going to pay that dreadful debt during the next six months. Nashville will do a good share of the work, and I think there was enough pledges to lift the whole burden from the shoulders of those devoted friends who have carried it so long. Of course,

## THE YOUNG SOUTH

must have a share in that good work, for you see, if the whole debt is paid the "Young South Room" will no longer need our efforts. So with Dr. Folk's concurrence I pledged the Young South to pay

## SEVENTY-FIVE DOLLARS

in the next six months. You see I reasoned this way: You gave \$142 during the last Conventional year. Of course, as we have no "steps backwards," you are bound to do a little better this year. So I felt safe to say we would give that much from now until next March, and I feel quite confident you will make it \$100. Just think what it will mean to own that magnificent building, and to have all the

Baptists of Tennessee to depend upon for the support of the children. We can and will go on giving, but we can choose our own objects then. That "sick-room" that was so near some of our hearts, and needed comforts for the little ones, will come in, but now what we have to do is to lift our corner of this hindering weight. From this time on our Orphanage pennies will have this happy mission. See how fast you can send them in. I was disappointed that "Mamma Saunders" did not come to tell the ladies and children about the work, but Mr. Golden of the Third Church, Nashville, who is President of the Orphanage Board, stirred all our hearts. Ah! I beg you, pray with all your might that this debt may be met, and the hands of the Orphanage managers untied. It is such a great work. It must be given free course. Work on, then, all the Young South Bands, to this end, and may God bless your efforts!

I hope you read the account of the Women's Missionary Union in last week's issue, but I must tell you about our

## "BUSY BEES."

This is the little band over which Mrs. Cate, now gone to the heavenly country, presided, and her own little girl was one of them, and gave great pleasure by her sweet singing. Misses Lloyd and Peak have them in charge now, and through their skillful training, a lovely exhibition of what can be accomplished with even very young children was given. I wish I could give you the entire program, but I neglected to take it down in the press of the other business. A big boy announced each piece. I am sure he has the making of a model Sunday-school Superintendent in him. There were songs and choruses and recitations—all having some connection with missionary work, and if there was a flaw, a break of any kind, the interested audience was unconscious of it. We all felt so grateful for the privilege of seeing the sweet young faces, and hearing of the blithe voices so early tuned to God's service. I was especially delighted to see the boys take a prominent part, and I felt so proud to say to everybody, "The Busy Bees are a Young South Band." I wish there were hundreds more.

But I found a nice pile of letters awaiting my return home, and you are longing to look over my shoulder as I read them, I know. The receipts are very gratifying. Be sure to notice them.

The first I come to is a postal reading thus: "Received from the Young South by Laura D. Eakin, \$135.16 for Foreign Missions. Many thanks."

E. Y. MULLINS.

I saw Dr. Willingham in Mossy Creek, and he expressed great interest in our efforts to support Mrs. Maynard, and I told him I felt sure we would do better this year, and would soon send in her \$600 annually. Is it not so?

If all contributors were like the next one we would have no fears:

"You will find enclosed \$10, \$1 for the Orphanage and the rest to go for the Young South missionary. My little 'preacher boy' is well and full of fun, and I am still praying and hoping that God has chosen him for a minister, and that He will guide me in bringing him up, and give me the means to educate him and prepare him for this grand work. Pray for him and YOUR UNKNOWN FRIEND."

Isn't that glorious? I almost lost my breath when I saw the X on the bill. God will bless the earnest, praying mother. He has promised. Words fail me when I try to say how grateful we are for this timely help. An occasional big contribution encourages us all to pile up the little ones.

# IVORY SOAP

99 44/100 PURE

Those who think that imported soaps must be the finest, do not know that the materials for Ivory Soap are the best to be found anywhere. The vegetable oil of which Ivory Soap is made, is imported, almost in ship loads, from the other side of the world.

THE PROCTOR &amp; GAMBLE CO. CHICAGO.

