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SEE OUR GREAT BIBLE OFFER ON PAGE 15.

Baptist and Reflector

Published every Thursday. Entered at the postoffice at Nashville, Tenn., as second-class matter. NASHVILLE, TENN., JULY 16, 1896. New Series, Vol. VII, No. 47

CURRENT TOPICS.

The widow of the lately deceased Baron Hirsch has donated \$20,000,000 to be employed in furnishing transportation for Russian Jews to the Argentine Republic, South America.

A recent tabular statement, by a great railroad corporation, of the casualties occurring on its line for the last five years and of the causes of these, reveals the fact that 40 per cent of all accidents were unmistakably caused by failure in duty on account of intoxicated workmen.

The Independent is the authority for the statement that Louisiana is so far behind the rest of the country that a woman cannot by law be a witness to a will in that State.

The daily papers have had a great deal to say about the A. P. A., opposing and belittling that movement in every way possible, ostensibly on the ground that it is a secret political organization.

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SAYS THE TENNESSEE METHODIST OF RECENT DATE.

"Mrs. Cleveland, assisted by Miss Morton, the sister of the Secretary of Agriculture, has undertaken the task of promoting Sabbath observance among the official circles and fashionable society 'set' of Washington.

One of the most remarkable political conventions which ever assembled in this country was the Democratic Convention which met in Chicago last week for the purpose of nominating candidates for the offices of President and Vice-President.

Fortunately, this is not a hard task. The Bible is largely written biographically, and we naturally remember that which deals with men better than that which deals with events.

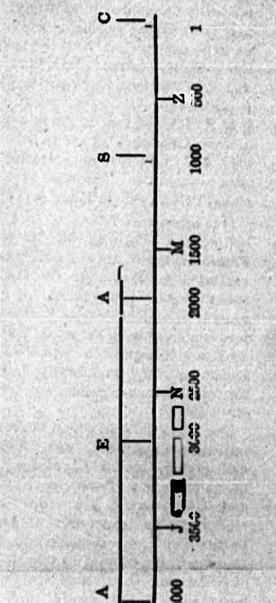
The Tempest of the Soul.

When the wild winds sweep O'er the ocean deep, And rough and boisterous the heaving waves, 'Tis like the storm of the soul.

The Study of the Bible in Spots.

The Bible is a library in itself, covering a span of more than 4,000 years. Few can study all of its books in detail, for few have the time or the facilities to do so.

ham, Moses, Solomon, Zerubbabel and Christ.



So simple a chart as this will help me much to locate events in Bible history. For example, if I am studying in Genesis, I will be somewhere after Adam and before Moses.

may be sure that man or period is.

Once more. It is also a general principle that in proportion as you find miracles multiplying, in that proportion is the period an important one. I find very few Bible readers have any idea that in the sacred history there are centuries in which we have no miracles at all. They have a general idea that the Bible is "chuck full" of miracles. So it is, in spots. But often there are long intervals in which no miracles occur. In the whole book of Genesis, covering, as we have seen, about 2,300 years, there is not a single miracle wrought by the hand of man, and (excluding the miracles of creation) only about an average of one a century wrought by God. If, then, you find in any part of the divine record that miracles multiply, you may be sure that you have before you an important period. Now apply these two principles to the Bible, and you will soon find that there are four very important periods. The first of these is that of Abraham. In the first place, many chapters are given to his history, and in the second, miracles are seen to multiply. Now what is it that makes this period so important?

It is because at this time God was calling out him who was to be the Father of the Faithful, and was revealing himself to him. On that account the story expands, and is given to us in considerable detail. It therefore behooves us to see to it that we become well acquainted with this, the beginning of the Patriarchal period, for on it much depends, and from it much flows.

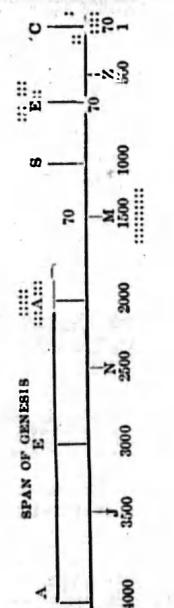
The next period in which we find the narrative expanding, and miracles multiplying, is that of Moses. The books of Exodus, Leviticus, Numbers and Deuteronomy are devoted to Moses and his leadership of Israel. In this period, miracles become very abundant, much more so than in that of Abraham. How many miracles are there in the Mosaic period? I do not know, but if you will multiply the daily gifts of the manna by 40 you have 12,120 for this alone. Now why is this Mosaic period so important? Because it tells of how God took his people out of bondage and brought them into their own land, and of how he gave to them the Law, and all that system of typical rites and ceremonies which told of the character and office work of the Savior of the world. Tabernacle, Sacrifice, High Priest, all spoke of him who was to come, of which they themselves were only the types. This is why the period is a most important one, and one that we should see to that we become well acquainted with. Indeed, of all the historical periods of the Old Testament, this one is by far the most important. No Bible student can afford to be ignorant about this marvelous stage of Mosaic legislation and national experience.

The third important period is that of the prophets Elijah and Elisha. Here again we find the narrative expanding, and at the same time we find miracles multiplying. What is it that makes this an important period in Bible history? The fact that at this time God was calling his people back from their idolatry under Jezebel, and was again establishing the worship of the true God. How successful this movement was, is apparent from the fact that when Elijah began his work, it was not safe for a prophet to walk at large, but when Elijah got through there were schools of the prophets, and their students could go through the land as they wished.

The fourth period of importance is that of the advent of the Savior. This is apparent again from the fact that much space is given to it, and that no more miracles multiply. How

many miracles were there in this period? We know not, but there were days in which probably hundreds of miracles were wrought by the Master. For at times it seems as though all who came were healed by Him, and this meant great throngs. We need not dwell on the reason why this period was important, for all know that already. This period is by far the most important of all, for to it all others converge, and of it they speak more or less distinctly, by prophecy or type and symbol.

It is a remarkable fact that periods two, three and four all lasted about 70 years. That of Moses, through his life and the life of Joshua; that of Elijah through his life and the life of Elisha, his successor; and that of the Messiah through his life and the lives of his apostles. Thus they are easily remembered. If now we indicate these facts on our chart, marking miracles by dots, it will look as follows:



But before we close this article we must give our readers some hints as to the books that will help them in this "spot study" of the Bible. For the first and second periods, I would commend two books called "Ages before Moses" and "The Mosaic Era," both by J. M. Gibson, D.D., and both bound in one volume. They are most capital. For the third period, get Dr. W. M. Taylor's "Elijah the Prophet." For the fourth, get Stalker's "Life of Christ" and "Life of Paul." All these are small and cheap books of first rank as regards their value to the student. Four dollars will procure the whole of them. If you cannot get all at once, then begin with Christ; take Moses next, and Elijah last. When you have studied these periods you will have a very good idea of the most important epochs of Bible history. You will then be ready to go on to other periods, as you have time and opportunity. Such are the times of Isaiah, or of Nehemiah, in which there is much that is most interesting and profitable as well. But be sure to begin with those that we have suggested, for they are the most important.

New York.

Notes and Comments.

BY REV. J. C. HUBB, D. D.

The Bible is singularly reticent about some matters as to which many people are naturally curious. When a certain unknown man asked our Lord the direct question, "Are there

few that be saved?" the Master gave him no direct answer. The reply was "Strive to enter in at the [strait and narrow] gate; for many, I say unto you, will seek to enter in and shall not be able." Luke xiii.23,24. In John xvii.12 our Lord plainly tells us that Judas Iscariot was lost, and, so far as we know, Judas is the only historical human being mentioned in the Bible, of whom we are Scripturally authorized to say this. Would it not be wise for our preachers now-a-days to imitate theretofore which the Bible so conspicuously exhibits on this point? I must confess that I have sometimes been shocked at the gibbous with which some preachers will publicly, and by name, consign particular individuals to hell. Those preachers are not ignorant men, but educated pastors who ought to know better.

Some years ago, a distinguished preacher of my acquaintance publicly consigned Mr. Charles Darwin to hell, because he wrote "The Origin of Species." Some time afterward, I happened to be in company with that preacher when, in the course of conversation, the subject of "evolution" came up. The preacher said: "Well, I've heard and read a good deal about that subject, but I never knew what it was all about. I wish you would tell me what evolution is." Being pretty fresh from the study of Darwin, I gave him a brief statement of the main points of "The Origin of Species," when he said with some surprise, "Well, for the first time in my life, I now know what evolution is." And yet he had publicly sent Mr. Darwin to hell for teaching it! You must do your own commenting here.

In the New Princeton Review a distinguished writer alludes to a custom which is better in the breach than the observance. He says: "It is rare in the orthodox churches to see anyone even bend the head or close the eyes while the minister prays. In many churches all the congregation sit bolt upright and stare at the man in the pulpit, or look around." I do not know what churches are meant, but if they are "orthodox" in their creed, they are far from orthodox in their behavior. Such behavior is not common among "orthodox," nor among any other churches in this latitude. I was once invited to attend a large ministers' conference in a great American city. It was the custom to open the conference with prayer. I was a little late, and approaching the door, which was ajar, I heard the voice of prayer. Pausing, and looking in, I found that a distinguished preacher and college president was leading in prayer. He was standing, but the great body of the preachers were sitting, and not a few were gazing about as unconcerned as members of Congress when the chaplain is praying. The standing posture and reverent tones of the distinguished brother who led the devotions (?) were about the only signs which indicated a praying assembly. I had never seen it in this fashion, but, new as the scene was, it did not edify me. That conference was not held in a Southern city.

In 2 Chronicles xxiv:21, we read: "And they conspired against him, and stoned him with stones." Zechariah had simply pointed out the sin of which the people were guilty, and had told them that they could not prosper. Whoever means to be faithful in preaching the truth may as well make up his mind beforehand that he will sometimes give offense to some of his hearers. Was any faithful preacher always in good repute with every member of his congregation for a long series of years? Richmond, Va.

The Reign of Terror Among the Armenians.

During the last two weeks I have visited six or seven places in Asia Minor, seeking reliable information on the present condition of the Armenians. No words can portray the terrible state of affairs. I have just received the following letters:

"Last week I gave you a brief account of the situation in those provinces as it appeared to us then. Additional information not only confirms the presentation made then, but emphasizes the unfavorable aspects of it.

"This morning I had the examination of a number of villagers from a center called Terjan. Their stories were sad ones, and their very appearance was an eloquent appeal to charity. They came a distance of 18 hours across two mountain ranges deep in snow. One man, who represented a village, and who, prior to the massacre, was comparatively wealthy, and whose house was always open to all comers, was now covered with rags. Through the holes in his thin cotton shaboons (a kind of loose trousers) could be seen his bare limbs. Great rents eight and ten inches long were not even sewn that his bare body might be covered. You could not suggest a more mosgor covering, if instead of wintry blasts he had to contend with August heat. A leader of another village, dressed somewhat better, touched our sympathy in a different way. He was a giant in stature, but had been so cruelly cut to pieces by the swords of his Majesty's soldiers that both arms were crippled.

"They had come that long distance to know if we could do anything to ameliorate their present condition. They need everything that a human being can need. They all sleep in straw and hay. No mattresses or goryngs (quilts) were left. The way they manage for the night is this: First, straw is thrown down, when all but one lie down as thickly as possible. This one then covers the rest with straw and then crawls in as best he can. For 40 days some of the villages were plundered at intervals by the Kurds. In the case of one village, all who escaped the sword fled to the mountain and remained there three weeks, not daring to return to their homes. They had nothing in the line of clothing but what they happened to have on when the raid was made. The weather was bitterly cold, and during these three weeks 20 children were born, not one of whom survived the mountain exposure. From those villages 10 girls were kidnapped, not one of whom was returned. The Turks and Kurds are after virgins. Brides are more exempt from violence of this character. In the 32 villages composing the Terjan group, there is not an unmarried girl over eight years to be found. The Armenians felt obliged to have them married as the only possible means of saving their daughters out of the hands of these devilish brutes. But even if this were all, these poor people would take up the broken thread and begin life again. They continue, however, still to live under the anxiety and terror of daily threat. They never retire with the assurance of being left unmolested until morning, and they never rise with the assurance that they will see another night. They dare not go from one village to another. Their women hardly dare go out of doors. They are in the saddest bondage. They man dare call his wife his own, nor protect his daughters when these murderers come. The Kurds, and in some cases also the regular soldiers, come to the village and settle down in it for days. They demand whatever they want and it must be forthcoming. Often villages that have escaped being plundered in

the regular way are impoverished in this way.