But this beats the record for brief notes:

"God loveth a cheerful giver," it says, and inside was 50 cents. I divided it equally, and may God bless the giver!

Then comes a note from one of our Clarksville friends:

"I enclose 30 cents for the cause needing it most. Since I wrote last God has seen fit to call from earth my oldest sister, Lula Belle. I cannot tell you how much we miss her. She was such a bright, happy Christian. I wish I could tell you what a good sister she was, but I have not the words."

MARY RICE WARFIELD.

Our hearts go out in sympathy to this dear child. What a sweet comfort to know the sister is safe forever! Let us follow her sweet leading, for to be a "good sister" at home pleases our Father, and "being dead, she yet speaketh" to those who knew her blameless life. May the Great Comforter be very near those who miss her sorely. I am so glad to place the offering to the Japan credit.

The next is from Nashville:

"I enclose \$1 to be divided between our dear missionary in Japan and the little orphans. My greatest desire is to work for Christ and to teach my children to love and obey him. May God bless the Young South in this grand, noble work is the prayer of a CHRISTIAN FRIEND."

Our friends are standing by us this week, and they do not let their left hands know what their right ones are doing either. God knows, and we are so thankful for them.

Next we hear from Alpha:

"Here is a mite for the Orphanage, and I am so glad to introduce a new member. I wanted so much to attend the Convention, but I could not. 'Earnest Willie' is with us. He said he saw you at Mossy Creek. We will come again soon, and in the meantime we pray for the Young South work."

MARGARET NEWMAN,

ELSIE WOOD.

I was very glad to meet "Earnest Willie." What a brave spirit he carries in his frail body. It was wonderful to me. We are so glad to welcome Elsie.

Here's our Watertown children again: "Enclosed find \$1 for the Orphanage."

We wanted to send it before the Convention, but waited to get more. Mammy expected to be with you at Mossy Creek, but was unable to do so. We enjoy your short comments on the Sunday-school lessons. Don't you think the one about Ruth a beautiful one? 'Ruth's Choice' was so full of persistent devotion to Naomi and Naomi's God.

RUBY AND FRED WATERS.

Yes, that was a sweet lesson. I enjoyed teaching it to my little ones. We count on these earnest little workers, and we are so sorry their dear mother could not be with the devoted women in the Mossy Creek meetings, but she will share in the blessing by reading what was done. This dollar will help that "debt-lifting" so nicely. Work on!

Then come those irrealizable little Germantown people. Just hear them: "We send you 25 cents to be given

to the Young South missionary. We earned 15 cents of it picking peas, and brother gave us 5 cents apiece."

RAN AND SYDNEY STRICKLAND.  
"I am quite a little girl, but I go to Sunday-school, and with the help of my mother and grandmother I have earned 20 cents, which I send to you for the Young South missionary."

FRANCIS COOPWOOD.  
"I send 20 cents to be given to our missionary."

AGNES KIRBY.  
"We send 25 cents from each of us to be appropriated to our work in Japan."

ARTHUR AND MARY BACON.

"Please give my 10 cents to the Young South missionary."

JOHN LIPSEY MILLER.

And the teacher sums them up: "My little class have made up \$1.30, which I send to you. All in the class are quite small, and I think they have done well. Nearly all of them earned what they said, and I feel proud of them."

STELLA STRICKLAND.

So am I! But I can't make it count up but \$1.25. I'll credit the nickel to the teacher. Come again! You are ever welcome.

Now I must stop with the Covington letter still on the desk; but let me tell you a charming bit of news. It will be accompanied next week by just the loveliest letter from our dear Mrs. Maynard. It came just too late for this number. Look out for it. Hoping you will do your "level best" this week, yours most sincerely,

LAURA DAYTON EAKIN.