"Some weeks ago money sent out by the Sultan to be distributed among the plundered people was carried by mounted soldiers to its destination. In the case of one village to whose lot fell two mefeds (less than \$1.75), five mounted soldiers, after having deposited this megalimous contribution into the hands of the proper authorities, settled down upon the village, demanded the best food available for themselves and horses, and remained 12 days.

"In some places the government compelled the robbers to return part of the plunder, then sent tax collectors with soldiers to collect taxes. These poor people were compelled to sell what was returned to them to pay their taxes. In the case of one poor fellow who had not a para to give, they tortured him. Slipping a chain around the small of his back in such a way that it would tighten when drawn, it was then thrown across a beam high over the man's head. He was then pulled up, and taxes were demanded. He protested that he had no money nor any way of providing it. All this time the pressure was becoming so strong that he was suffering agony. After submitting him to this torture for some time he was lowered, the blood streaming from his mouth and nose.

"These things are going on now, although the reforms are supposed to be put into execution. I could tell you of modes of torture that one cannot write about, and so diabolical and indecent that one could not listen to their recital without blushing for shame. These poor people are like frightened sheep without a shepherd, momentarily expecting the wolf. The way they look into one's face and ask, "What is to become of us?" is enough to melt a heart of stone. The entreaty depleted on their countenances as they intently look into your eyes for at least a shadow of hope, is so touching that one cannot endure it. The most trying experiences in all this relief work is to sit and listen to these poor fellows when one cannot give a ray of hope. The nervous strain is sometimes so intense that one retires from these interviews completely exhausted.

"There is one thing that helps, perhaps, more than anything else, to make our work light and enjoyable, and that is the evidently sincere gratitude of all to those who have contributed this help, and their deep appreciation of the American missionaries in their behalf."

"One day I saw a young girl in the street weeping bitterly. I inquired what the trouble was and found her father, who had been imprisoned after the massacre, was released a short time ago, but had just now died with fever. They had not a yard of cloth to cover his body with before he was put into the grave. (The people now bury their dead in this way: The cheapest cotton cloth is stretched from head to foot and tied at the neck and ankle.) Nor was this all. There was no one to carry the father to the grave. All their relatives had been killed. Their home was plundered and torn down, and they had taken refuge in an old house in a strange neighborhood, and they must pay some one to carry the body away. I gave them nine piasters (35 cents) for the funeral expenses. I visited the family later. A sanitary inspector would not permit animals to be kept in such quarters if they were to be used for food. The walls were of mud. There were no windows, and light and air could come in only at the door. The floor was earth. An elevated platform of boards, 12x15 feet, as one end of the room was upon wha-

the family slept. They were all widows. They had not a dish in which to cook food. I gave a copper kettle costing 15 piasters (about 60 cents). I took the precaution to have "American" written on it, that the government might not seize it for taxes. Warm food is so much needed, yet the people subsist almost entirely upon coarse market bread. Our Bible women took me to see a number of most deserving cases. The first visit was to the home of an Armenian, formerly wealthy, but now destitute of everything. The father had hidden above the door on the day of the massacre. I saw the stains of blood as it sank in the boards where he was hacked to pieces. The lower part of the house had been taken by the government as a stable for horses. I spent the whole morning going about. There was little variety either in sight or stories of misery. The last family I visited had also been wealthy. The father is a butcher but his trade is forbidden to Christians these days. Soldiers were quartered in the living room and the family were living in the stable. The soldiers had torn off all the wood work for fuel. The baby of this family was saved in this way: A little Moslem boy told a soldier who was about to run it through with a sword that it was a Moslem baby.

"One day a dear old woman who works for us occasionally came up through a pouring rain. Her usually happy face was swollen with weeping. Her son, a young man of 25 years, had the fever. She had nothing with which to get medicine or food or fire, and there he lay delirious. I felt so happy to be able to help her. She said, 'I had no one else in the world to go to,' then added simply, 'Oh yes, I went to the Lord first, and then came to my sisters up here.' The young man has since died though Dr. Shepard saw him. The widowed mother, wife and mother-in-law are thus deprived of all means of support, besides a number of orphan children.

"The young lady teacher who has worked with me faithfully all the winter making comfortables, is now very ill. She is the sole support of the family, consisting of a blind father and a feeble old mother. It was she who helped us care for Miss Lovell, and who is our 'stand by' in all work.

"We had commended to make some headway in the relief work when the surrender of Zeltoun opened an incalculable amount of work. From 800 to 800 came here at Marash. In one party 20 were frozen and their bodies eaten by wolves. The village officer found, back of our house the victims of human wolves. Their reception as they arrived in Marash was a shower of stones from the bands of the mob. They were driven to the church, the young women were carried away, the men beaten, the government refusing to protect them and would not allow food to be given them. One might think that their cup was overflowing already, but it seems that even a remnant is not to be spared. Soon after their arrival a pernicious form of dysentery broke out and the people died like flies after a frost. We turned two school buildings into hospitals and the best people in the city were there to help. Then to crown all, the typhus fever came. We have two very good doctors, but both contracted the fever and have been critically ill. The theological student, of whom I wrote as being so tortured in prison, was released just in time to oversee the work among them. He also took the fever and his life was despaired of. A colporter, several teachers, a village preacher—in fact all who were near them—have been stricken down. The disease spread in the city and is sparing no one. There was a Greek

army surgeon, but he was ordered away. It seemed imperative that something be done at once, so in the absence of better help I went down. I had thought that nothing could ever efface the sights of that dreadful day last fall, but my experiences among the sick that week are too painful to rehearse. Ten or twelve large rooms were full of the sick, dead and dying. Two or three well-meaning but inefficient young men were all that were left to care for the others. A cold rain had been pouring for days. The windows were all open, but the air was pestilential. There was no fire, and the poor creatures lay on the floor. To be sure, they had on the clothes we had given them, and the comfortables we had made. We were having special food cooked for them, and were scouring the city for proper nurses, but for a time we could accomplish nothing, and then it was my duty became unmistakable. One morning I found a child's corpse in the window, a man's body in the middle of the floor, and a seemingly dying father trying to feed a dying child who breathed his last as I was going to him. In the other rooms there were similar scenes. I worked there a week. The last two days I went also to a distant part of the city where 30 captives were in a church. Twenty were sick. Two beautiful children were coming down with fever. The father told me that himself, wife and two children were all that were left of a family of 25. Dr. Shepard says cholera will surely come with the summer heat. Some army doctors came and we employed one. Dr. Shepard also stopped here on his way to Zeltoun. We hear from Zeltoun that there is not an entire family, all of whose members are able to go back to their villages. Four thousand are said to be sick. Death is holding high carnival in this stricken land, and our instructions from Constantinople this week are that we must give no more than enough to keep soul and body together. Unless help comes most liberally, the rest will die. We are giving food to 7,500 and to many villages where they fared worse than here. I have not Mr. Lee's latest figures. A large number of goryngs (comfortables) have been made by Mrs. McCallum and myself, and Mrs. Lee has had thousands of garments made. At first we thought things must become better. Then we said, "they cannot be worse." Now we see still further depths and are prepared for anything. God has not forsaken us, though many here are tempted to think so. Pray for us and this stricken people."

I have just spent an evening with one who witnessed the massacres of Armenia at a village in the interior, and as I was leaving the room she exclaimed: "If I imagine no hell can be worse than the experiences through which these people have passed."

H. ALLEN TUTTLE, JR.

Anti-Christ.

BY REV. W. S. SEXTON, JR.

Daniel prophesied of the coming Anti-Christ that he would "think to change times and laws." With remarkable faithfulness, this prophecy has been fulfilled in the papacy. It would not be impossible to show that every commandment and ordinance which the Creator of heaven and earth has enjoined upon us has been violated or altogether abrogated by some institution of the pope. And even where the church of Rome makes the hollow pretense of recognizing any of the decrees of God, its adherents are made to understand that those of the pope are infinitely more important and binding.

If, for example, a Romanist should desecrate God's holy day, his church

says that he must live on bread and water for three days as penance. If, however, he fails to fast on Friday, as the pope enjoins, his church says that he must live on bread and water for 20 days! Undeniably, fornication is held up in the Bible as one of the most heinous and execrable of all sins, but it is well known that up to the Reformation, any ecclesiastic, for a few paltry dollars, could obtain a papal indulgence to live with prostitutes, while, on the other hand, if an ecclesiastic should violate the impious papal institution of celibacy, his sin is unpardonable and he is delivered to Satan for the destruction of soul and body. It is no marvel, therefore, that the average Catholic should attach little or no importance to the Word of God, but should be on the *quasi* *vice* to know what the Church would have him do.

The apostle Paul gives a lively stroke to the picture of the Anti-Christ when, writing to the Thessalonians, he represents him as the "Man of Lawlessness." (R. V., margin.) Without controversy, popery, pure and simple, is an unparalleled system of moral anarchy, for, in the name of a holy religion, it not only blasphemously presumes to revoke, but also virtually encourages its deluded and benighted followers to trample under foot the inexorable decrees of the "only Lawgiver."

Observe, for example, its wily proceedings with the Commandments of the Decalogue: first, it eliminates, without ceremony, the second, and then violates the form of the first, fourth and tenth, and finally, by a system of vile, tho' subtle casuistry, it attempts to destroy the sense of all.

Let us give some examples taken from the "Moral Theology" of Alphonsus Liguori, a canonized saint and "Doctor of the Church," whose work is the highest authority on morals in the Romish church, and fully endorsed by the present pope.

On the subject of lying, Liguori, among other things, declares: "A poor man, having stolen and concealed goods for his support, may, (without sin) swear before the judge that he has none." "A wife, asked by her husband if she has committed adultery, may answer equivocally, declaring that she has not broken her marriage vow, since the vow still remains in force; or, if she has made sacramental confession of the adultery, she may answer, 'I am innocent of this crime,' since by confession it has been taken away."

On the subject of stealing, he remarks: "It is certain that one in extreme want may steal the property of another to satisfy his necessity." Not only so, but a "nobleman, who is poor and ashamed to beg or work, may (with impunity) steal to supply his wants." "A domestic servant, if he thinks he deserves greater wages than he receives, may compensate himself according to his own judgment."

Here are some of his observations on the subject of murder: "Are murderers worthy to enjoy the privileges of the Church? According to the Bull of Gregory XIV they are not, but we understand by the word 'murderers' those who treacherously kill some one for a reward; however, those who kill to oblige a friend are not to be considered as murderers." "If an ecclesiastic be caught in adultery by the husband, whom he kills, he will cease to exercise the functions of his holy office only in case that he went openly and rashly at a time when the invasion of the husband was expected; otherwise, he may continue to discharge his sacred duties."

Why more? A distinguished Portuguese author, who was a priest for a

number of years, declares that those "holy doctors" have written in defense of perjury, calumny, simony, parricide, infanticide, homicide—yes, in defense of every sin against God and every crime against man.

But alas! the "Mystery of Iniquity" does not limit itself to its insidious teachings. In its eagerness to remove every restraint from the consciences of the lovers of unrighteousness, and with an effrontery that ought to horrify men and make the devils ashamed, it demands to be recognized as God's arbiter upon earth, empowered to pardon every crime, however revolting, and to forgive every sin, however heinous, and to whose clemency all may aspire who will kneel in confession and will pay the contemptible fee.