## Receipts.

Received from March 29, to October 1, 1895	\$204.65
Already acknowledged since October 1, 1895	30.00
JAPAN.	
"An Unknown Friend," Tenn.	1.00
"A Christian Friend," Nashville	.50
"A Cheerful Giver,"	.25
Mary Rice Warfield, Clarksville	.20
Ran and Sydney Strickland, Germantown	.20
Francis Coopwood, Germantown	.20
Agnes Kirby, Germantown	.25
Arthur and Mary Bacon, Germantown	.50
John Lipseley Miller, Germantown	.50
Miss Stella Strickland, Germantown	.10
Robert Mountcastle, Mossy Creek	.50
Willie Maynard Townsend, Covington	.25
ORPHANAGE.	
"Unknown Friend"	1.00
"A Christian Friend"	.50
"A Cheerful Giver"	.25
Margaret Newman and Elsie Wood, Alpha	.51
Ruby and George Waters, Watertown	1.00
Robert Mountcastle	.50
Total	\$291.21
Now in treasury:	
For Japan	\$29.20
For Orphanage	15.51
For S. S. Board	7.50
For Mexico	.50
Total	\$52.71

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WORKS  
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In curing torturing, disfiguring, humiliating humours of the Skin. Scalp, and Blood when all else fails.

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**STARVING** won't cure Dyspepsia. You need nourishment, and to get it you must make the stomach and bowels digest your food; that is what

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are for. One after each meal, and the most stubborn case of Dyspepsia (and that is everything) will disappear. White wrappers if constipated, yellow if not.

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Kingston, New York.

#### RECENT EVENTS.

REV. M. P. MATHENY has bought out the *Western North Carolina Baptist*, published at Waynesville, N. C., by Bro. Boone, and of which Bro. J. D. Jenkins was the editor, and will move it to Asheville. We wish for it and him much prosperity.

At a meeting of the Board of Trustees of the Baptist Co-operative School located at Rockwood, Oct. 22nd, Prof. J. H. Langston, Jr., was elected president of the institution, Prof. B. Y. Searcy and Rev. Lucius Robertson retiring from the faculty.

MANY of his old friends in Tennessee, where he was pastor for some years, will be glad to know that we met Rev. E. Allison at the Western North Carolina Convention last week, and that he seems to be doing quite well in his North Carolina home. He is pastor of four churches, into which he baptized nearly 100 last year, and appears to be happy in his work.

THE walks of the Tennessee Centennial Exposition will be constructed of asphalt. Broken stone, gravel, wood, sand and tanbark have been tried before. Nothing makes a more perfect surface than asphalt. Heretofore it has usually been deemed too expensive for exposition purposes, but the Centennial management has succeeded in securing the splendid material for all of its extensive system of walks and drives, and that of itself will be a feature.

AND now the *Texas Baptist Standard* joins the procession and comes out as a sixteen-page paper. When so many papers a year or two ago were changing to the folio form the *Standard* announced that it proposed to continue the old form. It found, however, that it could not resist the pressure. We are glad to see that Dr. Cranfill has sense and grace enough to change his mind when he finds out that he is in the wrong. Always bright and breezy he shall expect the *Standard* to be still more so in the future.

THE Tennessee Centennial Exposition will open Sept. 1, 1896. The main body of the show will be twenty buildings of from 40,000 square feet area to 125,000 square feet area, constructed of wood and staff, each one a lesson in architecture. There will be lakes, one of fifteen acres, a running stream and an overshot water-wheel; at least five specially attractive fountains, one operated by electricity and four designed by artists of wide reputation, and many smaller ones. The electrical effects will embrace the latest inventions in displays, among them being a crown of incandescent lights revolving upon a steel tower 300 feet high and spelling the words, Tennessee Centennial, 1896.

Our field editor, after spending a week with his family at Trenton, Ky., started eastward, and at Schochob, Ky., found Prof. Borthick, as usual,

**DR. W. J. MORRISON,**  
DENTIST

202 N. Union Street, Nashville, Tenn.  
Telephone 222

conducting a very successful academy, with a goodly number of pupils enrolled. Sam Jones' meetings have closed at Hopkinsville. Pastor Nash of the Baptist Church at that place came to Adairville, Ky., where he was assisting Pastor Lipsey last week in a meeting. Thence he came on to Orinda, Tenn., where he found Bro. Ogle of Rutherford county assisting Pastor Burnett in a meeting in which they were having a good time. At the same time he learned that Bro. Gilliam of Watertown was assisting Pastor Robertson in a meeting at Bethlehem, Robertson county, Tenn. Thus the good work goes on and keeps our pastors busy. He says Ogle preached an excellent gospel sermon last Sunday to the Orinda people on the new birth.

At the last meeting of the Council of the South American Evangelical Mission it was decided (D. V.) to send Dr. Bremner of Toronto to the South at the beginning of the New Year. He will be accompanied by one or more young men as the Lord may open up the way. It is the intention of the Council that Dr. Bremner shall establish a home in Buenos Ayres or Monte Video for the reception of missionary candidates, where the language may be learned, and from which, as they are found ready, they will be sent out to different stations in the Republics of Uruguay, Paraguay, Argentine, Bolivia and elsewhere in South America. At the same meeting applications from several most promising men and women were considered. It is trusted that the Lord will speedily make it possible to place all who are suitable of those who offer in the field. This is a time of opportunity for the South: the "fields are white unto the harvest," and many laborers are praying to be sent there. Deputation speakers will gladly be sent by the S. A. E. M. to any church desiring it. Apply to the Secretary, Rev. J. McP. Scott, 4 Simpson Ave., Toronto, Canada.

#### \$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

To those who subscribed to the First Colored Church, Chattanooga: I take this method to acknowledge receipt of \$10 from Dr. R. R. Acree of Knoxville through Dr. R. B. Garrett. Dr. A. sends for himself and for Bro. Peter Brakebill. I shall be glad to have any of the brethren send their subscriptions to Dr. Garrett.

Chattanooga, Tenn. M. VANN.

#### Appointments.

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

Denmark, Saturday night, November 2, M. B. Burton.

Maple Spring, Sunday at 11 a. m., J. D. Burton.

Mercer, Sunday night, T. E. Mercer.

Whiteville, Monday night, G. T. Webb, J. M. Pettigrew.

Mt. Moriah, Tuesday night, November 5, L. R. Phillips, Whiteville.

Somerville, Wednesday night, November 5, J. M. Hillard, Somerville.

## Timely Warning.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Now, brethren, may the Lord help you in forwarding this good work.

While thorough in action, Ayer's Pills strengthen rather than stimulate the excretory organs. Leading physicians recommend them because they are free from calomel or other injurious drugs, being composed entirely of the best vegetable aperients.

Thirty-seven years ago C. P. Barnes and Bro., Louisville, Ky., commenced making and selling Gold Engagement and Wedding Rings. In that time they have sold thousands upon thousands of them and every one has proven satisfactory. If you wish to order a Ring write for their Ring Catalogue and Size Card and they will send it with pleasure.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

## Here is Another One.

## WHY NUMBER TWO.

A Companion to  
**WHY THEY DID NOT JOIN THE METHODISTS.**  
BY O. L. HAILEY, D. D.

Rev. L. Carley of Mississippi reviewed "Why" etc., and his letters with the replies make up this valuable tract. It is vigorous, crisp and incisive. The first tract is a defense of Baptist positions. This one exposes the weak points of Methodism. Authorities are quoted. These two tracts are destined to modify Methodism. Many are made Baptists, and others kept from Methodism by reading them.