The following examples are taken from the "Book of Rates," issued by the pope, a copy of which may be seen in the British Museum.

"For 12 cents, any one will be absolved who has passed false notes;" "for \$2 anyone who has committed perjury or forgery;" "for \$2.50, any one who has committed theft;" "for \$2.75, any one who is guilty of incendiarism;" "for \$1.50, any one who has caused an abortion;" "for \$10, any one will be absolved from all his sins!"

Indeed, those who are acquainted with Romanism are not surprised that it should corrupt the heart, debauch the conscience, blight the spirit, destroy the last vestige of God's image from the soul, fill the world with infidelity and make men twofold more the children of hell.

Romanism is seen in its true character in China and Africa, where it operates independently of the counteracting influences of civilization and Christianity. Now the missionaries in China tell us that the affinity between Buddhism and Romanism is such that the only perceptible change in the proselytes from the former *ism* to the latter is the ritual. The missionaries in Africa bear a similar testimony. Indeed they go further and say that the converts from the pure and unadulterated fetishism of that ebony race make better Christians than those from the neighboring Romanism.

Glycerine, when pure, is a remedy so beneficent that it alleviates many of the ills to which humanity is heir, but, in composition with nitric acid, it at once becomes the most terrible and dangerous explosive known to Christianity. What came down from God, as long as it kept its first estate, continued to bless the nations and to fill the earth with light and love; but, alas! when it wedded to the paganism of the Roman Empire, it brought into existence the most fatal and active system of errors that has ever cursed this lost world.

Let no one suppose that we speak unadvisedly or extravagantly in saying that the evangelisation of Romanism in Brazil is as urgent as that of Brahminism in India, Buddhism in China, of Fetishism in darkest Africa; for, while the civilization of Brazil is more advanced, its religion is equally a delusion and a snare.

Pernambuco, Brazil.

#### God's Grace at Flood Tide.

REV. W. C. MARTIN.

Is it possible to circulate too widely simple and literally true descriptions of great and marvellous manifestations of the power of God? I think not. We cannot too widely "publish with the voice of thanksgiving and tell of all the wondrous works." We cannot print too permanent form inspiring pictures of glorious times when salvation is "nigh," and the

lifegiving Spirit is poured out without measure.

To my church of about 400 members have been added, within a few months, over 200 more, making our membership more than half of the population of a village of about 1200 souls. After the experience of those months, I feel almost like the great Apostle to the Gentiles after having been caught up to the third heaven; that I have heard "unspeakable words" and witnessed sights which it is not lawful to reveal. Last winter our village certainly experienced a flood tide of the grace of God, and I am sure an unvarnished portrayal of a few incidents of our Pentecost will not be unappreciated by the readers of the BAPTIST AND REFLECTOR.

For three months the condition of things was such in this village that strangers alighting from the trains felt under the influence of a strange power. A man who came here to see for himself an old fashioned revival in progress, felt strangely moved, and could not tell why, as soon as he was upon our streets. He had not gone a block before the feeling had reached the point of tears. He soon stopped by a fence and wept like a child, though no person in the village had spoken to him yet. He was soon asked by a passing stranger if he was a Christian. He was; but he came in to a new life that day.

A family of three worldly people, husband, wife and young lady daughter were all at home, sick and unable to attend our meetings. The man, a rough speaking, profane sinner, was so wrought upon by the Holy Spirit that he got out of his sick bed and knelt by the side of it in silence for awhile, then he began to pray as only a convicted sinner can pray, with groans and sobbings and cries for mercy. His wife and daughter, who had felt just as he had for several days, heard him, came in and knelt by him, weeping too. They all found light and salvation then and there, and, as soon as they could come out, made public confession of Christ.

A man whose home was here, but who, as master of a vessel, was at sea and knew nothing of the revival, suddenly felt a great longing to be ashore. Putting in at the first harbor, he felt an impulse to attend a prayer-meeting in progress there, an extraordinary impulse for him. Next day he was in Boston and instead of going, as usual, to the theatre, he went to church where he was powerfully impressed by the sermon. The day following he was at home, heard of our revival, of prayers offered for him, and understood his unusual impulse as the strivings of the Spirit in answer to prayer. He came that night to church and sought and found peace in Jesus.

Our meetings for three months were a continual Pentecost. There was not a night for ten weeks but that new seekers "came forward," expressing a desire to be Christians. When opportunities were given for testimony there were always from one to half a dozen on their feet speaking or awaiting their turn. One night the meeting had continued till 10 o'clock and I thought I ought to close it, that we might go home and rest and keep fresh for the weeks of meetings yet to follow. I rose and started to say we would close the meeting, when one rose and begged that he might give his testimony. When he closed several then rose and, by actual count, 67 testimonies from burning hearts were given after I had said we would close the meeting with number 148.

At one time, without consulting anybody, I thought, for reasons I will not state, that the special sightly meetings had better close, and announced that a certain date would and the extra meetings. Many of the peo-

ple asked me to have the church left unlocked so that they could meet together to pray. They had not come together that way but once, before we were all at it again with all our strength, and the revival continued with increasing power for weeks.

I suppose there are comparatively few pastors who ever had the heavenly joy of giving the hand of fellowship to 164 persons within 30 days. It was a golden day in my life when 98 people, all adults but 15, stood before me to be welcomed at one time, especially after having welcomed 60 a month before. Hundreds of people wept with joy. And behold, there were men and women there like unto Simeon and Anna, who had been "waiting for the consolation of Israel; and the Holy Ghost was upon them." "And they blessed God and said, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation, which thou hast prepared before the face of all people." And some of them have already departed in peace.

I should like to tell the remarkable experience of a man under conviction, who fled to a lighthouse on a lone rock in the Sound, who was converted there with a remarkable experience; of a woman whose heart was breaking over a son, a sister and a brother, and who nearly broke all our hearts with agonizing prayers that came forth like liquid fire, until her prayers were answered; of the earnest pleadings of the Lord's people with Him for others to yield to Him, and even with strangers, peddlers, drummers and—yes, with a neighboring pastor who was not recognized as a preacher, of the stilling of all the old quarrels of the village, some of them being bitter family feuds of many years standing; of the coming back into fellowship of all yet living, of a faction which split off during the civil war; of the reclaiming of backsliders, some of them with remarkable experiences; and a hundred other things well worth telling, but I doubt if the space can be spared for it.

I knew a man in Christ above, three months ago, (whether in the body, I could scarcely tell; or whether out of the body, I could scarcely tell; such an one caught up to an heavenly experience. How that he seemed caught up into Paradise, and heard unspeakable words and witnessed indescribable scenes, the faintest breath of a hint of some of which he has just been trying to give.

Hoark, Conn.

#### S. S. and Colportage Board.

I regret very much to learn that some of our brethren have gotten the impression that the members of the Sunday-school and Colportage Board are in favor of discontinuing the Board. So far as I have had an expression from them they are unanimously in favor of continuing the work.

Is the policy of the Board the best? Are the brethren composing the Board the most suitable men for the place, and are they as fully in sympathy with the work as they should be? Would it not be better to have the Board located elsewhere than in Chattanooga? Are the methods of the secretary the best? Does the Board have the respect and co-operation due it from the denomination throughout the State? These are some of the questions which have arisen and out of which have probably grown, in part, the rumor above mentioned.

It is not true that the Sunday-school and Colportage Board advised, through its committee appointed to confer with a like committee of the State Mission Board, a consolidation of the two Boards.

The facts, as I understand them, are about these: For quite a while there has been a desire on the part of some brethren to have the two Boards consolidated, but no effort was made in that direction from the meeting of the State Convention in Nashville until a few months ago. Shortly before the meeting of the Southern Baptist Convention in Chattanooga, the president of the Sunday-school and Colportage Board received a communication from the State Board, requesting that a committee be appointed to meet with a like committee to confer about the work of the two Boards, etc. The committee was appointed, and when the hour for the Conference arrived one of our committee was absent, and before we could secure a substitute the door was thrown open, and, instead of having a joint committee of six, as was intended, we had a somewhat promiscuous gathering of brethren from both Boards. After a few speeches had been made, chiefly with reference to the methods of our corresponding secretary, a committee consisting of Brethren Lofton, Garrett, Snow and myself, was appointed to prepare and submit resolutions to the two Boards for their ratification, looking to a satisfactory adjustment of any differences which might exist between the two Boards.

So far, this committee of four has not met, and in all probability will not do so. As I now see it, the joint committee had no authority to appoint this committee, consequently it has no authority to act. And, so far as I am concerned, the whole matter rests just where it was at first, and if the Sunday-school and Colportage Board is either disbanded or consolidated with the State Board it must be done by the Convention which created it and which alone has the authority to change or abolish it.

The unfortunate appointment, and still more unfortunate meeting of the joint committee, very naturally furnish strong grounds for the rumor in question. There really seems to have been no need for such a meeting, as no one had anything particularly to say after we met.

Now let me beg that the brethren throughout the State do less criticism, and do more praying and more giving to all our State work. Let the Convention act, and I for one will most cheerfully accept whatever in the wisdom of the brethren is thought best.

R. L. MOTLEY.

Cleveland, Tenn.

#### A Second to Bro. Golden's Resolution.

Two years ago I voted with all my soul for the consolidation of conventional work. I now rise to second Bro. Golden's resolution to out "down the machinery of our operation and the expense of work" by "consolidating all interests in Tennessee under one agent."

In doing this I believe I voice the sentiment of an overwhelming majority of the pastors in the country churches throughout the State. The time has come when Tennessee Baptists must trench in the way of machinery and expenses. Systematic benevolence cannot and will not prevail as long as we have various Boards, each with a salaried secretary. On this account the cherished hope that systematic giving might prevail in Tennessee is well nigh blighted. I second the motion with a firm belief that one financial agent in the State can be more efficient than three or seven.

JOHN T. OAKLEY.

The more an enemy hates us, the hotter the fire kindness will kindle on his head.

## NEWS NOTES.

### PASTORS' CONFERENCE REPORT.

Nashville.

First Church—Pastor Hawthorne preached to a large audience at 11, a. m., on "Religious Liberty." Union services at night. Prayer meeting Wednesday night; one received by letter. 86 in S. S.

Central Church—Dr. Lofton preached at both hours; 240 in S. S.; prayer meetings finely attended.

Edgely Church—Pastor J. O. Rust preached at the morning hour. Union service at night.

Third Church—Pastor preached at both hours, observed the Lord's Supper at night.

North Edgely Church—Pastor Barton reports a good week. At the morning service Bro. Barton resigned to accept the position of assistant secretary of the Foreign Mission Board.

Seventh Church—Pastor Wright preached at both hours. 165 in S. S. Centennial Church—Usual services. 113 in S. S. One baptized.

Mill Creek Church—Berry T. Lannom preached at 11 o'clock; observed the Lord's Supper. 82 in S. S. The pastor went to Concord at night to help ordain some deacons.

Howell Memorial Church—Usual service in the morning; observed the Lord's Supper. 104 in S. S. Rained out at night.

Anson Nelson Mission reports, notwithstanding the rain and mud, 28 in S. S.

First Church (col)—Bro. Vandaveil preached in the morning; rained out at night. 140 in S. S.

Bro. Holt preached at Murfreesboro.

Dr. Jones, Bro. Ed Grace and Berry T. Lannom visited the Convention.

The following resolutions were adopted by the Association:

WHEREAS, A recent lively discussion has arisen between good and prominent brethren concerning the practice of believers' immersion in a certain period of obscure English Baptist history; and

WHEREAS, The facts in question can alone be determined by scholarly research on the part of men of trained historical ability who have access to original sources of information; and

WHEREAS, The facts in question do not in any sense involve any question of Baptist doctrine, as Baptists are in no sense traditionalists and always appeal to the Bible, and the Bible alone, in all matters of faith and practice, therefore, be it

Resolved, By the Baptist Pastors' Association of Nashville:

1. That we appeal to our brethren of the South to refrain from the forming of judgments and the utterance of opinions that may prove harmful to the work and usefulness of our Theological Seminary at Louisville, and to await the conclusions of investigations now in progress, as the question is purely a matter of historical fact and can only be settled by patient investigation.

2. That we express our esteem for Dr. William H. Whitsett as a brother of sincere and eminent piety; and, since he heartily believes in and subscribes to all our standard Baptist confessions of faith, we express our confidence in his absolute fidelity to Baptist principles. Therefore we appeal to all our brethren to join with us in renewed efforts to sustain our Seminary, the most soundly orthodox Baptist educational institution in the world.

3. That we publish these resolutions in the BAPTIST AND REFLECTOR with the request that they be copied by the Baptist press of the South.

J. B. HAWTHORNE, G. A. LOFTON, W. C. CLEVELAND, H. F. BURNS, A. J. RAMSEY, J. H. WRIGHT, J. O. RUST.

Memphis.

First—Good day. Morning subject "Christ's love for His Church." The committee busy looking for a parsonage.

Central—It is needless to say the good people of the Central are happy since the payment in full of the bonded debt on the church. One of the most remarkable things about the payment of that debt was, that, of the entire subscription of over \$7,000, the last cent of it was collected and in the hands of the committee two days before the time had expired. About \$150 not subscribed was paid, but not one cent of the subscription was lost. On July 5 the church held appropriate services to express their gratitude to God for their deliverance from this long and wearisome bondage. In the morning, letters of congratulation were read from all the living ex-pastors, after which there was a covenant meeting, the hand of fellowship extended to 12 new members, and the ordinance of the Lord's Supper celebrated. The services in the evening were informal, many of the brethren expressing their joy and gratitude in short and helpful speeches. It so happened that the over-welcome Dr. A. J. Holt was present and made a very stirring speech, which was greatly appreciated. One candidate was baptized after which the choir sang the "Hallelujah Chorus" and the benediction was pronounced. It was one of the happiest days in the history of the church.

Trinity—Pastor preached. Four received by letter. Two baptized. 100 in Sunday-school.

Iowan—Good services at both hours. Three came forward for prayer at night. The church is harmonious and at work. Good interest in all departments.

Central Ave.—Preaching in the morning by the pastor, two additions by baptism, one from the Methodist. Protracted meeting began this week.

Park Ave.—Preaching at night by the pastor. Large congregations; two joined by letter and about 20 came forward for prayer. The meeting resulted in eight conversions and 12 additions to the church. We are making an effort to build.

Mt. Pisgah—Usual services. Revival meeting appointed to begin the second Sunday in August.

Please correct this week Bro. Norris' statement in regard to the time that the Big Hatchie Association meets. It will meet in Ripley on Wednesday, before the fourth Sunday in July, which is the 22nd.

T. W. HART.

Ripley, Tenn.

I have just entered upon my work here at Lewisburg, and also at Smyrna, 11 miles out. Had a splendid day at the latter church last Sunday in spite of the rain. I am very much pleased with the outlook.

LEON W. SLOAN, Missionary of State Board, Lewisburg, Tenn.

The minutes of the last meeting of Concord Association are misleading as to the time of meeting this year. The report on time and place says the Association will begin on Thursday before the first Sunday in August, while on the last page of the minutes the statement is made that the Association will meet August 6. This is incorrect. The Association will meet on Thursday, July 30.

L. B. JARMON.

Franklin, Tenn.

Our meeting opened with splendid prospects. The first sermon was preached on Friday night by Bro. R. S. Fleming. It was one of those warm, lifting-up sermons, just such as he is capable of. Much to our regret he had to go on up the river on Saturday. We are praying and hoping for great things from God. Remember us when it goes well with you.

B. F. BARTLES.

Missionary State Board.

On Saturday, July 4, the rain disappointed, us it being our Children's Day at Hogan's Creek Church. It also prevented our Saturday evening meeting at Riddleston, another of my churches. But on Sunday, although the weather was threatening, we dedicated our church in the presence of a large audience. The writer delivered the dedicatory sermon. We expect to purchase an organ soon.

S. N. FITZPATRICK.

Enoch, Tenn.

A Sunday-school mass meeting assembled at the church at 10 o'clock and after devotional services conducted by Rev. Garner Cox, the body elected Bro. P. L. Nickle clerk. The chair announced the object of the meeting and then proceeded with the program. The welcome address was delivered by Rev. Dr. B. L. Stanfill in a very able and touching manner. The attendance was large, the day warm, with occasionally a refreshing shower. The different subjects were discussed by the brethren from the different churches and Sunday-schools with great interest, every one feeling that he was welcome and free to speak. At 12 o'clock the meeting adjourned for one hour and a half, and the good people of Valley Grove made the large company of visiting brethren and sisters feel at home by setting before them a bountiful supply of many good things. At 1:30 o'clock the meeting was again called to order by the chairman and further discussion of the program followed. The meeting was a very interesting one and the brethren left for their homes feeling more encouraged to labor on for the Master's cause, and feeling the day had been well spent. The next meeting will be held with Galloway's View Baptist church, near Bearden, Knox county, Tenn.

P. L. NICKLE, Clerk.

Valley Grove, Tenn.

Concord Association.

We again announce that Concord Association will meet with Bradley's Creek Church, Thursday, July 30, and continue three days. All delegates to this Association who expect to come by railroad and desire conveyance from Murfreesboro will furnish their names at once to the committee. Conveyance will be furnished at Murfreesboro, Wednesday, July 25, at 5 and 6 o'clock p. m.; also Thursday at 9 and 10 o'clock a. m. No arrangements will be made for those who fall to

bliss the BAPTIST AND REFLECTOR. Pray for us. C. B. WALLER, Colporteur of Tennessee Valley Association.

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J. D. ANDERSON, Recording Secretary.

Memphis, Tenn.

Married.

On June 23, in the presence of a large number of friends, Mr. J. W. Weaver and Miss Myrtle Bushaw were united in marriage by the writer. Mr. Weaver is an enterprising business man of Nashville. The bride is a graduate of Santa Fe College, and for some time has been a teacher in the Nashville public schools. They were married at the home of the bride's brother-in-law, Mr. Fowler Walker, near Santa Fe, in order that her invalid father might witness the ceremony. May their lives be long and happy, and may the web of life woven by these two weavers be a smooth and spotless drapery to wrap about their memories when they shall lie down to their final sleep.

J. W. PATTON.

The BAPTIST AND REFLECTOR is always treating its readers handsomely. Just now it is publishing some valuable sermons by Dr. P. S. Henson on questions concerning the Bible.—Central Baptist.

send in their names. With your name please state which of the above times you wish your conveyance. S. P. FERGUSON, C. E. ROBINSON, R. C. BYRN, W. E. DILLON, J. W. MCKLING, Committee.

Milton, Tenn.

East Tenn. Baptist S. S. Convocation.

Remember the Convocation meets at Sweetwater July 21. Special rates have been secured over all railroads. Sweetwater has made great preparations to entertain you. See that your school is properly represented. If you have not had blanks on which to make your reports, please advise me by card at once and they will be sent. Everything indicates a fine meeting.

W. A. J. MOORE, Secy.

Tennessee Baptist Convention.

The next annual meeting of this body is to be held October 14, in Paris, on L. & N. R. R., about 150 miles northeast of Memphis.

I have been debating in my mind as to whether many brethren are preparing to attend this meeting. It is high time that preparations be made, although it is three months before the Convention is to meet. Allow me to suggest that the first preparation should be to have your church make a good contribution to all the seven objects fostered by the Convention. The next is, if you have not a surplus of money, to make self denials enough to save money for your expenses. Let a church fast and pray one day and use the money saved to pay their delegates, rail-road expenses to Paris. You can calculate on four cents per mile for round trip. Let churches, Sunday-schools and Ladies' societies see how far in advance they can go over last year. Any Baptist church or individual member, Sunday-school, or society can have representation by contributing \$5 to the objects fostered by the Convention.

No pastor in the State can be what he ought to be in the Master's work if he neglects his Association and Convention. How much we learn and what amount of enthusiasm we gain at these meetings! The layman is also greatly benefited and he is really essential to the greater success of these gatherings. Talk about the Convocation. Plan to go. Make no other engagement for that time and when the time comes, go, the Lord willing.

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MISSIONS 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. E. J. Willingham, D.D., Corresponding Secretary, Richmond, Va. Rev. J. E. 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. M. D. Jeffries, 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. E. University should be sent to O. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Houtstee, Moxey Creek, Tenn.

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

Deputies' Meetings.—Send all notices to A. J. Whaler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be prepaid.

Woman's Missionary Union. President.—Mrs. A. C. A. Jackson, Nashville, Tenn.

Corresponding Secretary.—Miss M. H. Claborn, Maxwell House, Nashville, Tenn.

Recording Secretary.—Mrs. O. E. Strickland, Jr., Nashville, Tenn.

Steno.—Mrs. J. C. East, Nashville, Tenn.

Misses Topic for July, "The Home Board." I heartily commend to our Baptist people, and especially to our churches, these "Plain Words on a Duty."

To reach the negro women of the South and uplift them morally, socially and religiously is essential to the progress of their race. No permanent good can be found in any people which does not base itself upon the character of its women. Those whose influence dominates the home and moulds the minds and hearts of the children must shape the destinies of the coming generations. Every proper effort to improve the negro women of the South will prove a blessing, not only to their own, but to the white race also.

I. T. TICHENOR.

It needs no argument to convince Southern women that the colored women around them need help which they, by their superior education and training, their proximity and their understanding of their needs, can give. The greater the ability, the greater the responsibility.

Many a sincere soul gives unqualified admiration to missionaries in foreign lands, longing to share their labors glorified by distance, whom one breath of the foul air they breathe, one glimpse of the loathsome sights they see, as they drag their weary feet from house to house, would shrivel to dispare. . . . There is no educated Christian woman in the South who may not find some poor colored neighbor whom she may teach some lesson of neatness and thrift, some Scripture text, some spiritual truth.

Three tried methods of organized aid are: woman's prayer meetings, where with tact and kindness the application of truths, already known, to daily living may be shown; Sunday-school teachers' class, through which the instructions given will reach six times the number gathered in the class; and mothers' industrial meetings, where, for one or two hours a week, the women are given a garment to sew upon, which becomes theirs when finished, and while sewing are taught a Bible-lesson. Such an industrial school numbering 83 was conducted

during a winter at a cost of \$19 for material. The staff for such a school should be a leader and teacher of the Bible lessons, with three or four helpers and a cutter, who, though perhaps unable to attend, is willing to aid by preparing the work needed.—From leaflet "Plain Words on a Duty," published by Woman's Missionary Union.

A spirited midsummer open meeting of the Central Committee was held July 6, the special feature being a most encouraging and comforting address by Dr. Hawthorne. He encouraged the Woman's Missionary Union by commending the excellent results of its methods. He comforted the hearts of those oppressed by the magnitude of obstacles, by reminding them of the power of prayer.

Mrs. Lofton spoke of the missionaries in attendance upon the Convention giving interesting items from their speeches upon that occasion.

Miss Claiborne made a report of work for the past quarter, showing 382 letters written and over 900 leaflets distributed.

Miss Cunningham was able to attend for the first time in many months. Her many friends will be glad to hear of her restoration to health.

Our societies should make earnest efforts to secure clubs of 10 subscribers for the Foreign Mission Journal at 25 cents each. Its new dress is attractive and its contents indispensable.

The Sunbeam societies which formerly reported to Rev. George Braxton Taylor, hereafter are to report to the Central Committee. We are most happy to come within the influence of these cheering rays, and hope that the young folks will write to our secretary, telling her about their doings—what they do, and do without, for the sake of those who have not the sunshine of Jesus' love in their homes.

Two ways of earning money for missions:

The fortunate maker of particularly fine fruit cake sells a slice of the cake with her recipe for same for 10 cents.