"The biggest books of their size I ever saw."—*Paul D. Finson.*  
"The best thing of the kind I ever saw."—*Rachel Waggoner.*  
"The booklet shows up and brings out doctrine."—*Seaborn Baptist.*  
"It is a dead shot to Methodism."—*Baptist Helper.*  
"We most heartily commend the booklet to all and whomsoever and the rest of mankind."—*Baptist.*  
"A Methodist on reading 'Why No. 2' ought to be ashamed of Methodist inconsistencies."—*J. H. Weber, D. D.*  
"I don't blame the Methodists for not letting you into their columns. I would not have done it, if I had been them."—*J. L. Johnson, D. D.*

Complete Catalogue of religious books free.  
**J. R. GRAVES & SON, 308 Second Street, Memphis, Tenn.**

#### A CHANCE FOR WOMEN TO MAKE MONEY.

I see so many men giving their experience in the Dish Washer business, that one would almost think the men had "taken to washing the dishes." But ladies can do just as well as men. I have been devoting my time for over a year to selling Climax Dish Washers. My husband has aided mornings and evenings, and we have cleared over \$5,000 in a year. The trouble with people is they won't try new things, and so let the golden opportunities pass. Every family wants a Dish Washer, and any one can sell them if they try. I do not canvass at all; people come or send after Washers. I have examined all the Dish Washers made, but the Climax has no equal. You can get complete instructions by addressing the Climax Mfg. Co., Columbus, Ohio. I want ladies everywhere to try this business and let us hear how they succeed.

A READER.

Men's Shoes, all grades, best goods and lowest prices. C. B. Horn & Co. 206 Union Street.

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A practical school of established reputation. Pupils then recommended to the College. Write for Free Catalogue. Address: **A. W. JENNISON, President.**

All lamps smell, if they do not smoke, with wrong chimneys. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

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To fill your church with interested people is the way to have a healthy treasury. This is easily done by using the masterpieces of the world to proclaim the gospel to the eye as well as speak it to the ear. Everybody sings the gospel from the lantern screen.

Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read this hint, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue no cents.

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16 Beckman St., New York.  
Branches: 34 Washington St., Chicago; 106 La Salle St., Kansas City (Mo.); 415 East 12th St., Minneapolis; 124 Hennepin Ave., St. Paul; 700 N. W. 2nd St., San Francisco; 60 Leary St., Portland; 411 Cong St.

#### GOD DOES COMMAND

that all we do in the affairs of life must be done with an eye single to His glory. To please Him we must impart to others anything we have that may save them from intense and continued suffering. A sincere conviction of my duty to my fellow men impels me to advertise my Oil Cures for Cancers, Tumors and Malignant Diseases. To do this and avoid all appearances of exaggeration I know of no better way than to publish every week reports which I receive from my patients. Thousands are being cured, but some die. We give reports from both classes. For price of Oil and particulars, write for book—sent free. Address: **DR. D. M. BYE, 170 N. Illinois St., Indianapolis, Ind.**

Union Deposit, Pa., July 30, 1895.—*Dr. D. M. Bye, Indianapolis, Ind:* Excuse me for not writing sooner. Enclosed you will find \$7.50 due you for the last month. Aunt is well, and the sore is nearly healed. She is so glad the cancer is gone. She had awful pain in it before she used your Oil. It was through the *Religious Telescope* that we found out about your Oils. We are very grateful to you for what your Oils have done. Yours truly, **LIZZIE PARTRIMORE**

Buena Vista, Ark., July 20, 1895.—*My Dear Doctor Bye:* I was waiting to see if the tumor on my husband's face would again make its appearance. I am happy to tell you the tumor has disappeared, and not even a scar is left on his face. I never was so happy in my life! I do wish you could have seen him before I commenced your Oil treatment. And to see him now—his face is as clean as any one could wish, and he is looking better than he did ten years ago, so say all his friends; and we all feel thankful for the restoration of my husband, and I pray with all my heart that God will continue to bless your good work.

Mrs. A. C. Ross

#### TOO LATE.

Midway, Ky., Sept. 18, 1895.—*Dr. D. M. Bye, Indianapolis, Ind.:* Dear Sir—It gives me much pain to write and inform you of the death of our dear mother, which occurred on last Sunday evening, about seven o'clock. No one who did not see her does not know how much she suffered. The cancer seemed to have gone to her stomach and lungs. We can not speak in too high terms of your Oils. They gave her more ease than anything she ever used. As for curing her, we think her case was beyond any treatment. Please accept our thanks for your kindness and sympathy in our behalf. Very respectfully, **G. W. MITCHELL.**

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 St.