The woven straw which comes around China matting and tea chests, and is to be had from dealers for the asking, can be used for the front of sunbonnets, the crowns and capes being made of blue gingham or pink calico. The straw may be stained black with grate-polish, and finished with black lawn. At 35 cents for the black bonnets, and 25 cents for the pink calico, children's size, one missionary worker cleared \$7 in a short time.

The Campos Baptist Mission.

BY DR. JOHN HILL LUTHER.

Leaving my mountain home on May 1, and spending a few hours with my daughter, Anne Bagby, in Rio de Janeiro, I took the cars for Campos, 150 miles from the sea, determined to make the most of my time and see one more Baptist mission in this beautiful land.

Campos is a city of 60,000 inhabitants, the seat of a Romish bishop. It stands on the banks of the Parabyba, a quiet river which has the appearance of a lake. Small schooners ply between the city and several small towns in the interior. The climate at this time is lovely, the thermometer indicating 75 degrees, promising a winter not more severe than your May and June. In my morning walk a familiar sight is the orange groves with their yellow fruit and the broad-leafed palms, with half a dozen varieties of bananas. I could name a dozen other fruits which make this land a luxuriant region, tempting the native

to do as little work as possible, but inviting the really industrious and refined Caucasian to leave his snow-clad home, and while he enjoys a perpetual summer, aid the missionary in giving to this people the true conception of the Gospel.

There is certainly not a more prosperous mission under the patronage of our Board than this which is in charge of Bro. Solomon L. Ginsburg. The church numbers 140 members, and a more earnest company of believers I have never witnessed at home or abroad. Several of the members are in the habit of going to the outskirts and rural neighborhoods to preach the gospel to attentive groups who have never read the Bible, never heard the plan of salvation, and never before lifted their voices to sing their beautiful songs of Zion. The relish of these people for Bible-readings, and the eagerness with which they listen to the preacher, and the heartiness with which they sing the grand old hymns which voice in their own smooth tongue the simple story of redemption, would delight the friends of missions in enlightened America.

Every night in the week, excepting Saturday night, is devoted to some evangelistic work, one night given by the pastor to the young man in the study of Scripture truths. In conjunction with the mission, is the publication of a semi-monthly journal which is circulated in all the missions of Brazil.

The efficient assistant of the pastor must not be forgotten. She is one of the daughters of Missouri, Mrs. Emma Morton Ginsburg. A flourishing mission school is under her charge. With the help of a young lady of culture, Mrs. Ginsburg is training a company of girls for a higher life amid the darkness of superstition and idolatry.

There are three other churches not far from Campos, San Fidella, San Barbara and Guandu. Bro. A. Campos is the pastor of San Fidella and Bro. Ginsburg visits monthly the two latter.

Bro. Campos is a native Portuguese, a fine writer and a preacher of commanding influence. Bro. Ginsburg, you are aware, is of Jewish extraction. Driven from his Russian home by a proud, wealthy father, he managed to obtain a splendid education in the German and English schools and especially at the celebrated college of Dr. Guinness, Hartley College.

At the Midway mission to the Jews his eyes were opened to see Jesus Christ in the prophecies and the New Testament. Coming to Brazil as an independent missionary he was soon compelled by his conviction to avow himself a Baptist and from that moment he has given himself body and soul to the building up of our missions. He knows what success is, what defeat is and what persecution means, but he is a stranger to doubt, fear and weariness in well-doing. His passion is to win souls and to see Brazil enjoying the freedom of Baptist principles.

For this man and this mission I ask for a chapel or house of worship. The church owns a lot long ago paid for—a college lot in the very best part of the city. I have seen many leave the door of the hall for want of a

chair or a spot on which to stand. The people of Brazil cherish a kindly feeling toward the missionaries of North America. Having long ago lost faith in the priesthood and breathing the free air of a Republic—the only South American Republic enjoying perfect religious freedom—they do not fear the contact of Protestantism, and it should be considered that in proportion as our missions command the respect and confidence of the home churches they will command the respect of the natives. A man of culture and pleasing address, with the command of the language, can find an audience anywhere in Brazil; but add to this, which is the main thing, a neat and commodious chapel which the saints can call their own, and you may be sure not only of increased respect from the native population, but of increasing progress and permanent strength. Could I get the ear of some wealthy brethren, I would whisper to him with a warm heart and unwavering faith those words: "Brother, now is the time to raise your Ebenezer, as well as sing it; erect a monument which will attest your faith in missions; it will perpetuate your name longer than will the sculptured marble; and better still, it will glorify the name of the blessed Master. Give to the faithful men and women of Campos what we have in Rio, a handsome house, where those who have been rescued from the thralldom of idolatry may meet, and under their own vine and fig tree hear the pure gospel and sing the songs of Zion." Oh! my brethren, do this. JOHN H. LUTHER.

Dr. Luther stopped with us for over two weeks. He saw for himself; and above gives you his candid opinion. Brother will you not heed this appeal?

The work is suffering for the lack of a house of worship. Only \$5,000 is needed. Help us, dear reader! Contributions can be sent to Rev. R. J. Willingham, D.D., Richmond, Va. or to SOLOMON H. GINSBURG, Campos, Brazil.

Along the Lines. A J. HOLT, COR. SEC'Y.

Our contributions to State Missions for June this year were smaller by over \$100 than for June, 1895. This frequent falling off in contributions works a considerable hardship on us. It distresses the State Board to have to return the many earnest applications unanswered, because we do not know what to depend upon.

The Board has increased its work considerably this past month. We have opened up three additional stations in East Tennessee, two in West Tennessee, and two in Middle Tennessee. This will involve a cost of \$500 to the Board. Therefore, brethren, instead of falling off in your contributions, ought you not rather to increase them? Our quarterly report next week will show a still greater advance in actual work done.

HOME AND FOREIGN MISSIONS must be attained. None of the great interests should be permitted to suffer. The burdensome incumbrance on the Foreign Board should be speedily removed. The increasing demands on

the Home Board should call aloud on us for support. There are no dividing lines in the kingdom of Heaven. Let us discourage all such unfortunate expressions as, "I do not believe in Foreign Missions," or, "I am not interested in Home Missions," or, "I do not give my money to State Missions, I send it where it is most needed." Let us be witnesses unto Him among all nations, beginning at Jerusalem.

The night is far spent, the day is at hand. Let us arouse and shake off our drowsiness and go to work for our Master. Our strength is in God. Our success will be largely due to the wisdom and efficiency of our own labors. Let us therefore work and watch and pray.

THE BAPTIST ORPHANAGE.

Letters have been sent to all who have given notes or promises to the Orphanage. Owing to obvious reasons, in changing plans and men, some unintentional mistakes have been made. When the notes were placed in the hands of the present financial agent, he took them without any accompanying explanations, and considered each Baptist note good for its face value. But there had been made many payments on these notes, which payments did not appear on the notes, but were entered in a book. Well, brethren and sisters, if you have received a "dun," do not count it strange, and if it is unjust, do not become impatient. No harm has been intended. Just write and explain the matter to the secretary, and he will cheerfully correct all mistakes. If you are in arrears with your promise and have not the "wherewith" to meet it, do not fret yourself about it. Just wait awhile and get it up and then send it. The Home is not going to be sold, and the children will not starve. The prospects of the Home are brightening.

DONATIONS.

The greatest immediate need of the Home was water works. Being outside the city limits we had no connection with the magnificent water system of Nashville. If the house were to catch fire it would almost certainly burn to the ground, as the city engines would not come and we had no water works about the premises except a pump and a spring. A windmill and pipes to convey the water through the building, and a bathroom, were badly needed. All lovers of the Orphanage owe a debt of gratitude to our worthy brother, B. C. Jarrell of Humboldt, who generously donates to the Home an elegant wind-mill, tower and pump. It will be moved and set to work at once. Then we were sadly in need of a new stove, as the old one would no longer answer the purpose.

We are all under a debt of gratitude to the Broad-street Stove and Tin-ware Co., Henry Harley, manager, for the gift of an elegant steel range, new and complete. These Christian men did not give grudgingly, but cheerfully. "The Lord loveth a cheerful giver," and so do we all.

Now we need a delivery wagon and horse. Market men kindly tell us that they will give us all the vegetables we can use, if we will send for them. So we need the outfit. Already members of the Seventh Baptist Church are buying themselves to get the wagon. We are now looking for some big-hearted man to give us a gentle horse. About the next announcement you will see will be one that the horse and wagon have arrived. The people love this Orphanage, and they will not let the children suffer or the home be imperiled.

Nashville, Tenn.

The wise man looks for happiness beyond the narrow lead of personal interests.

LITERARY NOTES.

"Good Will to Railroad Men," by E. S. Stuckey, (Giles), American Baptist Publication Society, Philadelphia. Price, single copy, 5 cents; per 100, \$4; per 1,000, \$35.

This is a message of love and good will to railroad men. It is written in their language, and the illustrations are largely drawn from their daily experiences. The author "earnestly desires that pastors, young people's societies, Women's Christian Temperance Union workers, Christian railroad men, traveling men, and others, shall assist in putting this message into the hands of the men for whose sake it is written."

"Progress is Spiritual Knowledge," by Rev. Chas. W. Giles, (Giles), American New Church Tract Society, 115 Chestnut street, Philadelphia.

This is a memorial volume composed of a biographical sketch of Mr. Giles, together with 20 of his lectures and sermons. The biographical sketch would prove valuable to any teacher, for Mr. Giles was a teacher of rare power. His style in discourse is a pleasingly simple one, and everything he has written is pervaded by a quality of earnestness and purity that wins the reader's unconscious favor. But Mr. Giles was a disciple of Swedenborg, and while he perhaps did not go to the same extremes of symbolism with this mystical founder, we have no sympathy with anything akin to the theology of that insane dreamer whose illuminations (?) reveal David and Paul as damned in hell, and Louis XIV and George II glorified.

"Christ and Modern Unbelief," by Randolph H. McKim, D. D., Rector of the Church of the Epiphany, Washington, D. C. Thomas Whitaker, Publisher, 5 and 7 Bible House, New York. Price 50 cents.

Here is a volume of seven lectures whose aim is to show the reasonableness of belief in Christ as more than man—as the son of God. Butler in his immortal "Analogy," and Paley in his "Evidences" silenced the deists of the 18th century and brilliantly used the deist's own weapons to defend the system they attacked. But modern unbelief is of a different sort from that of the 18th century. The modern enemies of Christianity do not admit the existence of a personal God who is the Author and Ruler of the Universe. They are pantheists who see God in everything and regard Christianity as the highest development of men's religious nature; or else they are evolutionists and worship at Nature's shrine, whatever nature is; or they are agnostics and claim that if there is a God, we can never know Him and for us it is the same as if He were not. Recognizing this distinctive denial of the existence of a personal God in the attacks of modern infidelity on the Christian system, the author's first purpose is to establish the doctrine of Christian theism. This done, he does not lose time in attempting to defend the approaches to the citadel of our faith, such as the inspiration of the Scriptures, whether Moses was the author of the Pentateuch, whether John wrote the Gospel that bears his name, and like questions. These are all disregarded, and the one supreme issue is whether Jesus of Nazareth is more than human, is divine. To answer this question, the author employs the New Testament Scriptures as ordinary history and proves mainly by the admissions of the enemies of Christianity that Christ was superhuman. The lectures in which this point is established are, "The Unique Personality of Christ," his "Plan and Teaching," his "Work among Men and in Man," "Miracles and Modern Views of the World," "Modern Theories of the Resurrection." The style of the author is clear and trenchant, and every word seems alive with the fervor of the writer's own belief—not a

dogmatic belief, but a belief founded surely on reason and verified by rich inward experience. This book ought to convince the unbelieving and certainly no Christian can read it without comforting reassurance in the knowledge of Him in whom he has believed.

Pundita Bamambal's Heroism.

There is a deal of excitement in India over the Pundita Bamambal and her home for Hindu widows. When she established this institution she pledged herself not to use it to make Christian proselytes. It was to be a protest against the abusive treatment of child-widows in India, and an asylum for them. The Pundita herself is a pronounced Christian, yet she promised not to make her institution obnoxiously Christian to the Hindus. It was rather a social than a religious provision.

But a result not contemplated by Pundita Bamambal has been brought to pass, for 12 of the child-widows have confessed faith in Christ. This was due, not to any direct effort of the Pundita or anyone else, but to the silent effect of her life as a Christian, and to the general principles she inculcates. This result, so unlooked for, so unlikely, so striking, aroused great excitement, especially in Poona. Native society has fiercely turned upon Pundita, and charged her with being a wolf in sheep's clothing. The student class was particularly vehement in its denunciations.

But Pundita Bamambal determined to go straight to the students and to make her defence. It was a dangerous thing to attempt. In front of the hall a mob of young men gathered, full of threats and with angry and scoffing looks. Rev. Mr. Small, a free church missionary, who tells the story, says that everybody was looking for an explosion. Fearlessly and faithfully the Pundita addressed the audience. She spoke in her own Marathi language. She asserted that the Hindus were morally and spiritually slaves to Hinduism, that they were utterly unable to aid themselves, that they were crying out to England for spiritual privileges, and yet were tolerating the miseries of a cruel domestic system, and that they weakly yielded to the clamor of orthodox Hindus, even when that clamor went in the face of right and duty.

Then, with her Marathi Bible in her uplifted hands, the Pundita charged that it was because they had left the true and living God that all this moral degradation and helplessness had come upon them. They were slaves, she was free. It was the Bible that had made her free. She assured them that their opinion of her action, their threats of physical injury should not move her. She had lived up to her promise, and the results were beyond her working—they were of God. The audience, with repressed excitement, heard her to the end and allowed her to leave unmolested. It is a sublime illustration of Christian heroism in the mission life of India to-day. —FRANK S. DOBBS, in the Examiner.

Books for Baptist Young People.

Dr. Kerr B. Tupper, of Philadelphia, in his address at the Northern Anniversaries recently, recommended the following list of good books for Baptist young people which, they will be interested in seeing, we presume:

TO CONFIRM FAITH. Fundamentals. W. F. Warwick. The Argument for Christianity. George O. Lorimer. The New Era. Josiah Strong. Life of Christ. Galka.

Witness of History to Christ. F. W. Farrar. The Paraclete. Joseph Parker. Bible Doctrine of Inspiration. B. Manly. Bible Handbook. Angus. How We Got Our Bible. J. P. Smyth. Miracles and Christ. Alvah Hovey. Many Infallible Proofs. A. T. Piereson. The Ministry of the Spirit. A. J. Gordon. The Lord's Day. A. E. Waffle. Parchments of the Faith. Merrill. Gesta Christi. Braoe. Problem of Religious Progress. Dorchester. How to Study the New Testament. Alford.

TO DEVELOP THE DEVOTIONAL SPIRIT AND PRACTICAL WORK.

The Bible. Theo. Cuyler. The Cedar-Christian. Theo. Cuyler. Moments on the Mount. G. Matheson. Confidence in Christ: or Faith that Saves. A. W. Pitzer. What is a Christian? Drummond. Voices of the Soul Answered in God. John Heid. First Battles and How to Fight them. F. A. Atkins. Still Hours. Phelps. Imitation of Christ. Thos. a' Kemp.

Spirit filled Life. John MacNeill. True Christianity. John Arndt. Formation of Character. B. M. Palmer. Gold and the Gospel. Methodist Book Concern. The Spirit of Christ. Andrew Murray. Holy in Christ. Andrew Murray. Through the Eternal Spirit. J. Elder Cumming.

TO INCREASE BAPTISTIC KNOWLEDGE. A Short History of the Baptists. H. C. Vedder. The Baptist Principle. Wilkinson. Pedobaptism: Is it from Heaven or of Men? J. M. Frost. Principles and Practice of Baptist Churches. Wayland.

TO IMPART MISSIONARY INTELLIGENCE. Protestant Foreign Missions. Christlieb. The Holy Spirit in Missions. A. J. Gordon. The Lone Star. David Downie. Students' Missionary Enterprise. Detroit Convention, 1894. Woman's Missionary societies. Daggett. Foreign Missions, Science and Well-being. Laurie. Foreign Missions after a Century. Dennis. In Brightest Asia. Mable. William Carey. Smith. Adoniram Judson. Harris. The Great Commission. Harris. The Telugu Mission. Merriam.

State Insurance Co. of Nashville. Cash Capital, \$200,000. E. J. Johnston, Pres't. James McLaughlin, Vice-Pres't. D. R. Johnson, Sec'y.

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Baptist and Reflector.

Nashville, Tenn., July 16, 1896.

EDGAR E. FOLK, Editor. A. E. CARSTEN, Field Editor and Gen. Agent.

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THE MIDDLE TENNESSEE SUNDAY-SCHOOL CONVENTION.

This Convention met at Murfreesboro on Thursday and Friday of last week. As is known, the Convention was organized five years ago along with the East Tennessee and West Tennessee Sunday-school Conventions, but for want of an invitation for a meeting place it was allowed to fall into innocuous desuetude for three years, and was revived this year, we hope permanently. The attendance at Murfreesboro was not as large as we should like to have seen it, but under all the circumstances it was very good, and, if anything, was rather better than we had expected. What the Convention lacked in numbers was made up in interest and enthusiasm. It is seldom that we have heard better speaking altogether at any similar gathering. Captain M. B. Pilcher, the former president, presided with much grace and dignity, and added greatly to the interest of the

Convention by the snap and vigor which he put into its proceedings, both by the lively and appropriate songs selected by him, and by his brief and spicy talks whenever there was a lull in the discussions, which, however, it should be said, did not occur very often. Rev. E. S. Bryan, the former secretary, again occupied that position. He also conducted the opening exercises.

The first question for consideration was the "Pastor in the Sunday-school." This was opened by Rev. A. U. Boone in a strong and impressive speech followed by Brethren Lofton, Quisenberry, Holt and others in excellent remarks. Rev. C. C. Winters conducted the devotional exercises at the afternoon session. Rev. G. A. Ogle opened the discussion of the question, "Should Lesson Helps be Used in Sunday-school?" followed by Dr. Z. C. Graves and others, all of whom took the position that the Helps were intended to be used only at home, and should not be carried to the Sunday-school class either by pupil or teacher. Rev. R. M. Faubion made a talk upon the subject of "Teachers Visiting and Getting Parents Interested." This subject provoked one of the most lively discussions during the Convention. The subject of Sunday-school libraries was discussed by Revs. W. C. Cleveland, W. M. Wood and others in admirable speeches.

At night Capt. Pilcher conducted a service of song which proved to be one of the most pleasant features of the Convention. Rev. S. H. Price made a fine speech upon "The Character of Sunday-school Music," followed by Brethren A. J. Holt, J. H. Wright and A. J. Ramsey in very excellent talks. Rev. J. O. Rust then spoke eloquently of the "Relation of the Sunday-school to the Church." The editor followed with a few remarks, and Bro. J. H. Wright made quite a stirring talk upon the subject.

Devotional exercises on the morning of the second day were conducted by Rev. W. J. Robinson. Reports from brethren representing the different Associations showed that the Sunday-school cause is in very good condition in Middle Tennessee, or at least in those Associations which were represented in the Convention. Rev. J. T. Oakley and W. Y. Quisenberry discussed the subject of the "Establishment of New Sunday-schools" in an interesting and helpful manner, and Rev. D. B. Vance and Dr. G. A. Lofton were quite vigorous in their discussion of "Distinctive Baptist Doctrines in the Sunday-school," urging especially the importance of these doctrines, and of teaching them in our Sunday-schools. Bro. H. F. Burns conducted the devotional exercises in the afternoon. The subject, "Sunday-school Contributions—How Should They be Used?" was discussed by Brethren A. J. Brandon, R. D. Jamison, J. O. Rust, W. Y. Quisenberry and others in a very practical style.

At 4 o'clock there was a service for children, previously announced, at which helpful talks were made by Brethren A. U. Boone, A. J. Holt and M. B. Pilcher. These exercises were enjoyed, not only by

the children present, but equally so by the grown up children.

At night many of the brethren had gone, leaving left on the late afternoon train. Another interesting song service was conducted by Capt. M. B. Pilcher, and Dr. William Shelton made a suggestive talk on "How to Study the Bible." The Convention then adjourned to meet at McMinnville on Thursday before the first Sunday in June, 1897. The following officers were elected for the ensuing year:

- PRESIDENT, M. B. Pilcher. VICE-PRESIDENTS, Concord, I. A. Halley; Cumberland, A. C. S. Jackson; Duck River, B. McNeill; Enon, W. H. Smith; Ebenezer, G. W. Sherman; Indian Creek, R. J. Wood; Judson, S. L. Loudermill; New Salem, J. P. Gilliam; Salem, D. B. Vance; Union, I. S. Baker; Wiseman, J. S. Pardue. SECRETARY, E. S. Bryan; STATISTICAL SEC., R. M. Faubion; TREASURER, A. B. Robertson.

- EXECUTIVE COMMITTEE, M. B. Pilcher, H. F. Burns, J. E. Bailey, J. H. Wright, C. T. Cheek, A. J. Ramsey, E. E. Folk.

This, as we said, was an exceedingly interesting session of the Convention, and seemed to be greatly enjoyed by every one present. We were only sorry that there were not more present to enjoy it, but hope that we shall have a large attendance next year. Now for the East Tennessee Sunday-school Convention. If East Tennessee beats West Tennessee and Middle Tennessee it will have to do pretty well.

To speak of the hospitality of the people of Murfreesboro would be a superfluous task, as that is far-famed. Certainly there are no more noble people to be found anywhere than those at Murfreesboro, and no more generous hospitality than that which they dispense. Our own home was with our dear friends, Mr. and Mrs. E. L. Jordan. Their home has long been the preacher's home, and it is always a pleasure to be in it. Bro. Jordan has been a tower of strength to the Baptist cause at Murfreesboro for many years. He is now in his 70th year. His steps are feeble, but he can say with David: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

SYSTEMATIC BENEVOLENCE.

At the recent Northern Anniversaries at Asbury Park, N. J., a commission, consisting of three representatives from each of the principal denominational societies of the North and the corresponding secretaries of the women's societies, was appointed upon systematic benevolence, whose duty it should be to devote itself "to the study of the whole question of denominational benevolence, and the maturing of plan or plans whereby in a more systematic way we may develop the giving of the denomination as a whole and in a way to proportionately serve the interests of denominational causes." The Standard says that "the appointment of this new body has been heralded as marking a new era in our denomina-

national history," but it thinks that "the appointment of that commission will be the dawn of a better day only as the denomination arises to the full measure of its responsibility to maintain and develop our missionary enterprises." The Standard goes on to say: "But grant that the commission reaches an amicable, just and unanimous conclusion with reference to division of labor and the means of raising money, as it undoubtedly will, the new era in our denominational missionary endeavor will not have begun unless there be throughout our ranks a determination to follow the suggestions which the commission will point out. As Dr. Gambrell sentimentally declared at the anniversaries, so much of our systematic benevolence is apt to be system, and so little benevolence, that efforts are likely to fail. While we would lay great stress upon the necessity for system—indeed there can be no doubt that our benevolence has not reached the volume which is worthy of the Baptists because we have not had the right system rightly followed—on the other hand there can be no doubt that great stress must be laid upon the necessity for a more generous giving, not upon theorizing. A new era of benevolence will not dawn until, more widely than ever before, our membership appreciates the importance of our missionary work and realizes how manifestly God has blessed it." The Standard then concludes: "While, therefore, we most emphatically endorse the organization of this commission, and while we promise such co-operation as is within our power to make its work easy and its desired results possible, it must be recognized at once that our societies will still be burdened with debt, our Foreign Mission stations be inadequately manned, our Western churches only in part be provided with pastors poorly paid, our homeless churches be unprovided with houses of worship, our educational institutions be deprived of endowment and proper facilities, our Baptist newspapers be patronized too beggarly, notwithstanding the appointment of the Commission of Systematic Benevolence, unless there be a dependence upon God, and a greater effort to sacrifice and to give to his work."