# 500

## "Gospel Voices" Given Away.

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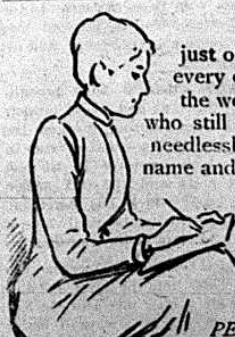
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just one out of hundreds that are coming in every day. We publish it for the benefit of the women who read about **PEARLINE**, but who still keep on washing without it, in that needlessly hard and wearing way. We omit name and address, as requested:

"Now I will tell you how I came to use your **PEARLINE**. We have taken the *Ladies' Home Journal* for several years. Three and a half years ago, every time I picked up my 'Journal' to read, the first thing I would see was your advertisement and picture of **PEARLINE**. I got so tired of looking at it that I said I would get a package and try it. The result was, when the package was gone I bought another package, and so I have done ever since. I never think of going to wash clothes since, without my **PEARLINE**. I have recommended it to quite a number of people, who are now using it, just from my recommendation. I have just written this to you to let you know how highly I prize it. I don't want my name and address to go before the public."



**PEARLINE** I got so tired of looking at it that I said I would get a package and try it. The result was, when the package was gone I bought another package, and so I have done ever since. I never think of going to wash clothes since, without my **PEARLINE**. I have recommended it to quite a number of people, who are now using it, just from my recommendation. I have just written this to you to let you know how highly I prize it. I don't want my name and address to go before the public."



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The Land of the Sky.

### Agricultural Notes.

Interest in the subsoiling question is increasing. The fall is a good time to subsoil.

Make it a point to always grade up the stock. Quality and early maturity are important factors in making profits.

The impression is gaining that no other plant will yield more fodder to the acre or give food which can be fed with more satisfaction to the stock than sorghum. It is good with the seed on for fattening horses, cattle, sheep or hogs. Cut, handle and stack it much the same as hay.

One secret of successful farming lies in the ready anticipation of what each season's work is to demand of the farmer, and it is in the doing of many things out of season, as some short sighted people would look at it. Try to transfer a part of the spring work to the fall and winter months.

There is a continual advance in the nature of methods which might be made available for general use, but the actual appropriation of these methods to their own personal use by farmers in general is a matter of slow growth. It is well to be conservative, but wrong to be old foggyish.

Every bushel of grain, unnecessarily fed to stock, whether it be to fatten or to carry through the winter in good shape, is wasted, and whenever fodder crops can be used as feed for the animals it should be done, as the grain can be otherwise disposed of, and an increase made to the returns from the farm.

Last year's experience with the preparation and feeding of corn fodder is almost worth the loss of last season's crop. It insures an abundance of substantial rough food for the future to this country. There is no reason why there is not a winter's comfort and a winter's profit in the fodder of the worst corn fields.

It is reported that a Russian now in this country has said that capital is ready to take up crops, caps, stalks, hulls, seed, oil cake, and everything to the sunflower as soon as it is ready for the market. Why can not it be made one of our best paying crops? It grows everywhere, and with half a chance.

The subsoiling idea has brought new converts this year by the heavy rainfall in Kansas. Instead of the subsoiled lands being washed away, the water readily found the immense reservoir underneath, and the soil was not disturbed in its place; in fact, there was greater loss to lands plowed in the usual way.

The successful farmer is the man who has a good business education. He uses business like methods in his daily practice only by force of discipline administered at some earlier period in his life. The man who takes a course in the modern business college goes out into the world with his eyes opened and his wits quickened.

Recent experiences have brought home to the rank and file of farmers what had been asserting itself in the minds of but the few—that advance in practice which preserves in the best form the straw and the stalk which bears the grain which has heretofore constituted, virtually the total value of the great field crops of the country.