We believe that the solution of the problem of the evangelization of the world lies largely along the lines of systematic benevolence, but at the same time we believe it depends still more largely upon the presence and the power of Him who said: "And I, I am with you always, even unto the end of the world."

REV. A. J. BARTON.

It will be a matter of surprise, and at the same time of congratulation, to his many friends in Tennessee to learn that Rev. A. J. Barton, pastor of the North Edgfield Baptist Church, this city, was recently elected assistant corresponding secretary of the Foreign Mission Board at Richmond, Va., and has accepted the position to begin his duties about August 10. We may say that we knew of his election last week, but said nothing about it at his request, as he did not wish the matter known until he had the opportunity of laying his resignation before his

QUESTION BOX.

Did Saul complete self-destruction or did an Amalekite take his life or complete it? Is the story told by the Amalekite to King David considered true? We think that the story told by the Amalekite was false, and was told with the purpose of securing David's favor through a mistaken notion that David would be glad to hear of Saul's death. Evidently Saul took his own life.

PERSONAL AND PRACTICAL.

It is stated that there were 31,000 delegates altogether in attendance upon the meeting of the Christian Endeavor Societies in Washington last week. Eleven thousand of these were from the District of Columbia, leaving 20,000 visitors.

We regret to learn of the death, at his home in Trezevant, this State, on July 9, of Bro. U. L. Collins. He was known as "the great railroad excursionist." He was a strong Baptist and a consistent Christian. We tender our sympathy to his bereaved family.

There is one good thing about the present political situation—all three of the candidates thus far named for the presidency are Christian men. Mr. McKinley is a Methodist, Mr. Bryan a Presbyterian and Mr. Loring a Baptist. Whoever may be elected president the country will not suffer morally by his election.

We learn with much regret of the recent death at his home in Englewood, Tenn., of Dr. W. H. McCord. Dr. McCord was a strong Baptist, a noble Christian and a genial, warm-hearted man. He will be greatly missed by the Baptist church at Englewood, of which he was a prominent member. We mourn his loss as that of a dear friend.

We are indebted to Bro. H. R. Coleman, a member of the Seventh Baptist Church, this city, for a basket of fine Letic grapes. Some bunches of grapes which he brought along with him and showed to us reminded us of what we imagine the grapes of Eschol looked like. Bro. Coleman intends to preserve them for exhibition at the Centennial.

We have received the following note from Dr. Willingham, which we publish as his receipt for the \$58 paid through us by our subscribers on the Foreign Mission Board debt: "Your kind favor received with enclosed \$58. Many thanks to you and the parties who have given."

R. J. WILLINGHAM, Richmond, Va.

Married—On Wednesday, July 8, Miss Fannie Truett and Mr. Emmott Holder. Miss Fannie is the lovely daughter of our friends, Mr. and Mrs. W. H. Truett, of the Edgfield Baptist Church. Mr. Holder is a young business man of Bell Buckle. We tender our warm congratulations to them, with our best wishes for their happiness and success in life.

We regretted to learn that Mrs. M. F. Jordan, Mrs. H. H. Williams and Mrs. C. O. Thomas were sick while we were in Murfreesboro. They are all, among the best and staunchest members of the Baptist church there. We were sorry that they could not attend the meetings of the Convention, and that the Convention was deprived of the inspiration of their presence. We hope that they may all be fully restored to health shortly.

The Western Recorder quotes Prof. T. H. Patterson as saying recently with reference to the University of Chicago: "Two or three millions of dollars have been contributed to the University, and nearly all the buildings upon the campus erected by donors who are not Baptists, and upon the distinct pledge that the management shall never, in any essential respect, be restricted by sectarianism." Is the University of Chicago a Baptist institution?

His many friends were glad to see Rev. E. L. Graves in the city last week. He was the supply of the Edgfield

Baptist Church during two summers, and made himself quite popular with every one while in that position. For the last year he has been a student at the University of Virginia, preaching meanwhile to some country churches near by. We were glad to see him looking so well. He will return to Virginia in a few weeks after a visit to his father at Sweetwater.

The Cumberland Presbyterian of this city came to us two or three weeks ago in a somewhat different form, with 32 pages instead of 16 as heretofore. The pages, however, are about half the size of the former ones. This is intended to be the permanent form of the paper, for the reason that it can be more easily divided into departments in this form than in the old form. Always good, we shall expect our neighbors to be still better now. Brethren Landrith and Rice make a strong team.

Immediately after accepting the resignation of Bro. Barton to accept the Assistant Secretaryship of the Foreign Mission Board, of which we make mention elsewhere, the North Edgfield Church, this city, unanimously called Rev. R. P. Mahon of Humboldt, Tenn., to its pastorate. It is not yet known whether Bro. Mahon will accept the call or not, but it is believed and hoped that he will. He is a strong man. His church at Humboldt, where he has been exceedingly popular, will give him up with much reluctance, but it is thought that the North Edgfield Church presents a wider field for usefulness to him.

The average court decision violates nearly every canon of the art of literary expression. Of course we ought not to expect elegance in such a composition, for it would be out of place there. But above all things, such a document should have the essential quality of all composition, clearness. Unity in the sentence, in the paragraph, and in the whole composition is indispensable to this quality of clearness, and yet the learned judge, by invitation within invitation, will draw his sentence out to such an absurd length that in its stretch many transitions from one subject to another become necessary, and with every subject a corresponding predicate falls in till it is almost impossible to carry along the many threads of thought to the end. There lies before us now a court decision the first sentence in which occupies about seven minutes reading at ordinary rate.

It is with much regret that we chronicle the death on July 7 of Mrs. John D. Anderson, wife of our beloved brother, John D. Anderson of this city. Sister Anderson, along with her husband and children, was a member of the Edgfield Baptist Church, and was one of the most prominent and active and consecrated members of that church. Whenever it was practicable for her to do so she was regular in attendance upon the church and Sunday-school and prayer-meeting. She was a true Christian, a kind neighbor, a loving wife and fond mother, and will be greatly missed from the church and community. We tender our deep sympathies to the bereaved husband and children. May they find comfort in the grace which the Lord supplies, and which He has promised shall be sufficient for them. The Edgfield church has been sorely bereaved of late in the death of a number of its oldest and best members. Since the beginning of this year there have been some half-dozen or more of its most prominent members who have been called home. May these trials only serve to strengthen those who remain, and lead them to do more for the Master than they have ever done before, to make up so far as possible for those who have been taken away.

One of the most disastrous fires which has visited Nashville in a long time occurred on last Saturday. It broke out in the Rosenheim building soon after noon, and rapidly spread to adjoining buildings. The Rosenheim building was peculiarly constructed, being in the shape of a T, and fronting on three streets, College, Cedar and Cherry. After raging fiercely for about an hour-and-a-half before it could be gotten under control, the fire had consumed every building on the block, with the exception of one on each of three corners. The estimated loss is about \$400,000 or \$500,000. Most of this is covered by insurance. The most unfortunate part about it, however, is that it will throw a large number of persons out of work for some time, most of whom could ill afford to lose the amounts received for their daily labor. It is hoped that all of the buildings will soon be restored.

It is announced that the Christian Endeavor Societies which met in Washington last week decided to hold their session of 1898 in Nashville, Louisville and St. Louis both competing with Nashville for the privilege of entertaining the Convention, but Nashville won unanimously. It is said that there will probably be about 50,000 people in attendance upon the Convention. There are some things about the Christian Endeavor Societies which we do not like. We wish that they could adopt our Baptist principles instead of tending to pull them down as they do. At the same time, however, we confess we like the Christian part of them, and the Endeavor part of them, and the Christian Endeavor part of them, and in so far as these go we wish them much success, and both for these reasons and on business grounds shall bid them a hearty welcome to Nashville. The Convention for 1897 goes to San Francisco.

According to an old record, the town of Stockbridge, Mass., voted to pay Jonathan Edwards the sum of \$2. 16s. 4d, or about \$35 a year, in case he should settle with them in the work of the ministry. In addition to this sum it was also voted that he should receive 100 sleigh loads of fire wood. Jonathan Edwards, as our readers will remember, was one of the greatest theologians and preachers this country has ever produced. Robert Hall, the famous English preacher, is said to have exclaimed on one occasion: "Edwards is the greatest of the sons of men!" And yet his salary was only about \$35 a year, with 100 sleigh loads of fire wood thrown in! It is true, people did not need so much in those days as they do now, when there are so many of the luxuries and comforts of life which have been brought into existence through inventive genius in the last hundred years, all of which are more or less expensive. At the same time, however, it would seem as if a person of Jonathan Edwards' towering ability would have received a larger salary than \$35 a year and 100 sleigh loads of fire wood. And yet he lived on that—lived and preached magnificent sermons and wrote immortal works. We mention this fact for the encouragement, perhaps, of some poor minister who is toiling upon a small salary, praying, preaching, thinking, studying, writing. Who knows but that he will become a Jonathan Edwards some day? It is not the salary which makes the man. It is the amount of head and heart power there is in him.





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Ayer's Cathartic Pills.

To satisfy the demands of the bicyclists of the city, the authorities in Milwaukee will no longer sprinkle the streets in the daytime, and will only flush them at night after the bicyclists have disappeared from them.

TO CLERKS OF ASSOCIATIONS:

We desire to secure a copy of last year's minutes of each Association in Tennessee, Alabama, Arkansas and Kentucky, and will appreciate it if the clerks will mail us a copy of their last minutes. This request is made with the view of submitting to them a business proposition, respectfully,

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RECENT EVENTS.

The Rev. Dr. Henry M. Gallaber has lately resigned the pastorate of Trinity Baptist Church, Brooklyn.

Rev. C. N. Donaldson, D. D., has resigned the care of the Fifth Baptist Church, Atlanta, and his resignation has been accepted.

It was said of the great Prussian general, Von Moltke, that "he was a man who could control his tongue in seven languages."

STATS OF OHIO, CITY OF TOLEDO, Lucas County.

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

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1895.

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Our readers are familiar with the leading facts in the case of Rev. Fred D. Bale against the liquor traffic carried on by some of the members of his church at Owensboro, Ky. It is now given out that he and his supporters will start a new church, and leave the old First Church in possession of the pro-liquor minority.

To make your business pay, good health is a prime factor. To secure good health, the blood should be kept pure and vigorous by the use of Ayer's Sarsaparilla. When the vital fluid is impure and sluggish, there can be neither health, strength, nor ambition.

We acknowledge the receipt of the new catalogue of Bethel College, Russellville, Ky. This time-honored institution is the foster-child of Bethel Association, and with slight interruption during the late war, has been educating the Baptist youth of that section since 1840.

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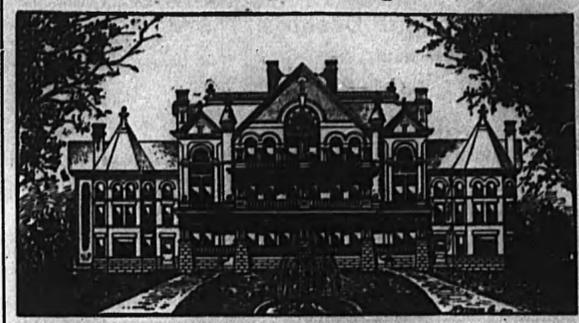
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**BAPTIST AND REFLECTOR.**

**Associational Meetings in Tennes-  
 see, 1896.**

The Tennessee Baptist Convention  
 meets in Paris, October 14.  
**JULY.**

Big Hatohle, Ripley, Wednesday,  
 July 22.  
 Concord, Bradley's Creek, Thurs-  
 day, July 30.