Drainage is beneficial to most land to draw off water from the lower soil and admit the air, which increases the fertility. Such soil is always in better condition, early or late, for plowing and for plant growth. A good, long tile running toward the barn can be tapped for a tank for stock water, often, and give a clear, cool running stream all summer, even when the fields are dry and dusty.

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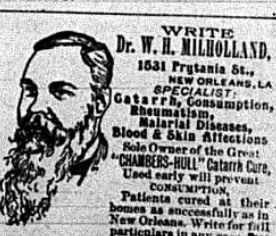
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"We are not much versed in the use of commercial fertilizers in our section," writes Mr. Geo. W. Fry, our Grundy county, Mo., contributor, "but we are apparently coming to it, or at least will be compelled to in the near future, if we expect a profitable return or use of land and labor."

A Chicago commission concern sent out 700 bids for winter wheat in the country southwest of Chicago and received no offers, says an exchange. Another house which made 5,000 offers received only 15 carloads. Farmers do not feel like marketing their wheat at present prices, and are generally holding for better prices.

In wet soils the salts are washed below the feeding range of our standard crops; when they become dry again for a considerable period these salts are gradually worked to the surface. The green fields of the West this spring were a striking evidence of the good effects of last summer's drouth. Long drouths improve soil conditions.

Many practical farmers claim that two-fifths of the feeding value of corn is in the fodder. A Nebraska farmer, after careful experiment, says that his 120 acre corn field, on which no ears formed last year, having been cut up green, shocked, made fine and fed to fattening steers without any grain ration, netted him \$1,700, or more than \$14 an acre.



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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.

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CANCER.—Dr. John B. Harris, of Fort Payne, Ala., cured us of Cancer: N. D. Johnson, 41 S. Broad St., Atlanta, Ga.; J. S. Kline, Minden, La.; Seville Liles, Leonchoma, Miss.; W. W. Danney, M. D. Lodi, Miss.; Mrs. Jas. O. Bryan, Mexico, Mo.; N. R. Phillips, Tax Collector Dale Co., Ala.; Argus, Ala.; A. C. Sharratt, Summerville, Ga.; J. W. Russell, Bishart, Georgia Heights, Fla.; W. A. Retherford, Lincoln, Ind.; Z. T. Watkins, Forsyth, Ga. Each of us cured at home. Need three two-cent stamps to Dr. Harris and get book and literature. His home treatment cost from \$20.00 to \$25.00.

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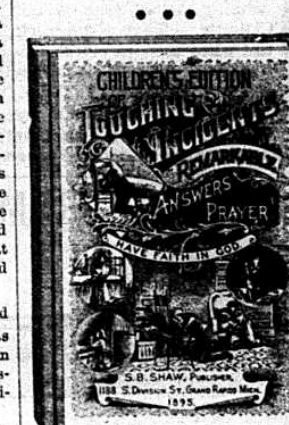
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 Consolidated August 14, 1895.

**SPEAKING THE TRUTH IN LOVE.**

Old Series, Vol. LIX.

NASHVILLE, TENN., NOVEMBER 7, 1895.

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

## CURRENT TOPICS.

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

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

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

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

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

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

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

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

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

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

## Travels in Greece.

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

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

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

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

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

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

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

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

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

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

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

All this part of Greece has been an  
 island for about two years, made so  
 by the cutting of the ship canal across  
 the isthmus. The canal connects the  
 Gulf of Corinth with the Saronic Gulf  
 and shortens the journey from Patros  
 to Athens by water by 202 miles. The  
 idea of cutting this canal was serious-  
 ly entertained by Julius Caesar, and  
 was actually commenced by Nero,  
 traces of whose work are still visible.  
 The present canal was begun in 1881  
 and completed in 1893. It is 3½ miles  
 in length, 100 ft. in breadth and 26 ft.  
 in depth. The height of water in the  
 east and west sea being nearly equal,  
 no sluices were required.

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

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

We now take carriages to visit some