**AUGUST.**

Holston, Harmony church, 13 miles  
 north of Jonesboro, Thursday, Aug. 6.  
 Sequatchie Valley, Whitwell, Thurs-  
 day, Aug. 6.

Cumberland, Lebanon church, Rob-  
 ertson county, Tuesday, Aug. 11.  
 Nolachucky, White Pine, Thursday,  
 Aug. 13.

Cumberland Gap, Providence church,  
 Claiborne county, Tuesday, Aug. 13.  
 Duck River, Tracy City, Thursday,  
 Aug. 20.

Chilhowee, Piney Grove, Blount  
 county, Aug. 20.

**SEPTEMBER.**

Mulberry Gap, War Creek church,  
 Hancock county, Tuesday, Sept. 1.

Big Emory, Union church, Morgan  
 county, Thursday, Sept. 3.

Unity, Clover Creek church, near  
 Modon, I. C. R. R., Saturday, Sept. 5.

Watauga, Dungan's chapel, Tues-  
 day, Sept. 8.

Memphis, Millington, Wednesday,  
 Sept. 9.

Sweetwater, New Providence church,  
 Thursday, Sept. 10.

Ebenezer, Cross Bridges church,  
 Thursday, Sept. 10.

Central, Mt. Pleasant church, Wed-  
 nesday, Sept. 10.

Eastonville, Walnut Grove church,  
 Thursday, Sept. 17.

Salem, Sycamore church, Cannon  
 county, Thursday, Sept. 17.

Wiseman, Cedar Bluff church,  
 Wednesday, Sept. 23.

Friendship, Harmony, Dyer county,  
 Wednesday, Sept. 23.

East Tennessee, Antioch, Jefferson  
 county, Thursday, Sept. 24.

Clinton, Pleasant Hill (Dutch Val-  
 ley) Thursday, Sept. 24.

Union, Gum Springs church, White  
 county, Friday, Sept. 25.

Weakley County, Palmeraville, 12  
 miles north-east of Dresden, Friday,  
 Sept. 25.

Beech River, Ridge Grove church,  
 miles north-west of Lexington, Friday,  
 Sept. 25.

Indian Creek, Indian Creek church,  
 Saturday, Sept. 26.

Boulah, China Grove church, 5 miles  
 north-east of Rutherford, Tuesday,  
 Sept. 29.

New Salem, Barton's Creek, Wed-  
 nesday, Sept. 30.

**OCTOBER.**

Holston Valley, Persla, 6 miles  
 south of Rogersville, Thursday, Oct.  
 1.

Ocoee, Blue Springs church, Thurs-  
 day, Oct. 1.

Providence, Midway church, Lou-  
 don county, Thursday, Oct. 1.

William Carey, Prospect church,  
 Friday, Oct. 2.

Tennessee, Lyons Creek church,  
 Friday, Oct. 2.

Northern, Punccheon Camp church,  
 Tuesday, Oct. 6.

Dover Furnace, Walnut Grove  
 church, 2 miles east of Tennessee  
 Ridge, Wednesday, Oct. 7.

Sewier, Antioch church, 5 miles  
 west Sevierville, Thursday, Oct. 8.

Enon, Macedonia church, Saturday,  
 Oct. 10.

Midland, Bethel church, Anderson  
 county, Saturday, Oct. 17.

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Old Series, Vol. LIX. NASHVILLE, TENN., JULY 23, 1896. New Series, Vol. VII, No. 49

CURRENT TOPICS.

Amendments to the number of 250 have been proposed to the Irish bill now pending in the English parliament.

Ex-Governor William E. Russell of Massachusetts died suddenly June 16 while on a fishing trip in Canada. He was three times elected Governor of the Republican State of Massachusetts, though himself a Democrat.

The Marquis of Salisbury has laid before the British House of Lords the papers relating to an arbitration treaty with the United States. He is heartily in favor of the movement and thinks it will soon be consummated.

The Virginia Anti-saloon League was organized in Lynchburg June 24, with the following list of officers: President, Rev. J. L. Spencer; Vice-Presidents, Rev. J. L. Whitley, Rev. W. S. Royall, and O. C. Mehurik; Secretary, W. E. Nichols. Their platform has only one plank, namely, "The saloon must go."

On Wednesday, July 14, as President Faure of France was reviewing the troops who were on parade in honor of the fall of the Bastille, he was fired upon twice by a man named Francais. The reason he gave for his action was that he wanted to call the president's attention to some grievance which he had and which he desired redressed. It is supposed that he is insane. President Faure was uninjured.

China is just now beginning to understand the value of contact with superior nations. Last week 30 Chinese youth representing the aristocracy of their country passed through New Orleans enroute to New York where they are to be educated for superior service in the Chinese government. That government is now considering the matter of systematic public expenditure for the education in the schools of the great and enlightened nations of Chinese boys who will accept such opportunities.

The 14th parliament of Quebec Victoria will close its session on August 14. It is said that a more disastrous session than this has rarely been known in the history of any party having over 100 majority in the House of Commons. It is commonly believed that before the next session begins Mr. A. J. Balfour will retire from the Government leadership in the House of Commons and take his seat among the Lords, leaving Joseph Chamberlain master of the Commons and real head of the Conservative party's destiny.

The Ladies' Health Protective Association of New York is working aggressively in their undertaking to secure the enforcement of sanitary principles in the matter of the city's food supply. The association has demon-

strated the danger to health of permitting meat to hang in the open air before the butcher's shops and has secured the passage of an ordinance that requires butchers to keep meat and poultry inside their shops. Likewise they propose to put an end to the custom of exposing vegetables and fish on the streets and before shop doors.

Emperor William of Germany recently sent Dr. Dumiller to find out the true state of affairs in Crete. Dr. Dumiller in his report says: "Civilized people can hardly credit the outrages which the Turks have perpetrated on Christian women and children. Europe has but a faint idea of the horrors which have taken place. The powers must absolutely intervene to prevent a renewal of such scenes. There is but one course to pursue, that is to turn the Turks out of Europe." He adds: "The insurgents intend fighting, and they are receiving a plentiful supply of arms. The utmost disorder prevails."

Information comes from Warren county in this State that there is a reign of terror in that county, the lawless elements being in complete control of a certain portion of the county. The law-abiding people have appealed for aid in suppressing these lawless elements, and say they fear for their lives, that they dread the incoming of a wave of anarchy, and they also show that they believe the ordinary channels through which the law enforces itself, the grand jury, the officers of the law, the trial juries, may not prove effective in eradicating the lawless and desperately dangerous elements. This state of affairs, terrible as it is, is simply the result of previously existing causes: first, the utter disregard for law which has been shown by many people both in Warren county and all over the State in the frequent lynchings which we have had; and second, the many distilleries—most of which are what are called wild-cat distilleries, that is illegal—which exist in Warren county. Whiskey though, is essentially lawless. Its tendency is always to arouse the passions of men and to lead them into antagonism to everything that is good. This state of affairs in Warren county is simply the legitimate outcome of the manufacture of whiskey and which outcome would logically result everywhere if sufficient opportunity should be given for the expression of the whiskey demon. The thing to do is not simply to suppress the present lawlessness—that would be simply damming up the stream, or cutting off the shoots of the poisonous tree—but the thing to do is to stop the fountain, to cut out the roots of the trouble. The way to do that is to make this whole business of manufacturing whiskey unlawful on the part of everybody everywhere, and then if anybody does attempt to manufacture it in spite of the law, to visit swift and sure punishment upon him. This would be striking at the cause, and not simply at the results of the trouble.

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There is One who has dignified labor. Made all true work with glory to shine. And thine undivided tasks done for duty's sweet sake. In the sight of thy Lord is divine. JESSE LEE MOHANN. Chattanooga, Tenn.

A Visit to a Distinguished Exile.

BY REV. H. ALLEN TUPPER, JR., D.D.

Through the kindly consideration of a gentleman from Scotland, who has a large estate in the interior of Ceylon, I was enabled to have an interview of several hours with Arabi Pasha, the famous Egyptian, who is a prisoner of state and an exile from his native land by the authority of the English Government. This man, whose exploits in the year 1882 attracted the attention of the world, lives in a humble bungalow on the outskirts of the old city of Kandy, and with a pension of 50 pounds a month, sent him by the government at Cairo, he supports a family of 25 persons.

On my arrival at his residence, he met me at the door in quite a democratic manner, and after a hearty grasp of the hand and a few expressions of salutation, he was soon without the least hesitation discussing his varied and thrilling experiences. He is a magnificent specimen of an Egyptian, being six feet and two inches in height and weighing about 200 pounds; and when he became aroused while describing his efforts to give freedom and independence to his people, he stood erect, throw back his great head, and looked every inch a hero. His English is somewhat broken, but it was without difficulty that I followed his eloquent words, which at times, stirred me thoroughly and elicited my sympathy.

"I am a prisoner of State," he said, "and cannot discuss current politics; but as matters have changed in Egypt, and as the reformation that I attempted to bring about is gradually taking place, I am willing to give to you and to the American press an account of my life and the motives that prompted my action in 1882. I confess that I wanted to see my country free; and for this freedom, and for the deliverance of my people from internal and external corruption, I staked my life and my all. I think now, as I thought then, that the God above has given to different peoples lands, and the inhabitants of those lands should be left to control them, if they are willing to have law and order. I wanted to do for my country what Washington did for his; and if I had been successful, today I would be loved and honored in my own country, instead of being an exile from my home on this island. It is not for me, in my position, to say anything against the great power of England that conquered me; but all the facts are becoming known, and perhaps during my lifetime I shall be permitted to return to my native land, I promised never again to take part in

public affairs unless my people call me to lead them; and as the movements that I started are largely being carried out by others, and as my ideas are being adopted practically in Egypt, my presence there could not possibly do harm. I do not want to die an exile from home."

These are nearly the exact words of Arabi Pasha; but as some of your readers may not recall the facts of the rebellion that he led I shall briefly give them:

In the latter months of 1881 Arabi, an Egyptian peasant, but a man of great courage and genius, who had risen to one of the highest positions in the service of the Khedive, became enraged by the absolute and grossly abused power of the Turkish ruling caste; and through his leadership the Khedive, himself a Turk, was forced to grant his subjects a parliament and constitution on Western models. Under the new order Arabi was appointed minister of war, and immediately addressed himself to certain reforms that were greatly needed in the country. The new constitutional ministers were recognized by all the European powers, including England, and at that time Arabi and his followers were greeted as reformers. But the foreign creditors of Egypt, thinking that their financial interests were endangered under a government so democratic, took alarm, and such pressure was brought to bear upon the English government that, largely through the influence of Lord Granville, vigorous steps were taken to restore the Turkish Khedive's despotic rule. As it will be remembered, English ships were sent to Alexandria to intimidate the new ministers and parliament, but Arabi and certain trusted associates refused to betray the heroically won liberties and declined to yield to the English admiral's threats. An attempt was now made to get rid of Arabi in a more indirect way. A commissioner was secured by Lord Granville from the Sultan to entrap the minister of war in a conference, and there shoot or arrest him; but through timely warning from certain foreign friends, Arabi escaped the trap set for him, and all seemed smooth sailing for a short time.

But the end was not yet. After the fashion of the fable of the wolf and the lamb a quarrel was picked with these patriotic Egyptians; and the city of Alexandria was bombarded on the plea that the feeble fleet of England was in danger. As a last step in this unworthy performance, Lord Wolsey was sent to Egypt with 10,000 English troops. Arabi and Mahmud Sami, with thousands of others, were made prisoners of war at Cairo; a mock trial was instituted against the leaders of the national movement; Arabi Pasha ("Pasha" corresponds to our "general") the minister of war, Mahmud Taji, the prime minister, Takub Saal, the governor of Cairo, and four military officers were condemned to death and only through the pressure of an outraged public opinion in Europe